



Islamic Relief Worldwide

Integrating GBV in WASH toolkit: Lessons from Yemen



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List of abbreviations

FL - faith leader

GBV - gender-based violence

IR - Islamic Relief

IRW - Islamic Relief Worldwide

IRY - Islamic Relief Yemen

LFC - local faith community

MEAL - monitoring, evaluation accountability and learning

PGN - practical gender needs

SGBV - sexual and gender-based violence

SGN - strategic gender needs

WASH - water, sanitation and hygiene

Glossary of words

Gender - based violence

Any harmful act done to a person because they are female or male. Types of GBV include domestic violence, sexual harassment, trafficking of women and children, forced prostitution, early and forced marriage, female genital mutilation/cutting, acid attack and honour killing.

Mainstreaming GBV

A strategy used to prevent and mitigate GBV. “Mainstreaming” means actions are taken concurrently in multiple fields and domains to ensure effective outcomes. To mainstream GBV actions should be taken on all relationship levels, including the family, community and society. It should also cover different sectors such as education, economy, health and legislation. It is defined as a strategy “for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally” (OCHA, 2012).

WASH programmes

Any project focusing on water, sanitation and hygiene. While each is a separate field of work, each is dependent on the presence of the other. For example, without toilets, water sources become contaminated, and without clean water, basic hygiene practices are not possible.

Fragile state

A low-income country characterised by weak state capacity and/or weak state legitimacy, leaving citizens vulnerable to shocks. Fragile states are failing, or in danger of failing, with respect to authority, comprehensive access to basic services, or governance legitimacy. A “failed state” is a country currently embroiled in war or conflict. Although this programme was mainly designed for fragile states, its pilot phase implementation occurred in a failed state (during conflict/civil war).

1. About this toolkit

Social justice is one of the core values of Islamic Relief (IR). It is the main driver of our Gender Justice Policy. The policy indicates IR’s commitment to gender justice as an incorporated theme throughout its programmes. Deeply-rooted inequalities and power imbalances result in gender-based violence (GBV), which IR recognises as a major hindrance for achieving its development goals. Actions preventing and mitigating the risk of GBV are strategically integrated in IR’s humanitarian, development and advocacy programmes. It has integrated numerous GBV prevention activities into livelihood projects in Iraq, engaging both men and women on the moral and Islamic legal position prohibiting violence against women. It has also provided legal, social and SGBV (sexual and gender-based violence) counselling in Yemen before the current crisis, as well as running classes and counselling parents on the harm of early marriage (IRW, 2014).

During 2015 - the first year of piloting the GBV in WASH initiative - IR developed methods, tools and context-specific approaches to prevent GBV in WASH. Hence, it gathered the lessons learnt to develop a practical toolkit which feeds into IR’s Gender Justice Policy. It tests some of the applicable methodologies to prevent GBV. It also enriches the knowledge base on GBV in WASH and helps build theory and guidelines.

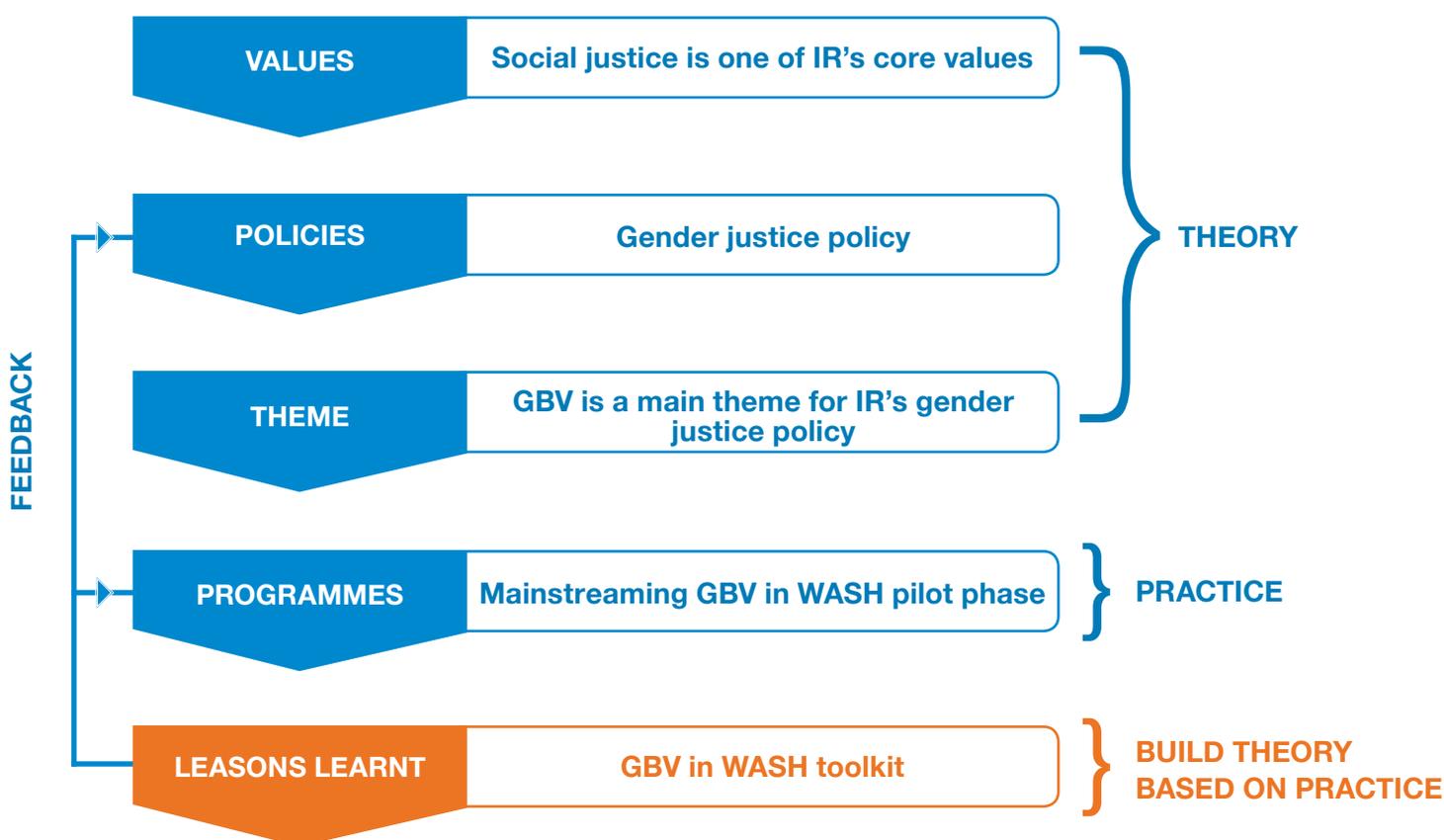


FIGURE 1: IR GENDER JUSTICE THEORY AND PRACTICE

1. About this toolkit

1.1 How is it used?

This toolkit acts as a practical guide to mainstream GBV prevention activities in WASH programmes. It summarises the “dos and don’ts” based on IR’s experience in the field. This toolkit could be used as a checklist by field offices and the regional desk officers to assess the commitment of WASH projects to the minimum humanitarian action standards. It can also be referred to in each of the project’s life cycle phases.



1.2 What is the purpose?

This was a pilot project and the overall aim of the resulting toolkit is to share lessons learnt, strengthening Islamic Relief’s capacity to mainstream gender and GBV prevention in our WASH programmes worldwide. Using our experience in Yemen, we hope particularly to strengthen gender and GBV prevention mainstreaming in fragile states. The toolkit’s specific objectives are to:

- Capture the lessons learnt from gender mainstreaming and GBV prevention in WASH programmes, and feed this into the practice and implementation of future projects.
- Understand the complexity of introducing GBV prevention in conflict zones.
- Ensure that IR meets the minimum standards of gender mainstreaming and GBV prevention by the use of International Federation of the Red Cross (IFRC) core humanitarian standards and Inter-Agency Standing Committee (IASC) GBV guidelines.
- Provide a checklist of guidelines to be considered in mainstreaming GBV in WASH programmes.

This toolkit does not cover the following:

- Comparative studies that suggest best practices and approaches based on evidence.
- A step-by-step process for mainstreaming GBV internally within organisations.
- Islamic and cultural interpretations and understanding of GBV.

1.3 How was it developed?

This toolkit is the essence of all the lessons learnt from piloting the GBV in WASH programme. It has been developed by capturing lessons learnt from practitioners, consultants and, in some cases, beneficiaries. The methodologies used to develop this toolkit included interviewing the project’s team members, data collection, reviewing reports and literature, and reflecting on international standards and procedures.

1.4 What are the limitations?

This toolkit is limited by time, as it is developed concurrently with programme implementation. It does not really evaluate the impact of activities, and/or suggest better approaches in the time it is written.

Experts and specialists on GBV from our international office and elsewhere could not access the country of implementation due to conflict. This limitation resulted in taking the views and perspectives of practitioners in IR’s field offices for granted, without having a second opinion or a verification process.

