

ALTERNATIVE LIVELIHOOD RESEARCH FOR 'PARTICIPATION AND OPPORTUNITIES FOR WOMEN'S ECONOMIC RIGHTS' (POWER) PROJECT

Empowering displaced women and those at risk of displacement in Uganda

September 2020



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Women drawing community map in Buliisa

LIST OF ACRONYMS

| | |
|-----------|---|
| ACDP | Agriculture Cluster Development Project |
| ACE | Area Cooperative Enterprise |
| AIDS | Acquired Immune Deficiency Syndrome |
| CGM | Community Governance Map |
| CRM | Community Resource Map |
| CBO | Community Based Organization |
| CSO | Civil Society Organization |
| DCDO | District Community Development Officer |
| DINU | Development Initiative for Northern Uganda |
| DLG | District Local Governments |
| DPs | Displaced Persons |
| FGD | Focus Group Discussion/s |
| HC | Health Centre |
| HHM | Household Map |
| HIV | Human Immune Deficiency Virus |
| HRDs | Human Rights Defenders |
| ICTs | Information Communication Technologies |
| IFAD | International Fund for Agricultural Development |
| NAADS | National Agricultural Advisory Services |
| NAPE | National Association of Professional Environmentalists |
| NAWAD | National Association for Women's Action in Development |
| NGO | Non-Governmental Organization |
| NUFLIP | Northern Uganda Farmers Livelihood Programme Youth Livelihood Programme |
| OWC | Operations Wealth Creation |
| POWER | Participation and Opportunities for Women's Economic Rights |
| PRELONOR | Projects for the Restoration of Livelihoods in the Northern Region), |
| SACCO | Savings and Credit Cooperative |
| SME | Small and Medium Enterprise |
| UGX | Uganda Shilling |
| UWEP | Uganda Women Empowerment Programme |
| VSLAs | Village Saving and Loan Associations |
| Womankind | Womankind Worldwide |
| YLP | Youth Livelihood Programme |

EXECUTIVE SUMMARY & KEY RECOMMENDATIONS

Participation and Opportunities for Women's Economic Rights (POWER) is a two-year project implemented with focus on displaced women or those at risk of being displaced as a result of extractives, large scale land investments, land grabs and other land injustices that place women at a disadvantage. The project aims to empower these displaced women or those at risk in Uganda, to demand for, promote and protect their land rights. The project is implemented by three partners, National Association for Women's Action in Development (NAWAD) and National Association for Environmental Professionals (NAPE) in Uganda with support from Womankind Worldwide (Womankind) based in the UK, with funding from UKAID. The project is implemented in four districts of Buliisa, Hoima in Northern Uganda and Nwoya and Amuru in the Albertine region.

As part of the planned activities, partners conducted research (December 2019 - February 2020) to identify alternative livelihood options that could be supported by the POWER project so that women displaced or at risk of displacement by land acquisition have improved knowledge of alternative livelihoods. The research adopted a participatory approach.

The study identified five broad categories of community resources that are crucial for household and community livelihoods i.e. natural, physical, human, social and financial. Natural resources are materials or substances occurring in nature which can be exploited for economic growth and they include renewable and non-renewable resources. Physical resources are buildings, technology, products and machines, while human resources are persons who make up the household workforce including social resources in terms coordination, unpaid care work and team work and financial resources in terms of resource mobilization and investment ideas.

Of natural resources, land is the most important asset for rural women, who play a vital role in Uganda's agricultural sector, with 76% of women engaging in agriculture as their main livelihood compared to 62% of men (Bowen, 2015). However, despite the importance of land for household livelihoods and income security, communities are being displaced as a result of extractives and large-scale land investments, often associated with issues like corruption, political and social instability topped with economic under performance, rather than inclusive development (Ogwang and Vanclay, 2019). Women traditionally have no land rights yet depend majorly or wholly on land and are the most affected by the displacements and land grabs.

Women face enormous constraints in accessing physical resources and infrastructure, especially transport. Women use roads to walk long distances to the market, to access healthcare and schools, to boreholes and places to gather firewood. The challenges of accessing efficient and effective transport services exist because of women's poverty, unfair and unequal decision-making powers in households, lack of requisite skills and lack of access to property (including things like bicycles or mobile phones).

Women engage in farming as the main productive source of livelihood, but also undertake unpaid care and domestic work, which increases their workload and costs them paid employment opportunities. Women in patriarchal societies often confront oppressive situations of subordination in their work places, families and most spheres of life. Traditional gender based attitudes are also deeply ingrained in social consciousness, limiting women's access to all spheres of life be it educational, political participation, work or legal rights opportunities.

These also play out in people's behavior in work settings, based on scripts learnt through organizational socialization, work experience and multiplicity of other interrelated factors such as cultural beliefs and norms (Adisa et al., 2019). When women work in formal settings like factories, they can experience sexual harassment, both at work, en route and back home, hampering their engagement in the workplace. Additionally, limited access to education and health services, for rural women make it difficult for them to advance their careers.

As a result of globalisation, family and culture have given way to formation of broader social networks, including in rural areas. Women belong to social groups, particularly Village Saving and Loan Associations (VSLAs) that support them socially and play a significant role in times of emergencies and calamities. However, VSLAs suffer from a majority of women being illiterate, lacking financial literacy to keep good records, lacking business skills to utilise loans effectively, having limited time for weekly meetings, and overall, they suffer from impacts of climate change.

In rural areas, women lack access to credit and other services from formal financial institutions, which the VSLAs go some distance to cover the gap of. Women face unique challenges in accessing loans from the VSLAs as well; for example, no ready market for their produce, majority lacking a permanent source of income, crop failure due to climate change and high levels of illiteracy.

Generally, there is food and nutrition insecurity in the regions. Women bear the responsibility of providing food and therefore, undertake most of the related work. Women encounter a number of challenges in enhancing household food security such as resistance to changing gender roles in households, increasing workload for women, limited rights of access to productive assets, gender blind planning and programming ignoring women's needs, and disproportionate burden of unpaid and domestic care work.

The use of firewood as a main energy source also poses challenges to women's livelihoods. Women who must walk long distances and carry heavy loads of firewood on their heads, are prone to sexual harassment and fatigue as a result of these journeys, and the carbon emitted from firewood smoke while cooking affects women's health.

In all methods of marketing agricultural produce, women experience more challenges than men, and suffer losses as a result of their participation. There is a range of market potential for produce from the rural areas, which has not been matched by existing production levels. Women have high potential to participate in the markets and improve their livelihoods.

Key recommendations to support alternative and enhanced livelihood strategies of rural women¹

Local and national government and policy makers should:

- ◆ Secure women's land and property rights through upholding and or amending legislation to ensure equality and non-discriminatory succession and inheritance practices that do not exacerbate the discrimination of women. For example, ensure joint spousal co-ownership of family land and property as provided for in the Land Policy (2013); popularize the Land (Amendment) Act (2010) to promote ownership and inheritance of land by women and girls;

¹Please note, detailed recommendations can be found on pages XX

pass the amended Succession bill (2018) and the Marriage and Divorce Bill; halt the planned amendments to Article 26 of the Constitution to ensure that women enjoy full equal land rights.

- ◆ Ensure strict guidelines on inclusion of women in land acquisition and co-ownership including issues of consent and compensation.
- ◆ Exercise better control over foreign companies to protect local communities and the environment, ensuring respect of the buffer zones (boundaries between government land and community land).
- ◆ Promote renewable energy technologies which will necessitate establishing partnerships with locally-based green start-ups and initiatives.
- ◆ Create partnerships with telephone companies to provide affordable cell phones to rural village women, for use in accessing information on social and economic issues.
- ◆ Promote food and nutrition security by supporting women to grow enterprise crops; training them in the relevant skills, including organic farming; and link women to organizations that implement climate change adaptation strategies.

Non-Governmental Organizations (NGOs), Civil Society Organizations (CSOs), Community Based Organizations (CBOs) and Women's Rights Organizations (WROs) working in the space, including POWER partners should:

- ◆ Explore existing non land-intensive livelihood strategies like backyard gardening, and take advantage of emerging developments to link women to growing employment and livelihood opportunities.
- ◆ Link women to financial institutions to access credit for business start-up.
- ◆ Advocate for financial institutions to ease on the collateral of loans and credits so as to make it accessible to women.
- ◆ Support women to grow enterprise crops; training them in the relevant skills, including organic farming; provide start-up kits (capital) and link women to organisations that implement climate change adaptation strategies for skilling and other necessary support.
- ◆ Advocate for and develop mechanisms, focusing on social welfare and insurance schemes that provide social protection for women involved in various livelihood activities against shocks, calamities and negative trends such as crop failure, business shut down and illness.
- ◆ Link VSLAs to formal financial institutions to enable groups to utilise financial services in the area.
- ◆ Promote farming practices that build on women's indigenous technological skills and know-how.

The POWER project should:

- ◆ Undertake a comprehensive training programme in identified alternative livelihoods in these communities.
- ◆ Provide hands on support to women for resilience against market failure and the capacity to change their enterprise according to changes in demand and market conditions. This will entail identifying different professionals and actors from different backgrounds, and supporting them to train and mentor different women in various skills.
- ◆ Strengthen the social networks which women are interested in and have been participating in, such as women's groups through trainings in relevant identified skills gaps.



Rubanga Pe Kun Women group in Nwoya drawing community map

CHAPTER ONE - INTRODUCTION

1.1 Introduction to the POWER Project

Participation and Opportunities for Women's Economic Rights (POWER) is a two-year project implemented with focus on displaced women and those at risk of being displaced as a result of land grabs and other land injustices. POWER aims to empower displaced women or those at risk of displacement to demand, promote and protect their land rights. The project is implemented by three partners namely; National Association for Women's Action in Development (NAWAD), National Association for Environmental Professionals (NAPE) and Womankind Worldwide (Womankind) based in the UK, in four districts (Buliisa, Hoima, Amuru and Nwoya) of Uganda, with funding from UKAID.

1.2 Background to the Alternative Livelihood Research

NAWAD, NAPE & Womankind ('the partners') conducted an alternative livelihood research for the POWER project to identify alternative livelihood options that could be supported by the project (through training and provision of start-up capital or resources) so that women displaced or at risk of displacement by land acquisition will have improved knowledge of alternative livelihoods.

The research was carried out as a practical exercise to build NAWAD's and NAPE's capacity, enabling them to conduct future researches without external assistance. The partners together with the selected consultant played complementary roles in carrying out the research assignment and ensured that participation was maximized throughout.

1.3 Structure of the Report

This report is divided into four chapters. The first chapter is the introduction and covers the purpose of the research and the methodology. The second chapter focuses on a brief review of the literature on alternative livelihoods: definitions, the Sustainable Livelihood Framework and best practices. The third chapter focuses on the findings. The fourth and last part highlights conclusions, recommendations and next steps for a cross section of actors, including the partner organizations: NAWAD, NAPE and WK.

1.4 Methodology for the Research

1.4.1 Introduction

In order to promote learning, a participatory data collection process was conducted in eight communities across four districts. NAWAD was responsible for four communities selected from Nwoya and Amuru Districts, and NAPE was responsible for four communities across Buliisa and Hoima Districts.

Data was collected at village levels in the relevant local language to enable community members to actively participate in discussions. The data collection team was carefully chosen to ensure that they

knew both English and the local dialect. Where necessary, a woman chosen from the community translated a few sections of the proceedings. This participatory approach stemmed from partners' commitment to ensuring that communities take the lead in their own transformation from the start.

1.4.2 Preparation for the Participatory Research

1.4.2.1 Research approach

In this research we adopted a participatory approach so that women displaced or at risk of displacement by land acquisition across the four stated districts can have improved knowledge of alternative livelihoods. The study would contribute to the planned outcome two of POWER; 'Women affected by land acquisition develop and adopt alternative livelihood strategies and strengthen the eco-feminist movement'. We planned to gather a mix of qualitative and quantitative data, using a range of tools including second hand desk research, semi structured interviews and focus group discussions (FGDs) for first hand research.

1.4.2.2 Sampling

A total of eight communities participated in the research. The inclusion criteria considered: 1) Communities where one of the partners has worked successfully with women and have already established a good relationship; 2) Where partners are known to local officials and accepted as credible organisations; 3) Where the community, particularly women, have indicated their interest in continuing to work with a partner on project related activities; and 4) Where women have been displaced from their land or where there is a high risk of women being displaced.

Table 1: Sampled Villages in Four Districts

| Partner | District | Sub County | Parish | Villages | Communities |
|---------|----------|------------|---------|-------------|--|
| NAPE | Hoima | Buseruka | Kabale | Kigaaga | Kigaaga Central Karo Karungi Muruyanja |
| | | | Kabale | Kyakaboga | |
| | Buliisa | Kigwera | | | Kisansya |
| | | Ngwedo | | | Avogera |
| NAWAD | Amuru | Atiak | Okidi | Okidi North | Ogom A Ogom B |
| | | Amuru | Pailyec | Lujoro | Omee 1 Lujoro |
| | Nwoya | Purongo | Pabit | Lagajji | Lagajji A Lagajji B |
| | | Got Apwoyo | Tigot | Latoro | Latoro central |

The sample was representative of the villages where NAPE and NAWAD operate and will implement the POWER project. The information proposed for collection at each location provided the bare minimum needed so that the data collection team ensured quality, so for example, not every parameter was investigated nor were the long questionnaires fully used.

Rather, the process sought to engage community members for a reasonable time in summarising information that they could analyse and draw conclusions about the current situation in relation to the alternative livelihoods' indicators, and then to propose critical strategies for eco-friendly alternatives for women's uptake over the next few years

Drawing and completing the HHM—The group first drew the community boundaries and demarcated the villages in the community. Next was mapping households in the following order: female headed or male headed; food secure or food insecure; and using renewable energy- (lighting and cooking). Thereafter, the facilitator guided the discussion on major and other household livelihood sources; women's access constraints and opportunities, household energy use and security, and women's participation in, constraints and opportunities for markets.

Drawing and completing the CGM —The drawing started with demarking the community boundaries and then village boundaries. Next, participants mapped women only groups, followed by mixed groups, men only groups and then the administrative units (Local Councils). After completing the map, the facilitator asked questions related to the map and women participation in the groups and administrative units.

1.4.3.3 Community Meeting to Confirm Mapped Results

A community meeting was held in the afternoon to share results of the mapping exercises and invite feedback. Each map was presented, following which, questions of clarification were invited and then participants asked to comment and correct the map as necessary. The presentation ended with a summary of the responses given to the discussions on the respective themes. At the end of the presentations, the facilitator thanked everyone for his or her time and presented next steps.

