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# Gender Analysis



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# I. EXECUTIVE SUMMARY

Under RANO WASH, CARE led a gender analysis in Madagascar in 2018 to identify and explore gender inequalities and their impacts. Research was conducted in 20 sites across two regions (Alaoatra Mangoro and Vatovavy Fitovinany) and employed multiple discussion and participatory tools. In total over 600 men and women contributed to the exercise.

The analysis used five key areas for addressing and analyzing inequalities:

- 1) Laws and policies;
- 2) Social norms (including Gender Based Violence);
- 3) Household decision-making;
- 4) Access and use of services (including health clinics and schools) and
- 5) Leadership and community participation.

## MAJOR FINDINGS

- 1) **Laws and official policies in Madagascar are reflective of gender equity.** The challenge is that many policies are not yet finalized, not fully disseminated, and not implemented. At the community level there is a lot of injustice for women, people with disabilities and those who are not heterosexual.
- 2) **Women are responsible for maintaining the home.** Women have less time than men due to expectations of running the household and contributing to working in the field. Women are expected to be flexible, clean, work hard and respect men. The equality of women is now more openly discussed, and is increasing in some areas.
- 3) **Violence and harassment, although illegal, is rarely reported or punished.** Fear or risk of violence against women increases during times of stress. Women may fear retaliation if they contribute opinions on decisions.
- 4) **Household level decision-making. Major decisions are made by the man in terms of selling, purchasing, and constructing.** Women may be able to influence their husband's decisions, but he has the final say. In Vatovavy Fitovinany women were discussed as being "obedient" and silent. This was not discussed as often in the Alaoatra Mangoro region. People with disabilities are also expected to be silent and not contribute to conversations.
- 5) **Access to services: Access to education, healthcare and water has improved in recent years.** Now nearly all kids go to school, regardless of income. Health facilities and hospitals are now accessible and utilized.
- 6) **People and children with disabilities are at a greater disadvantage due to difficulties in physically reaching institutions such as hospitals and schools.** People living with disabilities described difficulty accessing water from public taps. Few had toilets, but there is concern that (new) sanitation facilities, like water facilities, would not cater to the needs of people with disabilities.
- 7) **Leadership and Community participation: Men and boys are much more likely to participate in community committees and community decisions.** Women and girls face several obstacles to their involvement. Although they want to participate, they rarely find the time due to meetings being outside their village, and the expectations to be near home and to fulfil domestic duties. Additionally, there is evidence from men and women, that women's low educational achievement limits their participation in decision-making at household and community levels due to less experience expressing thoughts or speaking publicly than men.
- 8) **Field research shows that almost all WASH activities are dedicated to women and girls, and often do not integrate men and boys** due to the "home, hygiene and nutrition" focus associated with a female domestic role.

- 9) **Women of all ages want latrines at their household.** The challenge is convincing the man of the household that it is worth the time, effort and space. Men were reported to contribute money for soap and water treatment products, demonstrating their commitment to health in the family.

## RECOMMENDATIONS

1. **Enable women the freedom and opportunity to be involved.** Women want to be more involved in community decisions and village development activities. This can be done through working with men and boys to assist women in household duties, to have meetings or other trainings closer to home and during hours where travel is easier.
2. **Promote women’s skills and leadership.** The project must ensure that women's skills and leadership is promoted, not only with new skills, but highlighting their existing strengths so that other women have the desire and courage to join community groups. RANO WASH should work with women on describing their needs, aspirations and improving preparation (literacy, speaking skills) for more meaningful participation in community decision-making.
3. **Expanding the role of men and boys.** Ensure that men and boys are invited and involved in WASH activities and trainings. Men care about their kids’ health, strength, education, progress, future incomes – using those angles increases the attraction of WASH trainings beyond “child handwashing.” Men contribute to the purchase of soap and water treatment – RANO WASH needs to help men see that building a latrine is another way of demonstrating care and ensuring the health and dignity of their family.
4. **Understand schedules.** This may seem simple, but many development programs do not consider the days during the week, month or year when different categories of the community are available for participation in activities (meetings, trainings, labor and/or financial contributions).
5. **Promote collaborative design.** RANO WASH should incorporate the opinions of women, girls and the vulnerable (and men and boys) into program and infrastructure designs, including menstrual hygiene facilities for girls in school, and facilities for females and people with disabilities in homes and health centers.
6. **Establish/strengthen feedback mechanisms.** RANO WASH should develop a feedback mechanism so that program participants can easily share opinions and feedback on the program; a system for inquiring about unintended consequences or unforeseen risks to participants could support better programming for voices normally left behind and not heard.
7. **Understand signs of Gender Based Violence.** RANO WASH should collaborate with anti-violence against women organizations and understand the risks, signs and protocols for referring victims of violence to (external) services.
8. **Streamline gender equality.** RANO WASH should consider holding capacity building sessions for local partners to understand the importance, meaning and real-life application of gender equality so that all actors are using the same language and working towards similar goals.
9. **Intentionally inclusive.** RANO WASH needs to collaborate with and learn from People living with disabilities and other minority organizations to ensure programming is intentionally inclusive to diverse needs and perspectives.

## II. BACKGROUND

Today, development programs are working together to achieve equality and equity for men and women. The RANO WASH project, funded by USAID, works to improve equitable access to water, sanitation and hygiene (WASH) services with the goal of “ensuring human health and nutrition while preserving the environment through sustainable access for all to professional and equitable water, sanitation and hygiene services (WASH) in rural areas.” This gender analysis was conducted to help identify the specific needs of the community in relation to equal access to the components of the RANO WASH project. It has identified gaps that need to be addressed and identifies relevant opportunities for promoting gender equality.

