

Water on People and Women Life

Zeyneb Kılıç *

Department of Civil Engineering-Hydraulic, Faculty of Engineering, University of Adıyaman, TÜRKİYE.

World Journal of Advanced Research and Reviews, 2025, 26(01), 2922-2930

Publication history: Received on 14 March 2025; revised on 19 April 2025; accepted on 21 April 2025

Article DOI: <https://doi.org/10.30574/wjarr.2025.26.1.1388>

Abstract

Water is an indispensable blessing for all life. It is one of the most important elements of quality life. Conscious and sustainable use of water without waste is always very important. Water and women have been considered as a source of life in most civilizations throughout history. Gender and water are interconnected issues. Women have fundamental duties in the supply, management and protection of water. The supply of sufficient, usable water and its sustainable use are always very important for the basic needs of people, especially for women. It is important to summarize what is known and information about water with women who have more duties and needs in the supply and use of water, to generate ideas about current discussions around these themes and put them into practice. Women, generally have more water-related responsibilities than men and are more affected by water stress. When the literature on the subject is examined, it is seen that there is a lack of gender-segregated data on the effects of water policies and disagreements on how gender and development should be theorized. In addition, women are not given the desired level of active role and responsibility in policies that will best provide access to safe and sufficient water. The results show that the inclusion of women and gender issues are still not self-evident within water management. This study focuses on the place and importance of water in human life, especially in women's life. It is expected that this study will shed light on similar studies on the subject, raise awareness and contribute to the solution of problems related to water.

Keywords: Water; Women; Health; Life; Water management; Gender

1. Introduction

Although 97.5% of the world is covered with water, only 2.5% of this water is usable. Considering that 2% of this limited amount is located in the poles, only 0.5% of the water is usable. Water scarcity is one of the world's greatest problem and global risk. Around 1.2 billion people worldwide reside in areas with shortage of water. Approximately 2.8 billion people worldwide lack access to clean drinking water [1]. No life form on our planet can survive without water. Water is indispensable for human life, not only in terms of survival, but also in terms of its impact on psychological well-being, quality of life, peace, social roles and culture. Water has a critical role for individuals and societies, and its impact on women in particular is multifaceted. Water should be seen as a precious gift us from God, it must protect waste, pollution, and not used as an ownerless commodity or a mere financial asset. Water has a calming and restorative effect on human behavior, similar to worship. Being close to water sources has positive effects on mental health, reduces stress and increases the feeling of relaxation. The visual appeal of water bodies and the sound of water are associated with reduced anxiety, peaceful mood and emotional well-being. These effects are even more noticeable for women, who are more emotionally sensitive. Since the existence of humanity, water has been of great importance as the source of life and has maintained its sanctity [2].

With the increasing need for food, irrigated agriculture has spread to large areas, industrialization and urbanization have increased, and the areas of water use have expanded and diversified. In the last century, the world population has tripled, while global water demand has increased sixfold. Irrigated agriculture provides approximately 40% of the

* Corresponding author: Zeyneb Kılıç

world's food and consumes 75% of the world's freshwater resources. In addition, freshwater resources are increasingly threatened by population growth, changing lifestyles, and pollution. For all, especially for indigenous people, the protection of natural resources is vital to the survival of their culture and way of life. Today, more than one billion people lack safe drinking water and approximately two and a half billion people live without access to sanitation systems. If the current situation continues, two-thirds of the world's population will face serious water shortages by 2030. The water crisis will have negative effects on health, welfare, environment and economy [3]. Water is intrinsically linked to our life, economy, livelihood and is at the core of development across sectors and humanity. Water is at the center of sustainable development. Water is inextricably linked to climate change, agriculture, food security, equality, health, gender and other critical areas. Water is a prerequisite for achieving minimum standards of health and education. Without sufficient, safe, affordable water; societies cannot live a quality of life and education [4].

