

ALTERNATIVE LIVELIHOODS COMMUNITY RESEARCH FOR THE PROJECT

“Deepening grassroots women rights, participation and economic livelihood opportunities in the era of expanding oil and gas extraction and the Covid-19 pandemic in Uganda”;
The case of Hoima, Kikuube and Buliisa Districts



Submitted to:

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LIST OF ACRONYMS:

AIDS	Acquired Immune Deficiency Syndrome
CRM	Community Resource Map
CSO	Civil Society Organisation
DCDO	District Community Development Officer
HC	Health Centre
HIV	Human Immune Deficiency Virus
NAPE	National Association of Professional Environmentalists
NGO	Non-Governmental Organisation
SACCO	Savings and Credit Cooperative
UGX	Uganda Shilling
VSLAs	Village Saving and Loan Associations
YLP	Youth Livelihood Programme

CHAPTER ONE

INTRODUCTION:

1.1 INTRODUCTION TO THE ALTERNATIVE WOMEN LIVELIHOODS

‘Alternative Livelihoods’ implies the means, activities, entitlements and assets (including both natural, social, political, human, physical, and economic resources) providing livelihoods that may replace or supplement existing livelihoods that are in danger as a result of resource constraints, or those livelihoods that do not generate sufficient incomes to enable those engaged in them to live decent lives.

In the case of Uganda and particularly in the districts of Hoima, Kikuube and Buliisa where this community research was conducted, the findings show a wide range of alternative livelihoods in which the women are engaged. Key of these include:

Agro-ecological practices, Making handcrafts, Fishing and Fish vending, Piggery, Village Savings and Loans Associations, Making food storage (silos and granaries), Nursery and tree planting, Farming, Small businesses, Mushroom growing, Wage labour, Bee keeping, and Making soap.

The study revealed that different categories of women in Buliisa, Hoima and Kikuube districts, engaged in alternative livelihood activities based on their knowledge and skills, capacities and capabilities, availability of resources and the potential market for the products, among other considerations

1.2 BACKGROUND TO THE ALTERNATIVE LIVELIHOOD RESEARCH:

The National Association of Professional Environmentalists (NAPE) with financial support from the European Union is implementing a 2 years project titled: “Deepening Grassroots Women Rights, Participation and Economic Livelihood opportunities in the Era of Expanding Oil and Gas Extraction Developments and the Covid 19 Pandemic in Uganda”. This is particularly in the districts of Hoima, Buliisa and Kikuube in the Albertine region of Uganda.

Its under this project that NAPE planned to conduct an alternative livelihoods community research with focus on the women to identify alternative livelihood options that could be supported by the project (through training and provision of start-up capital or resources) so that women displaced or at risk of displacement by land acquisition, vulnerable households facing food insecurity, vulnerable households facing poverty and income challenges have improved knowledge and means of alternative livelihoods.

The research was carried out as a practical exercise to build community capacity, enabling them to conduct future community based researches without external assistance and for this reason, local women engaged in farming and other alternative livelihoods were zeroed on as key informants for this research. The communities together with the selected lead facilitator played complementary roles in executing the research assignment and ensured that participation was maximized throughout the exercise. The knowledge, ideas and suggestions by the key research informants were compiled into a report that will further guide activity implementation under this project.

1.3 STRUCTURE OF THE REPORT:

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

1.4 METHODOLOGY FOR THE RESEARCH:

1.4.1 Introduction:

In order to promote learning, a participatory data collection process was conducted in eight communities across three districts. The data collection process at village levels was conducted in the relevant local language to enable community members to actively participate in discussions. The data collection teams were carefully chosen to ensure that they knew both English and the local dialect. Where deemed necessary, a woman chosen from the community translated a few sections of the proceedings. This participatory approach stemmed from NAPE's commitment to ensuring that communities take the lead in their own transformation from the start.

1.4.2 Preparation for the Participatory Research:

1.4.2.1 Research approach

In this research, we adopted a participatory approach to identify alternative livelihoods that will be supported by the project so that women displaced or at risk of displacement by land acquisition across the three stated districts can have improved knowledge of alternative livelihoods. The study was conducted within the planned outcome 2 of the Project 'Women affected by land acquisition to develop and adopt alternative livelihood strategies and strengthen the eco-feminist movement'. We

planned to gather a mix of qualitative and quantitative data, using a range of tools including second hand desk research, semi structured interviews and focus group discussions for first hand research.

1.4.2.2 Sampling:

A total of eight communities (more than a village gathered at a community meeting) participated in the research. Criteria for selecting the sample of communities where the study took place were:

1. Communities where NAPE has worked successfully with women and have already established a good relationship;
2. Where NAPE is known to local officials and accepted as a credible organisation
3. Where the community, particularly women, have indicated their interest in continuing to work with NAPE on project related activities and
4. Where women have been displaced from their land or where there is a high risk of women being displaced.

Table 1: Sampled communities in three Districts

DISTRICT	SUB COUNTY	PARISH	COMMUNITY	VILLAGES
Hoima	Buseruka	Kabale	Kigaaga	1. Kigaaga Central 2. Karo Karungi 3. Muruyanja
		Kabale	Kyakaboga	1. Rwamutoonga 2. Nyakabingo
Buliisa	Buliisa	Kigwera	Kisansya	1. Kisansya East 2. Kisansya West
		Ngwedo	Nwendo Farm	1. Nwendo Center
Kikuube	Kyangwali	Buhuka	Kyakapere	1. Kyakapere 2. Nsonga 3. Kyabasambu
	Kiziranfumbi	Kidoma	Butimba	1. Kidoma 2. Butimba

A sample was proposed so that the cost and time for data collection is minimised. The information proposed for collection at each location provided the bare minimum needed so that the data collection team ensured quality e.g. not every parameter was investigated nor were the long questionnaires fully used. Rather, the process sought to engage local people for a reasonable time period in summarising information that they could analyse and draw conclusions about the current situation in relationship to the indicators related to alternative livelihoods and then propose critical strategies for eco-friendly alternatives for women's uptake over the next few years.

Selecting and Training the Team:

Once communities were selected, partners chose the data collection team to carry out the research. There were three sets of data collection themes i.e. Community resources; Household food and energy security situation; and community governance mechanisms for women.

The research data collection team was led by the Consultant who was responsible for training team members and supervising the work in the field in order to ensure that the research process was well done. The training included a review of the quality standards, team roles and responsibilities and review, and practice in carrying out each of the community level processes as set out in the guide (See Annex 2.) The training was conducted so that the teams become familiar with the ethical standards and the tools and questions that need to be answered is critical to ensuring the success of the exercise.

1.4.3 Data Collection Process:

The overall process in each community:

The first activity during data collection was to organise a community meeting. The meeting was open to all community members though extra effort was made to ensure that women attend. The purpose of the meeting was to: understand what was done by NAPE over the last few years and what difference it made to men and women in that community; explain the new project related to alternative eco-friendly livelihoods, the women movement and land rights, confirm the interest of community members and women to engage in this work in the next few years; and explain the research and confirm agreement (consent) to proceed with the research.

After confirming agreement to conduct the study, the facilitator asked community members to select smaller groups of people to participate in the research activity. A total of 24 members were selected to participate from each community in drawing

three maps and responding to the questions therefrom. Specifically, the maps were: The Community Resource Map (CRM), the Household Map (HHM) and the Governance Map (GM). Each map was assigned 8 members and the exercise of drawing lasted between one and a half to two hours. At the end of the day and after the maps had been drawn, there was a feedback meeting with the wider community.



One of the data collection community meetings (above) in progress in Kigwera parish, Kisansya remote village in Buliisa district

The Community Meeting Process:

The lead Facilitator led the meeting. The meeting started with a prayer followed by self-introductions of the team and of the community participants. NAPE Field Staff described when the NAPE started working in the community and then described what had been done so far and the main achievements that resulted from the work. The facilitator then invited community participants to discuss and add anything they thought relevant especially in relationship to achievements and challenges related to the work done so far by NAPE. The facilitator then described the new project on 'Deepening Grassroots Women Rights, Participation and Economic Livelihood opportunities in the Era of Expanding Oil and Gas Extraction Developments and the Covid 19 Pandemic in Uganda'. Once community members confirmed interest in engaging in the project, the facilitator described the importance of completing the research activity e.g. to identify alternative livelihoods that could be supported by

the project so that women displaced or at risk of displacement by land acquisition have improved knowledge of alternative livelihoods. The facilitator then asked for any questions and clarifications and if people were happy to do the research. The facilitator then read out the prepared message for informed consent to which all members answered “Yes” and willing to participate in the research.