The RANO WASH Project aims to improve the health of households in target rural communities of Madagascar by increasing access for all to water, hygiene and sanitation services. The projects objectives are:

1. Strengthening the governance and monitoring system of the water, sanitation and hygiene sector
2. Increasing Private Sector commitment to the provision Water, Sanitation and Hygiene services; and
3. Adoption of healthy behaviors and the use of water, sanitation and hygiene services.

### 2.1. MAIN OBJECTIVES OF RANO GENDER ANALYSIS

A gender analysis was conducted in 2018 to identify and explore the inequalities that exist between men and women in sample, representative communities within the RANO target area. A gender analysis allows us to understand gender relations, the norms and factors of influence and the community’s perceptions about notions of power. Specifically, the RANO WASH gender analysis objectives were as follows:

- Describe gender gaps in the status and anticipated levels of participation of women and men (including age, ethnicity, disability, location, etc.) that could hinder overall project outcomes;
- Understand the status of men and women, including risk and prevalence of gender-based violence (GBV), leadership roles in society and the gender norms and differences in women and men (e.g., economic, political, etc.) that could be addressed as a result of the project;
- Consider possible differential effects the project might have on men and women.

In order to address these objectives, the gender analysis utilized CARE’s Women’s Empowerment Framework, and focused on five main areas of inquiry:

- 1) Laws and policies;
- 2) Social norms (including GBV);
- 3) Household decision-making;
- 4) Access and use of services (including health clinics and schools);
- 5) Leadership and community participation.





WOMEN'S FOCUS GROUP DOING THE 24 HOUR TOOL IN ALAOTRA MANGORO

CARE's Women's Empowerment Framework states that in order to achieve change and achieve women's empowerment, it is necessary to address three main domains. These are: Agency (issues related to individual capacity, self-confidence), Structures (institutions, organizations, laws, norms), and Relationships (power relationship within the household and within the community). These domains and areas of inquiry were used to organize research methods and analysis.

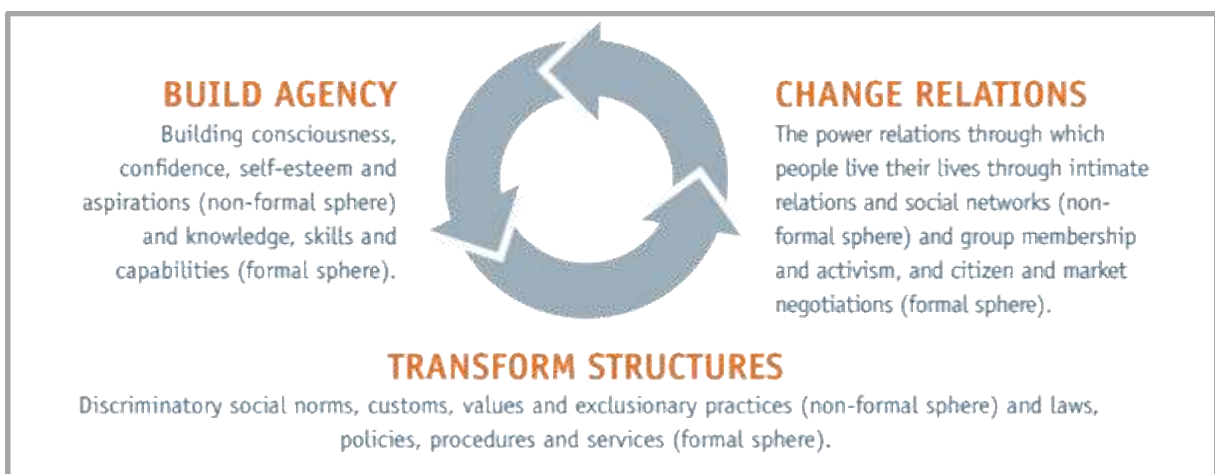


Figure 1. CARE Women's Empowerment Framework

# III. METHODS

## 3.1. SITE SELECTION

Two different regions were selected for the gender analysis due to cultural and geographical differences. The RANO WASH team worked with the NGO Ny Tanintsika to select villages in Vatovavy Fitovinany region, and the NGO SAF FJKM to select villages in Alaotra Mangoro. The choice was based on the following criteria:

- The areas rural specificity
- Presence of dominant ethnic group (Betsimisaraka and Bezanozano for Alaotra Mangoro region, and Antemoro for Vatovavy Fitovinany)
- Project involvement

## 3.2. SITE ACCESSIBILITY

In Vatovavy Fitovinany region, the RANO WASH gender analysis was carried out in twelve Fokontany<sup>1</sup> sites including Fokontany of Mahabo and Vohipatsy in Mahabo commune, Fokontany of Mahasoabe East and Mahasoabe West, in the municipality of Mahasoabe and in the Fokontany of Vohitromby and Marohanka I in the municipality of Andemaka. For the Alaotra Mangoro region, the gender analysis was carried out in eight Fokontany, including the two Fokontany of Beforona commune, including Beforona and Marozevo, in the Fokontany of Befotsy and Ampitambe for the commune of Beforona. Ambohibary in the Fokontany of Manankasina and Mahazina in the commune of Sabotsy Anjiro.

The methodology includes: review of secondary data, semi-structured interviews with key informants, focus group discussions, and the MARP (Méthode Accélérée de Recherche Participative) or “Accelerated Methods of Participatory Research.”

