



**Hearing their voices: Action research to support women's agency and empowerment in
livestock vaccine distribution, delivery and use in Rwanda, Uganda and Kenya**

A GENDER ANALYSIS AND BASELINE ASSESSMENT REPORT FOR UGANDA

By

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1. INTRODUCTION

1.1. Background Information

This research funded by IDRC is being carried out in the three East African countries of Uganda, Kenya and Rwanda. This report thus focuses on the Ugandan component of the research.

About 752 million of the world's poor keep livestock to produce food, generate income, and build assets. Women represent two-thirds (~400 million people) of the low-income livestock keepers (FAO, 2013). Diseases are a major issue preventing maximization of benefits from owning livestock. However, much of the animal-associated disease burden is preventable through vaccination. Furthermore, examples of barriers and limitations impeding women from participating and/or fully benefiting from the livestock vaccine chain are widespread. For instance, in Rwanda, Kenya and Uganda, between 75% to 90% of small-scale poultry farmers are women. Their flocks are frequently decimated by Newcastle disease (NCD) despite availability of an effective NCD vaccine. Packaging, service providers and reliable structures for delivery remain an obstacle to their uptake and use by women farmers. Also, *Peste des petits Ruminants* (PPR) is a viral disease endemic to East Africa that impacts small ruminants. A global vaccination campaign has been initiated, and a project testing innovative methods to enhance the delivery of PPR vaccines in Uganda is active. New business models for vaccine delivery are being developed using private sector drug shops for distribution and community animal health workers (CAHWs) as vaccinators. In Uganda, only 10% of the drug shops are owned by women and 97% of the CAHWs are men.

To empower women to effectively contribute and benefit from the vaccine supply chain as entrepreneurs, service/product providers and users, the limelight needs to be cast on the gender related technical, social, cultural, and economic barriers that they encounter.

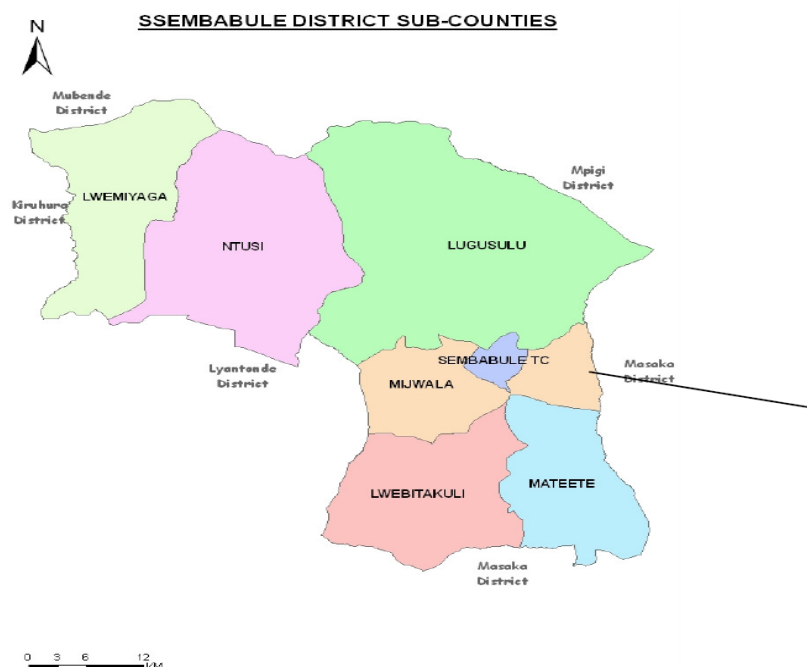
From the start, the project aims were to: 1) generate evidence and formulate strategies that can help to position women to effectively and efficiently contribute to and benefit from livestock vaccines, 2) enhance women's participation in livestock vaccine distribution, delivery, and use, 3) test gender focused models that target specific entry points for women along the vaccine value chain and 4) provide data and information that can impact programmatic and policy interventions. The results generated will help identify gaps and opportunities that can be used to empower women small holder farmers to contribute and benefit from livestock vaccines thereby improving livestock production and their livelihoods. The information gathered would be scaled up and applied to other livestock vaccines and other countries in the region.

In Uganda, the study was carried out in Sembabule District. The district was purposively selected because it is predominantly livestock keeping with a history of PPR outbreaks. It consists of two counties, one predominantly pastoralists and the other predominantly cultivators. This will give a balanced picture of social cultural and gender dynamics representative of Uganda.

Sembabule District borders with Mubende and Kyenjonjo district in the Northwest and Mpigi in North, Kiruhura and Lyantonde in the Southwest and Masaka in the East and South (Map1). The district covers a total surface area of 2,319.2 km² with a population of 252,597; 50.2% males and 49.8% females of which 93.2% are rural (Ministry of Trade Industry & Cooperatives, 2019). The District has two counties, namely, Mawogola and Lwemiyaga Counties with 16 lower local governments (Sub-counties. Lwemiyaga County; consists of 4 sub-counties and 1 town council, and Mawogola County is made up of 9 sub-counties and 2 town councils.

Sembabule has weather comprised of a bi-modal rain distribution ranging between 750mm to 1200mm and high temperatures ranging between 17^oc to 32^oc. The rainfall distribution is higher in Matete and Lwebitakuli Nyabitanga, Bulongo sub-counties recording between 1000mm to 1200mm per annum while the rest of the district records as low as 750mm.

The district's two major seasons of rainfall are March to May and September to December. The rest of the year is dry which exhibits semi-arid conditions. 86% of the people of Sembabule are engaged in peasant agriculture growing crops like coffee, bananas, maize, and millet and rearing animals like goats and chicken. 97% are engaged in crop husbandry while 43% are engaged in animal husbandry, 2% practice fish farming. Land under cultivation covers 72,490 hectares.



Map 1: Map of Sembabule District

The 2008 national livestock census estimated the number of goats at 8.5 million, and 27.5 poultry in the whole country (MAAIF, 2009). Of these, Sembabule District has a total of 206,000 cattle, 139,050 goats and 103,300 chicken. The main reared goats' breeds are Mubende, Kigezi and small East African goat. Poultry production and piggery production are major enterprises in the non-cattle

keeping areas of Matete and Lwebitakuli. In the Quarterly Workplan Outputs for FY 2019/2020, July 25, 2019: 125,000 livestock were sold in livestock markets, 5000 livestock slaughtered in slaughter slabs, 200 goats and 1,000 poultry were procured and distributed.

This research study focused on women farmers who keep chicken and goats on a small scale. The study explored status of the women and tried to hear their voices on issues that hinder their progress exploring their dreams on how they want to see themselves included and benefiting in the vaccine value chain. The study focused on women at all the nodes of the value chain, namely, vaccine manufacturers, importers and distributors, agrovet drug shop owners, animal health service providers and vaccine users at the farm level. It identified barriers and limitations impeding women from participating and fully benefiting from the livestock vaccine value chain, identifying opportunities and strategies to enhance their participation in Livestock vaccine distribution, delivery and use and examine the gender equality in vaccine value chains and decision making within the households in Sembabule District.

1.2. Objectives and research questions of the study

Broad Objective

Gender Analysis and baseline Assessment of the barriers and opportunities to women participation and benefit in the livestock vaccine value chain in Sembabule.

Specific objectives

1. To generate and document evidence of gender related issues, through gender assessment
2. Analyze the barriers that hinder women participation and benefiting from the livestock vaccine value chain
3. Identify opportunities for improving women's entry and participation in livestock ownership and vaccine value chain
4. Devise strategies for women inclusion in the livestock vaccine value chain

Research Questions

1. What gender, social, cultural, political, economic, technical barriers and perceptions impact women's effective participation?
2. How do these barriers define livestock ownership, decision making and prevent women from being beneficiaries of livestock vaccines as users, service providers and entrepreneurs?
3. What opportunities do exist to enhance women's participation in the vaccine value chain to increase livestock productivity and improve household food security?
4. How can these opportunities be enhanced to enable women participation and benefit from the livestock vaccine value chain?

2. THEORETICAL FRAMEWORK

2.1. Introduction

Gender is conceptualized as the socially constructed difference between women and men (Kabeer, 1999). Thus, gender is about how society gives meaning to differences in femininity and masculinity, and the power relations and dynamics that come about as a result of this (Laven et al., 2009). At the same time, this study focused on issues related to the impact of value chain interventions specifically on women. This is because women are more disadvantaged than men in the context of value chain operations. However, as many scholars have pointed out, understanding the position of women in value chains and promoting women empowerment is an issue also affecting (and affected by) men, and therefore, it is necessary to remain attentive to the local context, including the diverse notions of masculinity that might both challenge or support gender empowerment (Wyrod, 2008; Parpart, et al., 2002). Furthermore, gender analysis issues should be concerned with intra-household conflicts over labour and income by linking broader cultural and societal processes. Gender is approached in markedly different ways in value chain analyses and interventions, depending on how gender equality and ‘empowerment’ are conceptualized. Empowerment can be defined as ‘a process by which those who have been denied the ability to make strategic life choices acquire the ability to do so’ (Kabeer, 1999: 437). In relation to women and value chains, empowerment is about changing gender relations in order to enhance women’s ability to shape their lives (Laven et al., 2009).

2.2. Problem Statement

Women are the backbone of the rural economy. Women carry out livestock production work in addition to their household commitments or duties, which include food preparation, childcare, water collection, gathering firewood, milling grains, cleaning, sowing and embroidery.

The concept of women in agriculture development presupposes the significance of women’s contribution to the process of socio-economic development (Shafiq, 2008). The extent to which women have access to the benefits of livestock and vaccine value chain depends on men’s approval. Women have barriers and limitations impeding them from participating and fully benefiting from the livestock vaccine chain. They lack opportunities and strategies to enhance them from participation in livestock vaccine distribution, delivery and use. They also lack equal opportunities to access to, control and in decision making within the households. Women have neither ownership nor control over resources.

Land is owned by men while the women work and produce on land they do not own. The harvest is sold by and through men, and men control income. Most smallholder women farmers rear or keep livestock at the backyard of the homestead since they lack land. Women farmers’ livelihoods are devastated by diseases like Newcastle Disease in poultry and PPR in goats which can be vaccinated but these women have no accessibility and availability of the vaccines. The government does the vaccination for some cattle diseases like FMD and Rift Valley Fever of which these animals are owned by men leaving this vulnerable group suffering with their livestock and flocks. These women

also lack training and skills on the vaccines to use for their flocks and livestock. They are also faced with constraints of inability to provide sufficient quantity and quality feeds to their livestock on a consistent basis and the few Veterinary Doctors to treat their livestock are far from these smallholder farmers. Some vaccines and feeds are fake leading to the wastages in terms of production and sometimes causing death of animals and flocks.

This research, therefore, was aimed at women smallholder farmers to identify gender issues in the vaccine value chain, barriers and opportunities affecting women inclusion and benefiting from the vaccine value chain and strategies/models to enhance women inclusion and benefit in the vaccine value chain in the study area.

2.3. Gender issues and barriers

Women are an essential part of global value chains, and the livestock sub-sector is one of the fastest growing in the agricultural sector in most developing countries and has been undergoing what has been termed as a Livestock Revolution (Swanepoel, Stroebel, and Moyo 2010). As raw material producers, small-business owners, executives, retail workers, and consumers, women help businesses succeed and grow.

Yet women continue to face barriers to achieve their full potential at work, in the marketplace, and in many other aspects of life like.

Applying a 'gender lens' to identify and address women's and men's different needs and constraints related to relevant livestock production systems and vaccine value chains is important for determining the most optimal outcomes as well as the most effective use of resources.

Despite two thirds of the world's 600 million, poor livestock keepers are rural women (Coleman, 2004), and little research has been conducted in recent years on women's roles in livestock keeping and the opportunities livestock-related interventions could offer them. Although women are major contributors in the agricultural economy, they face various constraints that limit them from achieving optimal livestock production and agricultural development and currently gender is faced by the livestock issues that needs to be discussed and addressed. These include Access to and control of livestock and other assets, roles, responsibilities, and decision making, women and men as custodians of local knowledge and domestic animal diversity, livestock services and a restructuring sector and gendered divisions of labour, diseases like New Castle Disease and Peste des petits Ruminants (PPR) (IFAD 2004). Although government has put measures to some animal diseases like Rift Valley Fever (RVF) and Foot and Mouth Disease (FMD), nothing much has been done to diseases like NCD and PPR that attack the women farmers' livestock i.e. goats and chicken.