1.4.4 Improving the process

Upon completing the exercise in the first village, the research team reviewed the process, assessing what worked well and improvements that were needed. The team also separately assessed whether learning was taking place and whether adequate data was being collected. Based on the review, the team made adjustments to the processes and clarified questions for use in the next villages. The Consultant led the daily reviews and guided in making the necessary adjustments.

Some key decisions arising out of the reviews were: i) some note takers were deeply involved in the discussion and forgot to comprehensively cover the detailed process; they agreed to be better focused on taking notes; ii) more time was needed for drawing maps than was planned, and as cutting down time was not easy, more time was planned for in subsequent meetings; iii) the consent template was very lengthy and we agreed to abridge the version/ get verbal consent from participants and; iv) some data collectors did not fully comprehend the participatory process of data collection and were replaced in subsequent meetings.

1.4.2.3 Selecting and Training the Team

After selecting the communities, partners chose the data collection teams. Two clusters were set up for the two partners and each cluster had six (6) members. A facilitator and note-taker were identified for each set. With specific roles assigned to each data collector, the consultant trained team members in joint sessions. The training entailed a review of quality standards, team roles and good practices for data collection. The training was conducted to ensure that teams become familiar with ethical standards, tools and questions that needed to be answered in field work.

1.4.3 Data Collection Process

1.4.3.1 The Community Meeting Process

The first activity during data collection was to organise a community meeting. The meetings were open to all community members, though extra effort was made to ensure that women attended. During the meetings and following self-introductions, the partner (NAWAD or NAPE) described their work in the community over the last few years and its impact; the facilitator invited the community to comment on achievements and challenges of the partner's work, and finally, explained the new project related to alternative eco-friendly livelihoods, the women's movement and land rights. Once community members confirmed interest in engaging in the project, the facilitator described the importance of completing the research activity on alternative livelihoods and received verbal consent from all community members to proceed with the research.

After confirming agreement, the facilitator asked community members to select smaller groups of people to participate in the research activity. A total of 24 members (per community) were selected to participate in drawing three maps specifically: Community Resource Map (CRM), Household Map (HHM) and Community Governance Map (CGM), and to respond to the questions therefrom. The facilitator emphasised that selected participants were based on being trusted, knowledgeable and willing to devote the time to do the mapping exercises, and after selection of the smaller groups, explained that the results would be shared for confirmation during a larger community meeting at the end of the day after the maps had been drawn. Each map was assigned eight (8) members and the exercise of drawing took an average of two hours.

1.4.3.2 Drawing and Interpreting the Maps

Each of the smaller groups was assigned a facilitator and note-taker and templates for informed consent were read to participants to append their signatures/thumb print. The Consultant circulated around and ensured that planned processes were followed.

Drawing and completing the CRM – After agreeing and drawing the community boundaries, participants mapped natural resources, followed by physical, social, human and finally financial resources. Each time they completed mapping a type of resource; the note taker counted and placed the number in the note book including key names of the resources. The participants would then brainstorm on the resource category before moving to the next category. After drawing the map, the facilitator moderated a session to collect more data on existing community resources, as per the community mapping guiding questions.

CHAPTER TWO- LITERATURE REVIEW

2.1 Feminist Theories, Empowerment and Women's Livelihoods

The term feminism can be used to describe a political, cultural or economic movement aimed at establishing equal rights and legal protection for women. There are many different ways feminist movements express and define their work in their local context. Feminisms involve political, sociological and philosophical theories that are concerned with issues of gender difference, as well as a movement that advocates for gender equality and campaigns for women's rights and interests. Feminism increases awareness of all individuals on the realities of women's oppression and other [intersecting discriminations](#) based on multiple layers of identity, such as race, class, sexuality, disability, age, gender identity and nationality and other forms of inequality, that shape each woman's individual experiences. An [intersectional feminist approach](#) is key for understanding systems of power and oppression and ultimately challenging and transforming unequal power relations. Consciousness is an integral part of feminist theories. Feminist frameworks attempt to provide the basis for: increasing the self-esteem of women, active participation in decision making and social action, empowerment, and facilitating the recognition by societies for value and worth of women (Nehere, 2016).

The concept of empowerment is widely used, referring to managing challenges and overcoming a sense of powerlessness (Wåhlin, 2017) and can also be defined as the process for women to redefine gender roles through acquiring the ability to choose between known alternatives where they have otherwise been restricted from such an ability (Cornwall, 2016). Women's empowerment and achieving gender equality is essential for our society to ensure the [sustainable development](#) of the country. Economic equality is also key in delivering social justice (Prasad, 2011). Feminist practice defines the linkages between personal and social change, and provides strategies and methods for empowering women to make meaningful changes in their lives (Garner, 1999 as cited in Nehere, 2016), including transforming their material and social conditions (Code, 2000). Feminism is intended to empower different categories of women to voice their justice, equality and liberty by mobilising sex solidarity (Hawkesworth, 2004). Therefore, feminist goals can be outlined as property rights, political rights, suffrage, educational and occupational opportunity, equal pay legislation, abortion rights, etc. (Hawkesworth, 2004, Prasad, 2011).

Empowerment cannot be understood separately from theories of power, freedom, and communities because it is only with respect to a vision of political community that we can clearly define what it means to be empowered. Empowerment therefore is collaboratively identifying and exploring the positioning of women within dominant and marginalised social disclosures as well as historical, economic and political structures, so as to promote social change (Liebenberg, 2018). While patriarchal dynamics inform livelihoods, with males and elders enjoying greater access to formal livelihoods than females and young adults; women are taking advantage of relatively fluid female roles to enter into agriculture and commerce (Keahey, 2018). However, subsistence activities remain essential for survival, and ownership of property is important for poverty reduction. Women's control of assets is also associated with positive development outcomes at household and individual levels (Johnson et al., 2016), which can be achieved through setting their own agendas, gaining skills, building self-confidence, solving problems, and developing self-reliance (CIDA 2001). This also drives social and economic development (Nord et al., 2017).

Human rights enshrines the right to work, the right to social protection, the right to adequate standard of living, which includes the right to food and to housing. The Maputo Protocol article 19 obliges States Parties to promote women's access to and control over land, as well as the right to property. Equal right to inheritance for women and men and the right to inheritance of widows are recognized in articles 20 and 21. Article 19 also obliges States Parties to, "ensure that the negative effects of globalization and any adverse effects of the implementation of trade and economic policies and programs are reduced to the minimum for women. Common beliefs about fundamental human activities are that livelihoods are related to survival needs. They encompass people's capabilities, assets, income and the activities required to secure the necessities and enhance their wellbeing and that of future generations without undermining the natural environment and resources (Arulmani, 2014). Livelihoods are not just means of survival, but also about individuals, households or groups making a living or attempting to meet various consumption and economic necessities; and livelihoods in rural areas of the world can be complex and dynamic. The Sustainable Livelihood Framework (DFID 1999) comprises of four basic components which include; 1) the livelihood assets that people draw upon to make a living; 2) shocks that affect people's options and put their resilience to accommodate these threats to a test; 3) the institutions that structure people's access to and control over assets; together with transformations that may result from collective agency, 4) the livelihood strategies people adopt and their outcomes (Hendriks, 2010).

The promotion of secure livelihoods, rooted in equitable and viable land and labor systems, is a long standing concern which has become even more urgent in the present conjecture of global food, fuel and financial crises. These have exposed the challenges of making a living, jobless economic growth, growth of the informal economy, casual and poorly/unpaid labor, land tenure and labor insecurities, resulting in poor livelihood outcomes for the majority of households (Tsikata, 2009).

2.2 Alternative Livelihood Strategies

Sustainable alternative livelihoods partially or completely substitute for monetary and non-monetary payments what would normally be obtained from the exploitation of particular natural resources. These provide an alternative resource to the one being exploited, for example promoting butterfly farming as a substitute for expanding agriculture (Wright et al., 2016) in relation to natural resources. A study conducted in Ethiopia reported that households over-relying on environmental resources for sustenance has already lead to high rates of deforestation and forest degradation, therefore alternative livelihoods activities were provided to improve the welfare of families who derive their livelihoods from selling firewood and charcoal (Kebebe and Shibru, 2017).

A study conducted by Alemayehu also reported that remote parts of Africa continue to be trapped in deep poverty (Alemayehu et al., 2018) and therefore encourages households to diversify or find new ways to increase incomes. (Mixed livelihoods occur when individuals earn income from multiple, diverse sources: from agriculture to casual labour to petty trade and formal work.) A study conducted in Ghana reported that displaced women reap limited economic benefits and this is mainly due to the economic, structural and cultural barriers that hinder women's autonomy and their effective utilization of agricultural and food resources. Women are often unable to translate their agricultural work into economic empowerment because of the discriminatory customary and statutory laws and practices that deny women access to productive resources in many parts of the world. Therefore, there is need to create awareness and to increase women's knowledge about their economic rights and increase understanding of how

to access local, national and international processes to claim and protect those rights and challenge unhelpful laws.

2.3 Risks and Constraints for Rural Women's Livelihoods

Rural women, who engage in agriculture, play multiple and multi-dimensional roles (FAO, 2011a) and in a context of extreme poverty, family responsibilities and economic activities are closely intertwined (Ukanwa, 2018) (Ukanwa and Anderson, 2018). Women manage households and engage in a variety of livelihood strategies to support their households, communities, and themselves. However, rural women's potential monetary contribution to households is limited by multiple and diverse constraints that stem from persistent structural gender disparities, which prevent them from enjoying their economic and other rights.² Rural women may experience hurdles in four (4) broad areas; women's specific and restricted roles in agriculture; access to decent and productive employment and income-generating activities; access to productive resources; and access to infrastructure and service delivery.

There are a number of constraints to women's economic empowerment, as a result of their vulnerability in the agricultural sector, in which they play a dominant role (Hill, 2011). (I) Most activities in which rural women engage for their livelihood are not regarded as 'economically active employment, yet are crucial to the wellbeing of household members' (FAO, 2010:7). A lot of women's work is underestimated and therefore un-or under-remunerated, and often confined to the domestic, or household realm (Fontana & Paciello, 2010) and; (II) women are unable to translate their agricultural work into economic empowerment because of discriminatory customary and statutory laws and practices that deny women's access to productive resources; harmful practices; domestic violence and; lack of control in decision-making processes (Hill, 2011). Unpaid care and domestic work are a root cause of inequality and are not seen as productive activities, even though they underpin all human activities, including market based activities. This reinforces gender inequalities, discrimination and stereotypes by putting women at a disadvantage when accessing paid work and productive resources. It also puts women at increased risk of violence and limits their participation in political decision-making ([Womankind, 2019](#)).

Women have limited access to education, assets and opportunities across the different stages of life which combines to increase their risk of poverty. Additionally, lack of access to decent working conditions is a major cause of poverty among rural people, and particularly rural women (ILO2009a). Women's labour force participation rates are lowest in their prime working years. Women bear the burden of combining productive and reproductive responsibilities in the form of unpaid care and domestic work, which denies them access to paid employment, often increases their stress levels, and has an impact on power dynamics within households (Fontana & Paciello, 2010). Another constraint to economic empowerment is that women dominate informal work, self-employment and wage employment (Kabeer, 2018) which is generally precarious but easier to combine with their unpaid care and domestic work. Such work is often temporary; poorly paid and lacking coverage by labour legislation and social protection (FAO/IFAD/ILO, 2010c).³ While migration offers economic alternatives, rural women are often vulnerable and face discrimination when migrating.⁴

²These rights are outlined in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Beijing Platform for Action.

³They are largely absent or not respected whether agricultural or non-farm and include (but not limited to): freedom of association and collective bargaining, forced labour, discrimination and harassment, and abolition of child labour.

⁴They may have to leave their children, live away from their families, learn a new language, obtain work permits, and learn their rights which can lead to decreased well-being (FAO/IFAD, ILO, 2010b).

Women also live in precarious and vulnerable livelihoods when they work in factories.⁵ In agriculture, rural women face inadequate working conditions, e.g. exposure to hazardous chemicals, violence, and sexual harassment.

Access to and control over economic and financial resources is critical in enabling rural women's economic empowerment. Rural women are still constrained in their access to productive resources and services including land, adopting new technologies, accessing credit and other financial services, particularly formal services, or accessing education and extension services (FAO, 2011a). Not having adequate access to credit has inhibited rural women's capacity to deal with risk and the costs associated with innovation (FAO, 2011a). Women tend to lose income and control over agricultural produce or products when these are marketed (Hill, 2011).

Limited access to infrastructure and services is another constraint to rural women's economic empowerment. Rural women often face great constraints in accessing goods and services and moving their own produce and products to market (FAO/IFAD/ILO, 2010). Women encounter particular constraints in accessing health services in rural areas, based on their reproductive and caregiving roles (Hill, 2011). Rural women and their families lack access to energy, which is required for cooking and lighting. Rural women often lack access to production equipment and tools, education, developing or growing enterprises, and generating income (Carr and Hartl, 2010) This is a key reason for the greater poverty of female-headed households (Hill, 2011); and rural women still face gendered disparities in accessing extension services as well as Information Communication Technologies (ICTs). Time and labour constraints also hinder women, as do mobility restrictions (FAO, 2011a).

2.4 Opportunities for Rural Women's Livelihoods

There is need to create a fairer, more inclusive world, and that means a world in which every woman and girl can create the kind of life she wishes to lead, unconstrained by harmful norms and stereotypes. Available literature reveals various opportunities for economic empowerment and improvement of women livelihoods in rural areas (Bartlett et al., 2010, Mehar, et al., 2016). There are trends towards translating women's agricultural work (unpaid) into their economic empowerment as well as multidimensional global, national and local efforts to recognise and guarantee women their rights to land and other productive resources and access to services (Hill, 2011). Responsibility for selecting and preparing food for their families as well as for the care and feeding of their children still falls to women (World Bank/FAO/IFAD, 2008). Thus, rural women still possess and use their local and indigenous knowledge to grow and harvest crops, including harvesting of wild-nutritious foods and herbs to provide food and nutrition security for their families.

The many forms of discrimination against women are increasingly being addressed by national policies and legislation, and in practice there are new policies and new or revised laws, which all stakeholders should take advantage of (Hill, 2011). Also, in recent years, many NGOs, United Nations agencies

⁵Their employment is characterised by harassment and discrimination, which perpetuates their poor economic circumstances.

⁶These are caused by other responsibilities.

and different governments have undertaken different initiatives to engage men⁷ actively in transforming gender relations in communities and households.

The literature identifies three pathways in which opportunities exist for providing decent and productive employment and income generating activities for rural women i.e. recognising and promoting *informal work* into the local economy, scaling up *non-farm economic opportunities* and tapping the benefits from increased mobility and *migration* of women (FAO/IFAD, 2011).