After receiving the verbal consent from the community members, the facilitator invited participants to nominate smaller groups to do the research activities – one group of eight women to undertake community resource mapping, another group of 8 women to draw the household map and the last group of 8 to do mapping of the community governance structures. The facilitator emphasized that the selected people were based on: being trusted, knowledgeable members of their community and willingness to devote the time to do the mapping that day. Once the smaller groups were chosen, the facilitator explained that the results would be shared in the afternoon for confirmation during a larger community meeting; and asked other community members to go and come back at 1530 hours.

Drawing and Interpreting the Maps:

Once the three groups were ready, each was assigned a facilitator and note-taker. The facilitator distributed the prepared templates for informed consent which was read to participants to append their signatures/thumb print. After confirming participants’ consent, the process of drawing the three maps kicked off. The Consultant kept moving around to ensure the due processes were followed and once in a while made clarifications on processes that presented contextual questions.

Drawing and completing the Community Resource Map - after agreeing and drawing the community boundary, participants mapped the natural resources first, then the physical resources, social capital, human capital and financial resources. Each time they completed mapping a type of resource; the note taker counted and placed the number in the notebook including the key names of the mapped resources. After drawing the Community Resource Map, the facilitator moderated a session to explore existence of community resources, how they are being utilised to promote alternative livelihoods, the status of their ownership, control and access by women and how their use affects the environment and the benefits of adopting an eco-friendly approach.

Drawing and completing the Household Map – The group first agreed on the community boundary and drew it. This was followed by demarcating the villages in the community. And a mapping of households ensued following the following criteria: female headed or male headed; food secure or food insecure; and using renewable energy -lighting and cooking. Thereafter, the facilitator guided the discussion towards understanding knowledge about alternative livelihoods, main sources of income, identifying income generating activities /alternative livelihood options, barriers, opportunities, farmer willingness and readiness to engage in alternative livelihood activities, and alternative livelihood strategies that may be adopted and replicated

Drawing and completing the Community Governance Map – after agreeing the community boundary, participants mapped the village boundaries. This was followed by mapping women only groups, followed by mixed groups, followed by men only groups and then the administrative units (Local Councils). Once the map was ready, the facilitator asked questions related to the map and alternative livelihood practices in the area.

Community Meeting to Confirm Mapped Results:

A community meeting was held in the afternoon at 1600 hours. The purpose of the meeting was to share the results of the mapping exercises and invite feedback/correction of the results. The meetings took between one and one and a half hours. The maps were presented in the order: CRM, HHM and CGM. After a presentation of each map, questions of clarification were invited and then participants asked to comment and correct the map as necessary. The presentation ended with a summary of the responses given to the discussions on the respective themes. At the end of the presentations, everyone was thanked for their time. The facilitator presented next steps.

1.4.4 Improving the Process:

Upon completing the exercise in the first village, the research team reviewed the process, assessing what worked well and what improvements were needed. The teams also separately assessed whether learning was taking place and collecting adequate data for research e.g. finding out specific details on livelihood resources, household food security, household energy resource use and women's involvement in enhancing alternative livelihoods, barriers, opportunities and strategies for alternative livelihood for women. Based on the review, teams were able to adjust the processes and questions for use in the following next villages. The review process was led by the research Consultant who guided in making decisions to adapt any of the tools.

Some of the key decisions arising out of the review:

- Some note takers were deeply involved in the discussion and forgot to comprehensively cover the detailed process– they agreed to be better focused on taking notes;
- There was more time needed for drawing maps than was planned -cutting that time down was not easy so more time was planned for in the next meetings, thus, reducing the time for the broad discussions;
- The consent template was very lengthy and we agreed to abridge the version and where necessary get the verbal consent from participants.
- Some data collectors did not fully comprehend the participatory process of data collection and were replaced in subsequent meetings.

CHAPTER TWO

LITERATURE REVIEW:

2.1 FEMINIST THEORIES AND APPROACHES:

The term feminism can be used to describe a political, cultural or economic philosophy aimed at establishing equal rights and legal protection for women. Feminism involves political and sociological theories and philosophies concerned with issues of gender difference, as well as a movement that advocates gender equality for women and campaigns for women's rights and interests. The history of feminism can be divided into three waves. The first feminist wave was in the nineteenth and early twentieth centuries, the second was in the 1960s and 1970s, and the third extends from the 1990s to the present. Feminist theory emerged from these feminist movements. It is manifest in a variety of disciplines such as feminist geography, feminist history and feminist literary criticism.

Liberal Feminism argues that all people are created equal, women are essentially the same as men; based upon principle of equality of opportunity and freedom; inequality stems from unequal participation in spheres outside of the family, primarily education and paid labour force. The theory seeks social changes that will create a meritocracy where social rank is based on merit and in which hierarchy and inequality are both inevitable and acceptable. **Marxist Feminism** postulates that the primary source of female oppression is the capitalist economic system, i.e. inferior position of women linked to class-based capitalistic system and family structure within this system. Women's subordination was a consequence of the introduction of private property; women became the property of men and the first oppressed class. Women's oppression caused by their economic dependence in the family but also in the work force, this keeps an exploitable reserve labour force. Women have always had unpaid work (house-wife) and most low paying and boring jobs. The theory proposes that women must have equal participation in the economic production process.

Socialist Feminist theory argues that Women's oppression is caused by their economic dependence –Economic production systems of sexuality, childbearing and childrearing, care of other members of family and sick. Abolition of gender and class are goals where socialism will only occur with the liberation of women and women's liberation will only occur under socialism; working class women. Another theory, **Radical Feminism** argues that Women live under conditions of inequality in most systems of economic production regardless of whether capitalist, socialist or communist. Patriarchy, women's oppression and domination by men, is the fundamental oppression and at the root of other ills; Patriarchy pervades public world of formal economic production processes but also private worlds of

family, marriage, sexuality and biological reproduction. It introduces various feminist issues: reproductive and contraceptive rights, abortion, reproductive technologies, sexuality expression and experience, sexual and physical violence against women -rape, sexual harassment, incest, pornography and domestic violence.

Another theory - **Cultural Feminist** theory is a branch of radical feminism; Identify suppression of distinctive or different female qualities, experiences, and values as the primary cause of women's subordination. It argues not to focus on elimination of patriarchy but rather seek to create an alternative female consciousness where existence of gender differences is stressed by the identification, rehabilitation and nurturance of women's qualities; Idea of women's cultures emphasizing consensual non-hierarchical decision-making processes, valuing responsibility, connection community, negotiation, altruism and nurturance. It recommends lesbianism as a personal and political choice that expresses ultimate rejection of patriarchy; separation from men in every way (some only advocate separation from male values), i.e. create institutions for women and sever relationships with men.

Postmodern Feminism posits that all women are different and thus can never generalize; a feminist theory is not possible. **Multicultural or Global Feminism** recognises all other differences not just gender. It focuses on inclusion of oppressions based on gender, class, ethnicity, sexuality, able-bodiedness and age; Intersection of gender with race, class and issues of colonization and exploitation of women in developing world.

2.2 THE CONCEPT AND DEFINITIONS:

From a conceptual perspective, 'livelihood' implies the means, activities, entitlements and assets (including both natural, social, political, human, physical, and economic resources) by which people make a living (Chambers and Conway, 1992).

Assets are defined as: natural (i.e. land, water, common-property resources, flora, fauna); social (i.e. community, family, social networks); political (i.e. participation, empowerment-sometimes included in the social category); human (i.e. education, labour, health, nutrition); physical (i.e. roads, markets, schools,); and economic (i.e. jobs, savings, loans, credit). Thus, a livelihood is understood broadly as people and their capabilities, activities, assets and gains from what they do.

When we talk of 'Alternative Livelihoods', it implies several scenarios: that prevailing livelihoods are either not producing enough benefits for the individuals or communities engaged in them, or that current livelihood activities operate outside of existing legislations. In the context of Uganda which is an agriculture dominated economy, the key resources at risk (and relied on for livelihoods) are land, forest, and water bodies. Alternative livelihoods are therefore thought of as providing livelihoods that may replace or supplement existing livelihoods that are in danger as a result of resource constraints, or those livelihoods that do not generate sufficient incomes to enable those engaged in them to live decent lives (Tropendos, 2005).

