

Gender and Diversity Situational Analysis for C: AVA and GLCI Projects

Uganda Country Report

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Executive Summary

The Bill and Melinda Gates Foundation currently funds two major cassava projects in Africa. The Natural Resources Institute (NRI) coordinates the Cassava adding Value for Africa (C:AVA) project which is implemented in five countries, while the Catholic Relief Services (CRS) coordinates the Great Lakes Cassava Initiative (GLCI) which is working in six countries. Both projects operate in Uganda, and recognise the importance of linking the disease and production-focus of GLCI with the market-orientation of the C:AVA project in order to maximize impact on cassava production-productivity-profitability, sustainability and scalability.

Gender and diversity was investigated as a key cross-cutting theme in both projects. The Gender and Diversity Situational Analysis was part of the C:AVA cassava value chain studies and scoping studies at community and farmer level in mid-eastern and eastern Uganda (Pallisa, Kamuli, Kumi, Soroti, Amuria and Kaberamaido districts) and was also conducted in the GLCI implementing districts in central Uganda (Nakasongola, Luweero, Nakaseke, Kayunga, Mukono and Kiboga.)

The methodology was participatory and largely relied on qualitative approaches through use of organised separate focus group discussions for women and men, as well as in-depth interviews with key informants.

The literature reviewed summarises the national and regional policies on gender with particular reference to agricultural and agro enterprise development; the social, cultural and religious influences and regional diversity in gender roles and specifically gender roles in agriculture. The review considered patterns of access to assets for particular social groups and examined data on national and district agricultural and agri-business sectors with a particular focus on cassava production and processing and access to agricultural services. Data was disaggregated where possible, by gender, ethnicity, disability and vulnerability. Lastly a summary was made of national employment and labour laws relevant to the conditions of workers in processing and end user enterprises covering remuneration, benefits, and entitlements such as leave, maternity leave, child labour, health and safety provision among others.

Key findings from the farm household and community indicate a range of livelihood activities such as fishing along the Lake Kyoga shores, livestock and crop farming, business and charcoal burning. Some of these activities have adverse effects on the environment and food security. Cassava was found to be a priority crop both for food security and as a source of income. A clear division of roles between men and women in the different parts of the value chain was evident, and changes in these gender roles were traced. Traditionally considered a female crop for food security, cassava has changed face to become a major male cash crop. Recent changes seem to have allocated more work and responsibilities to the already burdened women and their ownership of and access to resources is less than that of men. While in contrast, men have become less burdened and have acquired more time for

leisure as evidenced by their use of income from cassava sales. On top of ensuring food security, women have taken over many other household responsibilities such as paying for school fees and scholastic materials for the children. On the whole, men spent their incomes on capital investments while the women's income was basically spent on recurrent expenditures in the home. It was also found that the existing household gender relations highly influenced the allocation of resources, the farming practices, use, control of assets and income; as well as decisions made within the farm households and community.

Post-harvest practices reveal a clear cut division of labour, where the men mostly engage in uprooting the cassava where big quantities are needed, while peeling and all other cassava processing activities are predominantly a women and children's role, while marketing, which involves long distances and big quantities is usually for the men.

The gender and diversity dynamics within the commercial processors and end user industries are analysed, highlighting employment and labour conditions in cassava processing enterprises, and gender in relation to ownership, leadership and management positions.

Facilitating and constraining factors for participation are identified and discussed.

Conclusions, implications and recommendations for gender and diversity sensitive programming of C:AVA and GLCI projects are given and include:

- Promotion of single sex cassava group gardens. These avoid disruptive power relations, enhance group cohesion and ownership of the group by the members and create incentives for the participation. This is likely to increase production and incentives to engage and participate in cassava production;
- Continued gender responsive agricultural research and technology development in the mechanization of cassava production, cassava processing equipment, post-harvest equipment - e.g. for peeling, and information and technology to reduce post-harvest wastage;
- Addressing the constraints faced by women in terms of access to credit and other financial services, GLCI and C: AVA should encourage and enhance group savings such as the SILC and training in leadership of groups;
- Extension training packages have to be customized to the different knowledge bases, labour and time availability of both men and women;
- Sensitivity to women's labour constraints while designing and reviewing the project's strategies and interventions;
- Continued functional adult literacy through linkages with functional adult literacy programmes through the Local Government Community Development Departments, and
- Collection, documentation and sharing of indigenous knowledge on coping strategies for food security, weather resistant crops to complement cassava, and for early warning signs.

Finally, recommendations are made for the formulation of gender responsive qualitative and quantitative indicators to show the changes in the quality of life / livelihood /household welfare/status of women in the project areas. This will guide the monitoring and evaluation of both the GLCI and C: AVA projects.

Acronyms and Abbreviations

BUKADEV	Buganda Government Development Organisation
C:AVA	Cassava Adding Value to for Africa
CEDAW	Convention on Elimination of all Forms of Discrimination
CMD	Cassava Mosaic Disease
COMESA	Common Market for East and Southern Africa
CRS	Catholic Relief Services
ECA	The East African Community
FADEP-EU	Farming for Food and Development Programme- Eastern Uganda
FAL	Functional Adult Literacy
FGD	Focus Group Discussions
FHH	Female Headed Household
GDP	Gross Domestic Product
GLCI	Great Lakes Cassava Initiative
HIV/AIDS	Human Immuno Virus/
HQCF	High Quality Cassava Flour
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IFAD	International Fund for Agricultural Development
IGAD	Inter- Governmental Authority on Development
KCAPA	Kibuku Cassava Processors Association
KUNEDO	Kumi District Network
MAAIF	Ministry of Agriculture, Animal Industries and Fisheries
MoFPED	Ministry of Finance, Planning and Economic Development
NAADS	National Agricultural Advisory Services Organisation
NADIFA	Nakasongola District Farmers Association
NGOs	Non Governmental Organizations

NRI	Natural Resources Institute
P'KWI	Popular Knowledge Women's Initiative
PATA	Pallisa Agribusiness Training Association
PEAP	Poverty Eradication Action Plan
PMA	Plan for Modernization of Agriculture
SLIC	Saving and Lending Internal Communities
THP	The Hunger Project
UBOS	Uganda Bureau of Statistics
UNHS	Uganda National Household Survey
UPPAP	Uganda Participatory Poverty Analysis Program
UWONET	Uganda Women's Network
VEDCO	Volunteer Efforts for Development Concern

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1 Introduction

1.1 Background to the projects

The Bill and Melinda Gates Foundation is currently funding two major projects in Africa relating to cassava; the Natural Resources Institute (NRI)-led Cassava adding Value for Africa (C:AVA) project which is working in five countries and the Catholic Relief Services (CRS)-led Great Lakes Cassava Initiative (GLCI) which is working in six countries. Uganda is one of two countries where both projects are operating. Both projects have recognised the importance of linking the disease and production-focus of GLCI with the market-orientation of the C:AVA project in order to maximize impact on cassava production, productivity, profitability, sustainability and scalability. The respective specific purposes of the two projects are as follows:

C:AVA was designed to support sustainable and equitable high quality cassava flour value chains in Ghana Tanzania, Uganda, Nigeria and Malawi and thereby improve the livelihoods and incomes (by a minimum of US\$ 190 per year) of more than 90,000 smallholder households and of stakeholders in micro, small and medium scale enterprises. Benefits will be equitably distributed and will particularly promote the empowerment of women. In Uganda the project is being implemented over a three year period commencing April 2009 in partnership with the Africa Innovations Institute, Kampala.

GLCI envisions strengthening the capacity of 60 local African partners and approximately 1.15 million farmers within four years, to address cassava mosaic disease and the emerging cassava brown streak pandemics that threaten food security and incomes of cassava dependent farm families in Burundi, Democratic Republic of Congo, Kenya, Rwanda, Tanzania and Uganda.

Gender and diversity is a key cross-project theme, the importance of which is recognised by both projects. The two projects agreed to use a common methodology for gender and diversity situation analyses and gender audits to improve project implementation and to facilitate sharing and lesson learning.

This report is compiled from the gender situational analysis which was part of the C:AVA cassava value chain analysis and from the gender and diversity situational analysis in eight districts in central, mid-eastern and eastern Uganda, covering the implementation areas of both projects.

1.2 Objectives

The objective of the gender and diversity analysis was to understand the gender roles and relations involved in cassava production and processing at different levels; from village, household and individual level, through to market actors and end users of cassava and cassava products. This understanding is intended to contribute to the strategy development, gender and diversity sensitive programming and practical implementation of both projects to maximise participation and benefits for women, the poor and other disadvantaged groups.

The study was also intended to recommend appropriate entry points for training, information sharing and for monitoring and evaluation for the C:AVA and GLCI projects.

The Terms of Reference for the Gender and Diversity component in the C:AVA value chain and scoping studies; and in the GLCI project in Uganda involved the following:

- To conduct a review of literature, reports and other documents relevant to gender and diversity in Uganda and the main regions where C:AVA and GLCI are operating, with particular reference to agricultural production (particularly cassava) and agro enterprises.
- To carry out field studies in the **C:AVA** project area (in conjunction with the C:AVA teams conducting value chain analysis and scoping studies) and in selected **GLCI** project areas.
- To undertake data summaries and analysis and compile a report

2 Methodology

2.1 Study methods and site selection

This report is based on findings from three separate, but linked studies: i) gender and diversity in the cassava value chain which was part of the C:AVA Value Chain Analysis, ii) gender and diversity as part of the C:AVA farmer and community level Scoping Study, and iii) gender and diversity studies in the GLCI implementing districts.

Gender and diversity related data in the cassava value chain analysis was collected from key district technical personnel, small holder farm households, traders in markets, processors at community and commercial level, end users of cassava flour (bakeries and wheat millers), in Kampala, Soroti, Lira, Kumi, Mbale and Jinja Districts.

The fieldwork took place in twelve districts of Central and Eastern Uganda: four districts under C:AVA (Kumi in Mid-eastern Uganda, and Soroti, Amuria and Kaberamaido in Eastern Uganda), two districts in Mid-eastern Uganda in which both C:AVA and GLCI are operational (Kamuli and Pallisa) and six districts where GLCI is being implemented (Nakasongola, Luweero, Nakaseke, Kayunga, Mukono and Kiboga) .

The gender and diversity studies in the districts covered by C:AVA and ‘joint’ C:AVA and GLCI districts were conducted in conjunction with a Scoping Study, which also collected information from community processing groups, community level private sector stakeholders (traders and millers), government extension staff, a government research institution at Serere, non government and district farmer associations, as well as the international agencies in the area.

The community level fieldwork for both projects consisted of separate focus group discussions (FGD) with male and female small-holder farmers. Youth also participated in these group discussions. In-depth interviews were conducted with key informants, comprised of village leaders, technical staff at the various District Local Councils and lower Councils,

leaders and technical staff of Non Governmental Organisations (NGOs), Quantitative data was collected where appropriate and applicable.