2. About the GBV in WASH programme

2.1 Gender and GBV in WASH

GBV is a common phenomenon due to gender inequalities and power imbalances. It happens in different forms and types including physical, sexual, emotional and/or economical. It also encompasses cultural practices such as early and forced marriages, female genital mutilation and cutting (FGM/C), and domestic violence. Ignoring the needs of women when designing WASH programmes can leave them at greater risk of GBV. Although water and sanitation are basic necessities for all, women suffer more from gender-insensitive water and sanitation programmes. Women are usually responsible for fetching water for their families, in charge of household cooking and cleaning. Women also have specific sanitation and hygiene needs due to their menstrual cycle and childbirth. Elderly women and women with disabilities have further specific needs that are sometimes forgotten.

Sexual harassment and rape are commonly reported forms of GBV in WASH programmes, and during conflict and humanitarian crisis these crimes increase. Women and children become an easy target when they fetch water or use public toilets, especially if they are poorly lit, or not private. Conflict and humanitarian crises also increase stress and anxiety among families, which exacerbate ongoing violence. Domestic violence and intimate partner violence have also been documented among conflict-affected populations including refugees and internally displaced people. In addition, child marriage increases due to poverty, with families sometimes selling off their daughters in exchange for dowry to feed other family members.

2.2 Mainstreaming GBV in WASH in Yemen

In Yemen Islamic Relief mainstreamed GBV prevention in its WASH programme in 2015-16. It was a very challenging year with the ongoing conflict spreading rapidly across most of the country's governorates. The conflict has led to limited access to water, inadequate health facilities and a shortage of food. More than 19 million people are suffering a shortage of clean water and sanitation, 9.8 million of whom have lost access to water due to the conflict (OCHA, 2016). There is an urgent need for gender-focused programmes as Yemen has been ranked last out of 145 countries in the Global Gender Gap Index for nine consecutive years (WEF, 2015).

IR Yemen was founded in 1998, and has established good relationships with the community at large. It has been working on WASH programmes since 2000 through well-digging and providing hygiene and sanitary facilities to beneficiaries. In 2014 IR Yemen mainstreamed GBV interventions into their WASH programmes. The project included developing training material to build the capacity of field staff in the area of GBV in WASH. It also worked on sensitising the community to GBV through awareness raising workshops that targeted faith and community leaders. It focused on building a knowledge base through a detailed baseline study to understand the surrounding context and specific needs of beneficiaries. Building this knowledge base also led to the development of practical guidelines for mainstreaming GBV in WASH, namely this toolkit.

3. Toolkit analysis framework

This toolkit used the International Federation of Red Cross and Red Crescent (IFRC) minimum humanitarian standards for gender and diversity (IFRC, 2015). Those standards are the core basis for building IR’s theory and knowledge base on GBV in WASH. The minimum standards are reflected in each of the project’s life cycle phases to capture lessons learnt in each phase. They represent the basic values which govern humanitarian and development work, and ensure compatibility of services with beneficiaries’ needs.

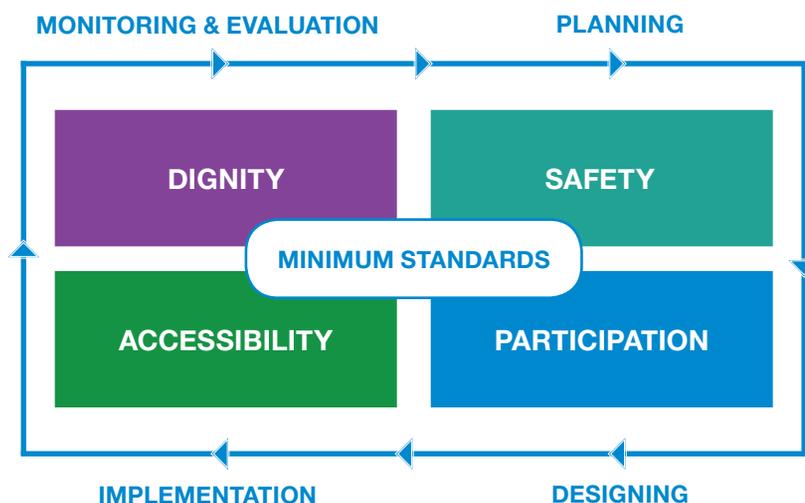


FIGURE 2: TOOLKIT ANALYSIS FRAMEWORK

The suggested framework uses a traditional project life cycle, which starts with a planning phase for new projects, and proceeds to design and implementation. It simultaneously integrates a robust monitoring and evaluation scheme throughout the programme’s life cycle. The evaluation of existing programmes will feed into the design of new projects. Therefore, it is an iterative cycle to enhance quality. The minimum humanitarian standards (dignity, accessibility, participation and safety) are weaved within each of the aforementioned phases.

3.1 Minimum humanitarian standards for gender and diversity in WASH programmes

These standards represent a remarkable consensus across a broad spectrum, and reflect a continuing determination to ensure a rights-based approach where human rights are fully realised in practice (IFRC, 2015). They act as a constant reminder to include women and girls of different age groups and abilities throughout a programme’s life cycle, from the initiation of the project phase up to monitoring and evaluation. Abiding by those standards promotes

protection and helps to prevent GBV incidents in WASH facilities. It ensures beneficiaries participate in decision-making, while promoting consideration of their different accessibility needs and preserving their dignity and safety. There are four minimum humanitarian standards, listed below:



3. Toolkit analysis framework

3.1.1 Dignity

It is necessary to ensure beneficiaries' dignity i.e. their sense of worthiness of honour or respect. In WASH programmes specifically, this core value is extremely relevant with a need for privacy and confidentiality regarding latrine services. A clear example would be to have private, sex-segregated latrines for men and women. It is also important to respect the cultural needs and practices and psychosocial wellbeing of beneficiaries, for example, distributing sanitary materials in a sensitive way through women's groups.

3.1.3 Accessibility

In WASH programmes it is important to consider the accessibility of services to all. This includes ensuring:

- Adequate access to water for drinking, cooking and other domestic use.
- That latrine services are accessible and appropriate for safe use by all age groups and abilities.
- That services are economically accessible and affordable to all socially disadvantaged people.

Accessibility also includes information accessibility of services using relevant communication means, languages, pictures, and sign language. To improve accessibility consultation of all groups need to take place. For example, those with eye impairment may request to have signpost to support their access to water points.

3.1.2 Participation

Participation of beneficiaries involves full, equal and meaningful involvement of all members of the community in decision-making processes and activities that affect their lives so that they can decide on their priorities and outcomes. One suggestion would be to set up water committees that are reflective of the community (which consists of women and men of all ages and abilities). These committees empower the local population and enhance their leadership skills during humanitarian assistance.

3.1.4 Safety

It is important to consider the safety of all men, women, boys and girls with different abilities¹. In WASH programmes it is important to consider the location of facilities, with appropriate lighting in and around bathing facilities, and internal locks for sanitary facilities. Safety concerns differ from one group to another. Men and boys fear being taken/attached to the armed conflict while fetching water. Women and girls are at risk of GBV and harassment. There is also fear of wild animals in rural areas. In addition, as women have the main duty of water collection, children may be left at home and at risk.



¹ For more information on inclusion of age, gender and disability please refer to: <http://www.helpage.org/resources/publications/?ssearch=minimum+standards&adv=0&topic=0®ion=0&language=0&type=0>

4. Programme's life cycle

4.1 Planning

Gender issues are context specific and having a preliminary understanding of the context and the gender relations in this context is crucial. It is difficult to identify gender issues remotely, hence several resources could be used to extract relevant data. Resources include sex-segregated secondary data on access to services, education, literacy, income, livelihood, health and violence, etc. Other sources of information are the national policies and laws related to women's rights. It is also necessary to have a broad understanding of the cultural norms and practices related to gender and GBV, and investigate the current referee system of GBV incidents.

A deeper stakeholder analysis will also help in planning a GBV mainstreaming project. It includes identifying existing stakeholders and their relations such as cultural / religious / legal / judicial / market / economy / political and bureaucratic support to gender issues. When identifying stakeholders it is also necessary to map their expertise from a gendered perspective and their influence or stake in GBV. Mapping stakeholders also helps in identifying entry points for GBV interventions and determines where there is a gender expert available. It also helps in identifying internal capacity for field staff, and required skills and expertise. Stakeholder analysis also includes finding key faith and community leaders that could be utilised in GBV prevention. In addition to stakeholders analysis it might also be worth doing conflict sensitivity analysis to understand the current fragile situation of the targeted community².

Involving beneficiaries early in the programme's life cycle ensures their participation and ownership of the programme. It also ensures the programme's response to their needs. A comprehensive gender analysis for the targeted community identifies gender roles, females' and males' relationships, access and control of resources and the constraints they face relative to each other. A gender analysis is a crucial step that precedes any gender mainstreaming action.

It is applied in the planning and designing phases of the project's life cycle and thereafter built into ongoing monitoring and evaluation.

Gender analysis examines gender roles within a given society in relation to water and sanitation management activities. Who does what? Where? When? And with whom? It helps in identifying time allocated to each activity and the different gender needs in response to their roles. It also examines access and control over resources. Who has access to water and sanitation? Who has decision making power over its use? (See Appendix A for gender analysis tool.)