Women also lack access to the service and input delivery systems in livestock production, which are male dominated (Njuki & Sanginga, 2013). Barriers and limitations impeding women from participating or fully benefiting from the livestock vaccine value chain are widespread.

Women also have limited information on prices of marketing systems provided by extension agents, which would mean that they find it more difficult to access and maintain profitable market niches and generate more income, and limited decision-making powers because of unequal power relations within the household (Sheikh, Meraj, & Mahapara Sadaqat, 2016).

However, women who are involved in and may control production, often do not own the means of production – namely, livestock, land and livestock, land and water ((Basu & Chakraborty, 2008). At the household level, livestock serves as a valuable wealth asset accounting for 20% of the productive assets (Lubungu and Mofya-Mukuka 2012). The livestock production contributes to income generation and features prominently in cultural transactions such as dowry payments, and settlement of disputes, as well as payment of school fees and other necessities. Beyond the important role that livestock play in providing food and nutrition in people's diet, it also acts as a risk buffer by providing a means of reducing the risks associated with crop failure and a diversification strategy for resource-poor farmers (Swanepoel, Stroebel, and Moyo, 2010). Livestock act as a store of wealth, a risk management tool and as such, income needs rather than price changes drive the marketing (Rich et al. 2011).

Therefore, understanding among other things, the producers' ownership patterns, and marketing behavior is critical in establishing interventions that are necessary for improving the small livestock sector. However, these challenges demand innovative and sustainable approaches given that more than 200 million smallholder farmers are in Asia, Africa and Latin America and rely on livestock as the main source of income (FAO, 2006b).

2.4. Opportunities

Livestock is one of the largest non-land assets in rural asset portfolios, widely owned by rural households and perform multiple functions (Krishna et al., 2006). In some countries livestock accounts for up 80% of the agricultural gross domestic product (World Bank, 2007). Livestock provides income generation, employment creation, and improved food and nutrition security across different production systems and along different value chains such as meat, dairy, live animals, hides and eggs.

Livestock are also kept for many other purposes: transport, manure for fuel (Biogas), and fertilizers. In some cultures, locally adopted breeds are often highly valued and are used in rites and ceremonies in regions (Odutolu, Adedimeji, Odutolu, Baruwa, & Olatidoye, 2003), (Lee-Rife, 2010). According to Bennett's law, people tend to move away from consumption of starchy foods towards animal proteins as the income increases. However, inappropriate policies and misallocation of investment resources could skew the distribution of the benefits and opportunities away from the smallholders who would potentially gain most from these market opportunities (Holloway and Ehui 2002).

In the livestock sector, women are also faced with challenges of ensuring food, resource, and livelihood security for poor women producers and processors. These challenges demand innovative

and sustainable approaches given that more than 200 million farmers are in Asia, Africa and Latin America and rely on livestock as the main source of income (FAO, 2006b).

This not only holds women back, but it also impairs the growth of businesses, economies, and communities. Empowering women in global value chains presents a unique opportunity to create business value and strengthen women's health, rights, and wellbeing.

In Uganda, the majority of the people live in rural areas and many of the rural dwellers (90%) are dependent on small scale farming (Mabokela, 2001). In 2002, poverty in rural areas in Uganda was estimated at 41.7% while that in urban areas was estimated at 12.2% (Ehui et al 2005 , Randolph et al 2007). Women comprise 70%-80% of the agricultural workforce yet at least a third of the women in Uganda live in absolute poverty (Lucas 2001). In order to improve the plight of the rural poor, the government and non-governmental organizations are prioritizing the smallholder farmers (SHFs) in the rural areas, especially women farmers in their development efforts. Most of the small livestock such as goats and chickens in Uganda, like in most parts of Africa, are kept at home, and raised in free-range, backyard or semi-intensive systems. Furthermore, the bulk of the labour of taking care of the small livestock is done by women who, culturally are expected to take care of the homestead.

Poultry has high demand and easy access to the market, and requires little production space (Ampaire & Rothschild, 2011), (Benin et al., 2007; Byarugaba, 2007). In spite of the importance of livestock, a review of evidence on the importance of livestock to women is limited (Njuki & Sanginga, 2013). It is urged that despite of two thirds of the world's more than 600 million poor livestock keepers are rural women (Ampaire & Rothschild, 2011). Much work has been carried out by them in the rural areas in livestock production but their importance has not been recognized unlike the women in small-scale crop farming (Oppenheim Mason, 1987). Livestock has been described as an asset that women can own more easily and this can contribute to a reduction in the gender asset gap within households (Njuki & Sanginga, 2013).

It is accepted that improvements in the wellbeing and incomes of women translate into improvements in the livelihoods of the household and the society at large (Grown, Gupta, & Pande, 2005). Therefore, women participation in the vaccine value chain is an important aspect of economic development in developing nations since poultry and goats, are the livestock species usually preferred by women because they can be more easily managed, and in many instances, the income generated goes directly to them. Any intervention aimed at improving animal health (poultry and goats) such as vaccination is likely to provide benefits particularly to women of smallholder farmers (SHFs) hence women empowerment. In Uganda between 75% to 90% of small-scale poultry farmers are women. Most women in this category are faced by challenges of diseases which have hindered them from optimizing production earnings.

Their flocks are frequently devastated by Newcastle Disease (NCD) and Peste des petits Ruminants (PPR) in goats; limited availability of effective vaccines, service providers and reliable structures for

delivery of vaccines remain a hindrance to use by smallholders' women farmers. Smallholders' women farmers lack empowerment. Alkire et al., 2013 goes ahead to define empowerment in terms of “inclusion” and “exclusion” and central importance of “power” in a political sense, not merely limited to a particular development activity. The involvement of women's groups in development projects at the grassroots levels through direct involvement in the decision-making and implementation processes, not only empowers them, but also gives them the chance of contributing their own efforts to the mainstream of the development of their communities.

According to UNESCO, 2018 empowerment is a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice. To empower women to effectively contribute and benefit from the vaccine supply chain as entrepreneurs, service/product providers and users, the limelight needs to be cast on the gender related technical, social, cultural, and economic barriers that they encounter by generating evidence and formulate strategies that can help to position women to effectively and efficiently contribute to benefit from livestock vaccines. Women should be enhanced to participate in livestock vaccine distribution, delivery, and use.

2.5. Livestock as important livelihoods

Most smallholder farmers (SHFs) and marginalized populations (MPs) in Africa, Asia, and Latin America depend on livestock for their livelihoods. However, significant numbers of these animals do not achieve their potential, die due to disease, or transmitted zoonotic diseases. Existing vaccines to prevent and control some of these diseases, frequently do not reach SHFs and MPs, making necessary for specific vaccine adoption strategies (Donadeu M, Nwankpa N, Abela-Ridder B, Dungu B 2019).

Livestock have the potential to improve the food security of smallholder households in the developing countries, but livestock productivity is constrained by diseases. The extent to which households adopt innovations such as vaccines impacts disease control; however, the behavioral and economic drivers underlying household decisions to adopt or forgo vaccination are not well understood.

The gap is addressed by the study of adoption of Newcastle disease (NCD) vaccines by chicken-owning households in Tanzania (Alders R, Bagnol B, Young M., 2010). The analysis of the gross margin suggests that commercialization of goats yields positive net income, however, the magnitude of the margins accrued to the producer is lower than other actors in the value chains. Small livestock are assets easy to sell for cash and as such, many of the sales are triggered by the need to support family expenses rather than as a business initiative. It was observed that a majority of the households that participate in the marketing of goats are those with a bigger flock. Since small livestock are productive assets that generate future income, livestock marketing by smallholder households respond mainly to demands for cash needs rather than short-term profit making. Building and

maintaining the herd size is, therefore, of great importance to the women farmers and affects their marketing decisions. Production of goats is affected by high disease incidences and mortality rates. This has adverse effects on the herd sizes and limits the farmer's ability to participate in livestock markets. Analysis of the factors that influence herd size shows that off-farm income, landholding size, the age of the household head, and good management practices have a positive bearing on the size of the flock. Management of small livestock is often under the semi-intensive system with little to no supplementary feeding. Regarding management, most farmers put more emphasis on cattle compared to the small livestock. This is because there is a general perception that small animals require minimal management and cattle are significantly more valuable both culturally and economically. The limited knowledge of management practices by smallholder farmers is primarily attributable to no access to extension services from the veterinary officers. Therefore, knowledge dissemination through extension and training must be promoted to improve small livestock production.

The marketing channel for goats is over 80% informal; this affects the prices that farmers receive. Further, the results from the probity regression analysis show that the choice of which marketing channel to use is influenced by the herd size of the animals, and the gender of the decision maker as well as the geographical location. It was observed that households with big herd sizes were more likely to sell to traders as opposed to selling to individual households. The choice of the marketing channel used by the farmer has a bearing on the price received and the gross margins. Farmers complained about the low prices that are offered by small-scale traders, and this discourages some of the farmers from selling their animals. There is no standardized pricing—in most cases the size of the goat determines the prices. These factors, therefore, limit the farmers' ability to invest and expand their livestock production (Galvmed team, 2019).

Women are household major contributors in the agricultural economy but face various constraints that limit them from achieving optimal livestock production and agricultural development. These constraints include limited access to land, water and credit; limited information on prices of marketing systems provided by extension agents, which would mean that they find it more difficult to access and maintain profitable market niches and generate more income; limited decision-making powers because of unequal power relations within the household (IFAD 2009).

Although women are involved in and may control production, they often do not own the means of production – namely, livestock, land, and water (Galab and Rao 2003; Shicai and Jie 2009). Often, too, women lack access to the service and input delivery systems in livestock production, which are male dominated (Sinn et al. 1999; Shicai and Jie 2009). This lack of access and control could be attributed to cultural norms which deny women rights beyond usufruct rights to resources – land, animals, and water – and rights to decision-making. In the words of IFID (1999) “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”. FAO (1997) states that gender analysis seeks answers to fundamental questions such as who does or uses what,

how and why. Despite such a definition, gender is often misunderstood as being the promotion of women only. However, gender issues focus not only on women, but on the relationship between men and women, their roles, access to and control over resources, and division of labor and needs.

Gender relations determine household security, well-being of the family, planning, production, and many other aspects of life (Bravo-Baumann, 2000). Enhanced female economic productivity was proposed by Blumberg (2005) as the basic factor in reducing gender inequality. The capacity of livestock systems to provide protein-rich food to billions of smallholder rural food producers and urban consumers, generate income and employment, reduce vulnerabilities in pastoral systems, intensify small-scale mixed crop-livestock systems and sustain livelihood opportunities to millions of livestock keepers (ILRI 2012) makes them an appealing vehicle for pro-poor development.

Increased consumption of livestock products, particularly in the fast-growing economies of the developing world, has been an important determinant of rising prices for meat and milk (Delgado et al. 1999; Delgado 2003). These price surges provide new incentives and opportunities for using livestock as an instrument to help poor people escape poverty due to the multiple benefits that they offer and the multiple roles that they play in different production systems (Rangnekar 1998; Aklilu et al. 2008). Livestock provide income, create employment opportunities, and provide food and nutrition security across different production systems and along different value chains. As poor livestock-keeping households tend to be net sellers of livestock products, they benefit from rising livestock prices.

Moreover, vulnerable groups, particularly women and the landless, frequently engage in livestock production, thus highlighting the multifaceted virtues of livestock promotion as a pathway out of poverty (Heffernan and Misturelli 2000). Livestock provide a safety net, helping keep poor households from falling into poverty. They are often the only asset women can own/control and can be sold to meet emergency and family health needs.

The importance of livestock to women is one of the largest non-land assets in rural asset portfolios, are widely owned by rural households and perform multiple functions. Livestock constitute a popular productive asset with high expected returns through offspring, sale or consumption of products and their use in farming systems. Livestock can also be accumulated (bought) in good times and depleted (sold) in bad times for the purpose of consumption smoothing. Livestock value chains are, however, often more complex than crop value chains, making it difficult to recognize immediate potential entry points for interventions. In spite of the importance of livestock, a recent review of evidence on the importance of livestock for women by Kristjanson et al. (2010) argued that despite two-thirds of the world's more than 600 million poor livestock keepers being rural women (Thornton et al. 2003), little research has been conducted in recent years on rural women's roles in livestock keeping and the opportunities livestock-related interventions could offer them.