Details of the locations covered by the gender and diversity situational analysis for the Great Lakes Cassava Initiative (GLCI) and for C:AVA are summarised below in table 2.1:

Table 2-1: Summary of respondents and study areas (Key informants and focus group discussions FGD)

Central Region (GLCI)					
Date	Key Informant	Position	Village/Parish/Sub County	District	No. & location of FGD
25-08-09	Joshua Sebwato Nakamya Sarah	NADIFA/GLCI Project Supervisor District Agricultural officer /Production Coordinator	Nakasongola	Nakasongola	2 FGDs with Madaali Women's Group at Kazwaama village in Kalungi S/C; 15women and 7men
26-08-09	Denis Kabiito Katasi Florence,	Caritas/GLCI supervisor District Community Development Officer	Luweero	Luweero	2 FGDs with Kamukamu Group, at Kagalama Village, Kalwanga Parish, Butuntumula S/C 10 women 11 men
27-08-09	Denis Kabiito	Caritas/GLCI supervisor	Nakaseke	Nakaseke	1 FGD with Maria Tukwatireko Group at Mizimbo village, Naluvule Parish, Kapeeka S/C
28-08-09	Stephen Sekamatte Remy Kitagaana	Caritas/GLCI Supervisor Caritas Agricultural Extension worker	Kayunga and Mukono	Kayunga and Mukono	4 FGDs with Biyinzika SILC Group (2), Kyaterekera group (2).
29-08-09	Bampa Cyril Kakooza Polycap	LCI Chairperson Member	Kisowera/Mpoma/ Nama	Mukono	1 FGD with Abolujja Olumu Kichwa SILC group at Mpoma
30-08-09	Paul Muliika	Project Officer THP/GLCI partner supervisor	Kiboga T/C and Sub Counties where THP operates in the district	Kiboga	2 FGDs at THP offices: Tusubira Women's Group Tansentu Men's Group
31-08-09	Nassolo Mariam	Chairperson, Tusubira Women's Group	Bugabo Village, Kapeke S/C Kyayimba Parish/	Kiboga	1 FGD mixed at Kyayimba Parish, Kutetenkanya Farmers' Group
Focus Group Discussions conducted in Central region					13 focus group discussions
Mid eastern region (GLCI and C:AVA)					
		District Agricultural officer NGO & District Farmer Associations - VEDCO and Self Help	Kamuli	Kamuli	Nakabira Farmers Association (men) 12 men Nakabira & Adogomola & BABUFACU (women) BABUFACU (men) processing group (3 men) Bugaya Namwendwa Cooperative (men)

Eastern region (C:AVA)			
Key informant	Village/ Parish/ Sub County	District	No. & location of FGD conducted
Kibuku village miller Kadama sub-county centre miller District Agricultural officer NAADS NGO & District Farmer Associations - FADEP-EU, KADO, PAFA	Kibuku village Kadama Pallisa Pallisa	Pallisa	PATA farmers & processors (mixed) 2 men 1 woman Nabuli Abari Amo & Kagumu Farmers group (men); 20 men. Farmers group (women) 9 women. Farmers group (processing) Kamukamu farmers group (men) 5 men Kamukamu farmers group (women) KICAPA processing group (mixed, interviewed men)
Village cassava trader District Agricultural officer NAADS NGO & District Farmer Associations – KUDIFA and Vision Terudo	Ngara Kumi Kumi Kumi Ngora	Kumi	PKWII Association (mixed) – farmers and processors (2 women, 4 men)
Individual farmer (man) Trader (man) District Agricultural officer NAADS Retired nutritionist Govt Research - Serere ARI NGO & District Farmer Associations- SODIFA, TEMEDO, MATILONG, TEDDO, Africare, SEC SORUDA, SOCADIDO International - FAO	Kyere s/c Soroti Serere Soroti	Soroti	SOSPPA farmers (men) 10 men SOSPPA farmers (women) SOSPPA (men) processing group 10 men
District Agricultural officer NGO - Self Help	Amuria	Amuria	Aipeitoi Women group farmers (men) 5 men Aipeitoi Women group farmers (women) Aipeitoi Women group processors (men) 5 men
Private trader (trader) District Agricultural officer NAADS NGO & District Farmer Associations - KOKA	Kabaramaido town	Kabaramaido	Cuny mito kom nyap FFS group (men) 5 men Odoot village 3 individuals (women)
Focus Group Discussions conducted in mid eastern and eastern region			20 focus group discussions.

2.2 Structure and Organisation of the Report

This report is presented in four sections. Sections one and two cover the introduction and background to the C:AVA and GLCI projects in Africa and Uganda in particular summarise the goal and objectives of the projects as well as the objectives of the conducted studies and their intended output and terms of reference.

Section three presents the country context of gender and diversity, reviewing the key literature extending from national and regional policies on gender to the specifics of the

social, cultural, religious influences and regional diversity in gender roles; gender roles in agriculture; patterns of access to assets, national employment and labour laws relevant to the conditions of workers in processing and end user enterprises.

Section four presents the findings, analysis and discussions while section five concludes and gives the recommendations for gender and diversity sensitive programming, appropriate entry points for training and information sharing and for monitoring and evaluation for the C:AVA and GLCI projects in Uganda.

An executive summary is also given at the beginning of the report and summaries of the analysed field findings are appended to the report in the annex.

3 Uganda Gender and Diversity Country Context

3.1 Introduction

The analysis presented in this section covers the literature on national and regional policies on gender and diversity with particular reference to agricultural and agro enterprise development; the social, cultural and religious influences and regional diversity in gender roles and specifically gender roles in agriculture; patterns of access to assets for particular social groups considering gender, ethnicity, disability and poverty; gender and diversity disaggregated data on national and district agricultural and agri-business sectors, with a focus on cassava production, processing and access to agricultural services; and lastly a summary of national employment and labour laws relevant to the conditions of workers in processing and end user enterprises covering remuneration, benefits, and entitlements such as sick leave, maternity leave, child labour, health and safety provision among others.

3.2 Global, Regional and National Policy Environment for Gender and Diversity

Gender programming for the various sectors in Uganda including agriculture is guided by legal and policy instruments both at international, regional and national levels. Uganda has ratified several international instruments that call for gender equality in all spheres of life: the Convention on Elimination of all Forms of Discrimination CEDAW (1979); the International Covenant on Civil and Political Rights ICCPR (1966); the International Covenant on Economic, Social and Cultural Rights ICESCR (1966); the Beijing Platform of Action 1995 and the Convention on the Rights of the Child. On the regional level, the instruments ratified include the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (2003); the East African Community (ECA) Treaty (2000); the Common Market for Eastern and Southern Africa (COMESA) Gender Policy (May 2002); The Inter-Government Authority on Development (IGAD) Gender Policy and Strategy (July 2004) and the African Union Heads of State Solemn Declaration on Gender Equality (July 2004).

Uganda's international commitments to gender equality have been translated into domestic laws, policies and programs. The 1995 Constitution of the Republic of Uganda is a key instrument in promoting gender equality as specific provisions enshrined in the Constitution

for this purpose; these are the National Objectives and Directive Principles of State Policy and chapter four of the Constitution. The Constitution recognises equality between men and women and provides for gender balance and fair representation of marginalised groups and affirmative action in favour of women and other marginalised groups; it recognises the role of women in society and protects women against abuse (Uganda Gender Policy, 2007). Other supportive laws and policies for gender programming include the Local Government Act (CAP.243), the Social Development Sector Strategic Investment Plan (2003-2008), the Community Mobilisation and Empowerment Strategy (2006) and the National Women's Council Act (CAP 318).

The Ministry of Gender, Labour and Social Development is the national body responsible for promoting gender equality in the country and is mandated by the Constitution of the Republic of Uganda to provide strategic leadership in gender programming in the country to different stakeholders such as government ministries, departments and agencies, local governments, the National Planning Authority, the private sector and civil society. Therefore, the Ministry developed the National Gender Policy (1997), revised in 2007 to provide guidance in gender programming in the country. The goals and objectives of the CAVA and GLCI projects are therefore in line with the policy priority action area number one of the Gender Policy; Gender and livelihoods (UGP, 2007:18). The National Action Plan on Women 2007 adopted from the requirements of the Beijing Platform of Action is another effort towards gender equity and equality of women and vulnerable groups in Uganda.

3.2.1 Economic Policy Framework

Uganda's national planning framework, the Poverty Eradication Action Plan (PEAP), guides public action to eradicate poverty. Enhancement of the incomes of the poor is one of the major challenges identified by the PEAP. The intention is to transform Uganda into a middle-income country with a focus on industrialisation through value addition of agricultural raw materials, where agro-processing is key. For agriculture, the critical interventions include the development of infrastructure (rural roads) and information and support to farmers' marketing. The 2004 PEAP recognises gender as one of the main crosscutting issues in development and this provides a positive foundation for the C:AVA and GLCI projects in Uganda. However, the PEAP is silent on the specific issues of diversity, which are meant to be implied within the wider meaning of gender.

3.2.2 Plan for Modernisation of Agriculture

The Plan for Modernisation of Agriculture (PMA) is part of Uganda's broader strategy for poverty eradication contained in the Poverty Eradication Action Plan. The PMA provides principles for poverty eradication through the agriculture sector and its main objectives are to increase incomes and improve the quality of the life of subsistence farmers through increased productivity and share of marketed production. Other objectives include improving household food security through the market and providing gainful employment through agro-processing rather than emphasizing self-sufficiency. Under the PMA, poverty eradication is the overriding objective. The main target beneficiaries of the PMA are subsistence farmers, the majority of whom are women. The PMA was designed to ensure that all interventions and programs implemented under its framework will be gender-focused and responsive.

Therefore development of a streamlined strategy to ensure that this is achieved will be vital for the C:AVA and GLCI projects in Uganda.

3.2.3 The National Agricultural Advisory Services Act

This act came into force in 2001 in order to put into operation some of the PMA objectives. The Act established the National Agricultural Advisory Services Organisation (NAADS) whose objectives include the promotion of food security, nutrition and household incomes through increased productivity and market oriented farming, empowerment of all women and men farmers to access and utilise contracted agricultural advisory services and to promote farmer groups to develop capacity to manage farming enterprises. The Act further creates a decentralised system for the provision of agricultural extension services starting from the village level. Groups already in existence as well as individual farmers in a village or parish with a common identifiable farming interest, may register as a group to benefit from NAADS services (MAAIF). Such existing structures can be utilized in the C:AVA and GLCI projects.

One of the guiding principles of NAADS is gender mainstreaming. However, possibilities of bias in the structuring of NAADS cannot totally be ruled out because it relies on existing systems in society to determine leadership in the structures of NAADS. Women and other vulnerable groups are likely to be excluded from decision making if the criteria for selecting the leadership are left to the farmers themselves. Hence given the cultural imbalances in leadership which favour men, farmers groups in the GLCI and C:AVA need to be guided on how to determine and come up with a gender and diversity responsive leadership system. This will ensure that decisions and control of services are not left in the hands of men who own the most valuable resource- land, and are more involved in the structures outside the home.

3.3 Social, cultural and religious influences in gender and diversity roles

Information collected in the 2002 Participatory Poverty Assessment (PPA2) on the division of roles between men and women within the households indicated that women have the prime responsibility for domestic duties and food production while men spend time on productive activities or at leisure (UPPAP, 2002). Both women and men contribute to agricultural production, but the women play a larger role and in most cases are entirely responsible for food production. There are differences in women's and men's responsibilities in agricultural production and these vary from region to region and crop to crop. For instance, a study by Eilor and Giovarelli (2002) cited in Nabbumba (2008: 14) in Lira and Mpigi districts found that women provide most of the labour in agriculture in planting, weeding, harvesting, processing and storage of food and cash crops while men are mainly involved in initial opening of land and sale of produce.

In Uganda there are men's and women's crops. A 2000 IFAD assessment of the division of labour in agriculture found that men tend to dominate the more remunerative activities in agriculture. Traditionally, men are responsible for cash crops, but women tend to be involved at all stages, with men becoming more active close to market time. Whenever a crop becomes profitable, men tend to take over its sale and control its earnings. If a cash crop becomes

unprofitable, men tend to lose interest in it and women may take over its control (UWONET, 2006).

3.4 Patterns of access to assets (including human and social assets) for particular social groups

In regard to access to employment opportunities, the majority of women in Uganda are employed in agriculture in the rural areas, as well as in the informal or non farm sector. There are more women employed in low paid jobs or sectors of the economy than men in Uganda as is reflected in the table below:

Table 3-1: Main Occupations of Usually Employed Persons Aged 10 Years and above (% age)

Main Occupation	Male	Female	Total
Managers and administrators	0.3	0.1	0.2
Professionals	2.1	0.9	2.5
Associate Professionals	3.9	2.0	2.9
Clerks	0.4	0.5	0.4
Service workers and market sales workers	15.0	13.6	14.2
Market oriented agricultural production	2.9	1.6	2.2
Subsistence agriculture and fishery workers	52.9	74.6	64.2
Craft and related workers	7.2	2.8	4.9
Plant machine operators and assemblers	1.5	0.1	0.7
Elementary occupations	13.9	3.8	0.7
Total	100	100	100

Source: Uganda Bureau of Statistics (UBOS)

A relatively larger number of rural women (74%) are employed in agriculture compared to men. There are more men (2.1%) in the professions than women (0.9%), while more women are employed as clerks (0.5%) than men (0.4%) because in addition to their low academic qualifications, women are more willing to take on lower paid jobs than men. Fewer women (1.6%) are engaged in market oriented agriculture than men (2.9%) because they have limited access to land, credit and other resources (UWONET, 2000). This is further proven from findings of the Uganda Participatory Poverty Assessments that men and women have unequal opportunities to enter a liberalised market due to unequal gender relations in society and therefore, the benefits that receive from market oriented production are unequal (UWONET, 2006).

