



Women's Economic Empowerment Program

Photo Presentation



Woman herder in Sembabule District, Uganda.



PENHA-Uganda has focused on empowering women, through business skills and other training, as well as through its policy work.



We work with women's groups across Uganda's semi-arid "Cattle Corridor" – this group in Mbirizi makes mats and crafts.



PENHA's Exotic Goats Breeding Centre produces Boer-Mubende crosses and pure Boer goats for distribution to women's groups.



Boer goats produce more meat and mature faster than local Mubende goats. Pastoral women are largely excluded from owning cattle, the main store of wealth. With goats, they can increase their independent incomes.



Pastoralists live in small hamlets, dispersed across the “Cattle Corridor” – they have to travel long distances to towns and trading centers for meetings and to access markets.



A sign on the outskirts of town advertizes a the Sembabule Savings & Credit Society – most pastoral area towns now have small MFIs, but pastoral women lack land for collateral and find it difficult to get loans.



The market at Sembabule Town – motorbike taxis are vital, but pastoral women often find it difficult to use them. Women often hire a young man to take their produce to the market.



Sembabule Town – Women own and work in hotels, snack bars, hairdressing salons and a variety of shops. The satellite dish allows the owner to charge people to watch English soccer. Expanding access to information is vital.



PENHA has used mobile video units to show health awareness and environmental management films in pastoral areas – attracting hundreds of people at a time. It is vital to expand women's access to information.



Drug shop and chapati stand in Sembabule town. There is high demand for medical and veterinary drugs. With training and credit, women can set up successful businesses. Connection to the national electricity grid is vital – most businesses also have generators.



Barber shop, second hand clothes, milk sales and video shop in Sembabule Town. In the past women made independent incomes from milk. Commercial milk sales are now controlled by men. Video shacks show mostly action movies. Satellite TV and video are promoting profound changes in attitudes and aspirations.



Meat sales in Sembabule Town. Sales of live cattle to Kampala abattoirs account for the bulk of the district's tax revenue. Few if any women participate.



Cattle truck heading to Kampala.



In pastoral Uganda, it is important to have the backing of local councillors, who often participate in our work with women's groups. Gender relations remain very unequal, and domestic violence is a major problem.



This group in Rugushulu makes crafts, but even in distant Sembabule Town, there is no real market for their products. Few tourists come to the area. Middlemen buy crafts across the country for the Kampala markets, with high mark-ups. The internet offers the possibility of direct sales abroad.



This group in Sembabule includes muslim members – they cannot take up pig farming, currently the most profitable enterprise locally.



The road from Sembabule to Rwemiyaga - roads are often impassable in the rainy season and transport costs are high.



A herd of cattle near Rwemiyaga – there is little or no crop farming in the area.



A women's group in Ntuusi run an exotic goats project – PENHA trained the group in business skills and goat management, and provided exotic breeding stock. They built a roofed goat pen and sell meat goats in Ntuusi town.



Ntuusi Town – little more than a trading centre and local government headquarters. The sign on the right advertizes English Premier League soccer. There are satellite dishes in most small towns and trading centres. DSTV currently provides little accessible educational or female-oriented content.



Roadside charcoal sales on the way to Mbarara – charcoal production is an important source of income in the pastoral areas.



Women engaged in roadside charcoal sales in Mbarara District.



Tradition and change – next to charcoal piled up for sale, a sign for the Sanga Motel in Mbarara District offers pool (billiards) and satellite TV.



At the Kanyanyeru Resettlement site, near Mbarara, older pastoralist women are largely illiterate. But their daughters and grandchildren are mostly literate – our project officer, Elizabeth Katushabe, was the first woman from this community to graduate from Makerere University.



In Kabale, near the Rwanda border, cattle herding is an important complement to crop farming. There are strong links to the pastoralist culture of Rwanda.



Cattle graze in a small town in Kabale – note the satellite dish on the roof the bar/restaurant in the background. Local women we talked to complained that husbands spend too much money on soccer and beer, while they work hard to cover children's school fees.



Catering services – a group of women in Kabale Town run a business catering for weddings and social events. They have paid off their initial investment in plates, cutlery & cooking equipment and now employ several people.



Women from farming communities rely on bicycle & motorbike taxis for routine transport – pastoralist women are often reluctant to get too close to a strange man! Transport is a constraint on access to markets and services – all concentrated in the towns and trading centres.



A market on the outskirts of Kabale Town – women sell agricultural produce, secondhand clothes and a widening range of goods, as local tastes and aspirations change.



A tree nursery run by a group of women in Kabale – commercial tree sales offer a good business opportunity. Women in pastoral areas can plant a range of fruit trees and sell fruit or juice on local markets. One woman in Masaka bottles fruit juice.



A “mulamba” bar in Kabale. The sign says it all. Many women make good incomes brewing traditional beer. But few pastoralist women are engaged in this business. Sign painting and advertizing is a growing business, and becoming more sophisticated.



Herding by the roadside in Ntungamo, between Mbarara and Kabale districts.



“Asiimwe Decorators” cater for weddings in a rural trading centre in Ntungamo – they provide the groom’s suit and the bride’s dress as part of a complete service. Cultural change is driving demand for an increased range of services, with increased women’s participation.



For rural people, transport to the towns, for business and other purposes, is expensive, uncomfortable and often quite dangerous. For pastoralist women, this is a significant obstacle in business.



Roadside firewood sales in Sanga, Mbarara. Women participate in the trade as producers and as salespersons.



Roadside vegetable market between Mbarara and Kabale – many women are engaged in horticulture and vegetable sales. In the pure pastoral areas, there is little of this kind of activity – busy roads provide the stimulus.



Karamoja District is almost entirely pastoralist – but not covered by this program, principally because of the violent conflict that plagues the area. Here, Everse Ruhindi of PENHA is pictured with a women’s group in karamoja that makes crafts.



Beauty salons are a major business opportunity for women in towns and trading centres.



Sewing and dressmaking in Hargeisa Town.



In the towns, women sell a variety of produce and snacks in markets and by roadsides.



Catering and restaurants provide business opportunities and jobs for women in towns and trading centres.



Transport in Jigjiga Town of a kind that Uganda's pastoralist women would find preferable to bicycle taxis.