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Abstract

Participation and Empowerment has developed into a *modus operandi* in development cooperation since the 'legitimation crisis' in the 1990s and have become buzzwords, which claim to ensure the sustainability of projects in general, as well as in the water and sanitation sector in particular. However, the once transforming concepts aimed at introducing social change are facing fundamental critiques. It seems that in development cooperation, participation and empowerment are adopted in order to improve effectiveness and efficiency, as well as enhance the cost recovery of projects, not to transform exclusionary social structures.

The Government of Uganda initiated (water) sector reforms in the 1990s, which were part of poverty reduction strategies focusing on the strengthening of decentralization structures. The shift from supply-driven interventions to a demand-driven approach is obvious. Hence, the responsibility for the management, as well as operation and maintenance of water and sanitation systems, was transferred from the government to the community level. During these reform processes, the project 'South Western Towns Water and Sanitation' (swTws) was initiated by the Government of Uganda in cooperation with the Austrian Development Agency. A decentralized mechanism for funding and implementation of water and sanitation systems was created and consequently the project swTws was transformed into a regional facility, the Water and Sanitation Development Facility South West. For supporting the communities in management, a further institution, an umbrella organization, was established.

My empirical social research in the southwestern part of Uganda, respectively in the two beneficiary rural growth centers, Muhanga and Rwentobo, has revealed that participation and empowerment are crucial elements, promoted by the project swTws on all levels. However, different interest groups or interfaces are integrated in participation and empowerment processes in various ways. While political, local and community leaders capture a leading role in management and decision-making processes, the overall community is largely excluded. In terms of accessibility, availability and affordability of project water services, the majority of community members in the centers of the rural growth centers are provided with

sustainable water and sanitation services. In contrast, the community members in more remote or 'non-central' areas are confronted with limited service delivery. Consequently, transformation and empowerment processes are largely reserved for the communities in the centers.

Abstract auf Deutsch

Partizipation und Empowerment, sind zwei Konzepte, welche sich in der Entwicklungszusammenarbeit seit der ‚Legitimationskrise‘ in den 1990er Jahren zu bedeutenden Schlagwörtern entwickelten, mit dem Ziel die Nachhaltigkeit von Projekten im Allgemeinen als auch im Sektor Wasser- und Sanitärversorgung zu verbessern. Die einst radikalen Konzepte mit dem Anspruch sozialen und strukturellen Wandel zu initiieren sind allerdings mit fundamentalen Kritiken konfrontiert. Es scheint, dass Partizipation und Empowerment in der Entwicklungszusammenarbeit adaptiert wurden, um die Effektivität und Effizienz als auch die Kostendeckung zu verbessern, allerdings nicht soziale Strukturen zu transformieren.

Als Teil der nationalen Armutsreduzierungsstrategien initiierte die Regierung Ugandas (Wassersektor-) Reformen in den 1990er Jahren, mit dem Fokus der Stärkung der dezentralen Strukturen des Landes. Hierbei ist eine Verschiebung von einem angebots-orientierten, hin zu einem nachfrage-orientierten Ansatz erkennbar. Die Verantwortung für das Management als auch den Betrieb und die Instandhaltung von den Wasser und Sanitärsystemen übertrug die Regierung auf die Gemeinden. Während der Reformprozesse wurde das Projekt ‚South Western Towns Water and Sanitation‘ (swTws) von der Regierung Ugandas als auch der Austrian Development Agency eingeleitet. Hierbei wurde ein dezentraler Finanzierungs- und Implementierungsmechanismus für Wasser- und Sanitärsysteme entwickelt und folglich wurde das Projekt in eine regionale Fazilität, die Water and Sanitation Development Facility South West transformiert. Zusätzlich zur Unterstützung der Gemeinden in allen Managementaktivitäten wurde eine weitere Institution, die ‘Umbrella’ Organisation, gegründet und etabliert.

Meine empirische Sozialforschung im Südwesten Uganda in zwei Dörfern, Muhanga und Rwentobo zeigte, dass Partizipation und Empowerment wesentliche Elemente sind, welche vom Projekt gefördert wurden. Die Analyse enthüllt, dass unterschiedliche Interessensgruppen auf verschiedene Weisen in Partizipations- und Empowerment Prozesse eingebunden wurden. Während politische-, lokale- und Gemeinschaftsleiter großteils die führenden Rollen in Management- und

Entscheidungsprozessen einnahmen, wurde der Großteil der Gemeindemitglieder aus diesen Prozessen ausgeschlossen. In Bezug auf Zugänglichkeit, Verfügbarkeit und Bezahlbarkeit der Wasser- und Sanitärleistungen, ist die Mehrheit der Gemeindemitglieder in den Zentren der Dörfer gut mit nachhaltigen Wasser- und Sanitärleistungen versorgt. Für die Gemeindemitglieder in den abgelegeneren bzw. ‚nicht-zentralen‘ Gebieten hingegen ist der Zugang ist limitiert. Folglich sind Transformation- und Empowerment Prozesse größtenteils reserviert für die Gemeindemitglieder in den Zentren.

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List of Abbreviations and Acronyms

ADA	Austrian Development Agency
ADC	Austrian Development Cooperation
DWD	Directorate for Water Development
GoU	Government of Uganda
MWE	Ministry for Water and Environment
MWLE	Ministry for Water, Land and Environment
NEMA	National Environment
NDP	National Development Plan
NWSC	National Water Sewerage Cooperation
PAF	Poverty Action Fund
PEAP	Poverty Eradication Action Plan
P&E	Participation and Empowerment
RGCs	Rural Growth Centers
STs	Small Towns
swTws	South Western Towns Water and Sanitation
swUws	South Western Umbrella for Water and Sanitation
UO	Umbrella organization
WSC	Water and Sanitation Committee
WSDF-SW	Water and Sanitation Development Facility – South West

A INTRODUCTION

Poverty is still a widespread phenomenon in many parts of the world. Despite remarkable progress since the Second World War, according to the World Bank's poverty line of \$1. 25 per day 1.4 billion people are still living in poverty in the year 2008.¹ Water and sanitation is an issue closely linked to poverty. Water is a basic human need and therefore essential to many aspects of life. As Cleaver notes, the extension of water access as well as better water governance can secure multiple benefits to the poor and therefore reduce poverty. The benefits of improved access to water include improvements in (1) health (reductions in infant mortality, morbidity and stunting, and reduction of physiological damage incurred by water carrying, especially to women and girls); (2) livelihoods (freeing up time previously spent queuing/carrying water, increased income-generation potential through irrigated crops, gardens and small enterprises, increased food security, and reduced social marginalization); (3) environment (reducing degradation/depletion of resources, preservation of fragile environments, maintenance of productive ecosystems); (4) political voice and empowerment (increased involvement in decision-making on distribution and use, improved ability to hold service providers to account); The inter-linkages of poverty, water, and sanitation are recognized by the 'development community' and have been codified in the Millennium Development Goals (MDGs) under MDG 7, Target 10 with the aim of halving the proportion of the population without access to safe drinking water and basic sanitation by 2015.

However, development interventions have seemingly failed to address people's needs and therefore still almost a billion people lack access to safe water and only 62 percent of the world's population has access to adequate sanitation. (UNICEF 2008) According to Fraser / Whitefield, development cooperation was faced with a legitimization crisis in the 1990s, resulting from the negative and failed experiences in the 1980s ('lost decade') where structural adjustment programmes and the Washington Consensus failed to reach the desired growth and trickle-down

¹ However, this process shows a decline from 1.9 billion people living under the poverty line in 1981.

effects. (Fraser / Whitfield 2009) According to Botchway, social workers and field activists had already begun articulating their frustration concerning the less successful, and/or failing, existing top-down approaches in the 1950s and emphasized the need for participatory approaches. (Botchway 2001: 136)

Notably in the 1980s, participatory approaches sprouted development cooperation with the aim of emphasizing that local people can and should conduct their own inquiry and analysis in matters of importance to their complex and diverse livelihood and environmental issues. (Maru et al. 2009: 3012) Robert Chambers, a leading advocate of participatory approaches, developed the Rapid Rural Appraisal (RRA), later modified as Participatory Rural Appraisal (PRA) with the aim of reversing roles and shifting attitudes of research experts and development professionals, and of providing locals control over inquiry and development interventions. (Maru et al. 2009: 3012) Referring to Chambers, participation is a vehicle for beneficiaries to choose their own path to development and to preserve their own indigenous skills. The widening of choices as well as the availability and accessibility of decision-making processes leads to the empowerment of grassroots and local organizations. Hence, participation is a means of building capacities with the claim of 'putting the last first.' (Manikutty 1997: 115) Freire sees participation as a dialogical process. 'The poor,' as an interest group or a social class amongst other interest groups (i.e. 'wealthy', 'women', 'disabled'), need to participate in defining the means and objectives of all interventions in their own development. Consequently, people develop a sense of ownership for their project or intervention and therefore contribute significantly to sustainable development and empowerment. (Botchway 2001: 136)² In order to distinguish different levels of participation, Jules N. Petty designed a typology of participation which reveals how people participate in development programs and projects: (1) manipulative participation, (2) passive participation, (3) participant by consultation, (4) participation for material incentives (5) functional participation, (6) interactive participation, and (7) self-mobilization. (Petty 1995: 1252)

² At that point it is important to emphasize, that participation means more than an occasional meeting where people are given information about the project what shall find discussion below.

The radical empowerment discourse, with its roots in Freirean philosophy, is associated with individual, as well as class action and the transformation of structures of subordination through radical changes in law, property rights, and the institutions of society. (Cleaver 1999: 599) Both, Chambers and Freire focus on the decentralization of power structures for planning and controlling development processes. Therefore, empowerment is a central component within the participatory paradigm, giving people the capability to take their livelihoods into their own hands. (Cleaver 1999, 2004)

Social scientists such as Giddens (1984) underline that the capacity to make choices is highly influenced by two sets of interrelated factors: (a) agency defined as 'an actor's or group's ability to make purposeful choices'. Agency is constrained by the institutional context within which actors are operating and whereby their ability to transform agency into action is influenced, called (b) opportunity structure. The establishment of 'the rules of the game' in the institutional context determines the strength of agency. Additionally, these rules control assets which are stocks of resources that provide actors the use of economic, social and political opportunities to be 'productive' and to protect themselves from external and internal shocks (Moser 1998; Swift 1989) and affect the value of benefits that flow from these assets. Therefore, it is necessary to distinguish between different degrees and levels of empowerment, which have mutual effects on development outcomes. (Alsop 2006)

These early critiques on top-down approaches from development practitioners in the 1950s and the call for structural change in order to meet the needs of 'the poor' were supported by African governments. In the 1990s, bi- and multilateral agencies and institutions acknowledged the overly-simplistic nature of current approaches, as well as the fact that beneficiaries had been left out of the whole development process. This was seen as a deficit and therefore a process of re-organizing the ideology of development cooperation was introduced. The overall discourse in development cooperation nowadays is dominated by the buzz words 'Poverty', 'Partnership', 'Participation' and 'Empowerment' and is associated with the formulation of new modalities, principles and practices. The debate on aid effectiveness flourishes and has brought with it a commitment by development

partners to a new partnership-era based on the formulation of the 'Paris Declaration on Aid Effectiveness' in 2005 and the 'Accra Plan of Action' in 2008. (Fraser / Whitfield 2009)

Participation and Empowerment, once periphery and radical concepts advocated by few NGOs and academic institutions, developed into a *modus operandi* for most governments and international development agencies and institutions. It also became a requirement for planning and management of natural resources including water and sanitation. From the early 1990s until the present time, most development projects have adopted, in one way or another, participatory approaches. (Maru et al. 2009: 3012) However, despite the significant claims of participation and empowerment within the development community, there is little evidence available with which to assess the long-term effectiveness of participation in improving living conditions or as a strategy for social change. (Cleaver 1999: 597) It seems that the belief in participation and empowerment is enormous and therefore these concepts are rarely questioned. Cleaver names this phenomena 'act of faith' which is based on three main tenets: (1) participation as 'a good thing', (2) the focus on 'getting the techniques right' to ensure the success of such approaches, and (3) considerations of power and politics on the whole should be avoided as divisive and obstructive (Cleaver 1999: 598)

According to Cleaver, generally the legitimacy of participatory approaches is justified with two main arguments: (1) arguments of efficiency see participation as a tool for achieving better project outcomes and (2) arguments of equity and empowerment where participation is defined as a process which enhances the capacity of individuals to improve their own lives and facilitates social change to the advantage of socially excluded groups. (Cleaver 1999: 598; Cleaver 2004: 37)

Literature review on the concepts of participation and empowerment in general, and in the sector of water and sanitation in particular, shows that the predominant discourse is both practical and technical, although the imperative is more efficiency-orientated than equity- and empowerment-orientated. Participation is justified through ensuring efficiency and effectiveness of investment as well as a contribution towards democratization and empowerment. Further, the focus is more on value-laden rhetoric claims and strident advocacy than on outcomes.

(Cleaver 1999, 2004; Manikutty 1997: 115f; Botchway 2001: 135f) Referring to Cleaver, the rhetoric of empowerment seems to be commonly used as a cloak. Participation in itself is considered as empowering, regardless of the actual activity undertaken (Cleaver 1999: 598). In policy documents, the concepts are often implicitly rather than explicitly defined and therefore, it is often unclear: Who is to be empowered? – Individual or community empowerment or even empowerment of categories like ‘women’, ‘poor’, ‘socially excluded’. According to this apolitical individualization, it is assumed that individuals take the opportunities offered by development projects to contribute to the development of the group or the community. Mechanisms of empowerment are, on the one hand startlingly clear, e.g. empowerment of the individual through cash transactions in the market but on the other hand, rather vague e.g. benefits to individuals from participation in management. (Cleaver 2004)

Hence, it seems that (radical) discourses related to structural change and collective action by and in opposition to the state have gone out of fashion. In many cases, international organizations, agencies and institutions use the concepts of participation and empowerment as buzzwords in development cooperation, as well as substitutes for structural reforms. Therefore, the integration of these concepts into mainstream development and its institutionalization has lead to a loss of the initial radical, challenging and transformatory edge. The concepts have gone through a process of individualization of action as well as a process of de-politicization. According to Botchway, the focus on participation is narrow and ignores contextual issues (Botchway 2001: 136).

The principles of participation and empowerment are obligations, according to the international human rights declaration, and therefore democratic elements for the population in a constitutional state.

Due to the maceration of the (radical) concepts, as outlined above, the last decade was denoted by the emergence of growing unease and concerns, as well as a fundamental critique on participatory approaches and their theoretical underpinnings. One example is given by Bill Cooke and Uma Kothari in ‘Participation: The New Tyranny’, a collection of comprehensive and fundamental articles for systematic tyrannical potential of participatory approaches with the

claim of a fundamental challenge on participatory approaches and 'demand at best their rethinking, if not their abandonment'. Cook / Kothari develop three interlinked, potential and real, tyrannies of participatory approaches in inquiry and development interventions: 1) "the tyranny of decision-making" (as in decision-making processes remain in the hands of the implementing partners representing external interests as local needs and control), 2) "the tyranny of the group" (as in understanding local communities and grassroots groups as undifferentiated, simplistic and static wholes, therefore giving the impression of homogeneity within the community, and 3) "the tyranny of method" (the dominant use of participatory approaches crowds out other methodologies which may have been appropriate to cultural sensitivities and to promoting inclusion of the poor and marginalized). (Maru et al. 2009: 3013)

The above-outlined discourse shows that participatory processes need to be conceptualized in a broader and more complex way; moreover linkages between interventions, participation and empowerment need to be addressed. A comprehensive understanding of the non-project nature of people's lives (Long 1992), meaning the complex livelihood inter-linkages, that make an impact in one area likely to be felt in others, and the potential for unintended consequences. (Giddens 1984). (Cleaver 1999: 599) Some critics suggested dismissing the entire approach towards people-centered orientation and community-based development. However, several authors (i.e. Cleaver, Chambers) do not dismiss the entire concept of participatory approach but take it seriously under critical reflection. Tyranny is not to be seen as an inevitable consequence of the use of participatory approaches as long as issues of dominating values, power, knowledge and legitimizing systems are taken seriously. (Maru et al. 2009: 3013) Cleaver recommends a critical analysis of such approaches, emphasizing the need to also examine their strengths. (Cleaver 1999: 598; Cleaver 2004: 37)

Summarized, critiques on the concepts of participation and empowerment do not refer to structural change in development cooperation, meaning the institutionalization and mainstreaming of participation and empowerment generally, but refer to its implementation or its lack of focus on long-term outcomes. The process in which these concepts are adopted / applied in policies

by development institutions, agencies, and practitioners, and then consequently implemented in projects in general, as well as in water and sanitation projects in particular, is seen as a crucial aspect for the effectiveness and sustainability of each intervention. Unfortunately, it seems that the stakeholders in development cooperation are focused mainly on the structural integration of the concepts of participation and empowerment in their policies and therefore, neglect also emphasizing their implementation in practice. Hitherto, the scope and the limitations of participatory approaches and empowering effects are little explored. Generally, there is a lack of empirical studies and consequently little evidence on long-term effectiveness of participation and empowerment processes (referring to the improvement of conditions of people, as well as a strategy for social change) in general, as well as in the water and sanitation sector in particular. Moreover, there is a lack of studies about the societal (i.e. gender or poverty specific) and economic transformations which projects in the water and sanitation sector initiate or could initiate.

To address the needs of the discourse, I formulated following research question:

How is the user community involved in participation and empowerment processes in rural domestic water supply and sanitation on the micro level (individuals) and the meso level (community workers), and further, are there any societal (i.e. gender and poverty specific) or economic transformations in the case of the project South Western Towns Water and Sanitation from 1996 until the present time in Uganda?

The overall objective of this thesis is a detailed analysis of participation and empowerment processes of several interfaces within the water and sanitation project 'South Western Towns Water and Sanitation' (swTws) in Uganda. To address the overall question I have identified four sections.

The first chapter *contextualization of the project swTws: water and sanitation in Uganda* will discuss the challenges and trends in the Ugandan water sector. I will outline the activities and measures to enable participation and empowerment of the community defined by the identified relevant actors within this thesis, namely the Government of Uganda (GoU) and the Austrian Development Cooperation

(ADC). I would like to find out in which ways the relevant actors have adopted these concepts in their legal and policy frameworks. Further, I will emphasize location, specifically the rural growth centers Muhanga and Rwentobo where the project was implemented, where I 'paint' a picture of the 'non-project nature' (Long) of peoples' lives. Subsequently, I discuss the community members' need for water, which is crucial for project success. As a secondary focal point, I have included a special focus of swTws on women who were identified as a target group in order to ensure sustainable water service delivery. The second chapter *participation and empowerment through a demand-driven approach* will assess the levels of participation on a micro as well as on a meso level, in order to find out how participation and empowerment is practiced through a demand-driven approach. This deals with who participates in which spheres and who is included or excluded from participation and empowerment processes within the project. The third chapter consists of a discussion of elements (i.e. availability, accessibility, affordability) crucial for water service delivery. The final chapter is dedicated to concluding the thesis, as well as to highlighting the transformations the community members in Muhanga and Rwentobo are facing due to access to water and sanitation services.

This thesis shall contribute knowledge and empirical evidence to the corresponding discourse. Aside from the lack of studies concerning participation and empowerment processes in general, there do not exist any studies of the project swTws concerning societal and economic transformations. As the project has been running for fifteen years such a study would likely benefit the effectiveness of the project.

The project South Western Towns Water and Sanitation (swTws) is the unit of analysis and the subject of my research on participation and empowerment processes. swTws was initiated by the Austrian Development Cooperation (ADC) in cooperation with the Government of Uganda (GoU) in the year 1996 with the aim of providing safe, adequate, environmentally friendly, manageable, adaptable and affordable water supply and to promote sanitation facilities in 75 rural growth centers (RGCs) and small towns (STs). This objective is designed to be achieved through the application of a demand-driven as well a participatory approach and

therefore participation and empowerment are crucial elements in the project's approach. The project, transformed into the regional Water and Sanitation Development Facility South West, was funded through basket funding by several donors in the water sector and was replicated in three further regions in Uganda. ADC, in cooperation with GoU, conceived swTws, developing a successful and adaptable approach for the whole country, which has had a significant and positive effect on overall sector performance in the water and sanitation sub-sector. As already mentioned, up until this point no studies have handled the social and economic impacts of the project. Hence, in the course of an internship, the ADC offered me the chance to analyze the project in the framework of a diploma thesis. The aim of this undertaking is to strengthen the cooperation between the Austrian Development Agency and the department of study 'Internationale Entwicklung' at the University of Vienna, as well as its students. This is a kind of 'pilot project' of ADA, and shall be extended if successful.

The following chapter will further discuss the outline of the research, the underlying methodology, as well as applied methods.

B APPROACHES

Before starting a methodological discussion I would like to outline the framework of my research. I conducted the research over three months in Uganda in two rural growth centers, namely Muhanga and Rwentobo in the southwestern part of Uganda, which I identified in cooperation with the WSDF-SW and its social scientists. My research partners in Uganda were the WSDF-SW and Makerere University. The Austrian Development Cooperation supported me in establishing contacts in advance of my research stay in Uganda. Preparations for the research, specifically literature review; the definition of the theoretical and methodological framework; as well as contact and exchange with Ugandan partners were realized over the course of an internship with the Austrian Development Cooperation's department of 'Quality Assurance and Knowledge Management'- water sector division in Vienna. Regular communication and discussion with the team supported me in conceiving a relevant and comprehensive framework for the research.

The first two weeks of research in Uganda encompassed the assessment of primary documents from the WSDF-SW concerning participation and empowerment processes and the selected villages (i.e. project documents, baseline studies, formerly conducted studies, policy documents etc.). Additionally, the conducting of expert interviews with the social scientists of WSDF-SW for a better contextualization of the whole process of planning and implementation of the project. The organization of the research in the field, for example choosing the research locations, was also undertaken during these first two weeks. Additionally, I was able to attain valuable insight into the work of WSDF-SW through cooperation with the staff, as well as through several field visits. Another research partner was the Department of Sociology at Makerere University. The selection of a translator was another task completed before beginning the next phase of research. A translator was indispensable in conducting interviews due to my lack of knowledge of the local language, Rukiga, as well as due to that fact that most

community members in Muhanga and Rwentobo lack knowledge of English. Both translators were Bachelor graduates (Social Sciences) from Makerere University.

With the framework of my research clarified, I shall continue to the discussion on methodology. At the beginning of the research design phase, the question about an appropriate methodology arose, specifically whether to use qualitative or quantitative methods in developing the research questions and conducting the corresponding analysis. What methodological and methodical approach would be needed to answer the research questions within this thesis?

According to Flick/ Kardoff the whole research process within a qualitative framework is focused on the opinions, views and perceptions of people. (Flick, Kardoff 2000:14) My research interest lies on the 'histories' of the community members and consequently, I deemed a qualitative approach to be appropriate. The methodological framework is guided by the Interface Approach by Norman Long and the Grounded Theory by Barney and Glaser.

Long's Interface Approach places 'the actors' in the centre of analysis:

"The essence of an actor-oriented approach is that its concepts are grounded in the everyday life experiences and understandings of men and women, be they poor peasants, entrepreneurs, government bureaucrats or researchers." (Long, Long 1992: 5)

This approach puts the actor (each individual as an actor), and hence its perceptions, interpretations, and strategies in the centre of analysis and rejects linear, determinist, and simple empiricist thinking and practices. An actor-oriented perspective acknowledges the 'multiple realities' as well as social practices of different actors or interest groups in different positions and locations. Therefore, seeing the analysis of the structural level within a broad institutional framework, as well as in areas of power where policies are applied and transformed, is also a necessity (Long, Long 1992:5f; Lachenmann 2005: 24).

Having taken this into consideration, this research focuses on actors' perceptions, views, and strategies within different interfaces from a gender-sensitive perspective. In this context, I identified several interfaces of the project swTws,

which are analyzed throughout the thesis including, 'project water users' (including public and private water users), 'non-project water users' and 'experts' (specifically the social scientists on behalf of the project), as well as 'civil servants' on the sub-county level. I attempt to uncover how the actors of different interfaces perceive participation and empowerment, as well as inclusion in and exclusion from the project swTws on micro and meso levels.

According to Long, interaction processes and their contextualization are two important aspects in an interface analysis. Hence, I put a focus on the analysis of the action strategies of different interfaces in order to analyze the resulting consequences for the actors, which may result in social change. I am interested in understanding the differences and similarities of the different interfaces in participation and empowerment processes, specifically how they interact and cooperate with each other and how the structural framework allows each interface to be involved in participation and empowerment processes and the resulting consequences.

An actor-oriented approach puts the actor in the centre of analysis and therefore it is also essential to consider the researcher as 'an active agent influencing specific events and the construction of both the social and ethnographic text'. It is important to reflect on the researcher's position within the entire research process and its resulting implications. (Long, Long 1992: 6)

With this in mind, the following question arises: *What does it mean to the people in Muhanga and Rwentobo when a 'white, young female student from Austria' stays with them for some time, doing research?* Research reveals that the communities appreciated my stay in the village and acknowledged and accepted the translator and myself as researchers. However, a social scientist from the project pointed out in an informal interview that local people in the village perceive white people as 'rich' persons and therefore describe their living situation as even worse, in hopes of 'benefitting' from them. Indeed, at time during the interviews I had the feeling that people described their situation as worse than it actually is, in order to be considered 'poor' and to receive more development assistance. A large portion of the respondents did not hesitate to ask for money, school fees, or a water connection. Furthermore, the translator needs to be recognized as a social agent

who crucially influences the research. During the interviews, I sometimes felt uninformed about all the issues discussed during the interviews. In the course of the research, discussions revealed that there might be two reasons: (a) the translator wanted to avoid blaming Ugandans and therefore she hid information, and (b) the translator got tired of translating every single sentence and therefore her strategy was to only translate issues which seemed relevant, in her opinion, to the project.

The above discussion outlined the methodology leading now to the question of methods: *What are the appropriate methods to answer the research questions?*

To fulfill the aim of the Long's interface approach, a comprehensive analysis of actors' perceptions, strategies and interactions, I used triangulation as a method to receive a broader and more differentiated picture about the realities of people's lives. Flick emphasizes that triangulation is a strategy to increase knowledge about the issues of research interest. (Flick 2008: 310f) I used data triangulation, triangulation of verbal (interviews) and visual (observations) data, both in order to attain a deeper understanding of participation and empowerment processes within the project swTws, and as an approach to theoretical generalization for similar water and sanitation projects in Uganda, especially in the North, East and Center. (Flick 2008: 318)

During the research period I mainly used two methods in order to encompass the comprehensive realities of the lives of the actors in the research area. During the first weeks of the research I conducted sociological observations in each small town at different project water points and non-project water sources (i.e. protected springs, rivers), as well as where social gatherings (i.e. market, church) were conducted. Afterwards, semi-structured interviews were carried out in cooperation with a translator. The basis for analysis forms 58 interviews.

The following part of the thesis is dedicated to the discussion of each method (sociological observation, semi-structured interviews, expert interviews) applied within the research:

Sociological Observation

‘[...], the ultimate aim of participant observation is to “generate practical and theoretical truths about human life grounded in the realities of daily existence”’ (Crabtree / Miller 1999: 48).

The goal of sociological observation in this research is, for one, an insight into the realities of the community’s daily life in the villages, and for another, a broad picture of how different interest groups interact with each other especially in issues concerning water and sanitation within the framework of the project. I decided to conduct descriptive observations particularly at the beginning of the research to get an overview of each village. During the first week I got a first impression of village life, I got to know the community members and the community members had the chance to get to know me and the purpose of my stay. Additionally, I gained insight into the water and sanitation situation generally, as well as the water and sanitation system in particular. Focused observations on both project water points and non-project water points followed³. (Brüsemeister 2000: 83) For the observations at different water points I identified the following guiding questions:

- Who fetches water? (women, men, children)
- How much do people fetch? (Do people use different water sources?)
- When do they fetch the water?
- How do people interact and communicate while collecting water?
- Possible interaction and communication with people so far as language barriers allow(ed) it

Additionally, I had intended to conduct selective observations at the regularly held water and sanitation meetings. However, these observations could not be realized because these meetings did not take place during the research period. Further

³ The research in the second village Rwentobo involved the conduction of focusing observation for one week compared Muhanga with three weeks. The setting in Rwentobo could be explored and researched within one week due to the excellent access through the scheme operator as well as the small size of the scheme (4 kiosks, few other sources). I had the advantage during the second phase that I have already gained an insight into how life in the village is organized in the same region. Undoubtedly, each RGC has its own characteristics, however there are similarities and related problems and challenges.

analysis of this matter follows in the chapter *Participation and Empowerment through a Demand-driven Approach*. Furthermore, I conducted focusing, as well as selective, observations at social gatherings (i.e. market, church). All observations were conducted openly, meaning that community members were informed about my stay in the village doing observations and interviews. The transition of non-participant to participant observation and vice versa was fluid. I did not avoid getting in touch with the people during my observations and therefore especially the focusing observations were highly participatory. However, while participating I tried to avoid getting too deeply embedded so that I could keep an overview of the happenings going on around me. (Bürsemeister 2000: 83) Additionally, the objective of this research is to reveal differences between lived and told realities. Therefore, sociological observation should be seen as a complementary method to semi-structured interviews ('data triangulation'; Flick 2008).

During focusing observations, notes were taken immediately at research location while theoretical and methodic notes were worked out afterwards. Other observations were noted after each observation session.

Interviews

Literature on qualitative research offers a wide range of interview techniques, while I mainly conducted semi-structured interviews. According to Steine Kvale 'semi-structured life world interviews' which he defines as, '*an interview whose purpose is to obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena*'. (Kvale 1996: 5f) My research focused on people's experiences and perceptions on micro, as well as on meso levels about the project and therefore semi-structured interviews seem to be the appropriate method to openly guide the interview, but to not lose the certain professional interest in participation and empowerment processes around and within the project swTws. Przborski and Wohlrab-Sahr recommend gathering details on the modes of description and argumentation of the respondents during the interviews, while focusing on particular topics in detail. (Przborski / Wohlrab-Sahr 2008: 140) Semi-structured interviews follow a similar logic to openly-guided interviews. Both share the focus on a thematic structure however open interviews

are always open for the interviewees to identify new themes, which can be followed up by the interviewer in the course of the conversation.

The expert interview is a particular form of interview where it is intended to get 'professional' information about certain issues. In the framework of this research project staff members and its social scientists were targeted. According to elaborations of Bogner and Menz in regard to interviews (Flick 2009: 166f), I used expert interviews to both explore the field around the project swTws and the transformation into a facility (WSDF-SW) and also to collect information about participation and empowerment processes from the viewpoint of experts who have been involved since the beginning of the project in the 1990s. The focus of these interviews is on the content. (Kuckartz 2007:37). Expert interviews were conducted in the pattern of semi-structured interviews about which discussion can be found below.

Generally, Rubin and Rubin emphasize the importance of an interview guideline (prepared in advance of the interviews) with thematic blocks assigned with different questions to structure the interview. During the interview process the interviewer is flexible to pose questions appropriate to the situation and context. According to Przborski / Wohlrab-Sahr this responds to the criteria of 'specificity'. (Przborski / Wohlrab-Sahr 2008: 141) However, each theme bloc should cover enough of the same material to ensure that the interviews are comparable. (Rubin, Rubin1995: 146f) While designing the interview guidelines it is important to clearly formulate the questions.

Rubin and Rubin focus on three types of qualitative questions: Main Question, Probe and Follow-Up Question. This set of questions enables, on the one hand, the flexibility of interrogation and, on the other hand, preserves the basic structure of the research. During question formulation it should be considered whether the questions are open enough to promote a readiness to talk by the interviewee. This openness is important in order to learn about their opinions and experiences and still yet the questions must remain 'tight' enough to avoid divagation from the research interest. (Rubin / Rubin 1995: 145) Przborski and Wohlrab-Sahr recommend starting the interview with an open or narrative question to allow the interviewee to outline the question from his or her point of view. This strategy

corresponds with the criteria of 'openness'. Hereby, the interviewee is free to present the aspects he or she deems important, as well as problems, which can be taken up by the interviewer in the course of the interview. (Przborski / Wohlrab-Sahr 2008) With this in mind, I started all interviews with the same question: *'Can you please describe your daily routine, what you are doing from morning up to evening?'* This question allowed the interviewees to talk about their daily life, whereby I could gain a first insight into important issues and challenges. I anticipated that the question would be 'easy' to answer and create a comfortable atmosphere between researcher and respondent. An example for a main question in the context of societal, economic and gender-specific transformations in this part of the research was: *'How has your life changed through the availability of safe water and improved sanitation?'* Following probes were conducted to clarify and complete answers; additionally, follow-up questions served the purpose of achieving depth within the research. Probes and follow-up questions cannot be prepared in advance of the interview because they correspond to the answers given to the main questions, however the researcher can think about specific issues he or she is interested in. (Rubin, Rubin 1995: 151). I mostly followed the interview guideline with its main thematic blocs (reasons for poor water supply and sanitation; motivations for participating within the project; goals, ideas, and expected transformations of the participants; and societal, economic, political and gender-specific transformations) while also following up on other issues which arose during conversation. Many of the questions posed in the course of my research were answered in a very short and brief way, particularly those concerning transformations and changes resulting from the availability and accessibility of safe water. As a result of this, a lot of probing was necessary. While researching, we re-posed questions to get more differentiated answers. The questions within the framework of the research were possibly still too tight and did not allow the respondents to talk freely. Further reasons for short interviews might include a lack of education of respondents, lack of 'self-reflection,' or that community members of Muhanga and Rwentobo are simply not accustomed to such 'interview situations'. However, many of the interviews, especially in Muhanga were short (~ 20 minutes). Interviews in Rwentobo generally took longer (~ 40 minutes). Possible reasons could be the lack of time or impatience of people

(people are not used to sitting and answering questions) and the limited information interviewees wanted to or could give. Another reason for the differences concerning the lengths of the interviews in Muhanga and Rwentobo might lie in the role of the interpreter who acted and expressed herself in different ways. All interview guidelines with the corresponding questions can be found in the annexes of this paper.

The following section is dedicated to elaborating the interview procedure in Muhanga and Rwentobo. I conducted the interviews via house-to-house visits. The translator and I moved from house to house to inform people about the research and to ask if they were interested in participating in it. Almost all of the approached people were interested and accepted immediately to be interviewed and showed a high degree of willingness to cooperate. It is possible that a certain portion of the interviewees accepted the interview out of courtesy and consequently, in the course of the interview, it became clear that they were actually not willing to give much information. As a result, the atmosphere during such interviews was tense and stressed. A large percentage of the interviewees, on the contrary, took great pleasure in explaining their perceptions about the water and sanitation scheme in Muhanga in a very relaxed attitude. The majority of the interviews were conducted in private homes consisting of one interviewee, one interpreter and one interviewer. However, children or other family members were almost always around and also sometimes contributed or intervened. Other interviews took place in people's shops, bars and lodges or at school. Many interviews were conducted during the interviewees work. Therefore, most of the interviewees stopped working, but others continued with what they were doing. Sometimes I had the feeling that the interview was taking too long and that people were not used to sitting and answering questions to 'white people'. Numerous respondents got impatient after a few questions and gave the impression that they wanted to continue their work after a short interview time.

At the beginning of each interview, the translator introduced the research team, and the purpose of the research to the interviewees, avoiding giving too much information about the research so as not to confuse people. Additionally, we promised them anonymity, informed them about the need to record the interview,

and asked for permission to record it. A large portion of the interviewees agreed to the recording while a small part refused with the remark that they wouldn't mind if we transcribe the interview. Reasons could be that they were not aware of how the technology works or that they are afraid that the recordings would be misused. Despite these explanations at the beginning of each interview, the majority of the interviewees assumed that the purpose of my stay is to extend the water and sanitation scheme (meaning I would bring them water) or that I would introduce a new project. A smaller percentage of the interviewees asked what they would get or how they would benefit because they had spent a lot of time answering the questions. Some asked directly for money or for drinks or school fees. This leads to the question of ethical standards. Each interview took from 20 minutes up to one and a half hours. I did indeed take a lot of people's time; I stopped them from work in order to get the information for the research for my diploma thesis. Therefore, it is an important aspect, as Scheyvens et al. point out, to consider what can be given back to those who have provided the research with assistance, time and information. The question is what to give them back as counteraction. (Scheyvens et al. 2003: 155 after Patai 1991; Wolf 1996) One option illustrated by these authors is to show appreciation towards the knowledge and information given by the respondents. Usually poor households or individuals in remote areas appreciate 'visitors' because they are often left out due to their location. Thus, including these households and individuals in the research can contribute to raising their self-esteem. I tried to reach community members from each part of the villages within my data collection. The research process shows, that especially those interviewees in more remote areas, could not believe that I was visiting them or that I had even found them. Such community members appreciated having a 'visitor' very much as one statement of a women from a remote area in Muhanga expressed, *'A Muzungu came to my house and talked to me! If I die now, I would go to heaven! I am so happy!'* Another way of appreciation outside data gathering is the participation in local activities and the interest in learning about local customs to show appreciation of the culture being studied. (Scheyvens et al. 2003: 156) I participated in community activities such as going to church with my host family or joining other social gatherings. Most of the community members were very interested in getting to know 'my culture' and as a result I had many

discussions about Ugandan and Austrian traditions and lifestyles. Gift giving is another means of showing appreciation, but is a very sensitive topic as Scheyvens et al. describe. (Scheyvens et al. 2003: 158) During my stay in Uganda I realized the affinity to pictures by Ugandans. Therefore, I decided to offer respondents the possibility to take a picture of them with the promise to bring back a copy. The interviewees welcomed this idea and showed great appreciation.

All in all, the interview procedure was slightly complicated. Generally, I was the one who posed the question, the translator translated it as well as the respondents' answer and I continued asking. Sometimes the translator continued posing questions without translating and consequently I lost control of the interview. Sometimes translations disturbed the flow of the interview. These constant intermissions stopped interviewee's elaborations. Due to this difficulty, some interviews were mainly translated after each interview session.

Analysis

After the discussion of methodology and methods, the modes for analysis need to be clarified. The analysis of the empirical data is embedded in the Interface-Approach as the guiding methodology (as outlined above), and supported by the Grounded Theory, a research style developed in the 1960s by Anselm Strauss and Barney Glaser. (Böhm 2000: 475; Bortz / Döring 2006: 332) A particular aspect of the Grounded Theory, as well as the Interface Approach, is the constant exchange process of data collection, data analysis and theory formulation which leads to the formulation of a grounded theory consisting of interlinked concepts appropriate to describing and explaining the researched social phenomena. (Böhm 2000: 476) The interplay between literature and field research, as well as between theory and practice is crucial.

The particular method for the analysis of empirical data is 'coding,' meaning the formation of empirical data into concepts and categories in order to develop a theory. (Przyborski / Wohlrab 2008: 204) Strauss distinguishes three types of coding: (a) open coding, (b) axial coding and (c) selective coding.

The insights and perceptions from coding shall lead to further specification within the following main part of the thesis. Further questions were elaborated to collect

specific empirical data and identify further interviewees. The choice of respondents based on theoretical reflections is called Theoretical Sampling. (Strauss 1994: 43) The Grounded Theory is applicable for diverse methods, and therefore also for semi-structured interviews. The constant exchange process of data collection, data analysis and theory formulation requires recurrent access to the field over a 'longer' period. The basic conditions (i.e. limited access to electricity and limited time) of my research did not allow this constant exchange process. However, during data collection, interviews were transcribed after each interview session as well as discussed with the interpreter in order to use the first perceptions for further discussion of the theoretical sampling.

For data analysis and data administration QDA Software Atlas.ti supported the management and analysis of large quantities of data and information in a systematic way. This program is aligned with the Grounded Theory and therefore an appropriate system for the analysis of the data within the framework of this thesis. (Kuckartz 2007: 81)

Who participates?... In which forums and why?

Participation is anchored in the project design of swTws in all stages of planning, implementation, operation and maintenance of all water and sanitation activities in order to entrench responsibility and a sense of ownership of the scheme. 'Putting the people first' is a key principle in the project design and therefore swTws encourages the communities to be involved in making plans and taking action and responsibility for their own development (End of Phase I 2002: 23f), swTws foresees different types of participation at each stage of planning, implementation, and operation and maintenance with the aim of creating ownership and a sustainable water supply. swTws especially focuses on community participation in operation and maintenance, meaning community-based management.

In order to evaluate the scope of participation processes within swTws, I use the participation typology of Pretty to reveal the different types of participation and their implications, as well as limitations for community members in the case of the project swTws in Muhanga and Rwentobo. (Pretty 1995) I arranged all interviews in different interfaces, which are relevant for the analysis of participation and empowerment processes. According to Long the voices, experiences, and practices of all relevant social actors need to be involved, while situating those in broad institutional and knowledge / power domains. (Long 1999: 1) The interfaces, under the framework of this thesis, include public project water users⁴ and private project water users⁵ on the micro level. Further considered are community workers, specifically individuals working on behalf of the community on voluntary and paid bases such as water and sanitation board members, scheme operators and public water point attendants and on the meso level. Another reference interface is the group of non-project users, meaning community members who

⁴ All public project water users engage the water services from the public project water points (taps in Muhanga, kiosks in Rwentobo) on a daily basis as their only source of water, whereby the distance from the household of the interviewees to the public water point is below 150m. If the project water service is not available, alternative water sources from the nearby (protected) springs, rivers and ponds are used. However, the issues of accessibility, availability, affordability shall be discussed further in a later section.

⁵ 'Private project water user' means that the household is connected directly with water and therefore water is available in the compound or sometimes in the house. Only a small number of individuals (15 in Muhanga and 80 in Rwentobo) and public institutions are privately connected to water compared to the number of community members using public project water points.

largely use alternative water sources. Most respondents of this interface are former project water users, meaning that they participated and contributed at the beginning of the project but stopped participation and project water consumption due to several reasons as will be discussed in the course of this thesis. Project staff, particularly social scientists of swTws, represent the 'experts' within the project who shall, according to swTws, act as 'project ambassadors'. I targeted these interfaces in order to analyse their interests and perceptions towards the project and further reveal the strategies of action of each interest group. Moreover, I hoped to find out in which ways the interest groups interact with each other on different levels and where conflicting spheres occur. It seems of importance to analyse how project guidelines, local norms and power relations determine participation and empowerment processes throughout the project. Furthermore, I shall demonstrate how the issues of sustainability and ownership are influenced by the actions of different interfaces, as well as how project guidelines determine and limit participation and empowerment processes for certain interfaces.

Referring to Long, it should be considered that the interfaces are not homogenous groups and therefore represent different views, interests, relationships and modes of power. Continued interaction encourages the development of boundaries and shared expectations that shape the interaction of the participants. For example, the interface between community workers and non-project users persists in an organised way over time with rules, sanctions and practices for handling conflicting interests and perceptions. These processes are framed through these roles according to the project. (Long 1999:1)

1. Contextualization of the project swTws: Water and Sanitation in Uganda

Before starting empirical analysis of participation and empowerment processes of different interfaces, this chapter focuses on the embedding of the swTws project in the Ugandan water sector with its developments, challenges, and trends since the 1990s. Additionally, I focus on the socio-economic daily realities of communities in Uganda in general, and community members in the two studied rural growth centres Muhanga and Rwentobo in particular. I will focus on local livelihood activities as well as local institutions and service providers and, therefore the challenges the communities are facing. Further analysis reveals the need for safe water due to the lack of adequate water sources as expressed by the communities in Muhanga and Rwentobo as one of their main problems. According to project documents, the identified problem directly affects the vulnerable group, in this case identified as women. Therefore, swTws targets women because of their responsibility for water and sanitation as analyzed in the last section of this chapter.

1.1. Development, Challenges and Trends in the water and sanitation sector

Uganda is a landlocked country situated in East Africa, bordering Sudan in the North, Kenya in the East, Tanzania in the South and Rwanda in the Southwest as well as the Democratic Republic of Congo in the West. (UN 2006: 1) The former British Premier Winston Churchill described Uganda as ‘The Pearl of Africa’ because of its rich natural diversity ranging from glacier-topped mountain ranges, tropical rain forests, dry deciduous acacia woodlands, fertile soils as well as vast bodies of water all over the country. (NEMA 2006/2007) Compared to other sub-Saharan countries, Uganda is relatively endowed with major freshwater resources like Lake Victoria, the largest fresh water resource in Africa and second largest worldwide as well as Lake Kyoga, Albert, George and Edward and many rivers

including the Nile (the world's longest river) and abundant groundwater sources. The national water resources cover around sixteen percent of Uganda's total area. Uganda is located in the tropical climate zone, though the climate is mild due to the high altitude (around two-thirds of the country is a plateau, lying between 1.000 and 2.500 metres above sea level). Annual temperatures fluctuate between 16°C and 30°C depending on the elevation and landscape. According to NEMA, rainfall is fairly reliable, varying from 750 mm in Karamoja in the Northeast to 1.500 mm on the shores of Lake Victoria, in the highlands around Mt. Elgon in the East and the Rwenzori mountains in the Southwest. The rainfall occurs in two annual seasons between March and May and between September and November. (NEMA 2006/2007)

The background data mentioned above reveals that Uganda is provided with comprehensive water sources. Despite this, Uganda faces several challenges as the national indicators highlight; according to the Water and Environment Sector Performance Report 2010, national access to rural water supply⁶ is 65 percent, and national access to urban water supply is 67 percent. The sanitation coverage was 70 percent in rural and 77 percent in urban areas in 2008/09 (MWE 2010). Therefore, issues of availability, accessibility, affordability of water and sanitation services as well as issues of non-discrimination; active, free and meaningful participation; accountability; and sustainability are not adequately covered / fulfilled by GoU to its communities. Non-accessibility to safe, adequate, and reliable water and sanitation facilities is a reality for many Ugandan families and households in rural and urban areas. At this point I want to add that not only geographic and natural conditions determine water situation, but also aspects such as distribution of water, knowledge and resources are crucial aspects for equal and sustainable water services.

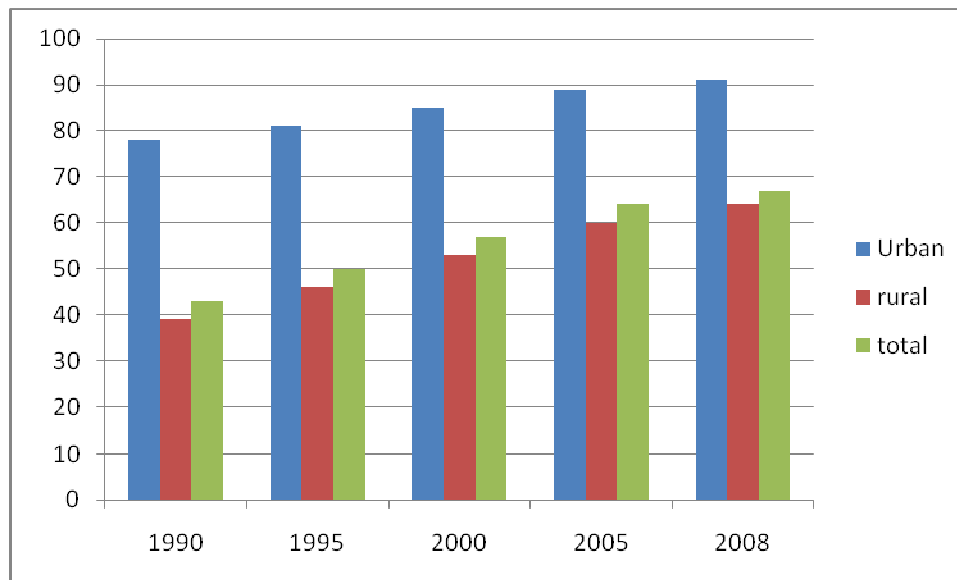
Due to the increasing challenges, the Government of Uganda underwent a continuous reform process at the national level, as well as in the water and sanitation sector, beginning in the 1990s. As a result of these reforms, the population using improved drinking-water sources has improved steadily since the

⁶ Access % of people within 1 km (rural) and 0.2 km (urban) of an improved water source

1990s as the table below shows. However, the table exposes quite obviously a great discrepancy between urban and rural water supply.

Figure 1:

Population using improved drinking-water sources (%)



Source: WHO

The low percentage of the population having access to improved water in the 1990s (below 50 percent in total) might be the result of prolonged conflict, especially from 1971 to 1985. During this period the economy broke down, institutions collapsed, skilled-workers migrated (brain-drain), infrastructure fell into disrepair and basic services stopped functioning. (Robinson 2002)

The body of literature about Ugandan policy reforms highlights that a remarkable recovery process started in 1986 with the takeover of the current president Yoweri Museveni. Museveni acknowledged the resource deficiencies and weaknesses in service delivery caused by the failures of early economic reforms where trickle-down effects failed to appear. As a result, an introduction of macroeconomic policy reforms followed leading to increased investments and fast economic growth. The average household income increased by 50 percent in the 1990s and the annual GDP growth rate has levelled out at 6,9 percent since 1986. (MFPD n.d.) Regarding access to water, this indicator achieved almost 60 percent in 2000 and 67 percent in 2010.

In the following section I will briefly outline the reform processes in the water and sanitation sector in order to show that participation and empowerment are crucial aspects within sector development. Further, I discuss the embedding and alignment of the project swTwS in these processes.

The national policy process is geared toward key approaches, amongst them: decentralisation, meaning the transmission of power and authority to local authorities in order to improve access to, and quality of, basic services, and poverty alleviation, meaning the focus on improving social development instead of economic growth. The application of these approaches in the participatory planning and transformation processes initiated by the Government resulted in the Poverty Eradication Action Plan (PEAP) (1997) as well as the Poverty Action Fund (PAF) in 1998. The aim of PEAP is to create an enabling environment for rapid economic growth and social transformation, while at the same time an 'effective voice of 'the poor' is deemed essential in the design and implementation of public policies. (UNESCO 2005: 10, PRSP 2000: 8ff) A revision of the PEAP followed in 2000 and 2006/07 and resulted in the National Development Plan 2009/10 – 2014/2015.

One of the key intervention strategies in the PEAP is the provision of water and environmental sanitation services with the aim of ensuring an increased efficiency and cost effective management and provision of water services on the one hand, and diminishing the government's burden while maintaining its commitment to sustainable and equitable development, on the other hand. (SWTWSP II 2002: 5) In order to reach this aim GoU has redefined the roles and responsibilities of the relevant stakeholders. While the Ministry for Water and Environment (MWE) is now focused on the capacity building of water institutions and local governments, as well as the provision of the legal policy framework to set and ensure quality standards; the Directorate of Water Development (DWD) under MWE is the lead agency in water and sanitation responsible for the oversight and coordination of all water activities. (UNESCO 2005: 20) Local governments are responsible for the provision and management of water and sanitation services in rural areas as well as in urban areas outside the jurisdiction of the National Water Sewerage Cooperation (NWSC) in liaison with DWD as well the Water and Sanitation

Development Facilities. The Water and Sanitation Facilities (WSDF) have been developed from the project swTws as a 'new type of institution' responsible for the planning and implementation of water and sanitation schemes in rural growth centres. The user communities play an essential role in terms of sustainability mainly due to their responsibility for operation and maintenance of the water and sanitation facilities. Additionally, the project led to the formation of the South Western Umbrella Organisation (swUws), which represents an independent association of water and sanitation schemes formed to support user communities in operation and maintenance in order to ensure the sustainability of the water and sanitation systems.

The allocation of roles and responsibilities of the Government of Uganda and the creation and establishment of new institutions reflect the decentralisation process; power and authority is transferred to local governments and user communities. A crucial element in this context is the support of a demand-driven approach of GoU as outlined in the National Water Policy of 1999. The policy, which is based on conclusions from the lessons learned during the International Drinking Water Supply and Sanitation Decade (1981-1990), strengthen the regulatory framework as well as provide a basis for cost recovery. The basis of the policy is the principle 'some for all, rather than all for some'. This principle has been adopted from the 'New Delhi Statement' of 1990 where operation and maintenance were identified as important and integral parts of all water and sanitation projects in ensuring sustainability. Therefore, the Government of Uganda identified its role as 'enabler' in a participatory, demand-driven approach to development. As a result, the Government of Uganda adopted, among other things, the principal of provision of services through a demand-driven approach, in which users are fully involved and contribute to the cost of facilities and services promoting ownership and sustainability. Community management of services, backed by measures to strengthen local institutions in implementing and sustaining water and sanitation programs is another principle. (National Water Policy 1999: 20) As outlined in the policy, in rural areas and small towns, the community is required to contribute towards construction; for instance as a percentage of construction costs (cash or kind) and technology choice. In these areas, operation and maintenance costs should be fully covered by the consumers. (National Water Policy 1999: 23)

Demand responsiveness became a central feature, which is associated with the reformulation of policies that water is an economic good and must be managed as such. (IRC 2005) The policy recognizes water as a social good where the allocation for domestic use is prioritised, but it also recognizes the economic value of water where the cost of implementing services, as well as tariff structures are emphasized. Additionally, the policy highlights the participation of all stakeholders as well as the essential role of women in all water management (provision and safeguarding) and development activities in all stages of water supply and sanitation. (UNESCO 2005: 13)

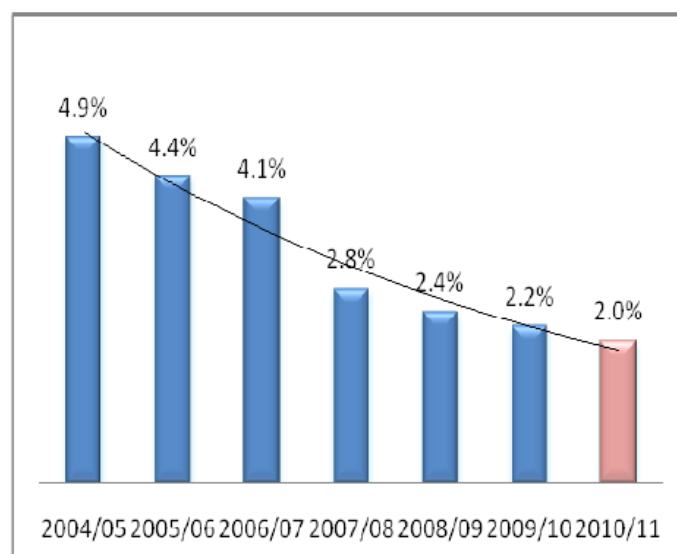
The previous sections revealed that participation and empowerment of user communities in water supply and sanitation in Uganda played a crucial role in the course of the decentralization process and therefore is identified as an essential concept in ensuring sustainability.

Not only the Government of Uganda, but also the Austrian Development Cooperation (ADC), promotes a demand-led, participative approach with the aim of maximum local involvement, acceptance, ownership, self-responsibility and mobilization of local potentials. ADC underlines that the communities have to make a contribution (proportional to their financial capacity) towards the implementation of infrastructure, as well as to meet the needs of operation and maintenance. Participative planning, mobilization and sensitization are means of empowering the local population to choose between available technologies as well as institutional options on the basis of their own needs. Therefore, the creation of institutions representing the user communities is supported, so that community members gain a control function, thereby guaranteeing the sustainability of their water and sanitation scheme. (ADC policy 2009: 15)

Despite significant progress, the Ugandan water and sanitation sub-sector still faces numerous challenges including, rapid population growth (population growth rate, 2005-2010 of 3,3%; UN data); increased urbanization and industrialization; uncontrolled environmental degradation; and pollution leading to accelerated depletion and degradation of available water sources. According to the National Environment Authority's (NEMA) State of the Environment Report for Uganda 2008, Uganda will be water 'stressed' by the year 2017. Further constraints

include insufficient sector funding; ineffective sector co-ordination; inadequate local capacity; and inefficient resource use. This picture is mirrored in the low percentage of access to water and sanitation services as outlined above. (UNESCO 2005: 11) GoU seriously addressed these challenges in setting ambitious national targets: 100 percent safe water coverage and 100 percent sanitation coverage in urban areas by 2015, with an 80 to 90 percent effective use and functionality of facilities, as well as 77 percent safe water coverage and 95 percent sanitation coverage in rural areas by 2015. (MWE 2010) It is of importance that national targets for water and sanitation are higher than the MDG 7 Target 10 with the aim of halving the proportion of population without access to safe drinking water and basic sanitation. (Mwebaza 2010: 15) According to the MDG Report 2010, it is expected that Uganda will make sufficient progress towards the MDGs under the NDP, meeting them and even exceeding the targets on poverty reduction and access to safe water. (MDG Report 2010: 11) However, the over-ambitious targets might reduce the effectiveness of the sector reforms. Robinsons indicates the risk that unrealistic targets may lead to inadequate community-based approaches and neglect operation and maintenance. Although GoU commits major public financial interventions in the water and sanitation sub-sector, the share of Government funding has been steadily decreasing since 2004 (see figure 2). Therefore, as outlined in the Water and Environment Sector Performance Report 2010, there is concern that funding levels are insufficient to meet national targets and MDGs for water and sanitation. The shift of priorities in the National Development Plan (NDP) in general (from poverty reduction to wealth creation) additionally intensifies the situation in water and sanitation sub sector. The sub-sector 'water for production' takes greater priority over water and sanitation and therefore, leads to increasing financial resources for water for production and decreasing budget shares for water and sanitation.

Figure 2: Water supply and Sanitation sub sector budget share (%)



Source: Water and Environment Sector Performance Report 2010: 17

In the course of the reform processes in the water and sanitation sector in the 1990s, GoU redistributed the areas of intervention in the water and sanitation sector between international donors. The Austrian Development Agency, as a relevant actor in Uganda focused on the southwestern regions and initiated the project South Western Towns Water and Sanitation in cooperation with the GoU in the year 1996. The project has been further funded by the European Union since 2003 in order to address the previously elaborated challenges in the water and sanitation sub-sector. The provision of safe, adequate, environmentally friendly, manageable, adaptable and affordable water supply, as well as the promotion of sanitation facilities in 75 Rural Growth Centres (RGCs) (above 500 inhabitants) in the southwest of Uganda for 300.000 people is the overwhelming goal for the project period (consisting of three phases), as described in the Project Formulation Mission 1996. (swTws 1996)

As the discussion above shows, community ownership and management was introduced by GoU in order to ensure increased efficiency and cost effectiveness of management and provision of water services, as well as to diminish the government's burden. (SWTWSP II 2002: 5) These approaches required major increases in capacity and in operational adjustments in the government as well as

among the user communities. The project swTws is one initiative which responds to these challenges and therefore adopted demand and participatory approaches as main components for successful sector development. Moreover, increased attention is paid to hygiene promotion, gender awareness and participatory planning. The study of project documents revealed that the project swTws is fully aligned with national policies in the sector.

Before starting analysis of the main project elements of demand-driven and participatory approaches and their implications for the different interfaces in the case of Muhanga and Rwentobo, I would like to draw a picture of the geographical, social and economic realities of the of the community members' daily lives in both research locations. This presentation is based on project documents and observations.

1.2. Location: Rural Growth Centres in southwest Uganda

Long underlines the necessity to consider the 'non-project nature' of people's lives in order to receive a broad and comprehensive picture of people's life worlds as well as to assess their needs. (Lachenmann 1005: 24f) Therefore, the conducting of research and the analysis of empirical data is not limited to participation and empowerment processes within the project, but also focuses on the living environment outside of the project. While researching I tried to reflect on and analyze the comprehensive structural and cultural framework within the community in order to understand participation and empowerment processes within the project swTws. I intended to get a comprehensive and broad picture of community life as well as the village setting. To accomplish this, I decided to stay with a local family during the research period. Living within the local community is a crucial element because participation in daily life activities as well as community activities can help to build trust and familiarity.

The project area is situated in the southwestern part of Uganda, bordering Rwanda and the Democratic Republic of Congo. The targeted population is organised into rural growth centres and small towns, meaning trading centres with

a concentration of institutions (mainly for health and education) and with a population ranging from 500 to 5000 people (excepting Kisoro Town with about 15.000 residents). According to the project document, this segment of settlements in rural areas received the least attention from the water and sanitation sector up until the 1990s. It points out that very few of the 850 rural growth centres in the country were served by piped water systems at the project start; most depended on point water sources (springs, shallow wells and boreholes) which became overwhelmed. According to swTws experience, water supply was usually very poor in most RGCs meaning that sources had poor yields, sources were contaminated and/or located far from homesteads which added an extra burden to the women and children who had to walk long distances and waste time lining up to fetch water. Moreover the sanitation situation was equally unsatisfactory. With limited land to construct new pit latrines, when the old ones filled up residents tend to use dilapidated and almost full ones. Lack of safe excreta disposal systems created poor health conditions and had adverse effects on productivity and hence development. Poor drainage and lack of solid waste management structures added to making RGCs very unhygienic places. (EC/ADA/GoU – III: 9) The inadequate water and sanitation situation in RGCs in the southwestern region of Uganda was the main reason swTws targets those areas for intervention.



Picture:1 Muhanga Town and its surroundings

1.2.1. Muhanga and Rwentobo

Muhanga is located in a valley; a swampy area surrounded by rocky hills situated in the Kabale District and is part of Rukiga County and of Bukinda Sub County. Muhanga is comprised of several cells, Muhanga Town, Kitaburaza, Ruhonwa and Rwabahazi are beneficiaries of the project swTws. (cf. Tushabe no date.: 6) Muhanga is located along the main road Kabale-Mbarara highway in the southwest of Uganda, 36 kilometres before Kabale Town, and therefore benefits from being located in a busy trading centre. Rwentobo is located on a relatively flat and dry area, surrounded by the hills of the Ntungamo District, bordering the Kabale District, and is part of Ngoma and Kayonza Sub-County. Rwentobo is comprised of several cells, whereas in Rwentobo Town and Omukabira the project was implemented. Muhanga Town and Rwentobo Town form the centre of each RGC while the other cells of Kitaburaza, Ruhonwa, Rwabahazi and Omukabira are located in the surrounding and therefore more remote areas.