This is in contrast to considerable research on the roles of women in small-scale crop farming, where their importance is widely recognized, and lessons are emerging about how best to reach and support them through interventions and policies (e.g. Quisumbing and Pandolfelli 2010; FAO 2011; World Bank 2012). Livestock have been described as an asset that women can own more easily and that have the potential to contribute to a reduction in the gender asset gap within households (Kristjanson et al. 2010).

2.6. Resource ownership

It is often easier for many women in developing countries to acquire livestock assets, whether through inheritance, markets, or collective action processes, than it is for them to purchase land or other physical assets or to control other financial assets (Rubin et al. 2010).

The relative informality of livestock property rights can, however, be disadvantageous to women when their ownership of animals is challenged. Interventions that increase women's access and rights to livestock, and then safeguard the women from dispossession and their stock from theft or untimely death, could help women move along a pathway out of poverty. Evidence of ownership of livestock by women is, however, scant due to the fact that the collection of sex-disaggregated data has not been common in agricultural surveys.

In a review of 72 Living Standards Measurement Surveys (LSMS) and quasi-LSMS by Doss et al. (2007), in only three was data collected on individual ownership of farm animals, while the rest assumed that all the livestock was the property of the household, or the head of the household, rather than of the individuals within the household. As a result, most of the comparisons of livestock ownership have been between male- and female-headed households. The few surveys that have looked at individual ownership of livestock have focused on the percentages of households where women have reported owning different species of livestock (Noble 1992; Valdivia 2001). These studies have highlighted the role that small ruminants especially play in securing food, milk protein and cash, and in increasing women's bargaining power.

They caution, however, that even in cases where women may have ownership of these species, the marketing and decision-making on the use of money from these assets may still be in the hands of men, thereby undermining the benefits that would be expected to result from women's "ownership". Other qualitative studies provide evidence of the differences in ownership of species, with women more likely to own small stock such as goats, sheep and poultry, and men more likely to own large stock such as cattle and buffalo (Bravo-Baumann 2000; Grace 2007; Heffernan et al. 2003; Yisihak 2008). One of the shortcomings of existing sex-disaggregated livestock data is that it often does not describe information on the value of the livestock but mainly the incidence of ownership of different species and, in a few cases, the actual numbers of different species owned by men and women.

Due to the relative value across species, breeds and even age of livestock, understanding the gender disparities or inequalities on livestock ownership, based on this data, is often impossible. As Doss et al. (2007) argued, in order to get a better understanding of gender inequalities in asset ownership, it is important to look at both whether women own or don't own livestock, as well as the numbers and value of what they own.

The ownership of livestock and other assets has a bearing on how and who makes decisions on these assets. While some data exists on the relationship between land ownership and agricultural decision-making, this is not the case for livestock. Often, however, these two aspects are not interlinked or followed up in livestock research, which makes it difficult to understand the relationship between ownership and decision-making. Owing to the complexity of ownership, information on rights that individuals, especially women have, over assets is important. For example, data from the Nicaragua LSMS reviewed by Doss et al. (2007) showed that although women were sole landowners in 16.3% of households, they made agriculture decisions in only 8.5% of households. Another shortcoming of the current sex-disaggregated data on livestock is the lack of information on the means of acquisition by men and women and how these differ.

It is widely recognized that small livestock such as goats, sheep and poultry are especially important for women. They have more easy access to them, can own them and have control of the animals and their products. While women may not be able to own cattle, in some countries they have control of livestock products (Waters-Bayer 1985; Dieye et al. 2005). Women may also benefit more from certain livestock value chains such as local poultry production and marketing, or particular points of value chains such as informal trading, processing or as service providers. In many cases, however, such value chains or segments of value chains where women are found are often low value. Identifying these value chains and increasing their value is critical to increasing women's benefits from livestock production and marketing.

An analysis that identifies these points on the value chains, leads to the selection of interventions that have been used and can be used to increase their value and benefits to women, is crucial. This requires data on the current role of livestock in women's livelihoods, and the challenges and opportunities that women face with regard to acquiring, managing, and maintaining livestock. As a general rule, the degree of commercialization in livestock products is higher than in crops. In all developing countries, livestock add value to resources that have no alternative use, or to on-farm produce. More than in food production, livestock's most important role in food security is to be seen in income generation, starting from the producer down the chain to marketing and processing. Despite this, many interventions on food security seem to focus on crops, with the goal of increasing crop production to ensure food availability.

Few interventions or studies have analyzed the critical issues of access to food by poor households, or mechanisms by which poor households in predominantly livestock-based systems can increase

access to food. Existing evidence suggests that food production and food availability is only part of the problem. As important, is food access through increasing income opportunities for the poor.

Empirical evidence and studies have provided evidence that poor households spend a significant proportion of their income on food and that livestock is a crucial source of that income. For example, in areas of extended poverty and food insecurity, such as the central highlands of Ethiopia, the sale of dung cakes is the most important source of cash income for meeting household food security needs (FAO 1998). Some studies, however, have revealed the tensions and trade-offs between income and food security, as income is likely to be spent on other household needs (education, health, assets, and luxuries) and less on food. Gender and intra-household dynamics may influence whether income from sale of livestock is used to meet food security needs or is used for other purposes, thus compromising household food security.

Women are more likely to be considered the owners of small livestock compared to larger livestock, and to have a say in the disposal and sale of these and their products, and in the use of income accrued from the sales. Despite their role in livestock production, women's control has traditionally declined when productivity has increased and products are marketed through organized groups such as cooperatives, whose membership is predominantly men (Njuki & Sanginga, 2013). Studies in the crop sector have shown that the types of products and distance to markets can influence the level of control that women have over these products and the income derived from their sale (Rhoton, 2011). Compared to crops, little research has been conducted on women's role in livestock farming (Kristjanson et al. 2010).

Generally, men and women tend to own different animal species. In many societies, cattle and larger animals are usually owned by men, while smaller animals, such as goats and backyard poultry which are kept near the house, are more women's domain. However, ownership patterns of livestock are more complex and are strongly related to the livestock production system and to social and cultural factors. Ownership of larger animals is often related to ownership of the land. Access to capital and knowledge, men have easier access to government provided credit than women. Women are rarely considered creditworthy because they have no collateral.

In addition, they often cannot read and write, and are not used to frequent governmental or official institutions without their husbands' consent and being accompanied. In most countries in Asia, Africa and Latin America, animal husbandry services are mainly tailored towards men. Veterinary services and extension programmes and advisory services have been mainly designed by men for men. Extension personnel are often not trained to teach technical subjects to women or react to their specific questions. Due to limited resources in time and material, attention is first given primarily to men's animals. Extension work with women often requires special moral knowledge and communication skills because women often speak only the local language and illiteracy is high. If new livestock activities are introduced, it is mainly males who decide on whether or not to participate.

2.7. Gender roles

The intra-household division of labour then depends on household labour availability, the number and type of livestock, economic development of the household and estimated income out of the new activity. But in fact, many decisions in a family are joint decisions, although they may not be formally recognized. The capacity of livestock systems to provide protein-rich food to billions of smallholder rural food producers and urban consumers, generate income and employment, reduce vulnerabilities in pastoral systems, intensify small-scale mixed crop-livestock systems and sustain livelihood opportunities to millions of livestock keepers (ILRI 2012) makes them an appealing vehicle for pro-poor development. Increased consumption of livestock products, particularly in the fast-growing economies of the developing world, has been an important determinant of rising prices for meat and milk (Delgado et al. 1999; Delgado 2003). These price surges provide new incentives and opportunities for using livestock as an instrument to help poor people escape poverty due to the multiple benefits that they offer and the multiple roles that they play in different production systems (Rangnekar 1998; Aklilu et al. 2008). In Odisha, women perform all of the day-to-day activities related to caring, feeding, cleaning, health, and production of livestock.

These activities performed by women may appear to involve low skill levels, they are, however, most critical to the survival, health, and production of the livestock. Activities performed by men are occasional in nature, involve less time, energy and labour and largely occur in the public domain, outside the confines of the household. Activities such as vaccinations, deworming, grazing, purchase of fodder and medicines, and taking animals to the dispensary are generally taken care of by men because they involve greater mobility, access to new technology and information, greater interaction with the market and the outside world. Despite this division of work, livestock production and management continue to be a household activity with flexible arrangements of work between women and men. Women's access to information and training in modern livestock management and dairying is limited and even indirect, lowering their involvement and efficiency.

3. RESEARCH METHODOLOGY

The project has and will continue a well-articulated action research strategy that integrates gender analysis tools and frameworks for action research in VVC analysis. Three resources have been utilized:

- The USAID five domains of gender analysis (ADS Chapter 205)
- The women empowerment in agriculture index WEAI (Alkira et.al.)
- The seven steps of action research in value chains from Danish Institute for international studies (Riisgaard et.al.)

3.1. Ethical issues

a) Ethical considerations

- All research team members underwent training in gender through a short course.

- To comply with the Tufts University's regulation pertaining to conduct of research prior to initiation of the research projects the team completed a Collaborative Institutional Training Initiative (CITI) and human subject's protections training program online courses. This fulfilled requirements for Tufts principal and co- principal investigators and key personnel on grants submitted to the committee on human research at Tufts. Certificates of completion were issued upon completion.
- Some project staff also did a free online training module of the "Human participant protections education for research teams". This two hour tutorial covered the rights and welfare of human participants in research, lessons of which were applied during the baseline study.

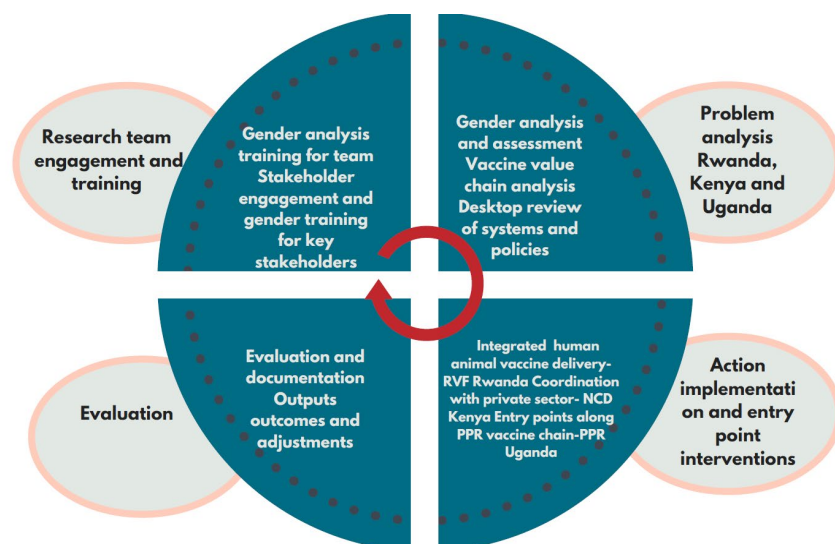
b) Ethical approvals

- Approvals were sought from all relevant bodies at the Tufts University, OHCEA, Makerere University and Uganda National Council of Science and Technology and Innovation (UNCST) and notably from the Ethical Committees, and all the bodies approved.
- All participants filled in and signed a written consent form prior to commencement and had the right to withdraw from the study at any time without any penalties or consequences.
- Government laws and regulations were observed.
- Local authorities and County leaders were consulted in all areas prior and during engagement with the communities and they oriented us on the different cultural sensitivities of the different communities which we ensured to consider and respect.
- All participants were treated fairly, equitably and with dignity following the basic ethical principles of respect for all persons, justice, and beneficence.
- All data collected is being held in confidentiality and anonymity within the project offices.

3.2. Research Design and Data Collection Tools

The research design of this action research project is best illustrated diagrammatically as below.

