



# A different kettle of fish?

Gender integration in livestock and fish research

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## 18 GENDER-EQUITABLE PIG BUSINESS HUBS IN UGANDA

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### Organizations

ILRI, Sasakawa 2000, AFID

### Species



**Methods:** Household surveys, separate-sex focus-group discussions, men's and women's groups, "gender transformative" approaches (see Chapter 8 for details), desk research

**Summary:** A study of the gender relations and constraints facing women and how it translates into benefits for pig hub members in Uganda.

### Locations



**C**OMPARED WITH some of their neighbours, Ugandans eat very little meat: only about 11.7 kg per person a year. But pork accounts for quite a large proportion of that: 3.4 kg a year – almost as much as beef – and over 10 times more than people in Kenya or Tanzania. Demand for pork has increased rapidly, and per capita consumption is now the highest in East Africa (FAOSTAT 2015). That is a big opportunity for smallholder pig producers in Uganda.

But there are problems. In an assessment of the pig value chain in 2013–14, ILRI found that the pig producers have limited access to the inputs and business services they need to boost their output: quality commercial feeds, production advice, veterinary inputs, markets and financial services. Women do a lot of the work in pig production: they may spend 4 or 5 hours a day feeding and watering the animals. But they find it even more difficult than men to get these inputs and services. More than men, they lack skills essential for marketing pigs: they may not have much experience in bargaining, or not know how to estimate the weight of a live pig. And they face resource constraints such as poor access to finance, or not enough collateral to qualify for a loan (Ouma et al. 2015).

## More women in MorePORK

Through ILRI's More Pork through Research and Knowledge (MorePORK) project, we have been piloting "pig business hubs" – a series of linkages between a pig producers' cooperative and the services they need: input suppliers, advisory services, buyers, and so on (Kabagabu 2015).

Our pilot hub is centred on the Kabonera-Kyanamukaaka Pig Farmers Cooperative in Masaka district, west of Lake Victoria. Masaka district is dominated by the Baganda community. This cooperative has 72 members, nearly three-quarters of whom are women (Table 18.1). The coop's leadership is made up of three men (chair, vice-chair and secretary) and two women (treasurer and member). The coop focuses on inputs: as a result of ILRI's initiatives, it buys bulk pig feed at a discount from a private company based in Kampala. It has also tried marketing its members' output: in 2012, it agreed to supply pork to a large meat-processing firm that supplies supermarkets in the capital. But these arrangements collapsed due to various shortcomings in the coop: poor governance, a lack of trust between members and the management, weak business and marketing skills, and lack of a cold chain for transporting the meat. To overcome such problems, our project includes capacity building for business and marketing.

ILRI is also working with two other pig cooperatives nearby. They have seen the benefits that the Kabonera-Kyanamukaaka members get by buying feed in bulk, and have reached similar arrangements with the supplier.

We are building the cooperatives' capacity in governance, business skills, business planning and financial management (Kawuma 2015). After we have done this, we plan to assist the cooperative to create business linkages with reliable pig markets. The cooperative plans to set up collection centres for pigs in sites closer to the members so that both male and female members can market their pigs more easily.

## A look at gender

Hubs such as that based on the Kabonera-Kyanamukaaka cooperative are known to be effective in improving access to such services and enabling their

**Table 18.1** Pig cooperatives collaborating with the MorePORK project

Name of cooperative	Members	% of women members	Executive committee composition	
			Men	Women
Kabonera-Kyanamukaaka	72	72%	3	2
Mukungwe	65	65%	6	3
Kimanya-Kyabakuza	65	54%	5	2

male and female members to earn more from their pigs. But the effects of hub participation on gender relations are not known: for example, who within the family – husbands, wives, children – access the benefits and decide how that extra income earned, is spent?

We investigated the gender-based constraints and the societal attitudes and perceptions that influence who participates in, and benefits from, the hubs. Understanding these issues will help us find ways to make business hubs for pigs (and perhaps other commodities) more gender-equitable.

We conducted a survey of 224 households in Masaka district using structured questionnaires to collect sex-disaggregated data on labour allocation, control of revenue from the pig enterprise, household membership in the cooperatives, and participation in the hub. In each household, the person who oversees and makes routine management decisions of the pig enterprise was interviewed and asked about the roles and entitlements of men and women in piggery.