The total population of Muhanga in 2007 was comprised of 3,663 community members. (swTws - Muhanga Baseline Results 2010) The population density of the Kabale District counts as one of the highest in rural areas in Uganda. As a result, the pressure on dwindling land resources has been an acute problem since the 1940s. Extreme land fragmentation resulted from the continuous sub-division of family plots through the traditional Kiga system of equal allocation and inheritance to all sons. Consequently, population pressure as well as land scarcity has led to increased male labour migration to the towns, while wives and children carry on cultivation on their land at home. Another consequence is general migration and resettlement into the neighbouring areas over the years. (FAO 1991) According to my observations, the majority of residents are young children and adults. It seemed that the youth have migrated to centres and bigger towns like Kampala, Kabale, Mbarara and Massaka in hope of better education possibilities and job opportunities. Additionally, interviews revealed that several women stayed in the village with the children while their husbands migrated for work to other areas and are around only from time to time on the weekends or even more irregularly. Forced or unforced, the youth and male adults push into the

towns and cities in prospect of a “better life” as well as to financially sustain their families. School-free days, especially summer holidays, are mainly used to visit their families in the villages and support them, especially in agriculture as I observed in Rwentobo. According to the project proposal presentation in 2005, Rwentobo’s population includes 3,452 community members. In contrast to the Kabale District, population growth in the Ntungamo District is lower with 2.8 percent, which might be due to the mass return of the Rwandese after the 1994 genocide in Rwanda. (Uganda Bureau of Statistics 2002) Therefore, compared to Muhanga, the area of Rwentobo and its houses are more scattered. In Rwentobo, the majority of community members belong to the tribe Banyankole, whereas a smaller percentage belongs to Banyarwanda and Bahima. Banyankole and Bahima share the same language (Ruyankole) while the Banyarwanda speak another language (Kinyarwanda). The dominant religion is Christianity, but also considerable parts of the community members in Rwentobo belong to Islam. The majority of people in Muhanga belong to the tribe of the Bakiga who are largely Christians. In both villages, community members indicated that all tribes do stay in peace and respect each other independent from the tribe; hence no social barriers relating to the tribe for certain interfaces are documented.

The main income-generating activity in these rural settings is agriculture while two different types shall be distinguished. The majority of community members in all interfaces in Muhanga and in Rwentobo practice subsistence agriculture, with the aim to feed at least the family and perhaps gain a little cash from surpluses. The majority of respondents within this research on the micro level depend solely on subsistence agriculture due to the small plots and overpopulation. Observations and interviews revealed that women are those responsible in this domain. Another form of agriculture in a larger profit-oriented scale is practiced by a minority of community members. These agriculturalists cultivate mainly for sale, employing permanent as well as casual labourers depending on demand and season. This kind of agriculture is only practiced by several respondents on the meso level, but does not find consideration on the micro level. The basic crops include sorghum, sweet potatoes, Irish potatoes, matoke (cooking banana) and several vegetables in Muhanga, and onions, beans, maize, millet and cassava in Rwentobo.

Ntungamo District, as part of the former Ankole kingdom, is known for its long-horned cattle. At present, raising cattle and life stock (goats, swine and poultry) are practiced by a high percentage of community members. In contrast, raising life stock in Muhanga is a marginal enterprise because of its hilly location and lack of farm plots and therefore insufficient grazing facilities. Agriculture, as well as livestock rearing, is drastically affected by water scarcity during dry seasons in Rwentobo where some sources dry up completely. Consequently, residents are forced to migrate to neighbouring districts.

In both villages, the dual economy compromises of [subsistence] agriculture and petty trading. Trading is another important source of income for about one-third of the population in Muhanga Town and Rwentobo Town. Due to the favourable situation of the roads, Muhanga Town has developed a lively trading centre, whereas Rwentobo is unable to benefit from the location as Muhanga does. Mainly agricultural goods, like vegetables and fruits, especially onions and sorghum are traded. People also buy raw materials like sorghum from the farmers and prepare and ferment it for resale to gain additional income. Very few have their own vehicles or are specialized in the transportation of goods to Kampala or other big towns. Other domains, aside from agriculture and trade, are retail and other services like transport – boda boda (motorbike or bicycle taxis), special hire cars (absolutely dominated by men), hair salons, restaurants, lodges, health assistants etc.

According to the information sheet of WSDF-SW prepared in 02/2007, Muhanga provides a range of various infrastructural facilities like a health centre, five schools including three primary schools and two secondary schools, a police station (consisting of 20 men and 20 women, although no policewomen were seen during my research stay), a butcher, a daily market, village shops, a village bank, two churches and several tourism institutions (including three bars with lodges and two hotels). (WSDF-SW 2007) According to project documents 2002, Rwentobo offers a similar range of different institutions including 55 general shops for merchandise, six drugstores, eight hotels/restaurants/bars. Moreover, there are two churches and one mosque as well as several schools (one nursery school, two primary schools and a secondary school).

Muhanga has developed into a busy trading centre with a daily market located in the centre of the village where mainly agricultural products are sold. Muhanga town is densely populated especially during the daytime when people come to shop, use telephones, wait for buses, or trade and grind maize, millet or sorghum. The lack of appropriate waste disposal facilities leads to pollution of the centres. The life of the trading centre in Rwentobo is quieter except on Fridays (market day) when a lot of vendors and traders (also from surrounding villages) come together to buy and sell goods. The monthly market was transformed to a weekly market with the establishment of electricity in 2000. Electricity was established in 1994 in Muhanga, while in both villages only the centres are covered and more remote areas still depend on paraffin.

Muhanga, respectively Bukinda Sub County, offers a range of national as well as international organisations including ROTOM (support for the elderly), Compassion (family planning service), World Vision (support of vulnerable families and children) as well as a child development centre. Additionally, the community in Muhanga and Rwentobo is home to a plethora of local community organisations such as lending and saving groups, community working groups and groups which help each other in difficult situations like disease or death of a family member.

This chapter gave an impression of the socio-economic life conditions the community members in Muhanga and Rwentobo, while the next section is dedicated to illustrating the water and sanitation situation as well as the need for water in both communities.

1.3. *The Need for Water*

A highly contaminated stream passes by Muhanga Town and Rwentobo Town, which was the main water source for the communities before project implementation. Additionally, there is one protected spring in Muhanga Town as well some further protected springs in the neighbouring areas. One protected spring is found in Rwabahazi at the Neikyunama primary school and has a very low yield. The spring is close to the road, is poorly protected, and is not within the recommended walking distance for most of the town inhabitants. Residents in the upper hill areas (Kitaburaza) do not have adequate water sources during the dry season because the spring dries up. As a result, residents are forced to come down to the valley in order to fetch water. The Ruhonwa village community has been using protected springs as well as a contaminated stream and other sources like ponds, wells, and other stagnant water sources, which are nearer. The majority of the mentioned sources do not reach the quality required by the national standards. For the majority of the community members, protected springs are not easily accessible, consequently stagnant sources and the contaminated rivers are used. Due to the high population growth in Muhanga, these sources are not sufficient in quantity and therefore the water sources are crowded especially during the dry season. Besides using the stream, the community members in Rwentobo Town also used water from a borehole (200m from town) before project start up. However, during my research period the borehole was out of order. Discussions with the project's operation manager revealed that it has not worked for some years. Another borehole (2km from town) is located in Omukabira and is still a current water source. However, community members indicated the quality of the water is poor. Respondents on micro as well as on meso levels also reported the use of dirty water collection containers and storage facilities (jerrycans) as well as the unawareness of the risks of consuming contaminated water before the project began. (MWE / DWD 2002: 5)

In Muhanga the situation concerning sanitation at project commencement was poor. Where pit latrines had indeed existed they were usually shallow and poorly built. Additionally they were far away from the homes because the town is located

in a swampy area surrounded by rocky hills. Residents were / are faced with two problems for pit latrines: low water table and rocky ground. As a consequence people resorted to using polythene paper, which was thrown away, or thrown in the rivers. In contrast, sanitation coverage in Rwentobo is quite high. According to the health assistant it reached 98 percent in 2010. High coverage results from the introduction of by-laws for sanitation as well as their legal enforcement.

To address the inadequate water and sanitation situation, Muhanga was amongst the first RGCs where a water and sanitation scheme (gravity-flow scheme) was implemented under the project. Project planning started in 1995, implementation followed in 1996, and the handover of the scheme was in 1997. The establishment of nine public water points (taps) and the private connection to water for 15 households and institutions followed.

In Rwentobo the project started in 2002 during the second phase of swTws and the hand-over took place in 2007. swTws implemented a pumping scheme (electricity), established four public water points (kiosks), and connected 79 households and institutions to water to serve a population of 5,912 people.

According to the 'Project Formulation Mission' in 1996, swTws identified several main problems of communities in the southwestern region of Uganda. The lack of nearby safe water sources, the low water table and the rocky hills resulted in a lack of appropriate sanitation facilities. Also problematic was the shortage and land fragmentation and deforestation that led to lack of firewood and soil erosion. Before writing of the project proposal began, detailed studies were carried out to determine the project design and investment costs. The districts were required to visit the towns in order to gather general information about the socio-economic status of the communities as well the current water and sanitation situation through questionnaires. (swTws 1996) According to the project documents 1995/1996, the indicators include (a) general data about the population (i.e. number of households); (b) household facilities (i.e. latrine status, hand washing facility, general sanitation); (c) water related issues (i.e. type of water source, cleanliness of water, collection and drinking water containers); and (d) economic data (i.e. source of income). The questionnaires revealed that water was mentioned in all RGCs and STs as a main problem (except in one RGC). (MWE

2002: 16f) I want to add that the community members filled out the questionnaires knowing that a water project would be implemented, therefore there is a high probability that they defined water and sanitation as their main problem in order to benefit from the project even though it may not have been their highest priority problem.

The baseline study from 1996 exposes relevant data about the water and sanitation situation in the rural growth centres but is limited to quantitative criteria. Qualitative information concerning poverty or gender specific aspects as well as information about decision-making processes or the analysis of power structures on the micro (i.e. households) and meso level (i.e. institutions) is missing. However, the End of Project Report from 2002 states that the baseline studies made clear that the communities are in need of water and sanitation services and that they have the ability to manage and sustain the services after provision. (MWE 2002: 16f) It is assumed that all community members have the capabilities and resources to contribute towards implementation, as well as to operation and maintenance, although a detailed analysis of household incomes and its distribution amongst family members is lacking. The lack of qualitative information might lead to exclusionary processes of less powerful stakeholders, occurring due to the assumption that the community is a homogenous entity with common interests and power. This leads to the question, *who is the targeted population for participation by the project? Who shall participate in which forums? How have exclusionary processes developed in the case of swTws on different levels between different interfaces?* These issues shall receive further consideration in the chapter *participation and empowerment through a demand-driven approach*.

Briefly, I want to come back to the main problems identified by the community members. Suffering, resulting from the lack of adequate, accessible, available and affordable water, was identified as a main problem by all respondents within this empirical research in Muhanga and Rwentobo as well as in the conducted studies by swTws at the stage of planning.

The need for water is also expressed as the main reason for participation within in the project. The majority of respondents, respectively project water users,

community workers as well as non-project water users, indicated that they participated because of the interest in a continuous supply of safe water.

The elaborations above draw a picture of the living conditions, as well as the water and sanitation situation, in particular those of the populations in two rural growth centres in the Kabale and the Ntungamo District in the southwest of Uganda. For further descriptions of the living conditions of the community members in Muhanga as well as in Rwentobo, I have selected several pictures, which shall be presented below.



Picture2: Children fetching water from a stream in Rwentobo



Picture 3: Children fetching water from a public water kiosk in Rwentobo



Picture 4: Water deliverers fetching water from a public tap stand in Muhanga

1.4. Target group: Women

According to Tushabe (swTws), most of the identified problems, as elaborated above (see section *need for water*), directly affect the vulnerable group (defined as women and children in the case of swTws.) The project recognizes the multiple roles of women including, amongst others, farming, mothering, cooking, housekeeping, health care provision, water collection, firewood gathering and food processing. Therefore, the project aims to address these problems by lightening the work loads of women and children through the provision of safe water at a reduced walking distance. It is assumed that the saved time would be used for better farming and other non-farm income generating activities, which would improve the economic well-being of the community. The problem of sanitation is addressed through compost pit latrines (Ecosan) to avoid the problem of constant digging of shallow pit latrines. Further, the compost would be added to the fields as a natural fertiliser in order to improve soil fertility.

Not only in the project area and Uganda generally are water- and sanitation-related activities assumed to be women's activities. Such assumptions are also mentioned in development literature and by international organizations. For example, the Food and Agriculture Organization of the United Nations (FAO n.d.) points out that 'women are most often the collectors, users and managers of water in the household as well as farmers of crops. Women and children provide nearly all the water for the household in rural areas.' (FAO) Consequently, I wanted to find out how the community members of different interfaces perceive the responsibilities in regard to water and sanitation at the meso level in Muhanga and Rwentobo, as well as how the roles and responsibilities concerning water are allocated on a micro level within the different interfaces. Further analysis about women's participation and empowerment shall be discussed in chapter *community-based management*.

Interviews and observations revealed clearly that women are responsible for water for domestic use on a micro level, particularly in the household. All interviewees, meaning public and private water users, as well as community workers and non-project water users, indicated that water and sanitation are women's

responsibilities. Women and men pointed out that women are in charge of making sure that sufficient water is available for all activities like cooking, drinking, washing, and cleaning. Additionally, it was pointed out that all household activities related to sanitation are undertaken by women. However, the responsibility concerning fetching water is allocated to different stakeholders: women, men and children. The majority of women and men in all interfaces indicated that the responsibility for water fetching is transferred to children, in the case that they stay in the household. If they are at boarding school, they fulfil this responsibility during the holidays when they are around. In some few cases the activity of fetching water is shared in the household between husband and wife, as for example one female project water user points out *'Yes, in fact even he participates in deciding to fetch water when it is not there. He decides to fetch it or sends someone. When he is finding no water at home he is the one who fetches. Both of us decide about water and where and how much to fetch.'* (P16 – micro level) The majority of interviewees on the micro level point out that if the children are not around, women are the ones fetching water. In contrast, on the meso level the majority of community workers allocate the activity of water fetching to their workers or to water deliverers. Sociological observations at project and non-project water points revealed that in both research sites, men and women, as well as children fetch water. It was obvious that in Muhanga Town (at the main project water source) half of the water fetchers were male. As I found out later, men practice water fetching as an income-generating activity. Usually, men do not fetch water for the household or private consumption. Conversely, women do not fetch water as a business. Sending someone to fetch water, supposes a certain economic status. As revealed, Muhanga is a busy trading centre and therefore a larger portion of the community members do not solely depend on agriculture but are involved in other income-generation activities like petty trading. Consequently, the income of community members living in the centre is higher than those of residents in more peripheral areas. Therefore, the community members in the centres like using the service of water deliverers even though the water source is near; the price for one jerrycan of water doubles from 50 Ugandan Shillings to 100 Ugandan Shillings if bought from water deliverers.

While the responsibilities for water-related activities are allocated to women, decision-making is practiced predominantly by men. Most of the respondents on the micro as well as on the meso levels answered that the man in the household is the decision-maker and is therefore responsible for all payments. Especially private water users pointed out that the man is liable for paying the water bills. However, challenges concerning paying the bills were indicated by numerous private water users. Further elaborations in regard of affordability of water services follow in section *affordability*.

A certain portion of the female respondents on the micro and the meso levels indicated that they were responsible for general decision-making when the husband was not around. Numerous interviewed women noted that most of the time their husbands are out for work. *'It's me to decide when and where to fetch water because my husband is not always here at home. He goes to work out there and only comes in the evening and if he finds water he uses it like for bathing and if it is not there he goes and fetches it. It is me who normally decide.'* (P14 –micro level) A minority of women pointed out that they solely are responsible for decision-making. In the course of these interviews it was revealed that these women who do not have a husband or are widowed, and stay alone with their children. However, a certain number of female respondents in general pointed out that they are generally responsible for water and sanitation including decision-making. It is up to them which water sources they use. The only important thing is to make sure that water is available in the household for drinking, cooking and washing. They indicate that men do not care which water sources they use or how women get the water. As a result men are not aware of the availability and quality of water. *'Women are the most users of water. They use much more water than men because they are the only people using water at home. They wash our cloths, they cook and clean.'* (P21 – micro level)

Summarized, empirical evidence reveals that water for domestic use and all related activities is the responsibility of women. However, depending on the status of the household or the woman's position in the household, the responsibility for water fetching and other water-related activities is delegated to other family members or employees. In contrast, decision-making processes still mainly rest in

the hands of men or are partly conducted in cooperation between women and men. The analysis of roles and responsibilities regarding water and sanitation shows that women are (more) responsible for water and sanitation but only have limited rights in decision-making processes. As revealed in most cases the man is the decision-maker on the micro level and therefore is also the one who decides how the income is spent. As discussed, the responsibility for water and sanitation is born by women, while men show little interest and place a low value on spending money on water and a lower value on saving women's time and effort than the women themselves do. A problem that occurs is that men do not budget money for water and assume that as long as water is a women's responsibility, women should also be responsible for the expenditure. Many studies (Ahmed and Raza 1999; van Wijk 1998, Fong et. Al. 1996) on different projects show that men expected women to pay the water tariffs and that women have been taking on this responsibility. It is also reported that in many cases women are unable to pay due to the lower access to and control over family income, even though they are willing to. (Regmi / Fawcett 2001: 6) Women may be unable to raise funds from their own income-generating activities due to the fact that they are caught in a vicious cycle where without improved water supply they do not have time for income-generating activities, while without income they cannot pay for the water services. (Cleaver / Elson 1995: 5)

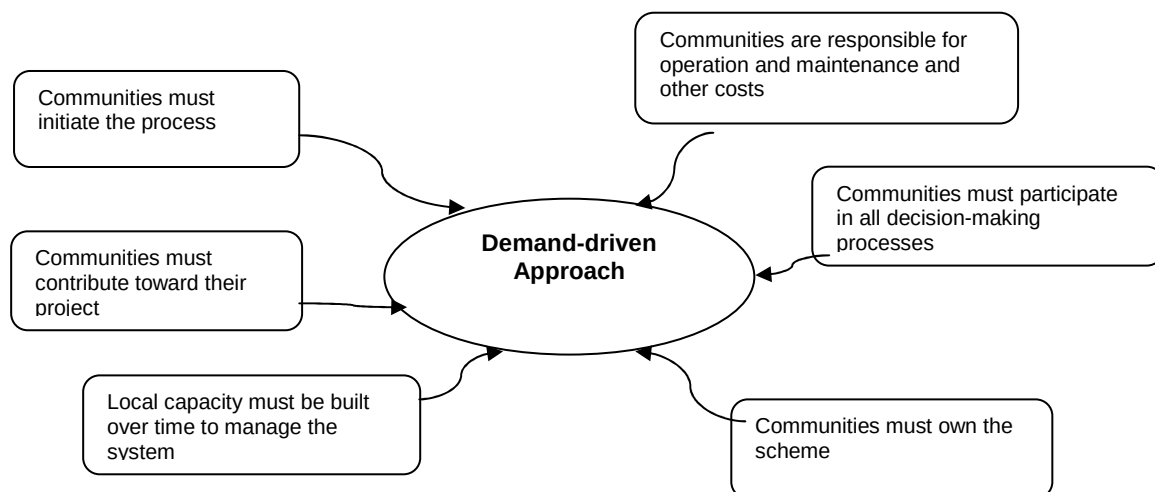
The concept of cost-recovery requires a reformulation of the willingness to pay into the ability to pay, as well as the organisation of resource transfers from men to women. If these issues are neglected, women's low incomes may constrain cost recovery or lead to gender inequity in paying the costs. (Cleaver / Elson 1995: 5) The concept of cost recovery, respectively paying for the water service, shall find further consideration below.

2. Participation and Empowerment through a Demand-driven Approach

In the 1990s a general shift from a supply-driven to a demand-driven approach in development cooperation in general, as well as in the water and sanitation sector in particular, can be clearly seen. The main reason for this shift was to improve the efficiency of projects by transferring responsibility and accountability to the beneficiary communities in order to cover some capital costs as well as the full costs of operation and maintenance of the water systems. Another reason is that supply-driven interventions had not lead to sustainable water service delivery in the past. Project experience shows that communities who simply 'receive' a water system lack a sense of ownership and consequently the communities are not committed to maintaining 'their' water supplies. This 'picture' is also mirrored by previous project experiences in Rwentobo in the 1980s. An international non-profit organization constructed a borehole for the community in Rwentobo. During the period of my research, community members indicated that people were fetching water for free until the hand pump stopped working many years ago. The community members did not show interest in repairing it for themselves and underlined that the organization or the government was supposed to come back and repair it because they established it. The lack of ownership of the system resulted in carelessness and consequently community members continued using traditional (largely contaminated) water sources. Moreover, Kwikirza (swTws) underlines that projects without the involvement of the communities may lead people to think that it belongs to the government and hence they wait for the government or the implementing organization to come back and maintain it. As reality shows, governments do not have sufficient resources and consequently the established systems break down. (P2 - expert)

In response to these problems, international stakeholders (i.e. organizations, agencies and institutions) developed common strategies supporting the aspects of the demand-driven approach in the water sector in the course of several conferences such as the International Water and Sanitation Conferences in New Delhi 1990, in Dublin 1992, in Rio de Janeiro 1992 and others. As discussed

above (chapter *development, challenges and trends in the water and sanitation sector*) the Government of Uganda adopted the main outcomes in its national policies and its legal framework. The graphic below gives an overview of the essential elements commonly approved in the water and sanitation sector.



Adopted from Breslin n.d.

Not only the Government of Uganda, but also the project itself echoes a demand-driven approach. The project swTws assumes that the expression of demand for water is an essential element in ensuring the sustainability of the project because *'planned activities are assumed to be determined by the peoples' demand, willingness and ability to participate in implementation, operations and maintenance of the project.'* (MWLE / DWD 2003: 11) Further, it is assumed that through community commitment and participation, a sense of ownership is created, *'[...] they put in their time, they put in their resources, they put in their efforts. [...] They stop looking at the project as a belonging to someone else or to the government. They look at it as a belonging to themselves. They work to maintain it and sustain it. So involvement is very very important.'* (P2 - expert) The sociologists working on behalf of the project expect that personal commitment develops a sense of ownership, meaning that the community contributes towards implementation of the scheme and consequently 'owns' it. Due to this created

sense of ownership, the community, represented through a water and sanitation board, shall manage the water and sanitation schemes in cooperation with a scheme operator and the umbrella organization 'South Western Umbrella Water and Sanitation' (swUws).

This chapter encompasses my analysis of the major elements of the applied demand-driven approach of the project swTws. I place special focus on (1) the 'demanding community' at the stage of project planning, where I present participation processes as well as the perceptions of community members towards swTws; (2) Participation as contribution, where I analyse the perceptions of the project and non-project water users towards the project as well as the acceptance of contributions and its consequences; and (3) Community-based management, where I debate the meanings of formalized community participation through newly created institutions or organizations to ensure sustainable supply of water services. The perceptions and views of water users, community workers, non-project water users and project staff will further uncover how individuals of different interfaces are included and / or excluded in participation and empowerment processes.

2.1. The 'Demanding Community'

One major element of the demand-driven approach is that the communities have to initiate the process. The project requires that the communities express their demand through two formal applications in order to become a beneficiary of swTws. The first application must be conducted by the district and sub-county leadership (Water Officer LC V as a political leader on the district level as well as the town clerk as a civil servant on sub-county level). The second application should be made to the water and sanitation committee with the request to start construction works. Initially, the project swTws requests the district and sub-county leadership to list and rank all rural growth centres that require safe water supply and improved sanitation facilities. Further, they conduct a baseline study in each potential village (chapter *need for water*). Consequently, beneficiary rural growth

centres are selected according to several criteria⁷ by the project steering committee. The application process shows that the representatives at the district and sub-county level are responsible for decision-making and management processes within the first application. The district and the sub-county have the responsibility of identifying potential beneficiary rural growth centres and have the power to decide who shall benefit from project intervention. The danger occurs, that rural growth centres may be selected according to personal and / or political interests and not according to the local needs in the villages. At this stage of the project, community members are excluded and do not have the opportunity to apply or take part in decision-making because swTws targets the sub-counties to participate in related activities at the planning stage.

The first step of the project after selection of the rural growth centres is awareness-creation, advocacy, and promotion of the project in the beneficiary locations. The project provides information to the communities corresponding to project objectives, working principles and obligations of different stakeholders. This information is transferred mainly through the means of drama (local acting group called Kinimba Actors) and community meetings. Additionally, meetings with the district, local, opinion, and community leaders are conducted in order to discuss project design and obligations. Project staff underlines that at this stage it is important to get to know each other and that project guidelines and obligations are discussed properly. Subsequently, community leaders are responsible for conducting sensitization meetings with their communities in order to plan the way forward. (MWE 2002: 19f) The project provides comprehensive information to the whole community. The questions arising in this context are: *Do all community members share equal knowledge about the project and its obligations? Does swTws target comprehensive participation of all community members throughout the various interfaces?* Further of interest is how the potential beneficiaries perceive the project and its obligations and therefore react and act.

⁷ Criteria: need of intervention; type scope and cost of intervention; chances for sustainability for operation and maintenance (i.e. in places where water vending is available it can be assumed that the willingness to pay for water services exists); presence of institutions (i.e. health centres); (SWTWS – III: 12)

The advocacy and promotion phase sees that all community members receive information about the project, especially by means of drama shows. These drama shows facilitate relevant information concerning water and sanitation through the fun of games. Expert interviews highlight the innovative method of drama shows and indicated that they are highly appreciated by the communities. During the advocacy phase, one drama show was conducted in order to introduce the project. Two further shows followed in the stage of implementation where the issues of sanitation, operation and maintenance are addressed. However, the interviews in Muhanga demonstrate that the awareness of these drama shows is low. A few respondents at the meso level and in the centre of Muhanga mentioned these shows, but the majority of respondents on the micro level did not remember if these shows took place or if they participated. This might result from the fact that the project started fifteen years. Another reason might be that respondents migrated to the village after the project started and therefore did not participate at all during planning and implementation. In contrast, in Rwentobo where the project started in the year 2002, a large portion of interviewees, across all interfaces, mentioned those drama shows even without being directly asked. The majority pointed out that they liked it and that the information was useful, especially for the improvement of hygiene and sanitation. In each case, the drama shows take place in the centre of the rural growth centres. Each issue is presented in the context of one show and targets the overall community. A certain part of the community, those in more remote areas, felt excluded from these shows because they were only conducted in the centre and more remote areas were not considered. I did not have the possibility to participate in a drama show and therefore I could not observe to which extent community members joined the social gatherings, however, it is not possible to provide information to the entire community with a total population of up to 5,000 people through the means of one drama show. According to some records, it seems that one drama show for each issue is sufficient because of the limited number of participants. Therefore, based upon several reasons, I surmise that community members do not all attend the drama shows or meetings. One reason might be that they are not informed about time and location of the event. Promotion for the meetings mainly takes place in the centre and more remote areas are neglected. Another reason might be connected

to the high daily workload, which hinders women in particular from participating. A large portion of the community depends on a daily income and therefore cannot afford to neglect their work. I observed that predominantly women are affected by the lack of time to spend for extra activities because of their overloaded times schedules. (P2 – expert) (chapter *target group women*).

swTws conducted further meetings with district leaders who consequently selected community leaders, local leaders and opinion leaders to discuss the information given by the drama shows and community meetings. Those leaders are obliged by the project to conduct sensitization meetings with the communities. (MWE 2002: 20) In this context the question arises: *Whom do they select as participants for meetings?*

Several respondents on the micro as well as on the meso level indicated that most of the participants who take part in decision-making processes come from the centre as, for example, one woman illustrates *'Many came from the cell of Muhanga because we are the ones who understand more. [...] they were picking people who understand what to do. Women like me and nurse. So when they see us people involved, the other people behind will also get involved.'* (P12 – meso level) This female community worker perceives that not everyone is able or has the capacity to participate in decision-making processes. The elite of the community or the community members who understand the importance of the consumption of safe water and hygiene and sanitation standards, as expressed by P12 – meso level, should therefore take up a role model function to sensitize the community members. I assume the 'people who understand' are those who already have a certain status within the community before the project began due to involvement in community and political activities and are therefore consulted by the political leaders. My analysis shows that the political leaders predominantly choose community members who have a similar status within the community, are politically active or were already organized in former projects initiated by external actors like international organizations. One female tap attendant in Muhanga mentioned that the female participants of swTws on the meso level were mainly female participants from a previously begun 'poultry-keeping project'. Another female community worker, specifically a committee member, underlines that

political leaders, not community members generally, are responsible for planning and management processes. As a result those capacities and assets are further encouraged by swTws and not the capacities of disadvantaged interfaces such as 'the poor'. This is supported by the following statement. *'You know, when they were choosing people to train, they chose people who were already on the town council. The town council had very few people, it had few women and those were the people who were mostly invited. They first invited everyone and then after they chose people on the council they brought Amaizi Murungi. They were not forcing anyone to attend. They called and whoever could manage came.'* (P13 – meso level) Additionally, both statements show that women are responsible for water and sanitation and should therefore manage the project. They are the ones who know the challenges and problems concerning water and sanitation best because of their responsibility for water and sanitation as discussed in section *target group: women* as well as *community-based management*. This process shows that swTws primarily targets the leadership of the communities for participation at this stage as also underlined by Kobusingye: *'There are different levels of participation. There is participation at least at every stage. [...] The leaders, of course participate a little bit more in decision-making. But also the community, the entire community has their own participation.'* (P1 expert) Further, she admits the embedding of the project in the local government structures including the local councils. Political leaders seem to be the main target group concerning participation in decision-making processes in the framework of the project at the project planning stage. These local formal structures are used as starting points to address beneficiary communities and as means to embed the project in local water and sanitation development. The hierarchical logic of intervention is obvious. According to a top-down approach swTws addresses first, district and sub-county structures and further local councils; second, local and community leaders; and third, the beneficiary community. This process excludes the majority of community members from project planning and decision-making processes in general. swTws emphasizes that all community members are called for participation at all levels, however, most activities are not directly targeted to particular interfaces and therefore swTws is limited to using and enhancing capacities of the 'better-offs' within the community for management. Participation of disadvantaged groups such

as, 'the poor' is limited due to project guidelines. Consequently, 'better-offs' or the elite capture and control decision-making processes as further analysis also shows.

As the research revealed, the majority of project water users and non-project water users are not aware of project guidelines and obligations as well as management structure and the allocation of roles and responsibilities. The large majority perceived swTws as an external intervention coming into their village to construct a water and sanitation scheme. *'We just saw them coming in. They told us that they want to construct a water scheme and then they started working.'* (P8 – micro level)

The majority of respondents on the micro level mentioned that they were not involved in the whole stage of planning and therefore the awareness about general project guidelines as well as community obligations is low. However, about a third of the respondents on the micro level mentioned that the community suffered in the past due to water shortage and so they complained to the leaders on the sub-county level who consequently applied for the project. Hence, the overwhelming majority felt happy when they heard that a water and sanitation project was coming in. However, a large portion of respondents expected free water. This might result from former project experiences where community members were solely perceived as beneficiaries, as well as from their low level of knowledge about project guidelines and obligations. In contrast, several respondents on the meso level showed a high level of understanding and awareness in regard to the demand-driven approach. They pointed out the need for an application, as well as monetary contribution in order to become a beneficiary of the project. They accepted the project obligations and worked to transfer the knowledge to the community members as one male respondent points out, *'They first came and taught us as a community and later they told us to bring Amaizi Murungi because we had asked for water. And then they came and taught us in case water comes, people know how to use it. And another reason for teachings us, is because they wanted us to pay money and that we know why to pay. The reason is because the water is pushed by electricity. It is not gravity water so people can't take it for free. People should pay little money for maintenance and power.'* (P1 – meso level)

This statement reveals that indeed, the demand for water needs to be addressed at the local government level, which is in charge of the provision and management of water and sanitation services in rural and urban areas and works in cooperation with the Ministry for Water and Environment, as well as the Water and Sanitation Development Facilities. (UNESCO 2005; swTws internal project documents)

Summarised, the awareness and knowledge about the project of the different interfaces varies. The knowledge at the sub-county level as well as at the meso level is higher than those of project water users. This situation may result from the project guidelines because swTws plans comprehensive meetings and workshops at the district and sub-county level as well as for the members on the water and sanitation committee and on the water and sanitation board. Political leaders and civil servants show, on the one side, high awareness and appreciation regarding swTws, and on the other side a low sense of ownership. One reason might be the fact that political leaders were involved in the planning process but are not amongst the project water users because they live beyond the project area. The overall community is targeted solely by means of drama shows in which everyone is free to participate, however, space for decision-making processes is lacking. According to Pretty this type of participation is defined as consultative and passive participation where participation is used as a means to legitimate project intervention, Both scholars talk about 'pseudo participation' where provision of pre-defined project guidelines and obligations is in the foreground but the participation in decision-making processes is not considered. (Pretty 1995) The interviews on the micro and meso levels make it clear that neither political leaders, nor community members have the option to create their own actions and strategies for managing their water and sanitation scheme. swTws formulated several fundamental principles (i.e. paying for the water service, management through a formalised institution) and pre-defined community obligations which have to be fulfilled by the communities in order to become a beneficiary of the project. Community members do not have any choice in defining, for example, appropriate management mechanisms. Project guidelines exclude the majority of community members from project planning and decision-making processes and consequently the ownership felt by the majority of public and private project water users on the micro level, compared to the community workers, in particular of water and

sanitation board members on the meso level, is low. The majority of the community members are involved in terms of monetary contribution (chapter *participation as contribution and affordability*), while a small minority participates in decision-making and management activities in all project stages. During the planning stage of the project, political leaders take over the 'lead' of the project, while the community is targeted to take over the responsibilities after project implementation for operation and maintenance.

2.2. *Participation as contribution*

This section aims to highlight participation as a means of personal contribution in order to create community ownership of the water and sanitation schemes. I will consider community obligations as well as the acceptance of the community members across all interfaces. Further, I will highlight the challenges occurring during project implementation as well as the limits of creating ownership due to personal contribution towards the project.

After the phase of awareness-creation the community is expected to fulfil the community obligations. The targeted communities are expected to form formal structures through the local council systems at the village level through a water and sanitation committee. Furthermore, if project obligations are fulfilled, they formally apply to the project for a water and sanitation scheme on behalf of the community. (MWLE n.d.) As addressed above, the community must fulfil several obligations in order to benefit from the project. These obligations involve, amongst others, the formation of a water and sanitation committee (WSC), membership to the umbrella organization, the identification of office land, reservoir tank and source land, the collection of public kiosk and private connection cash payments, and the appointment of a water and sanitation board⁸. These obligations have to be fulfilled by the established water and sanitation committee before construction work starts. The water and sanitation committee is appointed by the community

⁸ Further obligations include the opening up of an bank account, the submission of a community history, the selection of masons for Ecosan training and the identification of households for Ecosan Demonstration Units (7).

and consists of eleven community members; 50 percent of whom must be women. Their responsibility is awareness-creation for the project guidelines as well as mobilisation of contributions. (MWLE / DWD 2003: 11) During this project phase, the WSC in cooperation with the project staff, conducts household visits in order to inform and sensitize the community members and to collect monetary contributions. In Muhanga and Rwentobo, the majority of respondents on the micro level, as well as on the meso level, reported on these household visits from project staff and community members as the project started. The visits are appreciated by the respondents in Muhanga and Rwentobo and they underlined that the information about water and sanitation issues was useful for them. None of the respondents point out that they did not like this kind of training or that they felt disturbed by being visited and trained in their households as the following respondent points out, *'For sure there came teachers and showed us how to clean the taps and how to use the jerrycans, how to clean them. Now we know and we are clean.'* (P5 – micro level)

However, the acceptance of the community members towards the obligations defined by the project was differentiated. About one half of the respondents on the micro and the meso level mentioned that they agreed together as a community to participate in the project and accordingly fulfil the obligations, as for example, one female respondent emphasizes, *'I was involved. They came and told us that they will bring water. They have informed all people around. We decided all together as a community to be part of the project because we needed this water. The involvement was forceful. Everybody had to participate.'* (P10 – micro level) The issue of personal contribution also finds consideration in the policies of the Austrian Development Cooperation, which underline the necessity of personal contributions to ensure the sustainability of projects. According to the ADC, the beneficiaries have to make a contribution in relation to their financial capacities towards the implementation of infrastructure and towards operation and maintenance. (ADC policy 2009: 15) Depending on someone's income, swTwS demands all community members to contribute money for each public water point and every household must pay for a private connection. A big part of the project water users accepted the contribution of money for each water point and valued the required amount (as a proportion of income), as affordable. Additionally in

Muhanga, the contribution of labour towards construction works is required. As the project document SWTWS III outlines, communities are asked to make local arrangements for extremely poor households who are not able to pay. (EC/ADA/GoU n.d.) Research demonstrates that 'poor' households contributed a little money as symbolic means, while the 'better-off' households paid the major part of the construction of public project water points. In Muhanga, if money could not be contributed, the participation in construction works (i.e. digging trenches, carrying material) was sufficient. A large part of the respondents on the micro level, especially in Muhanga, emphasized that the participation to contribute labour was expressed forcefully by project staff.

In Muhanga, the first implemented water and sanitation scheme under the project, the contribution of labour and local materials was demanded. In the course of project experience, swTws decided to substitute these contributions of community members by private operators. According to the expert interviews, swTws recognized the necessity of good quality material, as well as work by professionals. Past experiences show that poor quality of material can reduce the sustainability of the water scheme, and the provision of labour by the community may result in time delays and coordination problems with contractors. Due to problematic experiences with contribution in kind, the project therefore only accepts contributions in cash, which is based on a collection fee for each public or private water connection (50,000 Uganda Shillings) and need to be collected by the community. These collected funds shall be the basis for O&M and deposited into the opened bank account.

However, about one half of the respondents on the micro and the meso levels underline the challenges in Muhanga and Rwentobo, which occurred at project start. Several respondents on the meso level pointed out that the community members, especially in more remote areas did not accept the project and its obligations from the beginning. Especially the challenges concerning the obligation of the provision of land (i.e. for the water source and office blocks) were mentioned as a major problem by the project staff and the respondents on the micro and meso levels. For example, community members refused to let the water pipes pass through their land or initially denied contribution of land for the office blocs

and the source. The provision of land is one of the main problems beneficiary communities are facing because land is a scarce resource especially in the district of Kabale where Muhanga is located. Overpopulation is one of the problems the communities are confronted with. (P1 – expert level) The lack of sufficient water sources within the project shall be discussed in the chapter *availability*. My research, by design, does not cover comprehensive data about land issues. However, after research in Rwentobo, I discovered that five years had passed between project planning and the handover of the scheme to the community. As outlined by Kobusingye, the main reason for this delay was that the communities did not fulfil the obligations within the foreseen time frame of six months. The problems dealt predominantly with land, resulting in time delays for construction works. These delays soon resulted in dedicated community members losing motivation and interest in participation. (P1 – expert)

Generally, the refusal or scepticism towards project guidelines of numerous community members, especially on the micro level, might result from previous project experiences. In the course of the research I found out that several projects, such as a 'poultry-keeping' project and a 'growing-mushrooms' project in Muhanga or water projects in Rwentobo, were conducted in the past. According to a considerable number of respondents, these projects failed due to different reasons, for which there is not room to discuss within this thesis. I assume that the mistrust of community members in Muhanga and Rwentobo towards swTws project staff at the beginning of the project could be the result of negative project experiences where great efforts were put in, but in the end the projects failed and the community members did not benefit as they had expected. The fear of exclusion despite contribution is perceived by numerous interviewees on the micro level. A certain portion of non-water users as well as water users, especially in more remote areas, feared that the project would only serve 'the elites' in the centre while the general community would be excluded. Consequently, they expressed self-consciousness through initial refusal and denied participation at project start.

Fulfilled community obligations allow the community to apply for construction to swTws. Afterwards an implementation agreement is signed by the project, the

WSC, the local councils and with the district leadership as witnesses. Each interface promises to fulfil their part of obligation. As empirical evidence shows, the acceptance of the pre-defined community obligations regarding the contribution of labour and money varies between central and remote areas in Muhanga and Rwentobo. Interviews showed that the majority of project water users in the centres of Muhanga and Rwentobo accepted the community obligations and understood the sense of them, while the majority of water users in the more periphery areas hardly accepted them, as the cases of two surrounding cells of Muhanga (Ruhonwa and Kitaburaza) and one periphery cell in Rwentobo (Omukabira) show, and shall be discussed in chapter *crucial aspects*.

According to Pretty, participation in terms of personal contribution, i.e. land, labour or money, is defined as instrumental or functional participation. This type of participation displays a cost factor for the target group. Additionally, it is assumed that personal contribution is a means for better project results and efficiency, as well as a means for reduction of costs. (Pretty 1995) swTws assumes that personal contribution creates a sense of ownership. As the above elaborations, as well as empirical data from Muhanga and Rwentobo demonstrate, the sense of ownership, especially of public water users despite personal contribution is restricted as for example the following statements shows, '*We know that the water scheme is for the scheme operator but when we saw the Muzungu⁹, we knew that the water is hers.*' (P4 – micro level) The majority of public project water users do not denote the water and sanitation scheme as their own water and sanitation scheme, despite their personal and monetary contribution. Empowerment processes of community members who contributed towards the project are limited because personal contribution does not result in the strengthening of their informational and material assets. Additionally, a large proportion of project water users, as well as non-project water users, are not aware of the operational activities or challenges of the scheme, which also result in a lack of ownership. Consequently, organizational as well as informational assets remain limited for public project water users as well as non-project water users. Further analysis

⁹ Muzungu is a term for white or European people used by the Ugandan population.

especially in the chapter *operation and maintenance* will reveal that the ownership of community workers as well as the scheme operators is higher than those of water users.

2.3. Community-based Water Management

The aim of this chapter is the analysis of community-based water management, meaning the participation of community members in formalized, newly-created institutions. Further, I will identify the individuals who are working on different levels in community-management. The perceptions of roles and responsibilities of the community workers, as well as the perceptions of water users towards the community workers, are crucial for sustainable management of the water scheme. Other important issues are the motivations of community workers. Finally, the chapter addresses the limits of formalized participation and its empowering effects.

In the 1980s, water and sanitation were generally considered as basic needs, which should be provided through effective central government planning. A period of economic stagnation and decline lead to widespread policy reforms and a general reconsideration of the role of the state, aimed to reduce the role of the public sector and give a greater role to the market, private sector, and communities (as outlined in the chapter '*contextualisation of the project*'). (Cleaver / Elson 1995: 2) According to the analysis of swTws, centralized water systems tend to be weaker because the responsible stakeholders or operators are not affected by a non-functioning system and hence the demand for an impeccably functioning system is low. Additionally, in weakly developed regions the legal and social status of water users are low making it difficult to enforce their rights against an operator who does not fulfill his or her contract. The reasons might result from poor communication, hierarchical local structures, different educational levels, low knowledge about rights and low access to legal means. It is assumed that the management of service delivery by water users leads to system sustainability especially where women take over management responsibilities as they are the ones most interested in a continuous water supply. Consequently, swTws defines bringing the management of the schemes to the level of users respectively the owners of the scheme as a necessity. Therefore, the scheme operator must live in the rural growth centre in order to also be affected from potential failures. Therefore, the users have a direct possibility to react towards the operator.

(swTws 2002a: 1) The means of management are newly created formal institutions.

The Austrian Development Cooperation, as a relevant actor within swTws, supports the idea of creating local institutions, which represent the user communities in its policy guidelines. ADC assumes that through these institutions, the community members gain a control function to ensure the sustainability of their water and sanitation scheme. (ADC policy 2009: 15) Additionally, it states that, *'Programmes in the water sector can have a positive effect on the development of democratic structures and set an example by promoting participative decision-making processes, by organising and mobilising the population and integrating civil society. Specifically, this takes place by setting up elected committees and boards, by introducing transparent procedures, regulations and accountability, as well as through an equitable reconciliation of user interests'* (ADC policy 2008: 13).

Literature on community-based management assumes that the formation of local formal arrangements contributes to 'good governance' in the water sector and consequently leads to sustainability of the system. According to Uphoff, the fact that people know each other creates opportunities for collective action and mutual assistance in mobilizing and managing resources in a self-directed and self-sustaining way. He further supposes that people felt more mutual rapport and sense of obligation at these local levels than at district or sub-county levels. On the local level as social entities, decisions and activities are more based on consensus, growing out of discussion and mutual understanding than on the sub-county level, which is more a political arena where authority is in the foreground. (Uphoff n.d.: 3) Members of such organizations gain rights and control as the 'owner' of the organization. (Uphoff n.d.: 7)

As a result, the project establishes a management system in each project location to ensure proper management and sustainability of the water schemes. After the phase of construction and a three-month test-run phase, the water and sanitation scheme is handed over to the newly created formal institution, the water and sanitation board. This board is responsible for the management of the facilities on behalf of the community with the authority and therefore responsibility to the sub-county, while an individual person, particularly the scheme operator, is responsible

for the operation and maintenance of the scheme. The main roles of the board include selecting, paying, and supervising the scheme operator. (MWLE 2002: 32) The responsibility of the authority includes the appointment of a water board which represents the water users with the aim of ensuring proper management and smooth running of operation and maintenance (effectiveness) for service delivery. According to project guidelines, the water and sanitation board should represent the water users and is composed of five members, including three members who are water users, the sub-county chief, as well as a councilor in charge of social services. swTws defines two criteria for the selection of board members including that out of the three water users at least one woman must be elected. A further criterion is that the water and sanitation board must reflect the entire water user community, meaning that *'all stakeholders must be able to have identification with these individuals since they represent the user community'* (Water and Sanitation Development Facility n. d.: 1). The representatives of the community are appointed amongst themselves and elected by the relevant authority (sub-county council). As long as the board manages the scheme on behalf of the authority, community members are not permitted to conduct elections.

As already mentioned above, women should be integrated in the management of water. The shift from a 'beneficiary-oriented approach' to a participatory approach, which is based on stakeholders and initiated by development institutions and agencies as well as governments, was accompanied by the integration of gender (especially women) into the management of water resources. Women's involvement in water management became crucial in the 1970s and 1980s with the aim of improving project effectiveness and efficiency. Numerous case studies by UN agencies (i.e. UNDP 2006), the Gender and Water Alliance (GWA), as well as the World Bank emphasize women's involvement as the key for effective community water projects. Additionally, most water conferences have called for the incorporation of a gender perspective into water policies and programmes. Major international declarations on gender equality underline the importance of water access to gender equality. (Ivens 2008: 63) However, the term 'gender' has been seen in a narrow context and was more or less used as a synonym for 'women'. In the 1990s, it started to be perceived as a concern for women and men. (Singh 2008: 925) The perspective on 'women as beneficiaries' transformed

into 'women's accentuated involvement in operation and maintenance'. Effective management of water resources is seen as indispensable for effective governance where women play a crucial role as persons responsible for water and sanitation. The framework of participation under Integrated Water Resource Management calls for decision-making at the lowest appropriate level with full public consultation and equal involvement of the users in the planning and implementation of water projects. These paradigmatic shifts are associated with the change from a supply-driven to a demand-driven approach, where equitable voice and contribution of women through structural reforms and processes, democratic decentralization, and constitution of water committees are important. (Singh 2008: 926) However, many projects and policies only pay lip-service to gender and instead are efficiency-oriented, neglecting structural transformations and power issues. The focus of almost all declarations and projects addressing gender concerns is on women's participation in public decision-making in the management of water facilities, (GWA and UNDP 2006, Khosla 2003) (Ivens 2008: 64) as also mirrored in the project swTws.

Project documents of swTws reveal a significant change from the category 'women' to the category 'gender'. The Project Formulation Mission of 1996 targets the involvement of women in the management of water resources (the term gender is not mentioned at all), while the main project document 2002 aims to integrate gender into the management of water. On the one side, the focus is put on women who should effect change and participate in management, and on the other side include men in water and sanitation related issues on a micro level as well as in management activities, *'To ensure that the gender issue is addressed in such a way that both sexes are involved as decision-makers: women are empowered and enabled to determine their own development collectively with men: and women and children are involved as agents of change and not just beneficiaries'* (SWTWSP II 2002: 15). The project aims to break up traditional gender relations and to restructure power relations concerning water and sanitation issues through participation and empowerment of men and women on the micro as well as on the meso levels. The project especially targets women's participation on the meso level and consequently has introduced a mixture of general training sessions including gender issues as well as specific training on

gender roles at the community level to educate both women and men about the importance of women's participation in all related activities. (MWLE n.d.) Empowerment at all levels shall be reached through increasing their control and access to resources and services, as well as their involvement in decision-making. swTws encourages women both to participate in decision-making processes, particularly in the water and sanitation boards in leadership positions, as well as to include men in daily household activities. This shows that swTws targets formal transformation, introducing gender quotas for management positions to enable women to gain access to formal institutions. However, the responsibility for water is kept by women and women are the ones responsible for creating change. (MWLE n.d.)

One activity to promote gender equality is the introduction of gender quotas on the meso level, specifically the water and sanitation committees and boards, to ensure equal participation for women in lead positions. It is assumed that the participation of women in leading positions on the water and sanitation boards improves their capacities to make decisions on behalf of the community. (MWLE n.d.)

The aim of community-based management is the strengthening of local institutions through the formalization of community involvement through committees, which are embedded in local government structures; the community itself forms the lowest tier. As a result, it appears less likely that women are able to exercise 'real power' as long as local government and politics are effectively dominated by men in most cases. The insistence on the presence of women on formalized committees through gender quotas is not enough, as the culture of the committees remains a barrier for women. Generally, it is harder for women than for men to get their voices heard. In many situations women's expression and leadership in public is regarded as inappropriate and therefore it is difficult to break through the barriers of their own diffidence as well as the indifference of men in meetings. (Cleaver / Elson 1995: 8)

According to project documents, in previous times community participation in general, as well as in water and sanitation projects specifically, was occupied by the male population and consequently, women were left out, despite their roles in water and sanitation related activities. Consequently, a lot of projects failed as

women were excluded from management processes. (MWLE n.d.) Therefore, swTws targets women so as to keep up their responsibilities in water and sanitation issues and include them in the project. One specific instance is the danger of mechanisation of the water service delivery. Empirical evidence shows that men push into the technical part of the water supply systems and therefore expel women. In case that the system is not functional, water supply is handed over again to women. (Tushabe / Schattauer 1996) Therefore, women are identified as key influential persons in behaviour change and as main promoters of hygiene practices. swTws considers their involvement especially in management activities as a means to improve impact and sustainability of the project.

The End of Project Report of 2002 states that the majority of beneficiary communities had no regard for gender balance. Additionally, the local project staff (sociologists) of swTws note that the Government of Uganda started to promote gender equality in the 1990s and since then very significant changes in the perception of involving women and accepting them in lead positions has been realized. However, the sociologists add that still few women take up management positions. The concept of gender balance has not fully taken root and women are often excluded from leadership positions. Only a limited number of women were beginning to take up office or leadership positions at the project start. The challenge is that the same women serve on different committees which might result in their over commitment. A limited number of women are facing over-burdening because of the assumption that they have the ability to practice management positions while 'the poor' are denied these capacities. (P1- expert) According to the social scientists on behalf of swTws, there are several reasons why women hesitate to take up leadership positions. One reason might be that the community (especially men) generally did not trust in the public participation of women (P1 – expert). Women have never participated in anything outside their homes and therefore it is difficult for them to come and participate in activities outside their home as Kobusingye points out, *'[...] If you put women in a leading position like a chairperson you got sentiments like that project cannot work because it is lead by a woman'* (P1 – expert). Mistrust in the abilities of women in public decision-making processes and husbands deny their wives the chance to participate. (P2 – expert) The level of education of the majority of women in most

communities is low (primary level) and some are not educated at all, hence women feel inferior and as though they have nothing to contribute. Because of the lack of education, they feel they may be laughed at and their views ridiculed. (P2 – expert) Another constraint on women's participation on the meso level is their heavy workload at home, especially that of working women. Those women, who have support at home, through either a maid or domestic help, can more easily find time for activities in the public sphere. It is still a challenge for very rural women who do everything for themselves. (P1 – expert) Concerns about the lack of time for public participation was expressed by men at project meetings at the beginning of the project, revealing that men doubt the participation of women within the project because of their lack of time to attend meetings and to execute responsibilities as they are already too busy with household activities (i.e. cooking, caring for children and husbands etc.). (MWE 2002: 7) The report did mention how women perceive the fact that they should participate in management activities. My research revealed that meetings are not conducted regularly, which also might result from the heavy workload. A further constraint is the lack of information. Numerous households exist where the radio (as the most important means for information) belongs to the husband who locks the radio when he is not using it or when he is not at home. Therefore, women lack information and do not know what is going on in the community. (P2 – expert)

Summarized, according to Ivens, the problems determining the participation of women involve both individual factors like lack of confidence; low levels of education and professional experience outside the household; and lack of leadership experience; as well as institutional factors like religious and patriarchal norms and values that exclude women from public life; or lack of support from husbands or family with respect to domestic responsibilities. (Singh 2008: 927)

According to the SWTWSI End of Project Report, the situation has changed and women have come up to participate on the board. Several women came up to take over leadership and management positions on the water and sanitation boards such as chairperson, treasurer and secretary, as well as scheme operator (only one female scheme operator amongst the member schemes of swUws). (P1 – expert; MWE / DWD 2006: 31) Especially in Muhanga men and women on the

micro as well as on the meso levels perceive swTws as a kind of 'women's project' and mention women as main participants of WSB, as scheme operator¹⁰, attendants, and construction workers). Both men and women assess this process as a positive development while they indicated that women are the ones benefitting more from the project compared to men because of their responsibility for water and sanitation related activities.

Summarized, the shift from the perception of water as a basic human need to the notion of water as a commodity leads sectoral programmes to emphasize quantitative analysis and formal structures while the key quantity became the price of water and the key formal structures are markets and meetings. Markets are the means through which users pay for water and meetings are the means by which users and providers make decisions. According to Cleaver / Elson the new system of water resource management can be summarized as revolving around cash and committees. It might seem that both cash and committees are gender-neutral instruments, but closer analysis shows that both are marked by gender bias in various forms as discussed in the following parts.

The analysis will follow several guiding questions. Some of the questions revealed in this context of swTws are *'Who are the community workers, specifically the participants on the water and sanitation boards in Muhanga and Rwentobo? How do women and men perceive their responsibilities on the boards and how do water users perceive the services? What are the motivations for community workers to work on a voluntarily basis? How do community workers interact with the user community and vice versa? Further from interest is how do community-based management contributes to effective water service delivery?'*

2.3.1. Definition of Community-based worker

First of all, I will define the term community worker in the context of the project because in the discussion of the evolution of a water system, a number of

¹⁰ swUws counts one female scheme operator among its 75 member schemes.

individuals are involved in shaping local arrangements around the management of water. The definition of the African Institute for Community-Driven Development (AICDD 2005) is applicable in the context of swTws and defines a community-worker as a *'volunteer selected from the community they live in, trained to cover a specific task, supported and supervised by a facilitating agent, who can be from government or NGO, and in some way accountable to the community or a specific/defined group within that community.'* (AICDD 2005 cited after Boesten 2005: 7) The concept 'volunteer' is interpreted widely in the context of swTws and therefore I distinguish three types of community-based workers. First, water and sanitation board members who are individuals working voluntarily on behalf of the community. As their responsibility is to oversee management and supervise the scheme operator, their commitment is significant. In terms of monetary remuneration, the board members receive meeting allowances. Other rewards may occur in terms of enhanced status within the community. (see also Boesten 2005) However, according to one board member, the majority of community members think that board members do receive salaries or that board members even take the collected money for themselves. (P12 – meso level) This means that the majority of project and non- project water users are not aware of project guidelines, which may result in mistrust towards board members.

Another type of community worker is the scheme operator who is an individual employed by the water and sanitation board and responsible for operation and maintenance of the water and sanitation scheme. In terms of the scheme operators, the occupation involves a full-time job in Rwentobo and a part-time job in Muhanga and is accordingly paid. In contrast to the board members, the occupation is paid.

Thirdly, kiosk/tap attendants are individuals serving the user community with water at the project water sources. They are responsible for the collection of user fees as well as the maintenance and cleanliness of the kiosk/tap area. The occupation is paid, but all kiosk/tap attendants complain about the low salaries which results in the unwillingness of kiosk/tap attendance as further discussed in chapter *crucial aspects* (section *availability*).

At this point I will give a brief outline of the profiles of each type of community-worker based on socio-economic data from the research in Muhanga and Rwentobo. Generally, the organizational, informational, material, financial and psychological assets of water and sanitation board members and scheme operators are higher than those of kiosk/tap attendants. The picture at the micro level is similar. Private project water users and public project water users, especially in the centers, possess higher assets than non-project water users. The question arising in context of swTws on the meso level is: *'Who are the individuals appointed by the sub-county as water and sanitation board members?'* The analysis points out that the existing power structures were not adequately addressed, meaning that the swTws did not create an enabling environment or opportunity structure for equal participation of individuals on the meso level. The large proportion of board members, as well as the current scheme operators in Muhanga and Rwentobo, have a certain status and were well known within the communities even before the project started. This means that their psychological assets were more distinct than those of non-board members. Additionally, they have been involved in community activities like savings groups¹¹ and women's groups¹² as members; act in management positions; and are largely politically active which relates to organizational and informational assets. Corresponding to material and financial assets, water and sanitation board members are 'better-off' in comparison to project and non-project water users on the micro level, as well as to the kiosk/tap attendants on the meso level. The majority of board members sustain themselves with more than one source of income. Beyond subsistence agriculture, they are involved in trade or own shops. In contrast, permanent kiosk/tap attendants solely depend on the income from their activity as attendant. Several respondents on the micro as well as the meso level point out that the project created new jobs, especially for 'the poor' who work as attendants or workers for swTws. This means that 'the poor' are enabled to participate on certain levels. In this case, swTws creates an opportunity structure in order to integrate 'the poor' in low paid jobs, whereas they are excluded from decision-making processes. The socio-economic standings of all interfaces uncover that community

¹¹ Chairperson Rwentobo is also the Chairperson of the biggest saving scheme in town

¹² Scheme Operator in Muhanga is the Secretary in a local women's group

members with lower assets, such as disadvantaged groups or individuals or 'the poor,' are not represented on the water and sanitation boards. A critical analysis of community members' or groups' socio-economic status throughout the project is lacking. Consequently existing power relations are maintained or even reinforced (see also Maru et. al. 2009). In the case of the project, it means that swTws did not appropriately target power issues; in contrast the sub-counties were given authority to appoint members. A resulting consequence is that individuals with lower assets were excluded from participation and empowerment processes on the meso level. (see also Aigner 2010)

2.3.2. Perceptions of the work of community-based workers

A further step for the analysis of participation and empowerment processes on the meso level is an understanding of how community workers in service delivery perceive their community work. Therefore, I will examine the reasons why individuals decided to participate in community work under the guidance of national, international, or governmental institutions. This chapter highlights the perceptions of interviewees on the meso level regarding their responsibilities on the WSB, as well as the perception of water users towards community-workers, for further understanding of participation and empowerment processes.

Generally, the perception towards the project 'Amaizi Murungi' (as it is known by the community) is positive, especially in the centre where all respondents on the micro and meso levels (except of one in Muhanga) are project water users. In contrast, in more remote areas where several project water points were established yet have not been supplied with water, respondents showed dissatisfaction concerning swTws. A number of challenges in terms of project obligations (i.e. land as discussed in the section above and payment for water service as discussed in chapter *crucial aspects*) occurred and resulted in non-accessibility and non-availability of water services for the communities in more remote areas.

It seemed that the majority of WSB members in Muhanga as well as in Rwentobo were concerned about the project and the continuous water supply but were not very aware of the operational activities and challenges of the scheme. The interview questions concerning the roles and responsibilities of the WSB were answered briefly and therefore I assume this reflects a low level of knowledge about their specific duties. Indeed, the chairman in Rwentobo explained in detail the roles and responsibilities of the WSB *'I am supposed to call meetings. We also need to know and supervise how our water is working. We have to see how the scheme operator is working. The scheme operator should be reporting to the board whatever is happening, bad or good. And we are supposed to sit and see those who want water, we extend it to them. We are supposed to supervise and see whether it is worth to give them water. That is if they have maintained cleanliness in their area. They are supposed to fill in a form and give it the board. And we decide if it is worth to give them water. And other things that needs to be done for the betterment of the scheme'* (P1 – meso level). However, these boards are re-elected every four years. The new members on the board do not get any training by the project, but must be trained by the current or former members as well as the umbrella organization which is created to support the WSB in management. Research revealed that knowledge about the project of newly elected members on the board is quite low compared to those members who have participated since the beginning of the project. The low awareness about project practices by a large number of board members may decrease the power of the board. The ability to supervise and control the scheme operator may also be limited as further analysis will show below.