Planning highlights

Understand the context through secondary data:

- Sex segregated data on access to services.
- Policies and laws.
- Cultural norms and practices.

Do a stakeholder analysis/conflict sensitivity analysis.
Do gender analysis exercise.

Tip 1



Women and girls are not a homogenous group. Where possible consider the intersectional identities of different classes, ethnicities, races, age groups, income levels, abilities, and beliefs. Make sure all these groups are represented in your analysis.



² For more information on conflict sensitivity, please refer to IRW working in conflict toolkit: <http://policy.islamic-relief.com/portfolio/working-in-conflict-a-faith-based-toolkit/>

4. Programme's life cycle

Lessons learnt



- Timing is a very challenging component in any programme intervention, especially in fragile states. Due to the conflict and time constraints, it was challenging to have a comprehensive participatory approach in design. More time would have allowed for a much more robust programming approach which would have included stronger conflict and stakeholder analysis
- It was also challenging to identify which type of GBV the programme would focus on. From desk-based research and general statistics we knew FGM, domestic violence, and early and forced marriages were the most common forms of GBV in Yemen, and they were generally tackled through the project's life cycle. Down the line one of the main activities of the project was a baseline study, which also helped to identify the society's most common type of GBV.
- Islamic Relief ensured the participation of the community by establishing committees to help run activities. Those committees were formed from key influential figures. According to local staff, this was essential to the success of the project.
- The stakeholder analysis helped Islamic Relief to identify major players on the ground. It was a necessary exercise especially during conflict. They identified four major authorities/armed groups in the targeted areas and gained permission from all groups before implementing activities; highlighting a conflict sensitive approach.

Advice of good practice



- Have a gender justice policy or set of commitments in place and an internal buy-in within your organisation in advance.
- Find a local/in-house GBV specialist in the field.
- Understand the context using local expertise.
- Investigate the current referral system in place for GBV victims
- Invest in capacity-building of all staff and WASH promoters/or volunteers in inclusion and GBV.



- Do not plan alone. Instead, use local staff and expertise to plan GBV projects.
- Do not allocate a short time frame for GBV mainstreaming programmes. Local staffs need time to synthesize the community and get their buy-in. They also need time for post-implementation follow-up with the community to introduce change.



4. Programme's life cycle

4.2 Designing

It is quite common to focus on non-disabled women only when designing a GBV project, while a gendered approach to WASH focuses on women and men, boys and girls concurrently. Understanding the power dynamics and ensuring that both their needs and opportunities are reflected in the design of WASH programmes is essential. The gender analysis and needs assessment previously exercised in the planning phase is a useful approach to designing GBV projects by the identification of practical and strategic gender needs which teams are able to prioritise as:

- Practical Gender Needs (PGNs) - Needs identified by women, men, boys and girls of all ages and abilities that are perceived as immediate necessities, such as sanitary products in hygiene kits for women and girls of reproductive age.
- Strategic Gender Needs (SGNs) - Needs identified by women, men, boys and girls of all ages and abilities due to their gendered roles and responsibilities dictated by patriarchal community norms. SGN are long-term and relate to gender subordination and inequalities. Meeting these needs helps to achieve greater gender justice and to change existing roles and responsibilities. One SGN, for example could be GBV community awareness-raising activities to prevent intimate partner violence to further empower women and increase their decision making within their households.

From the gender and age analysis the team will be able to identify the different forms of GBV in the community to better prioritize action and prevent. For example, due to the conflict they may have found that there is an increase in early marriage and FGM. They can then create activities focusing on the prevention of these forms of violence in the community.

From the analysis and needs assessments they will be able to identify targeted groups that may require adapted assistance. For example, they may have identified older men and women who have no carers and find it difficult to reach the water points. To ensure these older men and women have safe access to water we need to consult them, reaching out in different ways to assess and understand their needs.

The human rights, inclusion and advancement of men, women, boys and girls of all ages and abilities must always remain the focus when designing activities and agreeing outcomes. The proposed activities will need to be further analysed against the completed conflict analysis to ensure they adhere to the principle of Do No Harm. To build the resilience and ownership of the community it is very important to set up committees that include women and men of all ages and abilities and reflect the community. These committees should be consulted at every possible stage of the planning process so that they can identify their own needs, thereby increasing their agency in the programme.

Designing highlights

- Consult field staff and beneficiaries.
- Respond to the needs of women and men of different ages and abilities.
- Consider practical and strategic gender needs.

Tip 2



It is very helpful to use the ecological framework for gender-based violence analysis³. It helps in understanding the relationships between women and their families, community and society as a whole. It widens the landscape for GBV interventions to include all factors in the society.

3 For more information on the ecological model please refer to: <http://vaw.sagepub.com/content/4/3/262.short>

4. Programme's life cycle

Lessons learnt



- To mainstream GBV prevention in WASH programmes a baseline study was undertaken to examine beneficiaries' needs and respond to them accordingly. The baseline study used a comprehensive gender analysis tool to understand gender patterns and needs in the targeted area.
- During the design phase two districts were identified based on their dire need for water but they were heavily affected by conflict, with ongoing street fighting. In order to proceed with project implementation the funds were shifted to another two districts where access for field staff was relatively easy and the communities were willing to consider GBV issues.
- Collaborating with other NGOs is very helpful. In Yemen it was found that many INGOs had worked on gender issues, hence, Islamic Relief staff were able to evaluate different approaches already used.



- Do not forget to capture sex, age and disability-segregated data for the gender analysis exercise.
- Do not select a random sample group. Ensure your sample group captures data from different genders, age groups, abilities, economic classes and educational levels. Make sure vulnerable groups are involved in the assessment.
- Do not allow personal attitudes and knowledge of gender within your organisation to be reflected.
- Do not have pre-assumptions about how far the reach of community leaders extends or how influential they may be.

Advice of good practice



- Train your staff on inclusivity and its importance.
- Create internal coherence for understanding GBV within your organisation.
- Design a strategic (two to three-year) plan to mainstream GBV and include prevention schemes.
- Work in a community where you already have a presence, and have built trust. This makes it easier to communicate and respond to sensitive topics



4. Programme's life cycle

4.3 Implementation

Staff capacity

It is very important to consider human and capacity resources. For a gender-focused approach it is advised that 50 per cent of field staff should be female. Provide a flexible work pattern especially during conflict and motivate women to work in the organisation through a proper incentive scheme. Organise training for staff to build their capacity and ensure they are equipped with necessary knowledge, resources and gender skills to implement the project effectively. Note that staff will be on different levels of understanding regarding GBV and inclusion, so offer training at different levels - basic, intermediate and advanced - to allow their genuine involvement.

Communication plan

There should be a communication plan in place to ensure the dissemination of information about the project's aims, objectives, activities and benefits to the community. The plan should be innovative to ensure the information is disseminated to a wide range of groups of people, for example those who have a disability or those whose mobility is restricted. If there is a strategy of going door-to-door this will provide ample opportunity for the team to identify community members who have different needs and require adapted assistance.

Assessments

Assessments should continue to survey accessibility to WASH activities. "Stop checks" to monitor the safety and dignity of latrine and water points should take place, to assess whether new challenges or risks has emerged.

In the implementation phase it is necessary to follow the core humanitarian standards especially in the infrastructure of WASH facilities. It is important to consider siting and maintenance of facilities. Ensure they are accessible and safe to be used by all age groups and disabilities. Ensure, for example, that the size and volume of water containers are appropriate

for use by women, children, older people, and people with disabilities. Also ensure that they are located in reasonably close to the community, where people feel they are safe to get to and from, with proper lighting and accessible paths. Ensure women's dignity is preserved by distributing appropriate sanitary materials per woman and girl of reproductive age in a sensitive way. Distribution should always be done in a sex-segregated way, during daylight, by a gender-balanced team of staff.

During conflict it is extremely important to respond to challenges immediately. It is essential to have risk assessments and mitigation plans in place. However, field staff have stressed the importance of keeping these plans and strategies (and budgets) flexible so we are able to adapt to unexpected events and situations. Regular communication with the community committee and sharing of up-to-date information with all staff members is necessary during implementation.

Implementation highlights

- Ensure human and capacity resources.
- Train staff, and provide technical assistance and expertise.
- Consider beneficiaries' participation, preserve their dignity and ensure accessibility and safety of facilities.
- Be flexible and responsive to challenges.
- Carry out assessment and monitoring visit to ensure accessibility, safety and dignity.

Tip 3



"Spot checks" are recommended to assess the safety and accessibility of WASH facilities (e.g. to ensure no one is paying money or services for safe water at the water points). When doing the assessment it's advisable to carry out a "walkabout" accompanying a community member to observe the challenges and opportunities in accessing WASH facilities.