In line with the constitution, the Land Act recognises customary tenure along with freehold, leasehold and mailo land holding tenure systems in Uganda. Customary tenure is the most widespread system of ownership, constituting about 85% of all land holding. Land under customary law may be held by a family, individual or community, and customary land is held in perpetuity. However, customary systems of land holding are based on male ownership and control which disadvantages women's right to own land in Uganda (Uganda Land Alliance, 2000).

Land is one of the most important assets in agrarian economies like Uganda. The systems of land ownership that are recognized by law in Uganda are freehold, leasehold, mailo and customary tenures. Land in Uganda is highly concentrated and unequally distributed across the regions, between income groups and by gender. Land is concentrated among the wealthier households and inequality is higher in urban than rural areas. There are deeply rooted gender biases in land ownership rights: male-headed households hold between 80% and 90% of the ownership rights of the land available in Uganda.

The 1992, 1999 and 2003 national household surveys showed that women headed households had low levels of cultivatable land compared to the male-headed households. Among the women headed households, those headed by unmarried women had the least land assets while the widowed had slightly higher levels. There are however indications that the proportion of women headed households in rural areas that are landless decreased between 1992 and 2003 suggesting that women's access to land had increased though the access is to smaller land areas (Nabbumba, 2008: 5). The 2005/06 national survey investigated the total land size owned by different household types. The survey showed similar results to earlier research confirming that male headed households hold more than twice the land size held by female headed households (UNHS 2005/06; Nabbumba, 2008: 5). This is a disadvantage to women who do the bulk of farming activities in households, most of which is land based. Larger land size has been found to be a key determinant for male-headed households increasing their incomes and moving out of poverty, which is not the case for female-headed households whose asset levels are so low to impact positively on income growth (Nabbumba, 2008: 8).

While women provide from 70-80 percent of agricultural labour, few have rights to own (7%) or control use of land. Only 30% have access to and control over proceeds from land. Both men and women have access to land, but ownership and control over land is ultimately with men (Ovonji-Odida et al, 2000). Uganda Participatory Poverty Assessment Process (PPA2, 2002) indicated that men virtually own and control all household resources including land. Very few women were reported to own or control land, though they access it for use. Women in general access land through marriage. Only in urban areas, where there are a number of wealthy working women able to purchase land and where poor women have taken on the role of family breadwinner such as when widowed, can women be said to have full control of land. Men generally decide how to use land and whether to sell it. In a few instances, they consult their wives about the sale of land. Since men own the land, they also generally own and control the agricultural production process including the produce obtained and the income from their sale. Therefore, the lack of tenure security, lack of input into decisions and lack of control over income constrains women's incentives

It is also notable in both rural and urban areas that women own basic household assets used in their domestic chores like saucepans and pots while men own valuable assets including those for production such as pangas and hoes as well as the means of transport. This limits women's capacity and ability to engage meaningfully in production as they lack the assets for production (Nabbumba, 2008: 12).

3.5 Gender and diversity disaggregated data on agricultural and agri-business sectors

This section provides some data on national and district agricultural and agri-business sectors with a focus on cassava production, processing and access to agricultural services.

Agriculture contributes about 40% of the country's GDP, and the agricultural sector employs 75% of women and 60% of men in Uganda. The majority of women in food crop production for subsistence use, marketing and processing of agricultural products. Men concentrate on the production of cash crops for the market, while women tend to produce for home consumption (UBOS 2002/2003).

It is estimated that 90% of Ugandans live in rural areas, and 96% of the poor in Uganda are rural households, who rely heavily on agricultural production (MoFPED, 2004: 9). The majority of Uganda's households (70%) draw their main livelihood from this sector and agricultural income accounts for the largest share of annual household earnings. The share of the poor who derive their main livelihood from agriculture increased from 72% to 78% between 1992 and 2000 an indication of the importance the agricultural sector in poverty alleviation in Uganda (MoFPED, 2004: 19). Other sources also indicate that agricultural households are estimated to have increased from 3.2 million in 1995/96 to 4.2 million in 2005/06. Most households in Uganda that depend on agriculture as their main source of income are engaged in the sector at subsistence level. The bulk of farming households are engaged in crop farming complemented by livestock rearing (Nabbumba, 2008: 3).

Over the last two decades, Uganda experienced substantial structural shifts in the economy, away from non-monetary, or subsistence, agricultural production to industry and services, resulting in a high rate of economic growth (MoFPED, 2004: 10). Uganda has faced considerable challenges in maintaining its growth performance to reduce absolute poverty and increase wellbeing for all its citizens. Recent studies raise concerns that the growth rates have not been persistent and there has been a growth slow-down in the country. Over the four year period 1993/94 -1996/97 real annual growth averaged 6.9% per annum, whereas over the five year period 1998/99-2002/03 it averaged 6.0% per annum (MoFPED, 2004: 14).

Many parts of the world including Africa have witnessed the 'feminization of agriculture' as wars, sickness, HIV scourge and migration of men from rural areas to towns and cities have reduced the male population engaged in agriculture. In Uganda where close to one third of households (26.9%) are female headed while 73.1% are male headed. A higher proportion of female-headed households (39 percent) lack formal education compared to only 10 percent of male-headed households (UBOS, 2006).

The crops grown commonly by households to which some substantial land is allocated include coffee, cotton, *matooke* (banana), maize, beans and cassava. **Cassava** is among the few crops that are grown throughout the country. More male-headed households were found to be growing the high value commodities such as rice, pineapples, oranges, cabbages, tomatoes, tea and tobacco than female-headed households (NSDS 2004). Female-headed households tend to grow the food crops because of the time constraints (Nabbumba, 2008: 9).

Most female-headed households (42%) were found in the 2005/06 household survey to have allocated less than 20% of the land to coffee, preferring to put much of their land to farming *matooke*, maize and beans. Slightly over 48% of the male-headed households had allocated more than 40% of their land to coffee; 44% had allocated more than 60% of their land to *matooke* (bananas) and 55% had allocated more than 40% of their land to maize. The male-headed households allocated much less land to growing beans and cassava than the female headed households. In the areas growing cotton (also a male commodity), men universally allocated more than 60% of their land to growing it (Nabbumba, 2008: 9).

The 2005/06 UNHS established that while there are no noticeable differences in access to extension services by sex within the central and western regions, there are glaring differences in the North and Eastern regions where male-headed households have higher access to agricultural extension services than female-headed households. Access to extension service was higher among urban-based FHH (8%) than rural based FHH (6.7%). The gender disparity in access to extension services is deeply embedded in cultural perceptions about masculine and feminine identity. The men have more access to extension services than women by their social positioning as heads of households.

3.6 Summary of national employment and labour laws

In this section literature is reviewed and summarized on national employment and labour laws relevant to the conditions of workers in processing and ender enterprises concerning pay, benefits and entitlements such as sick leave, maternity leave, child labour, health and safety provision among others.

In line with the Constitution of the Republic of Uganda 1995, the Employment Act of 2006 promotes equal opportunity in employment in that it sets out to eliminate discrimination. It also provides for equal pay for equal work. The Act further broadly defines discrimination to include any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin and HIV status or disability. The Employment Act also prohibits sexual harassment in employment. However the instances of sexual harassment that are actionable are limited to the employer or his representative, yet there are many instances where sexual harassment in the work place could be at horizontal level, such as among employees of the same rank, in subordinate positions and their supervisors in an organisation.

Where the employer has more than 25 employees in his/her establishment, the Act calls for employers to put in place positive measures in work places to prevent sexual harassment. The average size of a formal business enterprise in Uganda employs 2.8 persons (UBOS, 2003). All undertakings in the informal sector and most undertakings in the formal sector therefore remain unregulated in as far as sexual harassment is concerned. Under S.32 of the Act, employment of children below 12 years is prohibited. Employment of a child less than 14 years of age in a business or work place is also prohibited, unless it is light work under supervision of an adult above 18 years, or which does not affect the child's education, and does not expose the child to work between 7.00 p.m. and 7.00 a.m. (Employment Act)

The Act grants 60 working days of maternity leave, which also applies where there has been a miscarriage, as well as the right to return to the job after the leave. There is also a provision for paternity leave of four working days once each year. On the contrary, the Act does not provide sufficient time for the mothers to breast feed babies after expiry of maternity leave, it simply provides for a break of 30 minutes where one works for a maximum of eight hours a day. The time may not be sufficient for the mother to get to the place where she left the baby, yet the Act does not compel employers to provide facilities in place that would enable mothers to keep their babies at work, or near their work place.

With regard to wages, the Act under s.41 provides that an employee is entitled to wages. This entitlement does not apply for periods of absence without authorisation or a good cause. Another entitlement relates to weekly rest where an employer is prohibited from requiring and employee from working for more than six days without rest.

4 Findings, Analysis and Discussions

This part of the report presents and discusses findings of the gender and diversity perspectives from the Cassava Value Chain analysis, the Scoping studies, and the Gender and Diversity Situation Analyses conducted for C: AVA and GLCI in their respective implementing districts in Uganda. The findings of the gender and diversity aspects are presented and discussed from the farm household and community level highlighting the roles and participation of men and women in the different parts of the value chain such as household production and processing, village processing groups and traders. The gender and diversity dynamics within the commercial processors and end user industries are discussed, highlighting employment and labour conditions in cassava processing enterprises and gender in relation to ownership, leadership and management positions.

4.1 Rural Farm Households and Communities

This section highlights the gender dynamics within the rural farm households and communities engaged in cassava production and processing; these include gender roles, responsibilities and division of labour in the household; the situation of vulnerable and disadvantaged groups; food security; access to, use and control of productive assets and benefits within the various groups of people, such as the men, women, the female and male youth, the migrant men and women and widows. It further considers the household gender power relations and decision making.

4.1.1 Livelihoods and gender roles:

The main livelihood activities reported for men were crop farming across the communities in all districts; livestock rearing (except Pallisa) and other activities including trading in agricultural and non-agricultural goods, artisanal work and fishing. For male farmers along the shores of Lake Kyoga the main activities were fishing, crop and livestock farming, business especially trade, and charcoal burning. In the peri-urban district of Mukono where land is limited, the men engage in paid farm labour provision. The men were also engaged in community roles such as road and well clearing, constructing shelters and tents for community functions.

For women, farming was the most important livelihood activity reported across the communities visited. On top of the household chores, women engage in small livestock rearing (e.g. local poultry and goats in Kamuli), growing crops such as cassava for food and cash, sweet potatoes mainly for food, maize and millet for cash as well as local brewing for income. They engage in some petty trading including the sale of cooked food. The female youth engage in household chores and crop farming with their mothers, while the male youth engage in fishing, brick making and construction, crop farming, trade and local transport (motorbike or bicycle taxis). An important livelihood activity, for many often poorer or vulnerable people is working on other people's farms e.g. in weeding.

In the central region the changes in the livelihoods of the men and women farmers were basically a result of the climate changes that were experienced there. These manifested in unpredictable seasons and prolonged dry season in the range of 11 months to 1 year, leading to famine, poor crop yields, increased crop diseases such as white flies causing the Cassava Mosaic Disease (CMD), banana wilt, and food stealing. The magnitude of the drought was noted at all the focus group discussions in the GLCI and C:AVA districts visited under the study.