Figure 1



The USAID five domains of gender analysis are the core domains upon which the gender analysis in this study were based. The USAID five domains for gender analysis framework were used to capture data related to barriers, opportunities and strategies for improving women's entry and participation. The USAID five domains are:

- **Laws, Policies, Regulations and Institutional Practices:** Are men and women treated equally in legislation, and by official policies and institutions in the country? How does this impact your case study, project you are involved in or activity?
- **Access to and Control over Assets and Resources (including income, employment, and assets such as land):** Who has access to which resources? Do men and women have equal access to the resources needed to participate in this project? Who controls the resources?
- **Gender Roles, Responsibilities and Time Use:** Who does what? How do gender roles and responsibilities impact the likelihood that men and women will participate in this project and in development activities in general?
- **Cultural Norms and Beliefs:** What beliefs and perceptions shape gender identities and norms? Do gender stereotypes function as a facilitator or barrier to men's or women's engagement in this activity?
- **Patterns of Power and Decision-making:** Will women and men have control over and benefit from assets they may accrue because of participating in the project?

The data for the analysis in these domains were collected through focus group discussions, key informant interviews, focus meals and jar voices. The following gender analysis tools were used during focus group discussions:

- Scoring and ranking
- Resource/benefits access and control profile
- Daily activity matrix and activity clock
- Negotiation power assessment matrix to analyse household decision making and power patterns
- Gender stereotypes profiling to analyse knowledge, cultural norms, beliefs and perceptions
- Gender tree to analyze the laws, policies, regulations, and customs that support or obstruct women's participation in the VVC

All the focus group discussions and key informant interviews were guided by checklist tool questions (see annex).

Participants in the focus group discussions and key informant interviews were purposively selected. A homogenous group of 6-10 women either keeping chicken or goats were engaged for 1-2 hours, participants were facilitated to discuss and analyse the issues of concern. These were guided by a facilitator and a note taker.

3.3. Field data collection

This research was carried out in Sembabule District between September 2019 and March 2020. It was a cross sectional study using qualitative/participatory research methodologies, involving desk top review for secondary data, stakeholder engagement workshop to identify stakeholders and carried out institutional mapping, a rapid appraisal to the district for a scoping study and study site selection. Field data collection for gender analysis involved spending an extended period in the field over two weeks, using both traditional participatory methods, namely Focus Group Discussions, Key Informant Interviews and Participants Observations. In addition, novel methods of collecting qualitative data, namely Jar Voices were used.

The study area included the selected sub-counties in the two counties of Lwemiyaga and Mawogola. The following sub counties were selected: Ntusi, Lwemiyanga, Mijwala, and Mateete and in Mawogola: Lugushulu, Rwebitakuli and Bulongo. These areas were carefully selected, and they were classified into two categories. The predominantly livestock keeping areas and mixed crop-livestock farming.

Selection of Sub Counties from each of the two Counties of Sembabule was done purposively, targeting livestock bias and crop bias sub counties for data collection from women owners of livestock. Endorsement of these choices was made through rapid appraisal meetings with the local government technocrats of the District and Sub County Headquarters, where the research team arrived at the most appropriate Sub Counties, Parishes and Villages for the study. From such meetings the technical field collaborators were identified and selected for being the projects' field contacts in mobilizing farmers.

3.4. Data Collection Tools

The data collected was in form of information from the stakeholders only after an explanation from the project team leader to them and they had to sign an agreement to participate. Data collected was for gender analysis; hence it was gender analysis tools that were used. Both the old traditional tools and nontraditional methodologies were used to capture as much information as possible. Tools included:

Focus Group Discussion (FGD)

This is one of the old traditional gender analytical methods of collecting data from the field. The method was used to “Hear Voices”: opinions and views of participants in an organized manner, targeting specific information as was required for the analysis of five USAID domains used in the project as explained below.

- Domain 1: Laws, policies, regulations and institutional practices
- Domain 2: Access to and control over assets and resources (Including, income, employment, and assets such as land.
- Domain 3: Gender roles, responsibilities, and time use.
- Domain 4: Cultural norms and beliefs

- Domain 5: Patterns of power and decision making.

Groups of 8 to 12 members with similar characteristics were formed and led into a guided discussion. Information was received in a naturalistic relaxed manner whereby facilitators listened and also noted emotions, ironies, contradictions, and tensions. Participants were given time to open up, think deeply and consider alternatives. This enabled the team not only to get facts but also the meaning behind them. Sessions were kept interesting and extra care was taken to avoid conflict.

Focus groups of men alone and women alone of those who kept chicken and those who kept goats in the various sub-counties of project implementation were held separately. There was always a leading facilitator and another taking minutes and notes for transcribing of the proceedings. Table 1 below shows how many FGDs were carried out with women and men goat or chicken keepers in the project area.

Key Informant Interviews

Key informant interviews (KIIs) were conducted with stakeholders in the vaccine value chain. The individuals were either a farmer, veterinarian, government official, distributor, NGO worker, or village leader. The aim of the key informant interview was to collect information on gender issues related to vaccination against either NCD or PPR or how policies and different activities affect vaccination of the two livestock species. Like in the FGD there was always a facilitator and a note taker to record the process. The interviews were held with guided questions set beforehand.

Focus meals

These were impromptu focus group discussions through invitation over a meal from a semipublic setting e.g. marketplace setting, watering point, hospital waiting rooms or milk collecting centers etc. Participants were enticed to share their stories over the paid meal in a nearby restaurant. Such discussions were over lunch for duration of an hour or less. Participation of members was open to any gender.

Jar Voices

“Jar Voices” is a method of capturing opinions and ideas from informal representatives of the local community such as customers as they visit different premises for different purposes, through answering questions pinned on the wall, next to which a plain paper, a pen, and a jar were placed for writing answers and receiving them respectively. Jars were placed near the Agro-vet shops, livestock feed shops and some mobile money distributors from where they were collected a day later or more, for project recording and analysis.

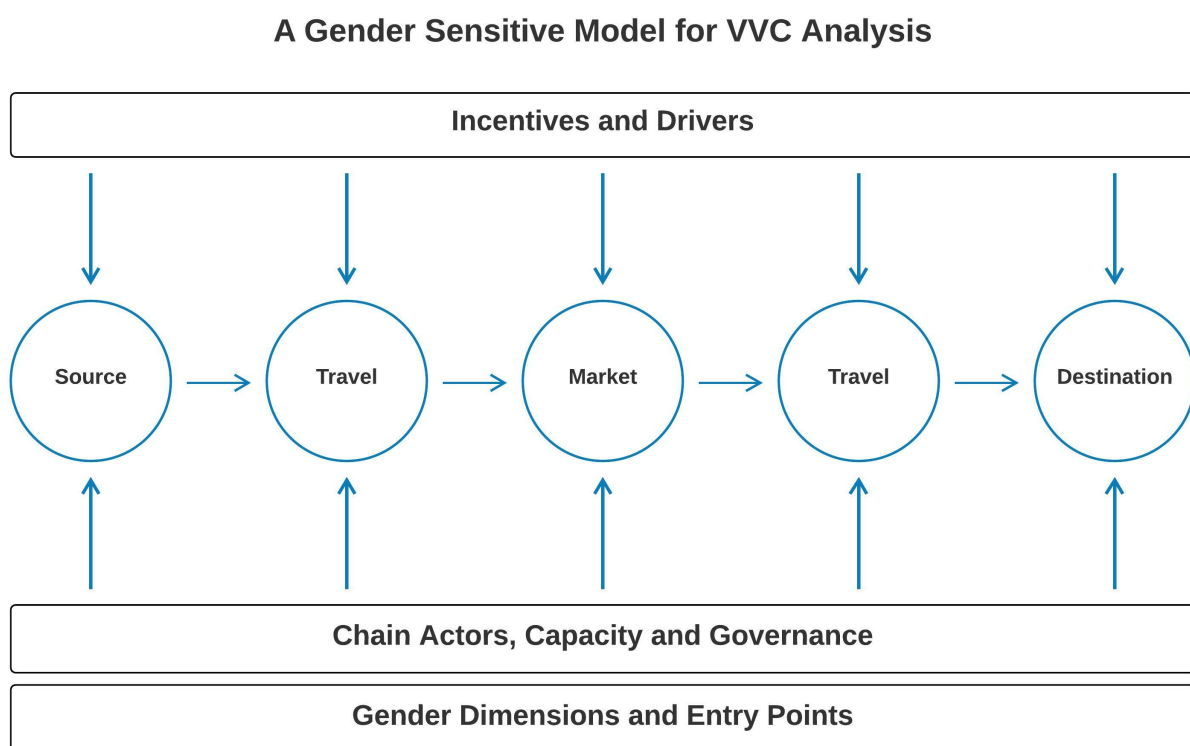
Stakeholder analysis

Different methodologies were used to identify PPR and NCD key actors at the country district and community level. Stakeholders, both men and women, at national¹, district² and community level

¹Representatives from government agencies including policy makers and regulators (MAAIF, NDA), animal health service providers (including DVOs, VOs and Veterinary association), private sector players both manufacturers and

were identified and mapped as key critical actors along the vaccine value chain using different tools. The outcome mapping tool, key informant interviews and focus group discussions contained questions and/or processes that identified the key actors and their roles in vaccine distribution, delivery, and use. The outcome mapping was done using a VVC continuum illustrated in Figure 1. Key informant interviews involving veterinary drug shops operational within sub-counties, government sub-county veterinary officers, and private veterinarians, and focus group discussions (FGDs) of chicken and goat farmers were also held.

Figure 2



The VVC institutional mapping was done at national and district level to find out the VVC chain actors. All the institutions and stakeholders in the animal health sector in Uganda were identified, their interactions mapped, and the effect of their interactions on animal health service delivery outcomes were discussed. The VVC analysis used domain 1 and 5 of the USAID Five Domains of Gender Analysis Framework. These are:

- Domain 1: Laws, policies, regulations, and institutional practices
- Domain 5: Patterns of power and decision making

importers/distributors (Brentec, ERAM, MTK), research and training institutions (Makerere university,), and livestock farmer association

²District veterinary officers and sub-county Vet officers, animal health service providers (public and private vets), farmer representatives

Sample expected

Table 1: Methodologies and sample sizes expected at baseline

Tools used	N° of events	N° of participants			
		Male	Female	Male and female (Mix)	Total
Individual interviews (Semi-structured interviews; Key informant interviews)	20	11	9	-	20
Stakeholders' meetings	2	-	-	32	32
Outcome mapping meeting	-	-	-	-	-
Focus groups-chickens	10	42	84	-	126
Focus groups-goats	10	38	93	-	131
Case studies Jar voices	8	-	-	32	32
Focus meal	4	-	-	82	82

Training of Researchers

Training began in May 2019 at a core team meeting in Nairobi-Kenya to outline the objectives and methodology of the research. In July 2019, a regional gender analysis training for the research teams of the three participating countries, namely Uganda, Rwanda, and Kenya, was held in Mbarara-Uganda. The teams were trained on gender concepts, methodologies, and tools on gender analysis and VVC analysis that would be used in the study and research ethics. The ethics training provided complemented the required online ethical trainings that were completed by all team members. Field testing of all the qualitative and quantitative instruments was conducted. A similar training for students, their supervisors and stakeholders was completed at country level in September 2019.

Outcome Mapping Training

This was a three-day training whose major aim was to build capacities for learning and reflection into the SheVax+ project. The objectives of the training were to:

- 1) Introduce Outcome Mapping for monitoring, evaluation, and outcome-based reporting.
- 2) Plan how to use outcome mapping to track the effect/impact of She-Vax project according to its vision.

The training that was held at national level involved different stakeholders of the VVC. During this training, participants were introduced to various skills which include:

- Tracking behavioral change- how behaviour is changing as an indicator to progress
- Identifying actors- stakeholders and partners
- Systematically tracking and learning from outcomes
- Understanding the three stages of outcome mapping
- Outcome mapping-based hypothesis, data collection and analysis

- Outcome mapping boundary partners
- Setting Outcome challenges
- Setting up Progress markers
- Documenting outputs and outcomes

The stakeholders were asked to break down the bigger vision of the SheVax+ project from one catchy phrase into smaller more action centered and stakeholders encompassing statements. The aim of this was to enable stakeholders to fit in the bigger picture of how women empowerment along the VVC can be achieved in their different capacities.

National Stakeholders' Workshop

A one day stakeholders engagement workshop was conducted in Kampala bringing together the various players in the Vaccine Value Chain to dialogue and carry out an institutional mapping together. The workshop was held immediately after the three day Outcome Mapping (OM) training that equipped the project team/facilitators with skills in stakeholder analysis, institutional mapping, particularly, identifying Boundary Partners (BP), setting Boundary Markers (BM), Outcome Challenges and Strategy Matrix. These skills were useful in facilitating the Stakeholders Engagement Workshop. The workshop attracted 25 participants (7 males and 18 females).