There are trends towards promoting rural women's access to productive resources, financial services, markets, and technology, and various efforts to change the gender relations and power dynamics around the use of resources (FAO/IFAD, 2011). Various case studies highlight multidimensional approaches to promote access to productive resources and other services: enacting new laws that support women in local government/ decision-making processes; adopting a variety of learning approaches that assist women in searching for better jobs (World Bank 2007); increased investment in rural infrastructure and human resources to provide greater access for rural women (Hill, 2011); developing comprehensive 'inclusive financial sectors' in rural areas, including agricultural and non-agricultural finance (World Bank/FAO/IFAD, 2009); increasing women' entrepreneurs'' access to financial instruments, (United Nations, 2009) and; increased interest in the development and adaptation of ICTs for rural areas. (Hill, 2011).

Recent development in the areas of infrastructure and service delivery have also created opportunities for economic empowerment of women and their improved livelihoods (FAO/IFAD, 2011): increased mobility and improved linkages between rural and urban centres (Hill, 2011); health policy reforms that lead to tremendous improvements in the use of health services by the poor; the introduction of mobile phones (Save the Children, 2008); and increasing investment in affordable, clean, and renewable energy (Carr and Hartl, 2010). Also, improved access to clean water (Unwater, 2006); and information and communication technologies that can reach and benefit rural women (Meinzen-Dick et al, 2010 in FAO, 2011a).

2.5 Recent Livelihood Programmes

There are several programmes and projects that have been implemented in northern Uganda whose aim is to improve household livelihoods. The most popular livelihood initiatives/projects include:

- I. The Uganda Women's Entrepreneurship Program (UWEP), an initiative by the government of Uganda whose main focus is to improve women's access to financial services and equip them with skills for enterprise growth, which has benefitted 901 women in West Nile region of Uganda;
- II. The National Agricultural Advisory Services (NAADS) under the ministry of Agriculture, Animal industry and Fisheries, which is mandated to manage the distribution of agricultural

⁷There are greater alliances to strengthen approaches to engage men in transforming gender relations at all levels, including the global 'Men Engage Alliance.'

⁸Oxfam/Novib's work supported by International Fund for Agricultural Development (IFAD), on women's empowerment in the coffee value chain work in Uganda.

⁹This enables women to leverage urban income sources through employment (informal and formal) in public infrastructure services, factories, and restaurants, etc.

inputs to farmers for sustainable household security and incomes with several developmental partners including World Food Program, The World Bank, Food and Agricultural organisations among others;

III. The Northern Uganda Farmers Livelihood Programme (NUFLIP) in Acholi, a five-year market oriented technical corporation project aimed at boosting farmer's security and improving their life through production of vegetables.

IV. The Youth Livelihood Program (YLP), a rolling government of Uganda program targeting poor and unemployed youth nationwide through interest groups in order to increase outreach and sustainability of the program among other programs.

The most effective of these programmes are NAADs, YLP and UWEP, and POWER should look to build on their work.



Women in group work during the alternative livelihood research

CHAPTER THREE - RESEARCH FINDINGS

3.1 Introduction

This chapter presents findings from the field in the following order: availability of community resources; household food and nutrition security situation and how it is impacted by or impacts on women's livelihoods; household energy security and women's livelihoods; market conditions, women participation, constraints and livelihood opportunities and; current alternative livelihood strategies by and for women's economic empowerment.

3.2 Availability of Community Resources for Women's Livelihoods

There are five broad categories of community resources (i.e. natural, physical, human, social and financial). Below we discuss access and use of such resources by women as well as constraints to and opportunities for women's economic empowerment.

3.2.1 Natural Resources, Women's Rights, and Livelihoods

Natural resources are crucial for households and communities' livelihoods. The most important natural resource for household and community livelihoods is land. It is on land that food is grown, houses are constructed, roads are built, rivers and streams flow etc. Therefore, women's access to, ownership of, and control of land is crucial for determining their economic well-being. Women use land to establish a range of livelihood activities like farming, rearing animals, collecting water, etc.

Several natural resources exist in both the Northern and Western regions, which include rivers, streams, forests, wetlands and swamps, and arable (grassland). In Northern Uganda River Aswa and Uyama are endowed with attributes that flow within Amuru District. All these rivers are permanent which ensures availability of water throughout the year, although the volume of water may reduce at certain times of the year. Murchison Falls National Park also covers the Northern district of Nwoya and Buliisa in the West. There are also various seasonal streams which include Kiba, Abongo and Ngara among others. Although there is availability of water in Northern Uganda, our research shows that women face a lot of difficulties in accessing water for household use due to distance from the waters sources in the areas where the POWER project is being carried out. In Western Uganda one of the main natural resources is Lake Albert, a fresh water lake shared by Uganda and Democratic Republic of Congo on one hand; and between Hoima and Buliisa as neighbouring districts. There are several rivers which include: Kafu, Nkusi, Waaki and Wambabya, Hoima; and permanent and seasonal wetlands e.g. Kanywabarogo, Wambabya, Waaki, Nkusi, Kiribanywa etc; natural forests including Bugoma; savannah woodlands and grasslands; papyrus and grassland swamps. In addition to those it shares with other districts, Buliisa District is endowed with the Budongo Central Forest Reserve, and Bugungu Game Reserve.

Under the Sustainable Livelihood Frameworks categories (social, financial, human, physical and natural), livelihoods are influenced by local norms and belief systems. In this sense, culture plays a crucial role in understanding women's livelihoods. Women's livelihoods in the study area in Northern Uganda are influenced by the Acholi culture¹⁰, and Banyuro culture in Western Uganda. Historically, Bunyoro customary practices allowed both women and men access to land.

¹⁰Amuru and Nwoya districts are inhabited by Acholi people, which is an ethnic community that lives in Acholi sub-region of Northern Uganda

Neither men nor women owned land for it was communally owned. However, this egalitarian system was reversed under colonialism and its attendant economic system placed ownership of land and property under the docket of men as 'bread winners', even under circumstances where their wives were sustaining the families; women and children were expected to provide free labour to maximize profits. This tilt in the power dynamics in the households and communities create social injustice on the part of women and has also translated into vulnerability and poverty for women.

Both Acholi and Banyoro cultures include a rigid form of patriarchal system where descent and lineage follow the male line. Marriage is patriarchal, meaning women relocate and live with the husbands' families, where they are expected to stay for life. Inheritance is through the male line and there are restrictions over women's mobility, labour and sexuality. Women generally have less bargaining power inside the household and are dependent on men for their livelihood, community interactions, and production, market and community engagements.

There are, however, principles and values of Acholi culture that extend rights to both men and women i.e. respect, honesty, integrity and truthfulness, justice and community responsibility. Women's rights are informed by these values and rights, says Lalum Jessica, an elderly woman from Omee 1 group.¹¹

Acholi tradition provides for the right 'to be respected and not to be discriminated against, the right to access and utilize customary land, the right to a home and the right to property and its inheritance', Lalum adds. The Acholi cultural governance system provides for women participation at its different levels.¹²

The research established that, notwithstanding the egalitarian principles highlighted above, women face enormous constraints in accessing land and other productive resources. The customary laws¹³ impose restrictions on women's land and property rights, compared to men. In Bunyoro culture, women have access and can use the land, but rights of ownership and control are vested in the men. Within Acholi culture, women are looked at as 'visitors' to the husband's clan and can go away anytime. Yet, when she marries, she revokes her rights of access to her parent's land, until she divorces. The women in *Got Apwoyo* (Latooro central village) observed about land rights that:

"We do not own land here. We are brought from our parents' homes when these things are already here -either bought or inherited. We find them here. So, we cannot own them, we cannot even control them. That is the tradition which we may not easily change. Even when you run to a court of law, because of corruption you cannot win the case. A woman cannot have the money to manage a court case, not now."

Women's rights of access to land depend on her relationship with the relevant male (husband, father, son, brother); her age¹⁴, marital status (divorced, widowed, separated) and level of respect in the community.

Women in Acholi and Bunyoro, like others elsewhere in the country, have productive and reproductive responsibilities in their households. Rural women till the land and produce food for

¹¹Omee 1 Community Resource Mapping group response on the rights of women in the community

¹²The council of elders has a woman member called *Rwot Mon*, villages have women leaders called *Rwot Okoro*

¹³Over 95% of land in Acholi sub region is held under customary tenure.

¹⁴As women grow older and gain more respect, they tend to correspondingly gain land rights including ownership.

households. Women are also responsible for cooking, keeping homesteads hygienic, producing and taking care of children, caring for sick members of the family, collecting water and firewood and preparing meals. However, these responsibilities do not match with rights of ownership of property and women do not have access to productive resources, including land rights. Because they do not enjoy these rights, women are unable to access credit and other financial services from banks for lack of collateral. As a consequence, women do not have capital to invest in activities that can improve their livelihoods e.g. buying agro-inputs and tools to boost agricultural productivity or starting an enterprise. This situation makes women vulnerable, puts their lives at risk and keeps them in poverty.

In Bunyoro culture there has been an evolution in the rigid form of patriarchy which is giving way gradually and some women are starting to own and control land. For example, it is now automatic that widows inherit their husband's estates. There are also many women who have acquired education and are able to buy their own land or follow the legal procedures to claim their rights. It is no longer easy for a husband to sell part of the land without the consent of the wife. The improvements may be, explained partly, by the improving livelihoods for women which are changing power dynamics in households and communities; the growing impact of the presence of human rights defenders and women rights organisations in the region; and the enabling legal, policy and institutional framework for women's equal opportunities and rights of Government of Uganda. However, these positive developments are only in their infancy and a lot of challenges still lie ahead for women and their land rights. Similarly in Acholi culture there are a few instances when women acquire land rights e.g. when they become of age, or lose a husband or produce children who are educated or command respect in society. But such rights are not acquired automatically because the clan and responsible husband's family (dominated by men) have to sit and decide. There are several accounts where old and helpless widows have been chased by the clan and family (sometimes with young children):

"I am a widow and returned to my father's home when he had also died. My brother has only given me a small piece of land that I use with my three children. My older son married and forced us out of the family land we had and is staying there with his bride. My brothers constantly remind me that I should find land elsewhere for my children as they grow."

-----Elderly Woman at the Lujoro Meeting

Young women, face more challenges in owning and controlling land and other properties when they lose their husbands, even when they have produced children for the family.

In Northern Uganda there are recent trends towards commercial land acquisitions including oil explorations and sugarcane plantations. An influx of immigrants has increased conflicts over protected areas, and emerging large-scale investments in agriculture and oil exploration have also increased pressures on and competition for available land. Land which used to be secured through inheritance, gifts or proof of long-term occupancy is now changing hands in the market. Those with wealth and powerful connections frequently override local rules and gain access to land at the expense of poorer individuals. Government-backed agribusiness investors have received large areas of land with benefits for some local farmers who are able to participate in the schemes, while other smallholders see their land access and livelihoods downgraded.

The discovery of oil and gas in Bunyoro region has also led to many land prospectors, which has significantly pushed up the prices of land. This has led to displacement of many families, with women bearing the heaviest burden. With no land to cultivate for food, households are under risk of food security,

since their crops were destroyed during surveying exercises and compensations did not take into account the losses. The compensation process has also left women poorer. Women in Kyakaboga recounted how the compensation process almost excluded the women, since land is deemed to be owned by men:

“The men who sold off the land to Government for the construction of the oil refinery, Hoima Kaiso road and the airport received all the money and did not give us any. When we complained, they decided to beat us or chase us from their homes. Those who were considerate only gave us peanuts. The money ended up in bars and others married concubines” ----Kyakaboga Old Woman

Public land from which women have historically derived their livelihood has been either sold or given away to private foreign investors who deny community members access to land. Historically, women have had a right of access to such land and collected fruits, food, water, firewood, poles, grass, herbs, fish, papyrus reeds, among others. With the rising levels of land grabbing and commoditisation of land in the region¹⁵; and the attendant displacement of communities from the ancestral and public land, women’s economic livelihoods have been more threatened than ever. This, coupled with the lack of household land rights and a lack of knowledge on alternative income generation, has meant women’s livelihoods are more at risk than ever before and women suffer from increased vulnerability.

In Northern Uganda women decried men who sell land without the knowledge and consent of wives (women), a situation which has increased risks to women’s livelihoods, since they are responsible for cultivating the land and providing food for the family. Some men by pass clan leaders and sell land to ‘investors’ and do not share the proceeds with women. Clan leaders, who are responsible for customary law and for protecting women’s rights, are abusing women’s rights of access to land. These actions compound the vulnerability of the women and affect their economic livelihood and food security. There is a rush for land which has resulted in land grabbing and displacement of women from land including the ‘commons’, that is, public and community land.

In spite of the increasing takeover of customary and public land by investors, and the corresponding increase in landlessness or threats of displacement from land, there are a number of opportunities for women’s economic empowerment. The recent developments in the region have led to establishment, expansion and improvements in the basic and economic infrastructure (e.g. roads, electricity, commercial farms, construction companies, oil companies, industries, banks, hotels and restaurants, factories etc.). All these investments have created employment¹⁶ opportunities, business start-ups and expanded market opportunities for women’s agricultural produce. There are various livelihood programs by Government and Development Partners that are being implemented in the region that target the rural poor and women, in particular.

In summary, the alternative livelihoods strategies that POWER supports in the north and western regions of Uganda would need to be mindful of land ownership constraints faced by women. If the strategies need to involve larger scale plots of land, then there is need to establish clear ownership, create awareness on their economic rights and increased understanding of how to access local, national processes to

¹⁵The interest in the region is a result of Government discovery of oil in the Murchison National Park and the consequent interest of commercial farming by strong politicians and economically powerful entrepreneurs.

¹⁶Non-farm employment (e.g. trading enterprises, transport, infrastructure development, and services can provide rural women with economic opportunities to reduce their dependency on agriculture

claim and protect their land at the outset before investing in any related start-up costs.

3.2.2 Physical Resources, Women's Rights and Livelihood

In both regions the community identified a number of physical resources. These include roads, health facilities, schools, boreholes and wells, oil fields, etc. Access to reliable and affordable means of transport is a key element for rural women's economic empowerment. It is closely related to rural women's collection of water and fuel wood, enabling women's greater participation in institutions, mobility to access input and output markets, health services, and formal and informal education opportunities.

Roads and Transport Services

Women use roads for different purposes compared to men as a result of gendered responsibilities in households and communities. They use roads to carry produce to the markets, visit children at school, collect water and firewood, among others. The study shows that women generally use community roads and village paths, compared to men who use community and feeder roads. Most women walk on foot for long distances, while men use either bicycle, motor bike or taxi. Women face more constraints in accessing transport services than men in their households and communities because of unequal power relations, which affect decision-making outcomes; social norms and beliefs; lack of access to productive resources; and create high levels of dependence.