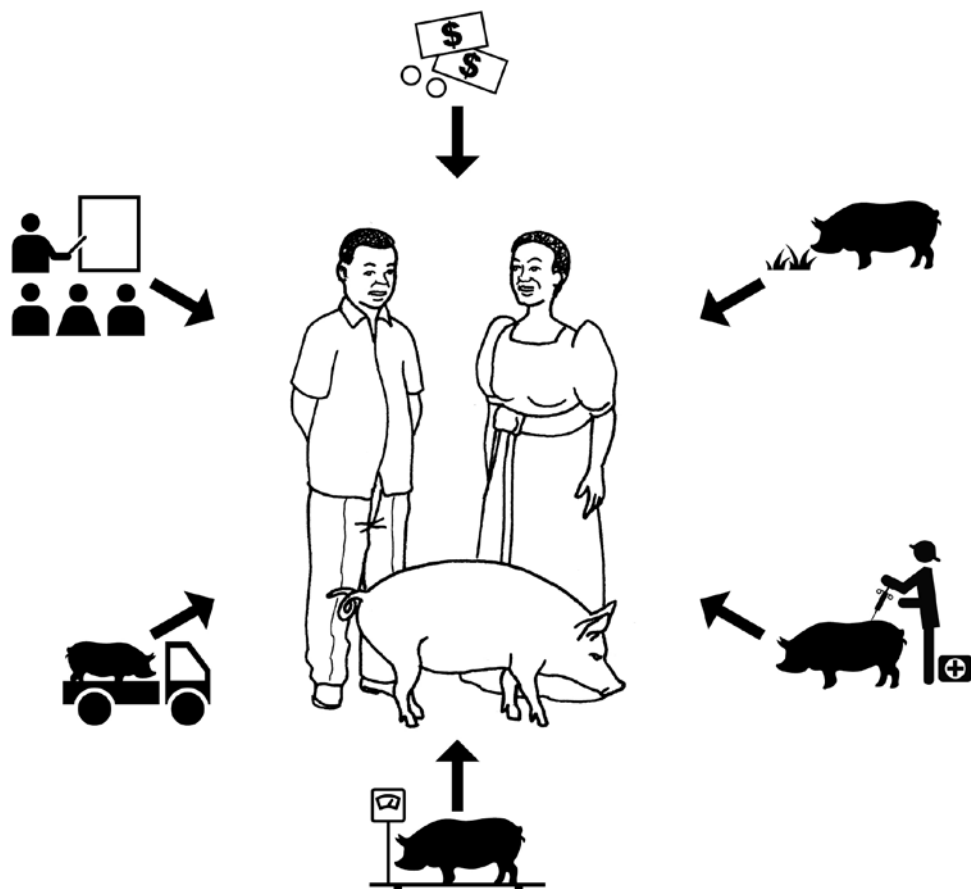
We also held focus-group discussions with three men's and three women's groups. These included a total of 120 participants. We used the gender transformative toolkit to develop guiding questions that focus on norms, beliefs, attitudes and perceptions, as well as on how these shape the participation of men and women in the pig value chain and their entitlement to benefits from the hub (see Chapter 8 for details).

We complemented these field data with desk research on gender norms, attitudes and behaviour, and on how these shape the participation of men and women in the pig value chain.



### Who does what?

We focus here on three aspects of our findings: production, marketing and control over resources. In terms of production, we found that men and women divide up tasks in a way typical of the pattern in the region. Men build the pigsties, and to some extent work on the animals' health and husbandry. Women take care of the pigs: they clean the sties, mix feed and bring water for the animals. Sometimes, women also take on non-traditional roles that require knowledge of animal health and husbandry. This happens, for example, during outbreaks of diseases like African swine fever (see Chapter 11).



Both men and women accept that if women have the money, they are capable of buying good-quality feeds from the cooperative. They saw no problem for women in getting such inputs. The coop members pool their cash and savings to buy feed in bulk, which means that women do not negotiate the purchase or pay for the feed directly. This bulk purchase reduces any risk that the men might feel they are entitled to control the money involved.

### **A taboo on transport**

Men, on the other hand, do most of the marketing, and their lead position in marketing seems entrenched. This role is tied closely to social capital: men tend to have a much wider network of ties with outsiders than women, and they use these links to sell pigs. Men's constraints in marketing are mainly technical, revolving around their relationship with the traders (complaints of being cheated, inability to estimate pig weight, etc.). They are prepared to speak out if they feel they are exploited by traders.

*"We are being exploited by pig buyers (ababizzi) who buy the pigs at a price lower than the value of the animal."*

*– Male pig-farmer*

Women are much less involved in pig marketing than men: they are less mobile and are expected by society to stay at home to do domestic chores. Compared to men, they have limited skills and capacity to engage with market actors, and in particular do not have much say within the household or community on financial issues. Women also experience capacity or knowledge gaps. They lack access to information, the ability to bargain or sell, and direct contacts with buyers. They also have little exposure to opportunities or to market information gained through networks. Women resent this!

Gender inequalities are backed by entrenched societal beliefs. For example, a taboo on women riding *bodabodas* (motorcycle taxis) among the Baganda community means that they cannot transport pigs by this method. Women also may not feel they can lift a heavy pig onto a *bodaboda*.

Addressing men's concerns and constraints in marketing requires improving their relationships with traders and building their capacity (e.g., to estimate pig weight). Overcoming the constraints facing women requires not only capacity development on financial issues and marketing, but also challenging perceptions as to what women can and cannot do.

### **The saddest stage: Control over resources**

*"From a cultural perspective, it should be a man to do the marketing activities because it maintains his respect at home."*

*– Woman pig-farmer*

Men tend to control income and other resources, and women are expected to respect this. But women complain that they do not control the money they earn from selling pigs. This sometimes goes beyond control over the money to control over the women themselves. In one focus group, a woman explained it this way: "Men do not want us to be involved in pig marketing since they think that the pig buyers may take us over".

