

WATER RESOURCES ASSESSMENT AND DEVELOPMENT
PROJECT IN THE SUDAN
(W A D S)

Presentation of a Village-survey,-
rational and methodology

Purpose : Development of operational methods for
the realization of an active village-
participation in the construction and
future-maintenance of village water supply
systems

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Introduction into the village - survey

This survey is programmed and designed according to the Terms of Reference for a 3 -months consultancy period of an anthropological adviser for WADS.

The results of this village-study are expected to provide valuable and reliable data for the development of operational methods for the realization of an active village participation in the construction and maintenance of Village Water Supply Systems (V.W.S.S.).

It is suggested to carry out this survey in selected villages in the area of Rural Council Kas (South Darfur).

The aim of this village -survey is to provide WADS with guidelines for the very practical task to develop an effective maintenance programme in order to ensure, that villagers keep running their V.W.S.S. by themselves. This should be achieved through activating their participation in all aspects relevant to the project.

I.1. The first experiences in Rural Council Kas -area, where up to now 4 wells have been constructed and other 16 contracts have been signed, show that those obligations of the villagers, which are clearly defined in the contract, like contribution in cash and in kind (labour, material for construction, etc.) towards the cost of the well, are met without facing notable difficulties. There has been only one case (Sigay), where the villagers didn't succeed to collect the money asked for in time (45 days after handing over of the contract).

why?

Also the design of the well and the location of the well-site, which is mainly dependent on hydrological verdicts, never turned out to become a serious obstacle during the preparation phase preceding the actual construction of the well.

In general, in respect to the more technical aspects of the project WADS is in an active position and its suggestions and demands are accepted and followed by the villagers.

I.2. The same cannot be said with regard to those aspects which are concerned with the maintenance of the village-well, which include:

- financing of current costs
- forming a women's and a men's village water committee as representative bodies
- nominating two care-takers who should be trained during the construction-period

o ↘ The first point mentioned is not part of the contract, the outlay of the following two points is not differentiated enough: asked for are only the names of the responsible persons, which should be made known to the Rural Council Office. No feed-back is institutionalized between the Rural Council and the Village Water Committee. Beside the implicate question still to be answered about 'ownership of the well' there have to be specified:

- the status of the care-takers and the exact tasks they have
- the roles and responsibilities of the village water committee -members
- the rational behind the demand for a women's and a men's village water committee
- ↘ the relationship between the Rural Council and the village water committee.

This is not yet achieved and because of this WADS remains in these important questions about maintenance in a passive position. It can't be guaranteed that the villagers will take care for their new water-source and appreciate it for the benefits it offers.

It is suggested that this lack in programme-design can be filled only by taking into consideration the social and cultural realities as they exist in the villages. It's them, the villagers, who have to actualize their willingness to cooperate; if they refuse for whatever reason, there won't be effective means to force cooperation.

The not sufficiently defined maintenance-programme of WADS reflects this insecurity in respect to possible but not calculatable reactions of the villagers towards the needs of an improved water supply system.

Too little is known about the financial and organizational

resources of villages in South-Darfur, and about cultural patterns of village life, which function as blueprints for the villagers in their social interaction - of which the usage and maintenance of the village well will become a part.

Usually there is no precedent in village-culture to handle such things like development. This is modern and it can't be expected that village people understand spontaneously and react adequately. They will project their own ideas they have about the village well first onto their traditional world-view, and the rationale of the choices the villagers do will be significant for them with regard to the values they live and believe in.

Here the WADS -extension programme is mute.

Asked for is a vague and formal commitment towards maintenance, so the villagers are giving a formal answer. Instead, at this point the extension-workers should be trained to discuss with the villagers about several possibilities they have and try to integrate the WADS- point of view into the decision-making process, -as argument or as demand. The solution will be something of both, but still the necessary information for developing operational methods is missing.

The information gained from this village-survey will allow insight into those socio-structural and cultural aspects of village life of which WADS is in need in order to design a maintenance programme which is understood and acceptable for the villagers too.

- 2.I. Part of it should be a more accurate and differentiated definition of what a village water committee should be like, what qualifications its members are expected to have in order to fulfill specific tasks, to play specific roles. The radius of authority the village water committee has to have must be perfectly understood especially from the traditional leaders of the village. There is no 'surplus'

of authority, what one is gaining another one will loose.

To manipulate the power-structure of a village becomes a delicate affair; there should arise no doubt that the authority of the village water committee-members is limited precisely in terms of their responsibilities they have towards the V.W.S.S. The danger of power-rivalry can get minimized in this way.

- 2.2. There is another source of headache: the WADS -demand is to integrate women actively into the management of the I.W.S.S.