## 3.3. ENUMERATOR TRAINING

A five day training was organized by RANO WASH and led by the project's Gender and Social Inclusion Advisor. The training focused on gender-sensitive issues: introduction to key gender concepts, the RANO WASH gender analysis methodology, gender-based violence awareness, participatory research methods, focus group discussion methods and interview techniques. In Vatovavy Fitovinany, (VF) the analysis was led by Marie Angélique Yandé Faye, the International Gender Consultant, member of the CARE International Gender cohort. In Alaotra Mangoro (AM) region the analysis was led by the project's Gender and Social Inclusion Advisor.

## 3.4. DATA COLLECTION AND ANALYSIS

In VF, the RANO WASH project provided a staff of twenty-four investigators including ten women and fourteen men. They were composed of the members of the coordination team, the regional project team, the field team of the NGO Ny Tanintsika and regional representatives of the RANO WASH

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<sup>1</sup> Fokontany is administrative subdivision composing the municipality. One commune can be have five to ten Fokontany. One Fokontany includes five to ten villages.



partner ministries, including the Ministry of Population and Women's Protection, the Ministry of Water, Energy and Hydrocarbons, the Ministry of Health and the Ministry of Education.

The investigators were divided into three teams based on the three planned analysis communes (Mahabo, Mahasoabe and Andemaka). The RANO WASH project conducted sixteen focus groups, and nine interviews. The research learned from 189 women and 118 men.

In AM, the RANO WASH project provided a staff of twenty-six investigators including twelve women and fourteen men. They are made up of members of the coordination team, the regional project team, the field team working in the SAF FJKM NGO area and regional representatives of the RANO WASH partner ministries, including the Ministry of Population and Women's Protection, the Ministry of Water, Energy and Hydrocarbons, the Ministry of Health and the Ministry of Education.

The investigators were divided into three teams according to the three planned analysis communes (Sabotsy Anjiro, Beforona, and Ambohibary). The RANO WASH project conducted twenty focus groups, and eight interviews. The research team learned from 188 women and 121 men.

Each day was assigned a specific theme or area of inquiry: social norms, household decision-making, access to and use of WASH, health and nutrition services, and leadership and community participation.

In addition to collection days, four days of analysis and transcription of audio interviews were integrated for each region.

### 3.5. TOOLS AND ORGANIZATION OF DATA COLLECTION

To explore the different survey areas mentioned at the level of the objectives, interview and focus group discussions guides were developed, using the following tools:

- **Local history.** This traces the main changes over the last 10-15 years in terms of social norms.
- **Ideal man/Ideal women.** This captures group and community perceptions of the ideal man and the ideal women. With adolescents the exercise focused on the and the happy adolescent. This exercise recorded the status, roles and responsibilities of the women, girls, men and boys.
- **Social mapping.** This activity identifies the availability, access and use of WASH services as well as WASH experiences, management and perceptions.
- **Resource map.** This engages participants to map the different resources in the communities: what are they, who has access and how they are managed.
- **Seasonal calendar.** This reflects on the year -- indicating how men and women are affected differently by similar events; the lean period; the busy period; availability throughout the year.
- **24-hour day.** This interactive and popular activity refers to the way time is used by women and men in a typically day.
- **Venn Diagram.** This exercise makes it possible to understand the involvement of men, women and young people in community institutions, in development organizations and other groups where they have influence and voice.

# IV. RESULTS

## 4.1. LAWS, LEGAL RIGHTS, POLICIES, AND INSTITUTIONS

The Constitution and laws in Madagascar do not restrict women in political and public participation. Legally, women have the same status and rights as men, with some exceptions. There are a few specific jobs that cannot be held by women because they are seen as positions which may endanger women's health or morals.<sup>2</sup> Women do not have the right to inherit land or wealth directly, and they face difficulties accessing the means of production (land, livestock) to thrive independent of men.<sup>2</sup> Sexual harassment, domestic violence and extra-marital rape is illegal, but these are rarely enforced or reported.<sup>3</sup> There is evidence that families and friends of victims discourage reporting due to gender expectations, embarrassment, or belief that it will not be worth the risks.<sup>3,4</sup>

Although there is a law that marriage between a man and a woman is legal at 18, marriage can be conducted legally at 16 with parental consent. There are reports that marriage is common with girls as young as 12, particularly in remote areas where the bride's family is given oxen in exchange for a young bride.<sup>4</sup> Sex with the same-sex is not illegal as long as all individuals are over 21,<sup>5</sup> – however there are no laws against the discrimination of lesbian, gay, bi-sexual or transsexuals.

The Constitution prohibits “all forms” of discrimination (no mention of sexual orientation), however there are no official government structures to enforce claims of discrimination – no matter what form the discrimination takes. In 2015, Madagascar formally ratified the Convention on the Rights of Persons with Disabilities, however accommodations for individuals with disabilities are uncommon in public spaces.<sup>6</sup>

Currently, the Ministry of Population, Social Protection and Promotion of Women is drafting the National Policy of Gender Equality in Madagascar. This will govern all actions and interventions within the country, to better define and work towards gender equality. Additionally, Madagascar ratified National Gender and Development Conventions and Action Plans, which have references to promote human rights and gender equality. The Government of Madagascar is developing a strategic code for the integration of the gender dimension in the projects and programs of each institution. Strategies to improve the status of women, increase their participation in community life, and promote and protect the rights of women have been developed.