4. Programme's life cycle

Lessons learnt



- Islamic Relief ensured that 50 per cent of staff working on the project were women, and that flexible working patterns were provided to increase the availability of female staff. There were relatively free movement procedures which allowed female staff to bring a male guardian – husband, father or brother – to their field visits. It is important to note that women are less represented in higher managerial positions.
- Training staff on GBV was an essential step in mainstreaming GBV in Islamic Relief Yemen. Selected staff from Yemen were trained to be leaders on gender justice and GBV in WASH. They then trained the entire IRY team in the necessary tools and concepts. Field staff have now incorporated GBV in their future proposals. Staff also needed negotiation skills, as during conflict they had to negotiate with four different authorities and persuade them to implement the project's different activities.
- Gender and GBV are very large and interrelated topics. The training was thorough but we were advised to keep it concise and focused to include only essential skills and knowledge.
- Among the challenges that arose during implementation was the increase in prices – sometimes to 10 times more than the original price. With budget restrictions it was very challenging to adapt. It is advised to have more flexibility in budgets when working in conflict zones.

impartiality, neutrality and independence and to make a distinction between USA humanitarian aid and USA political stances.

Advice of good practice



- Use culturally accepted ways to introduce GBV. Recognising GBV as a priority during conflict is very challenging.
- Be flexible with activities in a conflict zone.
- Stay neutral in conflict zones, and gain the community's trust.
- Leave enough time between the baseline study and the actual implementation to tweak the project and change it according to findings.



- Do not focus only on access to WASH facilities. Remember the other core humanitarian principles – participation of beneficiaries, preserving dignity and safety.
- Do not assume people will be open about their GBV experiences.
- Do not expect to be easily able to capture incidents of GBV. It is a very sensitive topic and people are hesitant to speak about it.
- Do not use one data collection tool. Try to diversify.
- Do not organise very long training for field staff. Keep your training focused and precise.

In times of conflict, donors associated with government funding can sometimes be viewed unfavourably and limit humanitarian space, especially within illiterate communities. For example, in Yemen the use of a logo associated with the USA was not easily accepted by local communities. A lot of negotiation and explanation is necessary to make people aware that Islamic Relief respects the concepts of humanity,

4. Programme's life cycle

4.4 Monitoring and evaluation

The “three Ws” – “Who?” “What?” “When?” - should be considered to better assess whether the programmes’ and the projects’ activities ensure the **participation, safety, accountability and access** of women, men, boys and girls of all ages and abilities to further address the protection needs in the community, especially in regards to GBV.

Who?

A broad spectrum of the community should be included in the monitoring, evaluation, accountability and learning (MEAL) to assess safety, participation, dignity and access. For example ask people of different genders, ages and abilities how they heard about water distribution points and to describe their access and the safety concerns they may have faced.

What?

Results and activities should be assessed according to whether they increased participation, allowed meaningful access, assessed safety and reduced the risk of GBV. For example, in assessing the communications plan, ask: “Did everyone in the community hear about the programme activities, including those with disabilities and those whose mobility is restricted due to social norms?”

When?

“Spot checks”, interviews, surveys and focus group discussions can all be used. The designated MEAL team should carry out a monitoring visit as often as possible to set a baseline before the activities begin, to check again during the implementation of the activities and to make a final check at the end of the activity and project. During the implementation of activities findings should be fed to the project coordinator or manager to support the adaptation of activities to meet different needs. A clear complaints mechanism should also be in place to help beneficiaries report their concerns.

Monitoring and evaluation highlights

- Capture the programme’s effect on women and men separately.
- Identify which indicators to use for monitoring and evaluation, for example, percentage by which child marriage or domestic violence fell in that area.
- Keep different factors in mind when evaluating the programme. Success cannot be solely attributed to the programme intervention

Tip 4



It is ideal to have an impact assessment study planned within the programme’s life cycle to capture change within the targeted community. Impact assessment should be done after completing the programme.

Lessons learnt



- Given the limited timeframe and the challenging environment in Yemen, the project’s monitoring and evaluation phase needed further strengthening. This toolkit represents a part of the monitoring and evaluation to capture the lessons learnt from the project. While ideally it should have been compiled in a parallel process alongside the project’s implementation, it was done remotely as a separate activity.
- IRY ensured participants in the awareness-raising sessions had prepared their own individual plans to demonstrate how they will spread awareness on GBV issues in their own capacities and within their own communities. Plans were developed in a voluntary manner, and participants seemed to be more committed to implement these. This tool enabled IRY to follow up with participants and monitor change. One of the participants, who is a mosque Imam, has

4. Programme's life cycle

already delivered four Friday sermons on GBV and gender equality issues.

- Different types of GBV receive different levels of acceptance from the community, it was found that in this specific community people are more willing to talk about child marriage and domestic violence, whereas FGM is a very sensitive topic to mention.

Advice of good practice



- Ensure a robust learning and development process throughout the project implementation.
- Ensure that beneficiaries of all ages and abilities are included in the monitoring and evaluation process.
- Follow up with awareness-raising working plans for beneficiaries.
- Evaluate at either midterm or end-of-term.
- Establish robust and appropriate complaints mechanisms



- Monitoring and evaluation can be very challenging due to the sensitivity and power relations and even more complex in conflict scenarios.
- Do not train without having a follow-up plan to make sure the knowledge is transferred.



5. Local faith community (LFC) engagement

Gender-based violence happens globally, in every country, culture, socio-economic group, religion and age. GBV is systematic. Societies are shaped by patriarchal norms that give more power to men than to women. Harmful cultural and religious beliefs and practices contribute to GBV. In order to influence and challenge GBV, people with influence and credibility are needed to challenge harmful practices, norms and beliefs and champion gender justice.

Faith has an ability to promote stability, cohesion and solidarity in families and communities. Being part of a faith group provides emotional, spiritual and physical resources that can be crucial in the prevention of GBV. A local faith community is everyone within a defined area of practice and support of a particular religion. In this instance we will be focusing on the Muslim faith, Islam.

Involving everyone is crucial in GBV prevention programming. The ecological model organises the influence on someone's use or experience of violence into four concentric circles. It recognises that each circle influences a personal experience and belief about GBV. In light of that we must involve all circles of influence in GBV prevention to ensure a supportive environment for survivors of violence. In light of this, local faith communities (LFC) should not automatically mean the local faith leader. Everyone - women and men - should be included and trained as champions for gender justice, recognising that faith is a motivator and can be used by champions of gender justice to increase their own agency.

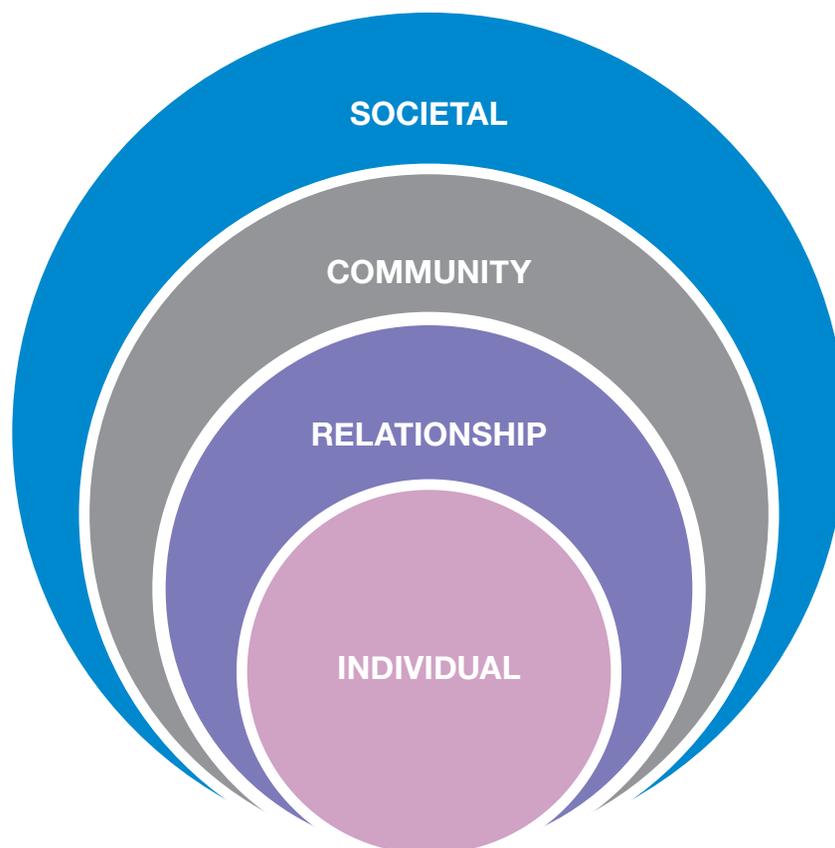


FIGURE 3: CIRCLE OF INFLUENCE ⁴

⁴Circle of influence based on the ecological model, source: Heise et al.1999

5. Local faith community (LFC) engagement

5.1 What is a Muslim faith leader (FL)?

This is context-specific. In the case of Yemen it included: Imam (leader of the prayers), traditional leader, tribal leaders and elders of the community. An Imam of the mosques in many Middle Eastern countries is a civil servant that is appointed and receives monthly salaries from the central government or Ministry of Religious Affairs. The majority of formal Muslim faith leaders are male, however if we do not take the traditional view of “leadership”, an influential Muslim woman in a community (if provided with leadership skills and training) will be able to act as a leader.

Engagement of faith leaders at the time of sectarian conflict:

It is necessary to engage with FLs but in areas of sectarian conflict there are sensitivities attached to this, hence the importance of exercising caution and planning a strategy in advance to visibly engage FLs of different faiths, denominations and/or views.