As immediate and main beneficiaries they should be strongest motivated to guard the proper functioning of the village-well and as the true specialists and decision-makers in water-related issues they are expected to be most suitable to participate in organizing the village-well as a project.

But Darrur-villagers think different. The strict division between the public -and the privat sphere and the corresponding role-structure prevailing in islamic societies is highly guarded and recognized as a basic value.

Women do most if not all decisions concerning water, but this happens through informal communication channels; women authority is in the public usually not recognized. For muslims this is a religious must!

Active participation of women in a village water committee may be more easy and effective when her roles to play are women roles, and her tasks to perform, possibly related to nealth -and sanitation programmes as they are conceptualized at the moment in the V.P.S., are "women talk".

The actual cultural constraints and the practiced deviations from this rule, that women should act in the back -, and not in the frontstage of village life, will be asked for in the village survey in order to gain realistic data about how the position of women in reality is, and not as it is imagined to be.

2.3. Another important point to clarify is the financing of the current maintenance costs, which include:

- salary or other types of compensation given to the well -caretakers
- material, like cement, rerods, etc
- spare parts for windlass
- travel expenses for official visits to the Rural Council or WADS

Closely related to the financial aspect of maintenance is the still unsolved problem of 'ownership'.

Villages in Sudan are not recognized administrative units and they are not corporations.

good word
In Mabagaya, Rural Council Kas, for example, few villagers, who are owner of big livestock herds, proposed to finance a second village well they would like to have. Has WADS to intervene and push for a community- solution in order to keep in check privat interests in a WADS-well?

Who legally can insist on rights over the well, and of which type are the traditional rules that govern the water-use practice in a semi-desert area like Darfur? Here water is experienced as an extremely scarce and valuable element, and the 'water-journeys' are time - and energy consuming undertakings (studies done in comparable regions in Africa reveal that water-collection consumes 12% to 21% of the total energy -resources of a person). In the topography of darfurian culture water will never

appear just as a good. It will be loaded with strong symbolism and sacred qualities and it will occupy an extraordinary place in the 'oral tradition' of darfurian people.

In the Qur'an a possible privatization of water-sources is limited and counterbalanced by the ideal of hospitality (dyafa) and by the ideology of muslim-brotherhood, which should provide for solidarity. Further, the traditional prestige-system in Darrur villages has ensured that contributions for village-affairs are made according to means and status, and as a social category 'prestige' gets defined and judged from the villagers depending on the benefits it offers for the welfare of the whole community.

May WADS rely on traditional forms of social organization and beliefs, which proved to be successful in balancing competing interests in a village, or what alternatives could WADS talk about?

Investigation into the range of practiced systems for community -financed projects in South Darrur villages should provide WADS with the means to become active in situations where the above outlined topics are in question.

- 3.1. A further topic of ' active village participation' is the potential of an Improved Water Supply System for water-related productive activities. This can become a key for village -self -help projects and for economic progress. Socio-economic studies in the future, which take into account the health-benefits, the time- and energy gains and the experiences of the villagers with modern forms of organizing village activities, may reveal realistic possibilities towards this aim.
They also may provide recommendations for I.W.S.S. implemented

lateron, because their impact on the economy, the social organization and the culture of villages is better understood.

- 3.2. Also the need for change of health-related behaviour patterns, which only after the installation of an I.W.S.S. becomes a matter of fact and hopefully transparent to the villagers when communicated through a well planned health- and sanitation programme, is relevant if not essential for active village participation. With these prospects specific roles at best for community-members can get provided, who may accelerate a process of understanding of the direct relation between good water and good health. If the villagers are ready to believe in and accept the fact that the health-benefits of drinking regulary clean water get annulated when only for 7 days a year they have to rely again on contaminated water from their traditional water-sources, because for whatever reason the I.W.S.S. is not working, they will be well prepared for taking preventive- and corrective maintenance actions.

4. Method

4.I. Investigation into the culture and the social system of a village is by force sequential in nature. In the beginning there are general ideas about the research-topic and little is known about its realization in village-life.

The most appropriate method to learn about the complexity of 'Village Participation' in community-activities, its function in reinforcing basic cultural values and strengthening village-institutions, is "Participant Observation" over a longer period of time. This offers the possibility to gain insight into village-culture in action and provides information about what people do rather than what they say they do.

This experience can help to formulate new questions to be asked and will determine the conceptualization of further methodological steps, like focusing on selected topics, design of questionnaires or choice of different forms of interviews.

Depth of understanding of village-culture is relative, all depends on the aim of the research and on the resources available.

Here it is asked for to integrate 'active village participation' into the WADS-programme, -a very practical task with the aim to ensure that the necessity to take preventive- and corrective maintenance actions are visualized, organized, and taken serious from the villagers in time.