It is clear that the Government of Madagascar is integrating strategies to achieve gender equality and social inclusion in policies. What remains challenging is that many of the policies that speak to gender equality are not yet finalized, and dissemination and infiltration into traditional cultures needs additional time and effort. For this reason, RANO WASH works on gender equality and inclusion from the individual and community level, as well as support and advocate for progress on national

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2 World Bank Group. 2018. Women, Business and the Law 2018. Washington, DC: World Bank. License: Creative Commons Attribution CC BY 3.0 IGO.

3 US Dept of State. 2018. Country Reports on Human Rights Practices for 2017. Bureau of Democracy, Human Rights and Labor. Accessed March 2019 : <https://www.state.gov/documents/organization/277261.pdf>

4 US Dept of State. 2018. Madagascar 2018 Crime & Safety Report. Accessed March 2019: <https://www.osac.gov/Pages/ContentReportDetails.aspx?cid=24118>

5 Archer, Rhiannon. Madagascar LGBTI Resources. Accessed online March 2019: <http://www.refugeelaidinformation.org/madagascar-lgbti-resources>

6 United Nations Treaty Collection. 2019. Convention on the Rights of Persons with Disabilities. Accessed March 2019 : [https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg\\_no=IV-15&chapter=4&lang=en](https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-15&chapter=4&lang=en)

laws, policies and strategies.

## 4.2. SOCIAL NORMS

### GENERAL RESPONSIBILITIES

Women are the main care-takers of the home. Women collect water, firewood, shop for food, cook, clean, wash clothes, take care of the children, and work in the fields. Mothers ensure food hygiene and housekeeping, help their husbands work in the field, find food when fathers do not have money and ensure the health of the family. Men generally spend the day working in the (rice) field. Fathers, most of whom are farmers combine other "small livelihoods," give money for medication, keep part of the income from the wife (according to a respondent, aged 62), and guarantees the household's food. Grandmothers give advice but are not expected to contribute to physical tasks. Sons and daughters shell rice, wash the dishes and the laundry, and help collect water.

### WATER AND SANITATION RESPONSIBILITIES

Men provide the physical labor and technical skills of latrine construction, and women support them in transporting small local materials. A 37-year-old man pointed out that: "hard work, like digging the pit and carpentry, is assigned to men." For water, the fathers dig wells and carry out all required installations: setting up the pit cover, making the brick masonry for the inner wall of the well, and setting up the pulleys facilitating water-drawing activities. Referring to sanitation, the father digs the latrine pits and the mother provides cleaning and maintenance activities.

"Women who live alone, like widows or women heads of families, seek support from men who are paid during the "fady" days" said the 54-year-old widowed woman. "Tuesday and Thursday people do not have to work in the fields, and the men and women of the village are available to help others," reported a man, 65. A 70-year-old grandmother said that the men are lazy and that is why they do not build latrines. Another explanation provided by multiple women is that latrine construction requires physical strength and they do not have it; it is a man's job.

However, most families do not have latrines - but defecate in the open air. Many people gave "lack of space for latrines" as the main reason why they didn't have one. Other women had a different experience, saying that people openly defecate due to bad habits or laziness to build a latrine, "not lack of land." A 41-year-old widower agreed saying that it is not the lack of land that is problematic but that many people, like her, are too busy to spend time building a latrine.

Another challenge discussed was that mothers are involved in trainings and "become aware of the problems" such as "risk of diseases, air pollution, and water pollution." These women want to build latrines for their families, but this often leads to conflict with their husbands who do not agree that there is a need to build a latrine. A 60-year-old respondent said, "more than men, women really want latrines, but we cannot build them." According to an 18-year-old female, the poor condition and lack of maintenance of the latrines lead to land-related tensions and the neighborhood opposes the construction of latrines because of the odors. She recommends the construction of latrines by the "State."

A married 35-year-old female respondent with three children says that her husband has dug and built a water well. Most mothers reported that advice on maintenance and water use is the father's role, but that water maintenance itself belongs to women. It is the responsibility of women to treat water (by adding "Sûr'Eau" - a chlorine solution, or boiling it), protect it, and monitor its quality by covering it. However, a 32-year-old pregnant female respondent, said that at home, they have never treated water, and they only drink "rice water." The children fetch water, especially girls, who often support their mothers to treat (or boil) water. Boys participate more in cleaning the house and the compound.

As for hygiene, fathers encourage their children to wash themselves, to wash their clothes and to wash their hands before meals. According to two respondents (aged 64 and 63), school plays an important role in raising children's awareness of hygiene, especially as children are increasingly educated. A 36-

year-old married female respondent said her husband gives money to buy soap and water treatment products.

### IDEAL TRAITS OF DIFFERENT GENDERS

Men discussed features of the “ideal man.” The ideal man is one who is able to collaborate with his wife, sociable, help his wife in domestic activities and feed his family. He must not commit violence against his wife, is clean, and should not be drunk all the time.

The ideal woman must be flexible, know how to talk to her husband and other family members, share her experiences on hygiene, she must “stand in her place” as a woman in the society, respect men, work hard and contribute to the family. She should “know where she belongs.” An ideal woman should not argue, and cannot be dirty.

Cleanliness and clear communication skills were consistent characteristics for ideal men and women. The role of women seems to be much more limited in Vatovavy Fitovinany, where there was more emphasis on female silence in public and “obedience” in general. There was discussion from men and women that women should not speak out or contribute during community meetings, but only listen (and report back to her husband if he was not present).

For adolescent boys, they discuss helping their parents with chores, wanting to get married and having a modern life. Adolescent girls can be happy when they have an education, health and solve challenges together with friends.