5.2 What should GBV prevention look like in LFCs?⁵

- Prevention is implemented by and for the entire community. Everyone plays a role and everyone benefits. It should not only focus on faith leaders.
- Prevention is about learning, growing and changing together.
- Prevention is about breaking the silence and replacing it with voice and action.
- Prevention is guided by faith teaching of social justice, dignity and promotion of wellbeing, rights and duties.
- Prevention mobilises and brings people together for change.
- Prevention goes through a process of self and community reflection and change.

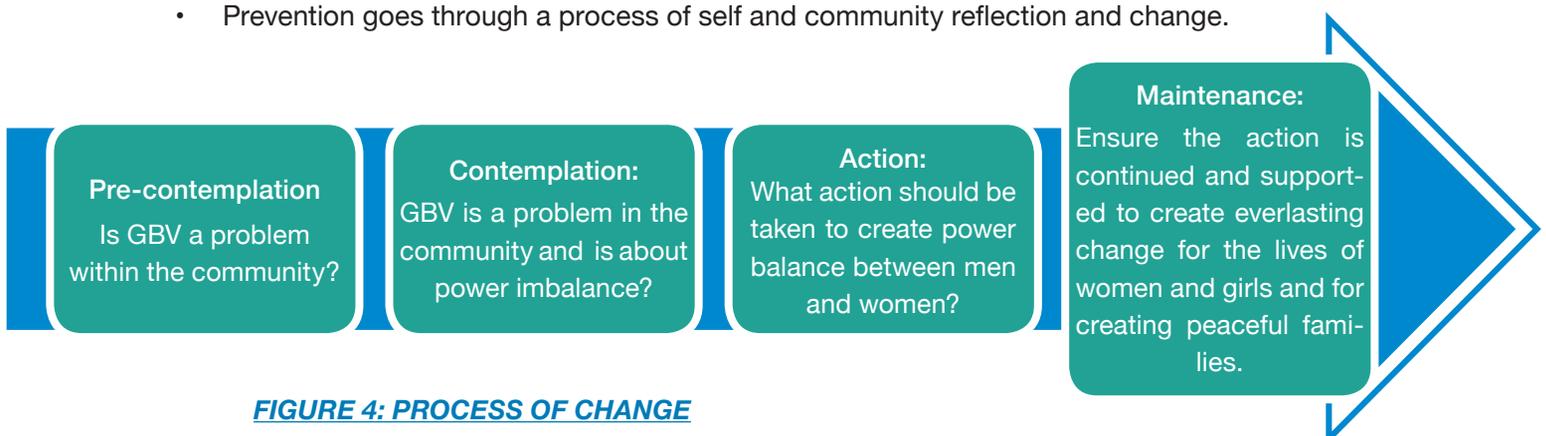


FIGURE 4: PROCESS OF CHANGE

⁵Adapted from: <http://raisingvoices.org/sasa/>

5. Local faith community (LFC) engagement

5.3 Promoting accountability amongst Muslim faith leaders to women and girls

- Women's rights activists and groups should be engaged and encouraged to work with faith leaders in the prevention programme to ensure that survivors are central.
- Engagement with Muslim faith leaders should be guided by the principle of support and accountability.
- Support the faith leader in recognising their power and privilege so that they may use it to further the interests of women and girls.
- Open discussions equipping faith leaders with the knowledge and tools to understand the root causes of GBV and the negative impact on individuals, families and communities.
- The engagement of the Muslim faith leaders should be guided by the constant input and realities of women and girls in their community.

Tip 5



Involving religious leaders requires sensitivity. The majority of Muslim faith leaders are male and their reading and interpretation of Holy Scripture often carries a decidedly patriarchal bias. The involvement of women's rights groups and activists to support faith leaders is essential to ensure survivors are central to the prevention programme.

Lessons learnt



- During conflict, especially with sectarian undertones, the engagement of faith leaders will require sensitivity as their involvement and engagement is necessary in the prevention of GBV and in changing social norms.
- GBV is a very sensitive topic, and there is a common stereotypical idea, especially amongst community members, that gender issues are western, anti-Islamic ideas. Some topics, such as child marriage, are presented as permitted in Islam. Facilitators for the GBV awareness-raising sessions were very cautious in using religious arguments and focused instead on health and education issues to indirectly tackle early marriage when starting conversation and dialogue with the FLs,

Advice of good practice



- Involve all levels of leadership within a faith community for effective intervention.
- Create ownership for the GBV programme among the community members.
- Develop a faith network supporting female survivors of violence.



- There is a strong rights-based approach in GBV programming. However, conversation in regards to rights might not be accepted. It is very important that the language used is sensitive to the community.

6. Conclusion

Gender and GBV mainstreaming into WASH programmes requires a gradual process over a long timeframe, to challenge deeply-rooted power imbalances. The minimum humanitarian standards of gender and diversity in emergency programming should always be in mind at each stage of the programme's life cycle. Preserving beneficiaries' dignity by ensuring their privacy should always be considered as well as ensuring accessibility of services to all beneficiaries of different age groups and abilities. It's crucial to consider their participation throughout the project's life cycle and the safety precautions required.

When planning a GBV project it is important to understand the context. Do a stakeholder analysis to identify key players and their interests in the proposed programme. A conflict sensitivity analysis is also necessary, especially if the proposed country is a fragile state. It will help to have a risk mitigation plan in place. Before proceeding to the design phase it is also necessary to do a gender analysis for a comprehensive understanding of men, women, boys and girls of all ages and abilities in the community. This will assist in designing a responsive programme to the needs and opportunities of all. It also helps in identifying practical gender needs (immediate) and strategic gender needs (long-term). It is necessary to design GBV programmes in close coordination with field staff and beneficiaries. These will focus efforts on a specific type or topic for the GBV programme to challenge.

In the implementation phase ensure human and capacity resources. Train staff and provide them with technical assistance and expertise. Given that the

project is implemented in a fragile state, it is important to be flexible and responsive to challenges when they occur. A thorough mitigation plan provides a useful resource for staff, however, on-the-spot decisions will alter depending on the situation. In the implementation phase it is also essential to refer back to the minimum humanitarian standards, ensuring participants' dignity, accessibility, safety and participation.

Weaving monitoring indicators throughout the project's life cycle will improve the quality of evaluation towards the end of the programme. Monitoring indicators are used for evaluating the success of the programme, for example, the percentage by which child marriage in that area has decreased. Success cannot be entirely attributed to the programme intervention. Other social, economic, and political factors also play an important role. It is necessary to be transparent and realistic with outcomes. Finally, when monitoring and evaluating the programme consider the different effects on women and men separately.

Faith, culture and GBV have a complex relationship. By recognising this we are able to see opportunities and challenges to gender justice. Local faith communities are a source of comfort and relief to many survivors of violence. Recognising this resource, the knowledge and skills of the LFC with regard to GBV should be heightened to further promote the access to and enjoyment of human rights of women and girls, and to promote accountability. There should be an active engagement with "traditional" faith leaders and the creation of new female faith leaders who are encouraged and motivated by principles of their faith in social justice.



7. Recommendations

This section lists some of the specific recommendations that are drawn from piloting GBV mainstreaming in WASH programmes. It is mainly derived from interviewing field staff in Yemen, and is addressed internally to Islamic Relief's international office.

- IRY categorises their programmes into two categories: emergency and development projects. Emergency projects are implemented in response to a disaster/conflict within a short time frame while development projects are spread over a longer time frame. Although WASH programmes are listed under development programmes it is still very important to incorporate them into emergency programmes.
- Collaborating with other NGOs working on the ground proved to be a very successful approach especially during conflict. WASH² clusters for all INGOs working in fragile states help to identify the priorities of projects and the areas mostly in need.
- Mainstreaming gender-focused projects into other programmes is the ideal approach for introducing change in the community. A standalone gender project is very hard to implement and will be less acceptable in the community.
- Field staff in Yemen suggested that there is a culture of donating water facilities, and local people are willing to contribute money and effort to build and maintain water wells. It is advised to build on this culture by cooperating with local individuals and enhancing the quality of water facilities provided. IR can also support in managing water facilities by supporting volunteers hiring staff around that area.
- The baseline study had very generic questions, while each specific district has its own specifications, challenges and opportunities. It is highly recommended to use a customised approach for data collection for each area in Yemen based on need.
- More resources and time should be given in the development of the skills and knowledge of field offices on GBV and gender mainstreaming, which includes practical case studies.
- GBV programming should be seen in phases: first the training and awareness of the community, then support and action. It is recommended to have long-term programming to include response programmes for survivors and to collaborate with health workers, who are usually on the front line dealing with GBV survivors. It was also suggested to include survivors in IR livelihood programmes, to empower them to have their own source of income.
- Having proper monitoring and evaluation systems in place is crucial. It helps field staff in having follow-up mechanisms with key leaders to ensure they have conducted awareness-raising sessions on GBV.
- More flexibility is needed for field staff operating in a conflict context. It was very challenging to follow the lengthy procurement procedures.