In order to cope with the drought and famine, they all have to double their efforts to get food, fetch water from long distances as nearby water sources dry up. Men migrate in search of water for cattle and stay away for as long as 3 months, while the women and children are left to fend for themselves. This practice was reported to have led to increased promiscuity and suspicions which often end into domestic violence and HIV infections.

Another contributory factor to food shortages was found to be the high market demand for food from Juba in neighbouring Sudan. On the other hand in the eastern region, this market has encouraged farmers to increase the commercial production, processing and marketing of cassava.

Eastern Uganda has gone through turbulent times in the last 20 years – linked to both civil unrest and natural causes. Men in Soroti district explained the notable changes in cassava production during the past ten years. This was attributed to cassava diseases; soil degradation and climate change.

Aipeticoi Women Group, Amuria district reported, *'things are different due to insurgency; relocation resulted in loss of oxen, therefore we cannot use ox ploughs to open up land. [We] are experiencing famine due to changes in climate, particularly the prolonged dry spell with excessive sunshine. It has never been like this before....'*

4.1.2 Situation of vulnerable and disadvantaged groups:

Poverty and vulnerability in the communities visited were understood differently in the different focus group discussions. To some FGDs, poverty meant insufficient and low income as well as lack of daily income. To others it was the inability to get the basic needs; insufficient food, lack of something to sell, no money in the pocket, unable to eat meat for a long time, bad roads and poor markets for the communities' produce.

Some of the most vulnerable groups noted were the women because the FGD members concurred that the men had abandoned their roles and left all the household responsibilities to women, and yet the women do not own land and have less ownership of assets. Other vulnerable groups mentioned were the widows, orphans, the elderly, people living with HIV/AIDS, people with disabilities and the youth who do not have land. It was noted that the very poor may be unable to pay membership fees to join groups or associations which risks their exclusion from development activities.

Minor regional differences of vulnerability existed when it came to migrants such as the Karamajong who were said to be the most vulnerable in the Eastern region. Insecurity of land tenure and land conflicts were also factors contributing to vulnerability in the Central region.

It was found that cassava played an important role in the livelihoods of the vulnerable, both as a cash and food crop. The major reason was that growing cassava did not require a lot of start up capital.

Most of the groups met in the Central region reported that their nutrition was poor, particularly as a result of poverty and low yields resulting from poor and unpredictable rainfall and diseases affecting cassava and bananas. These circumstances have negatively affected food security with many households eating just one meal per day. Nutrition improves in the rainy seasons as vegetables become available.

A further factor contributing to vulnerability highlighted by some groups in the Central region, was insecurity of landownership.

4.1.3 Access and control of assets and other resources in cassava production:

The common practice in cassava production in rural households and communities of the Eastern & Mid Eastern regions in Uganda is to cultivate combined or shared cassava gardens between the man (the head of the household) and the wife. From this garden, approximately one acre of cassava is reserved for growing crops for home consumption, while the rest of the garden is dedicated to growing cash crops. Average cassava acreage ranges between 2.5 and 5 acres per household. The assumption underlying this practice is that the benefits from cassava sales will trickle down equitably to all the household members including the wife. However, there is overwhelming empirical evidence from studies on household economics that this is never the case (Amartya Sen 1990, Ellis, 1988).

Besides the family cassava garden which is jointly managed and owned, some women, depending on household gender relations, may be given space of about one acre to grow their own cassava. The study found that gender relations with the household head, will highly influence negotiations and decisions concerning the woman. If relations are cooperative, a women may be allocated land for her own cassava garden. Women in polygamous households often have separate gardens. Two factors were identified by farmers as being positive for gender relations in the household. Firstly, the woman's contribution to meeting household needs by using proceeds from her own cassava garden is viewed as 'unburdening' men from spending their income on household items. One woman in a SOSPPA focus group

discussion at the Odoo village, Obuket Parish, Kyere S/C in Soroti District confirmed this saying:

“He has never refused to give me space for my cassava because when I sell, the money is used in the home. You do not have to disturb the man all the time on small things like salt at home.”

The unpaid family labour input from women and children is another reason for the practice of shared cassava gardens. As long as a woman and her children maintain their allocated tasks on the cassava garden, it implies that the expectations of roles or the gender relations will remain amicable, which is likely to influence the man’s decision to give the woman space for her own cassava when she approaches him with such a request.

In contrast, where the gender relations are conflictive, the man and woman keep separate cassava gardens; they do not share. The same SOSPPA FGD at Odoo Village confirmed this in their narrations:

“Some homes divide completely, there is no sharing, everyone works alone.”

The male youth in the family have the liberty to grow their own cassava on their father’s land. Sons are given space for cassava from the family/clan land. For daughters, it was found that they are given very small pieces of land, but this depends on the family. The FGD further confirmed this in the words below:

“An understanding family will give the girl hers. For Mary her family (the brothers) contributed and bought land for her, which is her own 4 ½ acres, because they are educated”.

In other families it was rare and almost forbidden to give girls land for their own cassava gardens as they are expected to be married and leave the family home, and have no rights to the family land. This was illustrated by a women at Odoo Village stating:

“For us it is not possible, in our clan boys/brothers simply chase you away, you therefore just move, maybe go to uncles’ aunties’ place if you have them”.

Cassava production practices for widows also depend on the gender relations between the widow and her late husbands’ relatives. In the women’s own words, they further narrated as follows:

“It depends on how the widow has been relating with the husband’s relatives. If the gender relations were cooperative, you are ok, if not they would not allow you to grow cassava on their land.”

“In case the children are young, you are chased with them. When the children grow up, they are collected to go back to that clan because dowry was paid for you to get married in that clan.”

“For Mary her children are with her because there was no dowry. But now it is policy that a child belongs to the clan....”

The cultural practice in this region did not recognize children born of a woman for whom no dowry was given. A woman falling in this category would therefore be free to keep her own children in her own clan. However recently this has changed through policy, supporting a patriarchal social arrangement and the children’s rights such as the right to belong to the father’s clan and the right to the name, but the efforts of the woman who raised the child up to that stage at which the child is handed over to the father’s clan are not recognized in the new policy.

Migrant men who wish to grow cassava for food and cash can, if they have the money, buy land from those who sell land to raise cows for dowry of their sons or other cash needs.

The foregoing narrations reveal high levels of powerlessness, injustice and subordination on the part of the women, the girl children and the widows. These factors affect cassava production practices.

Women’s lack of access to credit is part of a larger problem of inadequate credit availability for small farmers. Women however, face additional obstacles in obtaining credit which restricts their efforts to initiate or expand income-generating activities in cassava. Banks and other formal lending institutions are reluctant to extend credit to them since the loans are usually small and women tend to be inexperienced borrowers often unable to meet collateral requirements such as land title or cattle. The main informal sources of credit for women are through borrowing from friends and relatives. However women can access credit through membership of village organizations.

Access to services was limited in some areas. For health services, FGDs in the Central region reported a shortage of drugs in health centres and the travel distance needed to access them. Some gave more positive messages on the availability of health services (Kibuga) and assistance from NGOs.

4.1.4 Cassava and livelihood strategies:

4.1.4.1 Crops and relative importance of cassava for different groups

Cassava was found to be the priority crop for both food and security and a source of income for purchasing the basics of life in the mid-eastern and eastern region. Most farmer focus groups interviewed ranked cassava as either their community’s most important, or second most important food and cash crop. Cassava has become more attractive to men for income generation, while women and youth are also increasingly growing cassava for sale and women are becoming involved in marketing. However, diseases of cassava have had a major impact on production.

Slight variations were found in some districts such as in Kamuli where cassava was ranked second as food and cash crop while maize was ranked as the number one cash crop. In the central GLCI region coffee as a traditional cash crop was owned by men while the women also cultivated sweet potatoes, cassava and bananas for subsistence use.

Cassava is the crop of the poor and the food of the poor. Hence such a profile gives cassava high potential as a vehicle to increase the incomes of small holder cassava production women and men farmers and to address equity concerns.

Cassava generates income for these farmers mainly through sale of fresh and processed roots. From the FGD of SOSPPA group they confirmed that “*cassava can bail you out, hence no relaxing*” during the women’s group discussion.

Almost $\frac{3}{4}$ of the households practiced intercropping of cassava, maize, peanuts and beans. This practice should be encouraged since it enhances food security and income, saves the women’ time for weeding, since they weed once on an intercropped garden. Secondly, given the land access constraints noted on the part of women and other disadvantaged groups, the practice would be the best for optimal production. Further this method is environmentally friendly to the soil due to the nitrogen properties of the intercropped legumes, which improve soil fertility and sustains the production capacity of the vulnerable groups such as women.

4.1.4.2 The Gender Division of Labour in Cassava Production at Farm Level and Communities

The gender division of tasks between the men, women and male and female children in the production assigned weeding to women and children in all the three regions, while variations existed in the task of land clearing. In Amuria and some parts of Eastern region, the women are in charge of land clearing while in mid eastern region, men do the land clearing and women handle the planting.

However, it was found that because cassava was gaining ground as major cash crop in the regions, men had started weeding as well since the gardens at times were fairly big. This was the case in Kamuli and Pallisa Districts.

Cooperative gender relations in households were noted as being useful in discussing and negotiating the sharing of hard tasks such as sourcing planting materials, land clearance and planting. On the whole, remarkable changes were noted in the traditional division of labour in the production of cassava. For instance it was noted in Soroti and Kaberamaido that women these days are able to use the ox-ploughs, which used to be for men alone.

Hired labour is used especially by the men who can afford it since an acre costs approximately Shs 20,000= to plant. Cassava is planted twice in a year and requires weeding twice or thrice depending on the variety. Despite the fact that hired labour is expensive for most women and men farmers, only 5% were found to participate in reciprocal work groups for field operations (Aleya) in the production of cassava.

4.1.4.3 The Gender Division of Labour in Post harvest cassava activities

Cassava chips are prepared and dried for home consumption as well as for the market. According to the NAADS coordinator in Kumi, cassava processing is done as follows; the cassava is uprooted, peeled, dried either on tarpaulin, rocks or on ground smeared with cow dung to create a hard surface, or the cassava chips are thrown to dry on top of iron roofed houses. Fermentation takes 1 to 2 days. Once dried, it is either consumed at home or taken to

the market or to the village collection centres. Some village processing groups, such as those in Ngora in Kumi district, are organised to make Gari under the coordination of Kumi District Network (KUNEDO).

Apart from uprooting the cassava stems, transporting from garden with a bicycle and helping in carrying heavy bags for storage, the rest of the post-harvest activities including, peeling, chipping, heaping for fermentation and drying are women's work. In some cases when the roots are in large quantities the men can help, to speed up the process and avoid post harvest deterioration and wastage. The peeled cassava roots are not usually washed when the chips are for sale; washing is usually done for cassava peeled and chopped for home consumption. The women in Kaberamaido highlighted peeling as a tough activity and expressed the need for its simplification. The women take the chips for food to be made into flour at the village mill.

As regards marketing, distance to markets constrained some women from involvement in marketing activities and disadvantaged them in terms of access to market information. In some areas cassava buyers move with lorries directly to the villages and buy cassava chips from source; an indication of market information limitations on the part of the farmers. The women who are usually at home make such sales especially in Nakasongola.

In other areas, many household processors were found to double as traders. In Eastern and Mid-Eastern region, the women are able to take dry cassava chips to the weekly markets, while the men, given their mobility, are able to access better markets. Men traders were involved in taking large quantities of dried chips for sale to the hammer mill in town for processing, using hired trucks or their own bicycles. They then sell the flour to buyers from as far away as the neighbouring Sudan and Kenya, who come to the mills especially in Soroti Town, to buy flour.

The women in Eastern Uganda, in groups of four to five women, pool resources to hire a truck to transport their dry cassava chips to the bigger market at the mills. Group marketing had not been developed.

4.1.5 Power, decision making and gender relations in the household:

Two aspects on household gender relations are discussed in this section; the gendered division of labour and decision making and control of incomes from cassava production and processing.