### GENDER BASED VIOLENCE

Valuing the male, or rather, de-valuing the female, is on the decline, according to respondents in both areas. There has also been reduced acts of violence against women due to the increase gendarmerie (rural police) presence, and following community conventions or “dina” against violence against women.

A 28-year-old man said that “an ideal man should not commit violence against women, they must be respected” a 40-year-old man added: “husband and wife must understand each other and know how to tolerate.” A 38-year-old man added that “the constraints or barriers [of limiting violence] are agricultural insufficiency, natural disasters, climate change.” Men may have a higher tendency to commit acts of violence or verbal abuse during times of stress. Additionally, women pointed out that there is usually violence “when the husband is alcoholic” or has been drinking.

Women also discussed that risk or fear of violence affected their contributions to decision-making. Women and men both reported that risk or fear of violence may reduce the tendency of a female to “interfere” in decision-making, depending on the topic.

One member of a VSLA described: “There is violence, but the female victims remain silent without asking for justice or telling someone what they have suffered. Women victims are used to hiding the violence they endure.” Another women, 58, from a different VSLA described “even if the women around the victim are eyewitnesses to this violence, for fear of reprisals from men they fear to ask for justice.”

A 38-year-old man responded, “An ideal man is one who is able to collaborate with a woman.”

A 40-year-old man adds: “An ideal man is one who tries to identify problems and solve them.”

### 4.3. HOUSEHOLD DECISION-MAKING

Decision-making regarding financial resources is generally assigned to the man. Decision-making on family expenses goes to the woman for less expensive items such as spoons or cups. There are decisions made by mutual agreement between the man and the woman about the education of the children (in some places) and extended spousal trips. The decision to visit relatives requires a common agreement between the woman and her husband since women have "no money for a visit" without contributions from her husband. It was reported that women have the ability to influence the decisions made by their husbands, but that women rarely "disobey their husbands."

However, when it comes to seeking health services, the majority of respondents believe that men are the main decision-makers. Usually, the woman has no power concerning the care of a sick family member. Her role is limited to inform the head of household and to take the child to the health facility. Men are responsible for making decision on savings, major sales (land or furniture) and child marriage. Women seem to have some decision-making power in selling of agricultural crops. In AM there was greater acceptability of women to contribute to decisions and for men and women to make decisions together. In VF there was a stronger notion of the man making the ultimate decision on everything.

It is worth noting that there was discussion about how "decision" and "allocations" were influenced by discussions at community meetings – where men have the loudest voices.

### 4.4. ACCESS TO AND USE OF WASH, HEALTH AND NUTRITION SERVICES

As discussed above in the section on water, sanitation and hygiene roles – there are conflicts between men and women on the necessity of building a latrine for the home. According to a 76-year-old woman, "sometimes the conflict is about building latrines. Men do not accept the construction. They do not like defecating in a latrine because they are used to defecating in the open." A 57-year-old woman explains that culturally there are people who do not imagine spending the night with feces in the same house. Another 60-year-old added, "in our case, we are women heads of household, we want to have a latrine but we cannot build any."

Most women (about 80%) in the VF study area are heads of households (single mother, widow, divorced). They do not have the financial resources to pay for the construction of latrines and they also do not have land that can accommodate a latrine, since women do not inherit lands.

In some villages, the closest water collection point is more than 30 minutes from the village, making water collection an onerous task. Girls report being busy with households chores, such as washing and water collection. They have less time than their male counterparts to be with their friends.

Health facilities are more accessible than they were previously, and therefore families go to health facilities when they are sick or need treatment, unlike before when there were no close-by facilities or hospitals. "Today, parents are already bringing children to be weighed; sick children are being taken to the health center. In the Fokontany of Vohitromby, in the past, women did not like giving birth in the hospital, but nowadays, pregnant women go there for antenatal consultation and delivery" (woman, 45). During the same interview, she described "before, children did not attend school because of their parents' low standard of living. And now the children are all at school."

#### SCHOOL WASH

A 19-year-old grade 12 student mentioned, "in the primary school, there are toilets but they are not functional and very dirty." Although some students report separate toilets at high schools, a female student, 16, said, "there are toilets in the school, but the toilets of girls and boys are not separate, no



shower, or handwashing device.” Some schools also do not have a water source. In once school a student discussed drinking dirty water from the pond near to the school.

Due to the lack of water at school, girls leave school for home to change their sanitary pads during their menstruation. “If there were water and a shower at school, I would not have to go home” (girl, 16). According to reported data, girls in these areas often miss class due to menstruation because of the lack of facilities at school. There was also discussion about period-related pain. "For example, girls who have painful periods are usually absent on the first day of their menses" (girl, 12). Girls most frequently used cloth (reusable) sanitary pads, though there is concern about others seeing their used cloths for fear of witchcraft. Girls report (sometimes) getting money for soap and cloth from their mothers.

Boys described that they would like to master and practice the four key WASH messages. Health centers must also have toilets and people drink safe water for to reduce waterborne diseases.

Although it is not customary to share opinions (for example on building a household latrine) with older people, some are starting to listen to the ideas of the younger, educated generation. “Young schoolgirls are not listened to by older people because they consider them impolite” (girl, 12), but another girl, 13 says, “young people are beginning to be heard in our society.”

## 4.5. ACCESS TO AND CONTROL OVER ASSETS AND RESOURCES (ACCESS TO AND USE OF WASH, HEALTH AND NUTRITION SERVICES)

### INVOLVEMENT OF WOMEN

At the community level, topics on safety and water management for crop fields had more men attend the meeting, whereas topics on family health women mainly attend. Across multiple discussions it came out that women and those with disabilities may attend community meetings – if the topic is applicable to health, hygiene or education. In VF particularly, women were left out entirely from community decisions. “Elder’s House,” is an example of where community issues are discussed, and no women are allowed entrance.