Women complained of the lack of transparency in how much income comes in from the pig enterprise and the decisions made by men in allocation of the income. "This is the saddest stage for us making us to lose motivation in piggery," said one. "The men do not want us to give ideas on marketing, they take over the process and sell the pigs at prices not even known to us."

## **In the hub, in the household**

Using the gender transformative tools revealed gender norms that may hinder women from benefiting from the pig business hubs. This requires further reflection when it comes to hub design: how can hubs be set-up and managed to maximize their impact in terms of gender equity.

Participation by men and women on the inputs side of the hubs is not contentious. But the marketing side may require further intervention if women are to gain a share in the benefits from piggery. Power imbalances between men and women occur in the household and may be recreated also in interactions within the hub: men sell the animals and feel they are entitled to control the resulting income.

One way to approach this issue may be to partner with organizations that promote gender equality: to develop interventions that trigger changes in mind-sets and build on existing examples of ways that people work outside of current gender norms (so-called “positive deviants”). Interventions may involve working closely with men, especially when men might otherwise resist interventions to empower women.

“Positive deviants” are people who act differently than prevailing norms, championing new roles, positions and opportunities for women and men. For example, in the Baganda culture it is not acceptable for women to slaughter pigs. “It is too shameful!” say the men. Mrs Mbidde (not her real name) is an exception: she slaughters pigs and sells pork in her own butchery in Masaka town. At first she was resented by both men and women in her community. But her business is flourishing, and she has won the admiration of many.

We need to reflect further on the design of hubs for marketing to overcome gender inequalities, and find ways to increase the limited mobility experienced by many women so they can transport pigs to collection centres.

## **What next?**

The next steps in our work involve a quantitative analysis of the household-level data we have collected to assess the participation of men and women in the hubs and control of income within the households.

We will also consider bringing on board a local partner skilled in gender-responsive approaches to include in the pig business hub. This will make it easier to work with the members to promote equitable distribution of benefits from the hub.

In addition, we will encourage women producers to take on more, and more responsible, leadership roles in the cooperatives, so increasing their participation and voice.





*"We need to be gender aware; we need to think about the outcomes in terms of the benefits that these interventions translates into for men and women. For the pig business hubs we are considering involving other partners in implementing interventions on mind-set changes so that men can open some space for women to get some benefits."*

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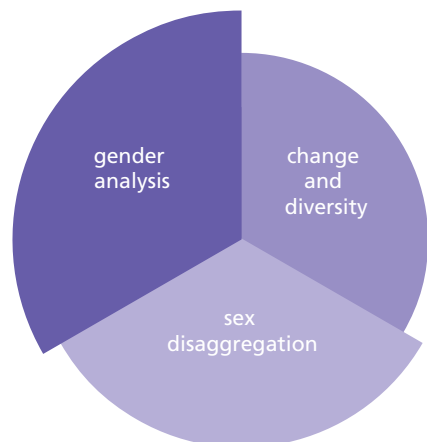


<https://youtu.be/LeL95MNbFgg>

### Situating the research

This study examined an institutional solution espoused by the CGIAR Research Program on Livestock and Fish – the hub approach – to understand women's participation, representation and the equity of benefit-sharing between women and men. Findings show that prevailing gender norms limit the benefits of hub participation for women. The study aims to contribute to more gender-responsive hub approaches, thus contributing to the first gender-integrated research question. The findings help us to see how the hub approach and participation in hubs benefit women and men differently and provide insights into how the hubs can be redesigned to better reach and benefit everyone involved – which also contributes to the second gender-integrated research question.

- Separate women and men's focus-group discussions (six in total) were done and complemented with a household survey on women and men's roles and entitlements with 224 households. For the survey one person per household was interviewed: whoever oversaw and made routine management decisions on the pig enterprise.
- Gender analysis involved looking at the **gender division of labour** in pig value chain and hubs, the **gender-based constraints** to participation in pig marketing, such as a lack of **mobility** and **poor access to information**, lack of networks and capacity gaps, and the societal beliefs and gender norms behind some taboos and constraints. The study also looked at **control over resources/income** gained from pig enterprises; **intra-household decision-making** on pig enterprises and husbandry; **gender-based constraints** and the



*different needs related to different experiences of women and men (e.g., in capacity development); and gender norms – the beliefs, attitudes and perceptions of women and men in the pig chains.*

- In terms of ongoing change, the study looks at the fluidity of the gender division of labour, which changes in time of crisis (also a finding in Chapter 11 in Part 2). Most importantly, the study from the outset sought to contribute to gender equity by changing hub design to address gender-based constraints (e.g., mobility by setting up pig-collection centres) to increase women's participation and equitable enjoyment of benefits. It uses gender-transformative tools to dig into the gender norms, attitudes and beliefs behind the constraints to women's active participation.*

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