The objectives of the workshop were to:

1. Introduce the SheVax+ project to the stakeholders
2. Give a platform to the invited stakeholders to contribute ideas on how the project could be better implemented
3. Seek views on who other stakeholders could be
4. Seek their support and ownership of the project as partners

The target Audience or Beneficiaries were:

1. Poultry and Goat Farmers
2. Vaccine importers and Manufacturers
3. Vaccine Distributors
4. Animal Health Service Providers- Veterinary Professionals and Paraprofessionals
5. Training and Research persons

District Stakeholders' workshop

This was held at the district with a good representation of different sectors of the District Administration especially, the veterinary department, farmers, and veterinary shop owners.

Field Work

The Uganda research team comprising three students and four researchers carried out data collection in the two counties of Sembabule district, namely Lwemiyaga and Mawokota counties, between November and December 2019.

Sample achieved

Table 2: Summary of the tools used and number of participants

Tools used	N° of events	N° of participants			
		Male	Female	Male and female (Mix)	Total
Individual interviews (Semi-structured interviews; Key informant interviews)	20	11	9	-	20
Stakeholders' meetings	2	-	-	32	32
Outcome mapping meeting	-	-	-	-	-
Focus groups-chickens	10	42	84	-	126
Focus groups-goats	10	38	93	-	131
Case studies Jar voices	8	-	-	32	32
Focus meal	4	-	-	82	82

3.5. Informed Consent

A standardized written informed consent document was developed and used for selected participants to obtain their consent to participate in the study, prior to their participation. One participant was chosen by the participant to sign on the consent form on their behalf. Consent forms were only available in English and for the local language, a team member or a participant was picked to help in the interpretation. In the case of illiteracy, consent forms were read verbatim to participants. Consent included the ability to take and use audio, video, and photo documentation for research and publicity purposes.

The signed consent form was stored securely by the Country Lead, and the participant was given an information sheet which provided an overview of the project and contact information for the PI, the Co-PI, and the ethical review board at the country level.

3.6. Confidentiality and Organization of the Data

Participants and focus groups were given codes, and personal identifiers were not stored directly with the data. Because many of the participants will also engage in the intervention and post-assessment, a list of names and contact information is maintained by the PI for follow up participation, but this information is not stored with the data. Raw data/transcripts, cleaned databases, data summaries, photos, audio files, and data analysis documents are labeled using codes on a google drive that the researchers have access too. Only the Country Lead has access to personal identifiers/contact information for participants.

3.7. Participation of the interviewees in the Study

Participation of the interviewees was completely voluntary and anyone that was not interested was excluded.

3.8. Data Analysis

The data collected was analyzed using qualitative analysis tools using:

- Organising data into themes
- Using extracts and quotations
- Organize the information from different groups and interviews
- Present quantitative data from scoring and ranking matrices
- Use pictures
- Draw diagrams

4. RESULTS

4.1. Laws, Policies, Regulations, and Institutional Practices

In most of the meetings, it was indicated that it is men who mostly formulate the laws; they give orders, but a woman cannot order around except suggesting and bargaining. In many of the women meetings, they were quite reserved on discussing matters of laws and policies and how they affect families. They were only emphatic in saying that the existing laws and policies did not favour women. However, men participants in some of the focus group discussions indicated that currently some policies and laws are in favour of women and girls, unlike in the past when girls and women's rights were not considered especially in accessing resources. They, however, also noted that women can only access and benefit from property but cannot be heirs, thereby not having full control (**UG-FGD: Matete men goat farmers**). Men in the Mateete meeting stressed this by arguing that there is what is called "*Okutura ku ntebe*" *kitegegeza kukwata engabo ya tata ne fumu* loosely translated 'to sit on the father's chair or holding the father's spear' signifying that girls/women can't be heirs (**UG-FGD: Matete men goat farmers**). It was further argued that women can 'control' property in a home without their name necessarily appearing on the land title and ownership certificates. For example, all land titles stay in a man's name (**UG-FGD Bulongo men goat farmers**). During men focus group discussions, it was emphasised that the laws of the government of Uganda promote women's rights and interests. Men complained that Museveni has empowered women at their expense. Some men argued that today laws support women and girls to get full access to resources.

The laws consider women rights more and are favoured because they know men marginalize them, for example, when a man gets tired of the wife and wants to divorce her, the laws will protect her that you will share property and she won't go empty handed. Also, if a woman loses a father, she will also share on the father's property (**UG-KII: Community leader Mijwala**). There are no laws restricting the women in this area. They are, however, restricted by their spouses when it comes to some things in homes (**UG-KII: Community leader Matete**).

However, it was also argued that whereas government laws favour women, cultural norms are quite often restrictive to women. There still exist cultural norms that prohibit girl inheritance of her father's property. In the process of men and women jostling for the centre stage, children have been pushed to the periphery. "*Gavumenti yagira ngu omukazi ategyike eka*-government supports a

woman to lead in the home”. That’s why a woman is powerful on home property (**UG-FGD Bulongo men goat farmers**). Other men argued that what brings discord and jostling to centre stage in the home is poverty. In homes with money, men don’t mistreat their wives. It is only when there is poverty that misunderstandings and fights take place in homes, but again men admitted that decision-making in the home, is predominantly by men, men taking 95% of the household decisions, while women take 5%. Some men admitted that many men tend to despise their women and the root cause of women disempowerment was said to be paying of dowry. Some men quoted a common luganda parlance that: “*Nakyeyombekede afuga bubi omwavu*” loosely translated as: the female household head is the boss over the poor man.

But other men were of the view that the more dictatorial tendencies in the home, the more fights between women and men in homes. The more you discuss the more peace in the home (**UG-FGD Bulongo men goat farmers**). Other men argued that what brings problems in homes is that there is no training on gender dynamics in homes.

According to some men participants, women are the ones with big projects. They claim government is targeting women for the projects. One participant had this to say: *‘I don’t know why they target women. Women are viewing themselves as capable. Some men have left their homes to look for income outside the area and women are running homes. Women have been empowered. Some are abusing the power but others are using the power correctly’* (**UG-FGD: Bulongo Men goats and chicken keepers**). It was also indicated that women and men have equal access to education. Government has put up programmes to equally educate boys and girls especially at primary level. Any family that does not send children (boys and girls) to school, the parents are arrested. One community leader in Kyera indicated that both men and women attend meetings to deliberate on policy matters.

In some focus meal meetings, it was noted that women avoid meetings where there are strangers. But they also indicated that women today are empowered. Women are no longer confined to the kitchen. The problem of today is basically because of irresponsible men. Such men go to the bars, drink off all the money they have and go back home and steal from their wives. What causes men to be irresponsible? Not attending trainings. The other challenge is men trying to live a lifestyle beyond their standards. They copy others, trying to live standards they can’t cope with. They can even sell land to buy a car or a boda boda because a neighbour has done so. How do you manage these? Training. Men are no longer taking responsibility for their homes. Men go to towns, leaving wives working the land and they don’t bring back anything.

In cases where men make joint decisions together with their wives, homes are developing and are peaceful. Men are the ones causing conflicts in homes. Men disrespect their wives. How do we solve these problems? Conduct training about family affairs.

Mainly women attend church services where they obtain appropriate teachings, contrary to men who are shunning going to church, and instead flock bars where they are ill advised. Some men spend

most of the time in bars. Those irresponsible men, their main pre-occupation in the home is in siring children. Their women have taken over the responsibility of feeding the homes and paying school fees for children. There are few role models for men. Men whose families are stable, they take responsibility for their homes, and their wives respect them. Wealth is not necessarily a measure of a good family, but men and women taking responsibility. According to some community leaders, nowadays with sensitization, women are progressively getting empowered. But these are very few. In majority of homes, men are sole decision-makers. For instance, in Ntutsi Sub-county local government service, there is only one woman out of 15 workers, the sub-county CDO. At the health centre, out of 25 workers, 10 are men and 15 women. Majority of these are nurses. Schools have more men than women. Kamugera primary school has 15 teachers, 6 are women and the rest men.

4.2. Access to and Control over Resources

In this study access to resources was a big gender issue. The resources presented and discussed in this section are:

- Land
- Livestock
- Other household resources, including water, crops, and trees.

4.2.1. Access and control over land

Land was reported to be a very important resource impacting on gender dynamics and household production. There were varied opinions between various categories of women and men.

Some women reported having access and control over land, while others reported not having control at all. In Lugusulu, Kyera, and Ntuusi, women indicated that they have access to land but have no control over it. For instance, women in Ntutsi had this to say: *“Men are in control of everything Men come and sell and women are only given 2%. Men tell them that they are Museveni’s women. But men are still in control”* (**Ntutsi Women chicken and goat keepers**).

In some cases, like in Kyera, women were found having access to some land for production, but the size is limited, which prohibits them from increasing on the number of goats. Nonetheless, they indicated that the entire family benefits from land. Some men deny their wives access to land arguing that goats will eat the grass for their cattle. *“Some of our husbands deny us access to land complaining that the goats will eat their grass, which is for cattle. Sometimes they don’t want us to rear any goats”* (**FG1: LUGUSULU-WOMEN GOAT KEEPERS**).

However, a certain category of women indicated to have control over land, and these are widows, women who separated from their husbands, and those who inherited land from their parents. *“I have control over the land since I don’t have a husband”* (**two widowed respondents U-FG19: NTUUSI - WOMEN GOATS & CHICKEN KEEPERS**). Control over land is dominated by men to the extent that some men will take over ownership of land even if it was his wife’s inheritance highlighted by a female participant, *“Itwe abakazi abashwirwe, bitu itaka noryihabi, omushija naritward”*

translated; *“We married women where do we get land? The man takes it”* (**UG-FGD: LUGUSULU WOMEN GOAT FARMERS**).

Men respondents were in agreement with women respondents as pertains to access and control over land. For instance, some men respondents in Ntutsi argued that women don’t have access to land because men are suspicious of their women that when they get money, they take it back to their parents’ homes. Also, men expect women to be submissive. *“I think 75% of women don’t have access to land because we are suspicious of our wives. We always expect women to be submissive so even they cannot do things independently; a woman is not given enough autonomy to decide for example if you want to plant maize and she wants beans instead she can’t conclusively decide on her choice hence a man overrides her, since she got married to you and worked together to accumulate property”* (**Male respondent: U-FG20: MEN -NTUUSI GOAT AND CHICKEN KEEPERS**).

If there is separation, and there is sharing of property between a man and his wife, and the woman remains in the home with the children, in such instances she has control over land. Also, in some areas especially in Ntutsi, there are some rich women who appear to have married their husbands. Such women control men whether they like it or not, hence controlling land (**U-FGD NTUUSI MEN GOATS/CHICKEN KEEPERS**). Control over land is dominated by men to the extent that some men will take over ownership of land even if it was his wife’s inheritance.

In a general consensus by all participants in all sub-counties where the FGDs were conducted; control over and access to land was dominated by men taking a score of 3 out of 5 whereas women took a score of 2 out of 5.

4.2.2. Access and control over livestock

In all the six sub- counties that were visited, most women confirmed that cattle were owned by men though women and children are allowed to access milk from them.

Goats are mainly owned by women and children as well as chicken. However, especially goats, women have to consult their men before selling or slaughtering. It was noted that women and children mainly benefit from sale of the chickens.

If the livestock is for the man, he is the one with the control; if it is for the woman, she has some control but not full control. In some meetings, it was reported that whenever the livestock are sick, the man doesn’t take the responsibility of treating them, even if it is his. It is the woman who takes the responsibility of looking for the Veterinary Doctor to treat this livestock and pay (**UG-FGD: Kyera women goat/chicken farmers and UG-FGD**). Women who have access and control of the livestock are those who separated with their husbands or widows. *“We have the control; it depends on the owner of the livestock”* Some women formed farmer saving groups “SACCOs” where they use their savings to buy goats and chicken (**UG-FGD: Kyera women goat/chicken farmers and UG-FGD: Bulongo men goat farmers**). As a means of improving their farming knowledge, women believed;

if they keep goats in a group they learn from each other, and their goats will survive longer (**UG-FGD : Lugusulu women goat keepers**).