### BARRIERS TO INVOLVEMENT AND LEADERSHIP OF WOMEN

Men and women alike express views on limited participation of women in community and committee meetings. The reasons given by men for prioritizing male voices were that men have studied more than women, women ramble too much, and that men have more thoughtful ideas. For women the main reasons for limited participation is lack of confidence and experience in public speaking, difficulty communicating openly and cultural expectations not to share their thoughts publically. A man of 59 specified, “the involvement of women in the Fokontany, for example, does not exist, only men are involved, the women only listen.”

Regarding the things that discourage young women from becoming more involved, a 62-year-old woman mentioned, “women are not motivated to get involved because sometimes joining groups requires time for meetings, sometimes we have to leave the village for work sessions outside the village, although the woman has to keep the house, and ensure the care and upbringing of the children.” Participation in associations can disrupt the lives of household members because women first have to care for the children and the husband.

Travel to meetings outside of the village, as well as time spent away from the home (household work, children, husband), limits women’s participation. A young woman, 15, affirms, "Young women are discouraged to get involved in associations because sometimes the time and place of the meeting are far from the village. They do not want to go far from home."

## INCREASING INCLUSION

We need to raise the awareness of other people who are not yet in the group," according to the opinion of a 40-year-old woman: "but once men and women are in the same organization, it is better to listen to each other and to value everyone's opinions." A 53-year-old woman said: "women are less involved in groups, however, their small presence brings significant value to the group."

Acceptance of women's role in community groups is changing. In the opinion of a 75-year-old woman, women's right to speak and to express themselves was limited, and now there is a change. "There was a "valalahy" [a "man's mouth"], but today, it is an elected woman who is responsible for speaking in a discussion and in a community meeting, it is a woman accepted by men."

## LEADERSHIP

When asked about the barriers to leadership roles for young men and women, an adult man said, "women's knowledge is limited." The lack of knowledge of certain communication techniques is perceived by some as an obstacle to leadership. A 25-year-old mentions, "when you do not have communication skills, you do not become a leader." In addition, if a family is not well known or popular, this can negatively affect leadership, "a young person born in an unknown family will not become a leader" (girl, 17). Minority religious group membership can also be a detrimental factor, "belonging to a religion other than most young people in the village means you will not become a leader" (boy, 19).

Regarding the skills to acquire to take responsibilities, an adult male said, "you have to know how to live with others. You must be related to the Ampanjaka (local kings). It requires authority and power." A young respondent said, "you need to develop skills in collaboration with different types of people" (boy, 15) and "the leader must be persuasive to attract others" (girl, 15).

## YOUTH PARTICIPATION IN COMMUNITY GROUPS

In terms of how parents encourage or discourage participation of young people (girls and boys), an adult said, "young men are encouraged to join associations. They are easily grouped together by sports activities, or by actions organized at community level. Young women are more discouraged by the fact that they are busier with household chores. "It is mostly young boys who are encouraged to participate in groups and not young girls, lest girls be confused." A 25-year-old male stated, "authorities themselves do not consider young people."

When asked how they would like to see the world change for girls in the next ten years, a 14-year-old said, "young girls have become able to look for work. I want to succeed in my studies and become a senior civil servant. I want to have a latrine in my own home." The same girl answered about the changes that could occur in the next ten years, "the community needs cleanliness. Having pumps too is important to our society because drinking potable water makes us healthy. If we can finish our studies, we can help our community."

## ASPIRATIONS FOR THE FUTURE AND FOR RANO WASH

The aspirations of development of their school and community, according to girls and boys are summarized below:

### Girls:

- to have sanitary pads available at school so that they do not have to go home to change and that the fear of someone seeing a stain of blood is decreased
- have water taps at school
- have showers cabins equipped with soap and cups

- have latrines separated by gender

At village level, they dream of having water taps, latrines, large and clean streets.

**Boys:**

- latrines and a water point at school
- a football pitch
- an increased enrollment rate (referring to the high rates of orphans or out of school kids)

Respondents were additionally asked about their expectations of the RANO WASH program. Answers were similar across all groups, but details expressed by women respondents were more detailed and are summarized below:

- Women involvement in village development activities
- Consultation with women as much as with males
- Accessible, affordable and quality drinking water
- Cyclone resistant latrines
- Income generating activities (for women)
- Sanitary pads for girls and women
- Public lighting
- Community-wide benefit
- Strengthened capacity of community groups
- Rights of women and youth upheld and protected

## V. CONCLUSIONS

The activities of RANO WASH need to align with, and support policies at the national level to reinforce improvement of gender equality goals. By aligning with national policies and policies in-progress, RANO WASH can justify and promote its work on improving gender equality through increasing access to WASH facilities. Access to WASH facilities is not a service provided to participants – but a chorus of activities done in collaboration with the women, men, youth and people with disabilities that compose the participants.

The major gaps in rights between men and women are not according to the law, but in tradition, customs and social norms about gendered roles and expectations.

**Social Norms.** Women are responsible for maintaining the home: taking care of the children, home and husband. Women have less time than men due to expectations of running the household and contributing to working in the field. Women are expected to be flexible, clean, work hard and respect men. The equality of women is now more openly discussed, and is increasing in some areas.