²WASH clusters are temporary humanitarian coordination mechanism that helps humanitarian actors including UN organisations, government/local authorities, international and local NGOs to coordinate their efforts in time of emergencies. Its objective is to facilitate more predictable leadership, better planning and prioritization and increased accountability to stakeholders. <https://sites.google.com/site/yemwashcluster/home/about>

8. Annexes

8.1 Gender and power analytical framework⁷

Gender and Power analysis is a systematic process to identify key issues contributing to gender and age inequalities, many of which also contribute to poor development outcomes.

Activity Profile

- Identify the roles and responsibilities of adult male and female and child female and male in the community of all abilities
- Identify reproductive and productive activities carried out by adult male and females, and child female and male of all abilities
- Specify the time allocated to each activity and whether it is carried out seasonally or daily
- Specify where the activity is performed, in order to reveal individual’s mobility. Is work done at home, in the family, the family shop or elsewhere (within or beyond) the community

ACTIVITY PROFILE				
	FEMALE		FEMALE	
ACTIVITIES	ADULT	CHILD	ADULT	CHILD
PRODUCTIVE				
-				
-				
RE-PRODUCTIVE				
-				
-				
-				

⁷Found in Islamic Relief, Results Based Management (RBM) handbook

8. Annexes

Access and Control Profile

- Identify the resources women and men have access to carry out activities identified in the Activity Profile (access simply means that a person is able to use a resources it says nothing whether a person has control over it)
- Identify the resources women and men have control over to be able to carry out activities identified in the Activity Profile (Control over a resources is ultimately the ability to make decisions about it use including selling it)

ACCESS AND CONTROL PROFILE				
	ACCESS		CONTROL	
	WOMEN	MEN	WOMEN	MEN
RESOURCES - -				
BENEFITS - -				

Influencing Factor Profile

- Chart factors which influence the difference in the gender division of labour, access and control as listed in the two profiles above (Activity, and Access and Control Profile)
- Identify which influencing factor will be a constraint and opportunity that needs to be considered in the planning and design of development and humanitarian programs

INFLUENCING FACTORS PROFILE		
INFLUENCING FACTORS	CONSTRAINTS	OPPORTUNITIES
RESOURCES - - -		

8. Annexes

8.2 Baseline study survey questions

Section 1: Interviewee details

RESPONDENT NO						
AGE						
GENDER	Male/Female					
MARITAL STATUS	Never Married/Married/Divorced/Widow					
EDUCATIONAL LEVEL	None/Primary/Secondary/Tertiary					
OCCUPATION						
DISABILITY	Do you have difficulty seeing, even if wearing glasses? Yes/No	Function	No difficulty	Yes, some difficulty	Yes, a lot of difficulty	Cannot do it at all
	Do you have difficulty hearing, even if using hearing aid? Yes/ No					
	Do you have difficulty walking or climbing steps? Yes/No					
	Do you have difficulty remembering or concentrating? Yes/No					
	Do you have a difficulty with self-care such as washing? Yes/No					
	Using your own language, do you have a difficulty communicating? Yes/No					

General Details of the Water points

TYPE OF WATER POINT	
LOCATION/ ADDRESS OF WATER POINT	
GEOGRAPHIC LOCATION	Rural/ Urban
GENERAL DESCRIPTION OF WATER POINT, INCLUDING MATERIAL, TECHNOLOGY USED	

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Section 2: Activity details

HOW OFTEN DO YOU GO TO COLLECT WATER?	
WHAT IS THE DISTANCE/ HOW LONG DO YOU SPEND IN COLLECTING WATER?	
WHEN DO YOU GO TO COLLECT WATER?	Morning, Afternoon, Evening, Night (if yes) Is there proper lighting? (provide more details)
DO YOU GIVE ANYTHING IN EXCHANGE TO GET WATER?	

Section 3: Knowledge on GBV

The purpose of those questions is to understand what is socially acceptable in your community. Please note there are no right or wrong answers, it's just a matter of opinion that has no direct effect on our project implementation.

	TOTALLY DISAGREE 1	PARTIALLY DISAGREE 2	PARTIALLY AGREE 3	TOTALLY AGREE 4	
KNOWLEDGE					
DO YOU THINK VIOLENCE IS ONLY PHYSICAL?					VIOLENCE MAY BE PHYSICAL, EMOTIONAL, SEXUAL, ECONOMIC
VIOLENCE AGAINST WOMEN DOES NOT HAVE NEGATIVE CONSEQUENCES					VIOLENCE AGAINST WOMEN HAS NEGATIVE CONSEQUENCES ON MEN, WOMEN, THE FAMILY AND COMMUNITY
ISLAM ALLOWS MEN TO BEAT THEIR WIVES					ISLAM DOES NOT ALLOW MEN TO BEAT THEIR WIVES

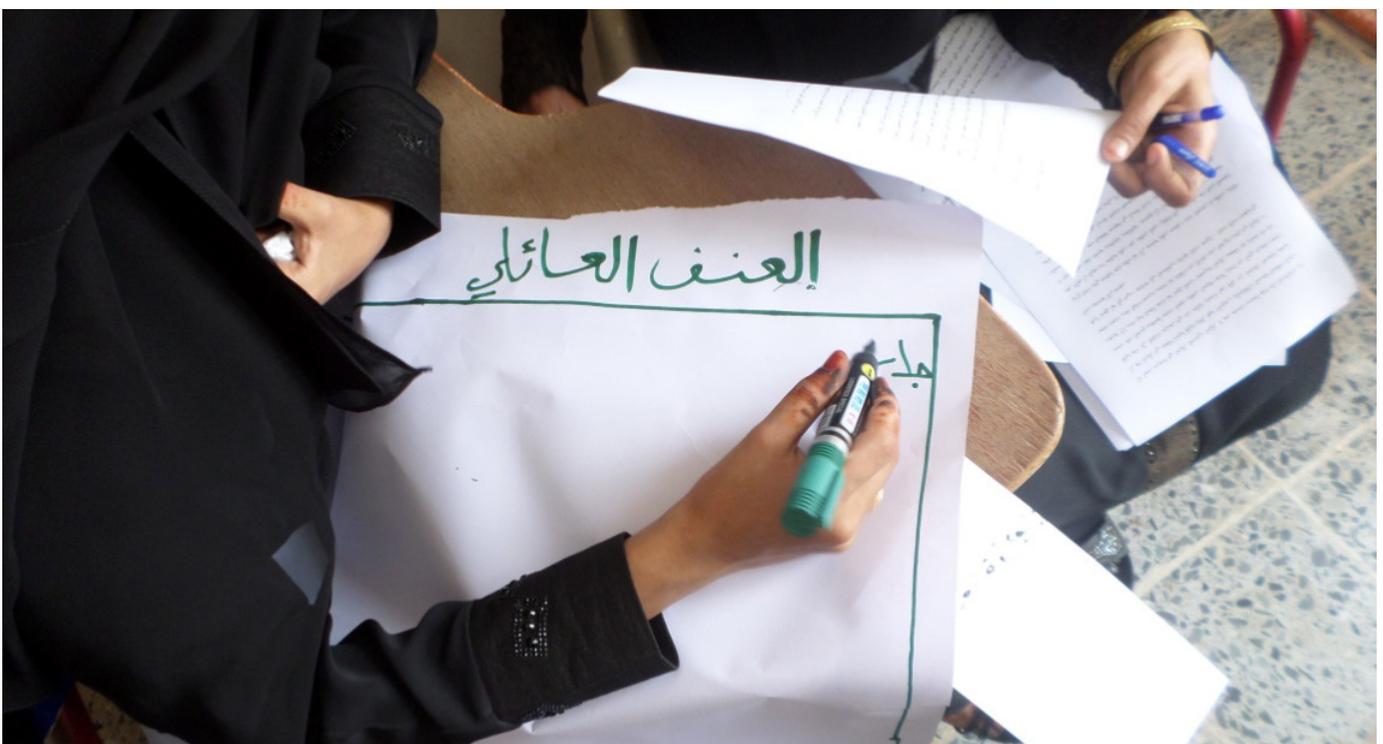
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	TOTALLY DISAGREE 1	PARTIALLY DISAGREE 2	PARTIALLY AGREE 3	TOTALLY AGREE 4	
ATTITUDES					
SOME FORMS OF VIOLENCE AGAINST WOMEN ARE ACCEPTABLE					VIOLENCE AGAINST WOMEN IS NEVER ACCEPTABLE
MEN SHOULD HAVE POWER OVER WOMEN IN MARRIAGE					WOMEN AND MEN SHOULD BALANCE POWER IN MARRIAGE
WOMEN AND MEN SHOULD NOT SHARE ROLES IN HOUSE WORK					WOMEN AND MEN SHOULD SHARE ROLES IN HOUSE WORK
WOMEN AND MEN SHOULD NOT SHARE ROLES IN BRINGING UP CHILDREN					WOMEN AND MEN SHOULD SHARE ROLES IN BRINGING UP CHILDREN