A woman participant mentioned that another advantage of farmer group rearing, is increased control since men won't easily interfere; *"eza group omushija takwikwatabo"* (**UG-FGD: Lugusulu women goat keepers**). It was also found that when there is separation of livestock, women tend to cater more for their own compared to men because women spend more time at home unlike men who are always moving (**UG-FGD: Matete men goat farmers**). *"I have made some research because I usually trade in chicken; they mostly belong to women and children. You find only in a home a man sets the price at which the chicken can be sold"* (**FGD Ntuusi Men goats/chicken keepers Domain 2&3**).

4.2.3. Access and control over other household resources.

It is increasingly becoming difficult because rich people are buying land that contain water sources and fencing it off, making it criminal trespass for anyone that tries to access the water. Ordinary people are now forced to walk longer distances in search of accessible water sources. Since women and girls are the ones responsible for fetching water, they are the ones hardest hit by these injustices. This is especially so during dry seasons when they are forced to move long distances, and sometimes they are stopped from fetching water from the owners of the dams. In some cases, they pay money; each jerrican at 1000 is equal to the boda boda guys who fetch water. There are more crops than livestock farmers in their community. However, the situation with water is improving; it was worse four years back. Now some people have tap water, although, it sometimes goes. Tap water can also develop mechanical connections issues which are costly. When the tap water goes, they all fetch water from the ponds, but the challenge is that the pond water is unsafe. Another challenge is that pond water is shared with cattle as well. This pond water is contaminated and unsafe for human consumption (**U-FG19: NTUTSI -WOMEN GOATS & CHICKEN KEEPERS**).

Water access is generally a big challenge in Sembabule especially during extended droughts. The ordinary people who do not dam really suffer. The private farms where they used to be allowed to fetch water dried up. Now those remaining with water on their farms restrict them.

This predicament is clearly depicted on the statement of the participant in one of the focus group discussions, *"God has really helped us to release some rain but when it dries up, we get problems. We don't own dams and neither have tap water. We are just in a survival mode"* (**U-FG20: MEN -NTUUSI GOAT AND CHICKEN KEEPERS**).

Sembabule District is an area with both pastoralists and farmers. The crops grown include maize, beans, matooke, sweet potatoes, groundnuts, and others. There are also trees like mangos, avocado, and eucalyptus. Manure from goats' houses is used in gardens (**UFG15: KYERA-WOMEN GOAT KEEPERS**). Both men and women control the crops, with men taking control most especially on coffee and motooke and leave the rest to women. Men take 60% and women take 40% despite the fact that men take only coffee and matooke. These two crops yield more money than the rest of the

other crops. When crops are sold, some money is used to pay school fees for children, and in some cases where you find the responsible men, they give some money to the woman for home use. Women have access to trees, but men take the control. The trees benefit the whole family in providing food and sometimes money for school fees when sold. Those short season crops grown are mostly controlled by women. There are homes that sub-divide land into plots where a man or woman in a home decides which crops to grow on their respective plot. The majority of women confirmed that trees were being controlled by men.

4.2.4. Access to finances

Access to income being a factor of production, this study sought to understand if women goat and chicken farmers had access to income and credit. From the FGDs conducted, it was observed that men have higher chances of accessing income or credit than women since it is men who are mainly engaged in productive work while women are involved in reproductive work in homes. In Bulongo, Lugusulu and Matete; men had a score of 4 out of 5 compared to women who had a score of 1 out of 5. While in Kyera, men scored 2 out of 5 and women scored 3 out of 5. A significant difference between Kyera and other areas like Lugusulu could be due to, in Kyera, some women participants said that their husbands allowed them to do some productive work. For example, doing small businesses of kiosk shops. While in Lugusulu, the traditional sources of income for women were sale of butter and goats but have been taken over by men. A woman participant said, *“The goats have also failed. Maybe we try the sheep”* (UG-FGD: Lugusulu women goat farmers).

Women were found to have the farmers' group which makes it easy for them to access affordable credit. The group has 40 members, and they are registered with a certificate. It is a savings group, and they meet twice a month, where they collect between 2,000/= and 5,000/=. Members borrow within the group and pay back with a profit. For example, in a month, a member takes 100,000/= and adds a profit of 5,000/= on the initial borrowed money (UG-KII: Woman goat farmer Lugusulu). Women went ahead and requested for a bank only for them with zero interest loans *“Mutubeyo na banka yabakazi bonka ne sente zitaribo magoba”* (UG-KII: Woman goat farmer Lugusulu).

4.2.5. Access and Control Over Communal Resources

Communal resources were only found to be in Bulongo and Mijwara, and women have more control and access compared to men with scores of 4 out of 5 for women and 1 out of 5 for men (UG-FGD: Bulongo men goat farmers and UG-FGD: Mijwara men goat/chicken farmers). Whereas in Kyera, there is equal control and access of communal resources where each gender had a maximum score of 5 out of 5 (UG-FGD: Kyera women goat/chicken farmers). This control and access easily allow women to spend less time on collecting firewood and water hence there is enough time dedicated to looking after their chicken and goats.

The main form of communal resource cited was communal water dams and ponds. However, participants indicated that they were facing challenges with these communal resources. One

participant had this to say: *“Like I have already told you, people are not equal, there are those who can’t afford tap water and have to use pond water. The challenge with pond water, there is competition from cattle as well. This pond water is contaminated and unsafe for a healthy person”*. Another participant emphasized the challenge of communal water resources by saying: *“Water has really disturbed us. Often times what disturbs us I have heard that one speaks of taps, us who stay deep inside, we don’t have taps, “amazi tuliku gante” “abamu balibagenda notukuba amasasi ku guno omusana translated as; we share water with cattle, we were even almost gunned down during this drought. “We don’t own dams and neither do we have tap water; we have to move around looking for water”* (FGD Ntuusi Men goats/chicken keepers Domain 2&3). Other participants emphasized that crossing private farms looking for water is very dangerous. Those who would allow them, whenever the water dries up. Those who remain with water on their farms, restrict them.

4.3. Gender Roles, Responsibilities and Time Use

From the focus group discussions conducted, it was indicated that in Uganda today, men and women perform the same tasks, participants claiming that it is because of equality. One participant indicated that *“I even have a sister that vaccinates chicken”*. However, it was made clear that the women offering animal health services are not many. Asked why women are few and yet they are mostly rare poultry and goats, one of the participants had this to say: *“All these livestock keeping activities are coined as animal husbandry and one of the biggest challenges that my sister faces is accidents and kicks from animals. This has in return created stigma among women, hence not involving in the animal health services”* (Focus Meal Discussion Mujjo Hotel-Mijwala).

It was indicated that women offer more labour in goat keeping. This labour include feeding, watering, and cleaning the goat house. Women are also involved in feeding and watering chicken. Quite often, children help out on rearing chicken. Women play the biggest role in chicken rearing, with the following roles:

- Offering water to poultry
- Cleaning chicken house
- Enhancing multiplication of birds
- Deciding the sales when ready
- Carrying out the vaccination process
- Paying for the vaccination process
- Opening and closing for the chickens.

Men’s role is in constructing chicken houses.

On goats, it was reported that men quite often want to dictate but it is usually women and children who rear goats. When asked what causes dictatorship while women are the ones who are more involved in goat production, the response was that since women don’t buy drugs and these days goats need treatment, then this gives the man an upper hand.

They claimed that the man is always the boss and when it comes to selling, the woman might not even know the actual price. A woman participant had this to say: *“Even if a man was to bring a buyer to*

his wife, they will have connived about the price prior to coming” (UG-FGD Ntutsi women goat keepers). However, some men participants had a contrary view. They argued that the goats become the man’s when it comes to treating them and paying a herdsman but when she is selling, the goats now become hers (FDG Ntuusi Men chicken - goat keepers).

It was further noted that mainly women and children are the ones who take their chickens on the road side for vaccination. Women are involved in the VVC as service providers but to a less extent. In a Masaka veterinary pharmacy, for example, they are women who sell drugs/vaccines and they are the ones who give advice on how to use the vaccines. Women are more involved at the distribution level. It was suggested that women should be given basic training on how to administer vaccines and at village level, and target the female youths for training in administering the vaccines.

As for the time use, women wake up earlier than men. On average, women wake up at 4:00am while men wake up at 6:00am. From the daily activity calendar, women on average work for 14 hours, rest for 4 hours and spend 6 hours in bed out of the 24 hours daily clock. Women have no leisure time. For men, they go to bed one hour earlier than women and leave bed two hours later than women. Out of the 24 hours daily clock, men work for only six hours.

Table 3: Time Use for women and men

Time	Women	Men
4.00-5.00	Wakes up at 4.00am Says prayer Greet husband Plans how the day will go Preparing children for school	In bed
5.00-6.00	Checks on chickens and goats Prepare breakfast for children Cleaning the house	In bed
6.00-7.00	Takes a shower Takes breakfast Takes children to school	Wakes up Personal care Takes breakfast
7.00-8.00	Gardening	Gardening
8.00-9.00	Gardening	Gardening
9.00-10.00	Gardening	Gardening
10.00-11.00	Gardening	Gardening
11.00-12.00	Preparing lunch	Cleaning and repairing animal houses Some home repairs
12.00-13.00	Preparing lunch	Cleaning and repairing animal houses

		Some home repairs
13.00-14.00	Attending village meetings Counselling	Taking lunch
14.00-15.00	Taking lunch	Resting
15.00-16.00	Working in the field Making hand crafts	Resting
16.00-17.00	Working in the field Making hand crafts	Resting
17.00-18.00	Working in the field Making hand crafts	Visiting friends Drinking at the trading centre
18.00-19.00	Clean chicken house Feed chickens Prepare supper	Visiting friends Drinking at the trading centre
19.00-20.00	Prepare supper	Visiting friends Drinking at the trading centre
20.00-21.00	Taking supper	Taking supper
21.00-22.00	Listening to radio Evening prayers Watching news	Listening to radio Watching news Evening prayers
22.00-23.00	Organising the house Boiling water for drinking Preparing for children to take to school for the following day	Go to bed
23.00-04.00	In bed	In bed

4.4. Cultural Norms and Beliefs

In Sembabule, cultural norms and beliefs play a big role. Though these cultural norms and beliefs favour men. Men fetch water from the dams for watering animals and even fishing. Women do the home chores. There are clan leaders in the communities who solve disputes in the families.

If a man wrongs the woman or a woman wrongs the husband, they are taken to a clan meeting before going to civil courts. You find a bigger family convening to settle disputes between spouses. In bigger family matters a man is always favoured because the family will fear him. According to participants in many meetings, most of the things are counted on a man because he is the owner of the home. However, sometimes, it depends on who is in the wrong. *“Omushija takuba agwisize akagwe ngu nibamuhagira”*; “but you find the family telling the woman to always listen and respect the husband” (UG-FGD Lugusulu women meeting). According to participants, a woman can never win a man in argument. *“Abashija aba emize yabo nagimanya”*; “they are dictators”. *“Mbweshi oshemerire kumugarukamu baro otyo, niwe oshobize”* and in most cases it is men who disturb their homes. This is because men say that they paid the bride price. They argue a woman can pay her own bride price but

can't control the man. However, many indicated that in the African culture a woman can't pay bride price. *"We have not yet made a woman pay her bride price or pay for a man she wants to marry, Abajungu nibajuga."* One participant had this to say: *"In our culture, a woman pays bride price, only when a man finds her with her property and possesses them, Okamutabira."* *"Nakyeyombekede afuga bubi omwaru."* *"Abakazi batuwasa naye tebatugula, batuwasisiza bwelele"* (UG-FGD Bulongo men chicken and goat keepers). According to participants, when a man dies or goes away, the home becomes unstable but there are some few cases of brave women who can steer the family and it becomes vibrant even in absence of their husbands. *"omushija kwarugaho amaka gakyankarana. Konkoo harimu abakazi bakafuga eka ekaruruma"* (UG-FGD Bulongo men chickens and goat keepers). Men participants believed that a man was contributing more in the household. It was also indicated that some men think that their women will despise and disrespect them after accumulating income, hence deny them support in rearing poultry and goats.

4.5. Patterns of Power and Decision-making

4.5.1. Violence against women in homes

Violence against women and male dictatorship were detected from the FGDs where both men and women confirmed their existence. In Lugusulu, for instance, men don't allow their wives to engage in productive work even if when the woman is educated.