Violence and harassment, although illegal, is rarely reported or punished. Fear or risk of violence against women increases during times of stress. Women may fear retaliation if they contribute opinions on decisions. Although not explicitly mentioned, distant water sources is likely a risk of GBV for women and girls in many of these communities.

**Household level decision-making.** Major decisions are made by the man in terms of selling, purchasing, and constructing. Women may be able to influence their husband's decisions, but he has the final say. Often women do not speak out or share opinions about decisions because of social norms, according to respondents "the ideal woman must remain silent." People with disabilities are also expected to be silent and not contribute to conversations.

**Access to services.** Access to education, healthcare and water has improved in recent years. Now nearly all kids go to school, regardless of income. Health facilities and hospitals are now accessible and utilized. Although there is increased knowledge of safe water and of using improved water sources, surface water is still used if it is closer to homes and schools. Latrine coverage and use at homes is low. Toilets at schools are inconsistently functional, dirty and not separated by gender in all settings. Resources for menstrual hygiene management at schools is challenging for girls as young as 12. People and children with disabilities are at a greater disadvantage due to difficulties in physically reaching institutions such as hospitals and schools.

**Leadership and Community participation.** Men and boys are much more likely to participate in community committees and community decisions. Women and girls face several obstacles to their involvement. Although they want to participate, they rarely find the time due to meetings being outside their village, and the expectations to be near home and to fulfil domestic duties. Additionally, there is evidence from men and women, that women's low educational achievement limits their participation in decision-making at household and community levels due to less experience expressing thoughts or speaking publically than men.

It is essential to note that although there were reports of "increasing" openness to gender equality, parents are encouraging boys, not girls, to be involved in community groups and committees. Girls are expected to stay home and help with housework instead of socializing and participating in groups, reinforcing the inequalities between males and females. While boys are more encouraged to participate in community groups than girls, there is limited space for youth to contribute to community decisions and priorities.

Water, sanitation and hygiene implications: Field research shows that almost all WASH activities are dedicated to women and girls, and often do not integrate men and boys due to the “home, hygiene and nutrition” focus associated with a female domestic role.

Women of all ages want latrines at their household. The challenge is convincing the man of the household that it is worth the time, effort and space. Men were reported to contribute money for soap and water treatment products, demonstrating their commitment to health in the family.

People living with disabilities described difficulty accessing water from public taps. Few had toilets, but there is concern that (new) sanitation facilities, like water facilities, would not cater to the needs of people with disabilities.

## VI. RECOMMENDATIONS

In re-visiting the CARE Women’s Empowerment Framework, the RANO WASH program should intervene at agency level to build women’s self-confidence, knowledge and literacy to allow them to meaningfully participate in community decision-making. In terms of structure and relations, it will also be necessary to work with men, and community leaders, especially with the Tranobe (entity) so that they understand that women should be allowed and encouraged to participate in community decisions. The gender strategy, to follow, will more fully define and describe how RANO activities address inequalities for women, girls, people with disabilities and minority groups. However, a brief summary of most of activities can be seen in [Table 1](#). In Table 1 we have mapped where RANO activities address the three key outcomes of the USAID Gender Equality and Female Empowerment Policy.

Here we insert specific recommendations that should span all RANO activities to make the program gender transformative. There is some evidence that involving women, girls and other vulnerable groups in WASH programming will support sustainability of the program – in addition to a more relevant and equitable service for all.

1. **Enable women the freedom and opportunity to be involved.** Women want to be more involved in community decisions and village development activities. This can be done through working with men and boys to assist women in household duties, to have meetings or other trainings closer to home and during hours where travel is easier.
2. **Promote women’s skills and leadership.** The project must ensure that women’s skills and leadership is promoted, not only with new skills, but highlighting their existing strengths so that other women have the desire and courage to join community groups. RANO WASH should work with women on describing their needs, aspirations and improving preparation (literacy, speaking skills) for more meaningful participation in community decision-making.
3. **Expand the role of men and boys.** Ensure that men and boys are invited and involved in WASH activities and trainings. Men care about their kids’ health, strength, education, progress, future incomes – using those angles increases the attraction of WASH trainings beyond “child handwashing.” Men contribute to the purchase of soap and water treatment – RANO WASH needs to help men see that building a latrine is another way of demonstrating care and ensuring the health and dignity of their family.

4. **Understand schedules.** This may seem simple, but many development programs do not consider the days during the week, month or year when different categories of the community are available for participation in activities (meetings, trainings, labor and/or financial contributions).
5. **Promote collaborative design.** RANO WASH should incorporate the opinions of women, girls and the vulnerable (and men and boys) into program and infrastructure designs, including menstrual hygiene facilities for girls in school, and facilities for females and people with disabilities in homes and health centers.
6. **Establish/Strengthen feedback mechanisms.** RANO WASH should develop a feedback mechanism so that program participants can easily share opinions and feedback on the program; a system for inquiring about unintended consequences or unforeseen risks to participants could support better programming for voices normally left behind and not heard.
7. **Understand signs of Gender Based Violence.** RANO WASH should collaborate with anti-violence against women organizations and understand the risks, signs and protocols for referring victims of violence to (external) services.
8. **Streamline gender equality.** RANO WASH should consider holding capacity building sessions for local partners to understand the importance, meaning and real-life application of gender equality so that all actors are using the same language and working towards similar goals.
9. **Be intentionally inclusive.** RANO WASH needs to collaborate with and learn from People living with disabilities and other minority organizations to ensure programming is intentionally inclusive to diverse needs and perspectives.