Livelihoods systems and approaches build on these definitions, to outline the working of a multifaceted and dynamic system of livelihood processes, activities, assets and resources, and outcomes.

2.3 LIVELIHOOD APPROACHES AND FRAMEWORKS:

The livelihoods approach is typically set out as a framework that brings together the components of livelihood definitions, as well as demonstrating the interactions between the components. The livelihoods approach has its origins in trying to understand the differential capabilities of rural families to **cope with crises** such as droughts, floods, or plant and animal pests and diseases. This literature focuses attention on the assets of rural people, and how different patterns of asset holding (land, stock, food stores, savings etc.) can make big differences to the ability of families to withstand shocks (Swift, 1989). This links to the concept of vulnerability; defined as a high degree of exposure to risk, shocks and stress and proneness to food insecurity (Chambers, 1989). **Vulnerability** has the dual aspect of considering external threats to livelihood security due to risk factors such as a climate, markets or sudden disaster; and internal coping capabilities determined by assets, food stores, support from kin or community, or government safety net policies.

The approach also borrows from ecological literature concerned with the sustainability of ecosystems or agro-ecological systems (Holling, 1973). Here, sustainability is defined as ‘the ability of a system to maintain productivity in spite of a major disturbance, such as is caused by intensive stress or a large perturbation’ (Conway, 1985). The concepts of resilience and sensitivity as livelihood attributes also originate in this context. Resilience refers to the ability of an ecological or livelihood system to “bounce back” from stress or shocks; while sensitivity refers to the magnitude of a system’s response to an external disturbance. It follows from these ideas that the most robust livelihood system is one displaying high resilience and low sensitivity; while the most vulnerable displays low resilience and high sensitivity.

A sustainable livelihood provides lasting security to a person or households and keeps them free from tension. A livelihood is sustainable when people cope with and recover from shocks and crises (e.g. seasonal, environmental and economic) and can maintain or enhance their capability and assets both now and in the future, while not undermining the natural resource base. The sustainable livelihoods approach puts people at the centre of development work and it attempts to understand socio-economic development and resource management from this human perspective

2.4 ALTERNATIVE LIVELIHOOD STRATEGIES:

Several classifications of activities included in rural livelihood systems focus on different criteria: farm vs. non-farm; on-farm vs. off-farm; local vs. migratory; self-employment vs. wage labour (Hussein and Nelson, 1999; Ellis, 2000 and Barrett et al., 2001).

All these classifications are useful to make sense of the nature of the choices entailed by livelihoods diversification processes. Overall, enterprise-based diversification looks attractive because of its alleged capacity to promote more sustainable rural livelihoods. Dixon, Gulliver and Gibbon (2001) have identified the development of small-scale, labour-intensive household enterprises as the most promising rural poverty reduction strategy. Moreover, several studies (Barrett, Bezuneh and Abud, 2001; Ellis and Bahigwa, 2001; Escobal, 2001) indicate that in a variety of regional and local settings, farmers capable of combining conventional farming activities with innovative rural enterprises enjoy higher income and safer livelihoods than farmers deriving their income from conventional farming alone or from a combination of conventional farming and wage labour.

Notwithstanding, small enterprise development can become a viable pathway towards sustainable livelihoods only if some basic conditions are made available to rural households. These include:

- Availability of (or access to) reasonable start-up capital, which depending on the nature of the enterprise may include natural (land), human (labour, know-how), financial (saving, credit), physical (infrastructure) and social (cooperative networks) assets;
- Some degree of protection against shocks and negative trends such as social welfare and insurance schemes, etc.;
- Supportive structures and processes including rural enterprise enabling policies, business development services, credit, transport and communication infrastructures, etc. (Escobal, 2001);
- Access to a well-developed market capable of providing both a steady supply of inputs, food and other consumption commodities and an outlet to enterprise outputs;
- Access to marketing information, including information on contracting and other vertical integration opportunities; and
- Resilience against market failure and capacity to change the enterprise according to changes in demand and market contingencies (Rider Smith et al. 2001)

Micro-credit provided to self-help groups has brought about an increase in household income and had lessened the severity of poverty in some contexts. In India, micro credit studies done on groups dealing with dairy farming have noted positive profit levels and short payback periods for loans (Lalitha and Nagarajan, 2002). Now, a large number self-help groups are developing with the help of these micro credit facilities. The earnings generated from such undertakings have been instrumental in increasing the physical wellbeing of the households. However, it must be noted that there are also significant studies about the negative aspects of micro-credit which should be considered here, resulting in burdening women with excessive loans beyond their capacity to repay, women being used as a way to access loans which relatives appropriate (leaving the woman with the debt), bailiffs coercively

evicting people from houses if they default on loans etc. Scully (2004) raises several important questions about microcredit's ability to fill the void of formal wage work and empower women within existing patriarchal structures. Likewise, Goetz and Gupta (1996, p.45) and Hanak (2000, p. 313) raised concerns about the disproportionate burden women bear in repaying loans they may not have full control over.

Even so, many self-help programmes have incorporated elements of savings, which can be used for purposes such as health insurance, start-up capital, and emergency loans, thereby serving as private safety nets. Self-help groups have been instrumental in empowerment by enabling women to work together in collective agencies. Informal women's networks are less likely to obtain business or political favours as they command few economic resources and frequently rely on time and non-monetized labour exchange, though we know that established women's groups are often highly political and/or linked to numerous businesses. However, self-help groups, when combined with savings and credit, have enabled women to benefit economically by monetizing their contributions and in the process have empowered them to become agents of change. A related aspect is that self-help groups have facilitated the formation of social capital, where people learn to work together for a common purpose in a group or organization (Putnam, 2000).

A study held in Senegal in 1995, showed that rural people preferred an extended and sound family web which would enable them to have gainful employment credits and financial aid (Narayan et al., 1999). Goldsmith (1996) describes social capital as an accumulation of various types of 'social, psychological, cultural, cognitive, institutional and related assets that increase the amount (or probability) of mutually beneficial cooperative behaviour'. Not only the individual but also the community profits from the reciprocal interactions among individuals. Kinship networks, friends, neighbours and the community are critical assets and coping mechanisms for rural households.

Membership in these social capital networks involves claims and entitlements upon one's resources (Narayan et al., 1999). However, as in rural regions, women confront many chaotic situations such as financial crises, ill health, and unstable relations with husbands, Women's social capital, to a great extent becomes a powerful means to strengthen their capacity to transcend all these challenges in the household.

Informal networks alone are not sufficient basis for coping strategies, especially for rural women. They usually participate in formal social networks or organisations in groups. Women's groups generally promote the social and economic development of the poor rural population. They do this by enabling members to improve their livelihood strategies. Most of these groups engage in traditional women's activities based on the home economics extension model, such as sewing, crocheting, baking and so forth. Community groups offer collectively owned or managed assets and resources (Chambers and Conway, 1992).

2.5 IMPACTS OF OIL AND GAS EXPLORATION ON WOMEN LIVELIHOODS IN UGANDA:

A vivid picture of the impacts of oil and gas exploration, as well as other developments in the Albertine and Northern regions of Uganda on its impacts on women, is elucidated in a report of the study conducted by International Alert, which was launched by the Minister of Gender, Labour and Social Development, Mary Karoro Okurut on 23rd October, 2014. The report titled 'Gender issues in Uganda's Oil and Gas Sector' focuses advocates for integration of gender issues in development, security processes and equal participation of all members of society. The report shows that women located in the oil areas, like elsewhere in the country, are negatively affected by oil and gas exploration related activities. The report begins by highlighting how the laws and policies in the petroleum sector are not gender-sensitive -they do not go far enough in addressing gender specific manifestations of poverty and do not address specific needs of women.

From a practical point of view, these were experiences that created social injustices for women:

- Loss of crops while surveying land was painful because it is women who cultivate crops and are responsible for food security;
- Compensation was given for crops rather than for land surveyed which did not adequately compensate for long-term damage to people's livelihoods;
- The study identified a connection between the oil industry and increased prostitution, domestic violence, alcoholism, sexual and gender-based violence, among other issues;
- Women did not access information related to oil because men controlled the use of mass media equipment such as radios;
- Information related to the oil sector would reach men more easily (e.g. while interacting in groups in trading centres);
- In the casual labour section, men are preferred because of their physical strength and so women get fewer jobs, if any; and
- The criteria set for oil scholarships cut out women

The report gives recommendations for a national action plan for gender and extractives to include: company consultations should include the voices of girls and women; support women farming groups to facilitate supply chain linkages to the oil sector, among others.