In most cultures, women and men have different roles and responsibilities use and management of water. Water issues have a significant impact on people's gender relations, roles, education, hygiene knowledge, sanitation facilities, attitudes and practices. Women and girls face more challenges than men for their special hygiene, waste and sanitation needs. The demand for natural resources, especially water, puts enormous pressure on communities. It is still not sufficiently acknowledged that women suffer disproportionately from water-related pressures. Water is critical to people's livelihoods and well-being, yet millions of people suffer severely from lack of access to clean water. The United Nations reports that one-sixth of the world's population lacks access to improved drinking water and 2.4 billion people lack sanitation. Still, water related mortality and morbidity rates remain very high. A person needs at least 20 litres of water a day to provide his/her basic needs; but people around the world, especially women have to make do much less. This situation puts millions of life at risk and reduces the quality of life. More than 700,000 women and children die each year due to inadequate access to safe water, sanitation and hygiene. In addition, more than 400 million women do not have access to enough water to properly clean themselves. Approximately 47% of people worldwide have inadequate access to clean or purified water. According to data from 162 countries, 3 in 10 people say they are dissatisfied with their water quality. Women in low-income households are more likely to have water concerns than women in high-income households [5].

There is a well-known strong connection between water quality, health and sanitation. In different cultures and religions, water has strong symbolic meanings. It is often associated with purity, renewal and fertility. Health of the body, soul and emotions is important, and water-related activities have a positive effect on strengthening both the body and the soul. In various regions, women have traditionally been more involved in water resources, tasked with managing water distribution within the household or community. This role gives women significant power in ensuring the health and well-being of their families and communities. As water management becomes a focus of sustainable development, empowering women in this area will lead to more effective and equitable management of water resources. Some studies have identified multiple roles for women in water management, and have emphasized the need for women to be strongly involved in water planning. Women have served in these sectors as village health workers, hygiene educators and, at the local level, as toilet builders and water supply technicians [6].

Access to safe water, sanitation and hygiene services plays a significant role in the well-being and empowerment of individuals and communities and is everyone's right. Gender relations and roles have historically had a significant impact on access to sanitation knowledge, attitudes and practices. In many parts of the world, adequate sanitation and hygiene conditions cause negative impact on school attendance, especially for women. It is clear that women and girls in particular face greater threats and burdens than men in meeting their special sanitation needs. It is important to examine the gendered dimensions of social, economic and political norms and to uncover the root causes of gender inequality in hygiene service provision. Barriers should be removed to ensure greater participation of girls and women in decision-making processes related to water use, water needs and personal hygiene in common areas. So, the relevant health problems of the society will be reduced, school attendance rates will increase, adequate sanitation will be provided and these will positively affect many sectors of society. It has been reported that approximately half a million people die each year from diarrhoea caused by inadequate water services, and more than half of diarrhoea cases in low-income countries are caused by poor water sanitation and hygiene [7].

Despite the massive expansion of water facilities in recent years and the development of low-cost, sustainable technical solutions to many aspects of water supply, millions of people still suffer from water-related diseases and the physical, social and economic burdens associated with scarcity. International initiatives aim to improve water management and provide water to more people in the context of environmental sustainability. God has given us countless blessings, water being one of the most important of them. The continuation of blessings and their sustainable use are more important than the person himself. If we do not fully appreciate the blessing of water and are not grateful, we may lose it. If we are grateful, know its value and use it sustainably, the blessings given to us can increase.

1.1. Objectives and Methodology of the Article

The primary objective of this article is to review the connection between water on people, particularly women life. There is need for more nuanced and causal research on water, health and life. This paper evaluates the economic, uses, social, health, religious, environmental, and regulatory aspects of water. Furthermore, this article identifies key challenges water, people and women. In addition, this paper concludes with recommendations water related areas. It is expected that this study will raise awareness and contribute to studies on the water related subject.

2. Water, health and women

The availability and quantity of water directly affects the economic and social opportunities of men and especially women. Water and women's social roles are closely linked. Without access to clean water, women face challenges in basic needs such as hygiene, health, education, work, and economic well-being. Access to clean water can have gender-differentiated impacts. Water scarcity must be addressed not only as an environmental problem but also as a key to gender equality. Especially in water scarce countries, women and girls are often responsible for providing water for their families. This task often takes several hours each day. Access to safe clean water saves women time, reduces physical strain, enables them to achieve a healthy and peaceful quality of life. In some parts of Africa, women are forced to travel long distances to obtain water. They must carry 20 litres of water a day for 4-5 hours more over 6 km. This situation, keeps girls out of school, makes them targets for sexual violence and physical assault, perpetuates cycles of poverty and illiteracy, and widens the gender gap. When women in particular are disproportionately burdened, society suffers irreparable harm [8]. Water scarcity, increase competition for water resources and increase disease levels. In decision-making bodies that govern the use and control of natural resources, women are often not at the table and power is in the hands of men. This limits their ability to defend and promote women's water rights.