Men also interfere with women's goat. For example, men usually slaughter the women's goats for guests instead of his own. A woman participant had this to say: *"When such happens, you can do nothing other than going into the house and cry till you stop"* (UG-FGD: Lugusulu women goat farmers). In rare cases where a man allows his wife to work, she is expected to surrender all her salary to him (UG-FGD: Lugusulu women goat farmers). But there was a participant who said that she first hides a portion of her salary. Still in Lugusulu, boys are usually sent to school while girls are married off at an early age. In case she protests, the mother is blamed for the daughter's misbehavior. Only one son is selected to do the grazing of the cattle the rest are expected in school.

It was observed that men mistrust their wives. That is to say in Lugusulu women are not allowed to make male friends (UG-FGD: Lugusulu women goat farmers) and in Matete a male participant said, *"Me as a husband I can refuse her to work even when studied for that job"* and another added, *"We are here now yet; they could be in the garden harvesting our coffee to sell without our knowledge"* (UG-FGD: Matete men goat farmers).

The male participants gave excuses for their violence against women such as women become lumpens, *"They want to take our money and invest separately away from the home"* (UG-FGD: Matete men goat farmers) and that the man is the "head", and a woman is a "shoulder" therefore they must lead, and she follows as a messenger (UG-FGD: Bulongo men goat farmers).

A participant said, *"Even when she inherits land or cattle from her father; She has to bring everything to the husband who is the household head, a woman has never been a household head unless she marries you otherwise a*

woman is just a witness for example when making a sale agreement” (UG-FGD: Bulongo men goat farmers).

4.5.2. Reasons why women don’t want to be dictated over by men

One of the issues that were pointed out during the FGDs is women preferring independence from men as highlighted by Lugusulu women goat farmers and Matete men goat farmers. This preference for independence is driven by the fact that most men are dictators in homes and usually interfere with the women’s chicken and goat projects. For example, a woman participant from Lugusulu stressed it by saying, *“Omushija nakutabo caveat nkeyitaka-A man slaps a caveat on you as if you are land” (UG-FGD: Lugusulu women goat farmers).*

In addition, male participants said 80% of women are unmarried (commonly referred to as *“banakyeyombekede”*, a derogatory term for female heads of households. They choose to be single because they have either been raised by single mothers or are enlightened due to travel and education hence are tempted to undermine their husbands.

However, there is a male participant who blamed fellow men for being irresponsible leaving their wives to take care of the homes; such men have been code named “mobile corpses” and form 35% of men in Matete (UG-FGD: Matete men goat farmers).

4.5.3. Household decision making

In all the FGDs, the participants realized that for development to take place in a home, conflicts have to reduce, and spouses agreed. Both men and women participants in focus meals indicated that they very much want to move together with their wives because, for example, if a man dies it will be easy for the woman to take over the farming. A particular participant added, *“What is here (in Sembabule) a man has 95% on governing a home and a woman has 5% because often times we decide without consulting our wives. We usually sell things in our wives’ absence. Even in most things we do, women are not informed for example you can be planning to build, you come up with your budget estimates when your wife is not consulted; she only watches the progress of the development. And yet the more you work alone without asking your wife like Mr. Emmanuel has said, the more conflicts in a home for example, selling land or building” (UG-FGD: Bulongo men goat farmers).*

To avoid conflicts, it is better to table an issue and discuss it with your wife. Such a home won’t have conflicts because your wife knows where resources are going (UG-FGD: Bulongo men goat farmers). *“These days we have started agreeing, things have started changing; an educated man can’t stress his wife like an illiterate one. We agree with our educated husbands. There is some bargaining power but if his older relatives are illiterate, they will still influence the man’s decisions” (UG-FGD: Lugusulu women goat farmers).*

Another participant emphasized the importance of spouses agreeing in a household. *“My wife has goats and chicken. We share the goat house with mine and it is me who pays for the treatment of the goats” (UG-FGD: Matete men goat farmers).* Some men confessed that the decision making in their homes is

almost these days equal because you have to discuss and agree with your fellow adult (**UG-FGD: Matete men goat farmers and UG-FGD: Mijwara men goat/chicken farmer**). Nowadays, women appreciate their husbands for not stopping them from joining women groups and SACCOs which improve relations in a home though the biggest number of men don't discuss with their wives, and this is caused by lack of training and seminars for both men and women. (**UG-FGD: Kyera women goat/chicken farmers and UG-FGD: Lugusulu women goat farmers**); (**FGD 4&5 Bulogo Men goat keepers**). Some men indicated that the decision making in their homes is almost equal. They all contribute (**UG-FGD: Mijwara men goat/chicken farmers**).

"These days we have started agreeing. Things have started changing" (**UG-FGD: Lugusulu women goat farmers**). Men only allow their wives to participate in group training and activities. Individually they are not allowed to attend general meetings, this is because it is difficult to track their movements – *"abashija nibeterera amasimu, ngu owawe yaza abamushomo"* (**UG-FGD: Bulogo**). But many women had contrary views. They indicated men are sole decision-makers in the home. One participant said thus: *"Even if a woman wants to sell her livestock she has to first ask for permission from the man"* (**FGD Ntusi Women Goats and Chicken keepers**). It was claimed that men generally are in charge of animals pointing out that in some areas for example, there are places with thieves so if it requires waking up at night to keep watch and it is men who chase away thieves (**FGD Ntusi Men Chicken – goat keepers**).

Some men argued that it is not just decision-making per say, but it is decision-making with responsibility. They claim the man shoulders all the responsibility of the home. One participant had this to say: *"What I have seen with this picture, when you away things get stuck, we still have a lot of work to train women to be able to do things at home"*. Men participants got shocked when they saw the picture of livelihood assets. They admitted the picture is not good. How do we change the picture? Let women have more income sources. Let there be training for both men and women. The sources of income could be: keeping goats, chickens and cattle. Why are they not keeping these? Attitude; Lack of knowledge and skills; Lack of role models.

4.6. Barriers and Opportunities

It was noted that most of the opportunities for cash related activities are taken by men and in most homes, the majority of men do the productive work and women do home chores. But in some families, it was noted that some women don't fetch water and a man does everything. When it came to who has more opportunities in the homes, women got one out of five and men got four out of five and all the respondents agreed that it was a true picture. This showed that men are dictators in homes though men explained that they have so many challenges *"nebizibu nikwe bikwingana"; "Manya nekyamani"*. A child wants to go to school, a worker needs to be paid; everything turns to a man. They claim that at the end of it all, you find a man is carrying a heavy burden on his head and he can't suddenly tell a woman to take children to school or treat a sick child. Some men preferred their women to stay at home and carry the whole burden, reason being that even if a woman is allowed to work, a man still remains a head (*nobwakukora omushija noguma oryomutwe*), you keep the lead; that the

woman is more like a man's messenger. She keeps reporting to and routing everything through him. So, you are the head, and the woman is a shoulder.

However, it was observed that in some homes when a man leaves a home for some days, it means he will come back when everything in the home is stuck, which leads to underdevelopment. A respondent urged that it is their responsibilities and the government to train and encourage women to be able to do every job or work in order not to undermine them when they are left in charge and think that they will find when things have fallen apart.

The way men get opportunities to meet their fellow men to discuss developmental matters and how to manage homes, it is important to allow women to convene and be educated about running and developing a home. However, there were some heated arguments in some men FGDs. Some men argued that it is a lie to insinuate that women can't manage property and resources, if they are left to take charge. They argued that if a woman is trusted and directed to do something, she will do it perfectly because she will not need to be challenged. However, it was found that the biggest challenge is culture; *"omu kalicha zitu titukwenda kuha abakazi obushoborozi kwebembera, kuza kugira otiwara abana abishomero fizi nzizo nyowe tindibo, reka za kutayayira abana oreberere orutokye nkoru"*; *"women are not given that opportunity. Men prefer to touch in their pockets and provide everything to women. But if women had a chance to be raised and also get an income, homes would become better"* (UG-FGD men goats and chicken keepers in Bulongo).

It was noted that men have power over financial wealth and social wealth such as land, personal assets, and human assets. Women were asked to what percentage were these men having powers in the homes? The answer was 90% powers by the majority saying that women have only 10% powers in governing the home. Concerning income earning, a woman was given 40% bringing out a point that now these days women work, though they don't have control over that money they earn. It was noted that there are some projects or NGOs; UWESO and Lutheran that give support to girls below 15 years of age and above only. Though they said that they used to have project called SEDIFA but it ended.

Men lamented that most of the NGOs and government support favour women; they gave women 5 out of 5 and men 0 out of 5 *"Iwe gaviumenti ekaturugabo kare"*; *"for us men, we have been abandoned by government"* (FGD 4&5 Bulogo Men goat keepers). Men participants claimed that even when a woman seeks for redress from the authorities about domestic violence or conflict, the Chairman considers a man as a problem. It is of recent that OWC for government came and addresses both men and women. They also claimed that much as men may scuffle for government things, always the big percentage is for women. *"Even you researchers you came purposely for women"*; *"mbweshi mwatweta manya mwaba mutatwineho"* (FGD 4&5 Bulogo Men goat keepers).

Theft is another hindering factor because many of the birds are stolen daily, both free range and indoor managed (**Focus Meal Discussion Mujjo Hotel-Mijwala**). *“We need to get your guidance on how to create a strong SACCO such that even when we write to the ministry, we can get support”*.

Participants were in agreement that for anything to be strong, it begins with a desire to team up in groups. You need to have devoted yourselves. In addition, you need to be open and trustworthy to each other because without that discipline, there is no way forward. They also agreed that the intention to create the group has to be demand driven. Some members raised the issue of inequality in the group which needs to be settled with a good bookkeeper and to always allocate the dividends and resources accordingly since members in the group usually don't have equal amounts of cash saved. It was also noted that members don't have the same number of birds which normally bring issues when it comes to the time of treatment and vaccination. They also agreed that to start a group they don't need to be so many members, they can start small but with strong vision and motivation. It might take time to flourish, but with hard work, commitment, cooperation and love for the business, things will happen. It always starts with a dream which later materializes with determination though members brought the issue of jealousy and envy in the group which is a very big hindering factor.

Different people have different 'hearts' and some of the members are with bad hearts (**Focus Meal Discussion Mujjo Hotel -Mijwala**). It was noticed that factors hindering women's involvement in the VCC have been addressed but these are some challenges when a buyer comes and books, for example, twenty birds and pays for only five which means these will be held off the market and after some time, this buyer fails to take all the birds and takes only the five. This slows down sales, but some argued that generally, if there were no diseases, market wouldn't be a big problem (**Focus Meal Discussion Mujjo Hotel -Mijwala**).

Though women lack information on markets some little information is obtained from their men, friends, children, and neighbours. When the woman asks the man to go and look for the market, this man ends up cheating her in terms of selling price. Men are the ones who look for the markets and also determine the price of their livestock for them. Women are unable to get information concerning their goats and chickens which is easier for the men to transport and market their products more than women since for them they easily move around (**FGD Ntusi Women Goats and Chickens keepers**). For example, a man takes the goat to the market or goes and looks for the buyer and they negotiate the price before coming to pick it. He then sells the goat at 200,000= when he comes back home, he tells the woman that I sold it at 150,000= and also asks for some money from that 150,000= he has given her after making the difference (enjawulo) of 50,000=. It is in few cases where the man pays for the treatment of these livestock.

On top of the few who do the vaccination, some women farmers use local herbs for their birds. Aloe Vera, Pepper, mixed with ash from fire and informed us that local birds rarely fall sick hence don't need to be treated. So, in terms of who benefits more from these livestock, men benefit 60%

and women with 40%. Cattle are owned by men, and women access and benefit from milk. However, the owner of the livestock does the vaccination of his/her livestock, though vaccination is normally done when the livestock are already sick which leads to death of some livestock. These women explained well the difference between vaccination and treatment but still they don't vaccinate; not until the livestock is sick and the reason was that vaccine is expensive and the vet doctors are far, hence taking a chance.