CHAPTER THREE

RESEARCH FINDINGS:

3.1 INTRODUCTION:

The study on alternative livelihoods was conducted within a livelihoods framework which recognises five main asset/capital/resource categories, comprising natural capital (land, trees, fish stocks etc); physical capital (sometimes also called producer capital or economic capital); human capital (people, education and health); financial capital (savings, credit); and social capital (kinship networks, associations). Resources that are available to a community or household are key for promoting livelihoods.

The first part of the research focused on identifying the existing community resources and drawing community maps of where these resources are found. The availability of the resources has a significant influence on the livelihood strategies adopted by communities and households. This section presents the resources available – in general, and then section 3.3, explains how this relates to women; current livelihood practices; household food security; and the sustainability of current livelihood options.

3.2 AVAILABILITY OF COMMUNITY RESOURCES:

3.2.1 Natural Resources:

Several natural resources in the districts of Hoima, Buliisa and Kikuube, exist as mapped by the communities. For example, in Hoima - Buseruka Sub county, there is a big hill called Isemezi; a large stream and wetland called Kanywabarogo; Bugoma National Forest reserve and an expanse of shrubs and grassland. In Buliisa, in Kigwera Sub county, the key natural features are: Bagungu Game Reserve and Lake Albert. There are a number of Wetlands, riverbanks and lakeshores. In Ngwedo sub county, in addition to the Bagungu Game Reserve and Lake Albert shared by Kigwera SC, there is Murchison Falls National park and River Nile.

3.2.2. Natural Resources and Women's Livelihood: A Focus on Land

Natural resources are crucial for any community's quest for improved livelihoods. A major natural resource through which communities derive a livelihood is land. It is on land that most other natural resources thrive and therefore access to land is key for any community's survival and sustenance. It is on land that food is grown, houses are constructed, roads are built, rivers and streams flow etc. Land is the main source of livelihood for both households and community alike. Therefore, women's rights of access to control over and ownership of land is crucial for understanding the constraints and opportunities for promoting their livelihood. Matters related

to women's rights over land can best be understood by first analysing issues of tradition, that is to say, understanding the customary laws of land ownership and use.

In western Uganda, the districts of Hoima, Kikuube and Buliisa fall under the Bunyoro kingdom and, therefore, women's rights on access to, control over and ownership of land is guided by 'Nyoro' tradition and culture. The Bunyoro culture is a rigid form of patriarchy. Ancestry and heritage flows from the male lineage and the system of marriage is patrilocal. There is discrimination against the female gender in terms of mobility, labour and sexuality i.e. there are restrictions imposed on women to enjoy these aspects. Women tend to be in an underprivileged status compared to their male counterparts when it comes to economic, social and civic spaces.

Under the Bunyoro traditional and cultural practices, both women and men had access land. Neither men nor women owned land, in fact, they both had equal access to land, land was communally owned. However, this egalitarian system was reversed when colonialism and its attendant economic system placed ownership of land under the docket of men women and children were expected to provide free labour to maximise profits. Land and property were appropriated by men as 'bread-winners' -this thinking where men are construed as bread-winners even in circumstances where it is their wives sustaining the families.

The Bunyoro traditional culture continues to confer different roles and responsibilities to men and women within the households and communities. The paradox, for example is the responsibility for food production and processing which is entrusted to women but key resources such as land which is needed to meet these responsibilities are vested in men. Women continue to play a critical role in the sustenance of families, communities and the country's agricultural sector and they constitute the largest workforce on land where they produce food, engage in small-scale home-based businesses and contribute significantly to the country's economy. In spite of the significant contribution they make towards the livelihood of the household and communities, they do not have rights to access, control over and ownership of land. This situation of segregation continues to disempower them not only socially but also economically (Kigaaga Model Farmers Association). When women are excluded from owning, inheriting and controlling land, it perpetuates their economic dependence on male relatives. The dependence also explains why women continue to suffer from poverty and vulnerability.

With the discovery of oil and gas in Bunyoro region, the rights of women's access to and ownership of land tends to be worsening. There are very many land prospectors, which has significantly pushed up the prices of land. This has led to displacement of many families -women bearing the heaviest burden since compensation and sale have not considered their plight. Women in Kyakaboga recounted how the compensation process almost excluded the women, since land is deemed to be owned by men:

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

Worse still, the community resources (commons) which women had access to have largely been sold off to Government and private investors. So, the women can no longer derive livelihood from these commons. For example, Isemezi Hill was sold to Mustaffa who is presently fencing the land where women from Kigaaga collect their firewood for cooking; some land has been carved into game reserve to attract tourists, in addition to land already taken by Government. Bugoma forest on the other side of the parish is a protected area and women can no longer collect firewood and herbs to treat various ailments. The situation in Hoima is replicated in Buliisa where communities were disposed of their land to construct the Oil Central Processing Facility in Kigwera SC, expansion of the Bagungu Game Reserve, expansion and bituminisation of the Biiso-Buliisa road, among many other extractivist projects.

There are opportunities within the region that give hope for women's access to, control over and ownership of land. These are: some categories of women are now educated and able to purchase their own land; Bunyoro Kingdom is focusing its efforts on women's rights including ownership of land; GoU continued amendment and improvement of the legal and institutional frameworks, Government programmes targeting women empowerment and improved livelihood. There are also a number of CSOs that have been supporting the women movement in the region, including NAPE whose campaigns are fostering the women movement

3.2.3 Physical Resources:

Analysis

In Kabale parish, Buseruka SC of Hoima district, there were homesteads littered all over the villages, most of the houses being of mud and wattle and a few built of unburnt brick and iron sheets. There is Kigaaga TC, Kigaaga Market, Kigaaga Primary School and Kigaaga Church of Uganda; In Kyakaboga parish, there is Kyakaboga market centre and Nyahira primary school. Within Buseruka SC, there is a main tarmac road from Hoima to Kaiso-Tonya where there is a refinery plan.

There is also an international airport in the last phases of construction. Other physical features highlighted are: Kaiso-Tonya Wildlife Reserve, Lake Albert, Wambabya falls and the Western Rift Valley. In Buliisa, in Kigwera SC, there is Buliisa Town, Biiso Ferry connecting to West Nile, Butiaba Port, Wanseko Panyimur Ferry and Para Ferry. There are several feeder roads of Buliisa DLG e.g. Sitini - Kihungya road. In Ngwedo Sub County there is Wanseko landing site and Avogera HC II, among other key features.

3.2.4. Physical Resources and Women's Livelihood:

Analysis

In the three districts of Hoima, Buliisa and Kikuube in Western Uganda, there are mainly smaller homesteads where a man stays with his nuclear family. The main type of houses are the mud walls and white iron sheets but there are still instances of grass thatched houses. Again, based on the patriarchal tradition, houses are built and owned by men, women only have access of use - sleeping and keeping the harvested crop, among others. Access rights for women is based on the relationship with the husband and or the assertiveness of the children, otherwise when there is a conflict, the man may throw the women out of the marital home, sometimes with her children. The relationship between a man and the woman in the home is unequal, disadvantaging the woman (wife).

In the three districts, it is easy for women to access and own a home (shelter). The women are assertive and have children who are educated and thus able to check the unwarranted behaviour of the father. Women tend to work hard and independent of their husbands. There tend to be social groupings that have given women in the three districts leverage to improve their livelihood. It is very common to find female-headed households, some widowed, others separated, and yet others divorced. There are other female headed households comprising of single mothers, who live with or without children. There seem to be more opportunities for women to own shelter and other properties.

In the three districts, which is also the Albertine region where oil and gas have been discovered, the status of the roads is relatively adequate. A number of national roads have been constructed and bituminized and others under construction. The Hoima-Kaiso Tonya road, the Hoima-Biiso-Buliisa road are currently undergoing bituminization. The district feeder roads in the three districts are all in good shape. Women have access of use, like men. However, there are economic restrictions imposed on women who cannot afford the relatively high transport costs.

In a positive development, there are many boda boda riders; and the costs charged are low due to competition by riders. There are also many dealers in the boda boda business in the towns of Hoima, Buliisa and Kikuube who offer good payment terms for the youth who ride them. However, one notable restriction is that boda boda transport business is a domain for young men, as it is culturally not common for women to do such business. Again the positives of the increased availability of boda bodas has to be considered alongside the negative issues of increased insecurity to women and increased chances of sexual violence against (young) women.