Water supply has costs. The cost of water is also a growing problem and affects women more than men. Research has shown that women have more financial difficulty paying their water bills. Women may be disproportionately disadvantaged because they are often lower paid in works, have less control over productive assets and cash in the household, and have limited access to markets for their products. Women should benefit more from water charges because they are often perceived as responsible for water supply within the household [9]. The Second World Water Forum in The Hague (2000) acknowledged that, women are the most efficient users of "domestic and agricultural water", but are the most affected by problems related to water scarcity. Water has many positive properties for human health, including hydration, regulating body temperature, supporting digestion and hormonal balance. Women are vulnerable to dehydration due to the hormonal changes especially during menstruation, pregnancy and menopause. Water is particularly vital for women to maintain hydration and prevent constipation during pregnancy. Inadequate water, sanitation and hygiene in school settings is a barrier to education for girls. They also face the risk of sexual encounters when accessing sanitation facilities. Women, especially chronically weak, refugee, indigenous and disabilities, are most negatively affected by water shortages. According to data from 2023, an estimated 380 million women are experiencing high or critical water stress. By 2030, this number is expected to rise to approximately 471 million women [10].

Women and men adopt different strategies to cope with water scarcity. When water stress occurs, women often consume less water for their families. This situation, causes women and girls at greater risk of insecurity, psychological and physical illness, malnutrition and, ultimately death. In addition, prolonged droughts increase the risk of child marriage and violence against women and girls. Access to safe drinking water and sanitation does not affect women and men equally. For example, during menstruation, women have greater need for privacy, shared sanitation facilities and water. When safe and secure facilities and water are not available, women experience more problems than men in all aspects. In addition, intensified competition for scarce water resources leads to violence, conflict and other negative outcomes. Women are less able to cope with these problems than men and they are at greater risk. Women play a central part in the provision, safeguarding and management of water. In many societies and cultures, women are traditional water carriers, but unfortunately their influence on water-related decision-making is limited. Involving women in the design and planning stages of water and related issues has many positive outcomes. A World Bank assessment of 122 water projects found that projects involving women were six to seven times more effective than without women [11]. Prolonged drought is a serious stressor for rural communities and may lead to emotional distress, worry and increased irritability [12]. Khodarahimi et al., found that the prevalence of mental health problems, stress and worry is significantly higher in rural residents with water shortages. Consistently, emotional reactions to water shortages in rural regions include anguish, pessimism, mental distress, anger, irritability, guilt, and being overwhelmed by negative emotions [13]. Water is just one of the countless blessings and gifts that God has given us, and it is necessary to respect water, not to waste it, and to use it sustainably. Everyone has the right to access clean, safe, acceptable, physically accessible and affordable water.