## VII. REFERENCES

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Table I: Integrating RANO WASH Activities into USAID gender equality and female empowerment policy

OUTCOMES OF USAID GENDER EQUALITY AND FEMALE EMPOWERMENT POLICY	RANO ACTIVITIES UNDER OBJ. 1: STRENGTHENING THE GOVERNANCE AND MONITORING SYSTEM OF THE WASH SECTOR	RANO ACTIVITIES UNDER OBJ. 2: INCREASING PRIVATE SECTOR COMMITMENT TO THE PROVISION OF WASH SERVICES	RANO ACTIVITIES UNDER OBJ. 3: ADOPTION OF HEALTHY BEHAVIORS AND THE USE OF WASH SERVICES
REDUCTIONS IN GAPS BETWEEN MALES AND FEMALES IN ACCESS TO/CONTROL OVER ECONOMIC, POLITICAL, AND SOCIAL RESOURCES	<ul style="list-style-type: none"> <li>* Set-up a local structure of consultation at the municipal level, including (men, women, young people, people with disabilities)</li> <li>* Strengthen communication on the rights of all related to WASH and citizenship</li> <li>* Strengthen the capacities of partners (civil society, authority) to take gender and social inclusion into account through their actions</li> <li>* Support the Ministry of WASH’s Monitoring and Evaluation Directorate to adjust WASH sector monitoring indicators to be gender sensitive</li> </ul>	<ul style="list-style-type: none"> <li>* Develop accessible, comfortable and suitable WASH service models that are sensitive to the needs of men, women, young people, children, and people with disability in homes, communities, schools and health centers</li> <li>* Establish a social connection for vulnerable households for water supply</li> <li>* Set up a private water connection for HHs that can afford it</li> <li>* Promote local talent for making and producing WASH infrastructure and services</li> <li>* Adopt a market-based WASH approach with procedures for reaching the underserved</li> </ul>	<ul style="list-style-type: none"> <li>* Adopt 3 levels to influence change: HH, community and mass media by using leaflets, radio, street drama, puppets, SmS, etc.</li> <li>* Broad communication on “easy” options for challenging harmful social norms</li> <li>* Adopt peer to peer sharing and learning</li> <li>* Use male champions, small doable actions and gender model (using grow-up stickers tool)</li> <li>* Involve local groups, local leaders as promoters of gender equality and agents of change; partner &amp; learn from existing groups</li> <li>* Adopt models for WASH friendly schools and health facilities (including nudges)</li> </ul>
REDUCTIONS IN THE PREVALENCE OF GENDER-BASED VIOLENCE	<ul style="list-style-type: none"> <li>* Strengthen the communication of the rights of women and girls, WASH and beyond</li> <li>* Use and continually improve reporting mechanisms for people, particularly promoting women, youth, the elderly and the illiterate people to share feedback</li> <li>* Conduct mobilization of women and young people to bring their voices to the different structures, i.e. starting with small groups</li> </ul>	<ul style="list-style-type: none"> <li>* Develop MOUs/training with WASH service providers on non-discriminatory policies</li> <li>* Organize technical trainings for the production and supply of WASH services and products (manufacture of san plat slab, manufacture of sanitary napkins)</li> </ul>	<ul style="list-style-type: none"> <li>* Co-design infrastructure with access for women, children and people with disability</li> <li>* Strengthen link between VSLA and WASH</li> <li>* Promote messages against GBV – collaborate with local anti-violence groups and efforts</li> <li>* Conduct training sessions near communes to facilitate women’s mobility and availability</li> <li>* Understand local schedules so people are available for behavior change activities (see daily used time and seasonal availability)</li> </ul>

Table I: Integrating RANO WASH Activities into USAID gender equality and female empowerment policy

OUTCOMES OF USAID GENDER EQUALITY AND FEMALE EMPOWERMENT POLICY	RANO ACTIVITIES UNDER OBJ. 1: STRENGTHENING THE GOVERNANCE AND MONITORING SYSTEM OF THE WASH SECTOR	RANO ACTIVITIES UNDER OBJ. 2: INCREASING PRIVATE SECTOR COMMITMENT TO THE PROVISION OF WASH SERVICES	RANO ACTIVITIES UNDER OBJ. 3: ADOPTION OF HEALTHY BEHAVIORS AND THE USE OF WASH SERVICES
REDUCTIONS IN CONSTRAINTS THAT PREVENT WOMEN AND GIRLS FROM LEADING, PARTICIPATING FULLY IN, AND INFLUENCING DECISIONS IN THEIR SOCIETIES	<p>* At national level support the Ministry of Population, Social Protection and Promotion of Women to finalize the national policy related on Gender Equality Policy</p> <p><u>At local and community level:</u></p> <ul style="list-style-type: none"> <li>* Set up civil society organizations (CSOs) to defend rights of customers in WASH services</li> <li>* Strengthen the capacity of women in CSOs to promoting their leadership (e.g. public speaking, negotiation, conflict management)</li> </ul>	<ul style="list-style-type: none"> <li>* Facilitate the link between WASH service providers with financial services and consulting services</li> <li>* Facilitate the link between WASH service providers and local community groups</li> </ul>	<ul style="list-style-type: none"> <li>* <u>At the national level:</u> hold discussion sessions for women leaders to discuss their challenges to exercise their position and power and share</li> </ul> <p><u>At local and community level:</u></p> <ul style="list-style-type: none"> <li>* Promote VSLA group membership and strengthen engagement and transparency</li> <li>* Conduct interactive discussions at the using the men's engagement tool</li> </ul>