In the surveyed districts of Hoima, Buliisa and Kikuube in western Uganda, the status and distance of the schools also disadvantages the girl child. For most schools, the pupils and students have to travel long distances -between 2-7 km every day to and

from school, which puts girls at more risks of men sexually harassing and abusing them. Even the facilities at the schools do not provide adequate safe guards for the girl child since there are no changing rooms for older girls who are menstruating; no adequate provisions for pads for girls; and generally, the school environment does not adequately address the needs of the school going girls. The situation is no better for the girl child back at home where on return from school has to help the mother to complete domestic chores -including cooking, while the boys are allowed to rest – a manifestation of social injustice.

Health care is a key component of human livelihood. Every person is entitled to a healthy environment and whoever falls sick should access medical care. Other than the Village Health Teams, which are in place to provide temporary relief to persons who fall sick within the community, the first administrative hierarch in treatment are the HC II located at the parish administrative units.

Rights of access and use of health services by women pose different levels of constraints for different categories of women -the old and terminally sick having more challenges. It is evident from the responses, that women face hurdles in accessing health care as there are usually few qualified staff (if any), available at any moment at the facility; routine drug shortages; lower quality health care for the poor due to corruption and extortion; and a general poor environment where there are long queues, largely comprising of women. Thus, rights of access and control over health care institutions and services are manifest of social inequality – on the part of the women in Uganda, in most respects

3.2.5 Human Resources:

Analysis

In Western Uganda, in Hoima district, women in Buseruka SC possess skills in nursery bed management and tree planting, growing indigenous and agro-ecology. The women in Kyakaboga have skills in subsistence farming, piggery, making charcoal briquettes, making crafts and bee-keeping. They have also acquired skills in soap making, making counter-books, mushroom growing and political skills.

In Buliisa district, Kigwera SC, the women have skills in agro-ecology, reviving indigenous seeds, planting local trees, using ESS, and constructing food storage facilities. In Ngwedo SC, women have skills in fishing, fish vending, businesses, and wage-based activities.

There is a very high market potential for agricultural products in Hoima, Buliisa and Kikuube, because of the growing population in the region as a result of the discovery of Oil and Gas. There has been a great influx of people from outside the region, and communities are being dispossessed of their agricultural land. This implies that the

demand for food will continue to increase in the future. This provides an opportunity for women who are engaged not only in farming but also in other livelihood activities, on the high potential of the market in the region.

3.2.6 Social Resources:

Social resources include the norms, networks and organisations through which people access power and resources for decision-making. Such resources include community groupings, associations and ethnic relations that make coordination and cooperation possible for mutual benefit.

In Buseruka SC, Hoima district, there are various groups in the community -women only, mixed and men only. These groups cut across all sub counties and parishes in the district. In Kigwera SC, the notable social resources include; Women groups, VSLAs, village land boards and CBOs e.g. Kakindo Orphans care. There are 3 markets, 2 fish landing sites on Butiaba and Bullisa DLG. In Ngwedo SC, there is Avogera trading centre and Ngwedo SC Local Government.

Within the African social setting, the family is the basic unit of social organisation and plays a crucial social role in promoting livelihood. The study findings reveal that it is the family that cares for those who are aged, impaired and terminally sick. The family assists those members who are sick to access medical care -including mobilising the money for paying medical bills, physically carrying those who cannot walk by themselves and giving care to family members who are admitted. Wider community members only come in to help when the family is unable to care for its sick member.

There are groups within the community, which play various roles in promoting livelihood. The majority of community members are organised in VSLAs, which meet regularly to discuss issues that affect their livelihood. There are three types of community groups – women only, mixed and men only. The women-only groups are the majority in all communities of Hoima, Bulisa and Kikuube. There are more mixed groups than men-only groups. Group members share experiences and help each other in times of need; they work together and share resources that improve their standards of living; they give guidance and skills in how to improve their farming practices; save money and lend to those in need; and above all act as the basic institution for saving for school fees and other household needs.

The study reveals that the majority of the groups are formed by women, either for women only or mixed groups. Almost all women belong to a group unlike their counterpart men, who largely do not belong to any group. The main motivation for women to join groups is because of their vulnerability in communities and hope that through organising, they should be able to address their vulnerability and other life risks and shocks. Through groups, women expect to save and borrow money

to finance their objectives; paying school fees for their children, start-up capital for business, buy domestic utensils, etc. In other words, formation and belongingness to groups by both men and women is intended to improve their livelihood.

Apart from women only groups, all people including women may be free to join a group of their choice, either in the village of residence or in the neighbourhood. Entry is not restricted and all categories of women can join a group and indeed groups comprise of those who are old and young, the poor and the better-off, the sickly and 'healthy', etc. The main criterion for entry is membership and subscription fees and the ability to abide by the group regulations and meeting financial and other stated obligations. However, there are restrictions imposed on leadership roles, that is to say, there is a tendency to middle-aged and youthful women in key leadership positions, as well as those who have an economic advantage. The old and sick are usually passive participants, although they share in the benefits of membership like being assisted in times of family calamity.

Other restrictions imposed on participation of women in groups are based on group dynamics including meeting once every week and the mandatory weekly contributions requirement. Such provisions also slam restrictions on the old, sickly and poorer members of the groups who may not be in position to meet the basic minimum.

Therefore, women have a right of entry and exit and play all the major roles in women-only groups. The women only groups play a number of roles: they unite women who meet regularly to discuss and share their all-round experiences, access savings and loan services, help each other to generate and boost their food security; and guide and counsel those in need and affected by domestic violence and other marital challenges. Most women only groups also contribute to funeral costs when immediate family member lose their dear ones.

There are local government initiatives which involve women in public affairs resulting into changing perceptions of involving them in community affairs. The governance and administrative set-up enable women to actively participate in decision-making and policy formulation, at various levels of the district and sub county.

Long ago, it was difficult for a woman to have any responsibility at the Sub County or even the district. This was a monopoly of the men. But with decentralisation, women are now actively participating in the affairs of the government from LCI to LCV. This has uplifted the position of women in society.-A young women from Kakindo Women's Group in Ngwedo Sub County, Buliisa.

Thus, women form part of the Local Council Executive Committees; they are part of the youth and women councils and have specialised programmes for promoting their empowerment. For example, Margaret Kagore, the Chairperson of Bakari

Tulimirewamu Mbibo Zikadde Women's Group in Kigwera Sub County, Buliisa district, is also the Women Councilor representing Kigwera SC at the district. Women's participation in decision making and management positions is taking advantage of the universal primary education programme and other like-minded CSOs that are promoting the girl-child and women empowerment generally. Notwithstanding the opportunities mentioned, women are still looked upon as an inferior gender by many men and; the culture and tradition weigh heavily on women's meaningful involvement and participation in governance and management structures, within the community.

3.2.7 Financial Resources:

The availability of cash or equivalent that enables people to adopt different livelihood strategies is financial capital. Two main sources of financial capital can be identified as:

- Available stocks comprising cash, bank deposits or liquid assets such as livestock and jewellery, not having liabilities attached and usually independent on third parties.
- Regular inflow of money (conventional poverty indicator of less than one dollar a day) comprising labour income, pensions, or other transfers from the state, and remittances, which are mostly dependent on others and need to be reliable (Kollmair, 2002).

In the district of Hoima, there are also limited formal financial institutions like banks and micro-financial agencies. The nearest banks are in Hoima town, about 50km away. There are only VSLAs which provide basic financial services. In Buliisa, the situation is no better, for both Kigwera and Ngwedo SCs, there is only Stanbic bank in Buliisa Town Council. Otherwise, there are VSLAs that provide financial services.

There are no financial institutions in Kikuube district for farmers to access credit and where banks exist, there is always no collateral for farmers to acquire loans. The major and popular financial mechanism for rural households to access credit is the Village Savings and Loan Associations, which are spread throughout the communities. This mechanism helps households to access limited credit to start up and operate small scale businesses, pay school fees, meet urgent and short-term medical bills and acquire household items and basic needs.

Findings from the field reveal that the VSLAs, though very instrumental in community livelihood, have their own challenges – limited amount of money they can lend out to members especially at peak times; no clear guidelines on their operations which occasionally breed conflict among members; restricted participation by women since they quite often have to seek permission from husbands to attend group meetings, among others. There were barriers to women's access to credit from VSLAs since

most of the time, they have to seek permission from their husbands and even when permission has been granted, the husbands take a share of the loan for personal use.