Daily activity schedules collected in the FGDs reveal the extent of the burden of work on women (see appendix 1) arising from the combination of a significant food production and provisioning role and reproductive tasks in the household. This creates a striking imbalance in the amount of leisure time enjoyed by women compared to men. The FGDs identified some areas where traditional gender roles have changed – for example, participation of women in leadership positions (Mukono); greater freedom of movement for women, including riding bicycles (Nakadongola); women undertaking marketing activities (Luweero); women supporting children's schooling (Nakaseke); and more shared activity and decision making (Kayunga). However, in some cases women considered there had been limited

change and even a withdrawal of men from household responsibilities, while some men felt that women have been given too much freedom and rights.

A matrix presentation in Table 4.1 of the focus group discussion responses concerning decision making and control of assets and incomes from activities in the cassava value chain reveals very limited control of assets on the part of women, apart from controlling household cassava fresh roots and flour meant for home consumption. Men were found to have considerable decision making authority and control of assets and income, including income from women's work. In Kamuli district, it was found that decisions on use of income earned by the women from the local brews made out of cassava were still made by the men.

Table 4-1 Decision Making and Control of Assets and Incomes in the Cassava Value Chain and Current distribution of Benefits

Resources	Decision Making/Control		Current Distribution of Benefits		
	Women	Men	Women	Men	Other Vulnerable Groups
Assets & Incomes from Activities in Cassava Value Chain					
Combined Household Cassava garden	A	C	Household food	C	A
Separate Cassava garden	A	C	A/C	C	A
Household cassava roots/ flour for household food	C	A	C	A	A/C
Land	A	C	A	C	LA
Credit	LA	C	LA	C	LA
Ox-Ploughs	LA	C	LA	C	LA
Other farm implements such as the hand hoe, etc	A	C	LA	C	LA
Income from local brews	A/C	C	A/C	C	LA
Income from cassava chips	A/C	C	A/C	C	A/C
Income from cassava flour sales	A	C	A	C	A/C
Income from cassava stems	A	C	A	C	A/C
Hammer Mills	LA	C	LA	C	Nil
Transport such as trucks, pickups, motorbikes and bicycles	A	C	LA	C	LA

Key: A= Access, C= Control, LA= Limited Access

Even where separate cassava gardens are kept, the men still retain control some control over the income from such gardens managed by women. The reasons the men from the central region advanced for this state of affairs were that the women's gardens were on the men's land, and therefore the men felt entitled to ownership of such proceeds from their land. On the contrary, the men in Nakasongola District under GLCI were not interested in cassava

proceeds, and they leave cassava activities to the women because fishing was the major income and food generating activity for men (Madaali FGD for women in Nakasongola).

Similar trends were found in the distribution of benefits from cassava activities. The men gained all the benefits from cassava activities. This was confirmed in the Kamukamu farmers' group focus group discussion with women in Luweero District saying:

“For income from cassava it is our husbands' lovers who benefit, not us the wives at home”

In female headed households the women had full control of assets and benefits. For other vulnerable groups, such as migrants, they would have control of assets and benefits if they were able to buy land of their own; while for widows the degree of control would highly depend on whether relations with her husband's relatives were cooperative or not.

One of the strengths mentioned in the production and marketing stages of the cassava value chain was access to group savings under SILC for the GLCI partners in the central region. In all the focus group discussions it was easier for the men to get access to credit than the women.

Decisions on income use depend on the source of cassava which generated the income. On the joint cassava gardens decisions are mainly done by the men and where amicable gender relations exist in a household, joint decisions are made on how to use the income from cassava chips sales

Variations between men and women exist in the use of income generated from cassava sales. Men's income was found to be used basically on capital investments such as house construction, repairs and materials; purchasing bicycles for transport, cattle, school fees, drinking and relaxing ventures as well as acquiring a new extra wife if income is good and enough. This was found to be the case in both Eastern and Mid-Eastern region of the study area. In contrast, women's income was important for meeting recurrent household expenditures, such as food essentials such as salt and sugar, cooking utensils and plates, buying clothes and cosmetics, basins, support to school fees and school needs such as books and uniforms, and medical bills.

The male youth used their income on their school needs, while others used it to woo girls, gifts to their girl friends, drinking, purchasing bedding, clothing and decorations for their rooms. The female youth use income for taking care of their appearance, buying clothes and shoes, household items and books for those who go to school.

4.1.6 Planting processes, disease identification and management from a gender and diversity perspective:

Women and men farmers preferred to grow local varieties (estimated at 75% or $\frac{3}{4}$ of the households) while merely, $\frac{1}{4}$ used improved varieties. However, this should be interpreted with caution since these definitions are not static. An improved variety introduced more than ten years ago may come to be considered as local variety. Migera (Nigeria) is one such 'local' variety, preferred because it is weather resistant and has limited moisture content which makes it easier to dry than the other main variety, Akena. Since drying the chips is a

woman's role, Akena variety is not preferred for drying because it increases the woman time and labour burden.

As regards knowledge of cassava diseases and management, as well as conservation of cassava planting materials, the women were found to be more knowledgeable than the men in the focus group discussions. The men were aware of the diseases but neither did they know how the disease spread, nor how cassava planting materials could be conserved; the men confirmed that "*the women who do most of the planting do know*" (Madaali men, Nakasongola FGD). The women had received training and on-farm trials from NADIFA under the GLCI. The women had acquired indigenous knowledge on the cassava diseases and were able to identify the diseases through examination of plant symptoms, using local names, such as *kigenge*, *kigave* and *mafukuzi* diseases which they said were spread through planting unclean materials. In Kiboga District both men and women had been trained by THP and they were aware of the cassava diseases and management. Training on cassava under GLCI had also been conducted for the groups visited in Luweero (CARITAS) and Nakaseke districts, but not for the groups met in Kayunga or Mukono districts (although some of these groups had received training in finance and savings). The training has equipped the farmers with knowledge of cassava disease management, the importance of disease tolerant varieties and how to select cassava stems for propagation to ensure healthy planting material.

4.1.7 Village processing groups

The rural community based processor groups were found to be highly organized in leadership and management of their groups. The groups were characterized by mixed membership of men and women, with higher percentages of women than men in the organizations both as members and in the decision making structures of these groups. On average, the groups were comprised of 70% women and 30% men in all the regions with minor variations. For instance the Aipeicitoi group in Amuria District had all key leadership positions held by women apart from that of the deputy chairperson. The KOKA Women's Development program in Kaberamaido was comprised of two groups each with 15 women and two men only. Only three groups of the Kibuku Cassava Processors Association (KCAPA) were purely for women. There were no men only rural community based processor groups identified. This arrangement reflects the roles and responsibilities which society usually ascribes more to rural women than men; in this case food processing tasks. The women in this case used this opportunity to engage in productive cassava processing ventures, which can be used as entry points for the C:AVA project.

The high participation of women in the existing processing groups can also be strongly linked to their gender role of food provision and processing. It was noted in the study that women performed almost all the processing tasks concerning cassava. Various studies have also confirmed that in many African countries, women provide 100% of the processing for basic food stuffs (IFAD). It is therefore an extension of their gendered roles from the household to the community based organizations, where they put to use their usual skills in food processing. The established groups would be a good entry point for the C:AVA project because the groups are mostly managed by the women, implying that the women are involved in decision making and will invariably own any new interventions once the benefits such

interventions are clearly explained to them. Further, the group is not an addition to the women's already overburdened schedule, but part of their community roles, responsibilities and networking.

Women were also found to be assigned the role of treasurer in most of the community groups. This is a positive trend which keeps women informed of the use of their group resources, and an assurance of continued participation and security of the groups' resources.

Working in such groupings has helped to empower those women who were facing gender based domestic violence in their households, especially with regard to sharing proceeds from their labour in processing. For example, the Popular Knowledge Women's Initiative (P'KWI) group runs a boiler room and members receive Shs4000 for a day for their labour. For example, if P'KWI in Kumi identifies a woman with such hardships, the group pays the woman in kind, according to her needs and in consultation with the affected woman. The existence of such groups which have already developed and practiced mechanisms for ensuring that women's benefits are used by the women themselves, could be useful for C:AVA to ensure equity.

4.1.8 Gender and diversity and GLCI project activities

The common practice of the GLCI implementing partners as noted from the key informants was the use of existing farmers groups as an entry point for the activities of the cassava initiatives. All the groups were found at parish level, with one to two groups in a parish, which eased interaction and mobility for the group members. Mother gardens were established on selected group sites for on-farm trials, multiplication sites and source for cassava planting materials for the needs of the respective farmers groups.

Most of the groups were found to be mixed with men and women, while at the same time, women only groups were selected where they existed. Operationally, separate women and men multiplication sites were encouraged by some implementing partners such as The Hunger Project in Kiboga District, while it was an added advantage in the selection criteria for NADIFA of Nakasongola District to find a women only group.

Management of the groups requires committees where a third of the committee members must be women to ensure that women participate in decision making of the group. However, differences in members' participation existed in that the men were found to be more interested in financial training and were very active in the SILC component. Suitable timing of training activities and proximity of the training venues were found crucial for women in facilitating participation. In some isolated cases of men refused to allow their wives to participate in group activities (Kamukamu FGD in Luweero), too many household chores also constrained women's time to attend meetings, while the youth preferred their own group activities. Other limitations in participation include lack of information, poor leadership at group level, low literacy levels, lack of confidence among women and conflicts in groups.

Agricultural information was mainly indigenous passed on from parents, while more recent interventions from government agencies like NAADS, NGOs such as THP, BUKADEV of the Buganda Kingdom, Caritas, NADIFA, and radio stations had provided skilled knowledge

and technologies such as ox-ploughs, new cassava varieties and processing equipment. In Kamuli District it was noted that the migrant farmers from Soroti introduced the use of ox-ploughs.

Concerning communication media, over 80% of the men and male youth own radios, and have more access than the women and female youth. However, the women would have access to listen to the radio when the men are away, in this case, since women stay more at home, it could imply that they listen more to radios than the men. The men and male youth had more access (over 35%) to mobile phones than the women and female youth.

4.2 Intermediary processors, traders and end user industries

4.2.1 Labour conditions in cassava processing enterprises

As discussed above, household and community level cassava processing for food, employing indigenous knowledge, was the responsibility of women and female children using free household labour. However, for the private sector, milling was observed to be a reserve of the men. In the mills visited, processing was basically handled by men. Even the two women mill entrepreneurs (1 in Soroti and 1 in Jinja) were employing men as paid labourers. Reasons advanced for this condition include the bulkiness of the bags when it comes to lifting versus the women's limited physical energy; the unbecoming conditions inside the hammer mill due to cassava flour powder. The protective garments were also not welcome to the women because they distorted their dress and hair style. The men were working without protection for their hair or skin.

All the cassava flour mills visited in Kisenyi, Kampala; Soroti, Kumi, Lira and Jinja were employing men to lift and handle the milling machinery. The work conditions within the mill itself, given the nature of milling cassava into flour is likely to affect the health of the men who operate the machines and those who lift heavy bags on their heads on a daily basis.

4.2.2 Traders

The sale of cassava chips and flour is mainly carried out by small-scale traders, many of whom are women. Eight women traders met in Soroti town were buying cassava chips from rural areas, bringing for milling and selling either chips or flour in local markets. They deal with between 30 -80 bags per week. They have strong social networks with their village level suppliers and transporters, characterised by high levels of trust which facilitates procurement. The sales points are either from market stalls, or for slightly larger scale traders, the sale of flour is agreed at the mill point where buyers come looking for processed flour.

4.2.3 End-user industries

The studies did not find any significant end-user industries for cassava flour. Most of the cassava flour from Soroti milling centre was bought for export to the neighbouring countries of Southern Sudan and Western Kenya, and the rest taken to trading centres/markets in Kampala and other centres. Most end users buy the cassava flour for household food but it is also bought by women engaged in small scale income generating businesses using cassava flour, such as making pancakes for sale. This category would buy the cassava flour from the

markets and shops. The women were also found to use the cassava chips for making local brews for income generation.