While the transport services have not spared the young and able bodied, they have disproportionately affected the elderly, the terminally sick, people with disabilities, among others, who by virtue of their health conditions are unable to walk long distances. Yet it is not easy for women to raise the money to pay for a bicycle or motor bike. During the community meetings, an elderly woman from Raa Center, Amuru SC observed that:

I have been sick for two months now. I have a swollen leg which is very painful. I want to go for treatment yet I cannot walk to Amuru Health Centre and I don't have 2000 UGX for the boda boda.

There are opportunities for improving the transport services for the benefit of rural women; the improved road network has lowered transport costs, and more affordable alternative modes are available for women. The growing women's movement in the communities and localities is creating more awareness on women's rights among both men and women, as well as the menu of on-going government programs for skilling and economic empowerment targeting rural communities and women in particular. The re-focus of cultural institutions that have gender programs for communities, and the increasing growth of ICT in the local areas and women's increased access to mobile telephones, are all positive developments.

However, in summary, it is clear that any alternative livelihoods strategies that the POWER project supports will need to take into account the challenges of transporting goods to markets.

¹⁷It is a taboo for women to ride a bicycle in the Banyoro culture, thus, women resort to walking long distances, and in most cases carrying heavy load

¹⁸Another constraint is that women themselves, accept the injustice because they think they cannot change their plight even when they speak out

Water Sources and Water Services

Access to clean and safe water is a necessity for the livelihood and wellbeing of humanity especially for women and girls. Responsibilities such as collecting water, which are mostly taken up by women and girls, constitute a heavy time burden for them. According to UN-Water (2006), women and girls have primary responsibility for the management of household water supply which is an unfair and unequal burden.

The POWER study findings reveal that women face a number of constraints in accessing water in the areas where the project will be implemented. The findings show that in these regions, there are three major water sources i.e. boreholes, shallow wells and streams. Community members have one major reliable and socially acceptable source of water i.e. spring water, whose sources are now farther away, the springs nearer having dried as a result of prolonged droughts and the consequent lowering of the water table. Most of these water sources are shared with animals such as cows, goats and sheep.

However, there are opportunities in the region for increased access to affordable, clean and safe water and sanitation services. These include government programmes for rural water; the growing women's movement and continued presence of WROs to advocate for women rights; increasing interest in Climate Change adaptation strategies (including adoption of Water Harvesting Technologies); and existing VSLAs and SACCOs that can extend credit for women enterprise development to improve their wellbeing.

3.2.3 Human Resources, Women's Rights and Livelihoods

Women's Labour

Women in both areas currently engage in farming (agro-ecology), craft making and bee keeping as livelihood activities. In Northern Uganda they are also engaged in hair dressing, tailoring, making and selling energy saving stoves, baking, extracting sheer oil from wild fruits, animal rearing and saving and loans schemes like VSLAs; whereas women in Western Uganda are engaged in piggery, making charcoal briquettes, soap making, making counter books and mushroom growing. In addition, women in Bulisa engage in making energy saving stoves, weaving, trading granaries and fish vending.

The study established that women play a crucial role in providing food and meeting the other needs of their households. They have dual responsibilities of production and reproduction, and others add a social role. In the households, women's daily workload exceeds that of men by several hours. In addition to crop production, women are responsible for post-harvest processing and storage, carrying crops to the market, fetching water and fuel, processing food, preparing meals, caring for children, and reproduction. These responsibilities affect rural women's access to paid employment and yet the critical domestic work they undertake is not compensated. In addition, the working conditions in the households do not provide for decent work. Culture also slams mobility restrictions on women and they cannot look for paid work; they also have constraints of where to leave their children and face sexual harassment and discrimination when they take up paid employment. Climate change has intensified women's work as they struggle to feed families when there is crop failure. This again leaves women with no time to engage in wider income-generating activities that go beyond subsistence.

Women and Education

It was established by the research that significant gains have been made in primary schools' enrolment rates for girls. However, girls still face more constraints than boys, when it comes to education access. The long distances covered while walking to school expose girls to risks of sexual harassment by men leading to early sex, early pregnancies, school dropout and early marriages. Girls are burdened, more than boys, to wake up early and leave school early in order to assist mothers with domestic work. During planting and harvesting seasons, girls usually stay home to help mothers in sowing and harvesting respectively which is a manifestation of social injustices. These conditions lead to high rates of school dropout for girls, the reason most rural women are illiterate. Rural women who are illiterate are less likely to access productive opportunities, income-generating inputs and access decent work as set out by the ILO²⁰ because they lack awareness and skills to negotiate for better conditions.

The government has prioritized the girl child and strict sanctions against abuse of school going children. For illiterate women, there are wide ranges of learning spaces created for improving women's skills e.g. functional adult literacy, extension services, vocationalisation and skilling, among others.

Therefore, there are opportunities for women to acquire knowledge and skills, and be able to access productive skills and promote their welfare. Government, international agencies, national NGOs and other stakeholders are implementing various learning spaces targeting women. In conclusion, there are low levels of education in both regions which constrain women from taking up employment opportunities, which the POWER project is addressing through skilling of women in alternative livelihoods.

Women and Health

Whereas both women and men face numerous challenges in accessing health services, a number of constraints were raised that cause injustice in terms of access to healthcare services. At household level, women have to look after every member of the household when they fall sick, men do not care for women when they fall sick. Women also usually have to seek permission and request money to go for treatment. In addition, at societal level, women observed that there is no family planning, no mother kits and, no ambulance services and antenatal services at HC II and quite often tools and equipment used in the reproductive processes are lacking²¹. The private clinics with such essentials services are located in urban and peri-urban areas and therefore do not favour women in remote areas who face mobility challenges. Therefore, lack of rights of access and use of household assets and restrictions imposed on women's mobility, are largely responsible for failure to achieve health security, a key component of livelihood security.

Therefore, women need an alternative livelihood activity that will empower them to pay for health care services.

²⁰International Labor Organization (ILO) Conventions: these are legally binding on governments and form the body of international labor standards to promote decent work. Decent work is defined as work that 'is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men'

²¹Majority of women lack a means of communication to access the health services e.g. a cell

3.2.4 Social Resources, Women's Rights and Livelihoods

In both regions, the family are key social resources, with the addition of the clan system and groups in the Northern region.²² The family is the basic unit of social organisation, responsible for the protection and well-being of every member. The family assists those members who are sick to access medical care, including mobilising the money for paying medical bills, physically carrying those who cannot walk by themselves and giving care to family members who are admitted. Wider community members only come in to help when the family is unable to care for its sick member. In terms of livelihood, the family is responsible for providing all elements of security i.e. food, nutrition, education, health and economic security. However, due to global and national developments, the role of the family is fast changing, with livelihoods being more dependent on other institutions.

In Northern Uganda, there is an active cultural governance system that allows a limited number of women to participate in public life, whereas human rights advocate for women's rights today. These include the right to be respected and not to be discriminated against; the right to be provided for by the husband's family and clan members, the right to a home, and the right to property and its inheritance. Women also have rights to participate in decision making at household and community levels, the right to development in union with others, and the right to a just and fair hearing. However, today these rights are under threat in the region. The clan system, traditional practices and cultural stereotypes frustrate the promotion of the human rights of women, thus influencing life styles and behaviour against traditional culture.

In Western Uganda, there are social groups formed mainly by women only, mixed and men only²³. The study reveals that the majority of women belong to a group unlike their male counterparts, who largely do not belong to any group. The main motivation for women to join groups is because of social inequality and discriminatory practices, which expose women to high risks and vulnerability in times of emergencies.

As traditional forms of social capital become less relevant in most regions in Uganda, specifically Northern Uganda, communities have formed groups to fill up the social vacuum left by the family and the cultural institution. The most embraced and popular model of social grouping in the Northern region is the Village Saving and Loan Association (VSLA). The VSLAs play significant roles in the lives of their members: they unite women who meet regularly to plan for their financial needs; discuss and share experiences about their children and relationships with their husbands and other household matters; learn and share on livelihood activities; and provide guidance and counselling to those with marital and other life challenges. Members also apply and receive support from the social fund in times of emergencies. From a social perspective, VSLA members pay a weekly contribution to the social fund to cover emergencies like illness, funeral expenses, house repairs, or school fees for orphans of deceased relatives. Women have reported the importance of VSLAs in improving their livelihood, helping them when they lose a close relative, when they fall sick, even when there is a celebration. The majority of women observed that their husbands have given up their responsibility of paying school fees for the children, and women have been able to pay because of subscribing to the social fund. Ajok Jennifer of Amuru testifies that:

²²The most popular type of social group is called the Village Saving and Loan Association (VSLA)

²³There are very few men only groups which comprised of football and boda boda association

If I did not belong to our group, my children would have dropped out of school. For the last three years, I have used the social fund box to pay school fees for my two children. The only thing to do is to make sure I don't request for any money when there are small emergencies.

The VSLAs face a number of constraints, including: the majority of the women are illiterate and lack financial literacy; members are mainly elderly with relatively few youths; occasional disagreements; unpredictable loan utilization behaviours; lack of business skills to utilise loans; weekly meetings which women do not have enough time for; climate change which leads to crop failure and thus challenges to loan repayment schedules.

In both regions there are opportunities for utilizing the social resources in the region for women's economic rights. These are: existence of community organised groups (particularly VSLAs), trainings already delivered by various government bodies and non-government bodies and experience in VSLAs, other support provided by like-minded NGOs, and support to improvement of livelihoods (e.g. NAADS, OWC, UWEP); increasing use of ICT; Government social protection programs and the existence of HRDs and WROs to advocate for women's rights.

In Western Uganda there are local government initiatives which involve women in public affairs resulting in changed perceptions of involving them in community affairs. The governance and administrative set-ups enable women to actively participate in decision making and policy formulation at various levels of the district and sub county.

"Long ago, it was difficult for a woman to have any responsibility at the Sub County or even the district. This was a monopoly of the men. But with decentralization, women are now actively participating in the affairs of the government from LCI to LCV. This has uplifted the position of women in society."

-A young woman from Kakindo Women's Group in Ngwedo Sub County, Buliisa.

Thus, women form part of the Local Council Executive Committees; they are part of the youth and women councils and have specialised programs for promoting their empowerment. For example, Margaret Kagore, the Chairperson of *Bakari Tulimirewamu Mbibo Zikadde Women's Group* in Kigwera Sub County, Buliisa district, is also the Women Councillor representing Kigwera SC at the district. Women's participation in decision making and management positions is taking advantage of the universal primary education program, and other like-minded CSOs that are promoting the girl-child and women's empowerment generally. Notwithstanding the opportunities mentioned, women are still looked upon as an inferior gender by many men, and culture and tradition still weigh heavily on women's meaningful involvement and participation in governance and management structures within the community.

3.2.5 Financial Resources, Women's Rights and Livelihoods

In the two Northern districts Amuru and Nwoya, there were two banks i.e. Post Bank in Nwoya and DFCU in Amuru. There were very few micro-finance services (e.g. BRAC). This limited outreach by financial institutions affects the ability of rural people to access financial services, and particularly women. In Western Uganda, in the district of Hoima, there are limited formal financial institutions like banks and micro-financial agencies. The nearest banks are in Hoima town, about 50km away. In Buliisa, there is only one bank (Stanbic) in Buliisa Town Council. Most formal financial institutions are unwilling to spread out services to rural areas which do not have the basic infrastructure and whose

populations are sparse and largely illiterate. Such situations increase their transactions costs and financial risks, which they are reluctant to take on.

Research findings reveal that there are a number of factors that constrain rural women from accessing credit and other financial services. In Northern Uganda women have a lot of work to do at home and as a result lack the time to travel long distances to open up a bank account, they are also not familiar with the lengthy and cumbersome bank procedures. Rural women do not speak English which is the language used by bank staff and on all documents, and they are afraid because some people who were wealthy and got loans from banks ended up poor and sometimes in prison. In Western Uganda, all the women in the group meetings did not have bank accounts with either banks or microfinance institutions. In addition to not speaking English, their reasons for not using financial services also included that they do not have any assets and properties which banks require as security; their husbands are unwilling to be their referees and may even grab and divert the loans if successful; they do not have anything the banks need to release money to them. They added that they have heard that Centenary Bank gives loans to women but the bank does not have branches near them.

The majority of rural women are members of the VSLAs, which provide credit facilities in all rural areas of the Northern and Albertine regions. VSLAs are credited by communities for enabling men and women in rural areas to access financial services, and especially women who constitute the majority membership. There were a number of reasons given by community members for the significance of VSLAs. In Northern Uganda they are easy and convenient deposit facilities and collection services in the locality; savings collection strengthens self-reliance particularly among women; and rural savings are supporting the largest numbers of farm and non-farm activities of both men and women in households and communities. The study findings reveal that VSLAs have contributed to the improvement of women's livelihoods by access to credit, which they have utilised to earn alternate income to farming. Women in Western Uganda observed that with VSLAs, their household monthly and seasonal incomes have increased; there is more food available for consumption; there are a greater number of income-generating activities started; and there is greater resiliency to economic shocks. They asserted that women are in better economic positions in their households, which has improved their social status. With more income available for the household, there has been a reduction in domestic violence.

Notwithstanding the benefits of belonging to VSLAs, women mentioned several challenges they face. In both regions these included: climate change which affects their crop, particularly in dry season, making it difficult for members to meet their financial obligations; far away and poorly managed markets for stored agricultural produce, which is the main source of income from which to make weekly contributions to the saving fund; high illiteracy levels of members, contributing to poor management of group records; lack of time for the VSLAs due to women's triple workload; and fraud in some instances. Other challenges in the Western region included financial illiteracy and conflicts among leaders; and in the Northern region that the majority of women do not have a permanent source of income; poor loan utilization and recovery hindered by prolonged famine affecting the communities; seasonal unemployment; and scramble for the limited savings by members at peak times.

The study established that there are various credit services available for rural finance, but are not regular and thus not reliable. These include Savings and Cooperatives (SACCOs); retail and

wholesale institutions that offer financial services to the poor and extremely poor, including informal private sector providers (e.g. large-scale farmers, traders, processors, employers as part of sharecropping or leasing arrangements, market transactions, employment); informal mutual financial mechanisms (e.g. VSLAs); formal sector providers (banks, post-offices, insurance companies), and specialist microfinance institutions (e.g. BRAC in the North and HOFOKAM in the West); and integrated livelihood programs. There are also opportunities to transform VSLAs into Area Cooperative Enterprises or SACCOs.