Improved access to water and sanitation can reduce mortality and morbidity, improve productivity and quality of life. For example, eye infections are particularly common in areas with water scarcity. In these areas, poor hygiene is a major factor in blindness in children. Mothers of children who come into close contact with infected individuals who cause blindness are also affected by the disease. It is more common among mothers and their children than among men. Malaria, a water-related disease that causes widespread morbidity and mortality in Africa, disproportionately affects women during pregnancy. Pregnant women with malaria are more likely to develop anemia, which leads to a higher risk of maternal death. Babies born to mothers with malaria are more likely to have low birth weight and are therefore vulnerable to other infections and diseases. Another example of gender-specific disadvantage is the health impact of water work on women. Women carry buckets weighing up to 40 kg on their heads, and this lead to have negative effects on body ergonomics and leading to deformities, arthritic diseases, injuries. The energy consumption used to carry water also has negative effects on people with malnutrition. A study in Zimbabwe found that more than 30% of the average daily calorie intake per-person is spent carrying water. However, it should not be assumed that women bear all the health burdens associated with inadequate water resources. In sub-Saharan Africa, boys are more susceptible to schistosomiasis than girls, because their gender roles as shepherds bring men into more frequent contact with water sources contaminated with the parasite. In South Asia, women prefer not to handle pesticides in agricultural activities for fear of adverse effects on their fertility. Therefore, the harmful side effects of pesticide use and pesticide-related deaths are disproportionately more common among men. While women often bear the burden of inadequate water resources and water-related work, there may also be particular weaknesses associated with men's roles. Gender analysis helps identify and understand these risks and demonstrates that working towards gender equality must include benefits for both men and women [14-18]. Sanitation facilities with adequate water and good use of these facilities are thought to reduce mortality from diarrheal diseases by approximately 65% and morbidity by 26%. Sanitation targets can be achieved by considering social, economic and gender requirements. A number of studies have shown that gender-specific preferences and perceptions are related not only to economic position and division of labor, but also to notions of morality and appropriate behavior. Cultural perceptions and practices regarding sanitation facilities can be gender-specific. Technical project planning should take into account gender status, cultural ideas and physical needs of men and women separately. Sanitation and hygiene training, public awareness campaigns and awareness activities on the subject, together with physical and technical support, can help achieve the desired goal. This suggests that such interventions may have gender-differentiated effects that need to be considered in their design and implementation. Examples have been reported of girls not using school toilets that they perceive as dirty and dangerous. Approximately one in ten African school-age girls either do not attend school during their menstrual period or drop out at puberty because of the lack of clean and private sanitation facilities. The examples above show that perceptions of appropriate facilities can differ between cultures and between men and women. A health education program in Mexico initially targeted its materials to women and used images of women and children in its promotional campaigns. After feedback from both men and women, a second brochure was produced showing both men and women undertaking special care and hygiene tasks. Ultimately, both men and women preferred the revised version, which was customized to their needs [19].

Women's daily concerns about water supply and use are thought to make them well-motivated managers, both knowledgeable about water resources and concerned with their reliability. Women have traditionally played an important role in managing and maintaining communal water supplies. In most African societies, women are responsible for organising and controlling the social use and safe maintenance of water resources. In these societies, women are rarely involved in strategic decision-making processes regarding water resource management. In developing countries, women's quality of life is related to water availability. Family activities often take up between one-third and one-half of a woman's working day. Women are the primary users of water: for cooking, washing, family hygiene and sanitation. Although some ignore the fact that: Women's greater preoccupation with water than men has increased their experience and awareness of water-related issues [11]. Women have an important role to play in promoting a new attitude towards water resources, based not only on technical knowledge but also on cultural and ethical values. This new attitude, if it includes sharing gender-specific knowledge, skills and opportunities to improve and manage our future limited freshwater resources, will contribute to building a more just and peaceful world. The inclusion of women in water management, community leadership and decision-making forums can increase efficiency, creativity, integrity and sustainability. Without the voices, perspectives and needs of women who need water the most in society, you are left without critical and important opinions. Women's views on the issue and their representation in the context are crucial to effective water management. Women often have a complementary understanding of the diverse needs for water resources and the benefits that sustainable water resource management can bring to society. This is largely due to their increasing role in agricultural production and their responsibility to ensure food, as well as their leadership roles representing water user groups. These life experiences put women in a good position to offer innovative solutions for resilient water management, especially in the face of climate change [20]. As a result, gender-specific issues should be taken into consideration in water-related work. In addition, it is essential that women are sufficiently involved in water-related planning.

3. Social, cultural and islamic aspect of water

Water is the source of life, the basic substance of holiness, physical and spiritual purification in almost all beliefs and religions. People have seen water as a means of cleansing, purification, getting rid of sins, healing, abundance, rebirth and life source. People have taken care to establish the civilizations where water is available. Water and life have taken their place in people's lives as two concepts that complement each other. Water, which is of vital importance for humans and nature, has been one of the fundamental determinants of the relationship between humans and nature throughout history. Throughout history, water has been used as a symbol of wisdom, power, health and elegance in many cultures. It is known that water has always played a fundamental role in the creation and maintenance of the physical world and especially biological life. In 20th century world art, the image of water as a human living space has been used both as an art material and an art subject. Water has enabled artists to interpret nature, humans, society and culture. Water has also accepted the symbol of transformation and an aesthetic value, and has been expressed with different techniques, forms and colors in art. Nowadays, water usually symbolizes an economic commodity that is bought, sold, collected and distributed according to various market forces. Turks have shown great respect for fire, air and water. Turks have always respected the lands, waters and mountains that have given them life and considered them sacred. Water cannot be substituted, therefore its demand and value are constant. From its discovery to its delivery to the end user, water channels, dams and treatment plants create continuous service and employment. Water is used as an input in various stages of production from manufacturing industry to construction, from mining to health, from transportation to energy production. Water is also an energy source used in transportation and lighting. Due to its vital, economic and strategic importance, water has the potential to be the most debated topic [21].