In addition the extension-workers should be sensibilized for the value of research and trained in the field especially in applying various methods of data-collection to different types of information wanted, quantitative and qualitative, for example.

At the moment it is not yet sufficiently understood what 'active village participation' in reality could mean and what consequences it would have for the re-formulation of the WADS -extension programme; and if it would not put a further burdon on existing logistic capacities, or if the flexibility

of the WADS -programme would not be overstressed by possible demands.

The place of research in the Village Project Section is not yet decided and it's potential for project-success still has to be proofed before longer term - or additional field-studies can be taken into consideration.

The ressources available set limits too. To plan more than 4 weeks field-work is not realistic regarding the needs of the health- and extension programmes of the V.P.S., and regarding the means of transport needed. And, the qualifications of the extension-workers are not sufficient to carry out independently a research.

These factors limit the possibilities of methodological choices.

The proposals made according to the situation outlined are as follows:

4.2.1 Selection of villages:

4 villages will get selected in Rural Council Kas-area where the contract for the V.W.S.S. is already signed or is going to be signed, but the construction of the well has not yet begun. It is suggested that in the time between the application for - and the actual construction of the well discussions among the villagers concerning the water-project will be most intense and the willingness to cooperate in a village-survey strongest.

Rural Council kas-area is not expected to represent fully cultural - and socio-structural patterns of all villages in South Darfur. With check-studies in other areas variations can be discovered, validated and integrated into a scheme which presents a spectrum of organizational and financial capacities, of values and cultural idioms, which determine the role-structure and the communication-channels of village life in South Darfur.

A village-questionnaire for key-informants, designed for this field-study, can be used already for the running extension-programme in Nyala-South West.

Those villages in Kas-arga, where the village-well has already been constructed (4), will not be considered in the sample. Surveys, which give insight into water-use practice, health-relevant behaviour change and water-related village activities, which inform about the impact of the village-well on village life, should be prepared.

4.2.2. Before the selection of villages takes place the question of stratification has to be solved: what strata in a village should be considered as relevant for an independent random-sample or on what kind of pre-selection of villages or village-clusters should be insisted in order to integrate all significant characteristics of the study-area?

The preferred criterion would be: ethnical differentiation of a village. It is expected that in this case different value- and behaviour patterns towards water-use exist and that significant variations in the way how village-activities get organized and decided will be found. The impact on village-solidarity in general is of importance too. Village-sections always compete and if the division works along ethnical lines there may arise situations where commonly accepted means of conflict-solving are not spontaneously to actualize.

Unfortunately data about ethnical differentiation are not available in WADS- file, only the vague size of village-population can be regarded as being indicative for this criterion.

There are other criterions to consider, like distance to the next town or market-centre, or type of local infrastructure, but it is expected that also these differences will roughly correspond to the village-size.

At the moment it has to be admitted that not one information to rely upon is available.

gen
antat
person
per put?

The village-sample will get stratified according to the population-size, which differs between ca. 250 and 3500 inhabitants. Consequently essential differences in resources and capacities in regard to management and financing of the V.W.S.S. will be found.

The 16 villages in rural Council Kas-area will get grouped in 3 clusters:

- 1) villages with 400 inhabitants and less
- 2) villages with 2500 inhabitants and more
- 3) the remaining villages

At random will get chosen one village out of group 1 and 2 each, and two villages out of group 3.

4.3. Data - Collection:

For data-collection a mixture of formal and informal methods are chosen. Two questionnaires and an observation-check list will provide both quantitative- and qualitative data. In addition informal interviews of persons who can talk

about water and village-culture (local myths, songs, tales or water-related medical knowledge) will be asked to help to make the extension-workers understand the topography of water in the world-view of the villagers.

A tape-recorder will be used for these occasions.

4.3.I. Village - Survey - Questionnaire:

This questionnaire is meant for key-informants, persons who are well acquainted with the history of the village and with the way how village affairs get handled.

It comprises 43 questions about

- Population
- Base-data of village-structure
- Communal organized activities

Financing of these activities
Representative Village Bodies and
corresponding communication-channels

4.3.2. Housenold - Questionnaire:

On the first day of arrival in the village a village-map has to be drawn where each household will be indicated and numbered. At random ca. 10% will get choosen and interviewed. The topics of the questionnaire are:

- census data
- choices made in water-use and water-sources
- decision-making mainly in respect to the well
- financial capacity of the nousehold and its members
- cooperative and corporative units
- men and women: cultural values and social roles
- informal communication-channels

In the design of the questionaire and in the building of coding-frames for the data to be analysed a functional interrelationship between social roles, prestige-and status orientation, economic standing and dominant values and beliefs are accepted as 'givens'.