Household Food Security and Women's Livelihoods

3.3.1 Food Security and Women's Livelihoods

A household is a house and its members who share food (meals) regularly. Food security, is defined as a situation where all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their food preferences and dietary needs for an active and healthy life.²⁴ Food security is achieved if adequate food (quantity, quality, safety, socio cultural acceptability) is available and accessible for and satisfactorily utilised by all individuals at all times to live a healthy and happy life.²⁵

The research established that in both regions, households grow a wide variety of crops for food and for sale. The crops grown include maize, rice, sorghum, cassava, sweet potatoes, Irish potatoes, ground nuts and beans, among others. They also rear goats, sheep, pigs, hens, turkeys (with the exception of Buliisa). In the Northern region, sesame, choroko peas, eggplant, okra, malakwang, cabbages, tomatoes, green vegetables are also grown and rabbits reared. In the Western region, they also grow millet, soya beans and banana (sweet) with the addition of banana (food), coffee, and cotton for sale in Hoima district. They rear cows in both districts. The household members undertake fishing in Lake Albert but also others do fish farming in ponds. In Buliisa district, they grow crops mainly in Biiso Sub County on the upper part and rear animals in the lowlands. A big section of households is engaged in fishing done with several landing sites. Households choose what to cultivate and/or rear from this range of crops, animals and fish varieties.

Food availability and consumption patterns by households are premised on the two farming seasons experienced each year. Immediately or shortly after harvest, most households eat two meals per day and each member eats enough quantities to satisfaction. There are several varieties to choose from and a family can have about three or four varieties per week, in adequate quantities for both food and sauce. This pattern correspondingly reduces as the quantities and varieties of stored food dwindle, either through consumption or sale. In the Northern region most households drop the number of meals to one per day, and the quantities and varieties prepared as well. There are some households which finish up all their food reserves and resort to hand-outs from neighbours and relatives or go out to work for in-kind food or cash. When food is not enough, it is women who reduce the amount of food they eat, irrespective of the physical work they do, which has long-term implications on their health. In the Western region, whereas the majority of households maintain two meals per day when food stocks reduce, they reduce the amount of food served per meal; and also reduce the varieties. There are some households that can no longer afford two meals and cut the consumption to one meal per day and also reduce on the quantity prepared per meal, however,

²⁴United Nations' Committee on World Food Security

²⁵Rainer Gross, et a., The Four Dimensions of Food and Nutrition Security: Definitions and Concepts

these are fewer households than those that maintain two meals. There is another category of households which finish up all their food reserves and resort to selling their labour, beg from neighbours and relatives or run to the lakeshores to do some odd jobs for survival. However, there are some households (though few) which produce enough food to enable them eat two meals per day and in adequate quantities and actually offer food for sale or for labour.

The research established that the majority of households in the Western region do not produce adequate amounts and varieties available and accessible for and satisfactorily utilised by all individuals in the households at all times. There are a number of factors that lead to household food and nutrition insecurity, which affects women more than men.

The study established why most households do not produce enough food. The ascribed responsibility of food production for households lies with women in both regions. Women gave examples of the constraints they encounter in ensuring food security in their homes: they have multiple roles which leaves them with less time to grow enough food; old and young men in the household no longer provide labour for food production²⁶; women have to spend time to grow 'cash' crops and thus less time is spent on 'food' crops. The precarious conditions which women experience in ensuring food for the household, has been worsened by climate change impacts in both regions. Women are most vulnerable to the impacts of climate change, notably food insecurity, water shortage and fuel wood scarcity.

In the Northern region, climate change impacts have led to changes in gender roles, making some men and women take on non-traditionally prescribed roles. For example, many women are engaging in income-generating activities to provide for their families, while men are fetching water for domestic use, from distant places during prolonged dry spells. As the middle-aged woman from Nwoya observed:

“My husband never used to fetch water and it was unheard of for a man to fetch water for cooking food. But since this stream dried three years ago, my husband now rides the bicycle and collects water from the far-off stream. At first his friends laughed at him but now several other men have followed suit.”

With climate change, some of the adaptation measures by households have been to grow fast maturing crops, hybrid seeds, applying artificial fertilisers, spraying of crops, among others. This has led to emergence of new and strange crop diseases, reduced soil fertility and increased crop failures. All these have a direct bearing on the livelihood of women more than men. These also affect women directly as the food providers.

The study also shows that some food varieties that are consumed by the households in the Northern region are not locally grown and are bought from the markets and shops. These include: maize flour, salt, sugar, tea leaves, onions, etc. There are also times when food grown in the gardens gets used up. It is majorly women who devise ways and means of getting money to buy food. It was established that households in both regions spend a significant part of their income on buying food. In the North the amount of money a household spends on food range from 150,000 UGX – 500,000 UGX per month. Considering the differential monthly income averages of between 200,000 UGX – 600,000 UGX,

²⁶During the LRA war World Food Programme chose to give household food rations to women – this practice shifted responsibility to provide food from men to women and men virtually did nothing, a practice that has continued

the amount of money spent on food items is on the high end and negatively impacts on household livelihood, more particularly on women. In the West, from an average monthly income of 200,000 UGX, food costs between 120,000 -150,000 UGX, quite often compelling some household members especially women to sell their labour for food. The labour cost per day is presently at 5,000 UGX, which is not enough to buy a basket of food for a family of 5 members. So, to households that are food insecure, the dilemma is that they have to sell labour to have food on the table, which leaves them less or no time to cultivate their land and grow their own food. The challenge with the food situation is that women, who are the tillers of the land and the overall providers of the household food, do not have any rights of ownership over land and they seek permission from their husbands to buy food even when they have earned the income.

There are a number of opportunities in both regions for improving the food and nutrition security. There are several livelihood programmes and projects that target rural farmers, some for both men and women, and others targeting women only; increasing levels of awareness on gendered development in government and development partner-supported programmes; and gendered budgeting for all development programmes in both regions. There are women's movements that have been established in the regions, which are growing and improving women's rights and increasing their levels of confidence to fight for their rights, including rights of access and ownership of productive resources. In the Western region, they are also contributing to policy and institutional frameworks for gender equality and women's empowerment, and an enabling environment at local level with strong alliances for women rights advocacy.

3.4 Household Energy Security and Women's Livelihoods

Rural women and their families require energy for a number of reasons including cooking, lighting, developing or growing enterprises, and generating income. Eighty percent of rural households in developing countries use firewood, crop residues, and dung as fuel for cooking. Collecting fuel wood is one of the most time-consuming tasks that women undertake (Carr and Hartl, 2010).

3.4.1 Energy Security and Women's Livelihoods

In both regions, households require energy for two main uses, cooking and lighting. The main sources of energy for lighting in the rural areas in the North are: reeds, elephant grass, kerosene candles, wax candles, solar lights and small battery torches. Reeds and elephant grass are used by households that are very poor (lowest rung of the poverty ladder). Households that are less poor are in a position to buy paraffin (for candles and lanterns), wax candles, and small torches. Yet households that are fairly resourced have been able to buy solar lighting systems. Women observed that they are responsible for meeting the lighting needs of their household. As earlier noted, women stay home, doing household chores, almost all of the time and the negative effects of using kerosene bear on their health more than men. As a matter of routine, men come back home rather late for them to bear a significant impact. A middle-aged woman from Got Apwoyo (Latoro village) observed that

'Our husbands do not care about light in the house because they return late; we buy the paraffin because we need it in order to prepare our children to go to bed'.

This observation, which was noted by other women in the region, implies that women's livelihood is affected more by energy for lighting. In the West the majority of households use paraffin for lighting, but not cooking due to the high cost. It is readily available in nearby shops and is rationed out in

smaller quantities, depending on affordability – a litre costs 3,600 UGX. In addition to the hazardous smoke, kerosene does not provide adequate lighting in the house.

There are two sources of energy for cooking in rural households i.e. firewood and charcoal. The sources of both firewood and charcoal are the natural forests, woodlands and shrubs mainly found on public land. Because of the commercial developments that are taking place in both regions (the acquisition of public land by foreign private investors in the North and oil exploration activities in the West, and the consequent speculation by land dealers), the sources of firewood and charcoal have been cordoned off by private developers affecting rural communities' access to their traditional energy sources. The remaining public land where households collect firewood and burn charcoal are being degraded at fast rates because of over utilisation. This means that for households in rural areas, the sources of firewood and charcoal are being threatened; they are scarce, and farther away from communities.

The primary responsibilities for collecting and using these fuels falls to women and girls, thus they are disproportionately affected by the negative effects of limited access to clean and modern forms of energy. Women walk very long distances to collect firewood and carry great loads on their heads back home. Women do this hard task against a lower intake of calories, because custom dictates that men receive more food and water than women. The physical burden in carrying heavy loads over long periods of time explains their poor health e.g. constant pains to the spine, neck muscles and lower back, thus leading to early ageing. Women noted that they also walk very long distances to collect the firewood i.e. 2-6K in the West or between four and five hours each day in the North walking to and from a source of firewood. Rural women are 'time-poor' in the sense that their ability to engage in other productive activities (such as education) is constrained by the time expended on collection of firewood, as well as cooking and other household chores. The scarcity of natural resources in both regions has been exacerbated by climate change, forcing women to travel farther to collect these productive resources. Female-headed households, those living with HIV, the elderly, and the terminally sick are seriously affected by energy scarcity. Although it is still free of charge to collect, there are cases in the Western region where collectors have been warned that they should find other sources, like the case of Mustafa²⁷ who has warned firewood collectors of Kigaaga not to go back to his land.

Apart from collection, firewood has another challenge at utilisation level. Cooking in the rural areas is done on the open air three-stone cook stoves. There are two characteristics of this method of cooking: i) most of the heat is lost into the air necessitating the use of more firewood than other technologies and; ii) the firewood produces a lot of smoke, which pollutes the cooking area. The cooking is largely done in the kitchen, which means that high levels of carbon oxides are released indoors from burning biomass. When the polluted air combines with the poor nutrition and against their workload, women become prone to poor health. There are high levels of suspicion by women that the high level of disease incidences amongst them, compared to men, is a result of the kitchen and household conditions which they are exposed to and live in. Other important direct health impacts from household energy use among the poor include burning children, and causing injuries to women from carrying wood.

²⁷He is a local private investor who acquired public land from the Government and is fencing it off for private developments

Charcoal is another source of energy for cooking but is quite unaffordable for most households as a sack goes for 25,000 UGX; a sack approximately can be used for cooking for 14 days for a family of 5 members. This is on the high end as an average household would require expending not less than 50,000 UGX per month in the North and 80,000 UGX in the West on energy for cooking. Rural people spend a high proportion of their income on energy, and generally are unable to accumulate the investments needed to use less costly or higher quality energy sources. Therefore instead, most households undertake charcoal production as an alternative source of income. Very few households use renewable energy, energy saving stoves and solar lights. The initial cost of purchase is rather high and the households have limited awareness of the benefits.

Other than these practical constraints experienced by women in fixing household energy needs, there are other challenges of a strategic nature: i) despite the large expenditure of time and physical energy, their efforts are often unacknowledged; women have little decision-making power in their households²⁸; and have limited access to productive assets.²⁹ All these factors affect their livelihood since they shoulder the responsibility of providing the energy resources.

There are opportunities for addressing the energy needs of rural households and translating the burden imposed on women's livelihood into economic empowerment. One major way is by working with the private sector, Government and DPs to introduce renewable energy solutions such as solar, clean cooking and even biogas, which have great potential to aid the development of women-owned small-scale enterprises. Improved energy services play an important role in enhancing the life of the poor, particularly for women. Modern cook-stoves save women and children from daily exposure to noxious cooking fumes. Renewable energy to support income generation could be the single most important way of moving rural women out of poverty.

3.5 The Markets and Women's Livelihoods

There are different ways in which markets can be categorised: according to location, frequency, merchandise, methods of selling, actors, structures, etc. In terms of frequency, there are daily, weekly, bi-weekly and monthly markets. In terms of merchandise, there are broadly general merchandise and agricultural markets.³⁰ In terms of location, there are roadside, urban, inter-district and border markets, etc.

In both Northern and Western Uganda, the major and common types of markets are agricultural markets. In these markets, agricultural produce is the major commodity traded. There are about three major marketing systems for agricultural produce in each region, with two commonalities. One, markets which trade mainly in food crops and the buyers are direct consumers, they are found in rural and periurban areas and take place weekly; others are found in built up, roadside places and take place daily; and yet others are auction markets (usually involving sale of livestock) that take place bi-weekly or monthly. Two, agricultural produce sold through middlemen and private agents

²⁸Investments to improve stoves, kitchens and cooking fuels tend to be considered as marginal items when men make the decisions about household purchases.

²⁹Women interested in acquiring new energy equipment may lack the capital to buy it or be unable to obtain the money from their husbands.

³⁰Agricultural markets can further be sub-divided into livestock and meat, grain, poultry and eggs, fish etc. markets.

who work for big companies and large-scale private agents and penetrate the remotest of the rural areas to purchase the crop produce. The third in the North is agricultural markets for contract farming i.e. big companies, through their agents, identify rural farmers with whom they enter into a contract i.e. the farmers grow what the companies will buy. In the West the third system is group marketing through SACCOs.

3.5.1 The Markets and Women's Livelihoods in Northern Uganda

The Market Systems and Women's Livelihoods

In the first category of marketing system, the produce is carried to the identified market, and the main crops are sweet potatoes, Irish potatoes, cassava, yams, tomatoes, etc. It is largely dominated by women, because they are responsible for buying household basic needs e.g. salt, soap, jelly, plates and cups, etc. They are also responsible for caring for the sick and buying educational materials for children. They ensure good nutrition for household members.³¹ Women face a number of constraints in these markets: they walk long distances³²; carry very heavy loads on their head; get paid relatively less for their goods because of lack of market information; lack of time due to domestic workload³³; and having to surrender part of the income to the husband for his personal use.³⁴

Uganda operates a liberalized market system whose other marketing channel is through agents and middlemen. Most agents operate in rural areas and penetrate the remotest these areas to purchase produce. The middlemen and dealers at the local level are mainly men; women's participation is very minimal. There are constraints to women's participation in marketing produce at this stage: the triple roles in the households impose a heavy workload meaning women have little or no time to participate in crop brokerage; mobility restrictions imposed on women by socio-cultural norms; they lack start-up capital for intermediary businesses; they lack rights of owning productive resources; and experience sexual harassment from male counterparts. These conditions make it difficult for women to engage in this stage of marketing, which economically empowers the men, at the expense of women.