	TOTALLY DISAGREE 1	PARTIALLY DISAGREE 2	PARTIALLY AGREE 3	TOTALLY AGREE 4	
SKILLS					
MEN WHO USE VIOLENCE SHOULD BE PUBLICALLY ASHAMED					MEN WHO USE VIOLENCE SHOULD BE SUPPORTED TO CHANGE
WOMEN WHO EXPERIENCE VIOLENCE SHOULD BE IGNORED					WE MUST REACH OUT TO WOMEN EXPERIENCING VIOLENCE

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	TOTALLY DISAGREE 1	PARTIALLY DISAGREE 2	PARTIALLY AGREE 3	TOTALLY AGREE 4	
BEHAVIOURS					
WOMEN AND MEN CANNOT BALANCE POWER IN MARRIAGE. MEN SHOULD ALWAYS MAKE DECISIONS, AND POSSES POWER					WOMEN AND MEN CAN BALANCE POWER IN MARRIAGE. BOTH CAN PARTICIPATE IN DECISION MAKING.
MEN MUST USE VIOLENCE AGAINST WOMEN (VERBAL AND/OR PHYSICAL), IT IS UNAVOIDABLE					MEN CAN AVOID USING VIOLENCE
VERBAL HARASSMENT IS A SOCIALLY ACCEPTABLE FORM OF VIOLENCE					VERBAL HARASSMENT IS TOTALLY UNACCEPTABLE
PHYSICAL VIOLENCE AGAINST WOMEN IS SOCIALLY ACCEPTABLE FORM OF VIOLENCE					PHYSICAL VIOLENCE IS TOTALLY UNACCEPTABLE



Section 4: Gender equality

What are the roles of women in your community? Are they solely responsible for household chores? Cooking, cleaning, taking care of the children? Do men help them? Do they also have jobs outside their homes?

.....

What are the roles of girls in your community? Do they go to school? If not, why not?

.....

Who goes to collect water women, men, girls or boys ?

.....

How is this water used? Ex. Mainly for drinking, cooking. Patterns of water usage, sharing, quality, quantity.

.....

Who decides how the water is used at home?

.....

Section 5: Preserve participants dignity

Do you have latrines at home? Are they shared toilets? Are they private? Do they have enough lightening? Do they have locks?

.....

Are you provided with hygiene kits? Were you asked/ involved in what to put in those kits?

.....

Are there things missing in the kit that you still need?

.....

Only ask women - Are sanitary material distributed in a sensitive way? Are they distributed per person or per household?

.....

Section 6: Ensure their participation

Have you been consulted about your specific WASH needs/hygiene practices?

.....

Do you have water committees? If so are women represented? Are they in leadership roles? Are they accessible? Do you know them?

.....

At home in your house or family affairs do women and men participate in decision making? How? Who gets to make the final decision? (in their general day to day decisions)

.....

8. Annexes

Section 7: Accessibility of services

Different users should attempt to use the water point. Make a note of who can use it and who cannot and what features make it difficult to use. Use the checklist below to remind you of the kind of features to look for and add things that are missing.

Getting there:

.....

Suggested Changes:

.....

Checklist

- Is the route outside or inside
- If used at night, is the path lit
- What is the path/ access route made of?
- Is the path wide enough for all users? (recommended minimum width 90cm)
- Is the path level and firm, with nothing to trip up? Is the surface of the path slippery when either dry or wet? Are there obstacles that make it difficult to get past, or easy to trip, especially for visually impaired people?
- Are there any parts of the path which makes women or children feel unsafe when using it? Is so why?
- Are there landmarks that blind/visually impaired persons can follow e.g. landmarks or guide rail
- If there is a slope or ramp, how steep is it? (Recommended max 1 in 10). Is the surface of the slope slippery or non-slip?

Getting in/on/out:

.....

Suggested changes:

.....

Checklist

- If there are steps are they a height that disabled/ elderly people can manage?
- Are the steps even or uneven, firm or broken, non-slip or slippery?
- Is there a hand-rail for support?
- What is the difference in height between surrounding area and platform? Can a wheelchair or crutch user easily enter/ get on?
- If someone faced harassment or other safety risks when using the facility would they be able to get away safely from the area?
- How easy is it to unlock and open the door/ gate?
- If there is an entrance, is it wide enough for wheelchair user to enter (recommended minimum width 80cm)

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Usability:

.....

Suggested changes:

.....

Checklist

- What is the floor made of? Is the floor even or uneven, firm or unstable, slippery or non-slip?
- Is there is a concrete surround, measure the dimension (width- side to side, length from to back)
- Can the user get close enough to use the water point?
- Is there a flat platform for the user to sit or stand whilst drawing water?
- Is there something for the user to lean on while drawing waters?
- Can the user easily reach the operating mechanism (handle/tap/rope/ water surface)? If not why?
- Is there a place to stand the water container? Can the user easily lift the filled the water container and carry it?

Do marginalized people have the same access to water facility ?

.....

Who is given priority in the water collection point? Do women/ children/ disabled or vulnerable people have priority? Do women have to wait until men finish collecting water first?

.....

How do you carry water back home? On your head/ donkeys?

.....

Do you own a donkey? Rent it? Can women easily rent donkeys? Are they accessible?

.....

Section 8: Safety of participants

DO YOU GO TO COLLECT WATER ALONE?		
DO YOU FEEL SAFE WHILE YOU GO TO BRING WATER?	Yes No	More details:
IS THERE ANY BARRIERS ON THE WAY TO THE WATER POINTS?	Yes No	More details:
IS THE PLACE FOR THE WATER COLLECTION SEPARATED BY GENDER?	Yes No	More details:
HAVE YOU HAD ANY INCIDENT DURING YOUR GOING TO COLLECT WATER?		

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Is the water clean? Is the water facility clean?

.....

Do you or anybody you know get harassed on their way to collect water? How are they harassed? Verbally (insulting or sexual) or physically (touched, beaten or raped) ? How often?

.....

If women or girls are physically or sexually harassed who do they go to for help and support? Family? Religious leaders? Do they file a complaint?

.....

In your own community where do you feel the safest and why? Ex. Home, work, on the way to water facility, on your way to toilets.

.....

In your own community where do you feel unsafe and why? Ex. Home, work, on the way to water facility, on your way to toilets.

.....

Section 9: Religious leader’s role

Who do you consider as a religious/ faith leader?

.....

Is there a section for women at your mosque? Do they go to pray?

.....

Can women easily approach a religious leader/ Imam to ask him questions or complaint?

.....

If women have a complaint against her husband/ family member, for example if she want a divorce whom would they go to? Their family? Court? Faith leaders/Imam?

.....

Are faith leaders accessible for women? Probe: Do they have to go through the Imam’s wife or sister?

.....

8. Annexes

Section 10: Conflict specific questions

Do you feel you are at higher risk due to the current conflict? How?

.....

If there are airstrikes/ conflict? Do you still go to collect water? Do men go instead of women and children? Do you go at different time? Ex. Only morning.

.....

How the current conflict affected your personal hygiene, practices compared to before the conflict? Ex. Do you go at different times to fetch water? Do you go in groups instead of going alone? Do you go every 2 days instead of daily?

.....

Are there additional WASH needs that you think we should consider after the conflict?

.....

Section 11: Key Learning Area

WHAT DO YOU SUGGEST TO IMPROVE THE WATER COLLECTION POINTS?	
DO YOU HAVE ANY OTHER COMMENTS?	

----- End of interview questions -----

8. Annexes

8.3 GBV in WASH training outline

Date	Time		Session	Description
	From	To		
	18:00	18:30	Introduction	Warm greetings, get to know each other, share their expectations and personal information.
	18:30	18:50	Ice breaker	Team building activity
	18:50	19:20	Training introduction	Share training agenda, learning outcomes and the “parking lot”.
	19:20	20:00	Establishing a contract	Ground team rules to build <i>safe space</i>
	09:00	10:30	Defining Gender	Introduce participants to the concept of gender and other terminology
	10:30	11:00	UNHCR framework for protection	
	11:00	12:00	IR Policy on Gender Justice and Faith Perspective	Introduce participants to IR Gender Justice Policy and the Islamic faith perspective on Gender
	12:00	13:00	Gender Analysis Framework	Introduce participants to different gender frameworks. Additionally, introduction of gender role and needs
	13:00	14:00	Lunch	
	14:00	15:45	Gender analysis in practice	Case study analysis: What questions to ask to ensure projects are gender sensitive
	15:45	16:00	Break	
	16:00	17:00	Gender integration continuum	Introduce participants to gender integration continuum, the importance of indicators and gender marker.
	17:00	18:00	Integrating gender into the Project Cycle	Introduce participants to the practical six steps for integrating gender into the project phases.
	18:00	18:15	Break	
	18:15	19:00	Action planning	Define steps that need to be taken to better address gender issues. Introduce to available resources
	19:00	19:30	Wrap up and Review	Evaluation and summary of today's sessions
	09:00	09:45	Understanding GBV	Introduce participants to GBV and different types of GBV
	09:45	10:30	Causes of GBV	Explore the root causes of GBV: Abuse of power
	10:30	11:15	Effects of GBV	The effects and impact of GBV on women, girls, men and the community
	11:15	11:45	Break	
	11:45	12:00	Prevalence of GBV	Prevalence of GBV globally
	12:00	13:00	GBV in different settings- focus on displacement.	Description of GBV in refugee camps
	13:00	14:00	Lunch	