But coding-frames are not static, during processing of the actually received data they will undergo changes, or new ones will get built.

4.3.3. With the demand to integrate women into the management of the V.W.S.S. a base-value of islamic culture is questioned: the strict division of the public- and the privat sphere regarding sex and role-playing. Women in Sudan are not political

personalities. They may function as consultants of their male kinsfolk in the 'backstage' of village-life, they may be the true specialists and authorities in all questions and decisions made concerning water, but as soon as things turn into politics, where people compete for power, prestige and influence, and also the village-well will be useful in this game, the set of rules in question does not include women. It can't be of interest for WADS to be satisfied with a formal solution as it is practiced now: the establishment of a men- and a women committee. This procedure by no means provides sufficiency for an active women participation.

In order to figure out realistic possibilities much more must be known about the actual constraints and about practiced deviations from this rule in village-life.

For this reason the household-questionnaire is divided into two, one for women and one for men, identical in design, but some questions are confined to women or men only.

- 4.4. An underlying theme during the whole period of the field-study will be the training of the extension-workers. Generally, attention will be given to independent work, which is crucial for this field-work, but especially important for the tasks of the extension-workers later on: they have to cover a wide range of villages for reasons of selection and discussion of project-relevant topics. This last point mentioned asks for a qualitative jump regarding preparation and project-consciousness of the extensionworkers.

Up to now the factor 'independent work' is not recognized and trained on sufficiently. But along with recommendations for an improvement of the extension-programme this should get integrated into a curriculum for training courses and

a feedback into the work-practice of the V.P.S. should be allowed.

The training of the extension-workers during the field-study will consist in:

no indication
of water sources, ?

- applying the learned technique of sampling in the field
- drawing accurate village-maps, where each house is indicated and can be found lateron for the selection of the household to be interviewed
- filling questionnaires
- leading informal interviews
- observation techniques (s. App.D)
- collecting independently data about a project-related topic of own choice
- presentation of these data for discussion lateron in the V.P.S.
- learning about the significance of background information in order to give meaning to received answers

Appendix A

Village - survey

Questionnaire

VILLAGE - SURVEY

Questionnaire for key-informants

Date of survey:

Name of village

Village Council

Rural Council

Name of Sheikh

Name(s) of Sheikha(s)

Infrastructure: soukh

mosque

school (primary)

school (secondary)

grainmill

dispensary

cooperatives

if not, note distance and village at which
they are located.

1) What is the population-size of the village?

a) number of inhabitants

b) number of households

2) Are there different tribal groups living in the village?

a) yes no

b) if yes, to what tribe do they belong to?

c) what is their size

3) What are the different religious groups (tarigas) living
in the village?

a) tarigas

b) size

- 4) What are the different languages spoken in the village?
 - a) languages
 - b) what language is understood by all villagers?
- 5) What are the migration- and mobility patterns of the village?
 - a) permanent immigration
 - b) permanent emigration
 - c) how many villagers do leave the village for work etc. and later on come back (months, years,)?
 - d) Does it happen that households settle down and later on (months, years) leave the village again?

(consider last 3 years! List approx. number of households!)
- 6) What is the tendency?
 - o popul. increase
 - o popul. decrease
 - o no change
- 7) If the population increases, which factors do influence it?
- 8) If the population decreases, which factors are responsible?
- 9) Do nomad-groups live in the surrounding of the village?
 - a) yes no
 - b) if yes, what tribe do they belong to?
 - c) how many people are they?
 - d) type and number of livestock?
 - e) at what time in the year do they arrive?
 - f) at what time in the year do they leave?
 - g) did the villagers already decide now to behave, when the nomads ask to use the village-well?

I0) Does the village carry out/or has carried out collective work activities (nafiir)?

a) yes no

b) if yes, of what type are they or have they been?

c) do you ^{have} special periods of the year to carry out nafiirs? Please specify!

II) How is the work organized?

a) who is taking part in: men women children

b) do men, women and children take part with equal time?
 yes no

c) if not, please specify:

I2) What measures are taken when somebody don't show up for work?

a) against men

b) against women

I3) Who is deciding about what measures should be taken?

in case of	<input type="radio"/> 1) all adults	<input type="radio"/>	in case of
women	<input type="radio"/> 2) only men	<input type="radio"/>	men
	<input type="radio"/> 3) sheikha	<input type="radio"/>	
	<input type="radio"/> 4) sheikha	<input type="radio"/>	
	<input type="radio"/> 5) only women	<input type="radio"/>	
	<input type="radio"/> 6) others	<input type="radio"/>	

I4) Does the village have a history of community-financed projects? a) yes no

b) if yes, of what type have they been?

I4) c) how did they get financed?