Once the produce is collected, it is transported from the village collection centres to the urban storage facilities owned by private dealers and middlemen.³⁵ This stage is wholly dominated by men, who use different means of transport on the road; bicycles, motor, cycles, pickups and trucks. This is a gendered role for men and thus women are not engaged. As a result, women have not been able to acquire driving and riding skills, cannot own the means of transport, both constraining factors. In addition, transport services require higher levels of mobility, an opportunity which women may not take up. Women play an active role at the sorting, winnowing, packing and storage stage, which takes place in the urban centres. This is the stage where the middlemen deliver the produce to the private dealers and the latter hires women to winnow, sort and grade the produce. The motivation for women's high level of engagement is based on a number of factors: this is a role traditionally ascribed for women as there is less energy required compared to other processes that prefer men; they have the

³¹They may sell beans to buy meat as a way of changing diet and improving nutritional levels of household members

³²The walk an average distance of 10-20km to and from the markets carrying load of 30kgs and above

³³Many men will not do anything at all even when they are in position to do so, they wait for the wives to return from the market

³⁴It is not wise for the woman to spend all the money, even if there were justifiable reasons, it would be very risky and usually leads to domestic violence.

³⁵The middlemen are from different parts of the country but mainly from Gulu, Arua, Kampala and Lira

know-how and skills; and do not require prior possession of productive resources. However, there are challenges which women experience at this stage of marketing; mobility restrictions imposed on women; long distances travelled daily from home; migratory labour constraints, where to leave family, and who will cook, etc; indecency of working conditions including relatively low pay scales by the commodity dealers.

Under contract farming, the rural farmers enter into contract with the big buyers through their agents. The farmers are sometimes supported with inputs and other basics so that they produce high quality and standard produce. The farmers cannot sell to other potential buyers and the big companies are under obligation to buy from the producers. Some examples of companies operating in the area include Mukwano group, which has contracts for maize, rice and sunflower, and Delight company which has contracts for growing fruits and has been supplying seeds to farmers. There are several advantages for both parties under this arrangement in terms of marketing: farmers (producers) are assured of market; some extend credit to farmers; quality produce; better farming conditions and inputs. Women in the different households form the majority of the local producers under contract farming. They experience a number of challenges: prices determined by the companies and middlemen and usually lower than prevailing market prices; men fighting to take their money after companies pay; men no longer caring for the families; and increased domestic violence due to the changing household economics and power relations.

Thus for markets, women are involved either as farmers, wage workers or as processors or vendors along different value chains. All responses from women suggest that women lose income and control over their agricultural produce or products along the value chain, including the marketing process.

Market Potential for Agricultural Produce and Women's Livelihoods

A number of factors explain the high market potential for agricultural produce in the Northern region: i) the recovering and growing local economies after the end of LRA war; ii) the improving physical infrastructure (particularly the road network) in the region; iii) opening up the local markets to South Sudan nationals and; iv) increasing population including experts working for the UN agencies and the Refugee settlement camps.

Table3: Market Segmentation of Selected Crops in Northern Uganda

| Crop | Market | Type of Traders | Current Market Location | Market Poten- |
|--------------------------------|----------|--------------------------|-----------------------------|---------------|
| On-Farm (Production) | | | | |
| Maize, Rice, Sunflower | Moderate | Contract farming, agents | Mukwano Industries, Kampala | Very High |
| Fruits (Mangoes, Orang- | Moderate | Contract farming, agents | Delight Company, Kampala | Very High |
| Groundnuts, Sesame, | Moderate | Middlemen | Gulu, Lira, Elegu, Kampala | Very High |
| Maize and Soya beans, | Moderate | Middlemen | Gulu, Lira, Kampala | Very High |
| Honey, Propolis | Very low | Agents, middlemen | Kampala, Elegu | High |
| Goats, Pigs | Very low | Middlemen | Elegu, Gulu, | High |

³⁶Elegu Market is a large and influential market located at the Uganda-South Sudan border where Sudanese nationals participate actively

| | | | | |
|---|----------|---|--|-------------|
| Poultry (Chicken, Turkeys), Eggs | Low | Middlemen, Local markets | Gulu, Elegu, Pakwach, Karuma, Kampala | High |
| Vegetables, Cabbages, Tomatoes | Low | Local markets (Rural, Roadside & Urban) | Anaka, Amuru, Gulu, & Highways ³⁷ | Medium |
| Potatoes, Yams, Cassava, Irish | Moderate | Local markets (Rural, Roadside & Urban) | Rural, Peri- & urban, Highways | Medium |
| Chia seeds | Moderate | Middlemen | Kampala | Medium |
| Off-Farm (Processing): | | | | |
| Chia Oil | Moderate | Association, Middlemen | Kampala, Urban areas | High |
| Maize flour | Low | Local markets | Rural, peri & urban areas | High |
| Peanut Butter | Low | Middlemen | Gulu, Elegu, Lira, Kampala | Medium |
| | | | | |
| Groundnuts paste | Low | Local markets (Roadside & Urban) | Urban, Peri-urban, Highways | Medium |
| Non-Farm | | | | |
| Handicrafts | Low | Local markets (Roadside & Urban) | Pakwach, Highways, Paraa Bridge, MFNP | Low |
| SMEs | Low | | All areas | High |
| Labour | Low | Commercial farms | Amuru, Lamwo | Medium |
| Charcoal | Moderate | Local markets, Middlemen | Urban areas | High |

Source: Field data, 2020

The table above shows the crops grown, the current quantity available on the market, the market actors, locations of the current market and the potential market for the crop. There are crops with a very high market potential and these are: maize, rice, sunflower, fruits (e.g. mangoes, oranges), groundnuts, sesame, millet, soya beans and beans. The market for this category goes beyond the district borders, sometimes beyond the region and at times beyond the country. They are not perishable and once dried to required standards, can stay longer on the market.³⁸ The main marketing channels for this category of commodities are the middlemen and private agents. Their supply is moderate and does not meet effective demand on the market. The second category of commodities has high potential market and includes; the animals and birds and their products: goats, pigs, chicken, turkeys and chicken eggs. Bee honey also has a high market potential. Like commodities with very high demand, the marketing is largely beyond the local market and involves agents and middlemen. They are not perishable and when better handled can last long on the market. These two categories of commodities are dominated by men, compared to women. The factors that constrain women from actively participating in such markets are explained in the section; lower mobility, less access to training, less access to market information, and less access to productive resources.

Most of the produce sold on the local market do not attract high potential and few middlemen are involved. Most of the marketing is done locally where the producers carry the commodities to the nearby markets and exchange directly with the consumers. However, there are cases where small agents buy from the farmers to go and sell in the local markets. These commodities include:

Vegetables, Cabbages, Tomatoes, Potatoes, Yams, Cassava, Irish potatoes, etc. Most of them are sold fresh and are perishable, which means they need to be disposed of in a short-time.

There are attempts to process some crops by local, small scale entrepreneurs to improve the quality, and price. Examples include extracting chia oil, making peanut butter, milling maize flour, groundnut flour, among others. Whereas the potential market demand may be high, the methods used in value-addition are still rudimentary and the quality of the products does not fit beyond the boundaries of the local markets. Women are active in these two categories because they do not need a lot of travel, require less access to productive resources, less training and women can get market information from neighbours and fellow women. However, as noted earlier, they suffer from low prices, long distances of travel, sexual harassment by men (both in the market place and back home) and time constraints (pre-occupation with domestic work).

3.5.2 The Markets and Women's Livelihood in Western Uganda

The Market Systems and Women's Livelihoods

As in the North, direct selling is done at markets in rural areas by a member of the household who carries the commodities for sale on the head, bicycle, motor cycle or a hired vehicle. Usually these market structures are open air, with semi-permanent or no enclosures at all, and tend to operate once a week.

In the West the produce at daily roadside markets is not sold by the farmer but rather by small-scale traders who erect or own (rent) a stall in the periurban and urban markets. They penetrate rural areas and buy produce from farmers who are willing to sell and have an informal network through which they get potential buyers.³⁹ Recently, they give out their cell phone contact to opinion leaders and agents in the village.

The main crops that dominate the market are maize, finger millet, sorghum, rice, beans, field peas, cow peas, pigeon peas, ground nuts, soya beans, banana (food), banana (sweet), cassava, sweet potatoes and Irish potatoes. As in Northern Uganda, these markets engage women more than men, because they involve smaller quantities, which are intended to mitigate immediate household needs, and the income earned is relatively small compared to other crops sold to middlemen. Women face the same constraints in marketing their produce as in the north, with also a lack of productive assets.

The second marketing system which relies on middlemen, brokers, agents and dealers is the same as in the North, with the addition that these major actors may have small retailers who act as commission agents and operate collection centres.

The third marketing systems for agricultural produce in the region are the SACCOs, which are found in the two districts of the region. Despite their existence, they have not adequately undertaken group marketing for a number of reasons: their focus is still on microfinance; lack of training in bulk buying and selling; poor post-harvest handling culture in the area; lack of harmonization of farming systems, among others. Additionally, within the SACCOs, women are dominated by men in terms of

³⁹In the last couple of years, there are evening markets in peri-urban and urban areas that sell foodstuffs and other merchandise

decision-making and depend on men for share capital, due to their limited time and mobility constraints and inferiority complex. Women play a major role in productive pursuits, including crop and livestock production, processing and small enterprise operation, as well as in domestic and social activities. They are engaged in small agricultural and livestock ventures, and trading of farm produce, inputs and household requisites.

Market Potential for Agricultural Produce and Women's Livelihoods

There appears to be no organised marketing system for food crops and fish; there are no collection centres and no established traders. Inadequacy of physical infrastructure such as feeder roads, communication facilities, power supply, education and health facilities, water supply, market infrastructure etc. continue to constrain marketing of agricultural/fish produce. Whereas these constrain both men and women, they affect women more in terms of availing opportunities for economic empowerment because of the gendered society.

There is a very high market potential for agricultural products in Western Uganda, because of the growing population in the region as a result of the discovery of oil and gas. There has been a great influx of people from outside the region, and communities are being dispossessed of their agricultural land. This implies that the demand for food will continue to increase in the future. This provides an opportunity for women who are engaged not only in farming but also in other livelihood activities, on the high potential of the market in the region.

Table 4: Potential Market Segmentation for Commodities in Western Region

| Crop | Market Supply | Type of Traders | Current Market Location | Market Potential |
|--------------------------------|---------------|--------------------------|---------------------------|------------------|
| On-Farm (Production) | | | | |
| Coffee | Medium | Middlemen | Albertine Region, Central | Very High |
| Cotton | Medium | Middlemen | Albertine Region, Central | Very High |
| Rice | Medium | Middlemen, Local Traders | Albertine Region, Central | Very High |
| Maize | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Millet | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Sorghum | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Beans | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Peas | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Bananas (food) | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Bananas (Sweet) | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Groundnuts | Inadequate | Middlemen, Local traders | Albertine Region, Central | Very High |
| Mushroom growing | Inadequate | Local traders | Albertine region | Medium |
| Soya beans | Inadequate | Middlemen, Local traders | Albertine Region, Central | High |
| Cassava | Inadequate | Local Traders | Albertine Region, Central | High |
| Sweet potatoes | Inadequate | Local Traders | Albertine Region, Central | High |
| Irish Potatoes | Inadequate | Local Traders | Albertine Region, Central | High |
| Fish | Inadequate | Middlemen, Local Traders | Albertine Region, Central | Very High |
| Livestock | Inadequate | Middlemen, Local Traders | Albertine Region, Central | Very High |
| Chicken | Inadequate | Middlemen, Local Traders | Albertine Region, Central | Very High |
| Pigs | Inadequate | Middlemen, Local Traders | Albertine Region, Central | Very High |
| Off -Farm (Processing): | | | | |
| Fish Mongering | Inadequate | Middlemen, Local Traders | Albertine Region, Central | Very High |
| | | | | |
| | | | | |
| Non-Farm | | | | |
| Soap making | Inadequate | Local consumers | Albertine Region | Low |
| Energy Saving Stoves | Inadequate | Local consumers | Albertine Region | Low |

| | | | | |
|---------------------------------|-------------------|------------------------|-------------------------|------------|
| Charcoal Briquettes | Inadequate | Local Consumers | Albertine Region | Low |
| Businesses/Enterprises | Inadequate | Local Consumers | Albertine Region | Low |
| Labour in Firms/Farms | Adequate | - | Albertine Region | High |
| Transport services -Boda | Moderate | - | Albertine Region | High |

Source: Field Data, 2020

The table above shows that most of the traditional and non-traditional cash crops in the Albertine region have a “very high” market potential, not only in the Albertine region but other regions as well. This very high market potential is exacerbated by the low production levels in the region. It is only cotton, coffee and rice (upland) that are produced above average. Because of the high market value, most of the agricultural produce has dealers and middlemen, including the food crops sold in the local markets.

One of the unique products of the region is fish and there are over 50 landing sites with several fish markets in the region. Whereas men do the fishing, women have a big share of the fish mongering involving the process of cleaning, smoking or drying and selling. Women are also engaged in running petty businesses more than their male counterparts. Women also dominate the local food markets - roadside, peri-urban and urban areas. As disclosed by the Commercial Officer, Buliisa District:

“Apart from fishing, fish-mongering livelihoods are also widespread. Small market stalls are often operated by women, although not exclusively. Similarly, activities related to the drying of fish on wooden racks near the landing sites are carried out by both men and women. Many women also practice other livelihoods peripheral to artisanal fisheries, such as operating restaurants and bars”

3.6 Current Alternative Livelihood Strategies for Women

3.6.1 Alternative Livelihood Strategies for Women in Northern Uganda

All communities are aware of the meaning and benefits of alternative livelihood. Many are engaged in alternative livelihood activities, on-farm, off-farm and non-farm, with varying degrees of success. At least community members are aware of imminent challenges with relying on agriculture as the sole source of income and livelihood. The study revealed that different categories of women in different parts of the country engaged in alternative livelihood activities based on their knowledge and skills, capacities and capabilities, availability of resources and the potential market for the products, among other considerations.

Presently, there are a number of Government programmes to promote rural livelihoods in Northern Uganda. Some of the mentioned strategies include: Projects for the Restoration of Livelihoods in the Northern Region (PRELONOR), Agriculture Cluster Development Project (ACDP), Northern Uganda Farmers Livelihood Programme (NUFLIP), Youth Livelihood Programme, Uganda Women Empowerment Programme, Northern Uganda Social Action Fund, and Development Initiative for Northern Uganda (DINU). The study also identified a number of institutions put in place to promote rural household livelihoods: District Farmers Associations, Enterprise Uganda, United Bank of Africa and NGOs (e.g. ACORD, Save the Children, etc.).