The women have also taken on the savings, they are performing much better than men. Their saving culture is very good. This is seen from the amount of money they share when they open their savings at the end of the year. This is an indicator that women are doing much better (in terms of livelihoods) than before (District Commercial Officer Buliisa)

In the groups majority of members are women, they are like $\frac{3}{4}$ of numbers. Basically, women's saving culture is better than men. Where women take lead in the running of the groups, they do better that is why even in mixed groups women are on the executive and usually the position of treasurer is held by a woman (Officer in a financial institution)

3.3 HOUSEHOLD FOOD SECURITY AND ALTERNATIVE LIVELIHOOD:

Majority of households eat two meals a day i.e. lunch and dinner. However, some few households eat one meal. Many households do not eat sufficient quantities in order to reserve some supplies for future days. In cases of scarcity, priority is first given to the man (husband) who culturally is the head of the family; followed by the children, and lastly the mothers. Much of the food consumed in the home is grown in the family gardens and include cassava, potatoes, beans, groundnuts, etc. However, some varieties are bought from the markets e.g. rice, Irish potatoes, maize flour, bananas and meat. Some of the food items are temporarily bought from the markets, while others are not locally available and are permanently bought from the markets and nearby shops.

All families in one way or another buy food from the markets and shops. It is evident from the study that most households find food costs rather high and takes more than half of the household monthly income i.e. from an average monthly income of 200,000 UGX, food costs between 120,000 -150,000 UGX, quite often compelling some household members especially women to sell their labour for food. The labour cost per day is presently at 5,000 UGX, which is not enough to buy a basket of food for a family of 5 members. So, to households that are food insecure, the dilemma is that they have to sell labour to have food on the table, which leaves them less or no time to cultivate their land and grow own food. The challenge with the food situation, is that women who are the tillers of the land and the overall providers of the household food, they do not have any rights of ownership over land and; they seek permission from their husbands to buy food even when they have earned the income. On the other hand, husbands [read men] often use family resources without consulting their spouses.

Food security and Gender – female headed families proved to be more food secure compared to their counterpart male-headed families. Women were more cautious about their food security because they felt more independent and were frugal with all resources. Women who headed households endeavored to store food more than the male-headed households. Most of the family members engaged in some form of production compared to male-headed families where men and their young sons wake up early to go to the nearby shops/drinking places for leisure.

The challenges to food security for households include reliance on rain-fed agriculture; fewer household members engaged in production of food; lack of land rights for the women who till the land and are of late, responsible for feeding their families. In addition to denial of land rights, women do not have decision-making rights over the produce and the income therefrom. This affects women's livelihood since it is their counterpart the men, who own and control the means of production. Women are not able to meet their basic needs, since its men who make decisions on all family life matters. Above all, households rely more on farm related livelihood activities and have limited or no alternative options. The limited options available e.g. charcoal burning, have a direct bearing on the environment and are therefore not sustainable.

3.4 HOUSEHOLD ENERGY SECURITY AND LIVELIHOOD:

Households require energy for two main uses i.e. cooking and lighting. For cooking, there are two main sources for rural households – firewood and charcoal. Firewood is collected from natural forests and woodlands and is still free of charge for those who collect it, although the sources are deteriorating quite fast. The main challenges of using firewood is that it is collected from very far away from homesteads whereby women and children walk long distances to sources; between 2-6km. Although it is still free of charge to collect, there are cases where warning has been to collectors that they should find other sources – like the case of Mustaffa who has warned firewood collectors of Kigaaga not to go back to his land. Firewood is also known to produce a lot of smoke while cooking, and thus pollutes the cooking place as well as the environment. Since women are responsible for not only cooking but also collecting the firewood, this source has a significant impact on their livelihoods. Women walk very long distances to collect the firewood which they carry on their heads but also suffer from the physical and health related outcomes of the smoke from burning firewood.

For lighting, the majority of the households use kerosene candles, wax candles, reeds and solar lights, small battery torches, etc. Paraffin is a source of cooking and lighting, but less so for cooking because of its relatively high cost. No households use kerosene/paraffin for cooking but use it for lighting. It is readily available in nearby shops and is rationed out in smaller quantities, depending on affordability – a litre costs 3,600 UGX. The main challenges with kerosene are: does not provide adequate lighting in the house and; produces smoke which is environmentally

hazardous. In addition, as earlier noted, women stay home, doing household chores, almost all time and the negative effects of using kerosene bear on their health more than the men. As a matter of routine, men come back home rather late for them to bear a significant impact.

Charcoal is another source of energy for cooking but is quite unaffordable for most households as a sack goes for 25,000 UGX; a sack approximately can be used for cooking for 14 days for a family of 5 members. This is on the high end as an average household would require to expend a minimum of 50,000 UGX per month on energy for cooking. Instead, most families undertake charcoal burning as an alternative livelihood. Whereas traditionally the business of charcoal burning was a domain of men, because of the energy need, the study revealed that women either individually, as a family or as a group, have taken up this activity as an alternative source of income. This development is confirmed to arise from the fact that men have abandoned their traditional role of looking after their families, leaving no option for women but to fill the void.

Very few households use renewable energy, energy saving stoves and solar lights. The initial cost of purchase is rather high and the households have limited awareness of the benefits. This continued use of non-renewable energy sources puts more risks and vulnerability to household livelihoods. Households must have money to buy kerosene for lighting. In the near future they will need money to buy firewood. When not addressed, this scenario will bear increased burdens on women who continue to fend for their families. In order to improve the livelihood of the rural women, it will be crucial to take up renewable energy sources so that households spend less on energy and save some money for other household needs.

3.5 CURRENT ALTERNATIVE LIVELIHOOD PRACTICES FOR WOMEN:

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

Table showing Women Livelihood Activities in the assessed districts of Hoima, Buliisa and Kikuube districts in Western Uganda:

Livelihood Activity	Region/District	Category of Women Involved	Potential for Women Uptake
Farming	Hoima	All except the unhealthy	Very high
Agro-ecological practices	Hoima	All	High
Growing vegetables	Hoima	All	High
VSLAs	Hoima	All	Very high
Piggery	Hoima	Middle age and Youth	Very High
Making handcrafts	Hoima	Old, sickly, middle aged	Low
Bee keeping	Hoima	Old, sickly, middle aged	Low
Soap making	Kikuube	Middle aged, Youth	Medium
Mushroom growing	Kikuube	All	High
Farming	Kikuube	All except the unhealthy	Very high
Agro-ecological practices	Kikuube	Middle aged	Very high
Nursery & Tree Planting	Kikuube	All	High
VSLAs	Buliisa	All	Very high
Making ESS	Buliisa	Middle age and Youth	High
Food storage -silos & granaries	Buliisa	Old, sickly, middle aged	Medium
Fishing Vending	Buliisa	Old, sickly, middle aged	High
Fish	Buliisa	Old, Middle aged, Youth	Medium
Small businesses	Buliisa	Old, sickly, middle aged	High
Wage labour	Buliisa	All	High

Notwithstanding the efforts by rural women to enhance their livelihood through alternative options, there are a number of challenges which still keep them rather poor and vulnerable. The District Production Coordinator for Hoima district, highlighted some of the challenges encountered in promoting rural household livelihood: Farming Extension services are still limited and do not reach out to many farmers (e.g. 1 extension officer serves 2,000 farmers); majority of farmers are illiterate and thus unable to take up available opportunities and skills; poor road infrastructure makes it difficult for extension services to get to farmers and on the other hand, for farmers to easily, quickly and cheaply get to the markets; no networks for sharing market information and other relevant information on agriculture and agro-processing potentials; no meaningful groups that are organised around the value chain like Area Cooperative Enterprises; crafty commodity dealers (middlemen) who exploit farmers. There are many opportunities which the project can exploit from these challenges to promote women economic empowerment e.g. creating strong women VSLAs that can widen scope of economic activities to including bulk buying and marketing; create inter-group communication platforms to share agricultural and market related information; upgrading VSLAs to Area Cooperative Enterprises (ACEs), among others.

CHAPTER FOUR:

CONCLUSIONS, GOOD PRACTICES AND RECOMMENDATIONS:

4.1 CONCLUSIONS:

4.1.1 Rights of Women on Community Resources:

In Hoima, Buliisa and Kikube, women do not have rights of access to, control over and ownership to community resources including the natural and physical resources, but more importantly, land which is the main source of livelihood.

The above scenario keeps women disempowered economically and thus affect their livelihood. The vulnerable position of women has been worsened by the current displacements of communities from their ancestral land properties that are prevalent in three districts - due to discovery of oil and the attendant prospective interests of powerful political and economic entrepreneurs.