I5) Do villagers establish a village-committee for this purpose?

a) o yes no o

b) if yes, does it get established for each occasion anew?

c) do the committee-members get

o 1) elected (by whom)

o 2) appointed (by whom)

o 3) other ways of selection

I6) What abilities should committee-members have?

I7) Are women as well as men usually members of this committee?

o yes no o only men
 only women
 specify occasions!

I8) How do villagers get informed about the activities of the village-committee?

a) men

b) women

I9) If villagers don't establish a village-committee, in which way do they manage community-projects?

- 20) Do women regularly meet in the village?
- a) o yes no o
- b) if yes, for what reason do women meet?
- c) do all women participate in these meetings?
- o yes no o
- specify why not!
- 21) When the sheikh wants to inform the villagers about a decision made, how usually does he do it?
- 22) When the sheikha wants to inform the women of the village about women-village-affairs, how usually does she do it?
- 23) Does the sheikha has consultants, women who help her in her tasks?
- a) o yes no o
- b) if yes, how do they get chosen?
- 24) When it' s neccessary to meet officials in the Rural Council Kas, or in Nyala for example, -
- a) who will decide what persons should take over this task?
- b) what qualification are these persons expected to have?
- c) do they get compensation for their work done?
- o yes no o
- d) how do they get compensated?

25) Beside the village-well, are you in need of other village-facilities?

a) o yes no o

b) when yes, which ones:

26) Did the villagers discuss about an alternative to the village-well?

a) o yes no o

b) when yes, why did you reject it in favour of the well?

c) how many villagers voted for the well, and how many for the (alternative (s))?

note approx.% !

27) Do men have any task or responsibility concerning water?

a) o yes no o

b) if yes, which one (s)?

28) When does a young man start to possess own property?

note age and occasions!

29) When does a young women start to possess own property?

Note age and occasions!

30) When was the last time that villagers collected money for village-activities or village-projects?

a) note year:

b) what for did you spend the money?

c) how much did you collect?

31) For what other community-activities did the villagers collect money?

a) occasions:

b) how much did they collect?

32) In which way did the villagers collect the money?

a) equal share for each household

b) all adults give same amount of money

c) everybody gives as much as he/she wants

d) others

33) Do you practice other ways to collect money?

a) yes no

b) if yes, of what type are they?

c) in which occasions did you practice them?

34) Is there a treasurer in the village?

a) yes no

b) if yes, who is the treasurer?

note status, sex or other characteristics!

c) if not, who usually is responsible for community-funds?

35) Did the villagers already make a decision how to compensate the village-well caretakers?

- a) yes no
b) if yes, what is the decision?

36) Are women more active in money-collection or men?

- a) women men
b) why?

37) What are the main-sources of revenue for the villagers?

- cash crops _____
 subsistence crops _____
 livestock _____
 artisans _____
 merchants _____
 labourers _____
 salaried employees _____

please specify!

38) Do villagers who live and work outside the village contribute in cash for village-affairs?

- a) yes no
b) if yes, how many approximately?

39) At what time in the year do most marriages take place?

40) Do all villagers together make a harvest-feast?

- a) yes no
b) if not, why?
c) if yes, when does it take place?

41) Do you celebrate other village-feasts?

- a) yes no
b) if yes, of what kind are they?

c) when do they take place?

42) For grazing the cattles, etc., how far do villagers move away from the village?

a) dry season :

b) wet season :

43) How much livestock does the whole village approx. own?

cattles _____

sheeps _____

goats _____

camels _____

horses _____

donkeys _____

HOUSEHOLD - Survey

Questionnaire for women only

Date:

Village:

Head of household: man woman age:

Informant: note how related to head of household in
kinship-term!

age:

1) How many people live or sleep in this household?
note age and relationship of all adults to head of
household in kinship-terms!

1. men

2.

3.

4.

5.

1. women

2.

3. & number of children

4.

5.

2) Is someone from your household temporary living and
working outside the village?

a) yes no

b) if yes, how many persons?

3) Since how long have you lived in this village?

4) Why did you move here?

5) What tribe do you belong to?

6) What tariga (or other religious group) do you belong to?

- 7) Who is making the decisions in this household?
note relationship of informant to this person in
kinship-term!
- 8) How have you been related to your husband before
marriage?
note in kinship-term!
- 9) With what persons do you share expenses and income in:
a) marriages *of your children*
b) nospitality given
c) gains and loss in livestock-keeping
d) gains and loss in agricultural activities

e) *circumcision of your children*
note in kinship-terms!
- 10) Are you related to your neighbours by kinship?
a) yes no
b) if yes, please specify:
- 11) Do you use different water-sources?
Please name them: 1. _____
2. _____
3. _____
4. _____
5. _____
- 12) For what reason do you use different water-sources?
- 13) Who is choosing the different water-sources?
- 14) Do you discuss with other women about choosing
different water-sources? yes no
- 15.I.)a) Why do you use this source (I.source)?