Visits made to the bakeries such as Britannia in Ntinda, Kampala and commercial wheat processing mills, gave indications of the prevailing labour conditions which would still prevail if high quality cassava flour was to be used in these industries. There were no women working inside the mills, but some female student engineers from Makerere University had been assigned to Bakaresh Milling company along Jinja road, about 8 km from Kampala, for internship purposes.

Gender roles were influential in some industries like Britannia, where female workers were not allowed to work on the night shift, in consideration of their reproductive roles. On the whole, the industries were aware of the labour laws governing workers and sounded ready to improve these conditions where shortfalls existed.

4.3 Differences between regions

The main differences between regions in terms of the different stages of the cassava value chain, are summarised in table 4.2.

Table 4-2 Summary Table of Differences between the Regions

Cassava Value Chain Level	Central region	Mid Eastern region	Eastern region
Farm households and Community	<ul style="list-style-type: none"> • Fresh cassava roots are used for household food security and for sale; • Cassava produced in combined or separate cassava gardens; specific roles for women and men in production where weeding is particularly a women's role; some roles are shared; • Land fragmentation resulting in small and scattered cassava gardens, hired plots of land especially in Mukono, Kayunga and Kiboga under GLCI 	<ul style="list-style-type: none"> • Cassava is ranked number 2 as food and cash crop, while maize is the number 1 cash crop; • Joint farms of cassava kept where the man controls cassava as a cash crop while the woman takes care of intercrops for food security; • Farmers organisations have increased in the region 	<ul style="list-style-type: none"> • Cassava is a main food and cash crop • Every household has at least a cassava garden for food and for cash; • No land fragmentation; • Cassava chips prepared by women for making cassava flour for home consumption; • Dry Cassava chips sold from farm households
Processing	<ul style="list-style-type: none"> • Very limited processing into cassava flour, done in Kisenyi area of Kampala mostly. • Men dominate in the mills 	<ul style="list-style-type: none"> • Women do most of the processing roles such as peeling, chipping and drying 	<ul style="list-style-type: none"> • Most fresh cassava roots are processed into cassava dry chips and flour for sale to various markets within and outside Uganda;

			<ul style="list-style-type: none"> Women process the chips for use in making flour for home consumption, as well as dry chips to be taken to the mills for processing into flour for sale.
Marketing/trading	<ul style="list-style-type: none"> Fresh cassava roots sold mostly; More men engaged in the trade of fresh roots than women. Surrounding districts supply Kampala markets with fresh cassava roots; Women position their stalls near the millers from whom they buy cassava flour to sell wholesale or retail 	<ul style="list-style-type: none"> The market for fresh and dried cassava roots is linked to the main market in Kamuli district. Bulking agents usually go to villages on their market days to mop up available products at a low price which they sell at a higher price in Kamuli. Men are more involved than women in the sale of cassava products at the village level. Women are more involved than men as bulking agents. 	<ul style="list-style-type: none"> Weekly market days receive more women than men selling cassava chips, men with disabilities engage in cassava chips trade From the markets, buyers who are mostly men take the chips to the mill to process into cassava flour which is eventually sold at the mill itself. Trade networks exist in the communities for the procurement of cassava chips.
Transporting	<ul style="list-style-type: none"> Hired lorries, mostly move at night, off loading in the early hours of the morning at the markets in Kampala 	<ul style="list-style-type: none"> Harvested roots are transported by head in baskets or bags more often by women. Men use bicycles or bodaboda to transport /Men hire bodaboda in case of big quantities; 	<ul style="list-style-type: none"> Women combine resources to hire a truck from their respective community to transport cassava chips to the mill.
End-Users Industries	<ul style="list-style-type: none"> Most end users buy fresh roots for home consumption 	<ul style="list-style-type: none"> High quality dry cassava chips/grits and flour produced at the PATA and Kunedo Community processing groups; value addition done here as well in form of various confectionaries 	<ul style="list-style-type: none"> Biscuit industries disappointed by lack of consistent supply Some industries use cassava flour secretly in their products

4.4 Service providers

Service provision from the Local Government departments visited was gender mainstreaming policy but this was not evident in practical agricultural extension provision, mainly because

of limitations in staffing with a high level of gender imbalance. For instance in Kumi District, most of the staff in decision making positions were men, including the assistant agricultural officers, who are based at the sub-counties and are supposed to give extension services to the male and female farmers. Out of the 20 Agricultural Officers, 18 were male and only two were female. Given the fact that women provide 60% to 80% of the labour to produce food for household consumption and sale, and the cultural taboos and suspicions associated with any male stranger entering someone's household to speak to the wife, one wonders how the male extension staff can be able to give quality extension services to the female farmers.

Further, extension services provided by the NAADS program operate on demand driven basis using organized farmers' groups as their entry points. These services are therefore likely to leave out most of the rural poor and needy who are in most cases the women and young people, the people living with HIV/AIDS, the disabled and the migrants among other vulnerable groups.

Other service providers were the Non Governmental Organisations whose operations and scope highly depended on their external partners. The rural based NGOs such NADIFA, Caritas, The Hunger Project, FADEP, VEDCO, PATA, SOSPPA complemented government extension services, despite their limitations in human resources.

4.5 Facilitating and constraining factors for the participation of women and the poor.

4.5.1 Facilitating Factors

GLCI project intervention is through farmers groups. This arrangement simplifies mobilization of the group members for participation in project activities, combined with the availability of technical support and commitment of extension staff from area-based NGOs such as NADIFA in Nakasongola District, The Hunger Project in Kiboga District, CARITAS in Nakaseke, Luweero, Mukono and Kayunga Districts, VEDCO in Kamuli District, and KADO in Pallisa District. Further facilitating factors mentioned were:

- The women's group approach is crucial to access credit. Group accountability acts as the guarantee requested by credit institutions, in view of the lack of collateral of individual women (linked to their limited land and other assets).
- Interesting and useful programs are being channelled through the groups, especially those with quick and clear income prospects and benefits, such as the Hunger Project Savings scheme.
- Having ownership of the group as members and being in leadership positions
- Employment opportunities, training and sensitization.
- Programmes that target the interests of the youth such as those integrating work and games
- Timing is crucial for women to participate since they have a lot of work.
- Good leadership, group projects and diversity responsive planning
- Group work minimizes conflicts

4.5.2 Constraining Factors

The long distances to the current cassava markets were noted be constraining to the women, given their vulnerability in mobility. This factor totally put off some women from going to the market, and gave a chance to the men to continue with the monopoly of taking the cassava chips to the markets. This limitation in mobility denies the women information regarding the market trends and hence they cannot make informed decisions. For instance, in the women focus group discussion at Amuria, none of the women in the group had ever taken cassava chips to the market because the nearest market is 7 kms away at Wera, the one at Amuria is 12 kms away, another one at Acowa is 15km away, and Katakwi market which is 20 kms away from their village. Once a week, the husbands of the women in the FGD would go to the market.

Land use uncertainty due to land conflict between title owners and the sitting tenants were a major factor constraining the poor women and men farmers. These were particularly found rampant in the central region where the GLCI is being implemented. Participants in the focus group discussions were sitting tenants or squatters or *bibanja* holders from various ethnic groups which make up the population of these districts. In all the focus group discussions participants informed the research team that the land owners had given them notice to vacate the land because they wanted to use it or sell it. This was the case in Kiboga, Nakasongola, Luweero, Nakaseke, Kayunga and Mukono districts.

Land fragmentation was another limiting factor. In Mukono, Kiboga and Kayunga the participants were in the practice of growing scattered and small gardens of cassava.

A number of other factors constraining participation were mentioned by the FGDs:

- In the Eastern region where animal traction is common and mostly used by men, the weight of the ox-ploughs was found too heavy for the women. Using hand tools in land preparation was found very tedious by the women; some grass types were hard and rough. Weeding was also found to be very arduous for the women.
- Household chores limit women's participation
- Men's attitude towards women's groups - men have no patience for community groups, because they prefer activities which will bring in income quickly. Men's participation is limited by their life styles, preferring drinking alcohol to group meetings. (Madaali Women FGD)
- The women feel shy and do not participate actively when there are men around. (Madaali Women FGD). There are low literacy levels and a lack of confidence among women. Some men do not allow their wives to participate in group activities. (Tansentu men's FGD).
- The youth are not keen on such meetings; they prefer to participate in their own groups. The moment young women give birth, they are immediately perceived to have aged, and they cease to attend the youth groups' activities.
- The wet season limits participation because of intensified work in the fields (Kayunga group)
- Lack of information about group development work

- Poor leadership at group level, where conflicts are not resolved in groups and where groups are not trusted (Kiboga mixed FGD and Tansentu men's FGD)

4.6 Potential Benefits and Risks for Investing in Cassava

The identified potential benefits and risks of investment in various parts of the cassava sub sector for the different social groups as well as the potential for reducing risks is summarised in Table 4.3 below:

Table 4-3 Benefits and risks of investment in Cassava

Region/ District	Cassava Sub Sector	Potential Benefits		Risk of Investment		Potential for Reducing Risk
		Women	The Poor	Women	The Poor	
Eastern (Soroti, Amuria Kaberamai do & Kumi Districts)	Farm Households and Rural Communities	Food security and sale of cassava stems as planting materials; Intercropping with legumes increases benefits; Networking through group work in the community found to be empowering to the women. Women taking on positions of responsibilities such as chairpersons and treasurer in the groups	Food and sale; Drought resistant crop; Cassava planting requires minimal inputs; The intercrop for household food	Limitations in crop disease control; High Labour costs in the initial stages of cassava production	Limitations in crop disease control; Insufficient space for growing cassava	Existence of government agricultural research institute in the region (SARI); Existence of relevant NGOs with extension services; Local government department of Agriculture; Access to available Credit facilities within the groups, such as the SILC or from service providers;
	Processing	Making local brews from fermented cassava chips; Community/group processing likely to be boosted	Village graters where they exist	Long distances to the commercial mills, hence the men take the chips to the mill and some do not bring back the proceeds home for sharing; Using rudimentary tools	Using rudimentary and manually propelled equipment	Introduction of high-tech equipment such as sun driers, peelers, grater and pressers
	Marketing/ Trading/ Transporting	Links with networks for sale of cassava chips; Proximity to the national highway	Dealing in cassava trade does not require a lot of start up capital; Could benefit from group marketing once introduced	Long distances to markets; seasonal price fluctuations/variations; Undiversified market; High cost of transportation	High cost of transportation	Market research; introduction of high tech processing facilities to reduce reliance on sunshine; regular markets
	End-User Industries	Cheaper flour for production of confectionaries	The poor could afford cheaper confectionaries from end-user industries	Consistent and timely supplies of HQCF; Perception of Cassava as a low value crop; none observance of the health and safety precautions	Presence of cheaper non high quality flour and other cheaper products	Entering into contractual arrangements with identified HQCF suppliers

	Service Provision	Government agencies such as NAADS and NGOs as key stakeholders, likely to increase their technical extension services to the benefit of women	The poor are likely to benefit from increased extension services	Limited number of female extension workers to reach out to women farmers	Limited respect and commitment to reach out to the poor female and male farmers	Recruitment of more female extension workers and training for skills development of extension staff
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Region/ District	Cassava Sub Sector	Potential Benefits		Risk of Investment		Potential for Reducing Risk
		Women	The Poor	Women	The Poor	
Mid-Eastern (Kamuli & Pallisa)	Farm households and communities	Skills in cassava production; Land is easily accessible to farmers	Belonging to a community group will benefit the poor	Cassava a major cash crop and very attractive for men now, risk of men taking over the crop	Some cassava varieties take long to grow	Procure varieties that do not take too long to grow
	Processing	Availability of medium scale processing centres; Skills development	Processing groups at community level an opportunity for the poor	With the introduction of processing machines, the men are likely to take over the processing role from the women	Affordability of processing equipment	Cost-effective and affordable processing machines
	Marketing/ Trading/ Transporting	Existence of a regular market at a good/competitive price Income from sales treated as dividends for members; Availability of market for value added products		Markets for fresh and processed chips could be limited		Regular markets; credit facilities
	End-User Industries	End user industries offer a ready market the women farmers/processors can take advantage of	The poor could benefit if they are in a group	Cultural attitudes towards cassava products as low value products	Competition within the existing groups	Affirmative action should be taken for the most vulnerable groups
	Service Provisioning	National policy and targets for service providers to ensure participation of women; staff skills	The poor and vulnerable likely to be reached	Limited number of female extension workers	The poor without money may not afford extension services	Avail agro credit facilities