⁴⁰Bank of Africa the e-voucher system where a farmer contributes 148,000 UGX (33%) and Government contributes 67% for the farmers agricultural inputs to improve on yields

From the field research conducted by POWER partners, women are engaged in some of the following livelihood activities, while some women have interest and appetite but are limited by circumstances to engage in these activities:

Table 5: Women's Livelihood Activities for Northern Uganda

| Livelihood Activity | Region/District | Category of Women Involved | Potential for Women Uptake |
|--|-----------------|----------------------------|----------------------------|
| Farming | Amuru | All except the unhealthy | Very high |
| Extracting oil from fruits | Amuru | Middle aged | High |
| Growing vegetables | Amuru | All | Very high |
| VSLAs | Amuru | All | Very high |
| Petty & small-scale business | Amuru | Middle age and Youth | Medium |
| Making handcrafts like weaving of baskets and mats | Amuru | Old, sickly, middle aged | Medium |
| Brick laying | Amuru | Middle aged, Youth | Medium |
| Cutting and selling of grass thatch | Amuru | | Medium |
| Contracting group labour | Amuru | Middle age, Youth | Medium |
| Bee keeping | Amuru | All | High |
| Farming | Nwoya | All except the unhealthy | Very high |
| Growing vegetables | Nwoya | All | Very high |
| VSLAs | Nwoya | All | Very high |
| Petty & small-scale business | Nwoya | Middle age and Youth | Medium |
| Making handcrafts like weaving of baskets and mats, bags, bangles and necklaces | Nwoya | All | Very high |
| Brick laying | Nwoya | Middle aged, Youth | Medium |
| Bee Keeping | Nwoya | Old, sickly, middle aged | High |
| Tree nurseries and tree planting | Nwoya | All | Medium |
| Rearing animals and birds | Nwoya | All | Very high |
| Hairdressing | Nwoya | Youth | Very high |

Source: Community maps in Amuru and Nwoya districts

From the listed alternative options, we can discern that quite a number of activities are sustainable and eco-friendly, as they do not destroy the non-renewable natural resources, and may economically empower women to access rights to property and other assets including land. It is important that the alternative livelihood activities promote sustainable development and empower women to gain more rights to productive assets, especially land and decision-making rights.

3.6.2 Alternative Livelihood Strategies for Women in Western Uganda

Table 6: Women's Livelihood Activities for Western Uganda

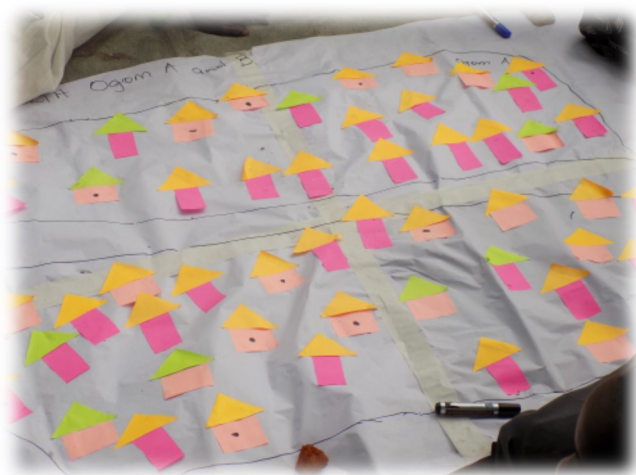
| Livelihood Activity | Region/District | Category of Women Involved | Potential for Women Uptake |
|----------------------------------|-----------------|----------------------------|----------------------------|
| Farming | Hoima | All except the unhealthy | Very high |
| Agro-ecological practices | Hoima | All | High |
| Growing vegetables | Hoima | All | High |
| VSLAs | Hoima | All | Very high |
| Piggery | Hoima | Middle age and Youth | Very High |
| Making handcrafts | Hoima | Old, sickly, middle aged | Low |
| Bee keeping | Hoima | Old, sickly, middle aged | Low |
| Soap making | Hoima | Middle aged, Youth | Medium |
| Mushroom growing | Hoima | All | High |

| | | | |
|---------------------------------|---------|--------------------------|-----------|
| Farming | Buliisa | All except the unhealthy | Very high |
| Agro-ecological practices | Buliisa | Middle aged | Very high |
| Nursery & Tree Planting | Buliisa | All | High |
| VSLAs | Buliisa | All | Very high |
| Making ESS | Buliisa | Middle age and Youth | High |
| Food storage -silos & granaries | Buliisa | Old, sickly, middle aged | Medium |
| Fishing Vending | Buliisa | Old, sickly, middle aged | High |
| Fish | Buliisa | Old, Middle aged, Youth | Medium |
| Small businesses | Buliisa | Old, sickly, middle aged | High |
| Wage labour | Buliisa | All | High |

Source: Community maps in Hoima and Buliisa districts

Notwithstanding the efforts by rural women to enhance their livelihoods through alternative options, there is still a suite of challenges which keep them poor and vulnerable. Mr. Okwonga Batulumayo, the District Production Coordinator for Amuru district, highlighted some of the challenges encountered in promoting rural household livelihoods: Farming Extension services are still limited and do not reach out to many farmers (e.g. 1 extension officer serves 2,000 farmers); the majority of farmers are illiterate and thus unable to take up available opportunities and skills; poor road infrastructure makes it difficult for extension services to get to farmers, and on the other hand for farmers to easily, quickly and cheaply get to the markets; there are no networks for sharing market information and other relevant information on agriculture and agro-processing potentials; no meaningful groups that are organised around the value chains like Area Cooperative Enterprises; crafty commodity dealers (middlemen) who exploit farmers.

There are many opportunities which the project can exploit from these challenges to promote women's economic empowerment e.g. creating strong women VSLAs that can widen the scope of economic activities to including bulk buying and marketing; creating inter-group communication platforms to share agricultural and market related information; upgrading VSLAs to Area Cooperative Enterprises (ACEs), among others.



Community Map for Ogom village



Community Map for Kigaaga

CHAPTER FOUR: CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusions

4.1.1 Community Resources, Women's Rights and Livelihoods

In both regions under study, there exist five categories of resources in the communities i.e. natural, physical, human, social and financial. These 'capitals' are crucial for the livelihoods of both households and community.

In both regions, natural resources are available for utilisation by both households and communities. Land is the most important natural resources for farming, which is the main economic activity of rural communities in both regions. Women, more than men, engage in agriculture and are responsible for food production for the households. Despite this fundamental role played in agriculture, the majority of rural women do not have land or other property rights. This constrains their ability to access credit and other financial services, which they would use to improve agricultural productivity or start up an enterprise for improved livelihood.

There are recent displacements where people have been evicted, displaced and thrown out of both customary and public lands, by government-backed foreign investments as a result of the discovery of oil and gas in the Albertine region and establishment of large sugar plantations and oil exploration prospects in the Northern region. These developments have dispossessed rural people of land, the main source of their livelihood; particularly women, who majorly or wholly depend on land.

Despite their precarious conditions, there are emerging opportunities which women can take advantage of even without land, including improved basic infrastructure, extension of electricity, water and sanitation services, banks and micro-finance institutions, insurance, hotels and restaurants, supermarkets and shops, industries and factories and plantations among others. There are more employment opportunities and women may also be able to access credit and start up an enterprise.

The main physical resources existing are roads, which both men and women have access to. For all types of roads, women use more of community roads and food paths, compared to men, who use better roads. Women walk long distances to the market to sell agricultural produce; to health centres for their treatment or their children's; to schools to pay fees; to collect water and firewood for cooking and other domestic use.

Women experience these challenges because of poverty; unfair and unequal decision-making powers in households; lack of functional skills; lack of access to property (bicycle or mobile phone). However, there are opportunities that could improve women's access to easy, reliable and affordable transport services. These are the growing awareness of women's rights by women themselves; increased opportunities for business start-up by women; and increased attention of Government and other partners in women's livelihoods. However, the State and wider actors need to invest to realise the potential of such opportunities.

There are three elements for human resources in rural communities; labour, education status and healthcare. The majority of women engage in farming as the main productive activity. They also do other off-farm activities like post-harvest processing and storage, carrying crops to the market, fetching water and fuel, processing food, preparing meals, caring for children, and reproduction. These additional activities increase women's workload, which is as yet not paid for, and deny women paid employment opportunities. Women also work in factories and plantations but experience sexual harassment, both at work and back home.

Access to education for girls is more difficult compared to boys despite recent improvements; access to healthcare is more challenging for women because of their reproductive and caregiving roles. There are opportunities to improve women's access to gainful employment, education and healthcare services. These are: i) the high-level interest among rural women to improve their livelihoods; ii) existing knowledge and skills in alternative livelihoods; iii) government programmes targeting rural women's livelihoods; iv) skills trainings for women and the existence of the women's movement, among others.

There are three categories of social resources in the communities of both regions; the family, clans and VSLAs. Most women belong to social groups, the most popular model being the Village Saving and Loans Associations (VSLAs) which play a significant social role in enhancing the lives of women, especially in times of emergencies.

Their main challenges include the majority of the women being illiterate and lacking financial literacy; disagreements between members; lack of business skills; weekly meetings eating up time; and climate change. There are opportunities for social capital in rural communities in that the VSLAs already exist, they have received trainings in various skills, other support is being provided by like-minded NGOs, use of mobile telephones by women is increasing in rural areas; and support to improve rural livelihoods.

Both regions had inadequate financial services for rural communities, particularly for women. Women cannot easily access credit and other financial services from formal financial institutions. The VSLAs are covering up the financial services gap. Women face unique challenges in accessing loans from the VSLAs: the lack of an existing marketplace for selling produce; the majority of women do not have a permanent source of income; during dry seasons there is crop failure; and high levels of illiteracy. Opportunities for credit include the existence of VSLAs, SACCOs, retail and wholesale institutions that offer financial services, informal private sector providers, formal sector providers, and specialist microfinance institutions.

4.1.2 Food and Nutrition Security and Women's Livelihoods

For both regions, there is food and nutrition insecurity, though it is worse in the Northern region. Women bear the responsibility of providing food, and therefore undertake most of the food and production processes. Women encounter a number of challenges in enhancing household food security i.e. resistance to changing gender roles in households; increasing and excessive workload for women; poor or limited rights of access to productive assets, gender blind planning and programming by various stakeholders; and climate change. The opportunities include several livelihood programmes; increasing levels of awareness on different gendered needs within development; existence of women movements; and an enabling environment of strong alliances for women rights advocacy.

4.1.3 Energy Security and Women's Livelihoods

Rural areas still use biomass firewood for cooking and it is the responsibility of women to collect it. Because of climate change and land grabbing, sources of firewood are dwindling and farther away. Women walk long distances and carry heavy loads on their heads. They are prone to sexual harassment and fatigue. While cooking the firewood emit carbon emissions that affect women's health. There are opportunities in uptake of renewable energy technologies, supply of modern energy efficiency stoves, which can also work as an enterprise.

4.1.4 The Market System and Women's Livelihoods

Agricultural markets dominate other markets in the two regions. There are three market mechanisms through which produce is marketed, but the most dominant is through private agents and middlemen. In all ways of marketing agricultural produce, women experience more challenges than men, and suffer losses as a result of their participation. Produce that is sold in all markets: local, district, urban and afar, are more marketable than produce sold in the local market alone. There is a range of market potential for the produce from the rural areas, which has not been matched by existing production levels. Women have a high potential to participate in the markets and improve their livelihoods.

4.2 Recommendations

4.2.1 Policy makers

- ◆ In order to secure women's land and property rights, the government of Uganda should ensure equality and non-discriminatory succession and inheritance practices which do not exacerbate the discrimination of women through the amendment of Act Cap 162 of the succession bill, which greatly disempowers women socially and economically. The parliament of Uganda should also enhance policy regulations and programmes that ensure joint spousal co-ownership of family land and property as provided for in the Land Policy (2013); Engage cultural institutions to popularize the Land (Amendment) Act (2010) so as to promote ownership and inheritance of land by women and girls.
- ◆ Parliament should pass the Amended succession bill (2018) and in addition pass the Marriage and Divorce Bill and halt the planned amendments to Article 26 of the Constitution to ensure that women enjoy full equal land rights. According to Peterman (2010), 48.9% of Uganda widows receive no property from their husband's estates after his death and a study conducted by Women's land and property Rights in Uganda estimated that the prevalence of property grabbing among female widows in Northern Uganda was 30%. Therefore, the government should also ensure improved legal protection for women by ensuring they have full right to land irrespective of their marital status and age; the compulsory participation of women in all land related decisions; and that land titles include women's signature, names and photo. A land fund for women should be established to enable them to own and control land, and specific policy and program measures designed to protect widows from property and land grabbing predominately by in-laws and relatives.

Policy makers should promote renewable energy technologies which will necessitate establishing partnerships with locally-based green start-ups and initiatives to provide solar energy technologies, biogas,

and other energy saving technologies over a long period of repayment, including developing successful market-based models of renewable energy technology for uptake by rural women; (ii) training women as technicians for skills building and income generation.

4.2.2 Local governments

- ◆ The government should ensure strict guidelines on land acquisition and co-ownership of land. There should be consent and compensation in land acquisitions, ensure women are involved in every stage of decision making on land, especially during the selling and purchasing of land, there should be prior respected informed consent, consulting local communities before starting any projects, and ensuring women's consent is free from coercion before any land acquisitions.
- ◆ More control is also needed over foreign companies by the government to protect local communities and the environment. The government should also ensure buffer zones (boundaries between government land and community land) are respected, as well as fair treatment of women by government officials; and access to justice where human rights violations and abuses take place.
- ◆ Local and national government and policy makers should create partnerships with phone companies to provide user friendly and affordable cell phones to rural village women, for use in accessing information on social and economic issues affecting their livelihoods; increased use of ICT will also provide access to agriculture related information for rural women, through mobile telephones, TVs, local radios, SMSs, etc.
- ◆ Existing economic development strategies should be reviewed and amended accordingly to ensure that the rights of local communities are protected and promoted, with stricter government regulation and enhanced provision for local engagement and input. Alternative development strategies based on the principles of Uganda's eco-feminist movement principles should also be explored, including a commitment to women's voices being heard on all aspects of energy, fossil fuels, climate justice, agribusiness and extractive industries.

4.2.3 POWER Project

- ◆ Women possess skills which can be strengthened to improve their livelihoods (e.g. farming, trading, and handicrafts) and to promote women's economic status. A majority of grassroots women are not economically empowered because they lack entrepreneurship skills. The POWER project should undertake a comprehensive training programme in identified alternative livelihoods in these communities.
- ◆ Because of gendered vulnerability, there is need to strengthen the social networks which women are interested in and have been participating in. Women's groups should be strengthened as part of the POWER project through trainings in relevant identified skills gaps. Project partners should also study products and services of selected successful VSLAs and learn lessons for replication in the supported communities. The products developed for the VSLAs should be socially and culturally acceptable and feasible.