I5.1.) b) Are there any advantages about using this source?

c) Are there any problems or disadvantages about using this source?

d) What for do you use the water from this source?

I5.2) a) Why do you use this source (2.source)?

b)

c)

d)

I5.3.) a) Why do you use this source (3.source)?

b)

c)

d)

I5.4.) a) Why do you use this source (4.source)?

b)

c)

d)

I6) Please describe how do you recognize if water is:

a) good

b) medium

c) not good

d) very bad

I7) Who usually in your household collects water?

a)

b) if a child collects water, is it a

girl age:

boy age:

I8) When there are many water-sources, like in the rainy-season, which source or sources do you choose?

a) please describe:

b) why

I9) What should water be like to be good for drinking?

20) Do you know any way how to clean water?

21) What do you know about the village-well project?

22) Did you speak with your household-members about having a village-well?

a) yes no

b) did you meet other women to talk about having a village-well? yes no

c) did you agree with other women?

easily not easily disagree

- 23) Did you **talk** with your husband about having a village-well?
a) yes no
b) did you agree with him? yes no
- 24) Did you take part in the decision for the village-well?
a) yes no
b) if yes, in which way?
- 25) Who benefits more from the village-well, men or women?
a) men women
b) why
- 26) Who contributed to the cost of the well:
 a) all adults of the household separate
 b) the household as one person
 c) women contribute more than men
 d) men contribute more than women
- 27) Are you satisfied with the choice of the well-site?
a) yes no
b) if not, why:
- 28) What advantages do you expect from a new-built village-well?
- 29) Do you see any disadvantages?
- 30) Did you vote for the well, or for the (alternative see village-survey!)
- 31) For what purpose will you use the water of the v.-well?
 a) bathing b) household c) washing
 d) animals e) vegetable garden f) others

32) Do you think that there is a difference between men and women in their abilities to solve problems?

a) yes no

b) if yes, who is more able? men women

c) why?

33) Who is more able to cooperate and work together in a group, men or women?

a) men women

b) why?

34) Who are better leaders, men or women?

a) men women

b) why?

35) Is there any woman in the village you would consider a leader?

a) yes no

b) is she respected from men and women alike?

yes no

c) What qualities does she have that other women don't have?

36) What kind of things or activities bring respect to a woman, or make other people respect her?

37) What has a woman to avoid to remain respected?

- 44) Of all activities that women do, which one do you think are the most valued and appreciated by men?
a) please describe:

b) why?
- 45) And the less appreciated ones?
a) please describe:

b) why?
- 46) Do you have with all your work time to rest?
a) much
b) just enough
c) not enough
d) not at all
- 47) If you had more leisure-time, what would you most like to do?
- 48) Who do you think has more leisure-time, men or women?
 men women
- 49) Do you usually participate in village-meetings?
a) yes no
b) why?
- 50) If you want to propose the purchase of a grain-mill for example to the villagers, how do you make public your proposal?
a) you talk about with other women
b) you go to the sheikna
c) you ask to your husband to propose to the villagers
d) you ask for a village-meeting
e) you go to the sheikh
f) others

- 51) What people do you appreciate most? I. 2. 3.
very much -much- not so much
- | | | | |
|--|---|---|---|
| a) people who offer more hospitality than others | o | o | o |
| b) rich people | o | o | o |
| c) people who belong to a big family | o | o | o |
| d) persons who have been for hajj | o | o | o |
| e) people who enjoy their leisure | o | o | o |
| f) persons who work for the government | o | o | o |
| g) persons who work for the welfare of the village | o | o | o |
- 52) What are the people in the village who have the saying?
- | | | | |
|-------------------------|---|---|---|
| a) sheikh | o | o | o |
| b) merchants | o | o | o |
| c) Immam | o | o | o |
| d) big livestock-owners | o | o | o |
| e) sheikha | o | o | o |
| f) big landlords | o | o | o |
| g) local doctor | o | o | o |
| u) school-teacher | o | o | o |
- 53) What persons in your household pay for:
- school/education
 - medicin
 - taxes
 - clothes for children
 - shugar/tea
 - midwife
 - millet/sorghum
- 54) For what would you spend money first?
- o health station o Hajj o marriage of your sons
 - o clean water o karama o to build a brick-house

55) Do you have your own source of income, separate from your husband?

- a) yes no
- b) What is the main-source?
- c) the second?
- d) the third?

56) Do you have your own field?