The most necessary means for the beautification of the environment and the provision of cleanliness is "water". Because water is life and the basis of all living things and it is also stated in the Holy Quran. The Quran frequently refers to "water". It draws attention to the fact that water is a great blessing for people and calls rain "mercy". Muslims pray to the person who offers them water, "Be honorable like water!" They attach importance to water services. The Messenger of Allah Hz. Muhammad, preferred clean water and prohibited the pollution of water [22,23]. The religion of Islam does not tolerate any kind of waste and pollution. Hz. Muhammad prophet, who lived in water poor region, showed the importance and protection of water resources by warning people about the moderate use of water and keeping it clean. Allah loves who are cleansed from all dirt [24]. For this reason, protecting water resources and keeping them clean has become even more important for Muslims. There are many verses in the Quran that express the importance of water, and its being a great blessing. Allah has created everything in a certain balance and order, there is a certain amount of fresh water in the world. As long as there is no misuse or destruction by humans, the balance and order in the ecosystem will not be disrupted. An important principle of Islam regarding the environment is that it prohibits excessive consumption of blessings. Extravagance and excessive consumption, has negative effects not only us but also future generations. Therefore, we have to be conscious and sensitive. Islam allows us to benefit from the natural environment, but this should not lead to unnecessary use of it. Hz. Muhammad prophet used water very economically and advised his ummah to be careful about this issue, and asked them not to waste water even if they were near a flowing river. Water is a critical and vital issue in the religion of Islam. Since the beginning of Islam in a desert region with arid and semiarid lands, the importance of the strategy of this divine blessing is clear. Water scarcity has always affected muslims and shaped their behavior and attitudes regarding this issue. Therefore, Islam has always been a strong link in addressing people's concerns about water.

The importance of water, its source, protection, non-pollution, cleanliness material, and detailed explanations about its use in drinking and irrigation are also included in the hadiths [25]. In this context, water is a valuable resource both in life and in the Islamic religion. Water, which is believed to be the primary element underlying creation in every religion/culture, has been associated with concepts such as life, eternity, cleansing, and holiness as a universal symbol [26]. The universe, with all its living and non-living parts, is valuable because it contains a unique balance and magnificent integrity. Islamic teachings are rich in principles suitable for environmental protection. By preserving the balance of natural resources, people can avoid unforeseen environmental problems and protect themselves. In Islamic teaching, all actions are based not only on material goals but also on seeking Allah's approval. As trustees who are responsible for this world, good environmental management is a manifestation of muslim individuals' belief in Allah and obedience to his commands. In addition, it is stated in the Quran that the earth is a living being and that it should be treated with respect and care as required by the understanding of justice [27]. On the other hand, Islamic teachings are a significant source of developing environmental awareness and educating society on the environment. If members of the Islamic religion internalize Islam's perspective about environment and apply them, they will make a great contribution to the preservation of the ecological balance. While benefiting from the blessings given to people by Allah, the consciousness of being responsible for the protection of the environment constitutes the basic doctrine of the Islamic understanding [28].

Continuous education should be provided to the young generation, especially in the family and at school, to increase environmental awareness, water and energy conservation, and water literacy. Administrators and relevant institutions should also show the necessary sensitivity in following up on activities that increase global warming. The Quran and Sunnah's emphasis on water being the basis of life imposes certain duties and responsibilities on Muslims. The best protection of existing water resources, and the prevention of any attitude or action that would pollute these resources and impair the cleanliness and quality of water, are the most important of these. There should definitely be no wasteful or irresponsible attitude in the use of water. We should try to use all our resources rationally and efficiently to the maximum extent. We should protect the 'water civilization' that our religion and culture have revealed, develop it even further, and pass it on to future generations. It is mandatory for drinking water and sewage investments to be carried out by the state, considering human health. The perception of water as an economic good rather than a basic human right has accelerated the process of commodification of water. The commodification of water harms countries and societies in many different dimensions. Policies for the development of water services are a part of international and national political programs.