Generally, the awareness of project water users and non-project water users on the micro level is low because the majority of the community is not aware about the management system of the water and sanitation scheme. They are not aware of the board members, whereas the scheme operators as well as kiosk/tap attendants, are identified as the 'leaders' of the scheme as the following statements show, *'The person we know very much and she does very much is that old lady [tap attendant]. She is always there. No one can manage her position.'* (P1 – micro level) Another respondent says, *'We know the scheme operator. She is the one I see when there is a problem occurring on the water system. When there is a problem we see her very responsible. All the people she works with I don't know.'* (P6 – micro level)

The large majority of public and private project water users in the centres appreciate the work of the scheme operator as well as the kiosk/tap attendants who serve them with a continuous supply of water, whereas the larger majority of public water users in more remote areas complain about the management of the scheme as elaborations in chapter *crucial aspects* shall show.

'The scheme operator always comes to supervise the scheme. So there is no problem. The scheme operator comes to check whether the kiosk is working well and if electricity is off, we give him a call and ask him what has happened and he tells us the problem.' (P20 – micro level)

'The management is not good. I hate it. For example, this tap spends many days without functioning. It can even spend one week without being opened. They are always closing taps and we don't know the reason why.' (P2 – micro level)

<http://frankfurt-wien.jimdo.com>The officials on the water and sanitation board see their duty as sitting in meetings and communicating to the sub-county. One reason for this limited explanation of the roles and responsibilities, as well as low awareness about the WSB, might be that the official representatives do not access project water because they live in different parts of the sub-county and due to irregular meetings they are not informed about the running of the scheme. Despite this, the majority of WSB members indicated that their role is to make sure that water is supplied continuously to its users. The issue of meetings is discussed below.

Summarized, the perception about swTws in general and particularly in the centre, is positive, while community members in more remote areas expressed dissatisfaction, resulting in the exclusion of the project, specifically denied / failed access to improved water service. While the board members see themselves as responsible for the management of the scheme, the project and non-project water users define the scheme operators as the leaders of the scheme. As further discussions below reveal, the interactions between scheme operators, board members, and water users is crucial in terms of the sustainability of the project. I will now turn from the perceptions of project water users on the micro and the meso level, to the motivations of community-based workers, which also play an

important role in regard to the effectiveness and sustainability of a water and sanitation scheme.

2.3.3. Motivations for community-based workers to participate

The majority of respondents on the meso level point out that one reason for participation on the WSB is the lack of clean water in previous times. Community members were fetching from different water sources like springs, streams, ponds and swamps. Especially the springs were crowded and therefore children delayed going to school. These water sources were contaminated and located far away from people's homes. One female respondent explained the water situation before project start as followed, *'Long time ago we have never had water so we used water from the stream. This scheme gave us water, we were so happy because it is helped us. [...] We used to suffer going to look for water in a long distance and after bringing it here, you use it and suffer from diseases. [...] It wasn't clean water, it was very dirty'* (P4 - meso level). Another reason for participation mentioned by the majority of respondents is, consequently, the need for safe water. A further reason for participation articulated by the majority of the respondents is the fact that they are elected by the sub-county. One female respondent describes this process as followed, *'Now, the leaders were on the sub county offices and they chose our names from the sub counties. They went to the cells and they saw the list of names and they selected some people so, when I was there, they came and told me that my name was chosen and that I am supposed to be on the board of this water scheme. They called us and told me that they have chosen me.'* (P4 – meso level) Whereas, a small part indicated that they participated because the community members voted for them. One male respondent meant, *'When we sat in a meeting we decided that we should have a chairperson from the area where this water is supplied. People chose me and voted me. And they wanted a person who is trustworthy, responsible and approachable and able to organize people and also solve their problems. So they elected me.'* (P1 – meso level) All respondents willingly accepted the job of taking over the responsibilities of a WSB member and committed their participation on

the WSB. All of them felt happy and appreciated that the community trusted them. One female respondent points out, *'I was so happy and I came to realize that people have trusted me and I felt that they know that I understand the use of Amaizi Murungi and so I continued to teach people, how they should use water and how they should pay for it.'* (P3 – meso level) Another opinion from a male respondent indicates that, *'It added some status because people who chose me came to know that I can represent them. I can also serve them.'* (P6 – meso level) One reason why respondents decided to participate on the WSB, other than the practiced authority of the sub-county, is the responsibility towards the community, as one male respondent pointed out, *'I felt responsible and I asked God to help me to fulfil my responsibilities. So now we are there working and don't have any problems. I was very happy but afterwards I was scared of the responsibility that what I was going to do'* (P1 – meso level). Another male respondent pointed out that refusing to participate is not an option, *'If they have actually chosen someone to do the work you can't refuse, why should you refuse? It means people have trust in you. So I don't see the reason in refusing'* (P7 – meso level). The major part of the respondents additionally pointed out that they like the possibility to contribute to improving the situation concerning water and sanitation in the area. Moreover, they underline that the work on the WSB is not time-consuming and does not disturb the daily routine. The fact that board members are able to spend time in management activities may result from their 'privileged' position within the household. The profile of board members show that most of them, women and men equally, do not solely depend on one source of income and additionally employ workers in the households and for agriculture to ease their working load, allowing them to spend time on extra-ordinary activities. However, the management in generally does not seem to be 'too' time-consuming because the requirements for the board are limited to monthly meetings which shall find discussion below.

One female respondent mentioned that she felt responsible because she is in the position, has the capacity and knowledge for management activities compared with many other community members who do not have these competencies. Therefore, she concludes, *'Many [WSB members] came from this cell of Muhanga because we are the ones who understand more. And we, the women, were the*

ones who understood the situation. They were picking people who understand what to do. They were picking people they understand what to do. So when they see us people involved, then the people behind will also get involved. We would encourage them' (P12 – meso level). Comparable with different studies (i.e. Ramirez-Valles 2003), individual factors play an important role in the motivation for community-members to participate on the meso level. A large portion of community workers were previously active in other community projects supported by the government or international institutions. Several board members in Muhanga and Rwentobo were involved in community projects where they acted in lead positions. A study by Sheila Robinson and Donald Larsen (1990) on community health workers suggests that the morale and performance is more strongly independent from feedback, motivation and rewards provided by the community than that provided by governmental institutions. They conclude that the performance of health workers is influenced by increased status in their communities as well as visible (health) improvements in the community. (Robinson / Larsen 1990)

The majority of board members in Muhanga and Rwentobo did not perceive that participation in management led to an increased status because they already had had a certain status within the community before the project started, *'It has not affected my status because I am always known in this place. But maybe on advice that I give the community, I have helped my community'* (P8 – meso level). However, a small number indicated that their status increased due to community-based work, *'It added some status because people who chose me came to know me and respect me. I got experiences so that I can serve them'* (P6 – meso level). Motivations like personal development, increased community status and responsibility, as well as having a voice in community decisions are crucial for the sustainability of the project. The belief that their work contributed to the improvement of the community well-being is an important aspect for the remaining commitment. (Boesten 2005: 24)

Summarized, the personal motivations of community workers are strongly linked to community structures and community supports and therefore less dependent on outside supervision. However, the power of institutional links in enhancing the

status of individuals in the community should be considered. According to Boesten, institutional links, improved access to resources, and network beyond the community, contribute to empowerment, status enhancements and the strengthening of social capital. However, further research in changing relations between the community and the community workers is needed. (Boesten 2005: 25)

According to the authors, more attention to the relation between community workers and the community should be paid, instead of concentrating on the interface between community workers and national / governmental institutions. (Boesten 2005: 23) However, as discussed in section *the demanding community*, the strengthening of communication and cooperation between sub-county and water and sanitation board is crucial in order to create synergies. The next section is dedicated to the discussion of the interactions and intersections of community-based workers and the community.

2.3.4. Interactions and Intersections

This section will discuss the interactions and intersections between community workers, especially the relations between the water and sanitation board members and the scheme operator, whereby I specifically focus on formal meetings. According to Cleaver / Elson, the new system of water resource management revolves around cash and committees where the key formal structures are markets and meetings. (Cleaver / Elson 1995: 4) The project documents emphasize on formal meetings as means for management. Hence, I intended to conduct observations at a monthly meeting of the WSB which should have been held in order to report on the status of the scheme and to plan further actions. During the two-month research period in Muhanga none of these meetings took place, even though the scheme faced a lot of technical problems (i.e. leakages) during that time. However, the chairperson of the WSB insisted that the WSB meets monthly. (P7 – meso level) Moreover, none of these meetings took place in Rwentobo. The appointed monthly meeting was shifted for two weeks due to

political campaigning. It seems that political activity is more highly valued and practiced in comparison to the formal meetings. Indeed, all WSB members in Rwentobo as well as the majority of board members in Muhanga are politically active (from village level up to sub-county level – LC I to LC IV). Therefore, the question arises whether monthly meetings are the appropriate form of management.

The fact that meetings are not held monthly might result from the unwillingness of community members to attend meetings. The Development Mobiliser (sub-county) on behalf of Muhanga underlines the challenges concerning cooperation with communities, “[...] *the communities don’t want to attend meetings [...] (and) the majority opposes now what is implemented and say that the government is putting things without consulting them. The government has policies that guide us. But normally when we sensitize them on these guidelines, they tend to oppose, they want to do their own things yet we have to follow the policies.*” (P4 – expert 2010: 3) Based on this reason, the Development Mobiliser called for the establishment of by-laws in order to legally oblige the community members to participation, “[...] *we need to do by-laws here to force people because they are not forced when a project is done. The project gets a committee and it is supposed to look after it and to make sure that the water is supplied effectively. When the people fail the committee give also up. But I think we can solve it to put by-laws from the sub-county to intervene such project management committees, so that it becomes enforcement. If something is required for maintaining the water project and we contribute as agreed. Currently the powers are at those committees. That is why it is failing*” (P4 – expert 2010: 2). In the course of the interview the Development Mobiliser emphasised that the sub-county is the official authority of the WSB and must, therefore, be involved in all decision-making processes. I assume that in this case the sub-county is not able to fulfil its roles and responsibilities. Generally, the attitude of the civil servant towards the project management committees in rural areas is negative, although the WSB in Muhanga performs well in terms of cooperation between the board and the scheme operator as well as the Umbrella Organization. Muhanga is a kind of ‘pilot’ within the swTws as one of the first beneficiary RGCs or ST and is still one of the ‘good performers’ amongst the members of the swUws. However, Muhanga is facing numerous technical

challenges (mainly water losses through leakages) for which the planning of a rehabilitation of the whole system started in 2010. (see also Aigner 2010)

As observations and informal conversations revealed, formal meetings including all board members and the scheme operator are conducted irregularly, while the scheme operators conduct informal meetings and conversations on a daily basis. Both scheme operators in Muhanga and Rwentobo do not stay in the middle of the rural growth centres, but do move around in the centre on a daily basis. Additionally, the community members on the WSB all live with the user community and know where to find each other. It is likely that in this rural African setting such a culture of formal meetings does not exist. Therefore, it seems that the WSB members and scheme operators prefer informal ways of communication. As outlined by the scheme operator in Muhanga, communication with neighbours and friends is an important element in the daily schedule. The scheme operators point out that they all meet (board members and scheme operator) together if needed. It seemed that the responsibility to conduct monthly meetings is taken over by the scheme operators and are not conducted as defined by the project, i.e. by the board members. One reason might be that the scheme operators are the ones most informed about the running of the scheme and therefore call formal meetings if needed, but generally this kind of formal meeting seems to have been rejected because they do not take place regularly. Hence, according to Cleaver the participation on such formal institutions must be more than 'meet and sit'. Additionally, it is questionable if the establishment of formal structures, which mirror bureaucratic governmental structures (which lack effectiveness and accountability) are effective on the community level. (Cleaver / Elson 1995)

One crucial difference between the work and responsibilities of the scheme operator and the WSB members is the fact that the scheme operator is employed (the job is paid) whereas water and sanitation board members work voluntarily. The salary depends on the monthly revenues, while a certain percentage of revenues are assessed for the scheme operator and his workers (including attendants). The income of the scheme operator in Rwentobo, compared to the average monthly income of community members in general, as well as the community workers (i.e. attendants), is high. In Muhanga non-permanent tap

attendants earn a percentage according to the sales, while in Rwentobo all attendants get a fixed fee. However, all of the attendants in Muhanga and Rwentobo complained about the low salary which is paid for attendance. In contrast, the participation of WSB members is voluntary while allowances for each monthly meeting are provided. The fact that the work on the WSB is not paid, could be a reason for the low awareness of the daily operational activities of the scheme. According to swTws, water and sanitation board members loose interest in and responsibility for the water and sanitation scheme after it is handed over to the scheme operator. (swTws n.d: 7)

A large part of respondents on the micro level are not interested in the running activities of the scheme as long as water is flowing, whereas another large part complained about the lack of information about operational activities. A small part of public project and non-project water users underlined non-transparency of management activities and the resulting lack information especially about the accountability of the water and sanitation scheme.

As discussed above, the water and sanitation board on behalf of the sub-county is responsible for the management of the water and sanitation schemes. The authority to demarcate an area for supply of water and sanitation services remains with the ministry, whereas an individual, or corporate entity (the water and sanitation board in the case of swTws) may be given authority to manage the schemes in that area. This means that the community, through the board, is responsible for the management of the scheme on behalf of the water authority or sub-county. Therefore, the water systems are formally owned by the ministry and not the community itself. While the project attempts to create a sense of ownership, the legal framework does not allow the hand over of all responsibilities and ownership rights to the communities. Therefore, the community does not own the systems legally. However, the 'tyranny of decision-making and control' according to Cook / Kothari where decision-making processes remain in the hands of the implementing partners representing external interests than local needs, seems not to be generally true in the cases of Muhanga and Rwentobo as well as general project modes of swTws. (Maru et. al. 2009) Indeed, as outlined in section *the demanding community*, in the project stages of planning political and local

leaders are targeted for decision-making. However, after construction works and a three-month test running phase the water and sanitation board takes over all responsibilities concerning management in support with the established umbrella organization (South Western Umbrella for Water and Sanitation – swUws), whereas the authority remains by the sub-county.

2.3.5. Excursion: Overlapping between Sub-County and Water and Sanitation Board

The handover of responsibilities regarding operation and maintenance from the sub-county to the community (the role of the sub-county is limited to an Authority), means a loss in capacity for user communities. Therefore, cooperation and communication between sub-county level and village level is one crucial aspect in terms of the capacity transfer and sustainability of the project. The case of Rwentobo shows that communication and cooperation between the sub-county and the water and sanitation board representing the community is limited. The sub-county formed a village health committee with the aim to enforce and control the by-laws, for instance concerning basic sanitation. In Rwentobo, it is committed by law that every household must have an adequate excretal exposal facility. If requirements are not fulfilled after a period of two months, fines and a trip to the sub-county office or even to prison are expected consequences. As a result, the basic sanitation coverage in Rwentobo is 98 percent as outlined by the health assistant from the Ngoma Sub-County. Most of the community members in Rwentobo were aware of the village health committee and appreciated their regular household visits and the capacities in health issues, also related to water and sanitation they could develop together. As interviews reveal the village health committee and the water and sanitation board of swTws are two different formal structures where exchange processes are not established and therefore cooperation and communication is lacking. However, exchange processes due to overlapping duties may contribute to the sustainability of swTws because regular household visits of water and sanitation board members are not continuously conducted in Muhanga and Rwentobo.

2.3.6. Excursion: Overlapping between Umbrella Organizations and the Water and Sanitation Board

swTws asserts that most of the management models in the water and sanitation sector have not been successful in the past. According to the umbrella project document, a potential loss in competence (i.e. technical, organizational) goes hand in hand with the decentralization of ownership and responsibility from the state, down to the level of users. In order to address these imbalances, swTws strengthens human capacities, particularly of the water and sanitation board members through trainings, meetings and workshops as discussed above. (MWLE / DWD 2002: 4) Further, the project swTws promotes the formation and establishment of an association representing the water users at a regional level referring to the Austrian model 'OÖ Wasser', a cooperative ('*Genossenschaft*'). The objectives of the umbrella organization are to support its member schemes in technical, financial and management aspects. (MWLE / DWD 2002: 4) In 2000, representatives from different water and sanitation systems implemented by the project swTws agreed that the umbrella organization management model would work for them. The model caters to the interests of its members' schemes to ensure the provision and sustainability of water and sanitation services. (MWLE / DWD 2002: 9) Consequently, the set-up and continuing support of the umbrella organization has been funded by the Austrian Development Cooperation.

To come back to the community management of the project water systems, my research uncovered that the autonomy and responsibility of the water and sanitation board is restricted due to the high level of dependence on external institutions, as well as external agents (i.e. NGOs or state institutions) for instance, for training, resource support and supervision. Therefore, the idea that the communities are able to own the solutions to their problems is undermined. (Boesten 2005) The challenge arising in this context is if community members are able to find their own solutions for the water schemes when the schemes have been mostly planned and constructed by external agents such as Ugandan and international project staff.

In Muhanga and Rwentobo, the support of the community members in planning and construction works is limited as my analysis has uncovered. Consequently, it is questionable, whether the communities have the capacities (i.e. technical, managerial) to ensure sustainable water service delivery. These challenges were addressed by the project by establishing a regional umbrella organization. Meanwhile this successful model of the umbrella organizations in Uganda has been extended to a nation-wide approach and consequently four regional organizations in different regions (North, Central, East and South West) have been established.

My research in Muhanga and Rwentobo revealed that the water and sanitation boards are highly dependent on the umbrella organization. Observations and conversations at the General Assembly of swUws in September 2010 highlight that services are highly appreciated by all board members in Muhanga and Rwentobo; generally the board members are satisfied with the monitoring and supervision of the umbrella organization. However, members of the umbrella organization face challenges concerning the payment of membership fees. All water and sanitation systems implemented by swTwS are required to become members of the regional organization. This is accompanied with the payment of quarterly membership fees. According to organizational reports, a large portion of the members delayed paying the fee, depending on the type and size of the scheme. One reason might be that the financial means of the water and sanitation boards are limited, especially at the beginning of system operations after implementation.

The umbrella organization faces challenges related to (financial) sustainability. According to a study on the umbrella organizations in Uganda in 2010, the umbrella organizations are highly dependent on government funding, which amounts to 80 percent of the total budget while the membership fees account for only 20 percent of total funding. As a result, the umbrella organizations are not able to act fully independently from the government. Therefore, the ability of the umbrella organizations to act as representatives of its member schemes is limited. These challenges have been recognized in Uganda, and consequently the Government of Uganda is currently conducting studies and reforms.

2.3.7 Limits of formalized participation

In this section I want to emphasize again the limits of formalized participation and its resulting empowering effects as perceived by community members across all interfaces.

According to Pretty, formalized participation corresponds to representative or interactive participation. This type of participation includes the active co-determination in communal decision-making processes as well as the takeover of responsibilities by the target community. (Pretty 1995) The creation of new institutions and good government arrangements should further lead to empowerment of the communities as well as to functional sustainability of water supply and equitable access. (Cleaver 2006: 1) According to Cook / Kothari, local communities and grassroots groups are assumed to be undifferentiated, simplistic and static entities. This picture is also mirrored in all project documents where the impression is given that communities are more or less homogenous. Academic literature as well as policy documents on community-based management shows that the concept of water users and decision-makers within the communities is matched. However, it is not necessarily always the same as there are different gender profiles in each community. Generally, the water-using community is predominately female while the decision-making community is dominantly male. According to Cleaver / Elson the establishment of water committees may be unsuccessful because they include the water-user rather than the decision-making community. As a result, the benefits for the whole community might be limited because at the local level the power regarding decision-making processes remains with 'traditional' informal 'institutions' which are usually dominated by (older) men; (Cleaver / Elson 1995: 10) Women gain access to newly created institutions, respectively the water and sanitation boards which are less powerful than the 'traditional' institutions. A resulting consequence might be that women's voices continue to not be heard and the power over decision-making processes remains with men.

My analysis of participatory processes within the communities in Muhanga and Rwentobo uncovers that women, as water users, were formally included (gender

quotas) in formalized participation processes, but only a few women started taking up management positions. However, several women on the water and sanitation boards mentioned that women and men do the same work and they all feel equal as board members in decision-making processes. My research did not cover the reason why women do not (want to) participate in formalized participation. However, several women took up management positions and fulfilled their responsibilities. However, the gain of power is majorly restricted to decision-making processes on the boards on the meso level and is not transferred to the micro level. As my analysis revealed, women continue to be responsible for all activities related to water and sanitation, while men are the decision-makers in the household. A large portion of women and men across all levels admitted that men remain the decision-maker on the micro level.

While I argued in the section above, that gender issues are crucial for participation and empowerment processes of the community members across all faces, I want to highlight here some exclusionary processes of swTws.

Again, I want to come back to the concept of water users and decision-makers. The blending of water users and decision-makers within the project guidelines of swTws also leads to the assumption of a homogenous community. As a result, swTws does not target particular interfaces (i.e. disadvantaged groups, 'the poor') in the communities in all kinds of activities. Additionally, the social scientists of swTws underline that for example 'the poor' are not targeted as potential board members because 'the poor' are simply lacking the capacities required for participation in management and decision-making processes. swTws assumes that because of poverty, community members are lacking these capacities as the following statement shows, *'You know the vicious cycle of poverty. When you are poor you are incapable, you are not knowledgeable because you are not accessing. If you are poor you didn't go to school, you are less exposed and you cannot even do management. When you are choosing a poor person on the Board, the person is even not willing to join the Board and even if they went they would be intimidated, they would not express themselves, they are not empowered'* (P1 – expert). Additionally, the statement implies that activities to empower 'the poor', strengthening their agency (i.e. informational, organizational,

financial and material assets), as well as the reinforcement of the opportunity structure (meaning the formal as well as informal institutions), would be necessary to enable participation for all community members including 'the poor' in a complementary way. Therefore, the neglect of activities targeting unequal power structures leads to the assumption of swTws that the provision of safe water through community-based (gender equal) management through newly created committees lead directly to the empowerment of women as well to an improved socio-economic status of women and men. As my analysis uncovers, the empowerment of women through the participation in project management activities is limited. A limited number of women were enabled to join the male dominated water and sanitation boards, and therefore a limited number of women took up management positions.

In conclusion to the section *community-based management* I want to highlight again the individual motivation of community members and / or community workers. According to Boesten the motivation of community workers is crucial because community projects are affected by a high turn-over, absenteeism, poor work quality and low morale. (Boesten 2005) In describing the case of Muhanga, I will show that the commitment of individual community members towards the project is crucial for the sustainability of the water system.

The current scheme operator in Muhanga is the only female scheme operator among the member schemes of the umbrella organization. This woman, Mary Rukabuka has played a crucial role since the project start. At the beginning of the project in the 1990s, Ms. Rukabuka was selected by the sub-county as a chairperson for the implemented scheme. Initially, she refused to participate after the sub-county did not accept the individuals elected for the water and sanitation board. The community members in Muhanga identified only representatives for the board who came from one party (FDC – Forum for Democratic Change). Consequently, the sub-county demanded the community to appoint community members from different political parties as well as different groups. Mary Rukabuka decided to leave the board on the grounds that she had other responsibilities, but still the sub-county convinced her that she was needed on the board. She pointed out that the sub-county members forced her to participate.

Consequently, she accepted being the first chairperson and the sub-county elected her continuously for different positions (i.e. secretary). She continued participation on the meso level and currently she holds the office of scheme operator.

Her socio-economic profile reveals that she had a certain status within the community before the project start. By profession she is a nurse. Through her job, she was well known in Muhanga. Mary Rukabuka is senior in age, has five children and is widowed since 1997. She owns her own land and has even constructed a new house and shifted her homestead from the centre to an upper-hill area after the death of her husband. She is a public water user. She cultivates different crops (i.e. bananas, sweet potatoes, sorghum) and sells the surplus on a small scale. Depending on the season, she employs casual labourers for digging and harvesting. In her household, a live-in houseboy, paid on a monthly basis, as well as a niece, support her in all daily activities (i.e. water fetching). The woman is involved in several community groups, such as the 'Muhanga Women Development Association' (MWDA) as treasurer. Additionally, she participated in the 'mushroom growing project' (sale failed, but she continued growing mushrooms for her own needs) and the 'poultry keeping project' in Muhanga. Aside from that, she is politically active. During election campaigns, she joined all public meetings and also held meetings in her household. A further income generating activity, besides her small scale agriculture and managing the water and sanitation scheme, entails operating a cab company with one vehicle run by her youngest son.

Additionally, she mentioned that her husband did not prevent her from participating in the public sphere and she felt free to do whatever she wanted. In the end of the 1990s she made some changes in her life. After her husband had died she changed profession and became a farmer, started-up the cab company and participated with the water project. She was able to increase her material, financial, organizational and psychological assets over the project period. Her continuous support of the project, with the aim to provide good water services, contributes enormously to the success of swTwS. As a nurse, she did not have the adequate technical skills at project commencement, but due to steady participation

since the project planning phase and construction works, she has built up her capabilities through hands on experience. In other words, individuals play a crucial role in regard to community based management; project success often relies on certain individuals. In Muhanga, community members strongly supported Mary Rukabuka in project management and the project water users in the centres know and appreciate the water service. In contrast, project water users as well as non-project water users in 'non-central' areas felt excluded. Since project commencement the project has failed in some ways as several community members are not served with water. Non-project water users have demanded water, but still wait until 'the managers of the scheme' come back to serve all community members with water. One reason why non-project users lack access to water service might also be that the interests of scheme operators are in keeping up the continuous supply to just the central areas, while 'non-central' areas are neglected. Additionally, the scheme operators live in central areas and due to their limited mobility are prevented from working in the neighbouring cells. Another reason for non-accessibility of project water sources for community members in more remote areas is that the scheme lacks sufficient financial assets to do major repairing or extensions.

I want to come back to the limits of participation. My research uncovered that inequalities within the communities have failed to be holistically considered. As a result participatory processes are captured by local elites as well as (political/local) leaders, and therefore empowering effects for 'the poor' are limited. According to Agarwal, this process leads to a 'participatory exclusion' as further discussed in the chapter *crucial aspects and the transforming edge of swTws*. (Maru et al. 2009: 3013)

In the case of Muhanga and Rwentobo, the position of a scheme operator as well as water and sanitation board members is held by individuals with higher organizational, informational, psychological, material, and financial assets compared to the project water users as well as non-project water users on the micro level. However, the continuous commitment of certain individuals has contributed to the sustainability of the schemes and great efforts are made by the

water and sanitation boards as well as the umbrella organizations in order to strengthen comprehensive water supply for all community members.

3. Crucial aspects

The following chapter will discuss several crucial aspects relevant for comprehensive inclusionary water service delivery. Additionally, according to the human rights obligation related to access to safe drinking water and sanitation, sundry criteria like availability, accessibility, quality / safety, and affordability have to be met for full realization of the human right to water. Within the framework of this thesis I will focus on the issues of availability, accessibility and affordability. (De Albuquerque 2010) These criteria are covered in all interviews and hence, I would like to present the different views, opinions and experiences of the community members in Muhanga and Rwentobo concerning these issues.

3.1. Availability

The issue of availability means that sufficient quantities of water are available through a continuous water supply. In the centres of Muhanga and Rwentobo the majority of project water users appreciated the continuous water service at the public project water points where permanent tap attendants serve them. In both rural growth centres, one attendant is employed at the most central tap/kiosk and therefore water is available during the whole day (except during lunch time when the tap/kiosk is closed). Additionally, in Rwentobo two further kiosks are attended to by the nearby village shop owners and serve the community with water. These shops are open from morning up to evening and therefore, water is also available during the entire day. Observations in Muhanga indicate that a sufficient quantity of water is not available at peak times, especially in the mornings and the evenings. I observed waiting times for public project water consumers of up to fifteen minutes for one jerrycan of water. Long lines of people, up to thirty people, were waiting to fetch water at peak times. This is described by a town resident in Muhanga, *'[the water service] it disturbs us. When you go to the tap, you can find a long line. We don't feel that we have water. So you can go on that line and you spend one day.'* (P8 – non-project water user) However, the majority of water

users lined the jerrycan in the queue and left to do other activities. According to my observations and discussions with the tap attendants, around 100 jerrycans of water are fetched in Muhanga on a daily basis, while during rainy season the number of project water consumers reduces due to the fact that numerous community members harvest rainwater. In contrast, the consumption of water in Rwentobo at each kiosk is lower. Around 50 jerrycans are fetched throughout the day and therefore long waiting times are limited. Generally, the project water users in the centres showed satisfaction towards the availability of water.

Unlike, the situation at the public water points in the center, in the more periphery areas the situation is different. In Muhanga (four taps) and in Rwentobo (one kiosk) these taps/kiosks are attended by individuals living nearby. These public water points are opened only at specific times, particularly in the morning and in the evening when the individuals are at home. As a result, water is not available all day long. Several public project water users as well as non-project water users emphasized that these public water points are closed whenever they want to fetch water. They show little tolerance for the conditions of the assigned job attendant as the below elaborated case of a former kiosk attendant shows. Other public water points in Muhanga are completely closed and therefore water has stopped being supplied at all. The case of Ruhonwa in Muhanga, as discussed in the section *affordability*, will show how exclusionary processes are practiced. Moreover, a certain portion of the respondents on the micro level, as well as on the meso level, indicated low willingness and interest of community members to attend the public project water points and, therefore, several public water points in Muhanga are closed. One problem mentioned by numerous community members is the inability of attendants to pay the anticipated amount for sold water to the scheme. Water users on the micro level complained that that tap attendants are not able to collect the anticipated user fees because of technical problems in metering water, as well as leakages. The respondents assume that the constant leakages results in water losses and therefore the water is metered but it is not being paid for because it does not reach the end users. On the other hand, some respondents indicate corruption, meaning attendants use the collected money for their own needs, as one respondent points out, *'There are people who attend the*

taps, but if you pay for the water they eat the money and they could not pay it for the repairing. They will use the money for themselves' (P6 – micro level).

Another crucial reason identified as an explanation for the low willingness of community members for tap attendance is the low salary. In Muhanga, the salary is compromised of 25 percent of the collected user fees; hence the salary highly depends on the water sales. According to observations, approximately ten jerrycans are fetched daily from these periphery public water points, consequently payment is low and additional income-generating activities must be practiced. In contrast, in Rwentobo tap attendants are paid on the basis of a fixed rate. However, the salary of attendants (25.000 Uganda Shillings) seems to be low in comparison to the salary of the scheme operator (around 90.000 Uganda shillings) in Rwentobo. All community workers complained about the low salary.

The following section will present the perception about community work for the project of a former kiosk attendant. Amongst the project water user community is one former kiosk attendant (female) from Rwentobo who attended to the periphery kiosk located about two kilometres from Rwentobo Town. She underlines the problem with attendants and reports about the challenges with the attendants who are not able to pay the anticipated amount to the scheme operator. The scheme operator has requested her to attend the kiosk again because she previously did a good job as attendant. First, she refused because she felt incapable of fulfilling this duty beside her daily activities. The scheme operator convinced her and finally she accepted. However, she reports that people started to complain about her. At that time she worked as a tailor in a small shop, situated about 100m from the kiosk. She agreed in cooperation with the scheme operator about certain times for opening the kiosk so that her income-generating activity would not be affected. However, community members did not accept these specific times and complained about the water service and declared her incapable of doing the job. Additionally, she and another tap attendant mentioned that many community members did not accept them as attendants and their authority to enforce the rules of water fetching. One of these rules refers to the cleanliness of the water containers. If jerrycans are not clean, attendants are obliged to advise the community members. According to the attendants, a considerable number of

community members do not defer to the authority of attendants. After a period of about two years the former attendant quit the job because she had returned to her home village during pregnancy. Since she returned one year ago, she has faced the same challenges with corrupt tap attendants. As observations and discussions with the scheme operator revealed, the current kiosk attendant charged double the agreed amount over a time of some months. When the scheme operator found out, this attendant was fired. Regarding the question of whether the former female kiosk attendant would take over the responsibility again, she pointed out that if the salary increases, she will work again as a kiosk attendant and serve her community with water.

Besides the perceptions of project and non-project water users, a major problem concerning the issue of availability, also cited by the majority of water and sanitation board members in Muhanga and Rwentobo, is the problem with tap attendants. About half of WSB members directly addressed that several public project water points (taps) in Muhanga are out of order because of both challenges concerning management and attendance as well as technical problems. The interviews with the board members uncovered that the community members, especially in Muhanga, but also in Rwentobo, show low willingness and interest in attending to the public project water points. One of the main reasons is the low payment for this assigned job. As the discussion shows the majority of water users in the centre of the rural growth centres is satisfied with the water service, while the satisfaction of water users in more periphery areas is lower, mainly because of a discontinuous supply of water and the problem of finding trustworthy attendants. Another challenge in regard to the availability of water is technical, as addressed above. The water scheme in Muhanga faces a lot of problems with leakages while the water system in Rwentobo is frequently confronted with electricity failures. Consequently, continuous water supply cannot be guaranteed. Project water users in both research sites reported that water is not supplied up to three times during a week. Besides the fact that water is not available due to technical challenges, according to the community members in Muhanga, the quantity of water is insufficient for the entire community. The towns of Muhanga as well as Rwentobo have developed since the project commencement as further discussion in chapter *the transforming edge of swTws* will show. The project designs a 20-year lifetime

for each implemented water and sanitation scheme. SwTws, in cooperation with the community, estimates the anticipated population of the rural growth centre and accordingly create the size of the scheme. Elaborations of swTws staff indicate that assumptions concerning population size were exceeded in reality. This results in a larger proportion of respondents on micro as well as on meso levels reporting that extensions of project water sources for the overall community are desired and needed. As one respondent points out, *'We need to increase water and its coverage of the area because people have increased when we compare it as we started. We need much more water.'* (P8 – meso level) Further elaborations follow in the section below.

Summarized, the availability of adequate water services are provided for the community members in the centres of the rural growth centres, while the residents in the 'non-central' areas are discontent with project service delivery. The analysis uncovered management challenges, especially with attendants and technical problems (i.e. electricity failures, leakages), which limit the availability of project water services for the overall community.

3.2. Accessibility

In terms of accessibility, the distance to the water service is a relevant aspect. The project guidelines define a distance of 200 metres from the source to the household as accessible.

Observations in Muhanga and Rwentobo commit that public project taps are an appropriate distance to the households in the centre, whereas accessibility of water service, especially in more remote areas is limited in related to the criterion of availability as discussed above.

The project targets the communities in the centre of the rural growth centres, which results in the exclusion of communities in 'non-central' or more remote areas as the following statement shows, *'The water is not reaching all the corners. Water is used by the people in the middle of the town'* (P11 – meso level). This

'exclusionary approach' of the project swTws is supported by national governmental guidelines as addressed below. In the next section I want to draw up how exclusionary processes developed in the case of the non-central area Kitaburaza in Muhanga. My interviews uncovered that the community members of Kitaburaza have participated and contributed according to the project guidelines since the project's commencement. After project implementation and during the phase of operation and maintenance, these project participants were not supplied with accessible water service delivery. The scheme operator explained that since project planning and start up, it was clear that the communities in the upper-hill areas in Kitaburaza would not be supplied. This results from the technical project design which was created by the project engineers in cooperation with the community. They decided for the technology of a gravity-flow scheme. Consequently, areas above the source level cannot be supplied with project water services because of the lower location of the selected water sources. However, non-project water users in Kitaburaza indicated that they solely participated because of the fact that they are going to be supplied with water near their homes. A few respondents emphasized that they continued demanding access to safe water. One reason why the community members in Kitaburaza still lack access to water, fifteen years after project implementation, are the limited financial resources of the water and sanitation board. Consequently, the community members lack the material and financial assets in order to extend access for all households.

The project swTws underlined that this problem will be solved in the course of the ongoing rehabilitation of the scheme. Another source shall be identified to ensure access to water, also for the inhabitants in the upper-hill areas of Muhanga.

However, according to the majority of non-project water users, specifically spring users in Kitaburaza (Muhanga), as well individuals in other 'non-central' areas in Muhanga and Rwentobo, the access to water improved even though the community is not served with project water. The people from the centres who usually fetched water from the neighbouring springs started collecting water from project water sources in the centre from the commencement of the scheme. Consequently, the number of water users around the water sources in more remote areas was reduced. Traditional water sources became more accessible

because of the decrease in people fetching from one source. The saving of time is therefore a resulting transformation for the larger part of non-project water users. A small part of non-project water users in more remote areas indicated that they also wanted to gain access to project water, but were not considered in the planning and implementation processes of swTwS because of their 'non-central' location. The fact of exclusion, due to different criteria like location or the exclusion of different interfaces (i.e. 'the poor, disadvantaged people'), might result from the Ugandan National Water Policy of 1999 in which the principle 'some for all, rather than all for some' is anchored. (UNESCO 2005: 13) swTwS foresees that the community itself is responsible for the establishment of further water connections. The issue of approving private connections is precarious in the rural growth centres in the southwestern region of Uganda. Research in Muhanga revealed that since project commencement, no new private connections have been established by the responsible water and sanitation boards. This might result from the high establishing costs for potential water users as well as the lacking funds of the water and sanitation boards. Numerous public water users indicated the wish for a private connection but added that they cannot bear the costs for installation. At project start up the costs for a private connection amount to 50.000 Ugandan Shillings, while the cost of research time amounts to 300.000. Subsidies from the project or the government are lacking after project implementation, which results in the inability to afford private water service for rural community members. Conversely, several of the established private connections in Muhanga are out of order or cut off. For example, the private connection of a secondary school was cut years ago and has not been re-connected. One of the main reasons is the unwillingness or inability to pay for the services. As a more detailed discussion in chapter *affordability* shows, numerous private water users complain about the high costs. Another reason for non-functioning private connections is increased water consumption due to the fact that water is accessible and available within the compound. Numerous private water users report high costs because of lavish water use. The costs were too high and consequently, they preferred to continue public project water services instead of private water delivery.

The discussion of the criterion 'accessibility' showed that project guidelines develop exclusionary processes for particular groups, like the population living in

'non-central' areas. swTws limits inclusionary access to project water services for all community members in Muhanga and Rwentobo. Even so, access and availability to traditional water sources has improved since project commencement for non-project water users.

3.3. Affordability

According to the project guidelines of swTws, paying for the water service is one obligation for all water users the project. The aim is to ensure sustainability and effectiveness of continuous water service delivery. The price of water per litre is assessed by the water and sanitation board members and the scheme operator in cooperation with the umbrella organization in order to meet the running costs of operation and maintenance. The assessment basis is composed of different factors including the type and size of the water scheme. Each water user is required to pay for the water service delivery as well as the consumed water per litre. In Rwentobo and Muhanga the price for one jerrycan of water amounts to 50 Ugandan Shillings. One question which arises in this context: *Is the price of water affordable for all?* On micro and meso levels, the majority of public and private water users, as well as board members in Muhanga and Rwentobo, perceive that the current price of water is reasonable and affordable for themselves as well as for all community members. On the micro as well as meso level the majority of respondents appreciated the continuous water supply and understand the reason for paying for the service. They indicated that the collection fees are needed for operation and maintenance and for the payment of workers, as well for paying electricity in Rwentobo. This was outlined by one respondent, *'Everyone should continue to pay for the water because there are people who attend the taps and the workers need also to be paid. And we also need the money for repairing'* (P7 – micro). However, paying for the water service is a new phenomenon in Uganda as outlined by the development mobiliser of Bukinda sub-county (authority of Muhanga) *'The problem with communities is that they expect services are free. When it comes to contribution, it gets a problem. The problem is also related to politics. There are some politicians who come here and promise heaven to us*

which cannot be fulfilled, and that makes the community thinking that water is for free' (Development Mobiliser 2011). One water and sanitation board member compared the new phenomena of paying for the water service to the introduction of a new product on the market of which community members are not yet aware. *'People would manage that money but because it is something new and people have not understood because they have been fetching free water. And so fetching water for money they feel it is bothering them'* (P1 – meso level). Consequently, it is a long process of awareness-creation and promotion for safe water until people understand the sense of paying as well as the importance of safe water in general. Several respondents on the meso level underlined that the whole community does not yet accept water pricing and a continuous process of awareness-creation and sensitization is needed. As revealed in the section *availability* and *accessibility*, the location of water users, central or periphery, is also a crucial aspect concerning affordability. On the micro level a certain portion of respondents, especially those in more remote areas, perceived that the price of water is not affordable for all community members as one respondent points out *'Another problem in the village is that the people don't have the money to buy water. And then we don't know how we can reduce the money for water for the village people. I know the money is available in town. But in the village the people can fail to get money. I don't know if you can reduce the price in the village'* (P2 – micro level). As the chapter above showed, the project swTws does not particularly target certain interest groups like 'the poor' on the meso level, meaning participation in management activities. Similarly on the micro level, the project neither planned any activities to strengthen the capacity of 'the poor' to pay, nor reduced the prices for the 'poor'. Consequently, community members who are not able to pay are excluded from project water service delivery. The facility (swTws) is still trying to find solutions that allow everyone to access safe water: According to Kobusingye (swTws), the current debate is on already established social networks, which ensure the continuous supply of water, *'We still have those people who are poor. [...] the debate is that these people have been surviving. Leave alone the aspect of water, they also eat, they need food and other essentials like salt, like soap, like paraffin. [...] And how do they get them? Through the social networks. Maybe it is charity or a neighbour helping out. In the same way to provide some food, in the same way*

someone can volunteer a person with a jerrycan of water (P1 – expert). Kobusingye indicates that the responsibility to pay for the water service needs to be taken over by each individual and not by the project. However, the majority of public and private water users on the micro level accepted the need to pay for the water service and described it as affordable. Despite that, numerous respondents demanded a reduction of the price. During the first years after project implementation in Muhanga, the price for one jerrycan of water was 25 Ugandan Shillings. After some years the scheme operator in cooperation with the board doubled the price up to 50 Ugandan Shillings. This is the result of several technical challenges. To meet the increased costs of operation and maintenance, the price needed to be increased. Numerous non-project water users indicated that they have stopped using project water services since the price has been raised, while they emphasized that they would like to continue fetching project water. Another reason for the limited use of project water at the project water sources in a remote area in Rwentobo (Omukabira) and Muhanga (Rwabahazi) is that the project water service is too expensive and therefore not affordable for a significant number of community members around these water sources. Additionally, nearby alternative water sources (i.e. protected springs) lead to community members preferring to use those sources as they are free of charge.

The following elaborated case of Ruhonwa in Muhanga will discuss the reasons why the community members still lack access to water, despite the establishment of a water and sanitation scheme in the mid 1990s. A large portion of community members, especially in the more remote areas, perceived at project start-up that the swTws would exclusively serve the wealthy as well as business people in the centres and thereby exclude ‘others’ in the more remote areas. This was outlined by a non-project water user, *‘First we refused to participate because we felt that it is not going to help us’* (P 3 - micro). As discussed in section *Participation as contribution*, numerous community members did not show willingness to fulfil the community obligations and were sceptical towards the project at its commencement. However, after a process of sensitization, the community members in Ruhonwa (Muhanga) agreed about community obligations and consequently supplied the land for the source as well as contributed money for two public water points. After project implementation and the hand-over of the scheme,

the community members in Ruhonwa refused to pay for each jerrycan of water, justified by the fact that the water is supplied from their sources and therefore they demand free water. The collection of water fees for each jerrycan of water failed, hence the community decided to form a committee for each tap and for the collection of a monthly flat rate. The community members started using project water while further challenges occurred some months later. One group of water users paid the monthly fee while others refused to pay at all. Additionally, a small part of the community deemed payment through a flat rate as unfair because people who fetch a lot of water paid the same amount as people who fetched only a little, *'We have made a group. We had our own staff. Each person whoever fetched water was supposed to pay 500 [Uganda Shillings] per month. People failed to agree, some people even stole the money, and we got a problem. It did not work for us'* (P11 – non-project water user). According to the respondents in Ruhonwa, the community workers, on behalf of the project, did not support them in managing these challenges as for example one respondent expressed *'When they found that the system is not functioning they kept a death ear, although people are not fetching water'* (P5 – non-project water user). Consequently community members started to destroy the tap, dig out and even sell the pipes. As a board member concluded, *'We left the people with two taps and they said they cannot pay for the water since the water is theirs, it is from their land. So they were spoiling that tap'* (P12 – meso level). The community members also expected free water and showed no willingness to pay. As a consequence, residents in Ruhonwa started to vandalize after implementation, *'The water was working, but people refused to pay for the water. People are not willing to pay for the water. People said they always used river water and did not pay. Why should I fetch water for 50 shillings when I can fetch it from the river for free? Then they cut the pipes and removed them. They refused to pay for it. They stole the pipes, all of them. They do not understand how I see them'* (P5 – non-project water user).

The example of Ruhonwa in Muhanga shows that sensitization and awareness creation is necessary in order to introduce new 'products' and promote them adequately (social marketing). At the time of research most of the non-project water users in Ruhonwa pointed out that they are in need of safe water and therefore express willingness to pay for the water service as well as acknowledge

the need of paying for ensuring sustainable supply. Community members in Ruhonwa returned to using traditional water sources after a short time of project water use, while the community in the centre has been served with a continuous supply since 1996. Due to the fact that people in Ruhonwa see the development of the town and the transformations for people having access to safe water, they have asked for reconnection. Additionally, a small percentage of board members believe that the community in Ruhonwa has learnt from this experience and are now willing and able to pay for the water service required for operation and maintenance. Summarized, the criterion affordability is another factor determining comprehensive participation of the entire community in Muhanga and Rwentobo. The larger percentage of respondents on micro as well as meso levels in the centres emphasized that the pricing of water is affordable for the community. Also non-project water users indicated the willingness and ability to pay at the time of research but refused payment at project commencement. The research revealed that the introduction of 'a new product' is accompanied by a long and continuous mobilization and sensitization process. That activities targeting 'the poor' are missing leads to exclusionary processes and consequently the project has, at times, failed, as the case of Ruhonwa showed. The strategy of the project is not specifically to target certain groups, but to ensure the establishment of appropriate water systems. The responsibility of getting access to water is transferred to the individuals while social networks support them. swTws sees that the responsibility for gaining access to water services rest with the individuals. If certain individuals are not able to access, avail or afford the water services, it is the responsibility of relatives and neighbours to provide them with water. (P1 – expert)

4. Conclusions and the transforming edge of swTws

First of all, this chapter will summarize my analysis of participation and empowerment processes in Uganda and in particular those in Muhanga and Rwentobo where the project was implemented in 1996 and 2002. The final section is dedicated to uncovering social and economic transformations for community members in Muhanga and Rwentobo resulting from project participation and access to water.

Participation and Empowerment are two buzzwords promoted by the development community to a *modus operandi* for projects, including the water and sanitation sector. In the introduction, I gave a brief overview of theoretical meanings, as well as constructions of participation and empowerment in the context of development cooperation as well as its critiques. Participation and Empowerment, as once peripheral concepts with the aim of introducing social and structural changes advocated by development activists and theorists, developed into popular concepts adopted by bi- and multilateral organizations. The transforming claims of P&E have been postponed. Theorists (i.e. Cleaver, Cook / Kothari) highly criticize the way development organizations apply P&E, mainly as a means to improve the efficiency and effectiveness of projects in general, and in water service delivery in particular. Also the state, in this case, the Government of Uganda, transferred responsibilities and accountability to the water user community. As the chapter *contextualization of the project swTws: water and sanitation in Uganda* showed, the Government of Uganda involved P&E as crucial aspects for sustainable water service delivery and joined the mainstream discourse promoted by the international development community. In particular, in the course of the national reform processes in the 1990s, GoU strengthened decentralization processes, where responsibilities and accountability were transferred to the level of the user community. The project swTws was created in the same area, and therefore the swTws documents mirror national objectives and its efficiency-orientated call for P&E. The aim of swTws was to introduce a new mechanism for the implementation and financing of sustainable water service delivery. Consequently, the project was transferred to a decentralized facility implementing water and

sanitation schemes in rural growth centres in order to strengthen regional capacities, whereas the community is responsible and accountable for the water service provision and management. In order to support the communities in operation and maintenance of the water schemes, umbrella organizations were created over the course of swTws. The model of the water and sanitation development facility (WSDF) as an implementing institution, and the umbrella organization as a supporting agency for community members, have been adapted into a national-wide model in Uganda and at the same time have been institutionalized.

My analysis of different types of P&E (i.e. consultative participation, personal contribution, representative participation), as discussed in the chapter *Participation Empowerment through a demand-driven approach*, are planned and promoted by swTws as well as GoU.

swTws planned participation on all the levels, meaning the community should be involved in planning, implementation, and construction, as well as operation and maintenance, including all decision-making processes. The analysis of the case of swTws uncovered that the community participated in all stages of the project. In this context, community participation means that primarily the political leaders, as well as local leaders, and community leaders are targeted for participation and empowerment processes. As a result, the majority of the community was informed about the project objectives through drama shows at project commencement, while only the political, local and community leaders were involved in planning and decision-making processes. The space for community members to bring in their own ideas was narrow. The majority of community members were involved through their personal contributions, meaning financial contributions as well as contributions in kind. The majority of community members across all interfaces accepted the monetary contribution for each public project water point. However, the cases of Muhanga and Rwentobo showed that personal contribution does not directly lead to increased ownership. The majority of water and non-project water users indicated that they were not aware of the operational activities, and consequently they did not feel responsible. The ownership is held by the 'managers' (scheme operator, water and sanitation board, and attendants) of the

scheme. The analysis on the meso level underlines that the ownership felt by community workers, in particular the scheme operators, is higher compared to the user community. This may result from the project's emphasis on the management of water service delivery through the newly created water and sanitation boards. These local organizations, introduced by external (i.e. international and national) stakeholders strengthen community solidarity in order to ensure sustainable water service delivery. The members are elected by the sub-county, to which they are given authority. The project, as well as GoU, transfers responsibilities and accountability to the user communities, however the communities are obliged to show authority to the sub-county. This means that the user communities are not enabled to own their water and sanitation schemes, because they still belong to the ministry.

Generally, the analysis of the water and sanitation boards in Muhanga and Rwentobo uncovered that members are only included who already had a certain status within the communities before the project start. Over the course of the project they could expand their assets, in particular in terms of information and organization. The special focus on women enabled a limited number of women to take up management positions on the boards, which resulted in an over-burden of a few women. However, according to the social scientists of swTws, more and more women are coming up to take part in communal decision-making processes. The increased number of women in formalized management activities is accompanied with increased power over decision-making processes in the public sphere. Only in some few cases, the gained power in public decision-making processes on the meso level could be transferred to the household on the micro level. As the analysis of the roles and responsibilities of water and sanitation activities showed, women are still the ones responsible for all these activities. Depending to their economic status as well their social status on the micro level, the activities are transferred to other household members or employees.

Finally, in this paper, I would like to discuss the transformations, which the community in Muhanga and Rwentobo do perceive. In this context the following question arises: *How does access to water affect people's quality of life and the way people earn living?*

My analysis of interviews and observations uncover several changes of community members' lives, which I divide into four categories: (1) improvement in health, (2) time freed from hard labour collecting water, (3) livelihoods, meaning increased income due to the use of additional time in income-generating activities like growing more crops, selling labour, or diversifying into new products and (4) general improvement of their lives as well as their well-being.

The transformation mentioned by the large majority of respondents on the micro as well as on the meso levels refers to the category of (1) health in general, and improved sanitation, including the cleanliness in people's homes, as well as improved hygiene practices, in particular. The project water users indicated that access to safe and nearby water services enables them to maintain hygiene standards and also to manage all activities related to water and sanitation in an appropriate manner. The improved cleanliness and sanitation might also result from the trainings and the distribution of information during implementation of the project where the community members' informational assets were strengthened in all relevant issues related to water and sanitation. Also, numerous non-project water users indicated that their sanitation status improved due to the trainings at project commencement, which taught them about the importance of safe water practices. They try to maintain cleanliness in order to avoid diseases and as a result, hygiene practices of the majority of project water users on the micro and on the meso levels, as well as of numerous non-project water users has improved. This lead to an improvement of peoples' well-being and hygiene practices as the following respondent pointed out, *'People have learned to be clean. If you find someone having little water, you use it sparingly. Since we got water, people tend to really clean properly, you can bath, you can clean plates and you can wash cloths'* (P3 – micro level). An important issue for the communities in the rural African setting in the south-west of Uganda seems to be a well-groomed appearance of individual persons. For the community members in Muhanga and Rwentobo, to be personally neat and smartly dressed is of high importance and is related to peoples' dignity. *'The project promoted good sanitation in the area, people are able to wash, to drink clean water and they look smart'* (P2 – meso level). The project has led to an incremental increase of the psychological assets of the water using community.

Besides the transformation corresponding to hygiene practices as well as increased well-being, the large majority of project water users reported that due to improved sanitation, there has been a decrease in water-borne and water-related diseases like dysentery, diarrhoea and malaria. Since the project start up, the majority of project water users no longer suffer from diseases as one respondent indicates, *'People now don't have any problems with diseases because of clean water. They have good health because most people use this water. So you find that they no longer suffer from those diseases they used to suffer from'* (P20 – micro level). The project water service has reduced illness in project water users who are living predominantly in the centres of Muhanga and Rwentobo because in the centres water is available, accessible and affordable for almost all community members. Also non-project water users reported improved health of community members particularly in the centres as discussed in chapter *crucial aspects*. The larger proportion of non-project water users did not mention any transformations concerning their personal health status, in particular the reduction of diseases.

The majority of project water users indicated that especially women benefit from the improved health status, because they are the ones responsible for health issues and care. Since people are sick less often, their burden to care for them also reduces. Additionally, women's health has improved since water has become available and accessible at an appropriate distance because they no longer have to walk long distances to traditional water sources, such as springs and rivers. Therefore, the reduction of physical damage incurred by water carrying is reported by numerous project water users. Due to the reduced distance, time is also saved which can be used for other activities as discussed below.

'The project changed their life, their daily routine. They had to fetch water very far and now they are safe and. It makes work easy since the water is near' (P10 – micro level).

A resulting consequence for project water users on the micro and meso levels is also connected to financial savings from the costs avoided due to fewer illnesses. Money, which was previously spent on medical treatments and drugs, as well as on transport and care, is saved for other activities. Additionally, less illness helps

avoid days lost in regard to employment, productive activities on the micro level, as well as school attendance as considered in the section *livelihoods*.

'You see, what the water has contributed is good health. You see, if people are not sick they remain with their money. They don't get malaria or dysentery any more. Their money remains. It increased health and health is the starting point of every good thing. And this is related to this scheme' (P6 – micro level).

The above has outlined the social transformations in particular for the project water users. My analysis revealed that non-project water users have experienced limited social transformations. However, the majority of non-project water users participated at project commencement and were involved in project implementation, at least with the contribution of labour in kind and general information-giving about the project as well as the necessity of safe water and sanitation practices. This has resulted in an increase in informational assets concerning health issues. Non-project water users indicated that they are aware of safe water and sanitation practices, but are restricted in their ability to apply the knowledge in everyday practices because of the lack of available, accessible and affordable water services.

The second category of transformation corresponds to the (2) lessening of women's workloads. As discussed throughout the thesis, women are responsible for all water and sanitation related activities in the household. Women and men reported that especially women have benefitted from the project because they are the ones responsible for all water and sanitation related activities. Due to the fact that water is now nearby, project water users indicated that the project has especially helped women in doing their daily domestic work (i.e. cooking, washing clothes, cleaning). The conduction of water and sanitation related activities has been eased because the women no longer have to walk long distances in order to fetch (contaminated) water. Other than the relief for women, children also benefit from near access. Children, after women, are responsible for fetching water. Numerous respondents mentioned that children had accidents while fetching water or were quarrelling at the springs due to limited quantity of water before project start up. Since water has become available nearby, women have expressed that they can watch over their children and they will not be delayed from going to

school. The reduced distance to fetch water relates to a decreased burden of fetching water and consequently to an increase in time.

'The project changed women's lives, their daily routine. They had to fetch water very far and now they save time. It makes work easy since the water is near' (P10 – micro level).

'It helped my wife in her daily activities and she no longer has the burden of fetching water from far. And it has helped my children that they are no longer disturbed to fetch water and prevents them going to school. So all the work is done easily around the home' (P1 – meso level).

'It has helped women because they are those ones who use the water. The men are just those who find water at home, but all domestic work is done by women' (P11 – meso level).

The distance from town to the springs and rivers, particularly for residents in the centres of Muhanga and Rwentobo, add up to around a half an hour walking time. An average household in Muhanga and Rwentobo uses four 20l jerrycans of water every day. If clothes are washed (generally once a week), more water is used. This means that around two hours per day were used solely to bring water into the household. Children usually take longer for fetching water, because they play at the water source and carry less water, meaning a 5l or a 10l jerrycan, depending on their age and energy.

'Before we got water, we used to suffer from going to look for water in a long distance. And after bringing it here, you use it and you get sick. At times our children are not here to fetch water, we even suffer more. Now I have no pressure because water is near' (P4 – meso level).

Since the project start, a large percentage of public water users indicate that the time for fetching one jerrycan of water reduced from thirty minutes to five minutes. This means that twenty minutes instead of two hours are spent for fetching water on a daily basis. Especially washing clothes has become much easier as reported by the majority of project water users on the micro and the meso levels. Before the project started, women used to carry their clothes to the river or the spring and

washed them on-site. Since water is now nearby, the majority of respondents in the centres fetch water from the project water points for all purposes of domestic work (i.e. drinking, cooking, and hygiene) including washing cloths. Instead of bringing the clothes to a far away water source, women can easily wash the cloths at home with clean tap water accessible at an appropriate distance. Women with businesses indicated that they are able to wash their cloths while running their businesses (shops) and therefore they observed an improvement in their incomes as further discussed below. Another improved aspect for project water users is the quality of water. Numerous women complained about washing clothes at the stream and the fact that white cloths remained dirty because of the poor quality of water.

The following section on (3) livelihoods will reveal in which ways the time freed up by not having to carry water or time spent queuing at crowded springs is used by community members and if increased income-generation is possible. Only, a limited number of respondents on micro level express that since water services have been placed nearby, they have had more time to practice income-generating activities instead of water fetching. The time gained through close access to project water services, according to the majority of respondents across all interfaces, amounts to one hour and forty minutes. In particular, the community members running businesses in the centre of Muhanga and Rwentobo indicated that they can quickly fetch water at the tap while their shops remain open and business can continuously flow. Several community members across all interfaces observed transformations, in particular, for people operating businesses like hotels, which use a high quantity of water. Due to the access of nearby water they benefit most. Customers can be served throughout the whole day and therefore no business is lost. Consequently, shop owners observe that their income has improved.

Large portions of public water users, in particular in the centre of Muhanga and Rwentobo, do not own their land. While numerous men and women provide labour, they work as labourers on a daily basis depending on the farmer's demand. The average income of a casual labourer is 3.000 Uganda Shillings (including lunch) (below €1) per day. Since water has become available nearby,

several women have translated saved time into the provision of more labour in order to improve their incomes on a small scale.

The large majority of the respondents on the micro level without businesses perceive the access to water as a relief in their daily workload of domestic activities while the gained time is mainly used for practicing subsistence agriculture. Women use the freed-up time for agricultural activities in order to improve their incomes. Several respondents indicated that women spend more hours in their private gardens.

'What has changed is that we do our work steadily knowing that my wife will not be going to fetch water far distant. So we can take more time in the gardens because water is near. At times you come from the garden when you are tired and at least you need to rest but if she finds that she also has to fetch water, she becomes disturbed' (P21 – micro level).

As this male respondent pointed out, he observes that his wife has increased her working time in subsistence agriculture, mainly on land which is owned by men. However, women can increase the agricultural output, which they sell on the market. Consequently, the income on the meso level has increased. In this case, the dependence on women's husbands and their material resources remains.

As discussed above, a major part of respondents, women in particular, use the gained time for practicing (subsistence) agriculture or providing labour, for instance, as casual labourers in agriculture. Another part of the respondents are becoming newly involved in or increasing the extent of food processing / trade, specifically the purchase-proceeding-sale of raw materials in order to increase their income. In Muhanga, the preferred crop is sorghum. A further activity taken up by a few women due to safe water services is the produce and sale of juice and local brews. Two female water users on the meso level started up this business and reported on the success, *'Water also contributes on the income generation. You see, when we got water here, we got development here. People made hotels, they made bars and they make omuramba apart from obushera'* (P9 – meso level).

Several women without businesses mention that they have more time to do their work in the household as well as in their gardens. A limited number of women underlined that they have more time to rest; these women denied having an improved income.

More than a third of respondents on the micro level did not mention that the access to safe water improved their economic status. Further, they did not take up any income-generating activities in order to improve their income. Some of them are middle-aged and have several children (on average seven). One part of the public project water users live in the centre of the rural growth centre and lack assets. Missing material assets (no access to land), psychological assets, informational assets (lack of secondary education) and organizational assets (no participation in community activities) results in women not following up any further income-generating activities after the project start. One reason might be that they feel satisfied with the way they live. The women fulfil their roles as wives, mothers and caretakers and even as business women, operating small businesses, while the men take up the role of 'breadwinner' of the family. In the areas of Muhanga and Rwentobo, many men have migrated to central towns in order to sustain their families. The division of work and responsibility between women and men seems to be crucial in regard to paying for the water service. As in many rural African as well as global areas, women are responsible for water and sanitation related activities, while men take over responsibilities for decision-making in water projects. Therefore, it is questionable whether women are able to bear the cost of the water services. My analysis revealed that female project water users obviously are able to pay for the costs for water, but it is unclear who bears the costs, men or women.