- a) yes no
- b) what and how much do you cultivate?

crop	number of mukhames
_____	_____
_____	_____
_____	_____
_____	_____

57) With what other people do you organize and actually do the work in your fields?

- a) Are they relatives of you? yes no
- b) please specify kinship-relation!

58) How much of your harvest is used for subsistence (consumption)?

<u>crops</u>	<u>amount</u> ($\frac{1}{4}, \frac{1}{2}, \frac{3}{4}$, etc)
_____	_____
_____	_____
_____	_____
_____	_____

59) How much of your harvest is used for cash-earning?

<u>crops</u>	<u>amount</u> ($\frac{1}{4}, \frac{1}{2}, \frac{3}{4}$, etc)
_____	_____
_____	_____
_____	_____
_____	_____

60) At what time in the year do you have more cash?

61) Can your husband ask for money you earn?

a) yes no

b) Does he actually ask for money you earn?

yes no

c) Do you give it to him?

yes no sometimes

62) Have you been for hajj? yes no

63) How much livestock is owned by you?

cattles

camels

sheeps

horses

goats

donkeys

64) If you would earn own money from your own activities, would your husband give you less money for the household?

yes no

65) If you need a tool back from a man in the village who borrowed it from you, and who is not a relative of you, how do you, or would you behave?

a) your husband will get it for you

b) you go and take it by yourself

c) you ask the wife of this man for the tool

d) you send your children

e) you send other male-relatives of your household

66) Would you like to take active part in a village-committee?

a) yes no

b) why?

67) What is the maximum amount of money you would pay for clean and healthy water?

a) per day _____

b) per year _____

Appendix C

Household - survey

Questionnaire for men only

HOUSEHOLD - SURVEY

Questionnaire for men only

Date:

Village:

Head of household: man woman age:

Informant: note how related to head of household in
kinship-term!

age:

1) How many people live or sleep in this household?
note age and relationship of all adults to head of
household in kinship-term!

1. men

2.

3.

4.

5.

1. women

2.

3.

4.

5.

& number of children

2) Is someone from your household temporary living and
working outside the village?

a) yes no

b) if yes, how many persons?

3) Since how long have you lived in this village?

4) Why did you move here?

5) What tribe do you belong to?

6) What tariga (or other religious group) do you belong to?

- 7) Who is making the decisions in this household?
note relationship of informant to this person
in kinship-term!
- 8) How have you been related to your wife before marriage?
note in kinsnip-term!
- 9) With what persons do you share expenses and income in:
a) marriages of your children
b) hospitality given
c) gains and loss in livestock-keeping
d) gains and loss in agricultural activities

e) circumcision of your children
note in kinship-terms!
- 10) Are you related to your neighbours by kinship?
a) yes no
b) if yes, please specify
- 16) Please describe how do you recognize if water is:
a) good

b) medium

c) not good

d) very bad
- 17) Who usually in your household collects water?
a)
b) if a child collects water, is it a
 girl age:
 boy age:
- 19) What should water be like to be good for drinking?
- 20) Do you know any way how to clean water?

- 21) What do you know about the village-well project?
- 22) Did you speak with your household-members about having a village-well?
o yes no o
- 23) Did you talk with your wife about having a village-well?
a) o yes no o
b) if yes, did you agree with her? o yes no o
- 24) Did you take part in the decision for the village-well?
a) o yes no o
b) if yes, in which way?
- 25) Who benefits more from the village-well, men or women?
a) o men women o
b) why?
- 26) Who contributed to the cost of the well?
o a) all adults of the household separate
o b) the household as one person
o c) women contributed more than men
o d) men contributed more than women
- 27) Are you satisfied with the choice of the well-site?
a) o yes no o
b) if not, why?
- 28) What advantages do you expect from the new-built village-well?
- 29) Do you see any disadvantages?

- 30) Did you vote for the well. or for the (alternative)?
see village-survey!
- 32) Do you think that there is a difference between men and women in their ability to solve problems?
a) yes no
b) if yes, who is more able? men women
c) why?
- 33) Who is more able to cooperate and work together in a group, men or women?
a) men women
b) why?
- 34) Who are better leaders, men or women?
a) men women
b) why?
- 35) Is there any woman in the village you would consider a leader?
a) yes no
b) is she respected from men and women alike?
 yes no
c) what qualities does she have that other women don't have?
- 36) What kind of things or activities bring respect to a man, or make other people respect him?
- 37) What has a man to avoid to remain respected?

40) Do men or women know more about

	<u>men</u>	<u>women</u>
a) health	o	o
b) agriculture	o	o
c) religion	o	o
d) water	o	o
e) education of children	o	o
f) politics	o	o
g) organizing money-collection	o	o
h) organizing village-feasts	o	o
i) livestock	o	o

41) Of all activities that you normally do, which one do you consider the easiest, second easiest, etc...