Mountains are the repository of water and water is the main element of life, is the most basic necessity, and unlike other natural resources, it also appears as a commodity that can be used for social and political purposes in addition to its economic value. When access to water is evaluated within the scope of fundamental rights and freedoms, the implementation of social justice in this regard will make it possible to provide water to all segments of society under the most suitable conditions. The commodification of water by seeing it as a commercial good is a significant obstacle to the establishment of social justice. Management of water resources is one of the key elements of socio-economic development and progress in a country. As a result of viewing water as a commercial commodity, the way is opened for privatization, and the poor of developed countries and citizens of underdeveloped countries are deprived of their right to access clean and healthy water. Accepting water as a right requires the state to develop policies for the public to access clean and healthy water. Water is not a commodity. Water cannot be subject to marketing, privatization and commercialization.

4. Result and Recommendations

Sustainable life is possible with a sustainable ecological balance. Pollution of the environment disrupts the balance of the ecosystem, leading to global warming and damage to biodiversity. This poses a danger for all living species. Crises such as climate change, pollution and depletion of water resources is a necessity for strong public institutions and states. Climate change and water-related plans and actions should prioritize women and girls, who are most at risk, and enhance their capacity to contribute to disaster risk reduction. Access to safe and adequate drinking water promotes gender equality and sustainable development. Concerted efforts are needed to address barriers to access to safe drinking water and sanitation and to address barriers that exist for underserved communities. Water projects that include women are more effective than those that do not. When women have equal leadership roles in water management and governance, water is more affordable, accessible and managed efficiently. Women are underrepresented in all areas of the effort to achieve universal access to safe and clean water. Women and girls play a central role in the provision, management and protection of water in their homes and communities. It is therefore essential that women participate in water planning at all levels, including local water management. Public investments should be prioritized to build and maintain adequate gender-sensitive water infrastructure. Public institutions and the private sector should enact special measures, such as quotas, to address existing gender gaps in leadership. To develop future water professionals, water education and water literacy should begin in primary schools, and efforts should be made to identify talented university students early and direct them into careers in water and sanitation. Across all continents, women activists play important roles in responding to the global water crisis and managing its consequences. Women's local knowledge and insights are instrumental in stopping further threats to the environment, protecting water rights, fighting for water conservation, securing sustainable livelihoods, and driving technological change and innovation. By working together as citizens, women, local leaders, and youngs, long-term success and sustainable solutions to the water crisis will be achieved.

The right to safe drinking water remains out of reach for millions of women and girls in the poorest regions of the world. By 2030, an estimated 145 million women and girls in these regions will not have access to improved water sources. Water must be treated as a critical economic, social and environmental asset. Water policies should focus on managing water, not just obtaining it. Governments and relevant institutions should facilitate and enable the sustainable development of water resources. It is necessary to recognize that women play a central role in providing, managing and protecting water safely, and to be more actively involved in water-related activities. Water is also important for food security, energy security, health, quality of life and protecting ecosystems. Water management needs to be well planned to reduce the negative effects of water stress and advance equitable development. Policy and project guidelines should recommend that women be specifically targeted as members of water management.

Gender-sensitive approaches to water resource management are important to achieve efficiency, social equity and gender equality goals. Determining approaches to ensure reliable, sustainable and well-managed water resources is essential in line with ecological balance and needs of future generations. In this context, recognizing the need for cross-sectoral collaboration is critical. A gender-sensitive approach makes water-related work more efficient because it involves looking at the lives of women and men as a whole and how these are shaped by gender norms and practices. In addition, gender sensitivity requires a flexible learning approach to development interventions. Just as natural conditions and water use vary from place to place, gender expectations and norms also vary. Attention should be paid to building training, technological capabilities and capacity that enable a reflective and flexible approach to water resource management. Frameworks for gender analysis of water resources management are needed to track both collective and individual actions and to recognize the separateness and interdependence of the interests of both women and men. The development of legislation on water management is a priority for both the citizens of the country and national security. Water is not an infinite resource. Therefore, considering that the amount of water per capita in our country is decreasing day by day, the authority and responsibility of state institutions that have a say in the management of water should be expanded and developed.