Another aspect is the differences in female and male perceptions on different values like time. The majority of women across all interfaces perceive water collection as an important activity within the daily time schedule. Women from the centres as well as from more remote areas indicated the willingness to pay for nearby water services. Male water users, especially those with low assets, as well as male non-project water users do not perceive water collection as an important activity because in their view it is a woman's responsibility, and therefore men

show little interest. One resulting consequence of the undervaluation of women's time is the refusal of payment for the project water services. The question arising in this context is, whether women would also be able to pay for the water services. In contrast to male non-project water users in 'non-central' areas, more than half of male public water users as well as the larger majority of private project water users in the centres mentioned that they participated in and contributed to the project in order to ease women's domestic work. Several men indicated that the gained time from water fetching can be transformed into additional income-generating activities. This indicates that men value activities which are income-generating and see that women's devotion to water collection can both reduce household expenditures and improve household income. However, women's time is perceived as valuable by only a minority of private and public project water users and then solely in economic terms. The low valuation of women's time by policy makers as well as by the women's husbands, is frequently reported in different studies. (Roy et al 2005: 5; Cleaver / Elson 1995)

Summarized, access to water services does not directly lead to increased income and gained time is not necessarily used for income-generation. swTws did not conduct any activities in order to create an opportunity structure where the comprehensive community was enabled to increase their economic status. swTws missed creating income-generating opportunities for the water user community. According to Roy et al and a study from the experience in Kaptagan, water supply improvements are coupled with opportunity to create income through micro-enterprises. Therefore, the time released is transferred into increased income. (Roy et al 2005: 9) In the case of swTws, the lack of targeting activities which connect water and sanitation related activities with income-generation, resulted in only a limited number of women taking up new activities in order to improve their income. Few women created new spaces for additional income-generation.

Besides the assumption that access to water directly leads to increased-income generation, and therefore to an improved economic status, the majority of project water users also mentioned the reduced price of water as improving their economic situation. As outlined above (section *target group: women*) before the project start a system for public water service delivery had been established in

Muhanga as well as in Rwentobo. Especially in Muhanga water delivery was highly valued and used by the community members in the centre. A significant number of water users indicated that before project start, residents from the centres used water deliverers in order to get water from the distant water sources. The prices for the town residents from the neighbouring springs were high. According to the answers of respondents the prices ranged from 200 up to 500 Uganda Shillings per 20l jerrycan of water. Since project start a large proportion stopped using water vendors because project water points were available nearby and women had decided to fetch water for themselves. Another group of women in the central areas still use the water delivery service. Despite that, the price for one jerrycan of water has been reduced significantly. Public project water users pay 50 Ugandan Shillings for one jerrycan of water, while the water service delivery costs 100.

'At times we fetched from the spring, me myself I cannot carry a jerrycan of water from the spring. But sometimes when I fetched it, it made me tired. I sent someone and paid him 300 shillings for each jerrycan. And that is 1.200 shillings for four jerrycans. You fin now the profits which I got? They are deducted in form of paying the people who brought water' (P2 – micro level).

'Now I fetch water. It has helped us because if you don't have water you have to look for someone who brings water for you. I just pay 50 shillings now and carry it for myself. So it was a bit a relief' (P9 – micro level).

In the last section I want to present the (4) general improvements of life, as well as the perception of well-being reported by respondents across all interfaces. The most mentioned answer across all interfaces, meaning project and non-project water users, to the question concerning transformations since project start, is that people became happier because they had never had water so close-by before. The fact that the communities of Muhanga and Rwentobo, particularly in the centres did not have access water to adequate water service has changed since project commencement. According to project water users in the centres, swTws contributed to community members' well-being. Water is perceived as an essential resource for a lot of daily activities (i.e. cooking, washing), especially those done

by women, and therefore the respondents perceive that their lives are more easily managed. This has led to an additional increment of psychological assets.

'I felt good because the other water sources are so dirty and this one is clean. It is near. We pay for it but most important is that it is very clean. When I started using this water, I was so happy. I am really enjoying the service' (P16 – micro level).

'It made us happy, very much, very much' (P19).

'Water for sure is very very important. You see, when you have good water you have a good life' (P5 – micro level).

A large portion of project water users are proud to have accessible, available and affordable water services in their area. They observe development in their town, which is also recognizable in how the population in the town has increased. Numerous respondents on the micro level perceive that Muhanga Town has been growing steadily. A lot of people from different areas have shifted their homestead because of access to water services. Additionally, land owners who previously did not use their plots have come to develop them.

'Many people liked to come to the town, people shifted from other areas to town because they knew that there is water. Those who have not used their plots came and developed their plots. So I think there is development in this town' (P19 – micro level).

As a result of increased population, the size of the scheme needs to be extended in order to serve the whole community in Muhanga. Currently, according to the majority of respondents across all interfaces, the quantity of project water sources is insufficient for ensuring sustainable water supply for 'all'. Financial limitations of the water and sanitation boards restrict the extension of the water systems.

Finally, I also want to address the transformations in regard to (political) voice and empowerment. Further, few respondents on the meso level mentioned that their voice or their personal status within the community had increased. However, the majority indicated that they already had a certain status within the community before project commencement.

'People give me respect. But even before, I was a parish canceller and I am still a canceller in this area' (P1 – meso level).

'No, is has no effect because I am always know in this place. But maybe on advice that I give the community. I have helped my community' (P8 – meso level).

The majority of water and sanitation board members perceive that their social status within the community has remained the same as before project participation on the meso level. But they indicated an increase in informational assets as a result of the trainings and experiences in management activities. The increase of knowledge on the meso level through project experiences is also transferred to non-project activities on the micro level.

'I got experience in issues of money. And also if I am doing other work, I know what to do' (P3 – meso level).

'When you attend the seminars, you get knowledge. It helps me. I like that' (P10 – meso level).

Summarized, the benefits from access to basic water supply and sanitation are enormous. According to the OECD, three quarters of these benefits derive from time gains, meaning the time gained by not having to walk long distances to fetch water or to queue at the sources. Most other benefits correspond to the reduction of water-borne diseases like diarrhoea and malaria. According to the OECD, almost ten percent of the global burden of disease could be prevented through water, sanitation and hygiene interventions. The general benefits of access to water and sanitation are systematically under-estimated due to a number of non-economic benefits which are difficult to quantify. However, these non-economic benefits are of high value to the water using community in terms of dignity, social status, cleanliness and overall well being. (OECD 2001)

C References

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Interviewees

Public Project Water Users:

- P1: Addison (female), Muhanga
- P2: Belinda (female), Muhanga
- P3: Harmony (female), Muhanga
- P4: Darina, Muhanga
- P5: Dorothy, Muhanga
- P6: Alvin, Muhanga
- P7: Daniel, Muhanga
- P8: Kate, Muhanga (Kitaburaza)
- P9: Kaylyn, Muhanga
- P10: Eryka, Muhanga
- P11: Jacky, Muhanga
- P12: Alison, Rwentobo
- P13: Anna, Rwentobo
- P14: Chelsea, Rwentobo
- P15: Claire, Rwentobo
- P16: Dora, Rwentobo
- P17: Felicia, Rwentobo
- P18: Christine, Rwentobo
- P19: Adam, Rwentobo
- P20: Daniel, Rwentobo (Omukabira)
- P21: Herbert, Rwentobo

Private Water Users:

- P1: Miriam, Rwentobo

P2: Joyce, Rwentobo

P3: Martin, Rwentobo

P4: Sid, Muhanga

P5: Taylor, Muhanga

P6: Tamia, Muhanga

P7: Zack, Muhanga

Community Workers:

P1: Anthony, Rwentobo (Chairperson)

P2: Austin, Rwentobo (Sub-County Representative)

P3: Barbrah, Rwentobo (Treasurer)

P4: Alexandra, Rwentobo

P5: Pierre, Rwentobo (Sub-County Representative)

P6: Alan, Muhanga (Secretary)

P7: Ronny, Muhanga (Chairperson)

P8: Rebecca, Muhanga (Chancellor)

P9: Ruth, Muhanga (Treasurer)

P10: Mary, Muhanga (Tap Attendant)

P13: Alison, Rwentobo (former WSC-Member)

P11: Bud, Rwentobo (Kiosk Attendant)

P12: Valerie, Muhanga (former Treasurer)

Non-Project Water Users:

P1: Deloris, Muhanga (Kitaburaza) – former committee member

P2: Deborah, Muhanga (Kitaburaza)

P3: Betty, Muhanga (Kitaburaza)

P4: Isidora, Muhanga (Ruhonwa)

P5: Elizabeth, Muhanga (Ruhonwa)
P6: Gloria, Muhanga (Rwabahazi)
P7: Dominic, Muhanga (Kitaburaza)
P8: Henry, Muhanga
P9: Keith, Muhanga (Ruhonwa)
P10: Moses, Muhanga (Ruhonwa)
P11: Dereck, Muhanga (Ruhonwa)
P12: Daren, Muhanga (Rwabahazi)
P13: Lincoln, Rwentobo (tank area)
P14: Raymond, Rwentobo (Omukabira)

Experts:

P1: Elizabetz Kobusingye, Social Scientist
P2: Loyce Kwikiriza, Social Scientist
P3: James Twinamugisha, Development Mobiliser (Bukinda Sub County)

D Annexes

Curriculum Vitae

Personal Data:

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Date of Birth and Place: 28.02.1986 in Braunau am Inn, Austria

School Education:

1992-1996 Primary School, Moosbach (Upper Austria)
1996-2000 Realgymnasium (Secondary School), Braunau am Inn (Upper Austria)
2000-2005 Höhere Lehranstalt für Tourismus (Tourism College) (Focus on Tourism Management) in Bad Ischl (Upper Austria)

University:

SS 2006-SS2011: Development Studies ('Internationale Entwicklung'), University Vienna

Major Fields of Study:

- Development Cooperation and Development Politics
- African History
- Water and Sanitation
- Gender Studies
- Participatory and Empowerment Processes and Approaches
- Qualitative Development Research

Studies abroad for my studies:

- „Au-Pair“ in Southern France (Aveyron; one month in 2007)
- 4 weeks in Cairo – Cooperation in an orphanage – Inspection of several Development Projects (2007)
- „Au-Pair“ in Southern France (Lot; one month in 2008)

Internships:

- 4 Weeks at the Aid Organization „Child Care Africa“ in Vienna, Austria) as a Teamleader for Face-to-Face Marketing (2005)
- 5 Months at the Aid Organization „CARE Österreich“ at the Departement Communication and Marketing in Vienna, Austria (2008)

- 5 Months at the „Austrian Development Agency“ at the Departement „Qualitätssicherung und Wissensmanagement“ in the domain Water Supply and Sanitation in Vienna, Austria
- 4 Months at the Coordination Office of the “Austrian Development Agency” in the sector Water and Sanitation in Kampala, Uganda
- Currently: GIZ at the Departement Sector Project "International Policy Advice and Infrastructure" for the project 'WASH United'

Scientific Tasks:

- Organization of the Conference „Water and Sanitation Program (WSP)“ of the Worldbank hosted by the Austrian Development Agency in Vienna, Austria (2009)
- 4 months qualitative research in Uganda (2010) – Semi-structured Interviews, Expert Interviews, Focus Discussion Groups, (Participant) Observation; Atlas Ti;
- Elaboration of a “Lessons Learned Paper”:
 - Aigner, Cordula (2011): Uganda. Participation and Empowerment. Good practices, lessons learned and lessons to learn in the case of the project 'South Western Towns Water and Sanitation' in Uganda. VIDC

Participation at Workshops, Trainings and Conferences:

Austria:

- Conference 'Water and Sanitation Program' in Vienna 2009

Uganda 2010:

- GTZ Planning Workshop Water and Sanitation
- ADC Human Rights Training in Kampala (Manfred Novak)
- Preparation and Support of the Annual Joint Sector Performance Review 2010 (Ministry for Water and Environment) in Kampala
- Support of Short-Term Consultancy (2 weeks) – Hydrophil (Sonja Hofbauer)
- Annual General Assembly of the South Western Umbrella for Water and Sanitation
- Annual Steering Committee of the Water and Sanitation Development Facility

Further Qualifications

Knowledge of Languages:

- German: Mother Tongue
- English: Very Good
- French: Very Good
- Arabic: Basic Knowledge
- Rukiga: Basic Knowledge



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DIPLOMARBEIT

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The Case of the Project 'South Western Towns Water and
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1. Introduction

This second volume of my diploma thesis is dedicated to the presentation of the overall annexes. These include, on the one hand, the guidelines for each method, comprised of semi-structured interviews as well as observations. On the other hand, this volume consists of the transcripts of all conducted interviews on the micro and the meso levels (i.e. public project water users, private project water users, community workers, non-project water users, and experts).

2. *Guidelines for each Method*

The following part highlights the guidelines for the conducted semi-structured interviews on the micro and the meso level. Further, I summarized the guiding questions for sociological observations.

2.1. Tentative guideline for semi-structured interviews on the micro on meso levels

What do I want to know?	Why do I want to know that?	How can I ask for it?
<i>Reasons for poor water supply and sanitation</i>		
How do you characterize your life situation?	Understanding of causes; for a better understanding of motivations and goals	• Can you please describe your actual life situation / your daily routine? (Work, Family, living situation etc.) • How do you characterize your water supply and sanitation situation? • Do you use the water from the scheme? Since when? • Do you remark any changes in your life since the start of the scheme?
Does the environment have access to safe water supply and sanitation?	Important for a comprehensive understanding	• How accessible is water and sanitation for you and your environment? • Do you know if there are (big) differences between the people in Muhanga? Differences concerning their income, property, religion, ethic/tribe?
Strategies for handling with poor water supply and sanitation		• Who is responsible for water for domestic use?
<i>Motivations for</i>		

<i>participating within the project</i>		
Participation – why? – active or passive decision?	How are the goals defined? Internal or external definition of goals? Reflected self-decision-making process for participation within the project, or decision for participation due to external pressure? Important for (further) empowerment processes	Indirect: • How did you come part of the project? • What do you know about Amaizi Murungi Follow-Up – direct: • Why did you decide to become part of the project? • What was the reason for participating within the project?
How did the interviewee experience the first contact with the project staff? Description of further internal and external steps		• How did you experience the first contact with the project staff? • Did you want to participate immediately or did you have feelings of insecurity?
What are the arguments for participating?	Motivations: Internal / external – Motivating / demotivating arguments Goals: Personal vs. external goals?	• What did the project staff tell you about the project and the conditions? • What did you think about it? (tariffs, sanitation)
<i>Goals, Ideas and expected transformations of the participants</i>		
What are the first mentioned goals for the participants?	Subjective relevance of the goals for the participants; Do they have reflective goals?	• What did you expect from the participation within the project? • What are the goals you wanted to achieve through the participation within the project?
Do you think safe water supply and sanitation will help to handle your daily	Importance of safe water supply and sanitation	• Did you think you will gain any advantages in your daily routine

routine, your job? How?		and/or your job through participation within the project?
<i>Management</i> Activities within the project	Identification of barriers for participation on different levels Paid / unpaid work?	• You have Water and Sanitation Committee in Muhanga. What are the roles and responsibilities? Are you satisfied with their performance? • Can you describe your work in the WSC? How do you appraise this work? How do you handle your daily work with your work within the scheme? Is the work for the scheme time-consuming? • What do you think about participation of women in WSC? • Are there any (social) barriers for participation of women / poor? • To what extent are you able to contribute / effect / participate in decision-making processes?
What does the interviewee think about the project?	Subjective perception of the project	• How do you appraise the scheme in Muhanga? • What do you like, what do you dislike? • What should be improved? How? • Who are in your opinion the beneficiaries of the scheme?
How important is safe water supply and sanitation for the interviewees?	Identification of the subjective relevance of safe water supply and sanitation – Priority?	• How important or not is safe water supply and sanitation for you and your family in your daily routine? • Are there other things which are more important for you?

		Why?
Satisfaction of the participation within the project	Identification of the subjective relevance and satisfaction with the participation	• If your neighbour will ask for your advice concerning the participation within the project. What would be your advices?
<i>Societal, economic, political and gender-specific transformations</i>		
Are there any changes since the participation within the project?	Appraisal of transformations in different sectors	• Did your participation within the scheme affect your status in the community? • Do you think your life has changed through participation within the project? How? • How has your life changed through the availability of safe Water Supply and Sanitation?
Precise examples of transformations in the households and the community	Transformations in different sectors? More time for other things instead of fetching water? Ease of work for whom (not)? Reduced diseases? Safe of money? Security reasons? Additional income-generating activities? Networking with others?	• Can you give me examples for any kind of transformations through the participation within the project? (Transformations in your daily routine, your family and your job?) • Improvement of economic status of the community? How? • Empowerment of women / poor people? • Have there been any changes in the agencies and lobbies for the poor?

2.2. Tentative observation guidelines for regularly-held meetings

What do I want to know?	Why do I want to know that?
Who are the participants? How do they participate? Who is talking with whom? Sitting arrangements? Talking time of participants? Who makes the decisions?	Revealing of power structures (who are the decision-makers?) Behaviour of interfaces – role allocation

(tentative observation guidelines at water points:

Who is (not) fetching the water?

Where do poor people fetch water, where not? (Exclusion of poor women and men of swTwS – WSDF – affordability? Tariffs?)

How much water do they fetch? How do they use it?

Seasonal behaviour / changes

2.3. Tentative guideline for Expert Interviews

Expert Interviews should be conducted to reveal the aims concerning participation and empowerment processes of experts who have been involved since the beginning of the project.

What do I want to know?	Why do I want to know that?	How can I ask for it?
Participation of the staff	Revealing of internal participation processes	How did you become part of WSDF – SW? – When?
Basic information about WSDF – SW	How are the goals defined? - Is participation mentioned to be important	What are the main goals of WSDF – SW?
What are the arguments for Participation - Participation as an important element?	Importance of participation	Demand-driven approach is one important element in the WSDF – SW. - Why is the Participation of the community an important element for a successful project and sustainability? - What are the first planning actions before

		the project will be implemented? What kind of social studies will be conducted?
Participation of whom?	Who is included – who is excluded?	• Who has the possibility to participate within the WSDF – SW – are there any preconditions (sanitation, user fee – how much are those regarding their income?)? • Who decides the participation within the project? • What are the requirements for becoming a part within the project as an individual and as a community? • Is there an equal possibility to participate for everybody? • Who has the possibility to participate in formal institutions like the WSC?
Is there a kind of security system?	Exclusion of the people?	• If you are not able to afford these preconditions – what will be the consequences? • Are there any security / insurance systems? Or are you automatically excluded?
Participation on which levels?	Exclusion of the poor or un(der)privileged people?	• How are people basically involved in the project? • What are the standards for getting safe water supply and sanitation? • How can people participate? (household and institutional level)
Water and Sanitation Committees	Revealing of power structures	At least 50% of the members of the WSC must

	Identification of barriers for women	be women and at least one woman must hold a key position. • How does this work? • How time consuming are these activities? • Do they get paid or is it voluntary?
What about gender issues?	Gender equality	Gender is also one important element within WSDf – SW. • How important have gender issues been since the beginning of the project? Do you remark any changes? • What are the measures to ensure that gender issues are addressed in the implementation and management of water and sanitation systems? – gender-related activities? • Are there any limitations of women concerning participation and empowerment due to social barriers? – are separate meetings required?
Trainings		• What measures do the trainings contain? What are the issues? • How long do they take?
Empowerment Processes	Appraisal of transformations in different sectors	• How important or not is empowerment within WSDf – SW? • Are there any measures to ensure empowerment processes of women and men, as well as, of the poor?
Monitoring		• Are there monitoring

		reports concerning social transformations? • How do you make sure that the defined objectives concerning social indicators, like gender are reached?
Changes due to the transformation from a project approach to a facility approach in 2006		• Do you remark any changes due to the transformation of a project approach to the facility? (gender, pro-poor, participation, empowerment)

2.4. *Tentative guidelines for Focus-Discussion-Groups:*

What do I want to know?	Why do I want to know that?
How to improve WSDF - SW? What are the lessons learned from the project? What is good / bad within the project? What can be improved? How?	• General Analysis of the project by the view of the participates • Recommendation for further expansion of WSDF - SW and other projects

3. Interview Transcripts

This part presents the transcripts of all conducted interviews used for the analysis of participation and empowerment processes in the two research sites, Muhanga and Rwentobo. As the analysis in volume one showed, I identified several interfaces. Therefore, I illustrate the interviews according to the interfaces in the following order: (1) public project water users – micro level; (2) private project water users – micro level; (3) community workers – meso level; (4) non-project water users – micro level; (4) experts;

3.1. Public Project Water Users – micro level

Participation and Empowerment Processes at Micro Level (Muhanga)

P1 – micro level Addison

Project water user (Muhanga Town)

31.03.2010

General Information:

Education: S 2

Children: 2 (one is at nursery school, one is at home, in the shop)

Husband (driver)

Community activities: there are community activities, but she does not join them.

Income-generating activities: shop

Interview:

I: Can you please describe your daily routine?

R: I have a shop here and prepare lunch here.

I: Do you have children?

R: I have two. One is in nursery and the baby is here.

I: Do you use tap water?

R: Yes, I use water from the tap. But when it is not here, I use water from the spring.

I: What happened, why is it not working?

R: They tell us that the pipes are broken.

I: Does it work properly?

R: Not often it is not functioning.

I: Do you fetch for yourself?

R: Yes, I fetch it for myself.

I: Do you remark any changes since you use water from the tap?

R: Yes, at the tap you fetch it quickly and you can continue with the work. But at the spring there are many people and you delay there.

I: Do you use usually use this tap?

R: Yes, I usually fetch from this tap. But now it is spoiled and so I fetch from there (p).

I: Do you have a husband?

R: Yes.

I: Who made the decisions concerning the participation in this project?

R: My husband.

I: Who decides concerning the use of water?

R: Myself.

I: How did you become part of the project?

R: I found those people here using tap water.

I: Have you ever heard about Amaizi Murungi before you came here?

R: I just found it here. I have never heard about it.

I: So we have a committee, how do they work with you?

R: Ok, I see them in the office there (p). But they have never come here to ask us anything.

I: Now the staff, do they discuss anything with you related to water?

R: No they don't.

I: What do you think about the price?

R: At first it was 25 but now they just increased it up to 50 shillings.

I: What do you think about it?

R: It has disturbed us. Now you pay 100 shillings for two jerrycans instead of 50 shillings for two.

I: Is it ok for you to pay for the water?

R: For me, it is ok to pay for the water because if the pipe is broken they have to repair it.

I: How about the cleanness around?

R: I don't know anything about cleanness and sanitation in this town.

I: We have people on the committee. Do you know their roles and how do you appraise the work?

R: The person we know very much and she does very much. It is that old lady Busingye. She is always there. No one can manage her position.

I: Do you know the members on the committee?

R: I don't know them.

I: Do you have any social barriers or things related to this project that constrain you for example from participating?

R: No, they are not there. Actually this water helped us because before we had to pay someone to fetch water from the spring for 300 per jerrycan.

I: Who decides how much water should be fetched?

R: Myself.

I: Do you have any dislikes in this project?

R: No.

I: According to you, who benefits from this project?

R: Us who uses the water.

I: Do you think this water is safe or does it does bring any diseases?

R: Yes, it is safe.

I: Do you all fetch from this tap?

R: All of us fetch from this tap because the spring is very far.

I: As people living in Muhanga, do you think this water has changed your status?

R: Yes.

I: And how about you?

R: Yes, it has improved my status.

I: And in what way?

R: It is easy for me. I get a jerrycan and I get water quickly.

I: Because you can fetch it from near that means that you gained some extra time.
How do you use it?

R: I stay here in my shop and I don't have to close it.

I: According to you, how do you think people have improved their economic status?

R: You see, there are some people who did not have work. When the pipes break they go and dig and repair it. And then they get money for that day.

I: And how about you, how do you gain?

R: I just fetch, fetching only.

Participation and Empowerment Processes at Micro Level (Muhanga)

P2 – micro level (W) Belinda

Project water user (Muhanga Town)

05.04.2010

General Information:

Education: P 5

I actually wanted to continue studying. Can you organize for me a scholarship?

Community activities:

R: If we don't go to community activities, where do we get school fees? We go to that community activity. Saving and lending. I save 1.000 every day and I give it in and after 10 you give it to someone. Sometimes it happened that children came to holidays when we did not have paid the money.

Workers: Maid, someone who graze the cows

Income-generating activities: brewing, shop

Electricity

Interview:

I: Can you please describe your daily routine?

R: You see, me I sell porridge. And some days are good, when I have many customers. And some days I can have few.

(talking with children)

(.....)

I: Does it mean you have cows, because I usually ask do you have land?

R: I don't have land. I don't have land where to graze the cows. I have three cows, one has a calve.

I: Do you get milk for selling?

R: The cows of this ends (...) I sell one litre and the other milk is used for my home. But still even the money I get from that milk. It is finished on that cow.

I: When this water scheme has been constructed, it supposed to be water supply and sanitation. What can you talk about it?

R: Teaching us about sanitation?

I: The people from Austria brought this water in this town. The water was supposed to be supported by the community. And the sanitation should be improved.

R: By the way, we don't have water in this town. We don't have water. The water we have is very little. Many times we don't have water. You see, when this tap is working others are closed.

I: What do think is the reason for closing the taps?

R: I wanted actually to ask you on that issue. We can not have this good water. Why is it so? You are those people who brought this good water but it is not plenty. Many taps are spoiled and are not working. For example, for the source in Ruhonwa, there are taps but all are spoiled. And they are those people where the water comes from. They are the ones who accepted to be the source on their land. But their taps are spoiled.

I: This scheme should be rehabilitated next year.

R: Yes, water is really not well working here. Another thing is that it does not supply even the people in the upper hills. I have been observing in other areas. I asked them if they have tanks in upper hill. That's why the water is supplied on the hill. I visited the people of Kitwe. I saw a house on the hill, I asked those people. It is a tank for water. It was up on the top of the hill. They have water on the hill. We see we have here a problem, the houses on the hill, they don't have water.

I: Are there any changes because of this water in this town?

R: Now, many people, before this water came started, were fetching the river water, from the running river. After failing to use the few springs, they decided to use water from the river. They think boiled water cannot be dirty but people throw things in the water and urinate in it. They fetch water from the river, use it for washing and also sometimes for cooking. And they believed that when the water is cooked it is safe. According to me there is a lot of development since the water came here.

And since I started to make this brew, I cannot explain this further. But sometimes we don't have enough water. Many times the taps are spoiled then we go to the springs. When you go to the springs you need a lot of money. Also, when we fetch from the spring, me myself I cannot carry a jerrycan from the spring. But sometimes when I fetch it, it makes me tired. I sent someone and paid him 300

shillings each jerrycan. And that is 1.200 shillings for four jerrycans. You find now the profits which I got are deducted in form of paying the people who brought water. But if it is from the tap, I can send someone, they can ask me 100 shillings each jerrycan and other times I can bring it myself.

The water actually, we love the water and it has brought development. But it is little.

I: Do you also use tap water for domestic use?

R: Yes, I use the tap water even for the cows because I don't have any other things to get water. I don't have any water to give the cows.

I: Are there any social barriers which stop people from participating within the scheme?

R: Now we don't have any social barriers that would affect participation or the participation of women specifically or to pass in their lands. But when they brought the water scheme and wanted to pass in someone's land, it needed a lot of money. Like us, myself, I can save because I get money from my business. But when they bring it in the village, they don't have money, they don't can buy it and it is passing their land. They need to pay for it and they don't have any money. So this led that people cutting the pipes. I am not very sure but I think it is because of that people in the villages.

Another problem in the village is that the people don't have the money to buy water. And the closed taps led to the breakages of pipes. And then we don't know how we can reduce the money for water for the village people. I know the money is available in town. But in the village the people can fail to get money. I don't know if you can reduce the price in the village.

I: Did you participate when they were starting this scheme? Did you contribute anything?

R: I was not yet here. But those people who were around told me that they contributed to make stones and money. I heard this from others. I was not here.

I: Do you have any dislikes on this water scheme?

R: There would not be anything on this water. But the management is not good. I hate it. For example, this tap spends so many days without functioning. It can even spend one week without being open. So, I know, when they open this one, the other one is closed. When they close the other one, this one is open.

I: Why do you think the people are not willing to attend the taps?

R: I think that job does not provide any income or the salary is poor. We are also told that sometimes the measuring of the water used is not ok. People are making losses attending the taps. I think this is the problem why people are not willing to attend the taps.

I: According to you, what should be the improvements on this scheme?

R: They should increase the water in this area and serve all the areas even those ones in the upper hill. So when I am walking around, for example, I went to Karokwa, and other villages also having a hill area. Of course people are living there, they are Mujungus, in the hills but they are all living there and they all have water. And water is the most important thing which is needed for development as well as electricity. It is number one that brings development.

When you combine it with electricity, don't you see if you take away the electricity you destroy the development?

When I think about the people in the upper hills, don't you think it would attract anyone to reside there? The reason why people cannot live in the upper hills is that they are not able to get water.

I: Do you have any important things that you need in this town?

R: Which ones? The town board.

I: Do you think this tap water is safe?

R: I am not sure. I don't know. We have been getting diseases whether it is water. But I think this water did not bring any diseases to my. If I drink it, I boil it and if I brew, I first boil it. I don't think that I have any problem with this water.

I: Does this water empower women? Does it add something for woman?

R: I gave you already an example that it has added. I would be saving much more money but it is still expensive. The price is high.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P3 – micro level (W) Harmony

Project water user (Muhanga Town – tap 1)

31.03.2010

General Information:

Education: S 4

No electricity in her home – she used it – felt cheated that's why she stopped using it

Small land – sweet potatoes, sorghum – when surplus - selling if it is much – to get school fees, but basically it is for home consumption

Workers (children go and dig, when they are not at school)

Children dig in holidays

Community activities: Entunguka (support sick people, visit them, bring money)
 Okwrerea (buy coffins, firewood, put announcements; support especially women who do not have husbands
 Muhanga Women Development Association –MWDA (meet, collect money, help each other, members contribute money, support also non members, buy for example jerrycans; they help people suffering from HIV/AIDS, help them to buy medicine, take people for testing, sometimes those people are taken up by World Vision Bukinda and are getting support from them; 30 women who support only women, because if women die there is nobody to care for their children; it is a big problem, when the people don't get tested.

Interview:

(...)

I: We would like to know your daily routine from morning up to evening.

R: Me, I really come here in the morning. I leave money to buy for the water. The children fetch water.

I: Where do you fetch water?

R: The tap water because we cannot get time to fetch from the spring. Maybe we are also harvesting from the rain.

I: We are supposed to have this project as water supply and sanitation. Can you please describe it?

R: Sanitation, I don't see anything. But the water supply, we have water on the taps.

I: Were you here when the project has been started?

R: No, I have been in the village. I just came here.

I: When did you come here and when did you start using tap water?

R: Here, I don't remember. I was staying in the village and when they stole my things I had to leave the village. I used to be here and someone has stolen all my things and so I decided to come and stay here.

I: Who is responsible for the water used for domestic use in your household?

R: The children.

I: You have a committee. Do you know them?

R: Yes, I know Nurse and James Banamba.

I: Do you know their roles and do they perform it well?

R: Yes, they are really doing their work. And if they would not do their work the tap water would not be here because if the water is not functioning, Mary Rukabuka calls for Mujungu and they just dig and repair it. They are really trying.

I: And what do you think about the cost of water and the increased price?

R: Increasing the price, it has no problem. Because you see this water is useful.

I: Do you know how the money is spent?

R: Since we were saying that the water stops functioning, we just want to see the water continuing, the water supplying for us.

I: Why did you become part of the project?

R: Because I found this water already here. You see people, the staff mind about this water. We cannot spend some days without it. They really mind about it.

I: Which tap do you use?

R: The tap of Busingye.

I: In your home, who is the decision-maker in all things and related to water?

R: I am the one.

I: Do you have a husband?

R: No he died in 2000.

I: How many children do you have?

R: 3 children.

I: Do they go to school?

R: Yes, only one is not going. She got a problem, with heart fierier, that's why for her she is not going to school. She was in P 7 and she did not do her exams because of that problem.

I: Is this water safe for your daily routine?

R: At first it was hard, even having colours, white colour, but now it is ok.

I: What improvements do you want to see on this scheme?

R: It should be increased because when it is sunny season it reduces and it is very little and they maybe open just one tap in this town. I think it reduces in the tank and then they close some taps here and open one so that it can be available.

I: Who are the beneficiaries of this scheme?

R: Us. And really many people are using it.

I: Do you think it is safe for your household activities?

R: Yes, if it was to make us sick, we would all be sick.

I: In the past before this water scheme started, did you have problems with diseases?

R: Yes, when many people who were fetching the water which is stagnant, they used to get malaria and the stomach problems. Surely, the water was disturbing. People just fetched water from the swamps. Even many times before they put the taps, people did not mind to wash the jerrycans, they never washed the jerrycans, but now if you bring a dirty jerrycan you are supposed to wash them.

I: Do you see any advantages because of this water scheme?

R: Yes, it has helped very much.

I: Do you have any important things that are needed in this town?

R: Better than water? Water is very important. We have many needs.

I: How does the accessibility to tap water help you on your daily routine?

R: Whatever we want to do, you need water and you see, if you don't have water on the tap someone can fetch water for 500 each jerry can, when we don't have water on the tap. 500 on the spring and now you buy it on the tap for 50 shillings.

I: Do you think there are any changes, in the way you are living because of this water?

R: People have learned to be clean. If you find someone using little water you use it sparingly. Since we got water, people tend to really clean properly, you clean plates and they get clean.

I: Do you see any changes towards income generating activities?

R: Yes, it has added something because now if you are fetching a jerry can for 50 shillings and if it is not here you spend 500 for fetching it on the spring. Don't you see that you are saving when water is available at the taps. Sometimes you fail to get to go to the spring and you give them 200 for each jerry can but now on the tap our children are the ones who fetch it. We don't need somebody else to fetch it. And this is saving.

I: Women were supposed to participate in the project. How do you experience their participation?

R: You see, women are really involved in the project up to now, even the attendants they try to check the jerry cans and if they are dirty they tell them to take them away to wash then. But if it was a man they did not mind about that.

(customer came)

I: Do you use electricity?

R: No, the people who we supposed to share the bill were using a fridge. It was disturbing me. I just use it in my shop.

(...)

Statements:

Does the staff do their work in the project?

"Yee barakora, kuba karibatarakora nokufa karigaferire kimwe. Ahabokuba kubaragira ngugafa merirujabuka atuma ahari mujungu obagafire nkaha bagakora. Barajeza ho munonga."

Yes they work because if they were not, the taps would not be functioning now, because when the tap stops functioning, Mary Rujabuka sends for Mujungu and if the pipes are spoiled around here they are repaired. They are trying.

Tariffs

“Esente kuzonjera tihine okukiri, ahabwokuba orareba namizi nikwe gine omugasho.”

Money increase has no problem because you see, water has great importance.

Do you know how the money collected is spent?

“Itwe ahabwokureba baragarafa batakaremwa kugakora titurafayo aha bwokureba garagumizamu garakora.”

Us we see them crying when water taps stop working. They can never fail to repair the water system. We do not care since the scheme continues functioning.

Participation and Empowerment Processes at Micro Level (Muhanga)

P4 – micro level (W) Darina

Project water user (Muhanga Town – tap 4)

31.03.2010

General Information:

Education: P 7

Children: 2 (very young)

Source of income: businesswoman (sell beans, peas, sorghum)

She has land in the village, but does not use it.

Interview:

(...)

I: Can you describe your daily routine?

R: Here what I do. I wake up the children, prepare for them breakfast and be here to bring us the people the produce, the millet, the peas, the sorghum. So I am a businesswoman and that's what I do up to the evening.

I: The project is supply of water and sanitation. On your opinion what can you talk about it?

R: The sanitation is about the cleanness in this area. Yes, they are doing something about it.

There are some people who come here to take the rubbish around and then there are also other people who come to check our homes whether we are clean. And they also tell us to clean jerrycans when we fetch water.

I: When did you start using the tap water?

R: Me, I came here in 2006 and I found the tap water here.

I: Do you think this water has changed your life because maybe you had to fetch the water from far? Maybe instead of going to the spring?

R: Yes, it has really helped us greatly. Before we had to go to the spring and it was really very far.

I: So you have said that water improved your life, did it also improve your economic situation?

R: Laughed. Mmhh. It helps me very much because if I would not fetch from the tap I would send someone and I would pay big money. It helps us a lot.

I: Are there some differences maybe between different clans or religions which stops you from fetching water?

R: No.

I: Do you fetch water for yourself?

R: Yes, I do it for myself.

I: Do you also use other sources?

R: I only use tap water but if we have no tap water, we send someone to the spring.

I: So in your household, who is responsible for the water use for domestic work?

R: I am the one who does everything in the household.

I: Do you collect water from the rain?

R: No I don't use it because I don't even have the collector.

I: What made you participate in this project? Why did you start fetching from the scheme?

R: Because the water is here and the people around use it.

I: When they were talking about Amaizi Murungi, have you ever heard of it before?

R: I didn't know before I was coming from the village. I just found taps here, so that's how I heard about it. Because I found this taps operating and I started using them.

I: Is this tap working properly?

R: Sometimes it is not operating but it takes a short time to be repaired.

I: What do you talk about the cost?

R: I think it is ok.

I: Do you know how the money is spent?

R: Laugh. I don't know for sure. We think it is given to the owners of this water. What we know maybe this money is paid to repair the pipes.

I: Who is the owner of this water?

R: Us we knew the water is for Mary Rukabuka and when this Muzungu came, we knew that this water is hers.

(explaining that the water is those of the community)

(.....)

I: Do you think there are any advantages on your daily routine?

R: Yes, it has added something because if I would go to fetch from the spring it would take more time.

I: Do have more time now for other things?

R: Yes.

I: Do you have time to rest?

R: Yes, and I can do my work quickly.

I: We have the staff committee, do you know what they do or they are supposed to do?

R: No, I don't know.

I: Do you use your time to join community activities?

R: We have village community activities where I come from.

I: Can you give an example?

R: We have Kwezika, it is to support the diseased people.

I: Do you have problems related to social issues which stop you fetching water from the tap?

R: They wanted to participate to fetch from the tap and not from the river.

I: Who makes the decisions in your household?

R: It is my husband.

I: How do you appraise this scheme?

R: I actually appraise them about this water very much.

I: Do you have any dislikes on this scheme?

R: They have no problems. The taps are good.

I: What do you want to be improved?

R: Sometimes water gets splashed around the taps. It should be improved and it would remain clean.

I: Who do you think are the beneficiaries of the water scheme?

R: It is us, who uses this water.

I: Do you think this water is safe?

R: Yes it is safe. It does not cause any diseases.

I: What do you use water for?

R: Washing clothes, drinking, cooking. Everything what I have to do, I use this water.

I: Do you have any other important things that you need in this town?

R: No, we have nothing else what we need here.

I: What do you advice the people who don't have access to this water?

R: What to tell them? It is very hard because I cannot take water there. I don't have anything to tell them. Maybe we would ask the organization to give them water.

I: Do you think this scheme brought something related to status because you have water in this town?

R: Yes, very much because you find other towns not having water. We feel sorry for those people who use dirty water.

I: How has your life changed because of the use of this water?

R: Yes, it became better. If you don't have water you cannot do anything. You cannot even cook. It improved on cleanness and actually if you don't have water you can die easily.

I: Do you think your economic status has improved through the availability of tap water?

R: For us, for example, I make porridge for my household but others who are selling obushera, they are getting money with it.

Statements:

"Yaasheka; nyowe garanyambakihango hatinokubire ntarataha'ahakatapu kangeire kutaha ahamugano kandi baranshaba'nanyingi".

Laughed; the water helps me very much because if I was not fetching from the tap, I would have sent someone to collect water from the spring at a higher cost compared to what I pay on the tap.

Owner of the project

"hati itwe turamanya ngu amizi nagomu kyara mukarujabuka kandi ogomujungu kuyijire twamanya niwaragira ki...."

We know that the water scheme is for Mrs. Rujabuka but when we saw the “Mujungu” we new that the water is hers.

Advice to the neighbours

“yasheka; ekyokubagambirahi’bwenu kukigumire kotariwe orenda kugakwata ngu ogatekeyo ku-orabura nekiwamugambira hobwe, turaba turashaba nkeco kitongore nabokibayambe gatekwe kuhikayo”.

Laughed; we have nothing to tell them because we cannot take water to them but we request the people who brought water here, to also extend it to them.

Participation and Empowerment Processes at Micro Level (Muhanga)

P5 – micro level (W) Dorothy

Project water user (Muhanga Town – tap 3)

02.04.2010

General Information:

Education S 2

Children: 3 (two are married, one is in household

Households-members: 3

Electricity

Jako, firewood

No workers

Community activities: women community activities like - Twesigane women group (they dig – make gardens and sell products together and share the money as a group)

Income-generating activities: dig on her own; small land – she cultivates and helps her

Interview:

(...)

I: Can you please describe your daily routine?

R: I wake up and prepare breakfast for the children. And I also sweep the house and afterwards I go to dig.

I: Do you have children?

R: I have 3 children.

I: All of you in the household, how many members do you have?

R: Now there are three people because the girls have been married.

I: Do you have a husband?

R: Yes.

I: Who makes the decisions about water in your household?

R: Myself. I fetch from this tap and when it is not working we go to the upper tap (p).

I: Does it work properly?

R: It works properly if there is no problem with the pipes. But you see the problem is that people cut the pipes at the source because they also wanted taps in that area (p). They say that the water was got from their land but they don't receive water, that's why they cut them.

(...)

I: So this water scheme was brought to be water supply and sanitation. What do you talk about sanitation in this area?

R: For sure there came teachers and showed us how to clean the taps and how to use the jerrycans.

I: Do you see any changes since this water was supplied for you?

R: Yea, we got cleanness. Myself I can fetch for myself for my tap. But as if I came here, water was far, we all need much time to fetch the water from the spring.

I: Has the availability of water added to your income? Does it contribute to your income?

R: Yes, it is very useful for us because if you don't have water you cannot exist.

I: What was your expectation at first when they told you to bring water?

R: They became happy because they were suffering to get water from far springs.

I: Did you not feel insecure about it?

R: They first feared because they said that they have to pay a lot of money. But then they got used to it. They started with 25 but now it is 50 but they got used to that.

I: What do you think about the price?

R: We wanted, and we were requesting that they should reduce the price for 25, and I was attending workshops and meetings and we requested for that. I was attending the meeting in February.

I: What was their answer about that issue?

R: They did not give us a right answer. They told us that they will first take this and discuss it with others.

I: Are you a member of the committee?

R: No.

R: They called me to be in that meeting because I have spent here many years living in this trading centre. They called me to come. I am among the people who educate others.

I: What did you experience when they gave the water to the community and the individuals of the committee?

R: Ah, there are people on the committee. They have really done their work. And even if you want to get private connection, you get explained what is needed and then they just give you water. They have done a lot of work.

I: Has it changed anything towards your daily routine?

R: We were more of us women than men. We were digging the trenches for ourselves, where the pipes pass.

I: Do you have any social barriers that affect women form

R: They were there. People at first did not understand. But now they got to understand.

I: Who decides where the water should come from to be used in the household?

R: It is me because I am the one who uses water.

I: What are bad things or the good things on the scheme?

R: The water has no problem. We are the one who fail it but the water has no problem?

I: What do you want to be done to improve the water scheme?

R: What we want, there are people in the villages who want water but it is not there. People who came to educate us, they came with an engineer, they measured the area where water can reach. They took the map. We are waiting for them and will know what came out from the measurements.

I: Who do you think will benefit, who is helped by this water?

R: All of us.

I: Do you think this water is safe?

R: It does not cause any diseases. People have always come to test this water and also they put in medicine.

I: Have you ever had diseases related to water?

R: Yes, there was cholera.

I: It was here?

R: Yes sometime they were using dirty water. But since they got water, it never came back.

I: Do you have anything important?

R: We need drugs. We always get malaria, we need nets.

I: When do you meet the people who have no water?

R: They are also crying. They want water and we tell them that at least they should continue to request

I: Since you have water in his community? Do you think it has changed the status in this town?

R: Yes, a big one. Because they know that we have water. And they know that we are clean.

I: You as a person, participating in this scheme have it changed anything in your life?

R: Yes, I used to fetch water from far and even now if the water stops functioning and they did not work upon it, we pay 200. So you see, if I fetch here, 50, I got a relief, don't you see that I got a relief?

I: When you look at yourself and others around here, since this scheme started in this town, do you see some changes in many things for example, from one stage to another?

R: Yes.

I: What are the examples?

R: For example, the hotels are really working very well, because it has easen their work and we have many hotels and even the shops work properly. You see, without water you cannot exist. Water for sure is very very important, you see if you have good water you have a good life.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P6 – micro level (M) Alvin

Project water user (Muhanga Town – tap 1)

31.03.2010

General Information:

Education: P 7

Children: 6 (go to school)

Community activities: Bank of Rukiga

 Bukinda Savings

 (How else can you get school fees?)

Land for cultivation for household consumption – if surplus he sells it

Electricity

Charcoal

Income-generating activities: small business

Comment:

The school fees are a problem, because we are poor.

Interview:

(...)

I: Can you please describe your daily routine?

R: Yea, what I am doing? I wake up and wash my face and after washing my face I open here, I sweep and wait for customers. If I can look for g-nuts or tomatoes or any other things I give it to him or her.

I: This project it is supposed to be water supply and sanitation. Can you please describe it?

(He kept quiet)

I: Is it functioning or there is something what is not working well?

R: (...)The water we have is little and it is not enough. The people are lining up at the tap. The line is from morning till the evening. It is little. They brought little water and didn't give it to individuals. If it would be enough the owner of this house wants to get water in his house. You see, this owner would put water in the house but water is little.

I: But we have heard that anyone can have a private connection.

R: They just started that. But at first it was not like that.

I: Have you inquired about a private connection from staff members?

R: Asking?

I: Yes, asking to be given a private connection.

R: You see, that one is for the owner in the houses and this one is for Mr. Kirasha. And in his house there, he has water. But if they give it to us, it is very high. They are asking a lot of things to connect them privately.

I: You heard about it?

R: Yes, many people were given a private connection and then they gave them up and are no longer using it. They look at their bill and see that the prices are high. If it remains on this they cannot manage it and they get disconnected.

I: When you have a private connection, do the prices increase?

R: You see, they read the metre and bring the bill to you and you see it is too high.

I: Which water do you use for your domestic household?

R: I use tap water and when the children are around I use spring water. If you send a child to the tap and it sees the line, it goes to the spring because the line is too big.

I: Do you see any changes through the availability of tap water?

R: The cleanness became good because in the past years people were suffering from dysentery and now it has never happened again.

I: How accessible is the water for you?

R: It is behind here, like 3 metres.

I: Does your tap work properly?

R: Yes they work but sometimes they don't have tap attendants. They don't have someone to stay there.

I: Why did they fail to get tap attendants?

R: The salary which they pay them is very low. When they deducted the water they have sold, the salary is very little.

I: Do you know how they use the money?

R: That one, we don't know.

I: Does this tap normally have no attendant?

R: The one who usually attends this tap went to the office. She is always on the tap at the office. She was here because the tap got spoiled but now since the other line is open, she is not here.

I: Now, but this tap is having its own people to fetch, how does it come that there is no tap attendant?

R: There are people who fetch but they see, if you put someone, they eat the money and they could not pay it. They will use the money for themselves.

I: Is there anything that this project contributed to the people's income? Are there any advantages?

R: You see, what the water contributed to us is cleanness. You see, if people are not sick they remain with their money. They don't get malaria or dysentery. They remain their money.

I: Do the people save money?

R: Yes, you don't have to spend it on drugs, like that.

I: In your home who is responsible for the water for domestic use?

R: It is me, when I am here because children will be at school. Me and my wife.

I: Where you here when they started the project?

R: No.

I: When did you come?

R: 1998.

I: Do you know the staff who heads this scheme?

R: Yea, I know Mary Rukabuka. She is the one I see when there is a problem occurring on the water system.

I: What do you say about the cost of water?

R: You see, the money they ask for a jerrycan of water is a lot. If we had income-generating activities it would not be much. We would like to get water for free because 50 shillings per jerrycan is a lot. And if you need 10 jerrycans it is 500 shillings. It is too much and we don't have that money. Many people here are poor that's why they cannot get this money.

I: Do you know why they increased the price?

R: Yes, it is because of the workers. They told us that since the things have increased the workers also need more money.

I: What are the advantages that this water has brought for your daily routine for your household?

R: We use this water for cooking, we use it for our work, cleaning, washing and bathing.

I: Do you know the roles that the staff should play on the scheme?

R: For all those things we see Mary. When there is a problem we see her very responsible. All the people she works with I don't know. One time they told us that there is James Banamba and Grace, but for her she went to Kampala. But the one who is very responsible is Mary Rukabuka.

I: Do you have any bad things on this water scheme?

R: No, nothing.

I: What do you want to be improved or done on this scheme?

R: If the water comes and it is much, it should be able to reach people who want it. Those who ask and fail to pay for it and fetch from the spring, maybe that would not happen. And also if it becomes easy to get private connections, many people would use the tap water. But I think because it is little, this leads to the increased prices. It got expensive and not affordable for all. But the water is good, for sure.

I: Who benefits from this scheme? Who are helped by this water?

R: Us. It is the community.

I: Do you think this water is safe?

R: You see, from the source the community bought land and it is fenced. So the place is very safe.

I: Are there any other things you need in this town?

R: You see, things we need here is cleanness. If we have people to guide the community, it would be better because the town grew and it remains in the hands of the community here. There is no one who tells the people to clean in front of the shop. I do it. But the landlord would be the one to do that work. But we do it ourselves to remain clean.

I: Don't you have any other people who are cleaning around?

R: No, the people are throwing rubbish everywhere. Don't you see rubbish in the road there?

Another problem is related to sanitation. We don't have a public toilet. The one we have is not working. The people from the bus don't know where to go and they are confused. The public toilet should be the first thing because it is terrible. It is really very helpful. If they come to rehabilitate, they should first come and do that. It is very important because people fail to get what to do and use the bush in front of the house. They just use this space here because there is nothing else.

I: Do you think the status in your town has improved?

R: Yes, it increased our cleanness and the cleanness is the starting point of every good thing. If you go to a hotel and it is cleaned and washed, then it is a good place. And this is related to this scheme.

I: You see when this scheme started, I don't know if you have ever been in Muhanga town before. Do you think it transformed from one stage to another?

R: You see, but many questions you have asked are repetitions. You see when the water came it improved the cleanness. So the people who were here, they started protecting their areas. They have been educated. They put a fine of 5.000 for each person. You are just taken to the police. They are charged. So people protected their areas not to be misused as toilets or latrines. All the people came to know that you don't just use any place for easing yourself but if you use it you are charged.

I: Has this water added anything to women's life's in their daily routine?

R: Women? Its cleanness improved. If you are in a house where there is water you can do everything to keep it clean. You can clean places, wash and mop around but if there is no water it will be dirty. Anyway if you are moving around you can enter in some places, especially hotels and see how the places are clean. If you see any untidied places you can advice them, it will help.

I: Do you think the poor people gain in this project?

R: The poor people fetch water for others and get paid. They get an income from that.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P7 – micro level (M) Daniel

Project water user (Muhanga Town – tap 1, 2)

03.05.2010

General Information:

Education: Junior Level

No wife / no children – he looks after a niece

Land

Electricity

Community activities: lending and saving group (share profits)

Income-generating activities: builder

Sometimes they have workers at home

Interview:

(...)

I: Can you describe your daily routine?

R: I am a builder.

I: Do you use tap water when you are building?

R: We use tap water for construction. We are recommended to use clean water for building. But sometimes we even use water from the river. I am a Manson.

I: This project has been supposed to be water supply and sanitation. What can you say about it?

R: The cleanness related thing, there is nothing they did. For example, we don't have a toilet in this town.

I: What else is related to sanitation? Is it only the public toilet?

R: But we get water coming from a good source.

I: Do you see any changes due to the availability of water in this town?

R: Yes, it is there. Long time ago, we were getting water from Nykunama and we used a lot of money.

I: In your household what water do you use currently?

R: We use this tap here and even the other tap up there. But now we are using this one (p). Many times we use tap water but when it is closed, we go to the spring.

I: Who is responsible for the water in your household?

R: Sometimes I fetch water and other times my sisters and brothers are responsible for it.

I: Did you participate at the beginning of the project?

R: Myself? When the project was introduced here, I was a student. They used to tell us to participate. And we carried stones and sand to the sites.

I: Was it by force or was it your decision to participate?

R: We wanted to have good water.

I: There is a staff committee that heads the project here. How do you experience their work?

R: We don't have problems with them. They really do their work. We use water and they are really doing their roles.

I: How did you feel as the project came, didn't you feel insecure?

R: They brought water and we liked it for sure. We did not feel insecure.

I: The price of water has increased. What do you think about the costs now?

R: Everyone should continue to pay for the water because there are people who attend the taps and the workers need also to be paid.

I: When the staff receives this money, do you know how they spend it?

R: Myself, I have never talked with them to know how they are spending it. But I know that it is for paying them.

I: When they were bringing this project, what were your expectations?

R: By that time I was a child, I did not think about it.

I: Since this water scheme came in this town, do you see any transformations from one stage to another?

R: Yes, it has transformed because some people used to send children to fetch water and there have been accidents. You saw children quarrelling. Now they have water in their households and now they now they have water near them.

I: Do you have any dislikes about this project?

R: No, I have not seen anything.

I: Do you see any social barriers or problems related to participation?

(he kept quiet)

I: For example, women refusing to participate or any other things like for example that people does not allow passing their lands.

R: At first, people had problems with this project. But the majority agreed that the project should not be stopped. They let the pipes passing their lands and so that many people could receive this water.

I: According to you, what should be improved on this project?

R: I would like that we get services on all the taps. There are only two taps which are working and we have seven. We would like that all are functioning.

I: Who are the beneficiaries of this water project?

R: It helps everyone. It is for everyone.

I: Do you think this water is safe for your family?

R: Yes, I think it is safe because there were people taken to check the main source and they see whether the water is good for our lives. And it was done.

I: Do you think there are other important things that are needed in this town?

R: In a good sense, we don't need other things because we have water and electricity.

I: What advice do you give people who are not using the tap water?

R: I have no advice for them because I cannot give it to them. But maybe the people who gave this project here, they could give them water.

I: Do you think this water project affected the status of the community?

R: Yes, our public toilet got spoiled and stopped functioning. We had our toilet here which used to make money from people on the roads. For example, people

who work on this road (p) could go to bath, especially those who have been working in the dust. They went there to bath and to change clothes.

I: What are the transformations because of the availability of this water?

R: You see, we used children who have been knocked by cars going to fetch from the spring and people who fought for water at the spring. So this ended.

I: According to you, how do you think have women gained from this project?

R: Surely, there is something that changed. The distance, they used to go to Nykunama to fetch water. It has been reduced.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P8 – micro level (W) Kate

Project water user (Kitaburaza tap 4)

31.03.2010

General Information:

Children: are at school

Charcoal

No land

Income-generating activities: digging and getting paid in peoples gardens and preparing sorghum (2.000 per day)

Rainwater for washing clothes

Interview:

(...)

I: Can you please describe your daily routine?

(She said nothing.)

I: Did you understand what I mean?

R: When I wake up I go to dig.

I: Have you understood what I am asking?

R: Yes.

I: But I see the sorghum here.

R: Yes, but it is not everyday. Sometimes I put it outside but it is not even mine.

I: Do you buy this sorghum?

R: Yes, I buy sorghum and process it.

I: When this water scheme started, how did you become part of it?

R: I participated. I dug the trenches and I also carried clay soil.

I: Did you also contribute money?

R: I paid 1.500 shillings.

I: When you were told at first that the project is coming how did you feel?

(No answer)

I: Did you see people just constructing without being told that a water scheme will be developed?

R: They came and told us and they constructed the tank at the source.

I: How did they inform you?

R: They put announcements and also individuals passed to inform the people.

I: Do you see any social problems which stop people from participating within this project?

R: I don't understand.

I: For example, if you have a man and you want to participate in this project. Will you be stopped?

(She said nothing)

I: Do you have a husband?

R: Why are you asking me about my husband, you should just write things about water.

I: Because the reason why I ask for your husband is to find out who decides in your household, is it you or your husband?

R: Myself, I am the one who decides everything that takes place.

I: You are the one who decides concerning water?

R: Yes.

I: Do you have children?

R: Yes, we are three in the household.

I: Did you go to school?

R: Mmee, me I did not study.

I: When they started announcing the project did you participate immediately or did they force you?

R: Actually they were forcing us, if you could not go, by that time I was actually pregnant. But if you would not go, I had to pay 5.000.

I: Who was forcing you?

R: Those people who were heading the project.

I: Were they from this community?

R: Yes, they were from this community. The water came from Kabale there were also people from Kabale district.

I: When they told you about this water scheme. How did you feel?

R: We were happy but they forced us. We gave our energy to construct this water and then they came to sell it to us. They are selling it to us.

I: Are you happy with paying for the water?

R: Paying? Money is a lot. The price is high.

I: And what do you think when the price will be reduced?

R: Yes, then I can pay it.

I: The staff of the project, the committee. Do you see their work? How do you experience it? And do you know their roles?

R: No, I don't know them and I also don't know what they are doing. And I have no problem with them.

I: Who attends the tap?

R: The key has been given to the police man. We just wait when he opens it.

I: And how about the woman who was attending the tap before?

R: The lady was used to leave the key around.

I: Do you only use water from this tap?

R: Yes.

I: What are bad things you have observed about this scheme?

R: Some are failing to get people to fetch water.

I: Where do you fetch water when the tap is not working?

R: The other spring (p).

I: What do you want to be improved of this water scheme?

R: They should work upon it and should give it for us for free. The people around here used the spring, now they use the tap water.

I: When you meet the people who don't have water, what do you advise them?

R: Now, if the taps are not near to the people in the upper hills it is better for them to go to the springs. They don't have taps. Like me, if I have water here and it is easy for me to do the washing for example.

I: Do you have other important things you need in this own?

R: Yes, like what?

I: Maybe in comparison to other things maybe like firewood?

R: You see, water is very important compared to other things. And it is helping us in many things. Maybe electricity but when at a reduced price.

I: Do you have electricity?

R: Yes, I have it but it is expensive. It is charging a lot of money.

I: What changes and transformations do you see in your life since the beginning of the scheme?

R: It helps us because it is near. Yea, it helps us!

I: So does it mean that instead of going to the spring you go to the tap and it saves time?

R: Yes.

I: How do you use the gained time?

R: I can use it to put the sorghum outside, or I go to dig, or I wash plates or I mop. I can do many things using that time. And also washing clothes.

I: Do you get time to rest?

R: I work for the whole day, the way how Bakiga live. We are suffering this way.

I: Do you go to community activities?

R: Yes.

I: Like which ones?

R: Kwebisaho and Kwezika

(conversing with someone)

I: What do you talk about the price?

R: It is expensive. Now you calculate 50 shillings for one jerrycan. If you were using, for example, three jerrycans per day. I have two children and they go to school. In the house I stay alone. It is too much you have to spend for water in one month.

I: Do you see anything that has changed in women's life's due to the availability of clean water?

R: I don't know about that.

I: Since you have more time can't you use it for buying more sorghum and sell it?

R: But if I sell it I use money again for water. I spend a lot of money for water. It is not benefiting for us. They should give it for free.

Do you want to give me money? You have wasted my time, you have to give me money. I spend a lot of money on water.

(...)

R: We became poor we don't have any money. If I have it, I would not be on this plot.

(...)

Have you written that? I dig everyday. And with this money I pay the water!

Statements:

Participation

"Bakabanibatujema munoga hobwe, kuwabire otazayo, barikuza kunaka nyowe nkabanyinenda owabire otazayo zikazibyenkumitano."

They were forcing us to participate if you would not, I was pregnant, so they asked five thousand shillings from me.

Expectations

"Tukani tugira ngu nagabusha akonka kandi batujema twahayo amani gitu kuba heza bagatuguza"

We thought that the water is for free but then they asked money for the water.

"Batuhe-agabusha".

Let them give us water for free.

Transformation

Hati bwenu garatuyanba okugira gatukire ye nigatuyaba.

Now the water helps us because it's near, yes surely it helps us.

Time

Ninzakuba ninyera egimigusha, nizakuhinga niteka, ninyoza esowani, nisimura, ninyoza.

I can use the remaining time to put out the sorghum go to dig, cook, wash clothes, wash plates.

When I asked whether she gets her own time to rest:

Yasheka, ebyabakigaogizire, turikubonabonera kimwe kunuya.

Laughed; us Bakiga, we are suffering, we have no time to rest.

Participation and Empowerment Processes at Micro Level (Muhanga)

P9- micro level (W) Kaylyn

Project water user (Muhanga Town – tap 1)

31.03.2010

General Information:

Education: P 6

She lives still at home – no husband

Household Members: 6

Children: one child died; she looks after her niece

Charcoal

Community activities: she is discouraged with them because people cheated her

Tap water: business

Interview:

(...)

I: How did you become part of the project?

R: I was here when they started the scheme. They were selling us at 25 shillings at the beginning but now it is 50.

I: Do you mind about it? What do you say about the price?

R: Even if they increase it to 100, it is the one which is near. Even you see, we have bought a jerrycan for 200 but you see, since they brought this project here we are fetching from the tap. But as it has not been there we paid 200.