- a) 1. _____ 5. _____
2. _____ 6. _____
3. _____ 7. _____
4. _____ 8. _____

b) the most difficult?

42) Which activity do you enjoy most?

43) Which one less?

44) Of all activities that men do, which one do you think are the most valued and appreciated by women?

a) please describe:

b) why?

45) And the less appreciated ones?

a) please describe:

b) why?

46) Do you have with all your work time to rest?

- a) much
- b) just enough
- c) not enough
- d) not at all

47) If you had more leisure-time, what would you most like to do?

48) Who do you think has more leisure-time, men or women?

- men women

49) Do you usually participate in village-meetings?

- a) yes no
- b) why?

51) What people do you appreciate most? I. 2. 3.
very much -much-not so much

- | | | | |
|--|-----------------------|-----------------------|-----------------------|
| a) people who offer more hospitality than others | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b) rich people | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c) people who belong to a big family | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d) persons who have been for hajj | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e) people who enjoy their leisure | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f) persons who work for the government | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g) persons who work for the welfare of the village | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

52) What are the people in the village who have the saying?

- | | | | |
|-------------------------|-----------------------|-----------------------|-----------------------|
| a) sheikh | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| b) merchants | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| c) Imnam | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| d) big livestock-owners | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| e) sheikna | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| f) big landlords | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| g) local doctor | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| u) school-teacher | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

53) What persons in your household pay for:

- a) school/education
- b) medicin
- c) taxes
- d) clothes for children
- e) shugar/tea
- f) midwife
- g) millet/sorghum

54) For what would you spend money first?

- a) health station Hajj marriage of your sons
- b) clean water karama to build a brick-house

55) What are your main-sources of income?

- b) main source
- c) the second
- d) the third

56) What and how much do you cultivate in your fields?

<u>crop</u>	<u>number of mukhames</u>
_____	_____
_____	_____
_____	_____
_____	_____

57) With what other people do you organize and actually do the work in your fields?

- a) Are they relatives of you? o yes no o
- b) please specify kinship-relation!

58) How much of your harvest is used for subsistence (consumption)?

<u>crops</u>	<u>amount</u> ($\frac{1}{2}, \frac{1}{3}, \frac{3}{4}$, etc)
_____	_____
_____	_____
_____	_____
_____	_____

59) How much of your harvest is used for cash-earning?

<u>crops</u>	<u>amount</u> ($\frac{1}{2}, \frac{1}{3}, \frac{3}{4}$, etc.)
_____	_____
_____	_____
_____	_____
_____	_____

60) At what time in the year do you have more cash?

62) Have you been for najj? yes no

63) How much livestock is owned by you?

cattles

camels

sheeps

horses

goats

donkeys

66) Would you like to take active part in a village-committee?

a) yes no

b) why?

67) What is the maximum amount of money you would pay for
clean and healthy water?

a) per day _____

b) per year _____

Appendix D

Observation - Check - List

OBSERVATION - CHECKLIST

Some information we can't get simply by asking, but more easily, and sometimes only, by observation.

Here some examples get mentioned which we should pay attention to when staying in a village, and we will note them down.

Indicate in your note-book

- name of the village
- name of observant
- time and place of observation

1) Indices of wealth

When visiting a household for carrying out the survey, note indices of wealth and status, like: house-type, bicycle, radio, size of compound (number of houses or huts), number and type of livestock near the house, hajj, etc.

! Indices of wealth you can observe in all situations you meet people, in order to specify the significance of the information received.

2) Forms of discussions

In discussions people try to find public support for privat interests, or try to check the possibility for it.

The strategy choosen varies from culture to culture. Two possible forms are:

a) open confrontation of different opinions

- between two persons
- between two groups

b) avoidance of open confrontation. In arguing the speaker takes into account the possible counterarguments of opponents. It's here that decisions will not get made, but the space will get checked for possible support.

note also:- do women take part in discussions

- are all persons present equally involved in discussions
- who are the leaders of discussions
- do younger villagers have a role to play in discussions

3) Factions

Sensibilize your eyes and ears for 'village-factions'.

In every village, we could even say as soon as people meet, we'll find competing interests and competing groups.

Try to figure out strength and composition of competing village-factions.

4) Conflicts

Try to understand reason and topic of conflicts in the public.
Specify situation and place, note what people are involved and how do react other villagers.

5) Arenas of social action

A village is subdivided into several areas, where social interaction takes place, like

- household, compund
 - fields
 - water-collecting-places
 - village centre
 - khalwa
 - village-periphery
- etc.

Note type and intensity of social interaction in these places.

Note time of observation.