

The gendered pattern of unpaid care work and its implication for women's agricultural opportunities in Uganda

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Presentation Outline

- Introduction
- The Rapid Care Assessment Methodology
- Findings
- Conclusion

Introduction

- Unpaid care work: Understood as provision of services to the family or community members with no attached financial remuneration

E.g collection of water and firewood; cooking, cleaning and care of one's child, elderly parent, relatives & friend

- Unequal burden of care work is a constraint for women's well being



Rapid Care Analysis (RCA)

- A tool aimed at reducing the time or labour required for daily housework and caring for people
- Creates awareness and influences mindsets about unequal gender division of labour
- Triple “R” framework: **recognise, reduce and redistribute** the care burden carried by women

Eight RCA exercises

Purpose	Exercise	Objective
Exploring relationships of care in the community	Exercise 1	Get participants to reflect on who they care for and who care for them and how relationship on care build on social roles in the family
Identifying women's and men's work activities and estimating average hours per week	Exercise 2	Make visible the total volume of work done by women and men, and identify the share of care done respectively by women and men.
Identifying gendered patterns in care work, social norms influencing care work patterns, changes in care patterns, and most problematic care activities	Exercise 3	Explore the distribution of care roles at household levels
	Exercise 4	Identify and discuss key social norms and how they impact on patterns of care work
	Exercise 5	Understand fluctuations and changes in patterns of providing care
	Exercise 6	Identify the most problematic care activities for the community and for women
Discuss available services and infrastructure and identify options to reduce and redistribute care work	Exercise 7	Identify different categories of infrastructure and services that support care work
	Exercise 8	Identify and rank options to address problems with current patterns of care work, with a focus on reducing difficulties for women around care work.

Focus of the study

- Understanding the gender division of unpaid care work, the associated social norms and implications for women's agricultural opportunities in Uganda
- **Study period:** April-June, 2017
- **Scope:** 3 Districts
 - **Kabale:** Typical rural, subsistence farmers, similar ethnicity (Bakiga) - S.W.UG
 - **Kaabong:** Typical rural, subsistence agro-pastoral herders, similar ethnicity (Karimojong) -N.E UG
 - **Kampala:** Urban, multi-ethnic and diverse - Central, UG
- **Participants:** 28 women; 30 men

Findings

Women and men's share of work: Average hours per week

Categories of work/activities	Kaabong		Kabale		Kampala		Total average hours (168hrs)	
	Women	men	women	men	women	men	Women	Men
Products for sale	17	18	7	30	11	1.5	12	17
Paid labour and paid services	5	0	0	24	22	58	9	27
Unpaid care work	32	11	32	1.8	31	7.6	32	6.8
Unpaid production of products for home consumption	27	30	34	0	0.63	0.8	21	10
Unpaid community work	0	0	0	1.8	1.3	0	0.4	0.6
Non work time	88	109	93	111	102	99	94	106

Key finding: Both urban and rural women dominate the unpaid care work (Average of **32hrs for women** and **6.8hrs for men**)

Social norms perpetuating unequal /unpaid care work

- Being a **good woman/ mother/ wife** is synonymous with **shouldering unpaid care burden**
- Culture defines a good woman as;
 - (i) **A good cook (day and night)**
 - Growing the food
 - Harvesting
 - Peeling, sorting
 - Fetching water
 - Firewood
 - Serving the food with respect
 - Cleaning the utensils

Marriage expectations/practices reinforce women's cooking burden

Examples

Kampala/Baganda: A woman getting married is understood as "*agenze kufumba*" meaning *going to cook* (day and night "cooking")

Kabale/Bakiga: The practice of giving away a woman to a man labelled "*Kuhingira*" that means *being sent to provide garden labour for a man*

Kaabong/Karimojong: Exchange of large herds of cattle for a girl guarantees her labour services

(ii) A good carer for family members: Children, husband, elderly and the sick

- Providing food
 - Health care
 - Escorting children to school and the sick to hospital
 - Instilling discipline in children,
 - Keeping children clean
 - Moral support/counselling for the sick,
 - Washing clothes etc
- Women perceived as nurturers and compassionate – assumed fit to do the work (cuts across all districts)

“women are naturally gifted to care for children and have more patience and love for them. They are better than fathers” (male participant, Kabale)
 - Men perceived as mobile and impatient with limited time

(ii) A good host

- Welcoming
- Entertainment
- Feeding
- Cleaning
- Caring for visitors



Women participants ranking the most problematic care activities in Kabale

- Women's deviation leads to **social condemnation**

- Gossip
- Rejection
- Replacement

- Exceptional cases – **where men help out**
 - Witchcraft claims against the wife (cuts across the three districts using different sayings and proverbs)



Unpaid care work for women: What does it mean for their agricultural opportunities?

- Heavy burden of unpaid care work for women leads to **time poverty**
- Time poverty limits women's engagement in gainful agricultural opportunities

e.g

- Attending meetings and networking
- Training and information access
- Marketing
- Profitable farming and supervision activities

Conclusions and recommendations

- Cultural expectations of a good woman limits their engagement in productive agricultural work
 - For women to meaningfully engage in agriculture, such cultural expectations tackled
 - Triple 'R' approach helpful
 - **Recognising**
 - **Reducing**
 - **Redistributing** the unpaid care burden by different actors
- Can be achieved through;**
- Raising awareness
 - Involving men as change agents
 - Providing affordable childcare facilities
 - Enabling affordable technology - water access, fuel/energy efficient
 - Women's livelihood programmes

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