I: Do you still fetch water from the tap?

R: Yes.

I: How did they involve you at the beginning of the project?

R: They did not tell us anything, we just buy the water.

I: Do you also use tap water in your household?

R: You see, I come from those hills (p), but here around I am using the tap water. And those in the upper hill area, they use spring water but I use tap water.

I: When they brought this project how did you feel about it?

R: We were very happy because we did not get water and then we got it. We had suffered with water on the spring and had to pay a lot of money. We were very happy.

I: We have the committee staff, how do you appraise their work?

R: Those who attend the taps?

I: No, the staff on the committee and also those who are responsible for repairing.

R: I know Mujungu but I know them as workers.

I: So you mean you did not participate during construction?

R: Yes, we didn't participate.

I: Are you sure? Haven't you been here at this time?

R: Yes, I heard that some people were forced to carry stones but I was not among them.

I: So the price, what do you think about it?

R: You see, whatever price they put, we have to pay the price. Because here I just carry it for myself and bring it here.

I: Do you know why they increased the price?

R: The year has ended and they told us that you have to pay 50 shilling.

I: So when they were bringing this project here. What were your expectations?

R: We were happy because we were using river water. And even if you send one to fetch water to the spring, they lie at you and fetch the water from the river.

I: Do you know how the money is spent?

R: Busingye told us it is for repairing.

I: How were you helped, do you gain anything since you use the tap water?

R: Yes, it helped us. Maybe when it is not functioning, we loose.

I: Where else do you fetch water?

R: When the tap is not functioning we send somebody to the spring. It is very far.

I: Where did you fetch water before the scheme has started?

R: We used to send someone.

I: Was it expensive for you?

R: It is 100 per jerrycan but if it is not there at the tap we buy it for 200 or 300 at the spring.

I: How does this project help women? Do women participate in this project?

R: But they are the ones who work in this project.

I: So don't we have any problems related to men refusing the participation of women?

R: No.

I: Do you have a husband?

R: No, I am still at home.

I: Who is the decision-maker in your household?

R: Me, I look after myself.

I: How many are you in your household?

R: I am with my mother, my father died, I have one child and I have a nice.
Let me see (counted) we are 6.

I: Do you think the tap water is safe?

R: Yes, it is safe but from dirty water you can get cholera. We had it sometimes back in some villages. But here they prevented it. It did not reach here.

I: How could this project be improved?

R: Nothing. I don't have anything to say.

I: How about the price? Should it be reduced?

R: Let it remain on 50 shillings.

I: Who do you think are the beneficiaries?

R: Us, all! When the people are bypassing, they drink from the taps.

I: Do you have any other important things you need in this town?

R: Like what?

I: Maybe let's say, electricity.

R: For me I cannot manage to have electricity.

I: What do you advice the people who don't use tap water?

R: I don't have to tell them anything. But they are fetching from very far and some come down here to fetch tap water.

I: How did the availability of tap water change your live?

R: Now I fetch water. It has helped us because if you don't have water you have to look for someone who brings water for you.

I: When they brought water for you, have there been any transformations for you?

R: Yes, I just pay 50 shillings and carry it for myself.

I: Do you have more time to do other things instead of fetching water?

R: When I fetch it from the tap I just come and start serving.

I: Do you have more time for example for community activities?

R: The community activities are there but they are cheating us. So I no longer want to go there. And sometimes every week we have to come with 1.000 and if I do not attend regularly they don't want to share with me at the end of the months.

I: Do you get more money from this business compared you had never water here?

R: You see, I get more money because I spend little on buying water. So it was a bit a relief.

I: Do you know anything about trainings within the scheme?

R: I have never been there and actually I don't know if they take place.

I: Do you have workers?

R: When I don't have time there is someone who brings water for me.

I: There was a drama to teach people about the water use. Did you participate in the drama?

R: At first we were told that Jack Sabiiti will bring this water. This is Jack Sabiiti who brought this water.

I: Who is it?

R: He went to the parliament but they have defeated him because he went to FDC.

I: So you did not see anything related to drama?

R: You mean drums?

I: No, the shows to teach people about water and sanitation?

R: Yes, people were singing.

I: Were you among them?

R: No.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P10 – micro level (W) Erykah

Interview not recorded, notes only

Project water user (Muhanga Town)

31.03.2010

General Information:

Education: Primary Level

3 children – go to school (P7, P4 and a baby)

No land

jako

She joins community activities:

- kutera esente – when someone dies they support the family
- lending money to friends – she is a member – she lends and borrows money

Interview:

Reasons for poor water supply and sanitation

I: Can you please describe your daily routine?

R: She buys sorghum, prepares it and sells it. (put them in water and dries it)

I: How do you characterize your water supply and sanitation situation?

R: She fetches water from the river for washing.

She fetches tap water for drinking and cooking.

She is the one who fetches water because their children are at school. When the children are around they fetch the water.

She does not harvest water from the rain.

She does not know anything about sanitation.

I: Do you use the water from the scheme? Since when?

R: She uses the water since the beginning of the scheme.

I: Do you remark any changes in your life since the start of the scheme?

R: The project changed their life, their daily routine. They had to fetch water very far and now they save time.

I: Can you explain the advantages of the near water?

R: It makes work easy since the water is near.

I: Who is responsible for water for domestic use?

R: She has no husband. She is the decision-maker.

Motivations for participating within the project

I: How did you come part of the project?

I: How did you experience the first contact with the project staff?

R: She has been involved. They came and told them that they will bring water. They have informed all people around. They decided all together to be part of the project because they needed this water. It helped them. The involvement was forceful. Everybody had to participate.

I: Did you want to participate immediately or did you have feelings of insecurity?

R: They did not feel insecure. They had to pay for the land.

I: What did you think about the tariffs?

R: The tariffs are high. The 25 shillings before have been ok. But later it has been told that you have to pay 50, but it is ok. At the beginning, where the water is originating, the water was free. But the taps broke down because they had no money to repair them.

The price is ok for her, but the problem is that they sometimes have no money.

I: Do you know what the money is for?

R: She knows that the money is for repairing.

Goals, Ideas and expected transformations of the participants

I: What did you expect from the participation within the project?

R: I thought that water is for free.

I: Did you think you will gain any advantages in your daily routine and/or your job through participation within the project?

R: It improved domestic work. She has more time to rest and more time to work for putting sorghum.

I: You have Water and Sanitation Committee in Muhanga. What are the roles and responsibilities? Are you satisfied with their performance?

R: She is not aware of the committee and what it does.

I: What do you think about participation of women in WSC?

R: Women are participating. They are working on the committee and as tap attendants. It is ok. It brought income to women.

I: Are there any (social) barriers for participation of women / poor?

R: All are supposed to be involved, both women and men.

I: What do you like, what do you dislike?

R: No dislikes. I like it that the water is near and she has money to buy the water. But the price should be reduced if it is possible.

I: Who are in your opinion the beneficiaries of the scheme?

R: The tap attendants.

I: How important or not is safe water supply and sanitation for you and your family in your daily routine?

R: The water is safe. It does not bring diseases. They have been informed to wash the jerrycans. The staff has forced them.

I: Are there other things which are more important for you? Why?

R: Water is most important.

I: If your neighbour will ask for your advice concerning the participation within the project. What would be your advices?

R: People who are not using the tap water are those from the upper hills. She advises them to participate because she likes it.

Societal, economic, political and gender-specific transformations

I: How has your life changed through the availability of safe Water Supply and Sanitation?

R: Water helps them greatly. You have more time. If they have no money to pay them you talk with the attendants to pay later.
They have not been informed about sanitation.

Participation and Empowerment Processes at Micro Level (Muhanga)

P11 – micro level (W) Jackie

Project water user (Muhanga Town)

05.04.2010

General Information:

Education: S3

Children: 4

Income-generating activities: from students (tailing school)

No workers

Land – use for domestic cultivation

No electricity

Charcoal

Community activities:

Interview:

(...)

I: Can you describe your daily routine?

R: I am a tailor. I have students to teach tailing. The work is not bad. And I get money from this work.

I: How do you characterize your water supply and sanitation situation?

R: I use tap water from the tap of Busingye. The spring is far. Most of the time I send children to fetch water. There is no problem with the tap. Some days it has been broken and it has not been working but now it is ok.

I: What do you think about the tariffs?

R: First the tariff has been 25 shillings but now it is 50. Other prices have also been increasing. I can pay it.

I: What do you think about sanitation?

R: The area around the taps is clean. In the town, people are throwing the rubbish everywhere. The government should put a container where people can throw their rubbish. You can see people are throwing their rubbish around my house.

I: Do you remark any changes in your life since the start of the scheme?

R: When we got water, the town got better because we never had water. We wasted a lot of time for fetching water, more than one hour every day. Instead of fetching water I can work. Now I need about 15 minutes to fetch water. The remaining time I can use for my work and so my income increases.

I: Who makes the decisions towards water and participation in your home?

R: I am the decision-maker.

I: Have you been here, when they started the project?

R: I was just a girl, learning for tailing but I did not stay here.

I: Do you know the people on the committee and what they do?

R: I know a few of them. Usually I see when they are repairing the pipes. The person I most know is Mary. When I see her, we don't have a problem with her. Because when I see the pipes are broken she makes sure that they are repaired. I know Edith the tap attendant down here.

I: What are the good things about this scheme?

R: The water is good from the tap.

I: Do you think it is safe?

R: Ok, I first boil it for drinking but for other domestic work, it is safe to be used without boiling.

I: Are there any other important things you need in this town?

R: We lack a public toilet and I feel it has contributed to poor sanitation in this area. Because when a person gets out of the bus, when she wants to go for a long call, he asks for a toilet. He moves up to the hill. Don't you see also, this contributed to the poor sanitation in this town?

I: Who are the beneficiaries in this town?

R: Us all.

I: Do you think this water has helped woman and put women on another level?

R: Women, surely. Water helps us. If water was not there, for example, for our children you found them very dirty. But now we have water. You can wash the clothes. Don't you think there is a lot of contribution for cleanness because of the water?

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P12 – micro level (W) Alison

Project water user

03.09.2010

General Information:

Project water user (Mwebaze Kiosk)

Eco San Demonstration Unit

Former WSC member (defence)

Retired police woman

1h 5min (26)

Education: S4

Income-generating activities:

Shop, crop farming

No land – hiring for farming

No workers

Charcoal or firewood

No community activities (left, because she has been cheated)

No domestic animals

Interview:

(...)

I: Can you please describe your daily routine?

R: Serving customers is what I normally do. I also sweep and cook.

I: What do you say about the water you use here?

R: We use tap water. It is good water. It is good for cooking. It is the only water we usually use. There isn't any other water source in town here.

I: What about when it is off?

R: If it is off we go and fetch from the stream but it is far away from here.

I: If it is rainy season, do you collect water from the rain?

R: When we got water, we forgot to harvest rain water. We even don't care if it rains. I have taken long without harvesting rainwater. Recently it rained and I forgot to harvest rain but afterwards we suffered because there was no water at the tap.

I: Who fetches water for you here?

R: I fetch for myself.

I: Do you have children?

R: My children are all in school they are always away.

I: How many children do you have?

R: I have four children. Two are in Mbarara High school and two are in Rwentobo High school.

I: What do you say about sanitation in this place?

R: When we got water everyone became clean because we are able to wash things and clean the house. When we got water, now we are okay. We try to use water the way we want. It really improved on our sanitation.

I: When did the project start?

R: Maybe it started in 2008.

I: Who told you about it before it started?

R: They called us for a meeting. We went for the meeting and they told us how clean water looks like. They started teaching us about Amaizi Murungi and people liked it.

I: Did you also attend those meetings?

R: Yes, I went there. Afterwards they looked for a committee and I was also in the committee. I joined the committee and I also started working. They told us that

people should be able to give them land to pass the pipes. After that we went in the community asking people for land to pass pipes, we told them how important it is to have clean water near our homes and then people accepted and they started constructing trenches in peoples land and afterwards they gave us water.

I: What was your work on the committee?

R: I was there on the position of defence.

I: Are you still on the committee?

R: No, afterwards they changed it and they put others.

I: How was that work?

R: It was good. I did not have any problems and I used to work with others. When they elected a new committee that is when I left. But otherwise I had no problem with the work.

I: Did you have to contribute money?

R: No, there was no money that I contributed.

I: How does it come that they gave you an Ecosan toilet?

R: When we were on the committee, they said people who are unable, they should build them Ecosan toilets and they told them to choose people who are marginalized like widows. For instance me, I don't have a husband. My husband died and I am staying with an old woman, so I also showed them that I have an old woman. They also looked for other people who were in need like other widows. They chose me among the others and gave me an Ecosan toilet. If I had a husband they would not have given it to me but I am a widow. I also have children and an old woman whom I look after. Even my children get a government scholarship because of being orphans. I could not get money to get school fees for my children.

I: What is your experience with Ecosan?

R: It has no problem, they trained us how to use it and we have no problems with it. We put ash after using it and that prevents it from bad smell. The only problem I have is when it rains. They put a pipe that goes inside from up the roof (chimney) which takes water in the toilet and so the water mixes with faeces and then the bad smell comes out. The pipes they put for taking the urine outside in the bucket

were also not well made. At times the urine mixes with the faeces which lead to bad smell.

I: Did you tell anyone about this issue? Or did you talk to the scheme operator?

R: The other time back I told James and he said that he will ask in the office in Kabale but he has not yet replied.

I: When did you tell him the problem?

R: Some days have passed but it has not been raining and so I waited. If it rains I will tell him again.

I: Did you apply to get this toilet or did they choose you and gave it to you?

R: When we were in a meeting, they told us that people were chosen to receive Ecosan toilets. The fact, that I have an old woman and I am a widow, let them decide to give on for me. They just came and gave me the toilet. When they were teaching us, they told us that they are going to construct toilets, about seven or eight, so that other people can see how good they are and construct them in their homes.

I: What were your reasons for joining the project?

R: I was on the committee, on the town council. I was on the committee and I was on defence position. When we were meeting there they told us that we have visitors who want to tell us about Amaizi Murungi. Then they came and told us about Amaizi Murungi. When I heard about it I liked it. We all liked it. We felt that we should be part of it.

I: What do you say about the scheme?

R: This scheme is good. They taught us and we learnt how to be clean and how to use water. They gave us time and we continued working and we found out that they were telling us the truth. That is why we like it. In fact, when I left the committee I was not happy. I wished to remain. When it was time to choose other committee members, I participated but they could not elect me again. It was unfortunate that I did not go through.

(...)

I: What do you think should be added on this scheme? What do you see is missing?

R: I have not seen anything bad because a jerrycan is for 50 shillings from the stage but if you want to buy it from some ones home you buy it for 100 shillings. We do not have a problem because we used to buy one jerrycan for 200 shillings from the stream before the scheme came in. We do not have a problem with tap water because it is clean. It cooks food well and also washes well. When I was still working in the scheme I knew much about it but when I left it changed. I am always here and I do not know what is happening there now.

I: Do you know the members who are now on board?

R: Yes, I know them. The majority were people we had on the first committee.

I: Are they men and women?

R: Yes, they are men and women?

I: How are women working on the board?

R: The other time we were working, women used to work very well, now I don't know whether they are still working well. You see from the beginning the work was like asking people for land and do sensitisation but now I do not know whether the work we were doing is the same as now. I do not know what they do now.

I: When you were on board, which work have you been doing?

R: People from Kabale came and taught us and told us how they are bringing Amaizi Murungi. They also gave us the date and then they came back and taught us again. They told us that we should tell the owners of the land where they are going to construct the source and they asked us to always teach them about Amaizi Murungi that they wanted to give us and convince the owners of the land until they give us the land. We did that, they accepted and then finally, we bought it. All of us were working together, men and women.

I: What about women who were not on board, how do you think have they been participating?

R: Those who have not been on the board, they did not contribute anything. They are usual people, community members.

I: When they got water, didn't they contribute some money?

R: I do not even remember whether they contributed. It is now long time ago. Okay! We were writing about the teachings they gave us. Maybe I go back and check in the books. They told us to teach other community members that they

were bringing Amaizi Murungi and how to open the taps, how much money they are supposed to pay, that they will pay 50 or 100 shillings per jerrycan. Afterwards all people accepted the price of 50 shilling for one jerrycan. After accepting it, that is what they are even paying at the kiosk but the usual person with private connection charges 100 shillings.

I: When were you on the committee, how many were you?

R: We were 12 people but I don't remember very well. I think we were six women and six men.

I: What about now?

R: Now I do not know how many they are, but I have forgotten the scheme operator. He was the seventh on our board. I do not know the current board but there are also women there.

I: When they were calling for trainings, did they invite both men and women?

R: Yes, they invited both men and women but men were the majority.

I: What could be the reason? Did they invite more men than women?

R: You know, when they were choosing people to train, they chose people who were already on the town council. The town council had very few people, it had few women and those were the people who were mostly invited. They first invited everyone and then after they chose people on the council they brought Amaizi Murungi. They were not forcing any one to attend. They called and whoever could manage came.

I: How do you see the status of the town improved due to Amaizi Murungi?

R: When this water came, new schools were constructed and people became happy. Most of the schools have water now in this area. Those students in school no longer suffer because they have water. Before schools were few and they used to fear that children will be knocked while running up and down to fetch for water. It has really helped us a lot and that is the development that has happened.

I: What about houses? Are there new houses here due to the availability of water?

R: Yes, many buildings have been constructed. There is a church for 7th Adventists recently for example that has been constructed and they have water. The clinics have water and so patients don't have troubles. People have good lives because of this water scheme.

I: What has changed in your household due to the availability of clean water?

R: What changed is that we used to walk for a long distance to fetch water from the stream but now we fetch near.

I: You have told me that you no longer waste time in walking long distance to fetch water, how has it helped you as a person?

R: Me as a person, I became happy and I always hear people here drinking alcohol saying that the organization that gave them Amaizi Murungi did a great thing to them. They say that this organization is a good organization because it helped them. The other people in the village say that if they can also get access to this organization and they also ask for water. When we got water, work became easier for us. If you want to do something you cannot delay because you have water.

I: What has added to women because they have access to clean water?

R: Now they are clean, they wash for their children, they use it for cooking and nowadays people stopped putting on dirty clothes unlike the other time we did not bath for the whole week and we even didn't wash clothes because we did not have water. I thought after this work, I will clean and I have not yet finished cleaning so, I will go and take a bath and just be there, clean. It has promoted clean environment in our homes.

I: What do you say about your economic status? How has it been affected?

R: The economic status has raised but you see many people do not have money. The trading centre has people who do not have money. Most people here are teachers who are waiting for their salary.

I: Before this water came didn't you buy water?

R: Yes, we used to buy water for 200 shillings for one jerry can.

I: Don't you see that you save no some money?

R: Yes, we save it and add it at least for school fees for the children.

I: Do you think there are services when brought in this trading centre would satisfy your needs?

R: Maybe the income that I get, I boil water and put it in this fridge and then sell it. I earn some money.

I: Don't you think about any projects that will help you as a person? Just like this scheme came. What kind of other scheme do you wish to have?

R: If it comes it would help us but we have not seen it.

I: Which one do you think would help you?

R: If another scheme is coming, it would help us.

I: So which one are you interested in?

R: If a scheme about HIV/AIDS comes it would help us. Or if they come to test us to get to know whether we are sick or not, we would join it. There are very many people who are sick but they fear to go and test. So they may find that they are sick and die first. So someone remains there even when they are sick and they go on and they, but if there is a project about HIV/AIDS they would come and teach people how important it is to test and begin treatment. And therefore many people fear to go testing and many people have been dying. If we got that training it is also development that I think will help us.

General information

I: What is your level of education?

R: I finished senior two and afterwards I went to be train as a soldier.

I: What are your sources of income?

R: I have this shop and I do farming.

I: Do you have land?

R: No, I don't have land. I hire land for crop growing. If I produce little I use it for home consumption and if it is much I sell it. I grow beans and groundnuts. I don't grow much, I grow little.

I: Do you have workers?

R: No, I don't have workers. I work for myself.

I: What do you use for cooking?

R: I use charcoal or firewood.

I: Do you have domestic animals?

R: No, I don't keep them.

I: In what community activities are you involved in?

R: I was in a group but people who were there cheated us and so they went with our money. When we took them to police, some escaped and we couldn't get back our money. So I decided to leave the group thing.

I: Do you have any questions or comments?

R: Are you going to give us any help since you have asked us many questions about how we are doing and the needs that we want?

I: As I have already introduced you what we are doing here and that I am still studying. I am a student. For me, I don't have yet anything to help people. After this research I will give recommendations and maybe the people who have introduced this scheme will come back and help people. After giving the report you never know what will happen afterwards.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P13 – micro level (W) Anna

Project water user

02.09.2010

General Information:

Former kiosk attendant

Omukabira Kiosk

Project water user

1h 15min (24)

Education: P3

Income-generating activities:

Tailoring;

Community activities:

Saving group (Tweyambe)

No land; hiring land if she wants to grow crops

Domestic animals: goats, cows

Firewood in dry season; charcoal in rainy season

Workers: One maid

Interview:

(...)

I: Can you describe your daily routine, what you are doing from morning up to evening?

R: I do tailoring.

I: So these clothes in this shop you are the one who made them?

R: Yes, but some of them I shopped them. I also sell sodas.

I: Are you doing any farming?

R: If it is rainy season, I do some farming. I grow sweet potatoes and beans. And even when I am busy here I can employ a casual labourer to grow crops for me.

I: What do you say about water that you use here in this area?

R: We have a lot of water in this area. We have a borehole down there, we have a tap up there and this tap here at the (kiosk).

I: The tap which is up there and the tap which is here, what is the difference?

R: This one has clean water but the other one up there has very dirty water, even when you drink its water you get flu. For example, yesterday I drank water from there and now I have flu.

I: Do you also use water from that tap with dirty water?

R: No, I told the child to bring me water to drink. There is some water that I usually boil for drinking but we did not have it. So when I asked her, she gave me that water from there but when I asked her she denied. Afterwards she told me that she fetched water from that tap up. I think that was the water she gave me and that is why I have flu. There are some people who like using this water from the kiosk without boiling it, they can not get any diseases. But this water is clean. But when you use water from the borehole for cooking, it changes colour and even from that tap up there.

I: How can water change the colour of food?

R: It is very dirty and especially when it is rainy season. But water here is very clean.

I: Do you harvest rain?

R: Yes, if it is rainy season we harvest rain especially when it is rainy season I harvest rain water and use it for washing.

Mzee entered (asked how to greet in English)

I: What source of water do you normally use?

R: We normally use this water from the kiosk especially for cooking and domestic duties.

I: Who fetches water in your household?

R: At times I fetch for myself or I send this girl (maid) I am staying with to fetch for me.

I: Don't you have an older child?

R: No, I only have one child, the young baby who was here.

I: How do you describe the situation around sanitation?

R: A person knows himself or herself. You can't say that you know the other one or the other one.

I: But you normally visit your friends and pass by their homes. What do you normally see?

R: The problem in this area is that people are not using drying wrecks. People can never construct drying wrecks.

I: What do they use?

R: After washing their household utensils they just put them like there and after they use them.

I: What about latrines?

R: It is rarely to find people cleaning their latrines or trying to put things like ash to stop the bad smell, they do not care. So most of the time we pass by and find them smelling. At times you find a kid who has defecated on the way to the latrine and they have not removed it and at times we even stepped on it unknowingly or if

you see it and get ashamed you can easily remove it. If they are like your neighbours or like us people renting and you are crossing to your latrine on your way you meet that, definitely you remove it and maybe tell the mother of the child that some things are not good. I tell you the truth, there are people who don't have visions and may not understand that it is a bad thing.

I: When the project of Amaizi Murungi started, how did you hear of it?

R: I used to hear about it.

I: What did you use to hear about it?

R: I heard that it will bring good sanitation and good water.

I: When the project started, have you been here?

R: I was not here. I was still staying at home.

I: Where is your home?

R: My home is in Ruhara near Rwanda. It is in the Sub County of Ngoma. When you continue this reach at the Sub County of Ngoma and then you continue at the direction of Rwanda and then you reach there.

I: How many kilometres is it from here up to Rwanda?

R: It is about 20 or 15 kilometres.

I: So you found when water was already given to people? How many years have you been here?

R: I was here for two years and when I was about to finish the third year I left and then came back. I just recently came back. The years I was here it was me who was working on that kiosk. When I left this place I also left it with some man. I left it to an old man who was working on it.

I: How did you become a kiosk attendant?

R: There is someone who was there but he couldn't pay well the expected money. Whenever the scheme operator came to take the money they found that he didn't have it. So one time they asked him and he couldn't pay the money so they removed the keys from him and they gave me the keys. I told them that I cannot manage it and that I don't want to have them. They told me that I will be having the keys while they look for someone to be on the kiosk. Then he couldn't come back

to bring someone to be on the kiosk but he came back every month and found his money there. He decided to leave me with the keys. I worked for two years. So when I was leaving this place I called him and told him that I wanted to go but he refused and told me that I should remain with the key. He said “the day you will tell me that you are going to get married is the time I will take the key”. Then I told him that he should look for someone to be on the kiosk. I told him that truly I want to leave and so he looked for someone and gave him the key and that is the person that is still there.

I: Before you became a kiosk attendant, did they give you some training?

R: The one they had trained is that one who was there before but when he didn't work well, they couldn't close the tap because people wanted water. So, for me, he just took me there and showed me how to open and close the tap until we get someone else to be there.

I: Who was teaching you all that?

R: But the one they had trained could not manage because he couldn't keep the money that he had collected. So that is how I became a kiosk attendant. It was the scheme operator who taught me.

I: How was the work for you?

R: It was hard because people abused me.

I: Why should they abuse you?

R: Let's say that they have gone there and you found two jerrycans and put water in them and when you would go to do some work for yourself, someone with one jerrycan comes saying come and give me water. When you tell her, you wait let me come, she starts abusing you, telling you that you can't manage the work. So after I decided and told the scheme operator that we should put a calendar or if they are like six jerrycans and above, that's when I open the tap for people. We decided the time we should be opening here the tap. You come and fetch when the time is over I close and I also go to do my work and we agreed on that. We agreed but people still could not understand. Someone would come from the garden and tell me that, “time has gone you see give me water!”. You find we are just patient and we open for them so that you can have peace.

I: But if they say that you go back and work as a kiosk attendant. Would you go back?

R: I would go back and work but now if I am at my shop and my customers come and they want a sweater and me I am at the tap and if I tell them to let me serve my customers and come back. The other ones will just fetch like they want because I am not seeing them and when the jerry can gets full they will pour a lot of water and I will lose. By the time I finish bargaining with the customer, I find when I have lost and some people can fetch and run away without paying, if it was not that I would work. The fact that a customer can come here to take a soda or I am tailoring and the owner of the cloth wants it, I cannot manage. The scheme operator came here and begged me to work again but I told him that I cannot manage it. He told me that he is going to leave me with the key and come back. I told him that I cannot have it because it may be like the other time. I refused it because if I had accepted it people would come and ask me to open for them and you cannot refuse to give people water.

I: How much were they paying you a month?

R: They paid me 20.000 or 15.000 shillings per month. That was when I collected 40.000 or 45.000. It was depending on the amount of money I had collected. I told him that he should pay me at least 30.000 shillings a month. Then there, I can afford to miss doing some of my work and serve people because when I leave here my customers will go and there I will be losing in my business. I would pay him after two months but for him he wanted me to pay him every Sunday, every Sunday but I told him if he trusts me he should give me two months. He should check after two months and he will find the money. Even if he will not find the money, he will know how much money we have used and he accepted even if there could be some money missing I would borrow it and give it to him.

I: Why are there few people fetching water from here?

R: Now, the people who fetch from this kiosk are people from this trading centre because people from down go to the borehole or they send their children to fetch from the tap up there. It is rare to find them fetching from here. You can not know why people don't use this water. People like fetching water for free. Someone says of paying 100 shilling for water!! I rather buy a matchbox.

I: Why did you leave the kiosk? Is it because you got married?

R: When I got pregnant I could not do tailoring on this machine. So I left and went to my home. I first went to Kampala at my aunt's place and after I went home and delivered. So that is when I decided to come back after producing. That's why I decided that someone else should work because the pregnancy was not treating me well. I said let me wait instead of being here and yet I am not earning and I have to pay rent. Instead that it is better go home and be there.

I: So you mean that you are renting this house?

R: Yes, I rent it. So I went home and afterwards I came back and started working again.

I: What do you say about paying for the water service?

R: These days we have been buying a jerrycan of water for 100 and two jerrycans for 150 shillings that reduced many people from fetching from this kiosk. That is when we asked Kanyerere (the scheme operator) why we should pay all that yet in town they are selling one jerrycan for 50 shillings. He told us that he was coming to see. So now when he came and told the kiosk attendant to sell for 50 shillings, the kiosk attendant told him that it cannot work out.

I: Who said that?

R: The kiosk attendant said that. The scheme operator said that he failed to get someone to go to replace him. All people were telling him that he wants to go there and sell for 100 shillings. Actually he failed to get someone to be there.

I: Why do they want to sell for 100 shillings a jerrycan? What is their problem?

R: I don't know. Maybe they want profits. These days we have not been fetching from here. We have been suffering. We have been fetching from the borehole because money is much.

I: Do you think 50 shillings is affordable for you?

R: 50 shillings is okay, we afforded it. Whoever could not afford it fetches from the borehole. This side people like free things. Even if they say that people should pay 50 shillings for two jerrycans there is no one who can fetch from the borehole or another source. But when you tell someone to buy 50 shillings a jerrycan they prefer to buy a matchbox. They are counting. 50 shillings times 20, how much is that. Sometimes you don't understand.

I: Do you think there are some people who can fail to pay 50 shillings?

R: Yes, some people can't afford it. That is why you find people fetching from the tap up there with dirty water. They tell you that they don't have 50 shillings, money is scarce nowadays. Some people cannot manage it.

I: Are you sure that there is no money or they don't like spending on water?

R: People have not failed to drink alcohol and to put on for example but you cannot know what they are thinking because they tell you that, children can go and fetch water because this 50 shillings add more to buy salt.

I: The other time when you were a kiosk attendant, what other work were you doing?

R: I had this shop but I was only tailoring. There were no clothes.

I: What do you like on this project Amaizi Murungi?

R: I like it because it is clean water and it is also near. If you have your money you can easily get it at any time you want.

I: What don't you like about the project?

R: There is not anything I do not like about this scheme.

I: What do you think should be improved on the scheme?

R: Maybe the valves because normally when you open, the water keeps on dripping and it can make a jerrycan full. I think they should buy new ones and repair it. They are old.

I: Why don't you tell the scheme operator to repair them?

R: Now, someone who is working there is the one who is responsible for that.

I: Do you think when this water came here it affected the town and developed it?

R: Yes.

I: What has changed?

R: We got clean water which is near our homes and even when people are passing here, they ask you for water and they drink it even when it is not boiled. Instead of taking stream water, not knowing where it is coming from, it is clean water. It helped us.

I: What else changed?

R: It is because we got near water. That is what I know.

I: Water being near, how is it helpful to you?

R: It helps us, even if it is evening you can easily fetch water. People from the village don't fetch here. They can't accept to fetch here if you tell them.

I: How does this water help you in your daily activities?

R: Since it is near I fetch it and continue to do my work. So instead of going far and I even fail to do what I wanted to do, I just go near, fetch water, and even receive my customers as I do other work. If I am washing I can also meanwhile attend my customers but if it was not there I took my clothes to the spring or the other tap and the customers can look for you and fail to get you because you were washing.

I: Do you think this water has reduced diseases among the people in this area?

R: Diseases, in fact, we used to think that the diseases were from the water we used but now if a child gets sick you can easily know why the child is sick. You don't think that it is water that made your child falling sick. We would think that the child is suffering from flu because of dirty water or poor sanitation. So since they brought us Amaizi Murungi, we clean our jerry can and everything to remaining in a clean environment.

I: So now when a child gets sick you can't think that it is from dirty water?

R: When a child gets sick you take it to the clinic for treatment.

I: How is the service of water here?

R: It is good only at times it goes off for two or three days. Now, when I was a kiosk attendant, the scheme operator had given me his telephone number so whenever we had two days without water, I called him and asked him why we don't have water- Then we would know the reason and he would try very hard to see that we have water. If there were leakages in the pipes, they repaired them and water would come but nowadays, it goes and we finish two or three days without water.

I: Why don't you ask what the problem is?

R: Now, I always ask the kiosk attendant what is happening and he always tell us that he is waiting to get to Rwentobo to find out what is happening. So after coming back he tells us that it is maybe electricity or leakages in the pipes.

I: Are there services that you feel you need to satisfy your needs?

R: Those ones are there. But we don't know which ones can help people because different people have different income-generating activities.

I: What about you? What do you want as a person? Anything? It can be a project?

R: Like a project can help us.

I: Which project?

R: There are many project, for instance, there is a project called AAMP (Agriculture Advisory.....)

I: It can be a new project that you wish to have. It can be for agriculture or stone quarrying.

R: Okay, maybe for keeping domestic animals. That one can help us but for growing crops you cannot manage and I am not sure of it because people like me who use workers, things may not come out well but if you have domestic animals like goats you can know how they are doing all the time.

I: What do you prefer?

R: For us, we like keeping cows, goats, chicken. Chicken is not so much, we keep a few so when you get visitors they help us, but you can decide to keep many and even sell. Yes, it can also happen but chicken can disturbs us. But cows and goats we take them to the hill. Someone grazes them for you but chicken are hard to maintain. We can manage cows and goats.

I: Do you have a place to graze them?

R: Yes, you have hills.

I: You mean that hills don't have owners?

R: They have owners but we divide. Long time ago it was for the society, but afterwards they decided to divide them. So after, people who had cows decided to divide the hill. You find that everyone was paying 700.000 shillings or 1 million shillings to join them together in order to have land titles. They gave them land titles and everyone got his or her own part.

I: So if you want to graze there, can they stop you because you do not pay?

R: Now, they said that people with cows should bring this number of cows and you should bring a number of goats.

I: You mean you all have paid?

R: No, if you didn't pay you are not supposed to bring animals there.

I: What about you? Did you pay for that land?

R: Now, me I have my in-law. I just mix mine into his. If you can't manage you can always graze your goats anywhere.

General Information

I: What is your level of education?

R: Long time ago our parents never used to educate girls child. They used to say that if you educate a girl child, she becomes a prostitute and you have wasted your money. She will also get married and you will loose your money. So when I reached in Primary three, my father told my mother that, if I continue studying I will not be his daughter anymore, instead his son should continue and study. Then my mother said, "I better put on nothing but my daughter continues studying". My father again said, "You cannot tell me that, it is not you to make the decision", so I stopped studying. There came adult education in our area and they said all old people who don't know how to write and read should come and they teach them. So after doing work at home I would go there and they taught us how to read and write a letter and I also liked it. They taught me and that is where I got to know how to write my name and how to write a letter and how to read a poster but my parents refused to educate me. The one who was teaching us died, she was a woman. She used to teach old people how to read and write. She told us to meet at a certain point and at a certain time. When she died I stopped studying from there but I have already learnt how to write and read.

I: What is your source of income?

R: Where I get money from is this tailoring machine and even this shop of mine. If I buy something at 2.000 I sell it for 2.500. If I buy it for 3.000 I sell it for 3.500 or 4.000. That is the way how I earn.

I: In what community activities are you involved in?

R: Yes, if I have money. I join a saving scheme where we save 1.000 or 2.000 shillings a week. Now we put in 1.000, 1.000. The name of the group is Tweyambe and it is only for women. We are 30 members, every Sunday we pay 1.000 but you can also put 2.000. You can buy as many shares if you want. It depends on how much you have. When we get like 100.000 we give it to one person and that

person goes and uses the money. She is supposed to buy something and then afterwards she has to show us what she has bought. If she bought a saucepan she showed us. When they gave it to me I shopped clothes for my shop and then I called them to show them what I have bought.

I: Do you have land?

R: No, I hire land when I want to grow crops but when I am at my home I use our land.

I: Do you have domestic animals?

R: Yes, I have goats. I have one goat and it has two young ones and I even have like two cows.

I: What do you use for cooking?

R: When it is sunny season and there is no money I send these children to go and fetch firewood, but when it is rainy season I buy charcoal and use charcoal.

I: Do you have workers?

R: No I do not have workers but if I get money I use casual labourers to grow for me crops. Maybe I have one child who is looking after my kid.

I: Do you know how many people are living in this trading centre (Omukabira)?

R: No, I don't know well but they are like 20 people in this trading centre.

I: Do you have any questions or remarks?

R: I wanted to ask, whatever you are writing, when you reach there, is there anything that is going to come back to us. What good thing are we going to receive out of this research?

I: As I have already told you they are just investigating whether this water scheme has helped people in Uganda and that is why we are asking you all the questions we have asked you. They want to know if there are improvements and other needs in this community. She is a student, maybe after finishing her studies she will come back to work for you if possible. She will write a report and give recommendations and it is upon them to give you a reply.

R: Thank you for visiting and talking to us. We shall receive her when she comes back.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P14 – micro level (W) Chelsea

Project water user

26.08.2010

General Information:

Project water user (Mwebaze Kiosk)

Rwentobo Down Town

Education: S2

Income-generating activities:

Hotel

Land in the village which is not used

Electricity

Firewood or charcoal

No community activities

I: Do you have any remarks, questions or wishes?

R: I have nothing else to tell you because that is all I have told you!

Interview:

(...)

I: Please describe your daily routine from morning up to evening?

R: When I wake up in the morning I go to fetch water, I sweep the home, I clean up the place and cook food. After the food is ready I start serving the customers and that's what I am doing the whole day.

I: How do you describe the water situation here in Rwentobo?

R: I see the water here we use does not have any problems. It is really clean. The problem comes when the power goes off. And it goes off. But when electricity is there we are having water.

I: How often does the water goes off?

R: Water only goes of when electricity is off.

I: Does it often happen or just once in a while?

R: Like in a week it happens once or twice when the power goes off.

Other lady came in

I: What water sources do you use?

R: We only use water from the tap. When it goes off, we go to the stream to fetch there. The water from the stream is very dirty, very bad but I don't have any options. We have to use it.

I: When did you start using this water?

R: I recently came here. I began using it in December last year. Where I have been staying is far from here. I have like seven months using this water.

I: What do you say about sanitation in this area?

R: I usually see people trying to clean their areas.

I: What about toilets? Do you use latrines or toilets? Are they clean or dirty?

R: Yes, we use latrines. They are clean and we try to clean them because it is us who are using them. We only have latrines.

I: What do you have to talk about the price of the water service?

R: We pay little money to pay those ones who clean up the place. It helps those to maintain the cleanliness in the place.

I: How much do you pay?

R: We pay 50 shillings per jerrycan and we have not seen anyone complaining about the price because the water is good and clean. They are not complaining about that money and we have not seen anyone complaining about the price.

I: Do you know the Board for this scheme?

R: Yes, I think the Board is there because if it is not there it would not be possible for us to have this water. I think it is there.

I: How do you appraise the scheme generally? What do you like about the scheme and what don't you like?

R: There is nothing that I do not like about it. I see, there is no problem with the scheme, except there is no power. We fetch water and that is all I want from the scheme.

I: What do you use the water for?

R: We use water for cooking, drinking, washing, for everything in the household.

I: Don't you use water in your business?

R: Yes, we don't use this water in business but we use it for cooking, for drinking. But we have not used it for making obushera. We don't sell water but we use it in the things we sell like food and juice.

I: Who is responsible for water in your household?

R: I fetch water for myself everyday or my child goes and fetches the water. I don't use labourers to fetch for me.

I: Who makes the decisions whether to fetch water or not?

R: It's me to decide when and where to fetch water because my husband is not always here at home. He goes to work out there and only comes in the evening and if he finds water he uses it like for bathing and if it is not there he goes and fetches it. It is me who normally decide.

I: How do you compare yourself with others who don't access to water?

R: I don't think there is anyone who doesn't have access to this water because there are many taps around. Maybe those people in the village do not access it. They fetch water from the stream which is very dirty. You can imagine when power goes off, we fetch from the stream but when you look at it, it is very dirty. I avoid using it and I hope power to come back quickly. You can imagine people who use the stream water every day have a lot of problems.

I: What do you think about the water quality of water from the kiosks? Is it dirty, salty? How is the quality of the water?

R: I have not seen anything bad in that water. It is very clean. That water is purely clean.

I: What about the water service? Do you find kiosk attendants always there when you fetch water?

R: Oh, the kiosk attendants are okay. The service is okay, unless you go with a dirty jerrycan because then they chase you to first clean the jerrycan from home. Otherwise they treat us well and the service is good.

I: How do you think the scheme improved the status of the town?

R: Yes, I think there was a lot of improvement especially for those who have businesses around like hotels because going to fetch water from the stream which is dirty and going very far to the boreholes for clean water takes a lot of energy and you spend a lot of money. I think when this water came in, it really helped a lot. We got cheap and clean water. The extra costs we used to pay labourers for water is now saved because of the short distance to the kiosk.

I: How do you think this scheme transformed the life of women?

R: It helped like washing and bathing. If you don't have clean water from the tap, you have to use the stream and this is disturbing. If you use stream water for washing white clothes they remain dirty. You know that all the work with water in the household like cooking, washing is done by women.

I: We want to know how you spend your money. The money you get how do you use it?

R: I buy clothes. I pay the rent and I buy food.

I: Are you involved in a saving scheme?

R: Yes, we have a saving scheme but most times we spend money and it gets finished before it reaches the saving scheme.

I: What do you wish to have here to be satisfied?

R: What we need?

I: Do you have anything you really need to satisfy your needs?

R: *Thinking.*

I: So you don't really need anything? You are ok?

R: Maybe what we need are more schools and so maybe school fees should be reduced.

I: Do you have enough schools around?

R: There are private schools but they are expensive. We need government schools because they are very far from here. The private schools which are here are very expensive. We also need health centres because most of the public health centres are far away. If someone is pregnant and there is no money for transport it is a terrible problem because of the long distance to health centres because you may borrow some money. For me, I am new around so I can fail to get money. There are few people where you can get it. I think when those things are there we would be happy.

I: What do you have to say about the schools around?

R: Most of the schools around are private and they are expensive. The public schools are very far and the young children like these ones cannot reach there because of the long distance. To take them there you have to spend on money for using a boda which is expensive. You may not have enough money. In private schools you need to pay a lot of money.

General Information:

I: What level of education do you have?

R: I finished Senior two.

I: What are your income-generating activities?

R: I earn from this hotel but it is little money.

I: Do you have land?

R: It is very far in the village and so I don't use it.

I: Why can't you rent it?

R: It is very far. It is in Kabale and it is poor quality where it does not favour agriculture. It is in the hilly areas. People would not like renting it so it is idle.

I: Do you have electricity?

R: Yes, I use it for lightning.

I: What do you use for cooking?

R: I use charcoal and firewood. Charcoal is also expensive for us because we buy a sack for 15.000 UGX. It is really expensive. If you use electricity for cooking it would be too much.

I: In what community activities are you involved in?

R: No, I am not involved in any community activities. I just do my business here. I don't do any other businesses apart from this hotel business. I am not involved in any women group because I am new in this place. There are groups here but maybe I will join them.

I: Do you have any remarks, questions or wishes?

R: I have nothing else to tell you because that is all I have told you!

(...)

Participation and Empowerment Processes at Micro / Meso Level (Rwentobo)

P15 – micro level (W) Claire

Project water user

03.09.2010

General Information:

Former kiosk attendant Upper Stage Kiosk

Project water user

1h 3min (25)

Education: P5

Children: 8

Community activities: Saving group

Land

No workers

Firewood and charcoal

No domestic animals

Interview:

(...)

R: I was the first person to be on this kiosk but one day the scheme operator came and counted how much money I was supposed to give him, I found that I never

had it, he counted much more money than I had collected. I found when he was asking me a lot more money than what I had collected. He told me that I have used it and it was the first time that happened since I am a kiosk attendant, even people who used to come to supervise, it was me they used to find here.

I: How long have you been attending the kiosk?

R: I told you since they began. I left this month. After construction I was the first person to be given the key. I left in August. But I don't remember the date. But let me go and check the dates.

She went out into another room to check in the records.

R: I had written the date but I cannot find my books.

I: How was the work for you?

R: The work was good. I used to fetch water for people. I opened in the morning and in the evening until they stop coming even when it was nine or ten in the night I would not close because I wanted people to be happy. At times the scheme operator would come telling me to close the tap at six in the evening but I thought there was no problem since my home is just here near the kiosk. Me I didn't mind, I opened the tap for the people any time they wanted.

I: How much money were you paid?

R: At first they gave me 20.000 shillings, afterwards when we reached at the middle they started giving us 25.000 shillings. That is what they have been paying us.

I: What do you say about the money they were paying you?

R: Most of it would remain in water. At times they would cut it and tell me that there is no salary. I would not hold it as cash. It remained in water but that did not stop me from working because it was just near me. When I started to make losses, I said let me leave this work instead of having conflicts with the scheme operator yet I am not earning out of it.

I: What do you think has happened that he came and tell you to pay a lot of money that you have not collected?

R: Now, he came when he has finished like two or three weeks and went in the house and counted and told me to give him the amount of money. So when I told him that this is what I have collected, he told me that you have a lot of balance and

so he told me if you get it you go back to work at the kiosk. Then he went and bought another padlock and put another person to work.

I: Are you the one who told him to look for another person?

R: No, he is the one who decided to put another person, saying that I have a lot of debts therefore I cannot manage to work. In the morning he put another person to work but I do not mind but people on the committee asked me to inform them and I have promised to inform them.

I: How did you become a kiosk attendant?

R: It is because they constructed this house on my land.

I: You mean that you gave it to them for free?

R: Yes, they did not pay me any money, only I liked Amaizi Murungi because we had suffered a lot and so I decided to give them the land for free and so after construction, they just gave me a key.

I: Did they train you about the work?

R: They came here and showed me how to keep the place clean. In fact, they usually come, even they came this year. There were even whites and when they came they found the place clean.

I: What did they teach you?

R: They taught us that we should always keep the place clean, mop and those ones who fetch water should bring clean jerrycans but nowadays people always bring dirty jerrycans, as they want.

I: You say the one who is working now is not trained?

R: Yes, because they just got anyone they met but in fact, me I was an old person, being in my home. There was nothing that was disturbing me.

I: When did you hear about this project Amaizi Murungi?

R: It is long time ago, I do not even remember when but at first they came and constructed water, they came to the market and called us all for a meeting. They taught us and showed us the difference between a clean and a dirty home at the market place there. They came with cars and called us and all people went there.

They first taught us about the use of clean water, and then they showed us the behaviour of people who are dirty and those who are clean.

I: How were they showing you that?

R: They had presentations, performing plays showing us people who use dirty saucepans and have dirty children then those who do not bath through their plays.

I: Where do you think those people were coming from?

R: I do not know whether it is Kabale, they used to come in cars. The majority used to speak Rukiga so I think they were from Kabale.

I: What do you think about those trainings?

R: I think they are good because after they brought us clean water.

I: Are there people from Rwentobo who taught you about Amaizi Murungi?

R: No, I have not seen anyone.

I: When you heard about the project Amaizi Murungi, what did you expect?

R: I liked it because it is cheap. It brought water near the homes. You only pay 50 shilling for a jerrycan which is little money.

I: Where did you fetch before the scheme started?

R: We used to fetch from the stream, also we had a borehole but it got spoiled and stopped working. So we went back to fetch from the stream. We also harvest rain if it was rainy season.

I: What type of water do you use now?

R: I use tap water and if it is off I use stream water. My children fetch from the stream and if it is raining I collect rainwater.

I: Who fetches water for you?

R: My grandchildren. They are the ones who fetch water. Now they are at school. They fetch in the morning before they go to school and they fetch after school.

I: What do you say about the cost of water?

R: We were happy because it is little money but those who have taps in their houses; they sell a jerrycan for 100 shillings and also when this at the kiosk goes off and they still have you pay 100 shilling for one jerrycan.

I: So you do not have any problems with the price?

R: No, and I think everyone has no complaint with the cost of water because if you have your 500 shillings, you can fetch 10 jerrycans of water and keep them in the house and you can use them for some good time.

I: The other time when you never had water, how much did you pay?

R: We had a borehole and we were not paying for the services.

I: What about the stream?

R: I used to send my children to fetch for me water from the stream.

I: What do you know about the roles and responsibilities of the board?

R: Yes, I know that it is there but I do not know their roles and responsibilities. I do not know what they are supposed to do.

I: How do you think have women contributed to this scheme?

R: Maybe what they have contributed is fetching water and paying money which we put it in the bank and uses it later.

I: Are there both men and women on board?

R: Yes, I know one woman on board. You should ask these questions to the scheme operator because he is the one who knows them better.

I: What do you like on this water scheme?

R: I like it because it gives us clean water

I: What don't you like?

R: There is nothing that I do not like on this scheme because you can drink this water without boiling, it is near our homes, that is why I like it and I will always like it. Maybe the problem comes when it goes off and you want to go and fetch and there is no water.

I: The reason why it normally goes off is because of electricity. It is pumped by electricity. So when electricity is off water is also not there.

R: But at times power is there but there is no water.

I: What do you think has changed in this town due to the availability of water?

R: Many people have started building houses because there is water near to them and you find them fetching like 20 jerrycans a day. People no longer suffer with water.

I: What are the transformations in your household due to the availability of water?

R: We get clean water to use for washing and even our life is good because of the availability of water. It is easy to get water.

I: You mean that before your life has not been good?

R: Yes, because we even feared to drink water. We were always thirsty because we feared drinking water from the stream but now you give a child a glass to fetch from there and you drink it unboiled and nothing happens. I just take it from the tap. Since they brought water here I have never suffered from malaria yet I take it unboiled. Since this water came I have never got headache like before because I take water.

I: What about the other time? You mean that you used to suffer from many diseases?

R: Yes, I used to suffer from malaria so much. So I stayed in the hospital every time.

I: Are there any other transformations or changes in your life?

R: I got good health because I drink it and I do not fall sick.

I: What about using water in your business? Don't you prepare obushera and sell?

R: No, here I only prepare tea. When my children are around that is when they cook food. That is all.

I: What about the other time before this project came, were you also preparing tea?

R: Yes, I used to prepare tea but it would take me time to first wait for water but now it has eased my work because I just go there fetch water in a short time prepare tea even when the customers are coming tea is already prepared.

I: What do you say about sanitation?

R: In this town we have very poor sanitation.

I: How are they?

R: I think you have gone through and you saw how dirty the town is. Is that the way how towns should be?

I: What is lacking?

R: Me, I thought you were talking about sanitation of sweeping the area.

I: Yes, that is also part of it. I am also interested in how the latrines are.

R: Me, I can't go to people's homes, I don't know whether they have latrines and whether they are clean.

I: Do you have rubbish keeps in this town?

R: We don't have where to put our rubbish and so everyone dumps it anywhere they want. So you have to find where to put the rubbish and that is why there is a lot of littering.

I: Are there services you wish to have to improve on your economic status?

R: Me, I have many needs. I can't even say them and can't finish them. I need money.

I: When they give you money, where do you put it?

R: I pay school fees for my children. I have an orphan here who is in senior five. Her father died recently and I am the one who pays her school fees yet I don't have any job apart from this tea business.

I: Where do you get milk from?

R: I do not have cows, I buy five litre jerrycan at 5.000 shillings, the money I get out of the business I put it in a community group I am involved in. We are supposed to pay 3.000 every day.

I: How many are you in that group?

R: We are 41 members and they are to give us 120.000 shillings.

I: How long does it take to give you that money?

R: We just vote and whoever goes through takes the money and money is given out every month.

I: If you are not lucky and you never go through?

R: You can talk to someone who has gotten the votes and if he agrees he can give you the money. That is the only work I do so that I can pay school fees for my grandchildren. Two are in senior two, another one primary five and senior five who pay 250,000 shillings per term. The children I am looking after are orphans their parents passed away. The one in senior five has a mother but she has been with me since she started schooling.

I: In this group are you both men and women?

R: Yes.

I: What is your level of education?

R: I did not go to school. I only finished Primary five.

I: Do you have children?

R: My children that I produced! I have three children I look after but I produced eight. The ones who are still alive are six and they are all old, three boys are in Rwanda and the three daughters are married.

I: Do you have land?

R: Yes, I have land but I gave it to my daughter in-law to use it because I know if I don't have food I can get food from her and so I accepted her to use my land. There is someone who rented that plot to put a house where they watch movies from (Ekibanda).

I: Do you have workers?

R: I do not have workers. I work for myself. My children are the ones who work for me when they are back from school.

I: What do you use for cooking?

R: I use firewood and at times I use charcoal.

I: Do you have domestic animals?

R: I had goats before my son died but after dying the wife sold theirs and so I also sold mine and I used the money to pay school fees for the children.

I: Do you have any questions or comments?

R: I do not have any questions, now my daughters, what should I ask you? Maybe I can tell you that you should always help us like us the older people. If you come to see us you should give us at least something and even when you go you should always think about us.

(...)

Second interview about Ecosan Toilets

(...)

I: How does it come that you were given an Ecosan toilet?

R: They came and asked me but I do not remember how it all begun. They came and asked me if I have a latrine. I said that I don't have one and so they build it for me.

I: You have never had one?

R: I had one but a temporary one and so they constructed for me an Ecosan toilet. I am a widow. So they helped me and constructed it for me.

I: What is your experience with Ecosan toilet?

R: It is really good. The only problem is when it gets full, at times you fail to pour the things any where but the good thing is that I have land so what I do, I dig a pit and then pour everything there.

I: How do you use it?

R: After using it we pour ash to stop it from bad smell. When one side becomes full I could not get where to pour it so I asked the scheme operator for advice. He told me to dig a pit and then to pour everything there. So that is what I did.

I: Don't you have gardens where you can put that manure?

R: I have gardens.

I: Why can't you take them to your gardens?

R: I put them up the gardens but in the pit and I believe when it rains, the water takes nutrients in the whole garden because I do not have people to carry them for me and spread them in the garden. I cannot really manage to carry them and put them in the garden that is why I dump them into the pit. They told us where that the urine should not go where the faeces go and so we collect the urine in a jerrycan and pour it in the soil because us Muslims, we use water in the toilet. They also trained us how to use water in the toilet. When we are using water, we make sure that water goes where the urine goes. Water should not mix with the faeces. In case they mix, bad smell will be produced. When they gave it to me, people from the stage went to use it. Like men, they would stand and just urinate and the urine would enter the chamber of faeces and you know if you are like using it without asking the owner, you do it so fast and so badly. They would even urinate on the cement inside the toilet which brought a very bad smell. So I decided to close it and use it alone with my family.

I: How is it working for you now?

R: It is good. We first use one, when it gets full we use another one. There are two chambers. So when one gets full we keep on pouring ash and until they get dry, we look for a worker to remove it.

I: You have not get people to buy them?

R: Here we haven't seen any people who want it. People do not know it. If people come and wanted it for free, I would give it to them.

I: Who is using the toilet now?

R: Me and my family and people who are renting near.

I: When they gave you this type of toilet did you stop using your latrine?

R: Yes, I stopped using it and even removed it and started using Ecosan toilet. in fact, I use that place where the latrine was to be a rubbish pit.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P16 – micro level (W) Dora

Project water user

26.08.2010

General Information:

Project water user (Mwebaze Kiosk)
Ecosan Constructor

During the interview the husband was always around listening what his wife was saying.

Income-generating activities:

Hotel

Community activities:

Bataka Kwezika, Mobile Catering Service;

Land for growing crops

Electricity

Charcoal and firewood

Interview:

(...)

I: Can you please describe your daily routine. What are you doing from morning up to evening?

R: Me, I have a hotel and so when I wake up, I prepare food and clean the house. After cooking food the customers come and I start serving them. That is what I do.

I: What are the characteristics of the water situation in Rwentobo?

R: Water is clean (Amaizi Murungi). It is near us and we use it in all our daily activities like bathing, washing and we boil it for drinking.

I: Who is responsible for water in your household?

R: kept quiet.

I: Do you fetch water for yourself or do you have someone to help you?

R: There are some people here in town, for example, children whom we pay and they fetch for us and also if I have a worker here who he can fetch for me.

I: How much do you pay them?

R: I pay them 50 shillings for a jerrycan. But if these people are not there to help me to fetch water, I can go there to fetch water for myself.

I: Who decides to fetch water from the kiosk? Who decides that you need water in the house?

R: It is me who decides to fetch water when it is finished.

I: What about your husband. Does he also fetch water or send people to fetch it?

R: Yes, in fact even he participates in deciding to fetch water when it is not there. He decides to fetch it or sends someone. When he is finding no water at home he is the one who fetches. Both of us decide about water and where and how much to fetch.

I: How do you describe the situation about sanitation? Do you have latrines or toilets? What do you use?

R: We have Ecosan Toilets.

I: What about cleanness in your homes?

R: In our families everyone tries to clean the homes but in the whole town the leaders are responsible to keep the town clean. Now the leaders are not minding that is why the town is dirty but in our homes we do our cleaning and you find them clean. We are personally responsible for them.

I: Do you have latrines or toilets?

R: Yes, we have latrines which we clean regularly because they are in our homes and it is our responsibility. Yes, we also have Ecosan Toilets.

I: Did you construct Ecosan for yourself or has it been provided by the project? How do you describe the use of the Ecosan toilet?

R: They taught us how to use and clean Ecosan toilets and so now we know how to use them. They are always clean. Long before we never knew anything about Ecosan toilets but when they brought them they trained us and we know how to use now. We do not have any problems with them.

I: Why did you decide to construct Ecosan?

R: We decided to use Ecosan Toilets because of limited space. You know, these latrines, when they get full you shift it to another place and construct another latrine but when you use Ecosan toilets, we just remove the faeces after some time and we use it as manure and take them in our plantations and use it again. This type of toilet helps us to benefit on two sides. We use the faeces as manure and also we use small space for the Ecosan toilet.

I: How long have you used it?

R: We have used them for three years.

I: What are your sources of water?

R: We use this water from the scheme and when it goes off we go to the stream and when it is rainy season we harvest rainwater.

I: When the project started, how did you hear of it? How did you get informed of it?

R: I felt good because the other water sources are so dirty and this one is clean. It is near. We pay for it but most important is that is very clean.

I: Who told you about the scheme?

R: It was the scheme operator who told me about the scheme. At first the scheme operator was the Chairperson of the scheme but afterwards he left it and went to that position where he is now and he was the one who told us about the scheme. When I joined the scheme I was so happy and I am really enjoying the service.

I: What did people from the project tell the community about the project?

R: When these people came from the project, they came with groups of people presenting us plays, telling us about water and sanitation, especially sanitation in our homes. They continued to explain to us that water is coming and told us how we should use it. So many people around got to know about the scheme because of the drama which was happening around and of course supported it.

I: Are you also a member of the committee of this scheme?

R: No, I was not on the committee and even now I am not on the committee. I am just a beneficiary of the project.

I: Did you pay some money at the planning stage?

R: Yes, we paid some money.

I: How much did you pay?

R: We paid some little money. I cannot even remember because if I have paid much money like one million I would remember.

Scheme operator: Those who have connections in their homes they paid 50.000 and 30.000 shillings as a contribution to buy land and where to construct those pumping side. Those who have connections are the only people who contributed 30.000 shillings but others contributed according to what they could afford.

Old man entered

I: When they were putting up the scheme, what did you expect?

R: They have already told us that they were going to give us clean water and so for me I expected receiving clean water. When we are fetching water we pay 50 shillings a jerrycan.

I: Is it affordable for you?

R: Yes, I can manage it. There is no problem with the price but if they say we are not supposed to pay anything I would be very happy or paying 50 shillings for two jerrycans would be a great deal for me.

I: What do you think about people who do not use this water?

R: It needs that they also get it because they are doing badly. The other water which is not from this scheme is very dirty.

I: Is there a Water and Sanitation Board here and do you know their responsibilities?

R: Yes.

I: What do they do?

R: They look after this water (Amaizi Murungi). If there is any problem, for example, if the pipe gets broken, they are the one who repair it and put the whole system in order.

I: What do you think about the water services?

R: The water service is ok unless you have a dirty jerrycan. If you have a dirty jerrycan you are always chased to wash it first. Otherwise the service is okay.

I: What do you think about the water quality in Rwentobo?

Guys talking in the background

I: How is this water you are getting from this scheme? Is it dirty, does it have rust, does it have salt? Generally, how is it?

R: Water here is very clean. It is actually in the way we want it to be.

I: How are women involved in this scheme?

R: Yes, in case of any problems in the use, the women are the ones who first see the problem because they are the ones who usually fetch water because men normally come in the home and use water which has already been fetched. Men actually use the things that women have already worked on using water like they put on clothes which have already been washed and eat food what have already been prepared. Women are the ones who have a lot of work and they are the ones who detect the problem at first.

I: When they were constructing this water scheme what was the participation of men and women in this project?

R: Both men and women were called in the meetings and trainings. The other work of construction was done by men because it is men's work.

I: You mean you didn't cook for them when they were construction?

R: Yes of course, we prepared food for them but such work is not counted.

I: How do you appraise the scheme and how could it be improved? What do you like on the scheme and what don't you like?

R: They taught us sanitation and cleanness. They taught us how to clean the Ecosan toilets which we never knew and how to use water and how to clean. When they came they taught us all that.

I: What don't you like on the scheme?

R: For me I like each and everything. There is not anything that I don't like on the scheme.

I: Has this project improved the status of this town?