Limited access and utilisation of other resources -social and financial continue the disproportionately high, negative impact on women. However, there are developments at the international, national and local scenes that create opportunities for women to have rights over land and other resources. It is very crucial for NAPE and her partners to analyse these opportunities and support women's economic empowerment.

4.1.2 Household Food Security and Women's Livelihood:

Agriculture is the main source of food for all households and most food is homegrown. There are very few households that are food secure i.e. able to eat two meals a day, with sufficient quantities throughout the year. Those that are not secure may eat two meals a day but not throughout the year -during dry spells or during poor harvest, they fall back to one meal, and reduce on the quantity to one meal per day. Women shoulder the burden of feeding the families even when they do not have rights over use and ownership of the means of production.

The responsibility of 'putting food on the table' has shifted from the man - the family head - to the wife (woman), who tills the land, looks after the children's welfare (including when they are sick), and providing food. Most women spend time tilling land, collecting firewood, and cooking for the family.

Most households grow hybrid seeds which mature faster but after harvest cannot be stored for long. Traditionally, women were in charge of sorting and storing local seed for future planting. This role has since changed since now most seeds are

either supplied by Government or bought in the market. This has in a way, reduced the position of women with regard to the role they play in managing the food system of their community.

Households buy a significant quantity of their food from the markets -largely agricultural markets. For both buying and selling, women have to seek permission from men (husbands) on how much to sell and what to buy from the income earned.

The majority of the women have to report the amount of income generated from the sale of agricultural produce. In fact, there were several cases reported where men steal the stored produce and sell it in order to raise money for alcohol or looking after a concubine or another family. Such situations exacerbate challenges faced by women.

Therefore, the power relations in the household are tilted against women when it comes to food security. Women who are the major tillers of the land do not have ownership rights over the land they till; they do not have decision-making rights over which piece of land, how much of it and when they can use it to grow food.

Also, women do not have rights over household assets, which are used in agricultural production e.g. the pangas, hoes, shovels. They have to seek permission from their husbands to use these assets, which leaves them in a position of injustice – they are responsible for feeding the families, yet they do not have rights over the use of the means of production. Ownership is only pronounced in situations where women have formed themselves into groups.

4.2 GOOD PRACTICES:

- The identification and implementation of alternative livelihood activities will need to align with existing government national programmes, sectoral and tap into existing institutions and processes geared towards enhancing livelihoods and alternatives for communities.
- The strength of community groups, and particularly VSLAs is a key mechanism for successful implementation of community based alternative livelihoods. Groups are already established within the communities and only strengthening through training them will be an effort in the right direction. It will be crucial to strengthen the functionality of groups and particularly women groups and foster their awareness on human rights for promoting alternative livelihood for women.
- Prior training of beneficiaries in various vocational skills before interventions are implemented is a good practice. The trainings followed by a formidable monitoring and mentoring programme ensures that skills and experience enable the alternative livelihood interventions take root with ease. It should

not be assumed that the beneficiaries will use knowledge at their disposal, even when they have previously implemented the livelihood intervention.

- One of the good practices of implementing an alternative livelihood programme should be to know and appreciate that the community is comprised of different categories of people and thus need to understand the goals and motivations of these different categories. In this case, there are different categories of women including the aged, those living with HIV/AIDS, the youthful, the widowed, single mothers, etc. The different categories may be motivated by income generation but this may not be what motivates them all – for example young women may give broader social well-being issues equal or more value than income. Thus, it is important to understand different women's livelihood goals and motivations.
- Appreciating existing livelihood activities within the context of social diversity is crucial for the success of any intervention. Some categories of women may resist involving themselves in new and untested livelihood activities and methods due to the high risks involved in doing so. It is thus risky to introduce completely new alternative interventions which pose higher risks for poor women. The women may seek to reduce risk through diversification of livelihoods and thus 'alternative livelihoods' may be an addition to a suite of other activities rather than substitutes.
- Emphasis of this project should not be compromised i.e. it should keep its target on women displaced from land or being threatened with displacement. There are categories of women who are relatively well off and may wish to hijack the project benefits. Thus, whereas women are generally vulnerable, the interventions should focus on the most vulnerable who are landless, aged, sickly, child mothers, the destitute, to mention but a few; and other social factors that affect women's opportunities.
- It is very common to introduce 'Alternative livelihoods' without a thorough understanding of the drivers of unsustainable resource use - in this case the interventions do not improve sustainability. It was evident that the targeted women are not the ones depleting the forests, but the large commercial farmers and lumbers from outside the community. The local people are not largely responsible for the degradation of natural resources.
- NAPE under this project should supply a number of alternative options from a menu of activities which they deem fit. After this study, the partners should disseminate the proposed menu of alternatives and allow the local women to review them based on their aspirations and options.
- The research was able to, albeit in a limited manner, explore the market potential and the viability of market demand for eco-friendly products.

This is a good practice because concentrating at the supply side of the value chain without considering the market leads for frustrations once the products become available from the interventions.

4.3 RECOMMENDATIONS

- There are women groups within the communities of Hoima, Kikuube and Buliisa districts, thus NAPE and her partners should strengthen the functionality of these socio-economic groupings so that they are in position to provide capital for women livelihoods;
- There are already financial institutions that have targeted products and services for the rural farmers. It is important for NAPE and her partners to study these packages and identify beneficiaries within the communities for lessons learning and replication;
- There are great opportunities to form SACCOs that are tailored to local needs and aspirations, it may be crucial for this project to grow community members from VSLAs to more beneficial socio-economic groupings within the project period.
- There are Government programmes that are already being implemented within the respective districts. NAPE should engage the LG officials to ensure women are not left out.
- There are various human skills possessed by women in the communities in the area of food growing, hand craft, value addition, bee keeping, energy saving, seed breeding, artistic impressions/advocacy drama, kitchen gardening among many others. NAPE and other partners should analyse these local skills and the motivations borne by these women and support harnessing these skills for improved livelihoods as a strategic response to both challenges of food and income insecurity at the grass root level.
- Explore the existence of women and other community individuals organised in groups under earlier NAPE initiatives and build capacity for food and income sustainability around these modes.
- NAPE should promote affordable renewable energy for household use -lighting and cooking and research into the feasibility of using latrines as sources of inputs to the renewable energy technology.
- Create districts based platforms for sharing market information by key stakeholders to promote the marketing of community and household products and services.

ANNEX 1: TABLE OF THE AVAILABILITY OF COMMUNITY RESOURCES

District	Sub County	Parish	Natural Resources	Physical Resources	Social Resources	Human Resources	Financial Resources
Hoima	Buseruka	Kabale	Isemezi mountain, Kanywabarogo stream, wetland, Bugoma National Forest, Grassland	Kigaaga TC, 'Kigaaga Market, Kigaaga Primary School, Kigaaga CoU	Women Groups e.g. Rugashari Model Farmers Association, Mixed groups e.g. Tweyombeke Group, Tweekambe, etc.	Planting trees & farming, growing indigenous seeds Training young women on local seed and agro-ecology	No financial institutions, only VSLAs, Banks in Hoima town – 40 Kms
		Kabale	Grasslands	Kyakaboga market centre, Nyahira primary school	Twende Mbele women's group, BIRUDO group	Subsistence farming where they grow cassava, millet, sesame& others, Piggy, making charcoal briquettes, making crafts, Bee keeping, Soap making, Making counter-books, Mushroom growing. Representing communities at high market-level meetings e.g. at the district,	Women savings groups

Buliisa	Kigwera			Buliisa Town, Biiso Ferry services connecting it to West Nile, Butiaba Port Wanseko Panyimur Ferry & Para Ferry Services, Feeder roads being opened by the district local government to link the major economic activities to the markets.	Bagungu Game Reserve, Lake Albert, Wetlands, River Banks and Lakeshores	Buliisa groups, VSLAs, village land boards; Women groups, VSLAs, Village Land Boards, CBOs e.g. Kakindo Orphans care. 3 Markets and 2 Fish landing sites on Butiaba; Buliisa District Local Government CBOs e.g. Kakindo Orphans	Organising marketing activities at the local level.	VSLAs, Stanbic Bankin Buliisa
						Practicing agroecology; Reviving indigenous foods; Planting more trees in our gardens; Using energy saving cooking stoves; Storing food and selling all the produce.		