Region/ District	Cassava Sub Sector	Potential Benefits		Risk of Investment		Potential for Reducing Risk
		Women	The Poor	Women	The Poor	
Central (Nakasongola, Nakaseke, Kayunga, Mukono, Kiboga Districts)	Production of Cassava roots at farm household level and group level; Multiplication of Planting Materials	Skills in identifying and controlling cassava diseases; Benefiting from combined labour efforts on group garden; Food for consumption and sale from group garden if garden is located on a member's plot. Group savings under the SILC component as a source of credit	Belonging to a farmers group is very empowering, exposes the poor to better methods of cassava production, and reciprocal labour where it is practiced.	Uncertainties concerning land use and ownership, given the current land tenure system and practice to sitting tenants or squatters; When conflictive gender and unequal power relations make husbands/men to sell cassava from family gardens without consulting the women/wives	Land limitations, in case of squatters and migrants	Increased access to credit facilities, beyond the current SILC levels in GLCI will enable increased access to more farm inputs, increased production and proceeds from cassava sales which can contribute to purchasing own plots of land. To target men in specific gender sensitization workshops, and to encourage them to belong to farmers groups
	Marketing	Buyers come directly to the villages; Access to market information		Limitations in market information especially where the traders access the fresh roots from farm households		Group leaders to be facilitated to frequent the larger cassava markets to get information; initiate radio programmes on market information

4.7 Changes Needed to Create Greater Gender Equality

In order to create greater gender equality of influence, and wider access to opportunities and benefits from cassava production, processing and marketing the following changes are recommended from the GLCI focus groups discussions as shown in the table below.

Table 4-4 Changes needed for wider access to opportunities and benefits from agricultural production and for greater gender equality in rural communities.

Districts and FGD	Changes for wider access to opportunities and benefits	Changes for greater gender equality
Nakasongola Madaali Women Nkgl 01W	Linkage to more NGOs that can support them in other identified needs such as support to their children who are in Secondary school and higher institutions of learning; Linkages between NADIFA and farmers for marketing, create a focal point for marketing; Materials on which to dry agricultural produce as well as storage facilities; Household help especially roofing materials, because their grass thatched houses needed reroofing and yet all the grass in the field had dried up due to prolonged drought.	Sensitizing men on gender equality and the need for gender equality training targeting men always get training and then they always attend, they think ‘these are my responsibilities’
Nakasongola Nkgl 02M Madaali men	Availability of improved seeds; availing training in cassava production Providing equipments to process cassava; Construct stores in communities. Bring the market near the people.	‘Empowering women in terms of access to credit and other services since they are the ones in charge of rearing’ for us men we are mainly rearing’
Luweero Kamukamu Luwr03W	Need more cassava stems for multiplication Get links to a cassava market, to get motivated to produce more cassava; Get flour making machines	Passing on information to men including husbands (on gender equality) Both husband and wife should be sensitized to join or to belong to groups.
Luweero Luwr04M	Transparency in households and building trust amongst household members,(wife and husband and children), however women are usually very secretive when it comes to their money (according to the men); Developing a household budget which should be put in place in consultation between the husband and wife, and managed as such, in agreement amongst the two.	Now days, one cannot buy land especially plots unless both husband and wife sign the agreement. Many women do not own family property : cattle, hence they do not have ownership to engage in transactions involving such property; Women shun away from men and leave it to men; they are powerless and subordinate was given in a case where a woman's daughter gets pregnant, a man exhibits her disempowerment such as “.ha! You have killed me, tell your father” (ha! onzi namugamba ntya?)

Districts and FGD	Changes for wider access to opportunities and benefits	Changes Needed for greater gender equality in rural communities.
Nakaseke Nsk 05A Maria	Those already in groups should work hard and be an example to the others who do not understand the purpose of working or belonging to a group, so that with time they may be attracted to join a group, after seeing the visible benefits from the group members.	Religious leaders and opinion leaders to create space where they can talk to people on topical issues concerning responsible living, including the need to participate in community activities. It was found that the men who do not belong to groups do not even attend church, and they were wondering whether it would be possible to target them from the bars where they frequent.
Kayunga Biyinzika Kyng06W	Transparency in the family in all they do	Workshops on family issues and gender Men need to be counselled, they do not get as they grow culture gives such counsel to girls and young women, and leaves the boys to grow any how without guidance on how to live; they did not know the meaning of gender
Kayunga Biyinzika Kyng 07M	To be given skills in records keeping and value addition of agricultural produce To get agricultural loan Farm implements such as tractors Market linkages needed as well	If both the husband and wife join and participate in the community based groups, they would benefit from the sensitizations, it is hoped that dictatorship and subordination could be reduced.
Kayunga Kyaterekera Kyng08W	More planting materials beyond cassava, such as clean high yielding banana seedlings	If men are encouraged to join and participate in such Caritas groups, they would change their attitudes towards gender; trainings should target men
Kayunga Kyaterekera Kyng09M	Not captured due to time	Not captured due to time
Mukono Mpoma Mkno 10W	Access to better markets Skills development workshops in agriculture	Workshops targeting men and women; men complaining that whatever sensitization workshops are organised for women; and that the men have no time and patience for such workshops, they get easily tired/bored. They should make them interesting for men.
Kiboga Tusubira Kbga 11W	Access to tractors Spraying the crops and using herbicides Access to ox ploughs Need other varieties of cassava	Organise workshops specifically targeting men, since men have a perception that the workshops or any kind of training is meant for women; intensify mobilization of men to enable them attend the organised workshops on gender, and to help them understand that gender is not about women alone. To target the youth as well, they have not participated in GLCI and they do not take projects seriously, therefore need to purposively target such workshops for the male and female youth, and mobilize them to participate
Kiboga Tansentu Kbga 12 M	Reliable rainfall or measures to curb prolonged drought, if possible irrigation technology, Intensive training on agricultural basics Encourage communal gardening and labour provision Access to credit for both men and	Involvement of men in group activities and trainings, Streamline gender roles at household level Training in gender for both men and women Find ways to work on the people's mindsets/perceptions and the negative cultural

	women should be improved	beliefs
Kiboga Kbg 13A Mixed	Access to affordable herbicides Machines for processing agricultural produce Market research for better markets	Men and women to consult each other, get consensus and make joint decisions Sensitization workshops especially to target men and the young people on gender issues.

Similar views on achieving greater gender equality were expressed in the focus group discussions conducted in mid-eastern and eastern region of Uganda during the scoping studies.

5 Conclusions, Implications and Recommendations for Gender and Diversity Sensitive Programming of C:AVA and GLCI Projects

5.1 Conclusions and Implications

On the whole it can be said that an enabling policy environment for gender and diversity mainstreaming has been put in place in Uganda. In addition, a government machinery to spearhead monitoring of gender and equity issues is also in place both at national and local government level. From the study findings, gender awareness levels among the various groups and individuals interviewed were found to be fairly high, both in the towns and rural areas. However, the challenge remains to ensure that the gender responsive policies and the awareness in gender are translated into visible actions in order to achieve the desired gender equality and equity.

As evidenced from the study, women possess a key role as small holder farmers in the production of cassava both as a food and cash crop, even where they do not own land nor have a right to make decisions on the cassava proceeds. This is supported further by ample evidence that it is women who are largely responsible for making food available for the household, either through producing it or by purchase. It is therefore important to recognize that as cassava production is being promoted to improve the incomes of such small holder farmers, GLCI and C:AVA implementation strategies should acknowledge that women are the main entry point for addressing food security, income and nutritional well-being at the household level.

An increase in income controlled by women is of more immediate benefit to the household needs than an increase in income controlled by men. There is overwhelming evidence on this, from the field as well as empirical evidence from various national household surveys among others. As such, the overall improvement of women's (and girls') lives has an immediate positive impact on the household's overall well-being, and particularly on the nutritional status of children.

There is production potential in cassava for poor rural women and men, as farmers, processors, and as entrepreneurs/traders. In order to increase overall productivity and improve the cost-effectiveness of investment projects, there is need to improve access to resources and support services especially for women farmers, entrepreneurs and traders in cassava chips.

Men and women's needs and responsibilities, while complementary, differ, and their respective interests define their households' coping strategies. Gender analysis defines the socio-economic and evolving roles and functions of men and women as they relate to and complement each other within a specific socio-cultural and economic context. Therefore the recommendations in the next section are given to ensure a gender and diversity sensitive programming for the GLCI and C: AVA projects.

5.2 Recommendations

An important finding that C: AVA and GLCI should be mindful of, is the recognition of both the different and complementary roles of men and women within small holder farmers' households, in cassava production and post-harvest systems, as identified from the interviews, and within the different stages of the value chain for cassava. The recommendations given below should have capacity building through training as a cross cutting strategy.

5.2.1 Gender Sensitive Agricultural Research and Technology Development

- i) **Design of appropriate equipment in the mechanization of cassava production**, for instance, ox-ploughs can be designed to suit women's energy levels and physique. Related to this is support to those without oxen. This support could be through linkages to friendly micro financing organizations, or through the Government of Uganda "Prosperity for All" Programme.
- ii) **Food processing equipment appropriate for women**, such as chippers for cassava. Technological innovations can be turned into opportunities to boost women's production potential and improve their quality of life, reduce their workload and increase their precious time and that of their families.
- iii) **Gender responsive research and agricultural technology development** are also required for post harvest activities, many of which are carried out by women in the cassava sector. User-friendly peeling equipment can be designed and developed to ease women's role of peeling which is very hard for them as noted in their narrations. Such peeling gadgets already exist for potatoes, therefore a possible modification might be easier rather than reinventing the wheel.
- iv) Providing rural women with the **information and technologies** needed to reduce post-harvest losses and to improve food safety is an important means of increasing available food supplies and incomes from cassava, saving women's time and labour.

An important use of cassava by local women is the production of local brews from fermented cassava roots. Much as the local brews are sold by the women to earn money, these are not certified brands and thus could contain impurities which may be harmful to peoples' lives in the long run, and affect the active cassava labour force.

5.2.2 Rural Finance and Marketing Services

The gender and diversity studies in all three regions found that rural women were producers of cassava for food, traders and family caretakers. They play important roles in their communities as well as in national economies. Their efforts to initiate or expand income-generating activities in cassava, however, are constrained by their limited access to credit and other financial services such as savings and deposits.

- v) GLCI and C:AVA should encourage and enhance **group savings** such as the SILC component for GLCI since these help the women to source affordable funding for hired labour but at the same time promote knowledge brokering on the micro-financing. The SILC component could also be linked to the government 'Prosperity for All Program' through following the laid out access procedures. The C:AVA project could make linkages with financial service providers to provide rural finance to the women and men stakeholders in adding value to cassava at the different levels.

5.2.3 Agricultural Support Systems

- vi) **Women's organizations/or mixed groups should be encouraged to participate in the design of the strategy**, especially using existing groups in the study areas for CAVA. Much as decision making is traditionally seen as a man's role, and men hesitate giving women this responsibility, where the groups are mixed, leadership is often shared. Where the man is the chairperson, a woman deputizes and vice versa. Examples of this were the Aicipectoi group in Amuria District and the Self Help group at Kyere in Soroti. There is therefore need to design a leadership training package in order to enhance their self-confidence and leadership capabilities

Mixed groups may not have the time or resources to give women these opportunities. Women's groups, on the other hand, can be effective in building their organizational and negotiating capacity, in establishing their power base and in focusing attention on their most pressing concerns which often differ from those of men. However, if C:AVA uses the existing community organizations as an entry point, the active participation of women in decision making should be ensured from the beginning. If not, the women may not own the project and may not be fully committed to planned interventions.

