

CLTS in Nampula: Conclusions



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What we did

- Survey in 600 households
- Questions about latrine use, sanitation behaviour, norms, participation at CLTS, ...



Places we visited

- **Meconta:** Teterrene, Namoiio, 12 Outubro, Mucubassa
- **Monapo:** Murripotana 2, Murripotana sede, Mutrauatane, Napai, Nakololo-Ponte
- **Mogovolas:** Mavuco, Muatete, Namutamua, Nacuca B, Monea, Naivava Escola, Naivava Novas Ideias, Nacuca Mpilili, Mahula, Monea-Sede
- **Angoche:** Namasoco, Mupaheia, Fuine, Naquita, Namitoria-C, Namitoria-B, Saua-Saua, Munar, Malata



Norms: who takes the decisions?

- Constructing latrines is seen as a man's work
- It's the husband who has the power on whether a latrine will be built or not
- Women mostly don't feel attached to the work of building a latrine
- Single women and widows don't have latrines



Norms: who takes the decisions?

- Women don't participate at CLTS-meetings, because their husbands forbid it to them. They would love to participate, however, as their husbands don't pass on the knowledge to them
- Local leaders: belongingness to political parties can create conflicts: if CLTS is promoted by someone from one political party, adherents of the other party will oppose it

Prevalence of latrines

- Angoche: ca. 40% (many latrines got destroyed by rain and floodings, before that some villages were LIFECA)
- Monapo: ca. 50% (most latrines got destroyed by rain and floodings), some LIFECA
- Mogovolas: ca. 50%
- Meconta: ca. 50%

Attitudes towards latrines

- Latrines are popular
- But: no time, no money, bad soil
- Fear that children might fall into latrines
- Fear of smell and flies

Coping planning

- What to do if a latrine collapses?
- Willpower missing to rebuild it
- Solid construction too expensive (2000 MZN)



Community

- Solidarity seems not to be a major issue in the construction of latrines
- Solidarity exists within family clans (except for Angoche)