Management of water, development and protection environment is one of the most important human duties. Prophet Hz. Muhammad is a pioneer and example in environmental protection. For example; the teachings on not using more water than need; is a perfect method for the conservation of water. Some studies indicate that water is a renewable resource. However, this does not mean that people do not need to save and are free to pollute. What is meant is that the water source can be purified or reused in order to obtain a continuous supply of clean water. Protecting the environment and water resources is the responsibility of everyone and every muslim, as it is closely related to religion and cleanliness. It has given life to every area where water is found, served as a bridge between nature and humans, and has been a tool in the formation of the climatic and acoustic environment of the constructed spaces [30]. Water has a very important place in the process of civilizations and formation of cultures between civilizations. People have settled on the edges and surroundings of water and built their civilizations here. The fact that water is the source of life has been the subject of many legends and has gained sacredness for many civilizations. In religions and belief systems, water has been believed to have properties such as cleansing, purification, source of life, salvation from sins, punishment with flood, and the idea that water is the most basic element created by God. Water has been a symbolic substance used most in rituals and ceremonies in many religions. In the Islamic faith, cleanliness is very important and it is commanded to be done with water. The fact that it is mandatory to perform ablution with water before all worship shows the degree of importance given to water. In Islam, the importance of water is emphasized in many verses and hadiths and said that water is the source of life. Due to the value given to water in Islam, many structures like baths, fountains, fountains and many ablution places have been built. Because of the belief that Zamzam water is a source of healing, people who go to Mekke/Medine, zamzam water offer to their visitors. As a result, water is symbolized as the source of life in almost all faiths and religions.

5. Conclusion

Government policies should be adjusted with the principle that water is a human right and a holistic approach to the management of water resources. Women should be an integral part of the strategies to be determined in order to provide water services in an equitable manner. Relevant units should adopt and implement gender policies in consultation with all women, especially women in poor and rural areas where access to water is difficult. Local women's organisations should have the authority to inform and make decisions at every stage of poverty and water-related issues. Relevant units of countries should allocate resources to women's organisations for capacity building, training and the establishment of women's water networks. Local governments and public sector unions should form alliances with women's organisations to manage water resources and set goals. Governments should collect sex-disaggregated data and develop gender-sensitive indicators across all sectors, including agriculture, sanitation, food and irrigation. Governments should apply a gender perspective at all stages, from management and engineering to access and control of water resources. Women have an important role to play in promoting a new attitude towards the use of water resources, based not only on technical knowledge, but also on cultural and ethical values. This new attitude would contribute to build a more just and peaceful world, provided it includes mutual exchange of gender specific knowledge, skills and sharing of opportunities. The foundation of society is the family, and the foundation of the family is mother-women. Therefore, access to safe and sufficient water is very important for all society and beliefs, especially for women. Gender-specific needs should be taken into consideration and women's right to speak in studies on the subject should be increased. In this way, the quality of life of the whole society and women will increase and societies will be more open to development in every aspect. Destroy is much easier than repair or reparation. Therefore, the protection of natural resources especially water is very important for all living things in the ecosystem and for the preservation of the ecological balance.

