

Involving men and boys in CLTS: East and Southern Africa region

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The hunter-gathering approach

Hunter-gathering is a process of rapidly collecting and collating information, experiences and contributions. In a workshop setting, hunter-gatherers self-select a topic they are most interested in championing and work together in groups to produce a short report (2-6 pages) by the end of the workshop – groups and topics are decided upon on the first day. Each day, dedicated time is given for people to collect relevant information from one another. Over the course of the session the groups self-organise collecting contributions and feeding into other topics. Participants are asked to collect information informally during breaks and mealtimes. They may also like to use the opportunity in plenary sessions to take notes on their particular topic and ask questions to presenters that could help them with their reports. Outputs are action-orientated, with groups asked to reflect on what should be done moving forward and recommendations for policy and practice.

The notes produced are not meant to be polished or exhaustive, and they are not peer reviewed. They are rapid explorations into priority topics, which are written and disseminated quickly in the hope that they will trigger further conversations, debate and interest. As such, they are not for citation.

This methodology is very much a work-in-progress. Comments and suggestions to strengthen and develop the hunter-gatherer process and method, as well as the content and structure of the notes would be very welcome. Or if you wish to do a rapid exploration into a topic that interests you, please contact us: clts@ids.ac.uk

Why this issue is important

- Men don't always go to triggerings but have the decision-making power to construct a latrine. Men can be barriers to sanitation and hygiene promotion if not targeted, "...my husband has not yet decided where to build latrines..."
- Men may think that toilets are for women and so don't always use them.
- Men are often away from home for livelihoods (fishermen, farmers, pastoralists or artisanal miners), and so may practice open defecation (OD)/urination unless their behaviour has changed.
- Men are rarely interested in sanitation unless it has a monetary aspect attached to it.
- Men don't think it's their role to get involved in sanitation and hygiene issues.
- CLTS can reinforce gender stereotypes.



1. Description of issues/challenges

- Open urination is considered “normal” and men are not ashamed to do it in public. Urination is not considered critical in the OD conversation. Even the F diagram or the triggering sessions don’t refer to urination, but just defecation!
- In Maasai communities, men must not be seen defecating – so people don’t think they defecate (e.g. the male warriors – the Moran). For others, the toilet has to be designed in a way to provide privacy (Maasai).
- There are myths and misconceptions about handwashing – e.g. that handwashing will kill cattle (Maasai, Kenya).
- Boys in Maasai communities often climb trees to defecate from the branches.
- Men and women have to have separate latrines (for in-laws) – in polygamous households the man and each of the wives have a toilet – the wives take turns to clean the man’s toilet and each keeps a key to the man’s toilet for this purpose.
- If the women have been triggered in pastoralist communities they have to wait for a season for the men to come back to make a decision on whether to build. Men in a number of cultures inherit the ancestral land and so women can’t build a toilet on their land. Men own the resources that are requisite for sanitation interventions, yet they are not involved in the initial stages of CLTS (triggering); the women are triggered but can’t make the decision to build latrines on their land without the approval of men.
- In other tribes (like Kalinga) men go to triggerings – and build latrines and handwashing.
- Men are interested when sanitation becomes monetised and there are opportunities for them to earn money. When a house becomes ODF then the certificate is often given to a man but it’s the woman who has done all the work.

2. Current solutions (including country/ organisation)

- Work through traditional leaders whose word is respected and elected leaders to support mobilisation of boys and men.
- Work with community leaders to change social norms that prevent women to build latrines.
- Cultural traditions mean that male public health officers, rather than women, have to reach Maasai.
- Maasai communities keep the manyatta (traditional housing) but are happy to build a modern latrine.
- In some communities, arrangements have been made with neighbours so that in-laws can use their latrines when they visit.
- Goat eating at the community meetings to attract male Maasai to the triggerings (Amref/KSHIP programming in Kenya).
- Others have gone to markets for triggering when men are sitting drinking.
- Older women in Maasai communities have more decision-making power.
- Go to where men are – e.g. football or the radio.
- In Maasai cultures women are able to build.
- Institutional triggering (Uganda Sanitation Fund) has triggered leaders - LOC1 (a local elected political leader) Chairman who can become champions.
- Male champions at the household level who take care of the toilet (example from Uganda of a man who always puts ash in the pit) or targeting influential male champions e.g. men who own more cows and/or have more wives have more decision-making power.
- Incentivising sanitation work among the Village Health Teams to attract men to the work.

3. Emerging questions

- How can we do CLTS (or rural sanitation programming) in a more gender transformative way? What do we do differently at the steps in the process – pre-assessment, triggering?
- How do we change social norms – men’s expectations on men (i.e. men are bewitched if they take on household responsibilities) and how to we change women’s expectations of men.

4. Recommendations

- Think about the gender of the facilitator/triggerer, its possible men might be interested because of paid allowances.
- Trigger and work with influential male Natural Leaders and use male champions to become advocates for sanitation and hygiene as a man's issue.
- Think about the different times of day to reach men and women – do separate triggering if necessary or appropriate.
- Engage school boys both in and out of school in their youth groups/social activities.
- Introduce the sanitation conversation during cultural/social activities that attract men such as goat eating amongst the Maasai community in Kenya.
- Generate interesting conversations about men handling children's faeces, which has been traditionally done by the women.

5. Areas of further research

- Investigate further areas of interest (e.g. football) for men that would be easily integrated into sanitation to have more men participate.
- Practical guidance on how to share the sanitation role between men and women.