			feeder roads, for example Sitini-Kihungya	care.			
Ngwedo			Bagungu Game Reserve, Lake Albert, Murchison Falls National park, River Nile	Wanseko landing site, Avogera Health Center	Avogera trading centre, Buliisa District Local Government	Fishing activities/Fish farming, Small business enterprise/trade, Manufacturing/processing	Saving and credit, Stanbic bank in Buliisa

Kikuube	Kiziranfumbi	Kidoma	Bugoma forest, wetlands - streams -	A school 02 feeder roads - 01 borehole; small clinics	Women groups, Youths Groups, Farmers Associations	Skills in brick laying for the youth; weaving local mats, baskets and bags, making bangles and necklaces from beads Majority of women are illiterate with some semi-literate, with no vocational skills;	No banks, have SACCOs,
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ANNEX 2:

QUESTIONNAIRE FOR ALTERNATIVE WOMEN LIVELIHOODS RESEARCH OF THE PROJECT

A. GENERAL INFORMATION OF THE RESPONDENT:

1. Name of the respondent.....
2. Village:
3. Char:
4. Block:
5. District:
6. Sex: M/F.....
7. Age:Years.
8. Education:
9. Religion:
10. Caste.....
11. Community:
12. Occupation:
13. Marital status:

SECTION TWO:LIVELIHOOD ASSETS

Which of the following Natural Resources exist in your community and can be owned, controlled and accessed by Households, men and women?

S/N	Asset	Ownership & Control by HH		Ownership & Control by Husbands		Ownership & Control by Wives		Access by Husbands		Access by Wives	
		1. Yes	2. No	1. Yes	2. No	1. Yes	2. No	1. Yes	2. No	1. Yes	2. No
1.	Arable land										
2.	Forests										
3.	Rivers										
4.	Lakes										
5.	Wetlands										
6.	Mountains										
7.											
8.											
9.											

- Describe the status of Human capital for your community.

Name	HH	Sex: 1. Male 2. female	Age	Marital Status	Highest	Current Employment		

- Which of the following **physical resources** exist in your community and can be owned, controlled and accessed by Households, men and women?

S/N	Asset	Ownership & Control by HH		Ownership & Control by Husbands		Ownership & Control by Wives		Access by Husbands		Access by Wives	
		1. Yes	2. No	1. Yes	2. No	1. Yes	2. No	1. Yes	2. No	1. Yes	2. No
1.	Houses										
2.	Motor Vehicles										
3.	Bicycles										
4.	Livestock										
5.	Road networks										
6.	Schools										

7.	Health centres & Clinics										
8.	Community Halls										
9.	Irrigation machines/Ox Ploughs										
10	Sewing machines										
	Others (Specify)										

11. Do you or members of your household save money? Yes-1, No-2
12. If yes, how often do you save money? Daily-1, weekly-2, monthly-3, yearly-4, No specific time-5
13. Why do the members of your household save money?
Family security-1, daughter married-2, takes care of old age-3, bought asset-4, others (mention.....)-5
14. Where do you save money? Commercial Banks-1/Money Lenders-2/
Friends-3/ Others-4
15. How much is your household's savings monthly? (0-5000Shs.)-1,
(5000-10000Shs)-2, (10000-20000Shs.)-3, (20000 & above)-4
16. Do you or your family member make investment in capital market?
Yes-1/No-2/
17. If yes, amount of money invested Shs.....last year
18. Have you or the members of your household borrowed money during the
last 1year? Yes-1, No-2

- **State the sources of borrowing:**

Sources	1. Yes	2. No	Sources	1. Yes	2. No
Govt. Bank			Friends and relatives		
Private Bank			Local trade union		
NGO			Wholesaler businessmen		
Cooperative Society			VSLA		
Money lender)			Others(specify)		

19. What is the amount of loan (Shs.)
that you have taken in the last year.....
20. How did you make repayment? Weekly-1, fortnightly-2, monthly-3,
yearly-4, no specific time-5

- **State the purpose of taking loan:**

Purpose of the Loan	1. Yes	2. No	Purpose of the Loan	1. Yes	2. No
Buying land			Children education		
Buying agricultural equipment			Health care		
Buying livestock/poultry			Festivals/social Obligations		
Housing			Paying dowry		
Repayment of old loan			Purchasing household asset		
Others (Specify)					

21. Regarding satisfying all basic needs (food, clothes, goods, services etc.) for the household, would you rate the financial situation of the household as – sufficient-1, barely sufficient-2, and insufficient-3?
22. *What is your opinion of the social capital in your community?*
23. *Did you have any collective effort in last three years? (E.g. bridge, community road, market, school, etc.) Yes-1/No-2 if yes, mention.....*
24. *Are you a member of any local/community organisation? Yes-1, No-2*

25. If yes, which type of organization? NGO-1, Voluntary org.-2, Cooperative org.-3, Govt. org.-4, Club-5, School Committee-6, others-7
26. Did you face any conflict with your neighbour/relatives over last three years? Yes-1, No-2
27. How did you solve this/these conflict? Own initiatives-1, internal intervention-2, external intervention-3, through dispute in court-4.
28. Please mention the social security of your village. Good-1, moderate-2, poor-3
29. Did you take any decision after discussion with your husband/wife/ children/ Yes-1, No-2
30. How did you obtain knowledge and experience about agricultural activities? Neighbours-1, friends-2, relatives-3, NGO-4, Agri. Department (Govt.)-5, Agric. University initiatives-6, self-study-7, various agents-8
31. Do you receive any training for agricultural production? Yes-1, No-2

SECTION THREE: POLICIES, INSTITUTIONS AND PROCESSES

POLICIES:

- Are there Macroeconomic policies that promote alternative livelihood sources?
1. Yes 2. No If yes, which ones.....
- Are there sectoral initiatives that enhance alternative livelihood sources?
1. Yes 2. No If yes, which ones.....

INSTITUTIONS:

- Are there Macroeconomic policies that promote alternative livelihood sources?
1. Yes 2. No If yes, which ones.....
- Which markets are available for local goods/products? 1. Local 2. National 3. Regional
- What social relations exist in your community that promote alternative livelihoods?
- Are there traditions, customs and cultures that promote alternative livelihood sources? 1. Yes 2. No

SECTION FOUR: THE LIVELIHOOD CONTEXT

- Are there external shocks to promotion of alternative livelihood sources?
1. Yes 2. No If yes, which ones
- How does Seasonality affect promotion of alternative livelihood programmes? Explain.....

SECTION FIVE: LIVELIHOOD STRATEGIES AND ACTIVITIES:

- Which of the following strategies/activities exist in your household/community?

S/N	Activity	1. Yes	2. No	3. Don't Know
1.	Farmer/Cultivator			
2.	Agricultural labourer			
3.	Construction and related work			
4.	Skilled/semi-skilled/other non-Agricultural labourer			
5.	Service (Govt./Pvt.)			
6.	Petty business/small shop			
7.	Large business/medium business			
8.	Small artisan in household and cottage industry			
9.	Self-employed/professional			
10.	Transport workers-			
11.	Pensioner/Retired			
12.	Domestic servant			
13.	Fishing/Fish selling			
14.	Dairy			
15.	Poultry farming			
16.	Housewife			
17.	Unemployed			
18.	Other (Specify)			

SECTION SIX: ENVIRONMENTAL ASSESSMENT:

1. Is this region flood affected? Yes-1, No-2
2. Is this area drought affected? Yes-1, No-2
3. During the flood, which part of your land submerged under water?

	1. Yes	2. No
Arable land		
Residences		
Wetlands/Fishing grounds		

32. Mention the status of damage made in the last year flood:

Area of damage	1. None	2. Partially damaged	3. Fully damaged
Agricultural crop			
Livestock			
Fishing grounds			
Lives			
Household asset			

33. How satisfied or dissatisfied are you with the quality of some characteristics of this village/area?

Characteristics	Use code	Characteristics	Use code
Agricultural land Access of medical facility			Access of medical facility
Transport system			Access of news
Drinking water			Flood situation
Access of education facility			Marketing facility for agricultural crops

Satisfactory 2. Not Satisfactory 3. Neither

34. What type of crisis have you experienced during the last year?

	1. Yes	2. No		1. Yes	2. No
Flood			Illness of a household member		
Drought			Death of a household member		
Storm			Loss of job		
River bank erosion			Theft		
Excess rain			Powerful person took asset / land		
Wind damage			Loss livestock/poultry		
Poor production of crop			Loss of land		
Shortage of food			Other (Specify) ..		