Most of the vaccination exercise is done by men however, these women pointed out that they were willing to participate in the vaccination in case they are given opportunity to train. For instance, in one of the group meetings, out of 25 women, only 7 confirmed to be doing the vaccination of their livestock from kipumpilu (NCD), Diarrhoea, Kihaha (CCPP), Kibumba (Liver problems) and okukorora (cough). On top of the few who do the vaccination some women farmers use local herbs for their birds. Aloe Vera, Pepper, mixed with ash from fire and informed us that local birds really fall sick hence don't need to be treated. Both women and men were found to be beneficiaries when it comes to vaccination since they all have goats, but women and children were found to benefit more from poultry keeping. It was found that poultry keeping boosts development in the home, motivates and encourages women to work harder and help out at home. It also minimizes disrespect in the homes because the man will not ask what your contribution is at home and as a wife, it enables them to help out with some things at home when the husband is not able.

It also promotes peace at home unlike when the woman is unemployed, and fights keep breaking out day and night because the woman is requesting everything from the man. However, the level of education in the community was found to be low where most women were illiterate to the extent that some couldn't write their names. Men are the ones with access to education and they have control over education hence few women veterinary doctors. Women don't know how to ride motorcycles; therefore, men are more adaptive to any type of transport mode as compared to the women when it comes to going to the villages to vaccinate and treat livestock.

Women were found to feed their poultry on Chachu (maize bran), coffee husks, charcoal and also buy supplements that help poultry to grow faster. These women sell their chickens to the roadside roast chicken sellers. Some are sold to the buyers who normally collect them from their homes, some to families in the area and those who have functions. But mostly during festive seasons the demand is high, and they make the biggest sales. The veterinary doctors also help them to inform buyers when their chickens are fully grown. They get customers by using public announcement systems that inform the entire public about their mature chickens being sold. They don't take their chickens to the market reason being that, when they move the chickens from place to place, they contract diseases, and they may end up dying.

However, these women poultry and goats keepers are faced with challenges which were mentioned by ranking them according to how they disturb them as follows: poor quality stock of chickens some of which have stunted growth, this forces them to switch from some feeding brands

to the other; sickness, mostly flu and diarrhea; lack of knowledge of disease and appropriate treatments; lack of knowledge about how to mix feeds; lack of vaccination skills; thieves stealing local free range birds; lack of ready market for the birds; feeds are very expensive as well as the supplements and concentrates which are also very far; contaminated feeds with sand and when fed to the birds, it ends up killing them and the problem of expired concentrates which also kills chicks.

Table 4: The most important problems according to the general score and ranking results

PROBLEMS /CHALLENGES BY SCORE AND RANKING			
S/NO	PROBLEM	SCORE	RANK
1	Poor quality breeds	4	4
2	Diseases	10	1
3	Lack of Vaccines	6	3
4	Thieves	4	4
5	Lack of ready markets	7	2
6	Feeds are expensive	2	8
	Feeds are far	3	6
7	Contaminated feeds	2	8
8	Expired concentrates	3	6

When it came to who benefits more in the livestock, men were found to be the greatest beneficiary with 65% and women got 35%. Its implication is that women have no say, and this was attributable to the systems of culture. In families where women were found to have some control over money, it was found that development is higher than where men are dictators. Most men were found to mishandle money compared to women. One of the respondents said, *“I therefore believe over marginalizing women or refusing them autonomy in resources such as land has really impacted negatively on development”* (FGD Ntuusi men goat & chicken keepers). In some meetings it was noted that women and children rearing goats and chickens was a big relief to men’s burdens in homes (FGD Ntuusi men goat & chicken keepers). They argued that often times it helps in a way that a man’s burden reduces when some of these livestock are sold, *“tata atikulwako emigugu obuntu obutono tononkoko zibuyamba”*; *“the burden is lessened to meet the demand for smaller needs by selling chickens and he remains with school fees”* (FGD Ntutsi men goat & chicken keepers).

However, there were some contrary views; *“Embela yokubela nenkoko nga bana bebazitunda nebazuna sente kivudeko obutabanguko mu maka”*; *“a situation where there are chickens, and the children are the ones responsible for selling them is the source of conflicts in homes”* (a participant in the FGD Ntutsi Men goats/chicken keepers). Some men argued that whenever the chickens increase in number and a man gets to know that maybe 20 or 30 chicken have been sold and the money is controlled by a woman, there starts war. A man starts wondering how he should gain in this, since he says that the woman reared the chicken on his land, so he starts poking his hand into the matter especially if his income is low, targeting a portion of that money, and unfortunately the wife is not willing to release any portion of the money generated from the chicken. One participant argued that: “Instead of bringing

development, the chickens under women control sometimes bring about conflicts and separation in homes” (**FGD Ntuusi Men goats/chicken keepers**). The participants were asked to confirm if they knew the difference between vaccination and treatment. All respondents were familiar with these two words as they went ahead and explain the meanings of the words as: vaccination is preventing disease and treatment is curing the disease. They said they normally vaccinate the birds from Newcastle disease (murarama) and the goats PPR (Kihaha) and PPR kills goats in large numbers.

This disease presents itself in different forms; a goat develops diarrhea; eyes get cloudy and coughs. Though in most cases vet doctors have been found not to be having the vaccine and when the disease comes, all the birds and goats get affected whether you vaccinated or not. Participants gave an example of a rich man with a good house and was capable to vaccinate but lost about 300 out of 1000 birds (**FGD Ntuusi Men goats/chicken keeper**). When asked why this is happening, the farmers responded by giving such reasons:

- there are no laws in place
- corruption from traders’ regulatory agencies to allow in poor quality of drugs and vaccines
- some farmers want cheap products and so they end up buying poor quality products
- fake drug shops, lack of stringent measures to open drug shops, even those who are not trained just open drug shops.

5. CONCLUSION

In Sembabule District, like in many other rural set-ups in Uganda, women have access to land, but they have no control over it, except very few women who are widows and singles. Legal and policy framework largely favour men, this is re-enforced by cultural norms and practices that relegate women to the periphery. The situation is worse in the pastoralist communities where traditional cultural norms are still dominant. Although there are claims of government programmes supporting women, there is none tangible in the communities.

In the townships and trading centers, women are slowly gaining some opportunities to take charge over their own lives, and they are able to participate in the income generating activities.

As far as livestock access and control is concerned, cattle are still a domain of men. Women own mainly chickens and goats but even then, men have started encroaching on the goat domain, slowly taking it over from women because goat production is getting more commercialized fetching more money. Because men have control over land, they have the prerogative over which livestock to keep. Like it is elsewhere, the moment a commodity is seen to fetch more cash, it will attract men involvement, and in the process, women are edged out.

The greatest barriers impacting women participation in the livestock vaccine value chain are:

Women lacking control over land. This has hindered women from carrying out projects such as goat keeping. Sometimes when men see their women progressing well in their projects, they stop them, claiming that goats are depleting pastures for their cattle. Also, in some cases, men feel threatened when women start earning a lot of income from goats. They stop them because they have an attitude that when a woman earns more, she becomes unruly.

In service delivery, there are very few women involved. There is a challenge right away from school where very few girls are admitted in training institutions. This could be explained by the fact that to be admitted into agricultural and veterinary training institutions, one should have passed sciences in secondary and high school, but very few girls opt for sciences at high school, again because of the problem of socialization in homes and communities where girls are conditioned to think sciences are hard and that only boys can do sciences. Even those who graduate from the training institutions are finding a lot of stigmatizations in their field work where the prevailing perception is that veterinary work is men's work. In Sembabule, cultural norms dictate that women are prohibited from riding motorcycles, but without being able to ride a motorcycle in a rural setup, veterinary service delivery is very difficult.

With the outbreak of COVID-19 and the attendant directives prohibiting commercial motorcycle transporters (commonly called boda bodas) from carrying people, women service providers have been hit hard. Previously they could hire these boda bodas to take them from place to place where they were needed to offer services, but today, their movements and thus service delivery have been further crippled.

Other technical challenges are:

Lack of vaccines. Few dealers are willing to deal in selling vaccines since it is a risky business. So, even those who would be interested in vaccinating their goats and chickens, they have nowhere to buy the vaccines. They either travel to Kampala or Masaka (which are so many miles away) to buy Newcastle Disease vaccine. For PPR vaccine, the farmers buy it from Nairobi under private arrangements. In Uganda, PPR is among the notifiable diseases which are a responsibility of government to control. However, government rarely procures this vaccine leaving farmers and their goats vulnerable.

Lack of vaccine cold chain. Due to low rural electrification levels, many of the sub-counties lack electricity and thus no refrigeration facilities for the vaccines. Also transporting vaccines from the refrigeration point to the villages is still a challenge. There are no sufficient cold vaccine flasks to carry the vaccines. Goat and chicken diseases especially PPR and Newcastle disease are very rampant in the area. Farmers are getting frustrated with these disease epidemics because there are situations when they have succeeded in multiplying their flocks, the disease outbreaks strike and wipe them off.

Unaffordability of vaccine. These vaccines come in large volumes of mostly 1000 doses. A farmer with a smaller flock is discouraged from buying this vaccine. There is a lack of knowledge and awareness of the importance of vaccination against the killer diseases especially in the local chickens.

Some people think vaccination against Newcastle Disease is only practical in the exotic chickens. There is a lack of skilled village chicken and goat vaccinators. The highly trained veterinary personnel focus mainly on cattle, since it is what currently makes economic sense.

There is lack of legal framework on the private sector involvement in the PPR vaccine delivery. There is a huge information gap between the government policy and private service deliverers and this gap is fueling acute scarcity of PPR vaccine in Sembabule in particular and the country as a whole.

As for opportunities, there are entry points to help women improve their status as far as involvement and benefiting from the vaccine value chain is concerned. Some men are coming to realize that it is a good thing for their wives to earn income in homes. These men could be engaged as change agents and role models to help change attitudes of their fellow men.

There are also positive government steps in ensuring gender is mainstreamed in the district local government operations.

It is also interesting to note that many women are increasingly getting interested in income generating activities. This is unlike in the past where rural women were very comfortable with doing household chores and leaving their husbands to fend for the families. They have come to realize that when a woman has her own source of income it is both positive for her household and herself. Women in this study indicated that the best possible income generating projects in their areas are goat and chicken rearing. This is a good entry point to work with women to support them in achieving their dreams.

There exists in Uganda, vaccine manufacturers and distributors like Brentec and Eram who are very interested in working with women in rural areas to distribute vaccines especially Newcastle Disease vaccine.

To enhance women opportunities, the following could be done:

- Identify, train, and equip women village vaccinators who will be able to vaccinate for fellow women farmers. Train goat and chicken women farmers to equip them with entrepreneurial skills.
- Training women Vets in riding motorcycles to enable them to navigate rough terrains in rural areas.
- Creating awareness to men and women on the negative cultural stereotypes and practices that keep women unproductive and how to eliminate them.

- Encourage and support formation of women networks which will enhance women working together in production and marketing of their goats and chickens.
- Identify, train and support men who are already supporting their women in income generation to work as change agents and role models to other men.
- Support government departments at national and district levels to review some policies to make them gender and livestock services compliant.
- Support establishment of the vaccine cold chain in some sub-counties in the project area to enhance delivery and use of goat and poultry vaccines.
- Work with interested vaccine manufacturers and distributors to avail affordable vaccines to women farmers in the project areas.

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Appendices

Field data collection

Day	Sub-county	Activity
One day pre-field preparations		
Day 1	Mateete	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 2	Mateete	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner 1 Focus meal
Day 3	Rugusulu	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 4	Rugusulu	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner 1 Focus meal
Day 5	Mijwara	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 6	Mijwara	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner 1 Focus meal at a strategic location TBD
One day post field pre-liminary analysis of data		
A BREAK FOR A WEEK		
FIELD WORK IN LWEMIYAGA COUNTY		
One day pre-field preparations		
Day 1	Ntutsi Sub-county	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 2	Ntutsi Sub-county	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner

		1 Focus meal
Day 3	Kyera Sub-county	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 4	Kyera Sub-county	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner 1 Focus meal
Day 5	Bulongo Sub-county	1 FGD with women poultry keepers, 1 FGD with women goat keepers, 1 FGD with men One jar voice activity
Day 6	Bulongo Sub-county	1 KII with woman goat farmer, 1 KII with woman poultry farmer, 1 KII with a community leader, 1 KII with Animal health service provider, 1 KII with Agro-vet shop owner 1 Focus meal at a strategic location TBD
One day post field pre-liminary data analysis		