References

- [1] Fan L, Wang F, Liu G, Yang X, Qin W. (2014). Public perception of water consumption and its effect on water conservation behavior. *Water*. 2014. 6:1771–1784.
- [2] Kılıç Z. The importance of water and conscious use of water. *International Journal of Hydrology*. 2020. 4(5): 239–241.
- [3] Unfpa, Population Issues. Population and Sustainable Development, [www.unfpa.org/modules/6billion/population issues/development.htm](http://www.unfpa.org/modules/6billion/population%20issues/development.htm). 1999.
- [4] Women Water Champions. A compendium of 41 women stewards from the grassroots. Published by: UNDP India. Development and Content Editor: Ms Vinni Munjal. 2021.
- [5] Unesco, 2021. World Water Assessment Programme (WWAP) launched a Call for Action to “Accelerate gender equality in the water domain”
- [6] Mary L. Elmendorf and Raymond B. Isley, Public and private roles of women in water and supply and sanitation programmes, *Human Organisation*. 1983. 42: (3), 195-204.
- [7] Prüss-Ustün A, Bartram J, Clasen T, Colford JM, Cumming O, Curtis V, Bonjour S, Dangour AD, De France J, Fewtrell L, Freeman MC, Gordon B, Hunter RB, Mathers C, Mäusezahl D, Medlicott K, Neira M, Stocks M, Wolf J, Cairncross S. Burden of disease from inadequate water, sanitation and hygiene in low- and middle-income settings: A retrospective analysis of data from 145 countries. *Tropical Medicine and International Health*. 2014. 19, (8): 894–905.
- [8] Thomas V, Godfrey S. Understanding water-related emotional distress for improving water services: a case study from an Ethiopian town. *Journal Water Sanitation Hygiene*. 2018. 8: 196–207.
- [9] Katherine McDonald. Women’s Environment and Development Organization. Un Human Rights Council - 18th Session Women & Right to water - High level panel. 2011.
- [10] UN Women, 2019. <https://www.unwater.org/about-un-water/members-and-partners/un-women>
- [11] Baden, S. 1993. Practical Strategies for Involving Women as well as Men in Water and Sanitation Activities. SIDA, Brighton, IDS, Bridg.
- [12] Sartore GM, Kelly B, Stain HJ. Drought and its effect on mental health: How GPs can help. *Australian Family Physician*. 2007. 36 (12), 990–993.
- [13] Khodarahimi S, Deghani H, Nikpourian M. Mental health and coping styles of rural residents affected by drinking water shortage in Fars Province: an ecopsychological perspective. *European Journal Mental Health*. 2014. 9, 68–86.
- [14] The Gender and Water Development Report. Gender Perspectives on Policies in the Water Sector. 2003. Available online from: <http://www.genderandwateralliance.org/reports/GWA%20Annual%20Report.pdf>
- [15] Africa Women’s Initiative. Health Care Issues. Available online from: <http://www.redcross.org/services/intl/awi/healthcare.asp>. 2003.
- [16] Ben P. Taking the strain—the ergonomics of water carrying. *Waterlines*. 1996. 14, (3), 29-31.
- [17] Assefa M, Christ M. Gender differences in time and energy costs of distance for regular domestic chores in rural Zimbabwe: A case study of the Chiduku communal area. *World Development*. 1992. 20, (11), 1675-1683.
- [18] Brinda R. Women and water in rural Maharashtra. *Environment and Urbanisation*. 1991. 3, (2), 57-65.
- [19] United Nations Development Programme, Mainstreaming Gender in Water Management: A Practical Journey to Sustainability: A Resource Guide (New York, United Nations Development Programme, 2003).
- [20] Women Water Champions, 2021. <https://www.undp.org/india/publications/women-water-champions>
- [21] Minibaş T. Globalizmde Suyun Ekonomi Politikası, www.turkelminibas.net. 2008.
- [22] Nûr, 4; Zuhurf, 11; Zümer, 21; Nâziât, 31; Furkân, 48. A’râf, 57; Şûrâ, 28.
- [23] Buhârî, Vudû’, 68; İbn-i Hacer, İsâbe, III, 615.
- [24] Quran, At-Tawbah, 9/108.

- [25] Günay HM. Su, TDV İslâm Ansiklopedisi. 2020. <https://islamansiklopedisi.org.tr/su>
- [26] Gürkan S.L. Su, TDV İslâm Ansiklopedisi. 2024. <https://islamansiklopedisi.org.tr/su>.
- [27] Sharom, A. Islam Dan Alam Sekitar. In: Seminar Kebangsaan Undang-Undang Perbandingan Undang-Undang Untuk Keadilan, Universiti Kebangsaan Malaysia. <https://eprints.um.edu.my/13671/1/0001.pdf>. 2001.
- [28] Ekinçi E. İslam Dini'nin çevreye ve çevre sorunlarına bakış açısı. Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi. 2018. 11(1): 129-140.