- ◆ It is also important for POWER project partners and other CSOs, CBOs and WROs working in the space to link VSLAs to financial institutions to enable groups to utilise financial services in the area. Furthermore, it is key to assist successful VSLAs to transform into more viable community based financial and marketing institutions e.g. Area Cooperative Enterprises (ACEs) and SACCOs, which have higher levels of capitalisation and scope of operations.
- ◆ The POWER project should conduct trainings in various skills gaps identified, and provide hands on support to women for resilience against market failure and the capacity to change their enterprise according to changes in demand and market conditions. This will entail identifying different professionals and actors from different backgrounds, and supporting them to train and mentor different women in various skills.

4.2.4 Non-Governmental Organizations

- ◆ POWER project partners and other CSOs, CBOs and WROs working in the space should connect with the DLGs to link VSLAs to existing market platforms; create simple business/market information platforms/centres for women and provide beneficiaries with tools (e.g. simple mobile phones) and train them in end-use skills; promote group bulk buying and marketing coupled with setting up adequate and affordable storage facilities at community level.
- ◆ In order to promote women's economic empowerment, there is a need for CSOs, CBOs and WROs working in the space to explore existing non land-intensive livelihood strategies like backyard gardening, and take advantage of emerging developments (e.g. improved road network, extended electricity, banks and MFIs, new factories, commercial farms, hotels, saloons etc.), to link women to growing employment opportunities; link them to financial institutions to access credit business start-up; and align livelihood activities to expanded markets.
- ◆ In order to improve the food and nutrition security in the two regions, it is important to attract global and national programmes that engage men in gender equality programmes so that part of women's time can be freed, while men get more involved in food production. POWER project partners and other CSOs, CBOs and WRO working in the space should assist women to access affordable credit facilities by linking them to other rural based financial mechanisms and insurance services for mitigating against natural shocks and calamities.
- ◆ Promote a using conducive environment for women to access favorable credit facilities with ease. Credit facilities challenge women to grow their economic power and independence. Women in patriarchal societies do not own land yet it is the most sought after form of collateral in credit facilities. We therefore recommend that they ease on the collateral of loans and credits so as to make it accessible to women.
- ◆ Food and nutrition security should be promoted and project partners should support women to grow enterprise crops; training them in the relevant skills, including organic farming; provide start-up kits (capital) and link women to organisations that implement climate change adaptation strategies for skilling and other necessary support.

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APPENDICES

Appendix A: Tips for Facilitators and Note-Takers

It is recommended that two-person teams of a facilitator and recorder be trained. Ideally members of these teams should be able to switch roles. However, one member of the team must be designated as a facilitator and the other act as a recorder. Preferably teams should be gendered balanced – with the female member of the team leading discussions with women and the male member of the team leading discussions with men.

The role of both facilitator and recorder are critical for ensuring the success of any discussion. Both people must be completely **objective** and support one another during the exercise. It is important that team members do not contradict one another in front of others and always act as a team.

At the beginning of any process they undertake, team members introduce themselves and **explain the purpose of the discussion**. Ask those you are interviewing to introduce themselves and agree how much time all have for the discussion.

Ideas for Facilitators

- ◆ Ask people if they want their views to be anonymous or not (confidentiality).
- ◆ Ask people if they are happy to have their views written down (informed consent).
- ◆ Encourage people to be relaxed and set up an atmosphere that is friendly and encourages people to share their views with everyone (laughter and smiling help).

- ◆ Encourage discussion through use of open-ended questions. Guide participants gently to stay on the subject matter and ensure that every person in the group has an opportunity to share their views. Views can be different.

- ◆ Politely stop anyone from dominating e.g. doing all the talking by asking other participants to share their views.

- ◆ Do not explain your position or your ideas on the matter, listen carefully to people and encourage them to speak their mind. Ensure as a facilitator that you DO NOT express an opinion on the subject.

- ◆ Pose simple questions in one area and persist with questions on this till you are clear about their response – for example ask what else or can you explain further.

- ◆ Ensure their response is specific – whom do they mean, what do they mean, etc.

- ◆ Ensure you are clear about what they mean and that the response will be understood by anyone that is not part of the discussion.

- ◆ Act politely and thank them for their time and input.

Ideas for the recorders/ note takers

- ◆ Be friendly, smile

- ◆ Always support the facilitator politely and demonstrate that you have confidence in them e.g. if some of the responses are not clear, politely ask for clarification, or if the facilitator misses some questions remind the facilitator politely about the question to be asked.
- ◆ Listen carefully.
- ◆ Write fast enough to capture the main points as the discussion progresses. Write the points in the order that people speak.
- ◆ If you miss some information, **do not stop or disturb the pace of the discussion.**
- ◆ After the interview go through your notes with the facilitator for any points you think you have missed so a full record of the discussion/interview is completed.
- ◆ Type the notes up in the agreed reporting language ensuring that each question is typed and then the responds you heard written up. Make sure the heading of the notes includes the date of the discussions, the place, the number and type of people participating.

In focus groups:

- ◆ Observe and write down your key observations about the dynamics in the group e.g. who is doing the speaking, the number of people who agreed with a specific opinion, those who did not, and note whether you think people were speaking openly or were guarded in what they said.

Notebooks

Please keep all your notes in one small notebook that has a clear label for the project and the dates and places where the notes were gathered.

Ideas for Observers

When training teams or trying out new tools, it is helpful to have an observer. The observer's role is to observe only and write down what they see happening. After they leave the community, they will be expected to feedback to the team the following:

- ◆ How well the facilitator and note taker worked together as a team
- ◆ How well the facilitator did their job e.g. ensured all participants were relaxed and participating in the discussion
- ◆ How well did the questions work e.g. did people respond as expected to the questions or keep quiet or discuss things that the team did not expect
- ◆ How open were participants when asked each question e.g. were they closed and not saying much on the subject or did the question result in much debate and openness
- ◆ How well did the facilitator bring the discussion to closure and thank everyone for their contribution
- ◆ How well did the recorder do in capturing the main discussion points (this will require a review of the notes in the recorders notebook).

| District | Sub-County | Parish | Natural Resources | Physical Resources | Social Resources | Human Resources |
|----------|------------|--------|---|---|--|--|
| Hoima | Buseruka | Kabale | Isemezi mountain, Kanywabarogo stream, wetland, Bugoma National Forest, Grassland | Kigaaga TC, `Kigaaga Market, Kigaaga Primary School, Kigaaga CoU | Women Groups e.g. Rugashari Model Farmers Association, Mixed groups e.g. Tweyombeke Group, Tweekambe, etc. | Planting trees & farming, growing indigenous seeds Training young women on local seed and agro-ecology |
| | | Kabale | Grasslands | Kyakaboga market centre, Nyahira primary school | Twende Mbele women's group, BIRUDO group | Subsistence farming where they grow cassava, sesame & others, Piggery, making charcoal briquettes, making crafts, Bee keeping, Soap making, Making counter - books, Mushroom growing. Representing communities at high market level meetings e.g. at the district, organising marketing activities at the local level. |
| Buliisa | Kigwera | | Bagungu Game Reserve, Lake Albert, Wetlands, River Banks and Lakeshores | Buliisa Town, Biiso Ferry services connecting it to West Nile, Butiaba Port Wanseko Panyimur Ferry & Para Ferry Services, Feeder roads being opened by the district local government to link the major economic activities to the markets. feeder roads, for example Sitini-Kihungya | Women groups, VSLAs, village land boards; Women groups, VSLAs, Village Land Boards, CBOs e.g. Kakindo Orphans care. 3 Markets and 2 Fish landing sites on Butiaba; Buliisa District Local Government CBOs e.g. Kakindo Orphans care. | Practicing agroecology; Reviving indigenous foods; Planting more trees in our gardens; Using energy saving cooking stoves; Storing food and selling all the produce. |

| | | | | | |
|-------------------|---------|---|--|--|--|
| Ngwedo | | Bagungu Game Reserve, Lake Albert, Murchison Falls National park, River Nile | Wanseko landing site, Avogera Health Center | Avogera trading centre, Buliisa District Local Government | Fishing activities/Fish farming, Small business enterprise/trade, Manufacturing/processing Wage-based activities/causal labouring |
| Atiak | Okidi | Rivers – Aswa, Unyama and Anyago; several streams; 1 natural forest; hills, wetlands- Daba Lacaro and Doro | Roads -Main road to Lamwo district and South Sudan, Feeder roads to South Sudan; Ogom Community Primary School | 1 Catholic and 1 Pentecostal churches; daily market and small shops at Raa Center; weekly market in Okidi TC | |
| Amuru | Pailyec | River Omee, Lapul Omony hill, Cindi stream, Forests and shrubs, | Local bridge1 Road from Amuru TC to Lakang, 1 market in Omee Trading Centre & in Amuru Town Council | 1 Omee primary school; no secondary school, 1 HC2, No CBOs, No SACCOs, no Cooperatives, etc.; there are women groups, peer groups supported by Feed the Children Uganda. | |
| Purongo | Pabit | 04 wetlands with streams - Kibaa, Abongo Ngara, Wang Kibaa; 02 hills i.e. Got Agulu, Cere pa Ocan, forests. | 02 schools i.e. Nwoya Academy and Paraa P& school; 03 roads - Wang Kwa, Lawaca, Kibaa; 04 boreholes; Paraa Health centre II | Paraa HC II and Paraa P/S, Nwoya Academy; Women groups e.g. Lagaji Women's Group | Skills in brick laying for the youth; weaving local mats, baskets and bags, making bungles and necklaces from beads Majority of women are illiterate with some semi-literate, with no vocational skills; VSLA management skills trained by EU & CCF |
| Got Apwoyo | Tigot | Rivers Aswa and River Anaka, there are flat hills where they collect soft brooms for sale | Two schools – Got Apwoyo community school & St. Mary's Got Apwoyo; Karuma - Pakwach Road, NUSAF Community Road; small market; Anaka local bridge; Latoro HC II | | Skills in bricklaying; Growing of vegetables; some business skills for women engaged in petty trading. Low levels of education, many women illiterate and a few semi-literates. Group members have some time to engage in alternative livelihood activities; |

Appendix F: THE EMPOWERMENT FRAMEWORKS

Moser's (Gender Needs) Framework (1989):

Emphasis in this framework is laid on gender needs:

- ◆ **Women's Interest:** the diverse, complex and often conflicting interests which women hold as individuals and which are therefore shaped by class, ethnicity, age and gender.
- ◆ **Practical Gender Interest:** arises because of different gender roles and are formulated by (wo) men themselves in response to an immediate perceived need.
- ◆ **Strategic Gender Interests:** arises from a feminist analysis of women's subordination (and men's dominance) aimed at transforming gender relations for gender equality.

Longwe's (Progression) Framework (1989, 1991):

This framework presents empowerment as a linear entity, both as a stage that feeds into the next stage, from:

- ◆ **Welfare:** with improved women's material welfare such as food, income, and medical care, etc.
- ◆ **Access:** on equal footing to factors of production and public services.
- ◆ **Conscientisation:** on the difference between, with the aim of transformation of, sex and gender roles.
- ◆ **Participation:** as equals, (wo) men partake in decision-making, policy processes and administration.
- ◆ **Control:** with (wo) men equally taking control over factors of production and the distribution of benefits therefrom without dominance.

Rowland's (Power Process) Framework (1997):

The emphasis of Rowland is on power, i.e.,

- ◆ **Power from within:** individual changes in confidence and consciousness.
- ◆ **Power to:** capability and capacity improvement as in skills, income, and market and job access.
- ◆ **Power over:** overcoming subjugation at household, community and macro level.
- ◆ **Power with:** networking, partnership, collaboration and joint action to challenge and change power relations.

Chen's (Product) Framework (1997):

- ◆ **Material change:** in income (quantity and security); resources (access, control and ownership); basic needs (for well-being); and earning capacity (availability and ability to take opportunity).
- ◆ **Perceptual change:** in self-esteem (of individuality, interest and value); self-confidence (in own ability and capacity); vision of future (by forward planning); and visibility and respect (for individual value and contributions).
- ◆ **Relational change:** in decision-making (in household and community); bargaining power; participation (in local institutions and processes e.g., politics); self-reliance (reduced dependence and increased interdependence as equals) and organisational strength (structures and leadership).

Consent form for the POWER project livelihood alternative research

Introduction: The researcher/facilitator should read this text out loud to each participant (s)

Good morning/good afternoon, our names are (researchers and any partner staff). We are working as researchers for National Association for Women's Action in Development (NAWAD)

This research is part of a project called Participation and Opportunities for Women's Economic Rights (POWER) that will be implemented by partner organisations: NAWAD and National Association of Professional Environmentalists (NAPE) with support from Womankind Worldwide.

You were invited here because we would like to hear about your understanding of Livelihood alternatives so you are able to identify the livelihood alternatives the project will support for Women affected by land acquisition to develop and adopt alternative livelihood strategies and strengthen the eco-feminist movement. You have been selected because you plan to start or are already carrying out alternative livelihoods activities.

The information will be used by the staff of NAWAD to help them plan project activities. The information will also be used to report to the project's donor (UKAID and Womankind) about the work we are doing. The research will be published in partner organisations' websites. We will also disseminate the information during different events so that the government can plan and bring programs accordingly.

Participating in this research will have no effect (positive or negative) on your opportunities to get involved in the project in the future.

In order to accurately collect your views, our discussion will be recorded. Your name and personal information will not be shared with anybody else. After taking (writing down) all necessary information that is needed for this study, we will delete all voice recordings. We shall also take photographs in the course of the meeting that will be used for our reporting. Information will be collected by the consultant who will then review the information, and write a series of reports for NAWAD/NAPE (partners) and Womankind.

As the collected information is confidential, please do not disclose any of the information you share with us to anyone else, especially to others in the community (outside this group). You can decide to not answer any question, and you will not be pressurized. You can stop participating at any time, for any reason.

We expect that this meeting will take Minutes/hours. You are welcome to leave before the end if you want to.

You will not receive a payment for your participation in this research.

Please feel free to ask questions at any time during this meeting.

If you are happy to take part in this discussion, please give your consent by signing below.

Someone has explained to me that Womankind supports women's movements around the world. They work with NAWAD/NAPE (partner names) in Uganda (country).

I agree to be audio recorded

YES

NO

I agree to have my photo taken

YES

NO

My Name.

Address/ Contact:

Name to be used for the research

Am under 18

Am 18+

I know I can change my mind at any time and ask them to stop and not use my photos or any information about me.

After 5 years, Womankind Worldwide will stop using the images and information they have taken of me.

Signed:

Date:

Signed: (Parent/Guardian)

Date:

If you would like to withdraw consent at any time, please contact NAWAD at email: nawadorg@gmail.com or Tel: +256 751135086/+256 772820199