8. Annexes

	14:00	15:00	Vulnerabilities of violence in WASH	Introduce to participants the WASH vulnerabilities that increase women and girls risk to violence
	15:00	15:45	Guiding Principles for addressing GBV in WASH	Introduce participants to the guiding principles used to reduce and address violence in WASH
	15:45	16:15	Break	
	16:15	17:00	Approaches and Ecological Framework for GBV Programmes	Introduce participants to different approaches and the ecological model
	17:00	17:50	Good practices and IMC Approach to GBV	Introduction to International Medical Corps approach to address GBV
	17:50	18:05	Break	
	18:05	19:00	Introduction to Tools	Introduction to tools to be used to monitor and evaluate GBV, and research on GBV in community (GBV IMS)
	19:00	19:30	Summary and wrap up	Evaluation and summary of the day
	09:00	09:15	Introduction to GBV mainstreaming and specialised interventions	Presentation of GBV mainstreaming and overview of specialised interventions
	09:15	11:15	Prevention	Introducing participants on how to prevent violence in their community (focused on engaging men and boys, and religious and traditional leaders)
	11:15	11:30	Break	
	11:30	13:00	Response	Introduce participants on how to respond to violence in their community
	13:00	14:00	Lunch	
	14:00	16:00	Addressing GBV throughout the project cycle (including checklist and tools)	Introduce GBV and project cycle
	16:00	16:15	Break	
	16:15	18:45	Responding to violence in practise - do's and don'ts (in communities and in organisation)	How to respond to violence appropriately
	18:45	19:00	Break	
	19:00	19:30	Summary and Wrap up	Evaluations and summary of today's sessions
	09:00	10:15	IR policies related to GBV	Introduce participants to Islamic Reliefs to GBV
	10:15	11:15	Child Abuse procedure	Introduction to the Child Abuse procedures
	11:15	11:30	Break	
	11:30	12:30	GBV briefings with Islamic perspectives on DV, EFM, FGM/C	Introduction to the GBV policy briefs and Islamic perspective on issues such as FGM/C and Domestic Violence and Early and Forced Marriage
	12:30	13:00	Introduction to a case study	Introduction to the case study and exercise
	13:00	14:00	Lunch	

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Date	Time		Session	Description
	From	To		
	14:00	16:00	Case study - informing the project cycle	Case study exercise
	16:00	16:15	Tea Break	Tea and Coffee served
	16:15	18:00	Case study -analysis and action planning	Case study exercise
	18:00	18:15	Break	
	18:15	19:15	Closure	Final review and evaluation, summary of the training and final questions.
	09:00	11:00	Train the Trainer	Staff are trained to become an IR Academy Accredited Trainer
	11:00	11:15	Break	
	11:15	13:00	Train the Trainer	Staff are trained to become an IR Academy Accredited Trainer
	13:00	14:00	Lunch	
	14:00	16:00	Train the Trainer	Staff are trained to become an IR Academy Accredited Trainer
	16:00	16:15	Break	
	16:15	18:15	Train the Trainer	Staff are trained to become an IR Academy Accredited Trainer
	18:15	18:30	Break	
	18:30	19:00	Wrap up	Staff are trained to become an IR Academy Accredited Trainer



8. Annexes

8.4 GBV awareness raising workshops plan

Date	Time		Activity	Methods
	From	To		
	09:00	10:30	<ul style="list-style-type: none"> Welcoming participants Understand their expectations Discuss training objectives, methodology and timetable. 	Brain storming
	10:30	11:00	Break	
	11:00	12:00	Review Gender Concepts	Lectures, Discussions, Exercises
	12:00	13:00	Discussion on the effects of socialisation and the system of customs and tradition	Discussions, Brain storming
	09:00	10:30	<ul style="list-style-type: none"> Review previous day topics Gender Analysis (Harvard Framework Tools) 	Lectures, Discussions, Case Studies, Group Work
	10:30	11:00	Break	
	11:00	12:00	The second and third tools (access and control over resources, services and development opportunities)	Lectures, Discussions, Case Studies, Group Work
	12:00	13:00	Distribution of project lists / Development interventions	Lectures, Discussions, Case Studies, Group Work
	09:00	10:30	<ul style="list-style-type: none"> Review previous day topics Domestic Violence and Gender-based violence. 	Lectures, Group Work
	10:30	11:00	Break	
	11:00	13:00	<ul style="list-style-type: none"> Water and sanitation The importance of gender sensitivity in case of emergency. Sensitive assessment of gender during disasters 	Photos, Group Discussions, Group Work
	11:00	13:00	Train the Trainer	Staff are trained to become an IR Academy Accredited Trainer
	09:00	10:30	<ul style="list-style-type: none"> Review previous day topics Group work 	
	10:30	11:00	Break to prepare for 3 performances on community awareness (Awareness speeches and role play)	
	11:00	12:30	3 performances: Every show no more than half an hour (view the dangers of Early Marriage , Risks of gender-based violence and the importance of Girls Education	Play Roles
	12:30	13:00	<ul style="list-style-type: none"> Discussions and comments on the performances that have been introduced Closing 	

8. Annexes

8.5 Staff Questionnaire on Best Practices and Lessons Learnt

The purpose of this interview to capture the lessons learnt, and knowledge base from implementing GBV mainstreaming projects in WASH programmes. Your answers will be incorporated in a toolkit, developed internally in IRW, and used to spread the learning outcomes to the INGOs sector. We understand your answers will be subjective based on your involvement in the project as well as your personal understanding, experience and perspectives. Please note: Your anonymity is reserved and you will not be personally referred to in any section of the toolkit

Name: **Position in the project:**

Project plan & design

Were you involved in the project design? If not what would you design differently?

.....

How or why did you choose those 2 districts for project implementation? What is the rational behind the project implementation?

.....

How was the sample group chosen? Randomly chosen? Do you think they were inclusive? Do you think there was any group excluded? If so, why?

.....

Do you think it was easier or harder to target a certain age group? A certain education level? A certain ethnicity etc.?

.....

Do you think they designed time frame was enough to achieve objectives?

.....

Is the concept of GBV in WASH new to you personally?

.....

Implementation

What are the major challenges that you faced while implementing this project?

.....

What are the main opportunities that you have used?

.....

What are the project's strengths and weaknesses?

.....

8. Annexes

Conflict zones:

This project was implemented during conflict, what were the major challenges?

.....

What are the mitigation/ precautions that you have done to overcome challenges?

.....

Do you think that mainstreaming GBV was a priority during conflict? How were you able to convince beneficiaries it is?

.....

Baseline study:

How do you think we can incorporate the information captured from this baseline study into the project's design/ implementation for the next phase?

.....

What are the outputs, or suggested services reforms that were captured from the baseline study and included in the project design and analysis?

.....

What was the most effective data collection tool?

.....

What do you think was missing from the baseline study?

.....

Training:

Did you know about GBV in WASH before this training, or was it essential to put you on board?

.....

Overall how would you evaluate the training? Thorough? Intense? Useful

.....

What would you add or delete from the training?

.....

Do you think the training was basic or advanced?

.....

8. Annexes

Cultural understanding:

What types of GBV did you focus on and what types of GBV do you suggest we should focus on in the future?
What types of GBV currently exists in the society?

.....

Evaluation:

If you had the chance to change one thing in this project what would it be?

.....

Is IR Yemen following the best practices of implementing WASH programs? Ex. Is 50% of staff female? Are they in leadership positions? Is there an accountability system in place? Is there a participatory process in place?

.....

What kind of incentive do we give to women? What is their motive to be part of the team?

.....

Are you able to follow up the participants action plans and why?

.....

Minimum standards in Humanitarian action:

Are you aware of what are the minimum standards in humanitarian action?

.....

Do you think our WASH programme preserves beneficiaries dignity? Ex. Privacy of distribution? Private latrines and why?

.....

Is your beneficiaries safety a priority and why?

.....

Do you think your beneficiaries have equal access to services and why?

.....

Are your beneficiaries participating in decision making processes? Do they have a council or committee for WASH in their district? Are women represented in this council? Refer to the participation ladder, are you women actively involved in decision making or merely passive?

.....

8. Annexes

Religious involvement:

What are the controversial issues that you couldn't address from a religious perspective? Why?

.....

Was it helpful to involve faith leaders and why?

.....

In this specific community are there different religious sects? How do you think you would have dealt with it to avoid conflict?

.....

Is raising awareness on GBV using a religious argument helpful or creates more conflict?

.....

Do you think GBV will be addressed in Friday sermons? How often?

.....

Do you think a referee network will be established? In another words are those outcomes realistic or we were super optimistic with our project document?

.....

Procedures in IR:

Any comments on communication mechanisms between HQ office and field office, positive or negative? Any support provided or missing that you would like to comment on?

.....

Any missing expertise?

.....

Do you think the concept of GBV in mainstreamed in IRY if not why? How was it mainstreamed?

.....

Do you have any success stories to share? Any specific cases that were reported?

.....

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Notes

A series of horizontal dotted lines for writing notes.



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