R: Yes, it has really helped a lot because we spend little time in fetching water because going down to the stream takes an hour to fetch water but now we spend little time.

I: You as a person, has this scheme helped you in any way?

R: Yes personally, it saves our time and even when we send our children to fetch water. We watch over them and they come back faster unless the other time when they used to fetch from the stream far away from here, we have not see our children. They would go there and delay. So it is really helpful to us.

I: Are there transformations in the household because of this water scheme?

R: I have already answered that.

I: How has this water helped you? What do you use it for? Do you use it for business? What do you really use this water for?

R: Here I use water for cooking. We boil it and use it in making juice which is sold and income is earned from it. We also prepare obushera and sell it and earn income and other domestic duties.

I: So do you mean, when this water scheme was not here you have never made juice and obushera?

R: What was really happening is that sometimes you went to fetch water and cows were drinking in it making it was dirty. It was so dirty that you could not use it for that purpose. So at this time we didn't prepare juice or obushera because water was very dirty because when we used it, it would not look good but now because of the availability of clean water every day, we prepare them daily.

(...)

I: Don't you have saving schemes around to make sure when you get a problem you get money from there?

R: Yes, we have SACCO and they work well for us which are actually from the government. They cannot cheat us but nobody can try to cheat because they fear that we can easily kill that person.

I: Do you have other projects around?

R: We have a catering service which is called "Mobile Catering Services". We move around and give services for parties and also if someone loses a relative or someone in the home. We go there and prepare food for the people and they pay us some money. Mostly it involves more women than men A few men are in that group. We pay 3.000 shillings a month.

We have another project which is called Bataka Kwezika (let us burry ourselves). If one of our members loses a family member or a relative we go and help and burry the person. You know most times you loose someone when you are not prepared

and you have no money to burry so in such cases we go there and burry the person. We form these groups to support each other.

I: What other things do you wish to have to satisfy your needs?

R: Maybe like keeping chicken to produce eggs or meat. So that after you sell them and get some income or we keep cattle. But the problem is that we have limited income, we cannot manage it.

I: Don't you have NAADS here?

R: Yes, it is there but it does not reach to everyone around. It reaches only to a few people and actually the money is normally taken by the implementers of the project.

I: What do you say about the education in this area?

R: Education here, government schools here are not really working well because they are no longer efficient. So we normally use private schools because we believe they teach better than public schools but because we don't have money in public schools we put them in those ones. That is why you find some in public and some in private schools.

General Information

I: Do you have land?

R: I grow many crops. My land is a bit near from here.

I: Do you have electricity?

R: Yes, it is used for lightening and for cooking we use charcoal and firewood. Firewood is cheaper than charcoal. Charcoal is a bit expensive because a sack is almost 20.000 shillings, like it has taken long when I last bought a sack. I normally buy a little amount like a basin.

I: Do you have any remarks or questions?

R: Maybe the problem that we have is that water goes off like for two days and many times we don't know what could be the problem.

Scheme Operator said: There are normally technical problems like a breakage of the pump and when we tell people but they cannot understand the technical

problems. So we keep quiet, but people are complaining saying that they are paying money. But it is a process to let them understand.

R: Water should not always go off because it really disturbs us. You have asked us many questions even concerning our income status. Are you going to do something for us to improve our income status? Why are you asking all this?

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P17 – micro level (W)

Felicia

Project water user

29.08.2010

General Information:

Had a private connection

Rwentobo Down Town

1h 16 min (10)

Education: Nurse

Children: 4

Electricity

Income-generating activities:

Salon, farming

No land

Firewood or charcoal depending on season

Community activities:

Nigina (saving group)

Workers: 2

No domestic animals

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: When I wake up in the morning I first prepare the home and organize it. After that I go to the garden and if I don't go there I go to cook food.

I: Which types of crops do you grow?

R: Beans, groundnuts, sweet potatoes, millet and Irish potatoes.

I: Do you have a banana plantation?

R: Yes, I have one.

I: What do you say about the water sources which you are using?

R: We do not have a problem with water compared to the other time when we used to suffer. The only problem what we get is when water is off. That is when electricity goes off and consequently we do not have water. There is a time when you may not be having money and you cannot pay for water and of course, if you don't have money they cut you off.

I: You mean that you have water here in your house?

R: Yes, I had it but they cut me off because I could not get the money to pay the bills. The problem that I got was when my husband died. We used a lot of water in preparation for his burial. I had many people here in the house and I used a lot of water. I also I felt that my children were misusing water because when I was out and come back, I found that they opened the tap and water poured down for nothing and checking on the metre I found that it has moved a lot. At times we had problems like my children losing keys or a padlock for the tap saying that they do not know where they put the padlock, so I decided to close the tap. I felt like if I fetch from a kiosk I would be saving.

I: How long did you use water here in your home?

R: I used it for over two years.

I: When did this scheme start?

R: It has about five years.

I: How often does water go off?

R: It normally goes off when power is off. The power goes off like for one or two days in a week like yesterday, we did not have water up to today but now power is back and now we have water. There is a time when I didn't have water for one week. That was last Christmas period but we heard that the problem was with the machines. Other times we find that we don't have water in the morning and it comes back in the afternoon.

I: When power goes off, where do you fetch water?

R: We go and fetch from the stream, as you go to the church but it is very dirty. Like now, when you go there it resembles this “table” (meaning it is dark because of dirt).

I: Do you collect water from the rain?

R: Yes, when it rains we harvest rain water but when it has been shining and when it starts raining the water is dirty. On the iron sheets in most cases there is a lot of dust and bird’s faeces. When it rains immediately after dry season we first wait for four to five days and after that we start harvesting rain water. When we send someone to fetch for us from the stream, they charge us 300 shillings for one jerrycan.

I: How do you use water from the stream?

R: When we fetch it we use it for cooking and washing because we have no other option. If we finish like two days without having water from the tap, we cannot fail to use it for washing or cooking.

I: Who is responsible for water in your household?

R: I have two workers here who fetch water for me. Maybe when I don’t have workers and even my children are at school that is when I ask people to fetch for me and I pay them.

I: So you mean that you cannot fetch water for yourself?

R: Yes, I do not fetch water. I fetched water long time ago and I got fed up. When we had a borehole down, I used to wake up very early at 5am and I found many people lining up. We didn’t sleep because of water. We took like six jerrycans and carried them one by one until they are finished.

(...)

I: Which kiosk do you use?

R: At times we used the kiosk at the upper stage but now we use this kiosk at down stage. The problem with the upper kiosk is that the workers are not always there. At times you go to fetch water and you do not find them.

I: Where could they be?

R: They fail to get workers.

I: Why couldn't they get workers? You mean that they don't pay them?

R: The one who is attending now has a garage and so when you go there and he has a client like he is repairing something he tells you to first wait because he wants first to serve the client. That is the problem we have with the upper kiosk. When you go there and you don't find him and so you go to the kiosk in down town.

I: What do you say about sanitation in this area?

R: At down stage it is really worse. People litter the way they want. But at the upper stage we are trying to keep cleanliness. When time comes we burn our rubbish pits. We are trying.

I: Do all people have latrines?

R: Yes, they have latrines.

I: Which type of latrine do they use?

R: Yes, they have these normal latrines. Some of them are permanent and others are temporary and others have Ecosan toilets. But for us at the upper stage we have like two Ecosan toilets which were given to people by Amaizi Murungi project.

I: What do you say about Ecosan toilets?

R: I have used the Ecosan toilet of our neighbour just there. It has no problem.

I: I have seen people complaining that Ecosan toilets are bad. What do you say about that?

R: Those who complain are maybe those ones who got those toilets because my neighbour who has an Ecosan toilet, for him it is ok. Maybe those people who are complaining, it was not constructed well or they don't know how to use it. We know when they don't teach you how to use an Ecosan toilet you can fail how to use it. But those people who constructed Ecosan toilets by themselves in their homes, they are using them very well and they are ok.

I: When the project started, were you already here? What did you hear about the project?

R: We were suffering of water shortage so people complained to our leaders that we need water. They asked our Member of Parliament (Rukutana), told him that

the problem we have here is water. So he went and asked for us to give us water. When they wanted to bring the project, they first called us and taught us how to use water. They taught us cleanliness in our homes because our homes were not clean before we got water. They first came and supervised the sanitation of the town. They supervised homes, toilets and after that they gave us water. Whenever they found that you do not have a latrine they advised you to build it.

I: Who were those people teaching and supervising you?

R: Okay, those people were from Amaizi Murungi Project. They taught us through presentation of plays. They were called "Kinimba actors". They even taught us how to use Ecosan toilets. After teaching us, people from the Ministry of Health in this area came to supervise and to see whether we have done what they taught us.

I: And if they found that you have not done what they have advised you?

R: They would advise you again to do it. They used even to give marks of who is clean and who is not clean. How much you have got in cleanliness so that you maintain it or improve your situation.

I: Were did they put the marks?

R: They just go and don't even come back.

I: How did you perceive the training?

R: I considered it as important and I was very much interested in attending it because they were talking about water and we had suffered a lot. So I was always very eager to be there and at least hear what they were telling us.

I: What did you expect from the project?

R: I expected to get clean water and indeed I got it.

I: In what ways did you contribute to the project?

R: We first contributed 3.000 shillings and afterwards for us who wanted a private connection, they asked us to pay 80.000 which we paid. That is the contribution that we gave.

I: What do you think about paying for the water service?

R: You mean the contribution that we paid?

I: No, I mean the money you pay for the water you use.

R: At first, we thought water was for free. We thought it was gravity water but afterwards we found out that it is for money and you did not have any option. It has really helped us although we pay for it. At times it disturbs us like now you see, I have failed to pay the bills and ended up closing the tap.

I: Do you know the reason why you should pay?

R: No, I do not know.

I: You mean that they didn't tell you the reason why you are supposed to pay?

R: Yes, they did not tell us anything about it. For us, they just gave us water and asked us to pay for it. In fact, we paid 180.000 shillings for the private connection. Actually I don't know the reason why we should pay that money for water.

I: The reason why you pay money is that this water is supplied to people by the use of electricity and of course, there are workers. In case of any breakage or any problems with the pipes they will repair it with the money they have collected from the users. They use that money to do all that work.

R: Ok.

I: Do you think this project has board members?

R: Yes, I think they are there.

I: Do you know their roles and responsibilities?

R: Me I know that they are on board and at times they used to come to our homes to supervise our cleanliness. That is what I think they are doing.

I: Did they supervise you during the beginning of the project?

R: Yes, and even after the project.

I: What do you know about the participation of women including yourself?

R: Maybe paying money for water and also maintaining cleanliness.

I: How do you think has this scheme helped you?

R: Yes, it helped us because water is near, even the costs are small as compared to the time before the scheme. We used to pay a lot of money for fetching water. Even now when it is off we pay 300 shillings for one jerrycan. There is nothing that I do not like about this scheme because this water helped us.

I: How do you describe the quality of water?

R: This water is clean. Maybe it is a bit salty because at times when you are using it especially for washing, it is sticky but it has not spoiled my clothes. Most times it is not the same. At times it is very good and other times it is a bit salty. I do not know what the problem is. Actually it is hard to hold soap and so if you don't have Omo (washing powder), washing can be a problem.

I: I think that is the type of water from the ground. You can't think that rainwater is the same as groundwater.

R: In fact, yes it depends on the source.

I: Since when you had a private connection and now fetching from a kiosk how do you describe the service?

R: As long as you go with your money and you pay you get water. Here at home we used water for one month and then they charged us for the water we had used. They would bring you a bill and ask you to pay.

I: How were these people treating you who brought you the bill?

R: It was the scheme operator. I don't have a problem with him.

I: What do you think should be improved on the scheme?

R: Yes, the scheme should be extended because you see most people don't have water and they still fetch from far. The kiosks are few and people are fetching from far distance. If you increase the number of kiosks in the area, it would help people.

I: How many kiosks do you think should be added?

R: At the upper stage they should add like one kiosk and at the down stage it is okay. Then they should even extend it to the villages. They should put some kiosks in the villages like up there (p), people are suffering because they don't have water but I hear that they want to give them water. It is going to help them.

I: How has the status of this town changed due to the accessibility of water?

R: When this water came, we became happy because we had never had water. We were really suffering. Imagine we were buying Ruwenzori water (packed water) to drink because we could not drink water from the stream and so all the money, we spent it on that but when we got this Amaizi Murungi, it helped us.

I: What about the economic status? How has it been affected due to the clean water?

R: Yes, it has increased because if you find that you are buying a jerrycan for 300 shillings and you are using like six jerrycans per day that is 1.800 spent on water every day. Here when you use six jerrycan and you are buying each at 50 shillings really have saved 1.200 shillings. That is like also earning.

I: What about the economic status of the town?

R: Yes, even the town develops because a town comprises of people.

I: What about the transformations for yourself because you have clean water?

R: Just like what I said. You save money and with that money you have saved you rent land for agriculture and buy seeds and you grow crops. In fact, I had goats but I couldn't find workers. They became unreliable and I couldn't graze them for myself. So I decided to sell them. Here we don't have enough land, you can see. If you are keeping animals like goats you need a permanent worker to be there every day and who takes the goats to the hill to graze them. So know what we are doing is growing crops and you harvest, sell and pay workers. So you use most of the time for all your work. And also we don't delay our children to go to school because water is near. The other time they were supposed to fetch water before going to school.

I: What kind of transformations do you remark especially for women?

R: I do not know other peoples' business because you are busy on your own.

I: Do you remark that the diseases have reduced due to the clean water?

R: Yes, sure diseases have reduced but it does not mean that people don't fall sick anymore. People fall sick but for instance when you go to the clinics around people who are there are not from this town. They are from outside that shows that there are few diseases in this town.

I: How do you compare it with the time before the scheme started?

R: Yes, diseases were so many and many people were falling sick. What I think could be the reason is because they taught us how to maintain cleanliness in our

homes. We burnt all the rubbish, we made the area clean. They taught us how to use mosquito nets so mosquitoes reduced in the area. It is not like before the diseases have reduced.

I: Are there any services you wish to have to be happy?

R: In fact, we wanted water and electricity which we already have now.

I: Do you have electricity in your household?

R: Yes, electricity was passing through Rubaare and it jumped to this town. We got all of them at once, water and electricity. So when power came, we were also able to get water and we are happy. We have power it is helping us a lot. We try all means to pay the bills so that we can use it. We had a machine for welding but it stopped working and the boy who used to work for me left and so I have a machine here but it is not used. I also build the house in front of me so that I can put a business in there. You know, when I lost my husband and I had some little money which I used to construct a house. Maybe it would work for me some time to come. Instead of using the money until it is finished I thought that if I get someone to work for me I put back the machine to work, would be helpful to me.

I: How many children do you have?

R: I have four children whereby one is in primary five, primary three and another in primary two and another one is not studying. That is the good thing with private schools, children study when they are still young. All my children are in private schools because governmental schools have low standards.

I: What are your income generating activities?

R: The businesses I had, I have stopped them but now I only have a saloon, that is where I get some little money for food. They shave hair.

I: Do you have land?

R: No, I hire land for agriculture because the land I have is little and I put bananas in it. In fact it is helping me.

I: What do you use for cooking?

R: I use firewood and charcoal whichever is easy for us. When it rains we use charcoal because even here we buy charcoal.

I: In what community activities are you involved in?

R: I am involved group called Nigina. We contribute 3.000 every day. So everyday we give someone money. It is a lot but we try and look for it. We give him or her 100.000 shillings. We are 37 members. We sat down and found out that you cannot save that money on your own savings. You can be there and they tell you that they want to eat rice or meat and you find that you are spending each day on those items because you have money in your hand but when you put it in the project you save it. That is the way we live here in town!! Whomever they give the money, each member, is supposed to give that person a gift like a jag or a flask. For instance when they visited me, they gave me 100.000 shillings and everyone gave me a gift. They gave me mattresses, flasks, jags and glasses. Everyone give you a gift. I don't have any problems now with household utensils. At times you come here and I don't have money but I have things in my home.

I: Do you have any questions or remarks?

R: In fact this scheme helped us because we were suffering because of lack of water. The other time I had a question but now I can not find it. About bills!! The scheme operator told me how to count the bill. One unit costs two shillings and so when you come to the metre you can see how much it has moved. Me I know how to count the metre. Those other people thinks that the scheme operator makes the metre running faster that is why they complain. When he goes there and he finds that they have used a lot of water and gives them the bill, they start complaining that he has made the metre run so faster, that means that they have little understanding because the metre is measured by the computer. Another thing is that, things that are used by many people, you cannot manage them. There are some people who do not like others. Like they do not like leaders and when something small happens, they start exaggerating things, putting all the blame to them. That is the reason why some people are complaining too much. I feel there is no one who would manage this water if it was not this scheme operator because you cannot imagine how the scheme operator moves up and down to make sure that water is in order.

I: Do you have workers?

R: I have two workers.

I: Do you have animals?

R: I stopped rearing animals.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)
P18 – micro level (W) Christine
Project water user
02.09.2010

General Information:

Project water user
Omukabira Kiosk

Education: S4
No children
Income-generating activities:
Pharmacy
Community activities:
Bika Oguze
No land
Domestic animals: chicken
Charcoal

Interview:

(...)

I: Which type of water do you use here?

R: I use water from the kiosk and when water is not there we fetch from the borehole or from the hill.

I: Do you collect water from the rain?

R: Yes.

I: How much do you collect?

R: I collect water to use for about two days.

I: Who makes sure that you have water in your household?

R: It is me who fetches water in the house.

I: Do you have children?

R: I do not have children.

I: What about your husband?

R: He is not always around.

I: What do you say about sanitation in this area?

R: In fact, I don't see many problems. It is not bad. At times, when it is rainy season, you find the homes are bushy. Maybe I can think that people are very busy and they normally forget to cut down their bushes around their homes but some people care and cut those bushes. But then some people don't mind and then you find many bushes around.

I: What about their latrines?

R: In fact, they have tried to construct latrines. They don't have any problems.

I: You mean some time back people never had latrines?

R: Yes, they actually never had latrines but when the health team became serious, they tried to construct the latrines. We have a lady for health who is very serious but I don't know her name.

I: How was she working?

R: When she got time, she visited homes and when she found bushes around she would tell them to cut them and if they refused she took them to prison. The other one who is there now is not minding much because she left but when she was still in power, she visited us most of the time.

I: How often in a month did she visit you?

R: She came like twice a month.

I: When this project started of Amaizi Murungi, how did you hear of it?

R: When I came here, water was already there. I just came to this place recently. In fact, I came last year. I finished only one year here.

I: What do you say about the water service here?

R: The people who have a key at times, they refuse to give us water.

I: Why do they refuse to give you water?

R: At times he tells you that time is over to fetch water. At times you want to fetch water but the man is not there. If there is his wife she tells you that she does not have time to open the tap for you. The man is a Muslim and he is fasting now. He goes and remains there for the whole day. Even when we have water we are like we do not have water. So you find us to fetch from the borehole.

I: Why don't you tell him to leave the key or open for you?

R: Even if you tell him, he tells you that he left the key and he knows that you will get water elsewhere.

I: You said that the wife is the one who refuses to give you water.

R: Yes, the wife is the one who refuses to open for us. In fact, when you ask her, she replies you rudely. We even now fear her because she is very rude. If the man is not there, we even do not bother the woman to open for us. We go and fetch from the borehole.

I: What do you say about the water quality?

R: The water doesn't have any problems. They told us that they put chemicals. Even when we drink it without boiling it, we don't find any problems with it.

I: Even you drink it without boiling?

R: In fact, I do not boil this water. I just take it without boiling it. In fact, boiled water makes me sick. I get flu from boiled water. If I drink boiled water I get flu and cough from it, but I boil I water for other people who come here for the tablets.

I: You even give your clients unboiled water?

R: No, I boil it for them but when I drink it, it makes me suffer from flu and cough.

I: What do you say about the price of water?

R: The price of water is high but we don't have any other options. We have to pay it. If they tell you to buy a jerrycan for 50 shillings, you have to pay it because you don't have any other options. We are now paying 100 shillings for one jerrycan and we pay 150 for two jerrycans.

I: You as a person, what is an affordable price for you?

R: You mean affordable for me or for other people?

I: I mean for you and other people.

R: A jerrycan for 50 shillings is affordable for us. Me, I don't have any problems with it.

I: Me, I think one jerrycan is supposed to cost 50 shillings. I don't know why they sell it for 100 shillings.

R: When they said that we should pay 100 shillings, we accepted because they told us that the people from the project in Rwentobo told us to pay 100 shillings. We had no one to ask why they put the price on 100 shillings. For us, we accepted to pay 100 shillings and continued fetching water.

I: The way you see this scheme, what do you like and what don't you like?

R: Me, what I want is that water should not go off like what usually happens. They should try hard that we have water every time. So that some of us here who see it hard to fetch up there are helped.

I: What don't you like about the scheme?

R: There is nothing because I see that they really helped us. When we don't have energy and also money to send for water at the borehole we are able to get water from here because it is even cheaper.

I: How has the availability of water in this trading centre affected its status?

R: Truly, the houses that I found are the ones that are still there. The people that I found here are still there. There is nothing that has added or changed.

I: At your household level, what improvements do you remark that have happened due to having near water?

R: Now, this water is clean. Why we say it is clean, as I have already told you, this borehole was recently constructed. It has not even finished six months, so I see, giving water us here has helped us a lot. As they have told you that water from the hill there has warms and other germs in rainy season because they run into it and it becomes very dirty in rainy season. The cows drink from it and it becomes very dirty. When they gave us this tap water here, it was very good for us.

I: How do you think has your economic status been affected due to the access of clean water?

R: Me, I don't see how the economic status has increased. If you think there has been improvement on the economic status. Don't you think people would have

built other houses in this trading centre or brought any other things in this trading centre?

I: Maybe they are preparing.

R: You never know but me I don't see any improvements that have happened.

I: Don't you think the time you used to go and fetch water is now used for other things?

R: No. Me, I don't see anything.

I: Do you think that the availability of water here has helped women in their domestic duties for example how has it helped you?

R: That is what I have told you. At times we do not have energy to go to the hill or the borehole and you cannot get anyone to help so if you have money it is easy for you to fetch here and do what you want to do.

I: Do you want any services in this town to help you and satisfy your needs?

R: Maybe like electricity. If they could give us electricity maybe it can help us.

I: So you are not even sure that electricity can help you?

R: At times you find that it is why you are asking whether I have seen any improvement in this town. I think if electricity comes to this side, it would help us like charging our phones. Not everyone would have connections but some people may use it because service would be near to us. It would help us in charging our phones and maybe things in the fridge. It would ease our lives instead of going to Rwentobo.

I: What else do you think can be helpful for you?

R: If it is not electricity. What else is it? I think there is no other thing that I need.

General information

I: What is your level of education level?

R: I finished Senior four.

I: Do you have children?

R: No, I don't have children.

I: What is your source of income?

R: I only get income from this shop. I do not do any other work.

I: In what community activities are you involved in?

R: I am in a group called Bika Oguze. We are more than 20 members both men and women. I am only involved in that group. I have not joined any other groups. I found when they are already working and they finish like three years. When they finish that is when I will join them.

I: Do you have land?

R: I do don't have land. Even my husband does not have land. He is not born from this area. Maybe if we want to grow crops we have to hire land.

I: Do you have workers?

R: No, I work for myself.

I: What do you use for cooking?

R: I use charcoal. We buy charcoal from Rwentobo.

I: Do you have domestic animals?

R: No. We have many thieves, if we keep animals like goats they come and steal all of them but we have chicken.

I: Do you have any questions that you would like to ask us.

R: I do not have any questions because you have told us why you came here and the reason why you are doing research. Thank you very much.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P19 – micro level (M) Adam

Project water user

01.09.2010

General Information:

Ecosan self-constructer before project start in Rwentobo

Project water user for Business

Rwentobo Down Town

Education: S4

Children: 4

Income-generating activities:

Shop, growing crops, rentals, renting land

Electricity

Community activities:

Saving group (Rwentobo Kwetunguro)

Interview:

(...)

I: Can you describe your daily routine, what you are doing from morning up to evening?

R: I am always in my shop (*refused to answer*).

(...)

I: What do you say about the water people are using here?

R: It is very clean water.

I: What sources of water do people use here?

R: If there is no fault in the electricity we use, this water that they gave us (Amaizi Murungi).

I: You mean all people around use this tap water?

R: Yes. Maybe those who are not near but people around here we use this water.

I: In case it is off, what do you use?

R: We fetch from the stream.

I: What about like now when it is raining? Don't people collect water from the rain?

R: Yes, we collect water from the rain.

I: Who makes sure that you have water in your house?

R: You mean who fetches water from the kiosk?

I: Yes.

R: There are children with whom I stay with.

I: Do you have a private connection here in your house?

R: No, I don't have private connection.

I: Where are your children now?

R: They are at school and I also have workers who help me to fetch water.

I: How many workers do you have?

R: It is only one.

I: What do you say about sanitation here in this area?

R: I have no problem, the town is clean. The problem is that we don't have where to put our kasasiro (rubbish).

I: Do you think all people here have latrines?

R: Yes, they have them.

I: Are there some people who ask you to use your latrines for short-call or long calls?

R: Maybe people who are passing by but here many people have latrines.

I: Are they clean?

R: I don't know, but I think some of them who have them are not clean.

I: How are they generally?

R: There are broken down.

I: How did it come that you have an Ecosan toilet?

R: I built it myself. I just used my knowledge after coping it from the other area. I came here and constructed it here.

I: That is good. Why did you decided to construct an Ecosan toilet?

R: I saw other toilets that were constructed by Amaizi Murungi.

Child came in and asked for a cake for 200.

I: Why did you decided to construct an Ecosan toilet?

R: I have small space and this type of toilet can't get full. When it gets full we remove it and we use it again. So I knew that I have constructed it and it is permanent.

I: When you remove them, where do you put them?

R: I use them as manure. That is why I liked it.

I: Who uses it?

R: It is for me and my family and other people who rent here.

I: You mean that you are married?

R: Yes, I am married and I have children. My wife works in Kabale and the children are at school.

I: How do you use it?

R: I have failed to answer that.

I: You know that not everyone can manage to use it, like me, I don't know how to use it.

R: I just enter as usual, I sit and the urine goes to its side and the faeces also go to its side.

I: Eh, you mean that they can't mix.

R: Yes.

I: What happens if they mix?

R: It smells bad.

I: So, all the people who are using it, you first train them the ways to use it?

R: You don't need to train them, because when you enter and sit, it is self-explanatory. Where you sit directs you automatically. You see where the faeces and the urine should go. You just sit and automatically you see what to do.

Man entered

Customers were served

Conversing with customers

I: Where did you see this type of toilet and how did you come to like it?

R: I was in Kabale at my friend's home. I saw it and used it and liked it. So I asked him about it and he told me the person who constructed it for him and in fact I asked the man and he also constructed it for me. In fact, I am the only person who constructed it here in Rwentobo before the scheme of Amaizi Murungi came here.

I: You brought development in the town.

R: Yes.

Customers were served

I: How did you hear of the project Amaizi Murungi?

R: What do you mean?

I: How did you know that the scheme was coming?

R: They came to give us water and they first gave it to a few members. They also built them free toilets, like this one of mine.

I: How did you know that they have come to Rwentobo?

R: They first called them for some teachings. Some people from Kabale came, presenting them plays and they told them that they are going to give them water. They also told us about Ecosan toilets.

I: What did they teach you?

R: They taught us about Ecosan toilets that you use ash and the faeces will work like manure. Like that.

I: But you who already had an Ecosan toilet?

R: Yes, I already knew those things. I have already copied it.

I: Oh, that's good. When you heard of the project, what did you expect of it?

R: It made us happy, very much, very much.

I: What did you contribute as a person in planning and construction on this water scheme?

R: We contributed some money towards the area where the pipes were supposed to pass and even where they put the water tanks.

I: What do you think about paying for the water service?

R: *kept quiet.*

I: Ok, do you pay for water or do you get it for free?

R: Of course, we pay (*laugh*).

I: What do you say about paying for water?

R: If you remove that costs we would be very happy (*laugh*), but the problem we normally get is that water goes off. In fact, when it goes off we normally suffer.

I: When does water normally goes off?

R: It normally goes off when power goes off. Sometimes it is two days off.

I: They have a generator but they have a small house for it and it cannot work from that small house. They are trying hard to construct a bigger house for it.

R: If we contribute money we can be able to contribute enough for that house and we solve that problem.

I: They are going to work on that problem.

Do you know the reason why you are supposed to pay 50 shillings for one jerrycan?

R: No, I don't know.

I: Why you pay 50 shillings is because they need the money to pay workers who serve you and when there are breakage in the pipes, so it is also used for repairing.

R: What about electricity?

I: Yes, also for paying electricity.

R: At least I knew that the money is used to pay electricity.

I: There is nowhere where this money goes. It remains in the scheme to maintain it.

R: Yes, in fact they taught us. They told us all that from the beginning.

I: Are you aware of a board of this scheme?

R: Yes, I know that there is a board which looks after the water.

I: What are their roles and responsibilities?

R: I don't know them. I just know that they meet and plan for the money that we pay and they see how to pay workers. That is what I think.

I: What do you think about the participation of women on the board?

R: Me, I don't know, I have not seen anyone, maybe if there was someone coming around, asking something about water then I would at least know their roles.

I: What do you like on this scheme?

R: I like everything. I like everything on the scheme.

I: What do you like exactly?

R: I think I like everything, also people on the board. I think if they were not there we would not having water. The service is good.

I: Do you think there is any improvement that needs to be done?

R: Maybe if they give everyone a tap in his or her house. We would be happy.

I: If you want it you can pay for it.

R: Since, they have given us aid they should continue and help us to give us the taps. Everyone should get a metre and then we pay for water. At times you are going to fetch water and you find that they have closed the kiosk. So that would help us.

I: If you want water you just pay and you get water in your house.

R: No, it is very expensive and we don't have money. If I have water in my bathroom I would be very okay.

Man came in and wanted to talk to him
Serving customer

I: Do you think there is anything that has changed because of Amaizi Murungi?

R: Yes.

I: What has changed?

R: Many people liked to come to the town, people shifted from other areas to town because they knew that there is water and also those who have not used their plots they came and developed their plots. So I think water has developed this town.

I: What are changes in your household due to the availability of water?

R: Of course, something has changed, but we have had these questions.

I: But you are answering them well.

R: It improved sanitation in the home because you would first hip clothes because there is no water, so that you can wait until you fetch water and you wash them. Now you just go there for water and you start washing.

I: Do you remark any transformation especially for women?

R: Yes, of course there is something that added because you women bath more than men. It reduced poor sanitation in homes.

I: Don't you think that there are other things that have changed?

R: I have told you what was important. You should give us taps, put a metre and help us.

I: How has your economic status improved because of having water especially you business people?

R: It added because it increased the number of people in town. Most people came to rent in this town because they know that there is water and when people come in this town, automatically you get more customers.

I: What else?

R: We are very thankful for that good service that you have given us especially the company who taught us. We thank you very much. We want that they come and visit us and we slaughter for them a cow.

I: Oh, thank you!! Do you remark any changes in diseases among the people?

R: We had diseases like typhoid but now it is no longer here. Most people used to suffer from typhoid.

I: What needs and services and services to you wish to be happy?

R: So you want to help me? That would be very good in fact they are very many. I want capital to extend my shop. If I get capital I would extend my shop and so I would be able to educate my children and I would also feed them well, so that they don't suffer from kwashiorkor (disease out of poor nutrition).

General Information

I: How many children do you have?

R: I have four children. One is in primary three, two are in primary two and another one is still young.

I: What level of education do you have?

R: I finished senior four.

I: What can you say about the schools in Rwentobo?

R: I have nothing to say about them because I am no longer in school. In fact, my children do not study from these schools here because I wanted better standards. It is the younger one who is studying from around. Schools around do not have good standard that I want.

I: What are your income generating activities?

R: I have land at home, I have cows, I rent the land out that I have for farming and I also constructed some houses around in this town and I get rent out of it. I also keep goats.

I: Which crops do you grow?

R: I grow different crops. I am a Mukiga from Kabale.

I: Do you have electricity?

R: Yes, we have electricity here.

I: In what community activities are you involved in?

R: Yes, I am in the group where we come together. We put in money and afterwards we can borrow and use it any time, it is called Rwentobo Kwetunguro. We put in money and then afterwards we can borrow money from there. We sit twice a month. If you get a loan you pay monthly, in the first and the last week of a month we meet and we would be pulling resources (money). You can buy any shares you want. One share is 10.000 and after paying members pulls resources. We are 15 members.

I: Do you have any questions, remarks or comments?

R: Yes, I would thank you for the work you are doing and trying to find out how we are doing. I want you to continue doing that and when you reach there you tell them how we are doing badly and they come and send some money to help us.

I: Ok, thank you very much

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P20 – micro level (M) Daniel

Project water user

02.09.2010

General Information:

Omukabira Kiosk

56min 53sec (19)

Education: P7

Children: 5
Community activities:
Bika Oguze; Saving Group; Tweyambe (saving scheme)
Land
Workers: casual labourers
No electricity

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: I have domestic animals. I normally do grazing.

I: What about growing crops?

R: Yes, I do also have my banana plantation. I grow beans, groundnuts and cassava and also rear animals.

I: Which animals do you keep?

R: I keep cows and goats.

I: What type of water do you use here?

R: We fetch water from that kiosk. The water we have here comes from Rwentobo, it comes from there and it is the one we use.

I: What other water sources do you use?

R: If we want to wash we fetch from the borehole down there. We also have a spring. This water here we use it for drinking and cooking.

I: How is the water from the borehole?

R: It is not so clean like water from the tap. At times water from the borehole has rust. So we use it for washing and bathing. The water that we use for cooking and drinking, we get it from this kiosk.

I: What about if you don't fetch from the borehole, where do you fetch?

R: We have a spring. They got a water source from the hill and they constructed a spring for us so when we don't have money, our children go up to fetch from the spring. It is also clean because it comes from the ground from the hill.

I: What about when it rains, do you collect water?

R: Yes, when it rains we harvest rain water. We have drums where we can collect that water from.

I: So when it rains, you don't use water from the kiosk?

R: Yes, when it is raining we fetch water for drinking from the tap and for washing clothes and household utensils we use rain water.

I: You mean that rainwater is not clean?

R: Yes, sometimes it has dust and so we are not using it for drinking.

I: Who makes sure that you have water in your home?

R: My wife and the children if they are not at school. Most of the time I am grazing my animals or I go to work and so it is my wife who knows where to put water for bathing and water for drinking. Water for drinking and water for other work should not be mixed.

I: What do you say about sanitation in this village?

R: In this area there are people on the health team who come and teach us to have latrines, bathrooms, kitchens and drying wrecks. Most of the people here have them but there are also few who don't have them but like latrines most of the people have them because if they don't construct them, they take them to prison. It is not like most people have everything that is required in the home.

I: When do this health team visit this village?

R: We have one from the Sub County and the others are chosen from each cell. They have been trained. They have been even distributing mosquito nets recently. In fact, they have been distributing mosquito nets and they come to train us cleanliness in the home. We try and do what is possible for us to keep our environment clean.

I: So this health team supervises you people?

R: Yes, they trained them from our Sub County and so they always come and supervise our sanitation conditions. They even teach us how to maintain proper sanitation in our homes.

I: How many times do they come to visit you in your homes?

R: They pass like once a month and they try to find out how far you have reached.

I: What do they do if they find that you have not done anything?

R: They teach you and you continue and don't do it. They take you to prison because you are not moving in the same line with others.

I: When the project started, how did you know about it?

R: They called us to Rwentobo and taught us in a meeting. There were some people coming from Ntungamo and they also taught us. They taught us that we are going to have clean water, Amaizi Murungi, so afterwards, they constructed the scheme and they built kiosks. And so we also got this kiosk here.

I: What else did they tell you in the meetings?

R: They told us that water is coming and that we have to pay for the water we use. They taught us the reason why we are supposed to pay for it. It is because there are some people working in it and they do repairing in case of pipe breakages. They told us that buying one jerrycan is 50 shillings and we accepted it and then they constructed water and extended it to other areas.

I: What else did they teach you?

R: They told us how to use it, like here there should not be anyone to disturb water pipes or tanks. We should have a kiosk attendant and that person should be there to open for people to fetching as well as to clean it and its surroundings. That is all what they taught us.

I: What do you think about the training that was given to you?

R: I felt that they were concerned about our good health and they promoted our wellbeing.

I: Did you attend the trainings?

R: Yes, there was some training which I did not attend. I have only heard about them.

I: Why didn't you attend that training?

R: Why I did not attend is because they were there at a time when I was not around. When I would be grazing cattle and my children were at school. I could not get time to go for trainings. There is no one whom I can leave with my cattle and I go there.

I: When they were constructing this scheme. How did you contribute?

R: Yes, in fact they used to keep the materials in my home. We used to share ideas on how to construct this scheme and also where to put the pipes and they used to keep materials here at my home.

I: What do you generally think about paying for the water service? How much do you pay here for one jerrycan?

R: We pay 50 shillings.

I: What do you say about that price of water?

R: What do you mean? Paying for it?

I: Yes.

R: Paying is okay for me. I can manage. I know the reason why I should pay it.

I: So for you, you don't have any problems with this money?

R: Yes, I know that there are some people working for this scheme and they need to be paid. And even when there is a problem or something to repair, they use this money to do it.

I: Do you think that all people can afford it?

R: Yes, it is little, people can afford it. Those who don't have money go and fetch from the borehole.

I: What do you say about the service?

R: The service is good. The Chairman always comes to supervise it. So there is no problem. The Chairman comes to check whether it is working well and if it is off, we give him a call and ask him what has happened and he tells us the problem.

I: Does it normally go off?

R: Yes, and when we ask they usually tell us that there is no electricity in Rwentobo.

I: So you here, you don't have electricity:?

R: No, we don't have electricity. We use solar. They didn't give us electricity.

I: Why didn't they give you electricity?

R: I don't know but Rukutuna (aspiring candidate - Member of Parliament of that region) told us that if he goes through he will give us power.

I: Which Chairman do you usually call? Do you mean the chairman of the cell or the scheme?

R: We call the Chairman of Rwentobo, the Chairman of the scheme, the one who usually comes to supervise us. This one with whom you came here.

I: What do you say about the quality of this water?

R: It is really clean.

I: Some people told us that it is a bit salty.

R: No, for sure it is very clean.

I: Do you think there is a board that looks after this water scheme?

R: Yes, I know that it is there but I don't know the members.

I: What about the Chairman you were telling us about?

R: For us, we only know that Chairman but we don't know other people and even who sends him.

I: Don't you know the scheme Operator?

R: He is the one we call Chairman. (...)

I: Do you know what women do to contribute on this project?

R: Maybe making it clean, like fetching it and putting the water in a clean thing for either drinking or any other use. That is what I know. You can't put the water in a dirty thing yet when it is clean.

I: Who pays money for water?

R: Like if we don't have water here I tell someone to bring water. I give them 50 or 100 shillings to go and fetch water.

I: What do you like on this scheme and what do not you like?

R: (...) there isn't anything I don't like about the scheme. I would not like it because of paying money but I know the reason why we should pay money. If there is a problem with the machines they also need money to repair it. I don't have any complaints about the scheme.

I: Before the scheme started did you have problems with diseases because of dirty water?

R: Yes, we suffered from flu and cough after drinking dirty water like this water from the borehole which usually makes us suffer from cough and flu but when this water came, we got used to it and we normally use it and we no longer suffer from cough and flu so much.

I: Do you think there are many people who fetch this water from the kiosk?

R: Yes, many use the water from the kiosk and some have private connections here and those ones who cannot manage to pay it fetch from the borehole. Others who are not near fetch from the springs but most people have taken the water into their homes.

I: What do you think has changed in this trading centre because of Amaizi Murungi?

R: People now don't have any problems because of clean water. They have good health because most people use this water and they use it for drinking. So you find that they no longer suffer from those diseases they used to suffer from.

I: What else?

R: That is what I know.

I: How has the status of your family changed because you have water near your home?

R: At times we slept without any water in our home especially when the children were at school but now even when my children come from school late you don't go into running to fetch water from the hill. I just give them 50 shilling to go and fetch water from the kiosk. That is what I see has changed.

I: How has it helped women, for instance your wife?

R: Like when my wife is cooking and then in case she needs water and the children are not around she ran to fetch water from the borehole which is very far and it was a problem but now if she is cooking she can get her 50 shillings and buys water there near and continues her work. It has really relieved her from a burden of going to the hill to fetch water or to go to the borehole. You know, women have many domestic duties at home.

I: Do you think there is any improvement of your economic status because water is here?

R: What has changed is that we do our work steadily knowing that my wife will not be going to fetch water far distant so we take more time in the gardens because we know that water is near us.

I: You are right.

R: At times you come from the garden when you are tired and at least you need to rest but if she finds that she also has to fetch water, she becomes disturbed.

I: Do you think there are some services that when brought in this area will help you?

R: Like when I grow groundnuts, I sell them and pay the school fees for my children. If I have a banana plantation I sell some bananas and pay school fees for my children. That is where I get clothes to put on.

I: But you have already those ones. I am asking you what you need and not what you have or do.

R: I don't have needs. I only need my children to go to school. Just what I need is to get school fees for my children.

General information

I: What is your level of education level?

R: I finished Primary seven.

I: How many children do you have?

R: I have five children. They are all in school. One is in Primary three, another one is in Primary five and another one is in senior two and the others are still young.

I: In what community activities are you involved in?

R: I am in Bika Oguze and also in a saving scheme. In our Bika Oguze group, we put in money and if someone gets a problem he or she goes and borrows money and solves the problems. You keep on paying like 1.000 or 2.000 every week. Then in the saving group I am involved in, every 15th day of the month we pay 20.000 shillings and we are 30 members. So there we choose one person by voting and give him or her the money. If they choose you, you take the money and use it. I am also in a saving group called Tweyambe (meaning “let us help each other”). We are mixed, men and women. We normally give the groups the local names. It is us who give them such names. Me and my wife are in that group. We borrow any money that we want, let it be 50.000 or 100.000 shillings then afterwards we pay it back with an interest rate. So like when you get 100.000 you are supposed to pay 1.000 per month as interest.

I: Do you have land?

R: I have land that is where I grow crops but at times it is not enough so I hire more land.

I: Do you have workers?

R: I use casual labourers in my garden. I don't have any worker to help us in house work.

I: Do you have any questions, comments or remarks?

R: Whatever you have asked me, where will it end? Where is it going and where is it ending?

I: I will write a report for the Austrian government. I also use it for my university to get a degree. I also will give it to the facility in Mbarara. I will give recommendations to improve the scheme and I will give a feedback in how it is working.

R: Yes, I have understood. Other questions have gone because of the way you have answered me.

(...)

Project water user
26.08.2010

General Information:

Project water user (Mwebaze Kiosk)

Education: A-Level; Institution: Public Administration;

Children: 2 (only one goes to school, the other one is still young)

Income-generating activities:

Photocopying business; Electoral Commission (part time); money changing business (shillings, dollars, euro), rentals;

Land

Interview:

(...)

I: Can you please describe your daily routine, what you do from morning up to evening?

R: Me as a business man, when I wake up I first plan what I will do for the whole day, then I clean the area, the shop, so that when my customers come, they find me in a clean place already prepared to work for them. I do all that so that I give good services to my customers. Most of the time, I am not here at the shop because I have some other work outside that I do like displaying registers at the electoral commission. That is where I am always for the whole day but at 18.00. I come back here and continue and help madam here at the shop.

I: After coming back, the Madam goes home?

R: Yes, when I am here at the shop my Madam (his wife) goes to do other work like preparing supper and that will be the day.

Someone coming in saying that, "teach me also Nyarwanda".

I: How do you describe the situation about water in this area?

R: From the beginning Rwentobo was not good in water access but we were helped by the Austrian Government which gave us water, the South Western Water Project. We were so happy with the project because we had a borehole, which stopped working, and we have a stream down there with dirty water but now we are happy because we have clean water. The problem we have is that here we have a big population so this water is not enough. It could be good if it covers

other areas up there (p), because you see the biggest population goes down to fetch from the stream and even when the power goes off you find we don't have water and you find us going to the stream to fetch the dirty water. So I think, if we have a standby generator, so that it generates electricity all the time if power goes off and water is continuously supplied to people that would solve that problem. Further, if they add more kiosks here in town it would really be good for us. Long time ago we had a borehole but it got problems, the borehole or the water pump became blocked and it is no longer working.

I: How many kiosks do you have around?

R: There are only three.

I: How many do you wish to have?

R: More kiosks around town and even far away in the village. In this town they should add two and they become five, we will be happy.

The scheme operator said that the problem we have is the house. The house where the generator was put is too small to allow it to be used, that is why it is not working. We have to organise money to expand the house. We already have a generator and we are planning to expand it this month.

I: What water sources are you using now apart from this scheme?

R: We use water from the stream.

I: How do you use water from the stream?

R: We fetch it and use the water, for washing, cooking and cleaning. If power is there and there is water at the kiosk, we do not go to the stream because water at the kiosk is clean water. We boil it and use it for drinking and showering and if it is not there we go back to the stream.

I: How do you describe the situation of sanitation?

R: The sanitation in this area is not good because as you see it is not quiet good.

I: Why don't you clean up the place?

R: You see the arrangement is done by the Sub County and the local Councils. So for us, we have no hand in that. For us, we can't mobilise a group and clean.

I: Do you have toilets?

R: We have toilets. We don't have any problems with toilets around. We actually have latrines and they are okay.

I: Who is responsible for water in your household?

R: Water, who is responsible for water? We all fetch water, myself, I go and fetch water.

I: Don't you have any other business you use water for apart from household?

R: No, we only use it for domestic use.

I: What do you say about the project Amaizi Murungi?

R: Yes, the project is good! It is expanding to the whole region, so the small developing trading centres are getting the project. I participated in Rubaare in this programme and I was trained about water. When I came to Rwentobo I also found the project here. So the project continued and went to Munyeni which is after Rubaare. The project was also extended to Munyeni and Rwentobo.

I: Who informed you about the project?

R: I was in Rubaare. This project came to the Sub County. So the Health Officer in charge of Rubaare informed the public and the community mobiliser informed the public and informed us for training and they called the whole community for training. After there, they choose some people to train others.

I: When was it?

R: It was 2004/05. I was among the people whom they trained and who are supposed to train the community members.

I: Why did you decide to train other people?

R: I liked it and decided to go to train others.

R: How was it?

R: It was good.

I: How did the community react?

R: The community welcomed it.

I: What did the Sub County tell you about Amaizi Murungi?

R: They told us after coming when the project is finished, people will get private connection and others will fetch water at public kiosks at a low cost which everyone will be able to afford. So people like this water because it is very near to people. The one we were using was at a far distance, so now we are okay.

I: Do you have any comments, questions or suggestions?

R: When you go back as you see the situation, we need more water because this one is not enough.

I: At the end of the research I will write a report to the WSDF in Mbarara and will inform them. What do you think about the tariff?

R: We pay for it so that if any problems come up we can afford to buy the materials for rehabilitation. I think that is all.

I: Is the price okay for you? Do you think everybody can afford to pay the tariff for one jerrycan?

R: Yes I think the price is okay, some people can afford it. You see, some people are fetching from the stream, so some people can't afford it.

I: So how can we solve this problem?

R: The government should provide boreholes. A borehole is cheaper than this one because in the community there is a committee and let's say the community pay 1.000 per month, it is little, you can fetch for like a month on a borehole. In addition to Amaizi Murungi we need boreholes and also shallow-wells which may be cheaper. They are cheaper than this water here (Amaizi Murungi).

I: When the project started what did you expect of it?

R: I expected to get good and clean water and even jobs. This project created jobs, like the scheme operator, he is enjoying this job and others like kiosk attendants, they are also enjoying.

(...)

That time during the training the sanitation was good because the Local Council told us to clean everything. You see that trash, by that time it was not there. The community has relaxed now, they don't care. We don't care. It would be good when the Sub County enforces the health team to enforce cleanness in this area.

I: How long did the training take?

R: We were trained for one month.

I: What has water and sanitation brought to Rwentobo?

R: I don't know much about Rwentobo because I was in Rubaare.

I: What are the Board Members supposed to do? Are you also on the committee?

R: I am not on the committee.

I: What are they supposed to do?

R: The Board members are the managers. They are the ones to see how the scheme is operating and buy materials for repairing. If there is any problem, they are the ones to write to the Amaizi Murungi offices in Mbarara. That is their work.

I: What do you think about participation of women?

R: Women are the most users of water. They use much more water than men because they are the only people using water at home. They wash, clean and cook. Women wash all our clothes. So we all use water.

I: How did they participate during the construction?

R: They also participated. They were also trained. You cannot train men who don't wash.

I: So, on the board they are also there?

R: Yes, they are there. They are two women and three men. They are only five members, there is gender-balance. Women are equally participating within the scheme. In every project women should participate.

I: Why is it so important that women participate?

R: They have to participate because we can't do anything without women. They are very important. They are the ones who are mainly using the water. We are all human beings.

I: How do you appraise the water and sanitation scheme in Rwentobo?

R: As I told you, this water is salty. Some are salty like in Rubaare but this one in Rwentobo is okay. So we need water chemicals so that the water becomes soft. But here in Rwentobo it is okay.

I: Who are the beneficiaries of the scheme?

R: The beneficiary is the public because you are from Austria, you can't be a beneficiary of this water.

I: Yes, that is true. Did this water scheme affect the status of the town?

R: There is no effect.

I: Did it change the status?

R: Yes it changed because we have water. There were many improvements.

I: Can you talk about the improvements?

R: I can leave my place open while I fetch water and work upon the customers. It is not like the other time going to the borehole or stream because it was far we would close the shop but now we leave the shops open, fetch water and go back to work.

I: Are there any other improvements in your daily routine especially in your daily life?

R: There is nothing.

I: It changed not anything of your daily routing of your work?

R: We used to take a lot of time to fetch water but now this is solved.

I: Did it improve your economic status?

R: Yes, because by that time we were using casual labourers to fetch water. So the water was costly that time but now I use only 50 shillings for a jerrycan instead of using 500 shillings.

A jerrycan cost us 500 shillings, it was too much but now it is 50 shillings.

I: What about the health situation here? Did you have problems with diseases?

R: No, it is only malaria which is a problem for Africa. It is only Malaria.

I: What do you think about the quality of the water and the services?

R: The services are good. We only get disturbed by electricity which goes off and on but the services are good. The water quality is not hard like for Rubaare. They have hard water which is not really good.

I: Are there any other things?

R: The services are very many.

I: Do you have any wishes you would like to have?

R: We don't have Internet services around this place. The health services are not good. The hospitals are far from Rubaare which are for the government. Private clinics are there but they are expensive.

I: Do you have schools here in Rwentobo?

R: Yes, we have many schools, especially private schools.

(...)

3.2. Private Project Water Users

Participation and Empowerment Processes at Micro Level (Rwentobo)

P1 (W) Miriam

Project water user – Private Connection

30.08.2010

General Information:

Kibale – near the road

Wife of chairman

Private Connection

55min 09 sec (7)

Education: no school

No land

Income-generating activities:

Farming

No workers

Firewood

Community activities:
Holly Family (organizing ceremonies for members)

Interview:

(...)

I: Where is your home?

R: My home is in Kibale. This entire place is called Kibale. My home is just there near the road. My husband is the chairperson of the water scheme.

I: He is a candidate?

R: Yes, he is standing for the post of Local Council one.

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: I do cultivation. I grow crops.

I: Which crops do you grow?

R: I grow beans, sweet potatoes, millet and cassava.

I: What do you say about the situation around water in this area?

R: I have a private connection but at times I fail to pay the bills. They charge us a lot of money.

I: But me I thought that there is a fixed price for one litre.

R: No, at times they are bringing me a bill for 10.000 and I can't manage it. I am a farmer, I don't have anything yet I am looking after children who are at school.

I: How many children do you have?

R: I have eight children and I have four orphans I am looking after.

I: Are they all in school?

R: Yes, they are all in school. One is in Primary three, another is in Primary two, and another one is in Primary two. All of them are still in Primary. Even the orphans are in school. The orphans are from my relatives.

I: Do you use other water sources apart from tap water?

R: Yes, I use tap water and when they cut me off, I go to fetch dirty water from the stream where you normally pass.

I: What about in rainy season? Do you collect water from the rain?

R: Yes, when it is raining I collect rainwater but when it is not raining I fetch from the stream.

I: When do you normally fetch from the stream?

R: When they bring the bill and I find that I don't have money to pay that is when they close it and I go to fetch from the stream.

I: Who makes sure that you have water in your home?

R: It is me.

I: What about paying the bills?

R: Still it is me because for us we do not have any other job. Me and my husband, we do grow crops and if we get money we pay for it. Even him, if he gets money he pays the bill and when we all fail to get money, they close the tap.

I: If there is no water in your home, who fetches water?

R: It is me who fetches water from the stream.

I: What about your husband?

R: No, he doesn't.

I: What about your children?

R: They are in school.

I: And in the holidays?

R: Maybe in the holidays they are the ones who fetch it.

I: What do you say about sanitation in this area?

R: There are some who have latrines, drying wrecks, and kitchen. Just like that.

I: What about others? Are there some who don't have?

R: The majority have them. Most of the people have latrines and maybe kitchens. Some people don't have kitchens, they cook from outside.

I: What is the situation of their latrines?

R: Okay, some people have latrines that are not well-constructed.

I: How many could they be? Roughly?

R: Around ten.

I: When this scheme started were you already in this village?

R: Yes, I was.

I: What did you hear about it?

R: They told us about it and how they are bringing clean water. All of us, we were very happy. That is when we welcomed it.

I: What did they tell you about it?

R: They told us that water which is coming will be pushed and supplied to us by using electricity and it is going to help us when it is in our homes. It will make us clean. We can not drink dirty water so, it would help us. Then they taught us about cleanliness of water. If you have water you are clean and that is life.

I: Who was telling you all that?

R: I do not know their names. They used to call us for meetings (ekyiiko - orukiko). They were people from this area and others from out who were teaching us.

I: Did you attend those trainings and meetings?

R: My husband is the one who used to attend those meetings.

I: When they were calling you for meetings and trainings, what did you think about them?

R: I never knew what was happening. When they called us and started telling us that they want to bring us clean water and my husband came and told me, I was happy. That is why I decided to put water in my home.

I: Didn't you see any people coming to your home to teach you about water?

R: Yes, they used to come.

I: What did they teach you?

R: They wanted to find a toilet, a kitchen in a home in order to give you water. They came to check whether there is cleanliness in your home.

I: In what ways did you participate during planning and construction?

R: Yes, I paid money for bringing water in my home.

I: How much did you pay?

R: I paid 100.000 shillings. The first people that were given water were asked to pay 100.000 shillings.

I: What about other women? How did they participate on this water scheme?

R: I think even those ones who have water even paid for it. We don't know how much they paid. There are those who got water first and then others got it later. Those people who got water later were supposed to add some more money but I do not know how much they were charged.

I: When the project started, what did you expect from it?

R: Me, I thought they would give us free water that we would not pay for it. When it came and they gave us water, they put a metre for us and we started paying. Most of the time we are paying more money for the water than we have used or we expect. For us who are doing agriculture and remember we have little land and we are earning very little from it. Therefore we find that there is nothing that helped us.

I: What do you think about paying for the water service?

R: They normally bring the bill but I fail to pay. In fact, I find it difficult because I often fail to pay for water bills. At times the bill comes and it meets with money for school fees and so I meet a lot of difficulties.

I: Are you saying that it is not affordable for you?

R: Yes, I cannot manage to pay for it.

I: Do you know the reason why you are supposed to pay for the water service?

R: I don't know.

I: You know, when this water is coming, it is pumped by electricity. And that electricity is not free, you must pay for it.

R: In fact, they are charging us a lot of money for water more than for electricity. At times, when I compare it with electricity bills, water is much more expensive.

I: How much do you pay a month?

R: At times I pay 20.000 or 15.000 shillings a month and for electricity at times I find 8.000, 10.000 shillings, it does not reach like that for water.

I: Me too, I thought water should be cheaper than electricity. Maybe you overuse it?

R: But we do not use much because most of the time we fear that we are going to pay much money. If the children are at home, we send them to fetch water from the stream.

I: Maybe you have a problem with your metre?

R: We also do not know because we do not know how to count the metre because our education is low.

I: Maybe if there is a problem with the metre, we shall tell them to check and collect it. And even you, if money is much compared to that what you feel you used, you should always take the complaint to them. If there is any problem with the metre, they can check and change it. The money you are paying, is to repair the pipes, pay the workers and pay electricity bills.

R: Okay, we would like that because they have told us that it is supplied to us by the use of electricity. We know that if there is no power, we also don't have water but if power is on, we also have water. That one we know it but the problem is when they come, they can't teach us how to read the metre. They just come and check. They can't tell us how much we have used. They just go and bring us the bill. At times we find that it is too much and we cannot pay it. If we knew how to read the metre by ourselves, we would check and know by ourselves how much we have used. And we would have no doubt that they are cheating us.

I: We shall tell them to teach you how to read the meter. Have you ever asked the scheme operator to teach you how to read the metre? So when you ask him what does he tell you?

R: There isn't anything that he tells me. He tells you that that is not your business.

I: We will talk to him. What do you think is good about the scheme?

R: Yes, I like the scheme because it gave us clean water. What I don't like about it is that sometimes I fail to pay the bills but if I afforded it I would really be grateful to the scheme because it helped us. Me, I want the scheme to stay.

I: Do you know the reason now why you have to pay for the water service?

R: Yes, I know that I have to pay. Maybe if it is possible I would get another help because I told you that I have children who are at school. There is one who joined the University, there are those who are in Secondary and I also have those orphans and like a person who grows crops it is hard to manage. That is why I would wish that it is for free so that I can continue and help those children because I will continue paying for water and I fail to pay school fees for my children and my fear is that they may become like me.

(...)

I: Do you have domestic animals?

R: No, I don't have. I wish to keep them but I don't have any. I only grow crops.

I: Do you think that there is a Water and Sanitation Board?

R: I don't know them but I think they are there.

I: What do you think are their roles and responsibilities?

R: I don't know.

I: What is women's contribution on this water project?

R: I think those women who have water in their homes have contributed and even those ones who are buying water from the kiosks are contributing.

I: How do you think has water helped you in your home?

R: It has helped me a lot. It has promoted cleanliness in my home. It is clean water and does not have any dirty things inside. Sometimes I don't have energy to fetch water when my children are at school. So it has really helped me a lot. Although I don't sell it, it has helped me as a person. If I want to come here I don't have to suffer to look for water. I just go to the tap, open, fetch and go the bathroom and then come or go to church.

I: What about your economic status? Has it been affected because you have water near?

R: No, it hasn't increased our economic status because I don't sell it. It just helps me in my domestic duties.

I: What about your daily activities? What kind of relief do you remark?

R: Yes, it helps me in cooking, drinking and washing.

I: What about the time you would be using to go and fetch water from the stream?

R: Yes, it helps me like when I finish working in the garden, that time I don't go to fetch water. I fetch at home and rest.

I: How has the availability of water improved the economic status of the village?

R: It may have improved it but there are a few people who have water in their homes because most people in our village don't have money to afford private connection. They are charging much money in order to have private connection.

I: Has it affected your economic status?

R: But I told you, that me I earn income from the crops that I grow. If I grow crops and I don't produce much. I won't earn but if I produce much I earn. In fact, I don't have land. I just hire it for agriculture.

I: What about the time you gain from fetching water from near? Don't you use it for agriculture?

R: Yes, I do but I think this issue of water is finished. I told you that water really helped us. The only problem is failing to get money. I brought to my home when I wanted it. Even now I like it.

I: Do you observe any changes because of access to clean water?

R: Yes, we no longer suffer from typhoid.

I: You mean you used to suffer from typhoid so often?

R: Yes, myself I used to suffer from typhoid most of the time but nowadays I have been going to the hospital for checking and they have not found it anymore. I am just talking about myself before the start of the scheme I used to suffer from it quite often but now as I went checking they found out that I don't have it anymore.

I: What services do you think when given to you would satisfy your needs?

R: Yes, like when this water came to our village we were happy. If also electricity comes we would be happy. If we have grinding machines they would help us.

I: So you mean that you don't have grinding machines?

R: I want that you extend this scheme far in other areas as well as electricity. Yes, we have grinding machines but I wish they also extend to other far villages.

I: What other needs do you wish to be satisfied?

R: If we get like goats, cows and chicken we would be happy. We would develop like others.

General information

I: What level of education do you have?

R: Me, I did not go to school. I even did not go to Primary one. I didn't go to school but I am trying very hard to educate my children because I don't want them to suffer like I am suffering.

I: Do you have land?

R: No, we hire land.

I: What are your sources of income?

R: If you have goats and chicken you would earn income but we don't have them because we don't have money to buy them.

I: Do you have workers?

R: No, I don't have workers. We only work for ourselves. My husband is disabled. He got a problem with his arm.

I: What do you use for cooking:

R: In fact, we don't have enough trees to use for firewood but yes, we use firewood. We fetch firewood for ourselves and use it. We don't buy it.

A woman came and greeted us and then she asked us what we were doing.

R: I am telling them about water. How it is helping us and how it is not helping us.

Woman: Okay, you tell them everything.

I: In what community activities are you involved in?

R: Yes, I am involved in a group called Holly Family. We pay money and we have things that we lend. People who want to make a party or a burial or if one of the members loses a relative we go and organize the ceremony.