- vii) **Promotion of single sex group gardens (male or female only):** This practice was found to be very successful in Kiboga and Nakasongola Districts under the GLCI project. In such groups young women were holding group leadership positions with confidence. From the field observations, it was evident that both the women and men in their respective groups were proud of their group cassava gardens. This is a good practice with a number of advantages, such as enhancing group cohesion and

ownership of the group by the members, and creating incentives for the participation of the members in the various activities of the group such as training and field demonstrations. Further, the power relations which risk disrupting the roles of the men and women as they work on combined gardens do not apply in this case as they both work on their respective separate gardens. This is likely to increase production and incentives to engage and participate in cassava production, since it frees both the men and women.

- viii) **A phased-in design of production goals** As regards household labour, there are implications for both men and women arising from the incremental labour needs that may result directly or indirectly from the C:AVA and GLCI interventions. The most likely labour constraints would be increased demand on women's and children's labour (especially the girl child), increased need for hired labour, labour capacity of women-headed households, as well as women's ability to meet productive and domestic responsibilities. It is worth noting that any increase in production on men's plots often leads to an increase in women's workloads, which affects the women's time for other household chores of caring and time for their own income generating activities. Therefore, in order for C:AVA and GLCI projects to achieve their intended production goals, women's labour constraints should be taken into account in the design and/ or review of the strategies. A possible useful approach would be a phased-in design to increase production, which takes care of the labour constraints through close monitoring.

5.3 Appropriate entry points for training, information sharing and for monitoring and evaluation for the C:AVA and GLCI projects.

- i) **Responsive information, training and extension** - Access to information was found to be inadequate in the rural areas where the small holder farmers are concentrated. Hence it is vital for the C:AVA and GLCI projects to ensure that information, training and extension activities respond to the needs, constraints and levels of knowledge of the small holder men and women farmers. Therefore the women, youth and men who are participating in cassava production at the different levels of the value chain should be targeted and reached. In the same way, scheduled workshop meetings should also always adjust to the women's time constraints as well as the seasonality issues.
- ii) **Literacy enhancement** - The education levels especially of the rural women farmers were found to be very low, therefore there is need to **enhance literacy through functional programs**. Such Functional Adult Literacy (FAL) programs exist through the Government/ Local Government Community Development Departments. Links can be made in this respect with identified groups for the C:AVA and GLCI projects respectively. This linkage once made will be building on the existing structures and therefore takes care of the sustainability and cost-effectiveness of extension outreach beyond the C:AVA and GLCI projects' intended life. Therefore, extension, research, and training packages have to be customized to the different

knowledge bases, labour and time availability of both men and women. The package should include gender-specific knowledge, target what they actually need which is functional to them, and take into account the time constraints.

- iii) **Collection, documentation and sharing of indigenous knowledge** - Share and document some good coping practices as noted in the GLCI, for instance, the practice of immediately replacing one harvested cassava plant with 3 cassava plants, planted there and then (Kiboga Tsubira FGD). However there is a need to find out the practicability and wider implications for soil fertility and yields of such a practice, through field trials.

Collect, document and share the known indigenous weather resistant food security crops such as the yams locally known as *kaama*, *kakupa*, *ndaggu* and a banana type known as *kayinja*, before such crops get extinct. The study found that almost all of the GLCI project areas had been hit by a prolonged drought. In Nakasongola, even the planting materials given to the farmers' groups dried up while still in the soil. Such indigenous drought resistant food crops were used during such famine periods in the Central region, which is a good source of buffer stock. Encouraging growth of such crops is likely to liberate cassava from the pressure it would suffer in times of drought, and will increase food security such that even in tough times, supplies of HQCF do not get affected.

The study also reveals some indigenous knowledge of early warning signs of an impending drought. Such information could be collected, researched, compiled and documented for sharing. The FGDs in Nakasongola and Luweero informed the research team that whenever the mango trees were too productive with mangoes, their region would experience untold drought and famine.

- iv) **Gender responsive indicators** - C:AVA and GLCI strategies should have a gender responsive Monitoring and Evaluation Plan. Indicators should be able to measure both quantitative and qualitative impacts and changes right from the design stage. Data should be adequately gender- disaggregated at all levels. The M & E indicators should go beyond the changes in income for women and men, and be able to trace changes in externalities due to the C: AVA and GLCI interventions. These can include indicators to show the changes in the quality of life / livelihood /household welfare/status of women in the project areas, with the assumption that baseline information was collected or will be collected from the projects beneficiaries.

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Appendix 1 Examples of the daily activity schedule for women and men

1) Soroti district (women's group)

Women's daily activities	Time	Men's daily activities
Wake up, 'marital duties', and pray if you are the praying type	0530 hrs	Wakes up, prays if he is the praying type
Discuss issues with your husband Some sweep the compound then go to the garden Others go straight to the farm/garden (" <i>If you haven't performed your marital duties your husband might drag you back, even from your farm</i> "). Others fetch water first before going to the garden	0600 hrs	Gets out of bed Prepares to go and plough or hire out his labour Goes to the field/ garden
Farming in garden		
	0900 hrs	If hiring out his labour he goes back home at 9am
Go back home from the farm/ garden and then sweep the compound if you didn't do it initially	1000 hrs	If ploughing he goes back home at 10am
	1030 hrs	If there are animals, he takes them to graze He might bathe at the swamp Some wait for breakfast
Prepare breakfast	1100 hrs	
Take her goats and tether them for grazing Then goes to look for sauce ingredients (eg cowpea leaves) for lunch and may go to collect water at the same time Takes the cowpea leaves home and puts them in the sun to dry	1130 hrs	
	1200 hrs	Some go to the trading centres for <i>Ajoro</i> (alcohol) and Pork joint, and may stay there till 8pm or 10pm.
Goes to either look for firewood or splits the one she already has collected into pieces. Then starts to cook the cowpea leaves and prepare the <i>Atap</i> .	1230 hrs	
Takes lunch Bathes the small children, or if there are none, bathes herself Children wash the dishes	1400 hrs	Some will go home for lunch at 2pm and then take his animals for watering, and will then go back to the trading centre for more drinking
Goes and fetches more water If you have money you can go and look for some sauce for supper	1500 hrs	
Go back to the garden to farm	1600 hrs	

Start coming home, gathering firewood on your way back. Start cooking and go and collect the goats you had tethered Bathe the young ones Cook	1800 hrs	
Eat supper Clean up	2000 hrs	
Put children to bed Women bathe	2100 hrs	
Women wait for the man to come home and give him water for him to bathe, and then serve him warm food. Pray (<i>"It can't be family prayer when the other one is drunk and interrupts, so you pray while you are waiting for him to return"</i>) Make the bed (<i>"You can't always make it in the morning if the man is still asleep in it"</i>). Go to sleep. If you go to sleep before he has returned, he will wake you and make you sit with him while he eats. <i>"You welcome/escort your husband to his bed – maybe that is the start of the love?"</i> 'Marital duties' – many husbands want it every night even if you are tired, <i>"If you resist, that is the time for fighting and being beaten"</i> <i>"The time from 10pm onwards can be the most miserable, because of alcohol, the man can beat you and send you outside to cry, when all you want to do is sleep"</i> . The women also mentioned that if you have small children or one of your children is sick, they will also wake you up.	2200 hrs	Bathes and has supper Sleep and 'marital duties'
Wake up	0530 hrs	

2) Nakasongola (men's and women's groups.)

Women's daily activities	Time	Men's daily activities
Wake up and minor housework	6.00	Wake up and go work in the farm/garden
Working in the garden	7.00	

House work & breakfast , livestock care, cooking, wash up <i>utensils</i> and clothes, firewood, fetching water (children in holidays) Serve lunch	10.00	Take breakfast and move around Come back for lunch
Rest	14.00	Rest
Back to work in the garden	14.30	
Cleaning, supper preparation, etc	16.00	Back to garden
	17.00	
Taking supper	18.00	Leisure, visit trading centre to socialise
	20.00	
Sleeping. Woman wakes up to warm and serve husband food (when he returns from drinking	23.00	
	24.00	

3) Luwero (men's and women's groups.)

Women's daily activities	Time	Men's daily activities
Wake up and clean up home. (in the morning, the women leave the men sleeping, the men find the women already working in the garden)	6.00	
Work in the garden, look for food from the garden	7.00	Wake up. Work in the garden / Livestock
Prepare breakfast and serve, prepare lunch, take small livestock for grazing, fetch water and collect firewood	11.00	Tea break and take animals to graze.
Serve lunch and clear up	13.00	Resting
Short rest of 30 minutes	14.00	Take lunch
Prepare supper before returning to garden	14.30	back to the garden bathe, rest and socialization in trading centre with friends
	15.00	
	16.00	
Back to work in the garden	17.00	
Clean up, Preparing sauce and dinner, bathing children, laying the beds	18.00	
Taking supper and clear up	21.00	Take supper and sleep, others later at midnight
Prepare children for bed and sleep	22.00	
Wake up to serve the husband who returns late, (midnight to 1 pm most men), give him water to bathe	24.00	

The female youth pattern is similar to the women's pattern while the male youth pattern is slightly similar to that of the men.

4) Kiboga (men and women)

Women's daily activities	Time	Men's daily activities
Wake up, prepare children for school, pray, prepare tea, put it in flask, Organise the home, clean, take livestock to graze, take	5.30	
	7.00	Wake up

tea	7.300	Working in the garden
Work in the garden, harvest some food for the day, collect firewood, cut banana leaves for use in cooking the food, fetch water and go home	8.00	
	12.00	Take a bath, take lunch
	13.00	
Check on the livestock, prepare lunch and take a bath, take lunch	14.00	Take a walk, meet friends, play board games and go back home
	15.00	
looks for food to prepare supper and gos back to the garden to continue with the work, there is no time to rest), bring livestock back, prepare sauce for dinner, bathe children, give husband water to bathe	16.00	
	17.00	
	18.00	
Serve dinner, prayer and prepare children's beds, organise things and preparing to sleep	20.00	Take supper and sleep
The women have to wake up the children to go to the toilet. For the moslem community during the month of Ramathan (fasting) the women had to prepare another meal which was left on the fire and had to wake up in the wee hours of the night, to serve the household members who were fasting.	22.30	

The Female youth are either in marriage and have a pattern similar to that of the women, or they are still in school and fit in a pattern similar to their mothers; they do not go out like the male youth, even when they work with their mothers, they go home to help out with the household chores

The Male youth: 7.00am: wakes up, looks for what to do, , 10.am – 1.00pm: gets what to do . After 1 pm goes to restaurant or parents home for lunch, then goes for leisure like body games, cards, video shows etc; goes for a drink such as beer in a bar; goes home, 11.30pm: goes to bed

5) Kiboga (men and women)

Women's daily activities	Time	Men's daily activities
Greet / Pray, clean the compound, Bathe, Prepare tea, waking up children, call the husband for breakfast.	5.00	
	6.00	Prayer for 10 min, 2min greets his roommate, wash the face/clean up.
	7.00	Get his hoe and proceed to work in the garden.
Go to garden, get food, firewood, banana leaves, fetch water	7.30	
Cook lunch	12.00	Take some tea and rest

Serve lunch, clean up, and back to garden	14.00	
Prepare supper, warm water for the husband.	16.00	Working in the garden again
	19.00	Get water to bathe and take some evening tea
	20.00	Visit the trading centre to join friends for a drink
Serve supper, lay the beds	21.00	
open for the husband and welcome him back, serve him with dinner, wait for him as he eats and remove the plates after, some men refuse to bathe claiming they had already bathed and enter the bed with all the dust (the women said)	22.00	Home for supper (the wife serves supper)
Kusimba baana (waking up to take children to toilet). Prayers, some talk and then to sleep.	23.00	Prayers, lazing, and sleep, later on the gender needs (kugoba mese)