I: Do you have any questions or comment?

R: We need help like in educating our children and us who have orphans we need also help. We need a group who can look after orphans.

I: You mean in this area there is no Compassion Uganda?

R: For me, I don't know it because we don't have it here.

I: What about in Ntungamo?

R: For us, if it is there and they don't take us we can't know it. I have seen that you have asked us and that you are writing. What do you want to do for us?

I: The interviewer comes from Austria and is working together with Amaizi Murungi Project. So they sent her to come and see how this project is working. How it is helping people and how it is not helping people. And she will also see what people need. You never know after giving the reports what will come up.

R: This project has helped few people because most of us have water but our neighbours can't come to fetch there because they know that when they come to fetch we will ask them for money. They know that if you get water in your home you are supposed to pay a lot of money. Most of our neighbours they want to come and fetch water for free. I can't give it to them for free.

I: What are the reasons for many orphans in this area?

R: Yes, there are many orphans here because their parents died because of diseases like HIV/AIDS and they left their children with their relatives.

(...)

Project water user – Private Connection
06.09.2010

General Information:

Ecosan construter

Education: S4

Children: 6

Income-generating activities:

Crop growing, shop (gnuts)

Community activities:

Nigina (saving money for buying utensils); Mobile Catering Service;

Workers: 2 for agriculture; 1 for domestic duties

Domestic animals: goats

Electricity

Firewood or charcoal

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: My daily activity is business. I have a business here where I sell grounded grinded ground nuts and I even have a machine for grinding them. I also sell some drinks and other small things. When you are going back you can come here and buy groundnuts.

I: What do you say about the water situation here?

R: Water has no problem.

I: What are your sources of water?

R: We use tap water.

I: If it is off, where do you fetch?

R: We fetch from the stream down there.

I: What do you say about the stream water?

R: It is very bad and very dirty.

I: Don't you harvest water from the rain?

R: Yes, but during the sunny season if tap water is off we must fetch stream water.

I: When does water goes off?

R: When electricity goes off water goes off. It mostly goes off in rainy season.

I: What are you going to use when electricity is off?

R: We shall use rain water but it is not so often that power goes off. Here we have a private connection.

I: Do other people here do have problems with water?

R: Maybe those ones who don't have water in their homes but still they fetch from the kiosks. Other people face the same problems when water is off. And there are also people who (who don't have money to buy water, you find they are always fetching from the stream.

I: Do you think they are many in this area?

R: Yes, they are there.

I: How many do you think?

R: They are more than 100 people. You find that people do not have any income-generating activities like businesses. They only provide casual labourer and so in sunny season they don't have where to put their labour.

I: Do you think they can get money to fetch water?

R: Not all because they are still fetching from the stream.

I: Who makes sure that you have water in your home?

R: It is me, the owner.

I: What about your husband?

R: For him, most of the time he is not around. Most of the work is done by me here in the house.

I: Who decided that you have a private connection in your house?

R: It was my husband.

I: Is he the one who pays the bills?

R: Yes, he is the one.

I: So you see he is also responsible?

R: Yes, we help each other.

I: How do you describe the situation around sanitation in this area?

R: It is not so good. We need to improve but we shall improve.

I: What is missing?

R: Sanitation is not 100 percent. People don't have clean toilets.

I: What is missing? How are the toilets like?

R: What is missing is that most people don't have good toilets. They don't clean their toilets and I think since you have moved around you have seen it.

I: When you are not here, you can't use their toilets?

R: Yes, in fact, they are there and sometimes you know yourself.

I: When the project started, how did you hear of it?

R: They called us for trainings. They brought us presentations of plays about water.

I: What did they teach you?

R: They taught us how to construct good latrines. They told us that, when water comes, we should fetch it with clean containers.

I: How did you perceive those trainings?

R: When they taught us, they taught us how to economise water after getting it. How we should maintain it clean. That is what I saw.

I: What do you mean by economising water?

R: How to measure water that you know how much you have used, instance, how you can see the metre moving and know how much you have used. For us, who were trained, they taught us all that.

I: What do you think about the training?

R: What I think is that those trainings will help us because of what he had gone through in the past without water I felt that it is going to help us, all people in Rwentobo.

I: The trainings you had were they comprised of men and women?

R: Yes, women were also there.

I: How many were you for example?

R: We were about ten women. Those ones who were on the first committee.

I: What about men?

R: Men were about 20.

I: That shows that men were more than women. What was the reason for that?

R: Kept quiet.

I: Do you think they invited more men than women?

R: Yes, I think they invited more man than women. You see, the water scheme is in two Sub Counties and so they invited people from two Sub Counties and that made men to be more than women because they called people on the committee, Local Councils and councillors.

I: Do you think there is a board of this scheme?

R: Yes, it is there.

I: Do you know what it is comprised of?

R: Yes, it is comprised of men and women.

I: Do you know their roles and responsibilities?

R: In fact, I don't know the work they do but the committee is there. We have not seen them doing any work. It is only the scheme operator who supervises us. He comes to ask us to pay the bills.

I: You mean there is no one who came to supervise you?

R: No, we always see the scheme operator.

I: What do you say about paying for the water service?

R: There is no problem. I haven't seen any problems with it.

I: How much are you supposed to pay?

R: I pay two shillings for one litre.

I: And you have not seen any problems?

R: Yes, if it remains there we can manage it. If it remains on that we can manage it.

I: How much do you use, for instance, a month?

R: I use like 15.000 shillings.

I: What is good about this water scheme?

R: The scheme is good.

I: What do you like about it?

R: It helps us by having water in our home.

I: Is there anything you feel should be improved in this scheme?

R: No, there is nothing. Maybe if something knew comes, just like they brought us water. If it happens like they construct boreholes for us who cannot manage to pay for water and people are able to fetch for free. That would help people.

I: Since this project started, how did it increase the status of this trading centre?

R: What it added is that it brought development because we used to drink dirty water. When this project begun we got development of having clean water. Now we even have private connection and they also taught us how to construct Ecosan toilets. You find that you have toilets that will last for long time. We felt that was

development because before the project started we never knew anything about Ecosan toilets.

The woman left to another room

I: Do you have an Ecosan toilet?

R: Yes.

I: Did you construct it for yourself?

R: We constructed it for ourselves.

I: What were the reasons for constructing this toilet?

R: When we got those trainings, we liked it and so we decided to construct it.

I: What are your experiences with this toilet? How is it working for you?

R: We didn't construct a pit. It is good.

I: What makes it good?

R: If you manage it well, after removing all you will get manure that is ready after six months. You know, when it gets full you close it and start using another chamber. When the other one which got full finished six months, you remove it and you find that it is soil. It becomes soil when you put ash regularly after use. There it saves you from digging a pit because when the other one finishes six months you remove them and use it again. So you find it is saving you time and space instead of digging another pit there and another pit there. You find your toilet is at one space for ever and ever.

I: Do you have gardens where to put manure?

R: Yes, after removing this from my toilet, I take it to my gardens.

Woman came in who wanted something – R asked her maid to give this lady some bananas.

I: How do you think has this scheme helped especially women?

R: It has helped them a lot. You see, women we are the ones who wash. We are the ones who cook. You run and go to the kiosk in case if you don't have a maid,

you wash and cook and do domestic duties. I already have water in my house and I also have land and I know how important an Ecosan toilet is.

I: How has your economic status improved due to access of clean water?

R: It has really helped me because I don't get tired a lot. I can easy open my shop, go inside and wash if I have water, I also cook. I don't have to close and to look for water. You know that always bothers us women. Meanwhile I can attend to my customers and that has improved my economic status.

I. What services do you wish to have to be happy?

R: I wish that they bring us boreholes.

A lawyer entered who greeted us and wanted to know about the research

General information

I: What level of education do you have?

R: I finished Senior four.

I: How many children do you have?

R: I have six and they are all in school.

Customer came in the shop asking for groundnuts

I: What source of income do you have?

R: I grow crops in Kina where I have land. We just bought land in Kina but our village is here in Rwentobo, this is our village. We grow beans and groundnuts and I also have a banana plantation. The village of my husband is here. My home area is in Mbarara. Most of the time the ground nuts I sell here are mine but if they are not enough, I buy more and add. I have many customers here, people like them here. Since I begun I have many customers.

I: In what community activities are you involved in?

R: We have our catering service and we also have Nigina. We buy things for people. For us we are Muslims. They buy things like mats, like this one here you can see.

She showed us the mat

R: The group is called Nigina and we are ten member. If you have such a mat at home, you can sit on it. We are eleven members. In the Nigina group we just buy household utensils for members. We buy the things that someone needs at home depending on the amount of money you have.

I: Do you have workers?

R: I use two workers in my gardens. I also have one to help in domestic duties.

I: Do you have domestic animals?

R: We are keeping goats. I constructed a house for them where they can sleep. I feed them from the house and when it becomes evening I take them out for grazing. They are the local breed but they are mixed up.

I: Do you have electricity?

R: No, I use firewood and charcoal for cooking. Electricity is only used to boil water. If I want boiled water I put it on electricity.

I: Do you have any questions, comments or remarks?

R: I do not have a comment. I feel I don't have any questions.

I: Thank you very much.

R: Thank you for learning Ryankole. Every holiday you should come and visit us.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P3 (M) Martin

Project water user – Private Connection

31.08.2010

General Information:

English

Nyamugagye cell

28 min (11)

Education: Primary Teacher

Income-generating activities:

Peasant farmer

Children: 6

No community activities

Workers: 5 on a daily basis; casual labourers depending on season

Interview:

(...)

I: Can you describe the water situation here in Rwentobo?

R: The piped water or the natural water from the stream? Here we don't have many problems with water because even in dry season we still have spring water around. Some of it is hard water. It's not like rain water, in my case, I harvest water from the rain. That's what I started with before we got this pipes water. Even now when it rains, I stop using the water in my house because I pay for it and so I use the rainwater.

I: Who is responsible for water in your household?

R: I am responsible.

I: Are you the one who is paying the bills?

R: Yes, I do.

I: Who makes sure that water is in your home?

R: Yes, I do it.

I: How do you describe the situation around sanitation?

R: Sanitation is not bad. In my case, I have toilets inside. I have a pit latrine for the worker who doesn't stay in my house. I use my flush toilet in the house. I don't move out for water unless there is a breakdown. If there is no rain and there is a breakdown and in Rwentobo there is no electricity, that's when we can get water from the wells. I have small wells there, just near here in fact, I have two wells. One for my cows and one for general use and sometime back I tried to construct springs, before we got this water. I constructed it. It is also there but they didn't construct it well, we still use it. It is there at my mothers place.

I: Are you the only one who uses water from the wells and the spring?

R: The Rwentobo water?

I: No, I mean the wells and springs.

R: Oh, I have some few people who come to fetch, the neighbours. They come and fetch water and go.

I: When the project started, how did you hear of it?

R: Of course, we heard it from Rwentobo. We heard people that were trying to bring us water. We had to apply and people who were responsible checked everything. They agreed and we paid some little money and they agreed to supply us with water.

I: What did they tell you about the project?

R: I don't know really what you want. Specifically what do you want?

I: What kind of information did they give you? What did they tell you generally about the project?

R: They told us that they were supposed to bring clean water. You know, water is life. We were trying to make sure that we get clean water.

I: Did you get some training on water and sanitation?

R: Yes, we got a seminar in Rwentobo, around twice but I didn't attend the first one but I attended the second one.

I: How was it for you?

R: It was good. They were telling us how to protect water and pipes.

I: Who were the people who trained you?

R: No, they were our men. This scheme operator and there is a committee and I am sure you may have met it. They were the ones who met us.

I: What are the roles and responsibilities of this committee or board?

R: I don't know there roles but I think they organise the scheme to make sure that it doesn't break down. They also make sure that the bills are paid and so on.

I: What do you think about the participation of women in the project?

R: Women on that committee?

I: Yes.

R: We don't meet them regularly but I remember one time when they came a few women were on this committee to organise and supervise the project.

I: In what ways did you participate in the project?

R: Me? I participated by, I think, paying for the supply of water coming here to my place.

I: Did you also pay some money for buying some land to put the tank and the office?

R: Land, I think there was a fear. I don't remember how much but I think each house was charged some money for that.

I: What do you say generally about paying for the water service?

R: In my case I think it is genuine, it is ok because we don't know exactly how much you give but for the general service and maintenance it is ok if the government is not funding it completely. I think it is better for people to subscribe something. You know if you subscribe you become touched and you feel you are part of the thing and you want to look after it. You know some people if they are not paying they would not mind. Water will be running and he doesn't care. But if he knows that he is going to pay I think he is responsible.

I: How affordable is the price for you and people from the community?

R: The price is little. I hope so that it is alright because we are growing old and some of those things, we don't know.

I: Do you think it is affordable for the majority of people living in this area?

R: I think the general public may not be able to pay for it. It is not much money but, one, it is the education because, one, there is water in wells, natural water running and some of us don't think that it is necessary to have this water. If you bring it and say that you are not going to charge it, I think they would welcome it. Paying for a big number, they would not accept it easily.

I: Generally, how do you appraise the scheme?

R: How do I?

I: What do you like on the scheme and what don't you like? What are the problems and challenges?

R: I think the challenges may not be their problem especially when there is no power and we spend some time without water. From there you feel deprived of your service.

I: Generally how is the water service for you?

R: I think it is alright.

I: What about the water quality?

R: It is okay, only I don't know, after some time if the water is on the tank you see some white stuff. I don't know what that one is. I think you people who are trained may know what that is.

I: I think that are minerals from the water because it is not treated.

R: So, is that safe for us?

I: It is not dangerous, it is natural. The water quality is tested quarterly by some people in Kabale, the Umbrella organization who are coming here to test it.

R: I don't know whether there are poor quality materials. Boll valves, they don't last long. I think it is that mineral which makes it get spoiled. For example, I have now replaced mine. I don't know whether it is the quality of the material or whether it is that mineral which destroys it.

I: What do you think should be improved on the scheme?

R: Generally, I don't have any complaints from my side. I don't.

I: Do you have complaints of others?

R: No, I don't have any complaints of others, a part from when there is no water. At times there is nothing you can do when there is no power but people are complaining saying that they don't have water.

I: How often does it go off in a week?

R: In my case, in the last few months it has been quiet fine and in my case, when my children are not here, when they are at school, I am with Madam only. We don't use much water, when there is some in the tank, sometimes we even don't

know when there is no water in the pipe. Some time, we see water coming in the pipe.

I: They have a generator in case when there is no power. It is in a house but it is too small. Now they are constructing a new house to solve this problem.

R: Okay, that's fine.

I: How do you think has the status of the town been affected due to the accessibility of this water?

R: Well, disadvantage or what?

I: I mean the transformations due to the access of water.

R: I think people are using water now. They bath, they wash. I think it has been improved generally, but as you know the water in this village. Not many people have this water. I think you walked and you know it. I think the general people are not affected.

I: What the name of this village here?

R: You mean the cell, the parish? What do you mean?

I: The cell.

R: This is Nyamugagye cell.

I: What is the transformation for your household due to safe water?

R: Well, I have better service. I stopped carrying water from a long distance. When you are sick you may not do it properly but now it is easy, you go to the tap and get water and do whatever you want to do.

I: Do you remark any transformation for women?

R: Very much especially now, if there is no water. She is the one who feels it first because she is washing plates. I know you people you do the same things. But we don't. If water is not there, she feels it first. If it is there her work has been easy.

I: Do you remark any changes concerning diseases? Did they increase or decrease?

R: In my case I think they decreased but it also depends on personal hygiene. If you don't have a toilet inside and you don't have water, it becomes difficult to make it clean but since we got water it is better and sanitation has improved.

I: What about your economic status? How has it been affected?

R: Well, I think it is additional expense but I think it is not much. Even if it is there I think it is really navigable.

General Information

I: What is your level of Education?

R: I am a primary teacher but I stopped teaching and I started looking after my few cows and my banana plantation.

I: What are you income generating activities?

R: I am a peasant farmer and I get some little money from that.

I: Do you have children?

R: I have six children and they are all in school. The first one has finished and stays in Kampala. The others are all in school.

I: In what community activities are you involved in?

R: Not much, but she does. My wife is in some groups.

I: Do you have workers?

R: Yes, of course. I have cows and a banana plantation. There are some paid on monthly basis, of those I have five. And then you know I have casual labourers, those I cannot know. Sometimes it depends on the season. Like now on the rainy season we begin digging and planting. I always have many casual workers. They come to dig and I pay them daily.

I: What services or needs do you wish to have to be happy?

R: Yes of course, my income is not enough. I would like to have more money, of course. I have children at school and I have to pay for electricity and transport and many other things.

I: What wishes do you have to satisfy your needs except of money?

R: Those dreams maybe daydreaming (*all laughed*). Okay at a certain time I did some transport with my small pick up but time came and this thing became so competitive. They brought buses and minibuses and people were no longer travelling with my pickup, so I withdrew this kind of thing from transporting people. That one went off, so if one gets better means like if I get a minibus or what, it would increase my income.

I: Do you have any questions, remarks or suggestions?

R: Questions might be many because some of them may not be in the line but in your line I am asking whether this project can be extended freely to the general public who cannot afford the expenses for that kind of thing. About the tariff of water, you may not make it completely free but since we are paying... how much is it? You can pay less than that, one shilling or less than one shilling. The government should make a priority to put gravity schemes, the government should do it. It is their responsibility although it is not working. Actually it is the responsibility of the government.

(...)

R: How am I going to benefit from this?

I: When I finish my research here I will write a report to the WSDf in Mbarara who implemented this water project and the other organization is the SWUWS which is responsible for extension and I will give them recommendations and force them a bit to improve the services on the scheme here. That's all I can do.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P4 (M) Sid

Project water user – Private Connection

06.04.2010

General Information:

Education: not asked

Children: 1

Community activities: lending and saving (Rukiga Bank)
Kwezika

Friends (help friends when someone has a problem)

Income-generating activities: lodge

Land – workers to dig and graze

Electricity
Charcoal
Non-tap-user for household (living in Kitaburaza)

Interview:

(...)

I: Can you please describe your daily routine?

R: I wake up in the morning, come here, open this bar and start selling this alcohol.

I: What can you say about the supply of water and sanitation in this area?

R: You see, the cleanness in this area is bad. We are trying to consult the government officials to come and put sewage lines and also the public toilet. There are many people who are not customers who look where they can ease themselves. And also rubbish keeps are missing.

I: Do you see any changes that the project has brought?

R: Yes, there are many changes. Many things changed. You see when water is near, it reduces work and, for example, I have self-contained room in this lodge. So you find all the things good.

I: So do you remark any difference as far as prices concerned to the self contained rooms and the normal rooms? (room without water using outside latrine)

R: Yes, because the self-contained room is more expensive than another room. And also, they are secure because people don't want to move outside to use the latrines. In other words, the money of self-contained room is greater than from other rooms.

I: How did you become part of the project?

R: That one I don't know because I just came. They spent here three years having water here.

I: There is a committee. Do you know them?

R: Yea, very much, I know them. For example when there is a breakage we go to Mary and she comes and identifies the problem.

I: What do you think about the prices?

R: It is according to how you use the water because for me, sometimes I pay 20.000 or 15.000 but according to the water I have used. And the money you have to pay, we live with that.

I: Do you know how they use the money?

R: I don't know.

I: Would you like to know it?

R: But, yea... if it is not my business... why should I know it? So long the service is ok and they are not cheating me, I don't mind.

I: Do you know the roles of the staff?

R: No, I don't know.

I: Would you like to know their roles?

R: Yes, I would like to be called in the meetings and also know how the water policy is. I would also like to contribute something to it.

I: I would like to know the changes and advantages this project has brought.

R: When we have clean water, we don't be affected by diseases like dysentery. There are many things that we get from water. I could not say all.

I: Did you have diseases in this town?

R: Yes, we had dysentery before and also the whole town was very dirty.

I: Do you have any dislikes about the project?

R: Yes, some areas don't have access, for example, I stay there at the hill and we don't have water but we would like to have it. I don't know what to do so that we can get water.

I: How can this problem be solved?

R: I think the problem can be solved by putting two tanks, or they can leave the source and find another one, for example, in the Kafka area. There can it be newly constructed.

I: Where do you stay?

R: I am from Kitaburaza cell.

I: Who are the beneficiaries of the scheme?

R: It helps us, it helps everyone, the churches, the schools, and everyone benefits from this water.

I: Is there any important thing that is important for this town?

R: The public toilet is needed very much.

I: How did the participation in this scheme affect the community?

R: Yes, you find yourself having water in your house, it is very great.

I: Are there any advantages of this scheme towards women's work in the households?

R: Yes, they don't use a lot of energy. They don't suffer. Because you know women are the ones who fetch water. And when you go home, you find that already is cooked, so when you have water near, you don't suffer because you can easily get it. Usually your husband is not there.

I: Do the poor in this town benefit from the water scheme?

R: Yes, the poor people fetch water for others and then they are paid for labour.

I: The tap from Kitaburza, did it ever work?

R: It worked for sometime but we don't know what happened. It is a problem because there are many families in that area and they don't know where to fetch water. They fetch from the swamps. We have many families who fetch from the swamp. The only relief is it when it rains and they get water from the rain.

I: Is the private connection working properly?

R: Yes, it really works well.

I: Does the staff fulfil its roles?

R: You see, the tenderer Mary really fulfils her work. But other staff on the committee, they don't really fulfil their work.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P5 (M) Taylor

Project water user – Private Connection

06.04.2010

General Information:

Education: P 7 (afterwards technical institutions for 9 years)

Wife

Children: they go to school

Land - workers

Income-generating activities: money from cultivation, bar manager

Community activities: Bank

We have our own community activities; I participate in many charcoal

Comment:

Water supply should be improved

People should put in more effort;

I think the scheme is still lacking on enough water.

Interview:

(...)

I: Can you describe your daily routine?

R: There is not a lot of work in the bar in the morning, but when we wake up we need water in the morning to wash things in this bar.

I: In your own opinion how do you explain the water supply and sanitation situation in this area?

R: That you see, we keep cleanness in this town but I cannot give 100% but there are some areas in this town which are very dirty. Myself, I am here in this bar, we look for cleanness as a first thing. We have flushing toilets with bathrooms and shower and the urinal areas. When we got water, we basically combined it with cleanness. You can see yourself.

I: When did you start working from here?

R: 2007.

I: What did you do to get private connection here?

R: It was not a problem because we found the people on the committee very willing and cooperative. We gave them a connection fee. But what disturbed us was the metre. It delayed us for two months but it was not a problem for the committee, it was from the office that they never had metres.

(telephone call)

I: Does your private connection work properly?

R: It has a problem very often, it is not working.

I: Who repairs it and do you pay for it?

R: The committee works upon it and phones us when we should pay for the bills.

I: Do you realize any changes since you use this water?

R: Yes, very much. You see when you are not using tap water you bought a jerrycan for 200 shillings and you see when you are using many jerrycans, like 10, that means you lose a lot of money to buy water. So if water is there any time you wanted, it becomes easy and cheaper.

I: So, did this water add anything towards your income generation?

R: Yea, when people hear about it that we have water in this town many people come to use our lodges.

I: Who is responsible for the water which is used?

R: It is me. I am the manager here. I cannot wait to come for the boss to do that.

I: Do you know the staff members?

R: I surely know two people.

I: Does the staff fulfil its roles?

R: I saw it when I went to ask for private connection. When I consulted the chairman, it was not hard for him and even when the person who brings the bill, it is not hard to deal with them.

I: What do you think about the price of water?

R: I cannot say that it is much but at least they can increase the capacity of water in this area. Sometimes there is one line and others are not working. They can decrease the price if they have more water.

I: Which water do you use in your household?

R: Tap water because I stay there at the petrol station.

I: What are the dislikes on this scheme?

R: When the water is working properly and the taps are working properly, there is now problem. But when it stops functioning, when the water is not functioning they always tell us the reasons. When you go and ask them they tell us that there are leakages. When they need money, we usually ask to help out, but if the problem does not need money you really see a lot of effort to repair it quickly.

I: Do you have social barriers that have stopped women to participation within the scheme?

R: There are no social barriers but they all use water. They all should go and work. She also uses water.

I: Who are the beneficiaries?

R: Us!

I: Do you think the water is safe?

R: That one, we are the ones to put in more efforts. There are no dirty things they are coming. And even when there is coming something dirty, they tell us. It's sometimes when they are repairing something. Even when you want to drink it, you have to boil it.

I: Is there any other important thing that would help the community in this town?

R: We need the rubbish keeps and also the tranches, the drainage lines are very bad.

I: Did this water affect the status of this town?

R: Very much!

I: How did it improve?

R: You see, people used to use the dirty water from the river. Now they use the spring or tap. You would find a line on the spring. If the water is not functioning, you go very late when others stopped fetching. It helped a lot, if the water is available. But also on the taps are always lines. We suggest that you put more taps. The next time you can put many taps in one area because you find many people lining in one taps. This can be solved to make many taps in one place.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P6 (W) Tamia

Project water user – Private Connection

03.04.2010

General Information:

Education: University Graduate

Children: 3 (school – university)

Workers: 2

Community activities: Kwezika

Electricity

Land

Retired (used to work with the church)

Interview:

(...)

I: Can you please describe your daily routine?

R: I am not always here and I live in Kampala and here is one worker.

I: How do you describe the water and sanitation situation in Muhanga?

R: Water supply? Since this type of water came, the water supply improved greatly. It has helped us a lot. We used to travel long distances to fetch water.

I: When did you get your private connection?

R: About 6 years ago.

I: Were you here during construction and how did you participate?

R: I did not participate because I don't live here. But we knew what was passing. We have been informed through the worker.

I: Did you contribute to the scheme?

R: I don't remember very well. But I can consult my husband.

I: Did you pay a connection fee?

R: Yes. I don't remember how much it was. I can call my husband to confirm the contribution fee. We bought a metre but it was not functioning well. There was something that disturbed us on this issue. They had given us a metre which was not reading very well. We bought another one.

I: Who is responsible for the water in this household?

R: We have a housekeeper who remains here but he basically uses the tap outside. He is a boy who attends the court.

I: How did you become part of the project?

R: We consulted them to give us a private connection. We requested for it.

I: What do you think about the price?

R: The price for me as person who lives in Kampala is ok. But for the people who live here and have no income, I think it is high for them.

I: The committee members, do you know them? And do they play their roles?

R: Yes.

I: Does your private connection work well?

R: Very often it is not functioning and it takes long to identify the problem. Like for example when we came here three days ago, we did not have water. We called someone who repairs it for us.

I: So when you talk about participation of women in this project?

R: In the first, they were women who were involved in construction and even in management. So their participation is bigger than that of men in this project.

I: Do we have social barriers that stop women from participating?

R: Yes, the barriers are there. For example for us who don't live in this area. When I say this should be done like this, they tend to ignore us. The elites are coming to disturb us. They want to cover us. Sometimes we feel we are not considered because we don't live here. When our supply is no working and the house keeper say that you did not have water for one month we ask him if he has reported. We can even come after one month and nothing has been done.

We have heard some issues about water bills, so you see people who don't live her and have not given the bill, they come and disconnected the water. This is really unfair. We have registered our complain with them.

I: Who makes the decisions in your household concerning water? Where should we go to inquire for help about this water problem? Is it your husband or is it you?

R: In our household setting it is my husband who is responsible for those activities.

I: How do you appraise the scheme of Muhanga?

R: Yes it is very good. Because if water is not here, we really suffering. Like we came two days ago, water was not flowing. As it started it is very good. We appreciate the service very much.

I: According to you, what are the improvements that should be done?

R: They should make sure that the water is flowing all the time and even it is a major problem and themselves they cannot handle it. They can involve the community to let us know the reason why we don't can have water.

I: In your opinion who are the beneficiaries of the scheme?

R: It is us, the users. I would not talk on the behalf of the committee. I don't know if they get paid, me as a user, I am a beneficiary

I: Do you think the water is safe?

R: I think it is safe because where is comes from. We used to fetch from that source as we have been children. And they use plastic pipes. I think it is safe.

I: Do you have anything important that is needed in this town?

R: What they need as a community is sanitation. The sanitation system is still very poor. The sanitation part I don't think that they did it. There is one bathroom and one toilet. But the other people around, I think the disposal is not safe and I think it will contaminate the water system.

I: What advice can you give to the neighbours who don't have access to tap water?

R: (Laugh) You see you cannot advice theme, because we see they cannot afford the water. But once in a while when we are around and we see an old women, we let her fetch here but this is once in a while, a total of two weeks in a year.

(called husband to confirm)

I: Since you got this scheme here, are there any transformations?

R: Of course, for those who has access to water. Our life has improved greatly and also the cleanness has improved.

I: How about the economic status for our community?

R: Of course other people are coming from the surrounding villages to buy land here and settle down because the way of living is easier and even the value of land has improved, of course.

I: Do you think this scheme has helped women and poor people?

R: A part from easing the work of women, easing the life of those who have access to water, I think the others have also benefited.

(...)

Informal Interviwe with the husband of Tamia on 03.04.2010

They contributed 1.8 million for construction

Paid a connection fee of 100.000 shillings and they got the metre for free

He is not satisfied with the management – there is lacking a lot

It would be useful when the users are involved

He is not aware what the committee is doing with the money they pay – there is a lack of accountability

Committee tell that there is no money on the account if the pipes need to be repaired

Tariffs are ok for him – but the people around cannot afford it

The money they pay should be for the community to help other who are not able to afford tap water

He thinks the money is for a few individuals who own the scheme – they don't use it for the scheme

When he asked for the accountability, there are always clashes

He paid the bill even the taps are not working – he is always bitter with them

Participation and Empowerment Processes at Micro Level (Muhanga)
P7 (M) Zack
Project water user – Private Connection
10.04.2010

General Information:

Education: P 7
Children: 3 (one goes to school)
Land
Community activity: Kwezika
Electricity
Shop
No comment

Interview:

(...)

I: Can you please describe your daily routine, your work from morning up to evening.

R: I sell these things from morning up to evening.

I: This project was brought as Water supply and sanitation. Can you please describe the situation here?

R: I don't see any problem. I see everything is ok as far as cleanness is concerned.

I: How is the cleanness done in this area?

R: Everyone cleans his homestead or in front of his shop. It is personal.

I: In case you don't have water in your house, where do you fetch from?

R: I fetch from the taps but if the taps are not functioning I go to the spring. Otherwise I have my own private connection. I have always used water in my house.

I: Since this project this scheme started, do you see any changes?

R: Yes, the money we are spending on water reduced. And it is also near to our homes.

I: Is there any more you can add on that?

R: Basically we have water in this area on different taps, so it is near to us.

I: Do you think Muhanga town is different from any other trading centre around due to the accessibility of water?

R: As we have water, we are better than them

I: What about income generating activities?

R: The time you spend on fetching water, you can do something else.

I: How did you become part of the project? How did you get your private connection?

R: I went to Nurse [scheme operator] and talked to her. She explained me what is necessary. So when I paid and worked upon it, they came and gave me water.

I: Does your water function well?

R: Yes, but when it is not working, we call Mujungu and he works upon it and I pay him.

I: When the scheme was starting have you been here?

R: I was not here.

I: How long have you been here?

R: I was here at first, but I did not have private connection. I used tap water. Now since four years I have a private connection.

I: What do you talk about the tariffs?

R: I use 4.000 per month. It is fair for me.

I: Do you know the people on the committee?

R: I know only Mujungu, Nurse and Busingye.

I: Do you know their roles they are performing?

R: I don't know. When I have a problem here, I call Nurse and she comes immediately.

I: In your home who is responsible for the water to be used and who looks for someone to repair?

R: Many times I am not been here, but my wife, she is mostly responsible to call people and repair it, when I am not here. And when I am here I take up the responsibility.

I: What do you say about the advantages of this water? For yourself and others?

R: There are good things because we were getting it from very far and also the money spent on it was much and since I have it here in my house, it is easy. When I put it in my house it helped me very much because whenever I want water, I fetch it and do what I want to do.

I: What bad things do you remark about the scheme?

R: The problem with this water is that it is many times stopping to function but otherwise there are no problems.

I: Do you think this water is safe for your household?

R: But you see, I have never heard that anybody got sick from this water. And also in my house nobody got sick. I think it is ok.

I: Do you think we have any important thing in this town which is needed?

(thinking about it) – did not answer it

I: Why did you decide to have water in your household?

R: You see, because my wife, many times she is busy with work. It is very important, when she does not have water she needs someone to fetch it for her and to bring it. It becomes very expensive. So I decided to have it in my house to ease her work.

I: Do you think your wife gains from having water in the house?

R: When she is going to wash, the other time she needed six jerrycans and to fetch it from the taps that cost 50 shillings and to carry 100 shillings that's 150 shillings. Since I brought it in my house I pay 4.000 a month. I think it is a very big help.

I: Do you think having water in your house contributed to your status?

R: Yes, because anytime you want water, you get it. And last time as I never had water and when I came here at night and there is no water I could not get water because the tap was already closed. And now I get water at anytime, even if it is late because of the connection in my house.

I: Do you think the poor have gained anything in this scheme? Is there anything that changed for a poor person due to have this water?

R: They gained because we used to send someone to fetch for 100 shillings a jerrycan for Nykunama spring, but now as the tap came here, now they fetch for 50 shillings and when you send someone to Nyukunama spring you have to give him 200 shillings and that means, you see, 50 shillings and 200, you can see that 50 shillings is cheaper than sending someone to the spring.

(...)

3.3 Community Workers

Participation and Empowerment Processes at Meso Level (Rwentobo)

P1 (M) Anthony

Water and Sanitation Board Member - Chairperson

Project water user – Private Connection

07.09.2010

General Information:

Education Level: P 7

Children: 7 (six in school, one is still young)

Community activities: SACCO (founder)

Domestic animals: Cows

Land, plus hiring land for agriculture

Workers: 15 to 20 casual labourers depending on season

Electricity

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: I wake up early and go to the gardens. After growing crops I go to my shop in Rwentobo.

I: Where is your shop, is it near the kiosk?

R: Yes.

I: Who looks after the chicken?

R: That's the business of my wife.

I: What do you sell in your shop?

R: It is like Chakara (mixed things) like peas, beans, onions, beans, tomatoes and maize.

I: Don't you have a banana plantation?

R: Yes, I have. Yes, I have those things but I mix in other things like soap, salt, sodas, everything.

I: What do you say about the water situation in this area?

R: When this water scheme came, it helped many people by reducing diseases because people used water from the stream which caused diseases.

I: Were there no boreholes?

R: Yes, there was a borehole but because of being used by many people, it stopped working and for people to get money to repair it would take time. You found many people using it and they cannot easily contribute money in case they get problems.

I: Don't people here use rain water?

R: You know, rain water has seasons and in any case, all people use it. Even when it is raining most people don't have emireko (thing to collect rain water from the roof) and also they don't have tanks to harvest rain.

I: Now for you, do you harvest rain water?

R: I use tap water and at times we harvest rain but most time there is dust on the iron sheets and you find the water we collect is very dirty with dust and birds waste from the roof. If you want to use rain water, you have to wait some time before you get clean water.

I: Do you have water in your home?

R: Yes.

I: Who makes sure that you have water in your home?

R: It is my wife.

I: Who decided that you acquire a private connection at home?

R: It is me who decided.

I: When this project started, how did you hear of it?

R: They first came and taught us as a community and later they told us to bring Amaizi Murungi because we had asked for water. And then they came and taught us in case water comes, people know how to use it. And another reason for

teachings us is because they wanted us to pay money and that we know why to pay. The reason is because the water is pushed by electricity. It is not gravity water so people can't take it for free. People should pay little money for maintenance and power.

I: How did you perceive these trainings and meetings?

R: When they came they had a plan where they were going to put water points and where they were going to stop. So when this water came, they had a plan of putting it in the trading centres depending on how people had asked for it. And they told us that this water is for free, that people will be paying small money for only maintenance of the scheme. This water is for free but the money that people pay is only for the maintenance to make sure a continuous supply. That is when we got help of Austria and the government of Uganda and they gave us water.

I: When they were given you trainings, who participated?

R: In fact, women were many to be trained. Because most of the work they do concerns water. So they wanted them to be responsible to maintain water.

I: How did they call people for trainings?

R: They used to call men and women but mostly women should attend. They called us and they also had people with drama. The drama people showed us plays and dances. After that they started the training.

I: What were the reasons for you to participate within the project?

R: It was our need for water.

I: How did it come that you became the chairman of the board?

R: When we sat in a meeting we decided that we should have a chairperson from the area where this water is supplied. People chose me and voted me. And they wanted a person who is trustworthy, responsible and approachable and able to organize people and also solve their problems. So they elected me.

I: Did you stand with someone?

R: I was there with someone but they voted me.

I: How did you feel when you were elected as a chairperson of the scheme?

R: I felt responsible and I asked God to help me to fulfil my responsibilities. So now we are there working and don't have any problems. I was very happy but afterwards I was scared of the responsibility that what I was going to do.

I: What are your roles and responsibilities?

R: I am supposed to call meetings, we also need to know and supervise how our water is working. We have to see how the scheme operator is working. The scheme operator should be reporting to the board whatever is happening, bad or good. And we are supposed to sit and see those who want water, we extend it to them. We are supposed to supervise and see whether it is worth to give them water. That is if they have maintained cleanliness in their area. They are supposed to fill in a form and give it the board. And we decide if it is worth to give them water. And other things that needs to be done for the betterment of the scheme.

I: How do you see the work for you?

R: It is good but it takes our time to teach people. It takes time to teach people especially about paying for water. People like water but when it reaches paying for it, it is a problem. But we normally teach the community why they should always pay and ask them why they don't pay in time. We try to tell them that this water is not for money, only that it is supplied by electricity and that we also need to pay the electricity bills. And that we don't want that they cut off power, and they cut off water and you find people going back to fetch from the stream. When power is off people go back to the stream and then you see that water is really important. We have to be responsible and make sure that people are paying in time and they don't cut off the power because water is very important.

I: Don't you think people are still fetching from the stream even when power is not off?

R: Yes, they are there. Some people don't want to pay for water. But others want to fetch water for washing and bathing and they fetch from the tap for drinking and other domestic duties. That is done to enable them.

I: How often do you go around teaching people?

R: We have done it like twice for the people who use water. So when they cut off that they don't get annoyed with the scheme operator. And we also sat down with them and we made an agreement with them when they should pay the money. We noted it in our minutes and agreements. So when we cut them off, they know why they have cut them of and therefore we think that they don't get annoyed.

I: How do you manage this work of the scheme and your daily work?

R: I have a time schedule and I know what to do every hour.

I: Don't you think at times that this work at the board is bothering you or stop you from your other work?

R: No, it does not disturb me.

I: Do you remark any changes in your status since you become a chairman?

R: No, it is not the same because if anything happens, now I have a responsibility, people come to me. If they have disagreements with the scheme operator or conflicts, they come and talk to me and I explain to them how it should be. So there is some change.

I: Now people give you more respect?

R: Yes. But even before I was a parish councillor and I am still a councillor in this area.

I: Do you have women on your board?

R: Yes, there are two women on the board?

I: How many are men?

R: They are also two. And there are others who are representing the Sub Counties. The scheme is in two Sub Counties, Ngoma Sub County and Kayonza Sub County. And we also have a sub county chief. We have seven members and the scheme operator is the eighth.

I: What do you say about the participation of men and women in the board?

R: Women also work like men. Only that long time ago they used to be quiet yet they have a lot of knowledge. But now, they are very involved in doing things like men.

I: What do you say about sanitation in this area?

R: Even when it is not 100% but as compared before the construction of this water scheme and the trainings that were conducted. We can say that it is around 70%. 70% has good sanitation.

I: Do you have an Ecosan toilet?

R: Yes, I have one but I constructed it in town at my shop.

I: How is it?

R: It is good.

I: How did it come that you got an Ecosan toilet?

R: They chose seven people as demonstrators. So that other people can learn from them and go back and construct for themselves. And most people have coped and have already constructed them in their homes.

I: How did they choose these seven people?

R: We had a meeting of about fifteen people including leaders and people from Amaizi Murungi project. We decided that we should choose seven people in the area and they constructed Ecosan toilets for them. So they demonstrate for others and people go home and construct them for themselves. Among the people they chose, they chose some leaders and marginalized groups like the disabled and the widows and also the poor.

I: Why did they construct your Ecosan toilet here in town and not at home?

R: Now, in town it is because it needs a lot of care and responsibility, in fact, since I constructed it I have not gotten any problems with it.

I: What about when it is here, you mean you cannot care about it?

R: If it is here, many people will not see it. That's why I put it in town because we want people to see it because it is for demonstration.

I: Who uses that toilet?

R: It is me and my customers who are using it.

I: How is it working? Do people know how to use it? Or do you have faced any problems?

R: There are some people who come and don't know how to use it. So I first teach the person how to use it. I go with them and show them how to use it.

I: Do many people know how to use it or they don't?

R: Yes, now many people know how to use it. Those who don't know it are few and maybe they come from far. So when you show them they cannot even understand it. I first show them how it is working. It has no problem. You see it has two chambers. One chamber is not yet full. So that is the one we have used. But after getting full, we are supposed to close it and wait for six months and use it as manure. But now, it is not yet full.

I: Where do you put the manure?

R: I will close it, use the other chamber, after six months I remove it and use it as manure and use it in my garden.

I: Are you sure that you will use it or do you fear using it?

R: I will use it because by that time it will be soil.

Scheme Operator: You call them stances or you can call them chambers.

I: When you are comparing Ecosan with the usual latrines. Where do you see the advantages and disadvantages?

R: First of all, the urine goes on its side and then after we use it as a chemical. Also faeces go on its side and you know when the urine doesn't mix with faeces, they will never smell bad. So the toilet can never smell bad. And the faeces forms manure. For the public it may be bad because of using it badly. But if you use it and you know how to use it, it is ok. It is good because it will never smell bad. The urine goes in its side and the faeces in its side and you never have any bad smell. It also consumes small space.

I: Why do these pit latrines normally smell bad?

R: It is because of urine when it mixes with the faeces. But here in these Ecosan toilets the faeces are dry and become soil. In fact, when you go in and find it smelling, you know that someone has entered and has not known how to use it.

I: Why do you think the public Ecosan toilets become bad?

R: They are not good because people may not know how to use it and they mix the urine with the faeces and it make it smell bad.

I: Ok, you have told me the urine as chemical, how does it work?

R: Yes, it works as a chemical but most people don't know about it. It works like Ambush

I: No.

R: But if you use it, you mix in water and then you spray it on the tomatoes. Or in the banana plantation we pour in the urine. And the banana weevils die. Those weevils which destroy bananas. It works like acid.

I: Have you used this chemical?

R: Yes, I have used it. I sprayed it on the tomatoes before the fruits come and so you kill all the jams that may affect them. Then you can use the faeces for the garden. It works like Dysen. And the urine works like Ambush. It does the same work.

Scheme Operator: It also creates some space for people who don't have enough land.

I: Have you thought of constructing an Ecosan toilet here at home?

R: Yes, why I will construct it is because when you construct a latrine by the end of the year it has already fallen down. When it rains especially, the rain makes it fall down. It slides and falls down. We construct it because it will not take a lot of money. Ok, I may spend a lot for constructing but after construction at least it can be there for some good time. So I am planning to construct it.

I: What do you like on this water scheme?

R: First, it has no dirt.

I: What else?

R: And it is near our homes. And when it is near it enables our children to go to school at the right time and even when they come back from school they are not bothered of fetching water. And also the wife is eased in her daily activities in the house instead of going to fetch water.

I: What do you think should be improved on this water scheme?

R: You see, when power is off for about two days people have no water and they are suffering. But we have a generator. But the problem we are still having is the house. They put it in a small house but we are planning to construct a bigger house to solve this problem.

I: How many people do you think are using this water scheme?

R: Many people are using it compared to the ones who are not using it. You see, those kiosks have many people who cannot have private connections and it also reaches many people like schools. We have about five schools that use this water. Like Rwentobo High School have about 500 students, Preparatory School also like 500 students, Good Time around 600, East Africa around 400 students, World Shine, they have about 400 students. So when you add other people like Kibale Primary School, Kianya Primary School it can reach like 6.000 or 7.000 people consuming this water. And then when you add other people with private connections and on churches. They are many people.

I: What do you think about paying for this water service?

R: I don't take it as a waste because it helps us and it is little money. You may spend a lot because of taking dirty water. And so spending little money on water will not be like spending a lot of money on drugs.

I: Do you think the price of 50 shillings per jerrycan is affordable for the people in Rwentobo?

R: People would manage that money but because it is something new and people have not understood because they have been fetching free water. And so fetching water for money, they feel it is bothering them. And you see even when there is no electricity or there is no water, people spend 300 or 500 for one jerrycan. And some one brings dirty water at a higher cost.

I: Do you think the status of the town has improved because of having clean water?

R: Yes, people have liked the town. The fact, that it has water and electricity.

I: How has it improved your daily routine of work because of having clean water in your home?

R: It has helped my wife in her daily activities and she no longer has the burden of fetching water. And it has helped my children that after school that they are not disturbed to fetch water. So all the work is done around the home.

I: How do you think has your economic status been affected because of water having near?

R: The money I spent on drugs, I no longer spend it. And you see, we are keeping chicken and they drink a lot of water. Now we are fetching water near and we earn a lot from our project. Now we have little expenditure. That has increased my economic status.

I: Do you think there is any way that the scheme has helped the poor?

R: Even me, I am poor.

I: I think for you, you are not poor, because you even have a private connection. You are the one who knows the poor in this village. Maybe those ones who are not able to afford this water from the scheme?

R: Some fetch from the kiosk.

I: What about those who don't fetch from the kiosk.

R: Of course, diseases will never miss in their homes.

I: So there is no way how it has really helped them?

Scheme Operator: There is no way how they have been helped. They are still fetching from the stream.

R: You see when electricity goes off, children at school are suffering. You see them all sick immediately. That's how you can see how this water has really helped.

I: What services do you wish to have to satisfy your needs?

R: Me, I think those people who don't have Amaizi Murungi should be connected as well. So that everyone can use clean water. That would reduce diseases among people and reduce expenditure. It will enable people to do much work because water is near them. And you know when the town is expanding and many people are coming in the town, we have market for our agricultural products and also milk gets market and every business that you do becomes successful.

General Information

I: What is your level of education?

R: I finished Primary 7.

I: Someone can't even imagine that you finished P 7.

R: Why?

I: It's like you finished S 6 or you have a Diploma or a Degree.

R: Laugh.

I: How many children do you have?

R: I have seven.

I: Are they all in school?

R: Six are in school, three in Secondary and two are in Primary and one is still young.

I: What are your sources of income?

R: I depend on agriculture. The business I do is just for keeping my address because I even open in the afternoon. And I can't put someone to work for me because it cannot even pay the worker.

I: Do you have domestic animals?

R: I have like five cows. Local breed.

I: Eh, you are rich.

R: No, just that.

I: How much is one cow?

R: If you get one cow you can get around 500.000. But I also have to pay for the worker, the one who grazes them. But when I am keeping those cows, it is like saving money. When you want money you can sell it and you get money. It is like keeping cash.

I: Are you involved in any community activities?

R: I am in Rwentobo SACCO. I am the Vice Chairman of SACCO. I was the Chairman. I was the one who started it. We started as a group. After it become an association. And now we registered it as a society at the government and we have allowed people to join. Now it is big. Someone can easily get a loan. And you can also save money.

I: How many people are you?

R: We are around 680 members.

I: How much did you pay when you were joining it?

R: We begun when we were few. We put in 250.000. So that people can get loans and that we get interest. Afterwards we society and decided that people join it. And whoever

I: When other people are joining how much do they pay?

R: One share is 10.000. For us who put 250.000 we have 25 shares. So it depends on how many shares someone wants to buy.

I: Is it like a bank?

R: Yes, it is like a bank now.

I: Is it in Rwentobo?

Scheme Operator: Yes, it is the other bank where we save our money.

I: Ok. Where you grow crops do you hire land?

R: Yes, I hire land because I grow a lot of crops and mine cannot be enough.

I: Do you use workers to grow your crops?

R: I don't go beyond ten workers but it depends on the season. There is a season of planting onions and then I use around 15 to 20 workers.

I: You use many workers.

R: Yes, at times I am growing of 15 acres of land and it is hard to plant onions. You need many people.

I: Do you have electricity here?

R: Yes.

I: Do you use it for cooking?

R: No, we can't use it for cooking. We use firewood. Power here is used for lightening and my children use it to read their books.

Participation and Empowerment Processes at Meso Level (Rwentobo)

P2 (M) Austin
Water and Sanitation Board Member - Sub County Representative Ngoma
Non project water user
08.09.2010

General Information:

42min 40sec (31)

Married

Children: 5 (all in Secondary School)

Source of income: business (buying and selling cattle)

Community activities:

SACCO Rwentobo (600 members)

Bataka Kwezika.

Mujera Tukore Group (meaning: river, let us work; 21 members; contribution of money, buy things

Land: land used for farming

Workers: 3

No electricity

Interview:

(...)

I: Which Sub County do you present?

R: I present Ngoma Sub County on the council.

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: I grow crops and rear animals. That is what I do.

I: Which domestic animals are you rearing?

R: I have cows and goats.

I: How do you describe the water situation in this area?

R: In our region or the whole region?

I: In the whole region.

R: There are some people who use clean water and some who don't use clean water.

I: What clean water are you talking about?

R: We have springs in some villages, we have shallow wells. We don't have gravity flow water in Ngoma Sub County.

I: Have you already received this water from Rwentobo?

R: No, this water does not reach there at the Sub County.

I: Why didn't they extend it to the Sub County?

R: I don't know.

I: Do you harvest rain?

R: Yes, we harvest rain during rainy season.

I: What do you say about sanitation in this area?

R: We are not doing badly as far as sanitation is concerned.

I: Do you think all people have latrines?

R: Yes, but some of them don't have drying wrecks but a big number have latrines although the big number are not in good sanitation but we are trying to teach them so that they improve on sanitation.

I: As you said you are teaching them to maintain in good sanitation, how do you teach them?

R: We call meetings and teach people about good sanitation. We visit people in their homes, we also have health assistance where we move together in homes and supervise their sanitation conditions.

I: How did you hear of the project Amaizi Murungi?

R: We got to know about the scheme because we were on the Sub County Council and they first called us and told us about it. Then after that it begun and

they chose me to represent Ngoma Sub County on that board. People from Kabale first came and taught us, from south western water and sanitation project.

I: How did you find the trainings?

R: They were very good because they even taught us how to maintain good sanitation.

I: Who attended these trainings? Whom did they invite to the meetings?

R: They called the Sub County Chairpersons of Ngoma and Kayonza, LC 3 councillors and LC 5 councillors and some other people I think.

I: What about people from the community?

R: Yes, also them.

I: When you heard about the project and you attended the trainings. After all that, what did you expect of it?

R: I also learned how to promote cleanliness in my home. In fact, we thought that even us we would have water but it didn't reach us but we are hoping that in time, it will reach us. I got many things out of the training.

I: In what ways did the Sub County participate in planning and construction of this scheme?

R: Yes, the Sub County contributed some money in buying the source of water. Even the Sub County participated in convincing the owner of the land where the source of water is to accept to give us the land because that is where the source is.

I: What do you do on the board?

R: Me, I am a member of the board.

I: What do you do?

R: I am the secretary of health on the sub County.

I: I am asking you what you are doing on the board of this water scheme.

R: I am supposed to sit in the meetings and see how water is used and also planning for water in case of any problems. We see how to spend on it and how to make repairs and also know income and expenditure in the scheme.

I: How did you become a member of the board?

R: The Sub County chose me because I was a secretary of health in the Sub County. They just chose me because I was a secretary of health. The Sub County could not send another person yet I was the secretary of health as far as things that concern sanitation.

I: How did you feel when they called you to be on the board?

R: I felt so happy because I felt I was going to contribute much on sanitation of people. When I came here there are things that I also take to the Council to our Sub County that are related to this scheme.

I: How do you handle this work and your daily work? Do you feel that it is very time-consuming?

R: Of course, this is one of my works and responsibilities for the community so I must represent them here because it is also part and puzzle of one of my works.

I: So you don't have any complaints?

R: No, I don't have any complaints because I even learn out of it.

I: When you became a board member, do you think there are any changes in regards to your status in the community?

R: Ah, there is no difference.

I: Don't you think that there is something that has added because of being a member of this board? Or don't you feel that you get more respect than before?

R: No, people cannot respect you. In fact it is your responsibility to go to the people and be close to them and teach them.

I: Now you very close to people?

R: Yes, very much.

I: What do you see is good on this scheme?

R: People drink clean water and they no longer walk long distances to fetch water. People don't longer have problems with access to water.

I: What do you think are problems that people meet in this scheme?

R: When there is no power that's when people get problems.

I: What should be improved on this scheme?

R: They should do extensions and expand it to more people.

I: What else?

R: They should also look for a generator so that if power is off and people are still have water but they brought a generator so I think that the problem will soon be solved.

I: Why were you not given water in Ngoma?

R: I think it depended on the plan and money they had. This water was supposed to supply trading centres.

I: You mean in Ngoma you don't have any trading centres?

R: No, we don't have a trading centre. I think it depended on the planning.

I: You talked about money. Did you mean that people of Ngoma never wanted to contribute some money?

R: They wanted to contribute but the plan was to be given to trading centres and this town is in the Sub County of Ngoma.

I: What do you think about paying for the water service?

R: The money I pay for water is used to do the work of water.

I: Should they continue to pay the money?

R: Yes, they are supposed to pay it because with this money we maintain the scheme. If there is need for repair of machines, this is the money we use, otherwise the scheme cannot survive.

I: What do people think about paying that money?

R: They don't have any problems with paying.

I: What about managing paying that money? Is it affordable for them?

R: Yes, it is affordable for them.

I: Do you think there is any change in this town as far as its status due to the availability of water is concerned?

R: Yes, it promoted good sanitation in the area, also people are able to wash, to drink clean water and they look smart.

I: Do you think there are any transformations that have occurred at household level due to the availability of water?

R: Yes, because of water being near, people have constructed houses and they have made them smart and they have opened trenches in town. There are many.

I: What kind of transformation that you have observed especially among women do you see?

R: They no longer walk long distances to fetch water or wash clothes because they just fetch from near.

I: How do you think the economic status of people has been affected?

R: People no longer walk long distances and leave their business because water is near the businesses remain open for many customers. Amaizi Murungi has done a lot of work.

I: What services would you think if in place would help you to satisfy your needs?

R: kept quiet.

I: Anything you wish to have like any projects.

R: I wish to have trainings.

I: What kind of trainings?

R: Trainings about Amaizi Murungi so that we train people and even extend to other villages.

I: Is there anything else?

R: The board should increase the time of meetings.

I: You mean that you don't always meet as a board?

R: We always meet but I feel that we need to put in more efforts and meet more often.

I: Are you married?

R: Yes.

(...)

Participation and Empowerment Processes at Meso Level (Rwentobo)

P3 (W) Barbrah

Water and Sanitation Board Member - Treasurer

Non project water user

08.09.2010

21min 43sec (33)

Interview:

(...)

I: Before the project started, how did you hear of it?

R: At first, they came and advertised the scheme. They showed us a drama about Amaizi Murungi by members of Kinimba actors.

I: Did they also call you for meetings and trainings?

R: After these people from Kinimba actors told us, they came with trainings and workshops like three times. They taught us proper sanitation and that is when I came to know it.

I: How did you perceive these workshops and trainings?

R: I came to know about the importance of clean water and how we should control ourselves from getting diseases that are found in dirty water. Other people came and they also taught them the importance of water and also let them know the diseases that come among dirty water.

I: What did you contribute in planning and construction of this scheme?

R: You know, when they came, they told us that we should first tell people to have proper sanitation. Those who don't have latrines were not given water. We found out the marginalized group of people and they constructed Ecosan toilets for them. We also got space for the source of water and people contributed for buying that area. So for us, we went around telling the community members how to have proper sanitation and also to pay some money for the source of water.

I: When you told people to pay that money, how did they react?

R: They didn't pay. They first refused because they felt that it was not going to help them. We tried to convince them that we have already got the source of water. Some first refused to even give us land, saying that we are going to spoil their land. They didn't accept immediately but we continued convincing them and we told them the importance of this water scheme and how important clean water is and that it is good for their health and then finally they accepted.

I: How did you become a member of the board?

R: Before, when they were looking for the source of water, I was a Vice-Chairperson of Arnold (he is now the scheme operator) because he was the Chairperson. After they told us that the board needs a woman councillor from the Sub County that is when they chose me on this board.

I: You were a councillor of which Sub County?

R: I was a councillor of Ngoma Sub County.

I: How did you feel when you were given that position?

R: I was so happy and I came to realize that people have trusted me and I felt that they know that I understand the use of Amaizi Murungi and so I continued to teach people, how they should use water and how they should pay for it.

I: What do you do as a treasurer?

R: I try to see the money that we have on the account. How much it is and how we spend it then if there is withdrawing money, I sign the voucher and even when there is time for banking, I take it and bank it. I am responsible for income and expenditure from every kiosk. Then I bank it. Then you know how we are spending it and when we have a meeting, we give people allowances or if we are supervising the water scheme we also give transport and lunch. We visit areas of water points, trying to see how people are using water and we try to see how they are using metres, whether there are taps that are spoiled and we get to know how much we shall spend on repair and also debts that people are having in private areas.

I: What challenges do you usually meet in this work?

R: People are not paying in time. People refuse to pay money in time and even institutions and yet we have to pay the electricity bills. At times they tell you to wait until the children go back to school still after that they are unable to pay us yet they can be using water. Many problems are on paying electricity because much water goes and the electricity costs much money. When they cut people off, they start quarrelling that they have no water yet they are the ones still having money to pay for electricity.

I: Have you been always collecting enough money to pay electricity and repair?

R: Yes, we try by all means to collect the money and bank it. The umbrella organization in Kabale says that in case of any problems they will come to solve the problem. We have tried by all means that we collect the money we pay electricity bills.

I: Is there any time you have failed to pay the bills or for repairing?

R: No, we have never failed.

I: How many women are on this board?

R: They are two. The other one is the Vice-Chairperson and me, I am a treasurer.

I: How is your work as a woman and the participation on the board?

R: We work with men well. All the work we do, we do it together. If there is a problem we solve it. We don't have any problems we really cooperate with men.

I: How is the work for you in a group which is dominated by men? Don't you feel segregated?

R: We don't have any problems. Most of the hard work is normally done by men for example; the repairing of pipes. They are the ones who do it and know how to do it. Even checking at the tanks, they are the one who climbs the tanks. Most of the hard work that is there is done by men but we help each other on this board.

I: How do you handle your daily work and the work on this scheme?

R: Now, every week I come like three times. I check on the scheme operator and he always tells me that there is no problem. If we need to visit the private connections, I come and we go.

I: Haven't it disturbed you in any way?

R: No.

I: How has your status changed because of becoming a treasurer?

R: Yes, I got experience in issues of money and if I am doing any other work, I know what to do.

(...)

The interview was interrupted and could not be continued.

Participation and Empowerment Processes at Meso Level (Rwentobo)

P4 (W) Alexandra - Water and Sanitation Board Member - Vice Chairperson

(Bruno – Water and Sanitation Committee Member - Secretary

Project water user – Private Connection

27.08.2010

General Information:

1h 27min (D – 13)

Education Level: M: S1

 W: P2

Children: 4 (S4, S2, P2; one dropped out)

Income generating activities:

Agriculture

Community activities:

Bika Oguze

Renting land

Casual labourers depending on season

Firewood or charcoal

Observation:

The Scheme Operator identified the women who were the beneficiaries of the scheme. They were standing and conversing in front of the shop of one of the women. The Scheme Operator called them inside, organized the sitting arrangements and introduced us briefly and left. We asked them if they had time so that we ask them a few questions about water and sanitation

The Scheme Operator brought us to this household. We were looking for interviewees who have a private connection. Then we found out that the man was a Secretary on the WSC and the woman is the Vice-Chairperson of the actual WSB. Three people were sitting in front of the house, the man was reading newspaper, the woman has been around in the compound and a young lady holding a baby in her arm was sitting next to the man. It seemed that this young lady is a friend of the family.

After the brief introduction of the scheme operator they accept willingly to talk with me. They seemed to be happy to have me in their compound. We greeted them, sat down and Rebecca introduced the purpose of our visit. We started to talk to the man and later on the woman, his wife joined us and also tried to answer the questions. At the beginning of the interview they expressed their gratefulness about the water scheme. At the middle of the conversation they started complaining about the tariff and ask for a reduced price or even free water. The expectations of the research team was high even we tried to explain the aim of the research.

The Scheme Operator left the place after some minutes. During the interview eight people visited the family. The flow of the interview has not been disturbed. They just came, sat down and listened to the conversation.

Interview:

(...)

I: Can you describe your daily routine, what you are doing from morning up to evening?

M: We are agriculturists. Our work here is to cultivate, to grow crops and rear animals. We begin from morning until evening.

W: Yes, that's what we do.

I: Which crops do you grow?

M: We grow beans, cassava, groundnuts and millet and we have banana plantations. Those are crops where we earn income from.

I: What about animals? What animals do you rear?

W: We rear goats and chicken.

M: We don't have cattle yet.

I: What type of chicken do you keep?

M: The local breeds for meat but they also lay eggs. That's what we do, me and my wife.

W: Yes, that's what we do.

I: Do you use the crops for subsistence or commercial purposes?

M: Yes, we use them for our home consumption and we also sell the surplus and that is where we get schools fees for our children from. We pay the school fees after selling the crops.

I: How do you describe the water situation here?

M: Long time ago we have never had water so we used water from the stream. This scheme gave us water, we were so happy because it is helped us. That's why you called it Amaizi Murungi. It is really Amaizi Murungi. It is really clean water. We use it for drinking, we use it for cooking and we use it for cleaning. So this water that you gave us is helping us.

W: Even our domestic animals drink it.

I: What sources did you use before the start of the scheme?

W: We used water from the stream. It is the other water from the swamps.

M: It is very far from here, down there.

Both: It wasn't clean water, it was very dirty.

M: But when we got this clean water, we thank God.

I: How long have you been using Amaizi Murungi?

M: It is about three years since we are using this water.

W: I think it is like four years.

I: What water sources do you use?

M: When this water is not there we use rain water.

W: Yes.

M: We have drums where we collect water from the rain.

W: When it rains, we collect water and put it in the drums and we try very hard to see that we have enough water. Even when it is not raining, I try to make sure that I collect water, I put in the drums and in the jerrycans so if it is off we have enough water in the house because we used to suffer a lot fetching from far distance. We try so hard to make sure that we have water every time.

M: Water always goes off when power goes off. It doesn't go off very often.

W: If it goes off, it does not go beyond three days.

M: It goes off like two or three days.

W: If there are two days without water, we get some problems but it rarely happens.

M: If electricity goes off and water also goes off, most times we have already stored water in our tank and therefore we use that. If it remains off for long time and water in the tank gets finished, that is when we can lack water until electricity comes back and pushes water in the tanks and we are able to get water here.

I: Who is responsible for water in your household?

M: It is my wife because she is the one who uses it. She is the one who cleans things.

W: It is me who makes sure that I care about water but at times also my husband makes sure that we have water.

I: When the project came in, how did you hear about it?

M: People from Kabale came and taught us in a play how we should use water. I think they were the Kinimba actors from Kabale, they taught us about water and sanitation.

W: They brought us plays that taught us how to use water and we thought maybe water is coming and we liked it. We were very happy when Amaizi Murungi came in this area..

I: What were the lessons in the plays that were acted here?

W: They showed us that there is clean water coming and how to use it, so as time went on, this scheme came in.

I: At the beginning when you heard of it, what did you expect?

W: When they were entertaining us, teaching us how to use water, we thought things were going to be good. They entertained us and afterwards people were bringing water and we thought what they were going to do is good, so we embraced it.

I: Did you participate in planning and construction of the scheme?

M: In construction, when they were bringing water we made a contribution of some little money and we also paid for the places where they placed the tanks.

I: How much did you pay?

M: We even bought the land where the source is. All of us were interested in water but I don't remember how much we even paid, I think I don't remember because it was little money and whoever wished to pay that money was the one who paid it. All of us in Rwentobo we were supposed to pay some little money as a contribution.

W: But those who were interested in receiving the water are the ones who paid.

I: How did you become a Board Member?

M: I was not a board member but I was a secretary. Long time ago when the project started, we were looking for the source of water and we taught people about this water scheme Amaizi Murungi. That is what we used to do.

I: How did you become a secretary? Did they vote you?

M: They called community people in a meeting and they taught us what to do and to look for leaders. They first voted a chairperson and then after they voted a secretary and a treasurer. Then afterwards a new government began. They established a board. They were people who chose us. People who were interested in clean water were the ones who chose us in order to serve them.

I: What about you?

W: I am on the new board now as a Vice-Chairperson.

I: How did you come into power? Did they elect you?

W: Now, the leaders were on the Sub County Offices and they chose our names from the Sub Counties. They went to the Cells and they saw the list of names and they selected some people so, when I was there, they came and told me that my

name was chosen and that I am supposed to be on the board of this water scheme. They called us and told me that they have chosen me.

I: How did you feel when you were elected?

W: I felt good to work for people who have chosen me. I felt good because that was the time when I also received water.

I: What do you do on the board?

W: We supervise water, we check whether if the machines have problems, we try to check if it is working well, how it is moving and how people are getting it and even how much they are paying for it. Our work basically is to supervise.

I: If there is any problem, what do you do?

W: We sit down and go to the office and see the scheme operator and tell him what is missing like a pipe or anything that can be lacking. We tell him that there is a need for repairing because he is the one who looks after it. If there is a meeting, and if there is a pipe that got broken, me as a responsible member, I go and tell the scheme operator that the pipe has broken and he comes to repair the pipes unless other people who are not responsible.

I: How do you cooperate with the scheme operator?

W: We really cooperate with the scheme operator because it is our responsibility and if there is any problem and he has not seen it, we have to inform him. Like among the people who have water if we find out that he or she doesn't have a latrine or doesn't look after/clean their latrines or around water taps very well, we close the taps. We tell the scheme operator to close the tap until he or she cleans up the place and then we can open. If someone doesn't have a latrine we first tell him to first put up a latrine and then he is able to receive water.

M: That is like a punishment, so most of the time we move around to check the water points.

I: When do you normally move around?

W: After like two months, we go around, wherever the scheme is reaching, everywhere we are supervising how people are using water.

I: Do you inform them that you are visiting them or you just go without informing them?

W: We don't tell them that we are going to supervise.

M: If we tell them that we they are coming they would close their homes and go and you won't find anyone.

I: How do you handle your work on the board and your daily work? Is it time-consuming to be a board member?

W: No, I like it. I like it because this water helped us, so we have a lot of responsibilities. Even myself, I feel it is a debt because when I see something wrong I take the report immediately. So, every time I like it.

I: Did your status in this town improve because of having this responsibility?

W: Yes, much has been added. Before we got water, the other time we used to suffer going to look for water in a long distance and after bringing it here, you use it and suffer from flu. At times our children are not here to fetch water so we suffer. Now I have no pressure because water is here at home.

I: What about the community members, didn't they perceive you in another way?

W: They don't have any problems with it. They don't have any problems with me.

I: When the water came here, how did it help you as a person?

M: It helped me a lot because I used to get tired of fetching water, whenever I would be having a bicycle I would go and fetch water because my wife would not manage to ride it, so it's me who gets tired. When the child will be at school, it's me to look for someone to fetch water for us. When this water came in this home I saw it as a big achievement because nowadays I don't think about how or when to fetch water. That was finished.

I: What should be improved on the scheme?

M: We would like to extend the scheme so that many people can use this water, like our neighbouring villages Nyarugando, Katerero, Mukenyanya and Kina. We would be grateful if these neighbouring villages also receive water.

W: Maybe if they give it to us for free.

M: Because we use electricity that's why we spend money but if we were using gravity and not using electricity we would be very happy. They gave us Amaizi Murungi which is supplied by electricity and UMEME counts the bill but if it was gravity water, everyone would be happy because we would not be paying money.

I: Tell me about the gravity water. What do you know about it?

M: Yes, we have water around but we don't know why they gave us this type of water. If they looked for water around they would have found a source. There is one person who did it personally and privately used all his knowledge and bought all the pipes and started supplying water to people. He just puts the pipes and connected water whoever wanted water free of charge.

I: How is the quality of that water?

W: The quality is okay. Yes, it is very clean, so if we would get that opportunity of getting such water (gravity water flow) we would be very happy because if there was no electricity that pushes that water we would be getting free water.

I: They could not construct gravity flow here because they tried to look for a water source but they couldn't find one.

M: We would like to have free water where it will not use electricity because if electricity was not there, we would not pay a lot of money.

I: They tried to look for a water source but they couldn't find one which can serve the community. So they tried to give you this type of water.

M: What about the other man. Where did he get the water source? Because he got water from one area in the hill and he is supplying many people. I think those people looking for the water source were not keen and serious. I think they just wanted money and they couldn't try so hard to look for the source. These people are using that water freely of charge because he doesn't charge any money.

W: The one who wants water pays the workers and the pipes and after that they pay no further money.

I: How do they repair it?

W: He repairs it.

I: Is he an engineer?

W: No, he just has knowledge. He goes and repairs it.

M: What we mean, for him, he found a water source and he put pipes and water started flowing, flowing to everywhere who wants it. They just put a tap and people use the water free of charge. They don't pay any coin. The taps are even along the roads. It is clean water. Just like this from this scheme. I don't know why they couldn't find a source.

W: Even government people go to supervise him. Maybe you should go there and visit that gravity scheme.

I: In Muhanga there was a gravity water scheme but as time went on, the scheme got breakages and there was no money to repair it so it stopped working so if you do not collect any money you cannot repair the system and it will not last for a long time. Many gravity schemes implemented by the government in rural areas stop working after some years because of lack of money to operate and maintain the system properly. That's why you are supposed to pay some money to maintain the scheme.

M: This gravity water, we are telling you, the man who constructed first called the people from the area and he also trained them the ways how to use water including not spoiling the pipes and also not to break the taps because it is their water and they are the ones who are using it. So, they can't do any mistake of breaking the taps or spoiling the pipes. That was installed among the people and so they can't do any mistake.

I: How long has it been there?

M: It has been there for a long time.

W: Like two years.

M: Yes, two years. Even government people are going there to supervise him because he is a common man. He is not educated. I think he was born with knowledge because his father was an engineer. He was a local mechanical. He has really done a great work and many people are drinking clean water. Whoever calls him to connect water, he goes and works for them. You can imagine the government could not manage to do such a thing. You should really help us because they are charging us a lot of money and it is killing us.

I: What do you think about the water tariff in Rwentobo?

M: It is a lot, you should reduce it for us. In fact, if you don't mind you should give us free water.

W: 100 is a lot because we have to pay school fees. Don't you know that we have children and we are supposed to have money for school fees? When you take your child in UPE (Universal Primary Education) your child can not study well. Have you seen the bill, it is a lot, 10.000 and more.

M: For us common men, we don't have money.

I: How much do you pay a month?

W: It depends how much you have used.

M: If we pay for water and electricity, school fees and health it is really a lot.

W to I: You tell her that here in Uganda we are very poor.

M: For us, we have big families and when it comes to using water, you find you are using a lot. We are very grateful that they gave us water but if they reduce for us at least the price. For us, we are requesting you to help us.

I: One litre is 2 shilling. How much do you want them to charge you?

M: At least one shilling per litre.

I: What about the workers. What will you pay the workers?

M: There is a way you can count it.

W: Water is very good, it is very clean. But the problem is money.

I: Would you get free workers, for instance?

M: Okay, we have understood it Madam. It is okay, but you can reduce for us just a bit.

Another man: At times when you are paying taxes you feel so bad and you feel that they have taken your money but when you see how they are constructing these roads, schools and hospitals. What will you use to maintain them? You ask yourself where they get money from.

I: What are the transformations for you due to the accessibility to save water?

M: Yes, it is there because we used to buy water expensively but now we no longer spend much on water. I used to ride a bicycle to fetch water but now I no longer go there so, really it has helped us. I am able to do other work here without minding about fetching water.

I: What about the transformations within the town?

M: All the people here in town we used to suffer a lot fetching water and even the people who are passing-by are able to fetch water near and use it. Even the people in the neighbourhood can fetch from here.

I: What are the transformations among women in their daily activities?

People laughed

M: In fact it helped the women. You don't even have to ask that it has helped women a lot.

W: It is me who makes sure that water is stored at times Mzee (her husband) is not around.

I: Can you give us some examples of the transformations, for instance, you as a woman, what transformations have you remarked?

W: Me, it is a lot because I wash, I mop the house.

M: You also cook.

W: I irrigate my flowers, I give my goats water. It really helps us. It is easy to get water now and so I also save time.

I: What do you need to satisfy your needs?

W: We are farmers, so harvesting is always our problem like if we harvest, bringing the crops home is a problem but if we have like a wheel barrow we can use it and easily bring the harvested here.

M: Maybe a car, like a pick-up.

W: Yes, in fact a pick-up. You can easily harvest your crops and bring it here because otherwise we are carrying the crops on the head up to here. When you reach here you are very tired and you can't even eat it.

I: What crops do you harvest?

W: We harvest beans, groundnuts and onions.

I: How do you carry them?

W: We use our heads, no bicycle can reach there.

I: What about a car, how will it reach there?

W: Give it to us; there is a road which can reach there. That is the only problem what we have.

I: Are you sure that this is the only problem that you have?

W: Yes, we have other problems but this is the major problem.

M: We also have the problem with paying school fees for our children.

W: We carry the harvested crops to bring them here to make sure that we get school fees. At times they drop out from school because they have to harvest these crops because that is where we get the school fees from. Even irrigation, we have to carry water on our heads to reach the gardens and spray the gardens. If we had a car, we would use it easily.

W: She was talking in another language to the others.

General Information

I: What schools do you have in Rwentobo?

W: We have public and private schools.

I: What level of education do you have?

W: I finished primary two.

M: Me, I finished senior one.

I: Do you have children?

W: We have four children, three are in school, one in Senior four, Senior two and Primary two another one dropped out of school after primary seven.

I: What are your income generating activities?

M: We only earn from agriculture, we do not have any other businesses, even just now we are from the garden. It is now is planting season, so we are preparing the seeds to begin cultivating.

W: At times we are irrigating the crops and so we use this water for irrigation, we really have many problems.

I: What are the community activities you are involved in?

M: We are in Bika Oguze, so in case you need money, you go there and they give it to you.

W: We save some money in Bika Oguze group.

I: Do you have land?

M: Here, most people do not have land; they rent land for agriculture.

W: For us we have many problems because we even have to rent land. Actually almost in the whole village people are renting land for agriculture and after harvesting they sell the crops and pay the rent. That is a reason why people could not connect water to their homes because they have to rent land for agriculture and also pay schools so they couldn't get extra money for a water connection.

I: Do you have workers?

M: We have casual labourers and we normally pay them after work.

M: We have workers but we pay them after the work is done. (rija rija – casual labourers). They come, work for you today and you pay them that day, we do not have permanent workers.

I: What do you use for cooking?

W: We use firewood or charcoal which we buy because we have no trees around.

M: There are very few trees around not like in Kabale. At times we pay 15.000 shillings for a sack of charcoal.

(...)

I: Do you have any questions, remarks, recommendations or suggestions?

M: About the water scheme, we like it, it is good and it is giving us good service, apart from when there is no electricity we are unable to get good service. The people who work within the scheme are okay, we haven't got any other problems with the scheme. When the Board sits it informs us what people have talked about the scheme and reminds us that cleanliness is important and needed. Whoever has not maintained cleanliness at home is supposed to do it. However, people in Rwentobo, the way we like water, what we were asking is to reduce for us the price and the remaining money will be used to pay workers on the scheme and otherwise the scheme would continue and work well. We are also asking that the scheme should be extended and our friends who do not have water to also get water and we all be happy.

W: That is what I see, what he has said is what I see, maybe to ask you if you can give us also help in other things? You have been moving around, asking us questions, how are we going to benefit out of it? What are we going to benefit?

I: After this research I will take a report to the Head Offices. I will also give them the recommendations and tell them your needs. I will try to follow up so that something happens.

W: Make sure that you tell them about my problem of harvesting crops.

M: I am very grateful and we are very thankful for the scheme to give us clean water and we would be even happier if they will bring another project for us. You tell her, also about our children who are educated but they do not have jobs so that she can try to connect our children to her home and they get jobs. Our children, not only my own children (children of the community) need jobs. She should really give us help and provide our children jobs.

Participation and Empowerment Processes at Meso Level (Rwentobo)

P5 (M) Pierre

Water and Sanitation Board Member - Representative Kayonza Sub County

Non project water user

08.09.2010

General Information:

31min 24 (32)

Education: S4

Children: 5

Income-generating activities:

Growing crops, rentals

Community activities:

Kyobwe Abamwe Group (farming group), SACCO

Land

Workers: 6

No electricity

Domestic animals: goats

Interview:

(...)

R: Now this Amaizi Murungi of Rwentobo is truly clean because it is even helping people because some time back we never had water. We were suffering a lot but the government of Uganda in cooperation with the Austrian government gave us this water. It has really helped us. It is still needed in other areas like in Kyobwe,

Iberoso in Kena and other neighbouring areas need. The problem it has is about electricity. Like me who is on the board, when we sit, we find that we have used a lot of power and that means that people are using it as lot. Another thing you find is that the pipes normally get problems because of leakages and by the time the scheme operator finds out much water has already gone. In trying to analyse how much we have been used, we find out that we have used a lot and that we have many losses. That disturbs us so much. Another thing, because of little money, you find you have few workers. We have only one who is the scheme operator. When we have a meeting, we cannot find another person, another scheme operator because we have little money. Those are the only problems we normally face in this water scheme.

I: Before the project started, what did you hear of it?

R: Before it come here to Rwentobo?

I: Yes.

R: I have not heard about it. We just saw it coming and at the district level they made an agreement and they came and taught us how to maintain proper sanitation. We saw water coming. Eh, maybe Rubaare. We heard that it has already started in Rubaare and then this followed.

I: Who told you about the project in Rubaare?

R: My friends in Rubaare.

I: What were they teaching you in the trainings?

R: They taught us how to keep clean and promote good sanitation in our homes. They should be having toilets, rubbish pits and the things they use to fetch water should be clean. Further more, to have a meeting as the board members.

I: Which Sub County do you come from?

R: I come from Kayonza Sub County.

I: How did the Sub County participate within the scheme?

R: There is a County in Kayonza called Kyobwe and there are some families who got water.

I: Did the Sub County also contribute money for instance to buy land for the water source?

R: No, truly, I didn't contribute anything.

I: Why did not you contribute because Ngoma Sub County contributed even when they don't have water?

R: Kayonza wanted to contribute but we failed to get money. The government had promised to give us some money but afterwards it didn't.

I: I thought it was people contributing?

R: No, they would make a budget for the Sub County then we were supposed to give it to the central government to contribute.

I: How did you become a member of this board?

R: They said wherever water goes, they should choose a person from the council to represent them for proper mobilisation of people in the area.

I: So were you on the council?

R: Yes.

I: Which council were you on?

R: I was on LC 3.

I: You said you were LC 3 chairperson? What about now?

R: It is the same but I am a LC 3 councillor not a chairperson.

I: How did you feel as you heard being elected as a representative on the board?

R: I was happy and I felt responsible to tell my people about things concerning water.

I: What work do you do on this board?

R: I am a board member.

I: What are your roles and responsibilities on the board?

R: To make sure, when they call me for a meeting to come and attend and also to go home and tell people what we have discussed on the board.

I: How do you handle your work and this work on the board? Do you think this work is time consuming?

R: It cannot waste my time because in a month we meet once.

I: When you were chosen to be a board member, how has your status within the community been affected?

R: It added some status because people who chose me came to know that I can represent them. I can also serve them.

I: What do you think about paying for the water service?

R: kept quiet.

I: Do you have water in your home?

R: I don't have it.

I: What do you say about the price of water which is 50 shillings for one jerry can?

R: kept quiet.

I: Is it affordable for the community members? Is it important to pay or not?

R: It is really important that they pay. I see they can afford it. The only problem we get is when they finish like two days without water because of the leakages that happen and when power goes off and water also goes off. But the money is really affordable, it is not much.

I: How do you think has this area developed due to the availability of water?

R: Yes.

I: What have you observed?

R: Many people have moved to this trading centre because of availability of water and even people were constructing buildings. It has eased their work because of the availability of water.

I: What do you think has added on peoples households due to the access of clean water?

R: Some time back people used to suffer from typhoid but as they got this water, typhoid reduced and people have good health now.

I: Do you remark any other changes on the economic changes of people?

R: It is there as I have already told you.

I: What about the economic status of people? What do you observe?

R: Some time back people used to fetch water for about 600 shillings but now people spend 300 instead of 600.

I: What water sources do you use?

R: I use spring water because I don't have water at my place.

I: I thought if you pay money they extend water to your place?

R: They ask us a lot of money which I cannot manage.

General Information

I: What is your level of education?

R: I finished senior four.

I: Do you have children?

R: I have five children and they are all in primary.

I: Do you grow crops?

R: Yes, I grow onions. That is where I earn my money.

I: Do you have land?

R: Sometimes I hire land sometimes I use my land.

I: Do you have workers?

R: I use workers. I have six workers.

I: Do you have electricity?

R: No, I do not have electricity. Water would have reached to my place but the plan they had did reach to our place.

R: I have goats.

I: In what community activities are you involved in?

R: I am in a group called Kyobwe Abamwe Group and we are 18 members. We grow crops and sell them. After selling crops we bring money together and we can give loans to members. It is like our bank. We grow onions or beans. I am involved in Rwentobo SACCO.

Even I also earn income from the houses I rent. I have houses here at the stage and I am renting them out to people. I also have some houses at the trading centre of Kyobwe that I rent. There is a stage called Katerero where water is near that stage but they do not have water. Can't you also organise for us to extend water to that trading centre? Even it has no electricity. The scheme operator told us that water can reach there. We only need to tell the organization to extend it to our place.

I: After the research I will give the report to the umbrella organization in Kabale which is responsible for extensions and try to see if they can extend the scheme to this area.

R: Have you written the place? You should tell them that we need water and they should give us at least one tap.

I: Do you have any questions or remarks?

R: No, that was the only question I had.

(...)

Participation and Empowerment Processes at Meso Level (Muhanga)

P6 (M) Alan

Water and Sanitation Board Member - Secretary

Project water user

10.04.2010

General Information:

Children: go to school

Community activities: Bataka (kweyobeka) group – cultivation of irish potatoes and beans

Land – casual workers

Income: teacher (shop)

Interview:

(...)

I: Can you describe your daily routine?

R: Me, I am a teacher.

I: This scheme was intended to serve water and sanitation. How did you experience it in this area?

R: The sanitation, the cleanness is increasing, slowly by slowly. For example, people who had no latrines, they have them now. And people who used the dirty containers, they are supposed to clean them now before fetching from the taps. There is an improvement.

I: So which type water do you use?

R: From the tap, from the tap near the police.

I: Do you observe any changes due to the availability of water in this town?

R: Yes, before we were fetching from the rivers and ponds. And even there were many diseases related to water. But ever since the coverage has increased some use tap water and others use spring water. It helped greatly this town.

I: Do you think this water is accessible for everyone?

R: We have a problem with attendants. Some taps are not working because we don't have tap attendants. Three taps are working.

I: Why don't you have tap attendants?

R: When we get some, some of them are not effective because they get little money from it.

I: Who is responsible for water used in your household?

R: All of us are responsible, me and my wife.

I: How did you become part of the project?

R: When this project came, we agreed, we as the community. We were willing to contribute. We dug the trenches who passes and we also contributed money.

From there, if you have money to pay for the tap water, then all of us become members

I: When did you become a committee member?

R: I have been there for two terms.

I: When you were chosen as a committee member, what was your reaction?

R: I liked it to become a member. If I have never liked it I would never have been one.

I: Did your status improved of being on the committee?

R: No, it has no effect because I am always known in this place. But maybe on advice that I give the community, I have helped my community.

I: What did you expect from this work as a secretary?

R: I just wanted good water. Only that.

I: The price of water, what do you think about it? Is it ok for the community members?

R: At first we were paying 25 shillings but we could not maintain the taps, so we increased the price up to 50 shillings, but people are affording it.

I: So does that work as a secretary affect your usual work or your daily routine?

R: No, it does not because we meet when I am free. I do it when I have no lessons. The work is going smoothly on.

I: Does this water help women, or your wife? What did change for her because water is near for her?

R: It has helped her greatly because it has reduced the problem of going to wait at the spring to fetch water. Now she is just getting it from near.

I: What are good things, how do you appraise this project?

R: People have got good water.

I: What problems do you meet, what are the dislikes on this project?

R: When we were constructing the project, we were passing peoples lands for example in banana plantations. You would not remove the banana plant and then pass the land. People wanted compensations. It was not easy to compensate them.

I: How can the project be improved?

R: We need to increase water, to increase the coverage of the area, because people have increased when we compare it as we started. We need much more water.

I: Who are the beneficiaries?

R: The community.

I: Do you think this water is safe?

R: It has no problems. It does not cause any diseases.

I: Are there any other important things that you need in the town?

R: We need a public toilet because we find many households using one toilet. And if there is a public toilet it can help. And we also need dust bins.

I: So what do you advise those people who don't have water?

R: Since we have not got an expansion of this water, they can use the existing taps.

I: Where you here when the project has been started?

R: Yes.

R: The situation that has been in this town, what do you think has changed or transformed?

R: Firstly, people have got good water and secondly people have improved their incomes.

I: On that can you please add on the economic improvements, can you give some examples?

R: People used to spend a lot of money to go and get water from Kyerero and now they just spend 50 shillings. So instead of sending someone to Kyerero, you have

made a loss but now you fetch it from here and pay just 50 shillings. So, water is the most important thing.

I: Do you think the poor benefit from this scheme? Do you think there were maybe changes on policies?

R: The people try to improve on the cleanness. And they got water which was not enough at first. Aren't they enough those ones?

(...)

Participation and Empowerment Processes at Meso Level (Muhanga)

P7 (M) Ronny

Water and Sanitation Board Member - Chairperson

Project water user (Muhanga Town / Kitaburaza)

17.03.2010 / 19.03.2010

General Information:

Education: BA Education

Children: 3 (border school)

Wife

Businessman: Bar / Lodge, Butchery, and other businesses

Interview - 17.03.2010:

I: My first question is how do you describe your actual life situation, your work, your family, your living situation?

R: How do I describe it? I did not understand your question.

I: If you have to describe to a foreign person, how do you explain your life situation, how do you live here in Muhanga?

R: I am a married man with three children. My first child is a daughter [...]
I have been in this place for 20 years now. I like the place. As I told you I am a business man. I am self-employed. As far as the social services are concerned, we have water around, piped water. We have police in this town, the security is ok. And as I have already told you, people here are friendly [...]

I: How satisfied are you with your life?

R: Around 70%, of course you cannot be satisfied 100%, but generally my life is fair.

I: How do you describe your water situation, water and sanitation?

R: We have some small small problems here and there, like leakages.. I think you have actually observed that the whole system is becoming old. But generally [...]

(His wife is interrupting "But water is not sufficient.")

R: Generally the problem is not that big because even the problems we have I think they are going to be handled because we have been being promised, that by May 2011 the whole system will have been worked on.

Telephone rings... Interview End
[...]

19.03.2010

I: In your household, who is responsible for water, for water for domestic use?

R: Of course the wife

I: Of course the wife,. And she fetches the water for herself?

R: We have the kids, they do it when they are around and they do it during the holidays. And when it is not during the holidays we have some other boys staying in the house. But it is very near. At home the tap is very very near. [...]

I: And you pay for them?

R: I pay them. They do some other work.

I: And how did you become part of the Muhanga Water and Sanitation Scheme?

R: As I told you, I am the Chairperson. It is the Sub County which actually looks for the leadership. At the Sub County Level we have the chancellors. When there is a council meeting they actually decide the person to head the scheme. Once they actually got the name they are telling you that you have been selected to become the Chairperson of the Scheme.

I: But can you also apply for...

R: You don't apply. The people have to look for someone who is integer, who is not corrupt, someone you do actually the work very well. That's how they do it. There is nothing like applying.

I: And you wanted to be the Chairperson?

R: Of course. If they have actually chosen someone to do the work you can't refuse, why should you refuse? It means people have trust in you. So I don't see the reason in refusing.

I: So, can you handle your own business and the work for the scheme?

R: The work we do here is not that much. So you can do that work as a Chairperson and at the same time your own work.

I: The work as a Chairperson is not that time consuming?

R: It is not all that tiresome.

I: And it is voluntary?

R: It is voluntary. Purely voluntary.

I: What are you responsible for? What are your activities as a Chairperson?

R: You must make sure that people get water. When there is a problem you must sit down and must find a way of actually fixing it. You have to make some budgets. The whole scheme entirely depends on you. But it is not only the Chairperson. You have a Board. A Board comprising of 5 people. Everything that has to do with water, it is the Chairperson sit with the Board and makes decisions, so that the people get water.

I: Are you satisfied with the performance of the WSB?

R: Really, I am satisfied. We are trying our best. It seems that you have been moving around and you found some mistakes here and there. But for us, we are trying.

I: How many taps do you have?

R: Let me see. (thinking) We have many, but some are not functioning.

I: And how many are working?

R: This is what I am trying to find out. About five.

I: About five. There is running water.

R: Yes.

I: I have heard that you have a lot of leakages.

R: Yes. Well, possible what I can tell you is that our scheme is a bit old. It is almost the first of its kind in this district. So they started it as a pilot scheme. So that's why you are experiencing so many leakages. They started it as a pilot scheme. People did not yet get the necessary skills, even the materials they were using were not up to date like the pipes. They were using very short pipes. So we have so many connections in-between, that's why we are experiencing so many leakages. I don't know if I have answered your question?

I: I have heard, because of the leakages you had to increase the price.

R: Yes of course, you have to make sure that this scheme is sustained.

I: And when did you increase the price?

R: I can not be very sure, possible I need to check from our minute book. But something like 2006 or 2007. Around that time.

I: Do people understand why they have to pay?

R: Yes, I had to explain and we continue explaining. Because this scheme must be sustained.

I: And they understand it?

R: Yes, perfectly well.

I: And who do you think are the main beneficiaries?

R: Of course the people are using it, within this area.

I: In the town?

R: This scheme is actually supposed to serve four cells. When I talk of a cell you may not understand it. I should use the word village. It is supposed to serve four villages. The village of Ruhonwa, Muhanga, Kitaburaza and Rwabahazi. That is the beneficiaries who are benefiting from the scheme.

I: But do you think the people from around the cells do also profit from the water?

R: When you talk of profit....

I: If they use it?

R: Possibly if you say if they do benefit of this water. Because originally we had very bad water, it was not that clean. So we have been becoming this project. At least we try to sensitize the people. They have learned that they need to use clean water. And at least most of our population is not using this stream water.

I: How many percent do you think use the water of the scheme?

R: I really need to go back to do some study because we have the numbers in our books. But I think, in this town, it can even go to 70%. But these other villages, it can actually not go up to this percentage. Because, one, people are still very poor, I think you know that. Two, some people need to be sustained. They still look, you know, we have some natural springs and some other protected sources which are actually nearer to the people. So some people still look at those sources. In fact, they look for them because they do not pay anything. But I think if we continue this campaign for sensitizing the people and possibly if our scheme could be rehabilitated properly. So that we could reduce a bit on the price, I think our people continue this clean water and the percentage will arise a bit higher.

I: I have to go back to the WSB. How do you appraise the participation of women?

R: Let me go back to the Board. On our Board at least we must have a woman. Why do you think we have a woman there? Should I ask you that question?

I: I asked you?

R: Because women have got an important role to play in the family. When it comes to cooking in our culture, it is generally the woman who does that. When it comes to cleaning it is actually the woman who does the cleaning. When it comes to washing clothes, it is the woman who does the washing. When it comes actually, let's now go deep to the family. Let's look at the children. It is the mother really, who looks after the children most. It is the mother who makes the children clean. That's why we need at least one woman on our Board. I need first to get your question again.

I: How do you appraise the participation of women in the Board?

(Telephone call)

R: Indirectly I have already answered your question. I have told you that everything in the family is done by the women. That's why we encourage the women. That's why we have the women on our Board. Whatever we have in the family as far as sanitation is concerned most of the work is done by the women. Cleaning, washing our clothes, washing our toilets, most of the work is actually done by the women. That's why we think even on our Board we make sure that the women are there. They must be part of us, they must be part of the system, because it is their role. Entirely, sanitation entirely depends on the woman. To something like 80%, there is nothing to do without women as far sanitation is concerned. We must make sure that they are involved, so they are involved in the whole process.

I: And do you think there are social barriers for the participation of women?

R: There are no longer, really. For sure, our community now understands. These social barriers of saying that women should not participate are no longer there. Maybe far in the villages but here, those social barriers are no longer there. Social barriers like what for example?

I: For example, men do not what that women should participate in public activities. What do you think is a social barrier for a woman?

R: There is no one. Our women are fully sensitized. Maybe in the villages but not here. They know the use of water, they know water is life.

I: What do you especially think is good of the scheme? What is working especially good?

R: As I told you earlier, originally we did not have clean water. Originally we experiences diseases like dysentery. You can complete like 5 or 6 months seeing a person without seeing suffering

I: And what do you think is not really working?

R: As I have already told you the system is old. What we need is a new complete scheme. But otherwise the system is actually not that bad.

I: But do you think the system how it is managed is the best way for sustainable water supply?

R: If you ask a Chairperson that question, of course I can't say that he has managed it badly. But we are trying the best. And we have some other people who look at the work we are doing. Should I call it something like supervisor. So, where we go wrong they actually advise. I think we are on the right track.

I: And you think your life has changed through the clean water?

R: Yes, I have already told you. Like decrease in diseases like dysentery.

I: What are the transformations for your family from the water?

R: You can imagine when someone had to walk a distance of one and a half a kilometre. First, it is very expensive. Even on the economic side, people are saving because water is nearer. Instead of walking, you just get it of the tap stand. And instead of paying something like 500 per jerrycan, you pay 50. Somebody goes to tap and brings you the water. So somehow you will save some little money and time. And you know time is money.

I: And do you think women have now more time for other activities?

R: Instead of fetching water, from my house it is less than 20 metres. So we will save time, by saving time you save some little money. It means that you have more time for other things.

I: What are the other things?

R: There are so many things...

I: Can you give me a few examples...

R: That one is really, that needs some time, because we have so many things we can do here. They dig, they do businesses, some are teachers. So there is a lot of work for women.

I: And do you think your status in your community has been affected because you are now the Chairman of the scheme?

R: (laught) Not quite really. Because why should it change?

I: It is a responsible position because people benefit from your work, from the work from the Board.

R: Yes, that one is ok. But myself just remained. Becoming a Chairman of the scheme does not really change my status. My duty is to serve my people, the way they want me to do it. [..]

I am a simple man. My duty is to serve the people. And that is all. To make sure that they get what I am supposed to give them. I think that my status has not changed.

I: Earlier you mentioned that there are many people in the cell. Are there big differences between the people, are there many poor people or rich people, differences in religion or tribe? Or are they quite similar?

R: If we are looking at the cell Muhanga here, the difference is not that big. But if you go outside Muhanga, then there are some differences. Because people outside are a bit poorer. They may not be able, some actually are not able to get access to electricity.

I: And in Muhanga most of the people have electricity?

R: In Muhanga here, most of the people here have electricity. Because they can actually manage the costs. But outside these other cells most of the families do not have electricity in their houses.

I: And most of the people in Muhanga can afford water?

R: Yes, in Muhanga as a village most of the people can afford to buy water.

I: And they have sanitation?

R: Yes. I think you keep moving around and you can see the differences.

I: How do you appraise the cooperation with the people from the WSDF and the Board.

R: I think really they have done a good work because they have promised us to give us a new project. Complete overhauling of the system. They have promised that by May next year even the water will be extended in some other villages which did not have the water. I think they are really doing a good work.

I: And how did you experience the cooperation?

R: We appreciate the work they are doing. The cooperation was really good. Of course, if there is no good cooperation I don't think they will come here and give us the favour.

I: But the taps around in the other villages, except of Muhanga town are not working?

R: There are some which are working.

I: And the Board from Muhanga is also responsible for the other villages?

R: Exactly. It is the same Board. The work is done by one Board.

I: Do you have regularly meetings?

R: Yes, we have to meet at least once at month.

I: And you meet once at month?

R: Yes, we'll do it. We hold meetings and discuss.

I: Thank you! Thank you for your time!

Interview - 06.04.2010 (notes only)

Questions concerning private connection in his Bar / Lodge:

How do you get a private connection?

- If you want to have a private connection, you apply at the office
- You pay a connection fee of 50.000 shillings
- You get a plumber and arrange the materials – if there is a problem you get a plumber and repair it for yourself
- You get a metre from the Umbrella Organization – it is good quality
- You have to pay the same price as at the taps

Why did you increase the price?

- They had to increase the price, because 25 shillings was not enough to maintain the system. We hope, when we get the new system to increase the price. We have informed the Umbrella Organization as we increased the price.
- For him, the price is ok and he also thinks that it is ok for others

Questions concerning Committee and Board

- Committee and Board is the same. The members of the Board are selected by the Sub-County.

Do you also invite community members to the meeting?

- We should do it, but we normally don't do it. If we call some, we always call different people who we just pick to inform about the process.

Participation and Empowerment Processes at Meso Level (Muhanga)

P8 (W) Rebecca

Water and Sanitation Board Member - Chancellor
Project water user (Muhanga Town – tap 1)
05.04.2010

General Information:

Education: S 3
Children: 7 (school)
Land – workers
Wood and jacko
Income-generating activity: Kwezika
Income: pigs raising

Comment:

Water around is limited; many people are not employed, there is not enough work, people want jobs!

Interview:

(...)

I: Can you please describe your daily routine?

R: When I wake up in the morning, I sweep the house, after I go and fetch firewood, I collect water and milk and I come and make breakfast. I go to dig and prepare a light lunch and I go back to dig. I come back in the evening, go to fetch water and prepare supper.

I: So they brought this water supply and sanitation?

R: Yes, amaizi marungi

I: Can you talk about it?

R: The sanitation in this town. There are people who are responsible for that, they are really trying to do their work but however the town is congested.

I: What do you think we can do solve the congestion in this town?

R: That one, I think there can nothing be done. But the town council it is going to provide rubbish keeps. We are waiting to bring these keeps to throw the rubbish. And these keeps can be taken to be refilled after they are filled.

I: Are there any good changes since the availability of this water?

R: Yes, there are some things that changed, for sure. In this area we never had water. You had to go very far to go the spring. Many people used the water even of the river down here (p). But now no one can go and fetch from that river now. If you failed you used the river water here. But now no one can pick this water from the river.

I: What kind of transformation do you remark for your household?

R: Yes, now we are fine. Even myself I can move down here and fetch a jerrycan of water.

I: What do you think about the working of taps?

R: Sometimes taps are not functioning. We can hear that a certain pipe is broken. Many times pipes are broken and they can spend one day to repair them. Then we don't fetch water. But they work on them and go back to function. And the staff which works upon this pipes and the person who identifies the broken pipes is Mary. And there is one man who helps her to repair them.

I: How did you become to be a participant in this project?

R: To go there, they came and sensitized and educated me about the water they are going to bring for us. We started constructing the tranches, but you see people around here did not like it immediately.

I: And now, how do people think about it?

R: Now do they like it very much. We constructed the trances. And from there all the community liked the project.

I: So who made the decision for you to participate?

R: We decided as a community to participate in this project.

I: Are there any social barriers you have experienced?

R: For example the source area, we had a problem of land. The owner first refused and when they put the pipes, people cut them because they never got to use of water.

I: Weren't there any education programmes or sensitisation to the place where the water is from?

R: To this time, they first taught us the good use of water, but people could not understand it immediately.

I: What do you think about the tariffs?

R: Money, for example myself, I use 50 shillings per jerrycan. If water is not on the tap I use 500 for fetching water from the spring. So I see 50 shillings, the way I see the pipes get spoiled now and then... I think that 50 shillings is to repair the pipes.

I: Do you know how they use this money?

R: Yes, because when the pipe or any other material gets spoiled, they tell us it costs 60.000 shillings. But if we don't pay 50 shillings what would they do if the pipes are broken or destroyed?

I: Are you a member on the Committee?

R: Yes, I am a chancellor in the committee.

I: What are your roles, what do you do?

R: If there is anything disturbing them, they call us. For example if the pipes are broken, they call us.

I: So is this work time-consuming and how do you experience it?

R: Myself, it does not waste my time.

I: Do you like it?

R: Yes, I like it.

I: How did you come to be part as a staff member?

R: I was elected of the council of sub-county.

I: Have you been a board member since the beginning?

R: No I am just a recent staff member.

I: Did you find anyone in that position?

R: I did not find anyone. Because before I went in this position, it was Mary Rukabuka.

I: Was Mary Rukabuka doing two positions?

R: No, she was just a chancellor. And now she is the scheme operator. But before she was not the scheme operator.

I: And how about in the past?

R: There was someone called Marry Banyanga, but she failed.

I: What are the criteria for choosing the members? And how long do they take in the committee? For example, how long are you serving this scheme?

R: Like me, if I stand and they don't give me votes. I sit down. I shall spend 5 years until the next elections on 2011.

I: How did you feel when you were voted as a chancellor?

R: So, I felt very happy (laughed)

I: What were your expectations to be a member on the committee?

R: I get allowances, when you attend the seminars, you get knowledge. Mmhh.. yea.. like that.

I: How often do you meet?

R: Sometimes you can't be there. You are invited to attend a seminar with the safe mother... something related to tuberculosis. So when you come back, you are to represent this county, you look for those people and then certain organization may come to ask you for identifying people suffering from tuberculosis. They give you books, and pens and you teach. Sometimes when such an organization comes, they give you free medicine. That makes me happy. And sometimes we have seminars concerning HIV

You teach them, they stop fearing. I see if someone is not ok, you go up to him and encourage him to test, because the people are afraid to go and test. The people from the council are able to convince them to go and test.

I: From this project, what are good things that you as woman have achieved or got from this scheme?

R: For sure, the good things like us, we got good water which is near to our homes. We were suffering, but people who are living up on the hill. The tank is small. It cannot supply. They move to fetch from these taps around here.

I: What do you think can be done to improve this scheme?

R: They should bring a big tank. If they get a big tank, this tank we have here, it has a whole. If we get... this tank we have leaks (p). But if they bring the big tank, they could bring it on the upper hill.

I: Has the availability of this water changed status of this town?

R: Yes.

I: What can you say about it?

R: It is like, for example, we are here on Christmas Eve. Now we don't suffer a lot. We used not to make porridge because of lacking water. And now it is now longer a problem.

I: Did you have any problems related to water before this scheme?

R: People were getting diseases like typhoid and even there was cholera around here.

(Sssefly breed in water – same as malaria it destroys the liver)

I: Has it changed on your income? Did it contributed to your income because of using tap water but not because you are on the committee?

R: Yes, the reason why it contributed to my income. You see, last time when it was spoiled during Christmas, I bought 1 jerry can for 1.000.

I: For 1.000 shillings?

R: Yes, you see if it is near, I just pay 50 shilling. So now you can see the savings.

(...)

Participation and Empowerment Processes at Meso Level (Muhanga)

P9 (W) Ruth

Water and Sanitation Board Member - Treasurer

Project water user for business

09.04.2010

General Information:

Education: S 3

Children: 2 (school)

Workers

Electricity

Small land – cultivation for household consumption and selling

Community activities: Kwezika

Income-generating activities: shop, selling obushera, cultivation of land

Comment:

I wanted to ask in case if you make these things for us, can you give us a public toilet quickly, because it might bring us diseases when we are lacking it here.

We measured where the water is going to reach, but in some places the water will not be able to reach. But we need it. When will we also be helped? I am in Nyakabungo cell. There is water in Karogwa and there is a source there and it can supply for them if it starts from there.

Interview:

(...)

I: Can you describe your daily routine?

R: I wake up in the morning, come here at 7 am and I finish at 11 pm. When I am here I have to mop, I have to wash cups which are used for porridge, I serve porridge and also in the evening I have to make new porridge for the next day. I close at 5.

I: This water scheme was brought as water supply and sanitation. What do you say in relation to sanitation?

R: What disturbs me very much is the public toilet in relation to sanitation. You see, the water is not stable, it is always getting spoiled and stops for sometime. When the water is not functioning, we are getting problems because we have many people here who are fetching this water.

I: What happened to the toilet?

R: The toilet stopped functioning. Many people come here and you see them running to look for grass and use all places for urinating. And sometimes you see somebody easing himself or herself. You see sanitation is a real problem because of the lack of a public toilet. It is a very big problem. It is a purpose of this water scheme.

I: Which water do you use especially when the taps are not working?

R: We use spring water, but usually I use tap water.

I: Did you participate in the beginning of the scheme?

R: Yes.

I: How did you participate?

R: They were asking money from us. I paid 50.000 by that time.

I: Since you received water in this trading centre have you seen any changes?

R: There were a lot of people who were very dirty, using dirty water from swamps and rivers.

I: How about you as a person?

R: Yea, it helped me. It cannot be that I am going to fetch from the spring. Now it is near (p). I used to pay someone to fetch at the spring for 300 shillings and now it is near and I pay 50 shillings.

I: Do you think because of the availability of water at the taps, it added anything concerning your income?

R: Yes, it added something.

I: Do you also use tap water for household?

R: No, I use spring water.

I: Why?

R: This tap water is not reaching in my residence.
(...)

I: Are there any social barriers that constrain people from participation within the scheme?

R: People came together, there is no problem with those things. They came together and worked together to bring this water.

I: Who in your household is responsible to decide the water to be used, where it should be fetched and how much?

R: This water used here?

I: For example do you first have to ask your husband for permission where to collect water or to participate within the scheme?

R: I am the one who is making these decisions. I don't have a husband.

I: How did you become part of the project?

R: By the way, I have just joined to be a committee member. First they were just getting money for contribution. I have just joined the committee I have not finished a long time.

I: Is this work as a committee member very time consuming?

R: No, it does not take my time because this is a thing we need.

I: How did you feel when you were chosen to be a member of the committee? Can you tell me about it?

R: They came and told me that you have to be on the committee. I said yes. I am a treasurer.

I: What are your responsibilities as a treasurer?

R: I get the money that has been collected from the taps and I write it in my books. When they have a problem with the pipes they come and collect it and use it for repairing and also when we have a seminar they use this money to participate on those activities.

I: Do you like this work or does it affect your daily work?

R: No it does not disturb me. I like this work. I always do it on my convenient time because we are not attending meetings all the time.

I: Did your status in the community changed because of joining the committee?

R: No, I remained the same.

I: At first when they have finished this project and left it in the hands of the committee, what did you think about the staff?

R: We thought it is a good thing because now we would continue this project and we would extend the project to the neighbouring areas.

I: What was your feeling when this project has been introduced in this area?

R: At first, we feared it because people actually quarrelled. And as the pipes should pass their lands they quarrelled. But now they like it. Last time as we have been going around talking with the people they have been satisfied. And those who don't have water, we will bring the water to them.

I: What do you think about the tariffs?

R: At first, I was not on the committee. I used to see the people not very happy because of asking for money. And now if we pass through them, they are willing to get water and they will cooperate without quarrelling.

I: Can you please talk about the prices of the tap water?

R: You see, according to me, 50 shillings is simple money. Because when the tap is not functioning we go to the spring and pay 200 shillings per jerrycan. So, 50 shillings is ok.

I: Can you please tell me what you have expected at first when the project has been started?

R: They told us, that we are going to get water near instead of carrying on bikes. People have understood. Some did not understand but many of us understood.

I: Now since you have this water, do you have any advantages concerning your daily routine because of the availability of tap water?

R: The good things. You see that toilet was helping us because many people were using it. But when it stopped functioning, it took us back. (...)

I: Although you are a committee member, do you think you are doing your roles?

R: Yea, the time I have spent on the committee we have tried but the only problem is that the people attending the taps are not bringing the money. Sometimes they say there is pressure so a lot of water splashes and so the money is very little. But for sure, the time I have spent with these people, they are working.

I: Do you have any dislikes on this scheme?

R: Yes, we have problems. People are cutting the pipes.

I: Why do you think they are cutting the pipes?

R: The ones who are cutting the pipes are those who did not get water. They say that the water is passing their land but they don't get water. So they pass their land where they dig. They are always repairing those pipes, but it is a problem.

I: How do you think this problem can be solved?

R: I think we need to increase the capacity of water because when we were talking to them, they say that you refused to give us water. The pipes pass our land and we don't have water. We want also taps. So I think when we give them taps because they know they will also lose when they cut the pipes.

I: Who do you think are the beneficiaries of this scheme?

R: The community around but also the people who are by-passing are the beneficiaries. Because when I make this porridge, every one takes it. I sell it to everybody.

I: Do you have any other important thing that is needed in this town?

R: The most important thing here is the public toilet and also opening that drainage lines. The toilet should not be on this place, but somewhere else.

I: Where should the public toilet be placed?

R: It should not be here. I don't know. It is too much.

I: Has this water added the status in this town?

R: Very much because the place used to be very dirty. Water improved cleanness in this town. Actually we used to have diseases like cholera and since we use this water we don't longer have that problems

I: If you compare the situation before you received this water in this town and now, do you see any things that changed, that improved here in this town?

R: Many people put water in their houses, got private connections and they started using toilets, flushing toilets. People are washing their clothes well instead of using dirty water.

I: How about on economic income generally?

R: Water also contributes on the income generation. You see when we got water here, we got development here. People made hotels, they made bars and they make omuramba. Apart from obusherra they also make omuramba.
(explained how to make it)

I: Do you see that this water has contributed anything to women's life?

R: You see, we had one spring. Fetching from far with your baby on the back is hard. Now water is near and we always fetch water for ourselves.

I: How about the poor people around, you think they have also benefited from the scheme?

R: Yes, poor people are benefitting. Sometimes you see an old women coming who doesn't have money. She goes to the tap and she is given a small jerrycan of water.

(...)

Participation and Empowerment Processes at Meso Level (Muhanga)

P10 (W) Mary

Interview not recorded; notes only;

Tap Attendant (Tap 2)

Project water user

31.03.2010

General Information:

Household: 7 members; 6 children; 1 worker (helping in the garden)

She is the head of the household

Education: Primary school

Owns land

Income-generating activities:

She grows crops (cabbage, irish potatoes, sorghum). She sells these products. Individuals come to take them and bring them to towns.

She does not join community activities

She goes to church

Interview:

Reasons for poor water supply and sanitation

I: Can you please describe your actual life situation / your daily routine? (Work, Family, living situation etc.)

R: She opens the tap when she has time. But if she has no time because she has some work in her garden or she is busy with cooking she closes the tap.

I: How do you characterize your water supply and sanitation situation?

R: She keeps the area around the tap clean.

I: Do you use the water from the scheme? Since when?

R: She fetches water since the beginning of the scheme. Before she fetched it from two springs.

Sometimes if the tap breaks down, she uses the spring water.

She harvests water from the rain and also uses this water for everything. When it is raining she does not fetch water from the tap.

I: Do you remark any changes in your life since the start of the scheme?

R: The project improved water situation.

R: There are no religion, tribe or ethic problems which affect people of fetching water from the scheme.

I: Who is responsible for water for domestic use?

R: She is responsible for the water for domestic use.

She fetches water for herself because the children are at school. But if the children are around, they fetch it.

Motivations for participating within the project

I: How did you come part of the project?

R: She does not know when the project started, because she did not start with them. The one who attended the tap failed and they closed the tap. That's why she has been chosen to attend it.

I: What was the reason for participating within the project?

R: She recognized that there is no tap attendant and that has been the reason why she asked the chairperson if she can have the key. Her idea to attend the tap was

because she wanted to get income. But the income is very little. She pays for the water. And she is paid according to the money she collects (40%).

I: How did you experience the first contact with the project staff?

R: She has been involved.

I: Did you want to participate immediately or did you have feelings of insecurity?

R: They participated immediately because they wanted water. Water is a need.

I: How did you contribute at the beginning of the project?

R: She contributed labour and money according to her income.

I: What did you think about it? (tariffs, sanitation)

R: The tariffs needed to be increased because all prices have been increasing. And so also the price for water increased. She feels comfortable with the pricing of the water.

I: Do you know how the money is spent?

R: They do not know how the money is used but she thinks that is it used for repairing.

Goals, Ideas and expected transformations of the participants

I: What did you expect from the participation within the project?

R: They thought water is for free.

I: Did you think you will gain any advantages in your daily routine and/or your job through participation within the project?

R: The work as an attendant gives her less money that she cannot even buy a book for her child. Water is now near. Life becomes easier.

I: You have Water and Sanitation Committee in Muhanga. What are the roles and responsibilities? Are you satisfied with their performance?

R: She is not called for meeting. She does not know what they are discussing, but she is interested in it.

She does not see the people and does not know what they are doing. But she knows the members of the Committee.

I: How do you appraise the scheme in Muhanga?

R: She likes the scheme, because it has brought water nearer. She pays the money to the chairperson. Sometimes he comes collecting the money and sometimes she brings it to him.

I: What should be improved? How?

R: The scheme is ok. There is nothing that has to be improved.

I: Who are in your opinion the beneficiaries of the scheme?

R: Community members around

I: How important or not is safe water supply and sanitation for you and your family in your daily routine?

R: The water is not safe. They first boil it before drinking. But for other things it is safe.

I: Are there other things which are more important for you? Why?

R: Water is important

I: If your neighbour will ask for your advice concerning the participation within the project. What would be your advices?

R: She would not give any advices because everybody knows the project. The neighbours use the tap but sometimes if she is not around they fetch it from the spring.

Societal, economic, political and gender-specific transformations

I: Did your participation within the scheme affect your status in the community?

R: People know their place. The work as a tap attendant makes her known in the village. They mention her name.

I: Do you think your life has changed through participation within the project? How?

R: Her life has changed because water is available.
Water is nearer.
She uses the gained time for working in the gardens.

She has time to rest.

She talked about sanitation, but it failed. It has not been mentioned for a long time.

I: How did life changed especially for women?

R: Especially those women in hotels gained advantages. They are saving time.

R: There are no diseases caused by the spring water, because they boil it before drinking.

Participation and Empowerment Processes at Meso Level (Rwentobo)

P11 (M) Bud

Kiosk Attendant (Corner Kiosk)

Project water user

01.09.2010

General Information:

1h 3min (18)

Level of Education: P6

Not married

Income generating activities:

Kiosk attendant, casual labour (construction)

No community activities

Land

No domestic animals

Use of casual labour

Interview:

(...)

I: Can you first of all describe your daily routine, what you do from morning up to evening?

R: I am a kiosk attendant. I open the tap for people to fetch water and whoever asks me to carry a jerrycan I help them and take it. That is the work I only do. So, I come here in the morning, people fetch water, I receive money and at mid day I go for lunch and come back here.

I: How much do they pay for one jerrycan?

R: They pay 50 shillings for one jerrycan.

I: How do you describe the water situation here at this place?

R: Water in this place has no problem.

I: I mean all the water sources you are using.

R2: They are asking you whether all the water works well or not.

I: Do you know of any water which is not working?

R2: No, I don't know where water is not working, everywhere they have customers. Have you gone to the Upper Stage? Even there, there is water and it also works.

I: What sources of water do people use here? Is it only water from the tap?

R: All people are not the same. There are some who fetch from the stream and others fetch from the tap.

I: Where is the stream? Is it near here or is it a bit far?

R: The stream is near.

I: You think it is easy for people to fetch from the stream?

R: Yes. Now, like those ones they may not be having 50 shillings and they decide and fetch from the stream but otherwise people fetch from here.

I: According to you, are there many people who go and fetch from the stream?

R: They are few.

I: How many do you think go and fetch from the stream in this area?

R: I think like one or two go there. You always meet one by one, you can never meet many people fetching from the stream.

I: What about if you go to the stream? Don't you find many people fetching?

R: No, they are very few.

I: What other sources of water do people use here?

R: They only use tap water and stream water.

I: What about rain water?

R: Yes, some people harvest rain.

I: When they harvest rain, do they use it or do they give it to domestic animals?

R: They use it for washing clothes.

I: Do you remark any changes or differences in seasons? Rainy and sunny season? When are people many here? Do you see a difference in seasons and the number of people coming here to fetch water?

R: Yes, during the rainy season people don't fetch like they fetch in sunny season.

I: What do you say about the rainy season?

R: When it is rainy season people fetch water for drinking and cooking and for others things rain water is used.

I: What about sunny season? How is it?

R: When it is sunny season, people use only water from the tap.

I: So, when do you have many people here?

R: During the sunny season many people come to fetch water.

I: What do you think would be the reason why people fetch a lot of water during sunny season?

R: It is because it is the only water source people use and also it is the only water which is near to them.

I: Okay.

R2: Water from the stream is also used by cattle that make it dirty and even people bath from it. So it is very dirty. So by the time people go to fetch there they find it very dirty and therefore come to fetch on tap.

I: What type of water do you use for your household?

R: Me, I use tap water.

I: You mean that you don't fetch from the stream?

R: No.

I: What about rain water? Don't you use rain water?

R: Yes, for us we only use tap water. We don't even care to harvest rain.

R2: Yes, even us, we only use tap water. They can't wake me up to collect water outside in case if it is raining outside at night.

I: What do you say about sanitation in this area?

R2: There is poor sanitation in this town, in fact, this stage is the worst. You just try and walk up there, the whole place is dirty. You may not know how it looks in people's homes and houses but outside you can see it. I even feel that cholera will soon come.

I: For you, what do you say about sanitation here?

R: For me, in the morning I come and sweep. I sweep the dust around the tap, I mop, and if it rains and sand is put in the trench I also come and remove it. I also open the water in the tap.

I: When the project started, how did you hear of it?

R: I heard that we should wash jerrycans that are used to fetch water.

I: Is that all?

R: I also heard that we should cut bushes around our homes and collect used bottles in the compound and burn them.

I: That is all that you heard about it?

R: Yes.

I: Who was telling you all that?

R: I was there when they were bringing us plays in the market.

I: Were there some trainings and meetings?

R: Yes.

I: Did they call you to attend?

R: Yes.

I: Did you attend them?

R: Yes.

I: What did they teach you?

R: They taught us that we should always clean the house with water and to clean around the compound. We removed all the bushes so that they don't reach the tap.

I: So did they train you as kiosk attendants?

R: Yes, they trained us. They called us and taught us what we should always do.

I: How many were you?

R: We were three.

I: How did you perceive the training?

R: What I learnt is sweeping around the tap and maintaining cleanliness at the tap.

I: That is what came to your mind?

R: Yes.

I: When they were teaching you to cut bushes around the tap, to burn the plastic bottles. What did you think about it?

R: *Kept quiet*

I: What did you think about it as a person?

R: I thought about making myself clean and me as a person also be smart.

I: Did you like the training?

R: Yes, I liked it.

I: How did you become a kiosk attendant?

R: Me, I am born from this area and it was the Scheme operator who told me about it.

I: What did the scheme operator tell you?

R: The Scheme operator asked me to work on the kiosk and I accepted and then I started working.

I: Did you first attend trainings?

R: Yes they first called us for trainings and after they told us to start working.

I: When they called you, why did you accept to be a kiosk attendant?

R: He called me because he trusted me.

I: For you, why did you accept?

R: For me, he called me for work and I just accepted.

I: You mean that you have never had any other work?

R: Yes, and I liked it.

I: What do you think about the money they pay you here?

R: Me, I don't have a problem with it.

I: Are you satisfied with it?

R: Yes.

I: What do you think about paying for the water service?

R: kept quiet

I: Do you think the money they pay is enough? Should it be increased or decreased?

R: They pay little money.

I: What do you think they should pay?

R: They should pay 100 shillings per jerry can because 50 shilling is very little.

I: But some are complaining that it is much.

R: For them, they are crying that it is much but they don't know that we use a lot of electricity to pump it.

I: Have you ever failed to get money to pay electricity?

R: We have not failed but when you try to see, there is where to get losses. For example when there are leakages in the pipes, water just pours, by the time we remove soil to repair the pipe. We find that we have lost much.

I: You have told us about the losses. Is there any time that you have failed to get the money which has been expected by the scheme operator? Has that ever happened?

R: No, I have not failed, even if water pours because of leakages there is no time I have failed to collect the expected money for the scheme operator.

I: How much are you paying a month to the Scheme operator?

R: A month I pay like 120.000 shillings but it depends on the season. In the sunny season you find that I have collected around 200.000 shillings.

I: Is the salary you are getting depending on the money you have collected or is it a fixed salary?

R: I get a fixed salary.

I: How much are they paying you?

R: They pay me 25.000 shillings per month.

I: What should be improved on the scheme?

R: he kept quiet

R: If they bring clean jerrycans.

I: You mean that people come to fetch with dirty jerrycans?

R: They bring dirty jerrycans and I chase them. And when I chase them they get annoyed of me.

I: What do you think we should do that they always bring clean jerrycans?

R: Me, when they come with dirty jerrycans I chase them.

I: So what should we do that people know that they are supposed to come with clean jerrycans?

R: It needs that they put announcements.

I: Where?

R: At church. And then maybe people can know.

I: What else?

R: That is all.

I: What about increasing the price for one jerrycan?

R: Why I said that is because most of the time the pipes get broken and leak because of high pressure. That's why I said that they should pay 100 shillings per jerrycan.

I: How do you think has the status of the town been affected due to this water scheme?

R: kept quiet.

I: You told me that you are born from this town so you know the conditions before this water scheme was here and you have observed what has changed since they brought this scheme. So what do you observe to have changed?

R: The distance to fetch water has reduced. You go there to fetch water, you come here and fetch water, you go in some ones home and you also find water. It has helped them because it is near.

I: What else has changed?

R: That is all that I have seen.

I: What about the development of the town? What have you observed?

R: Yes, because they have brought them electricity, electricity and water came.

I: What else?

R: People have got jobs in this water scheme. Like me I have got a job.

I: Who else got a job?

R: People fetch water for others and they pay them.

I: But I think they have lost jobs because they used to pay them 300 shillings to go and fetch from the stream but now they pay them little because it is near.

R: Yes, but it is also a job. Some come from far from this town and so you can charge them anything you want. Like me, I also fetch for people. Me I fetch for people near this tap because I have to keep watching the tap.

I: What about the buildings? Have you seen that more buildings have been constructed?

R: Yes, they have increased and more people have come to town because of water. That is all.

I: What changes do you remark in your household because of the access to clean water.

R: I used to fall sick quite often but now I no longer fall sick.

I: From what diseases were you suffering from?

R: I used to suffer from flu and malaria.

I: So now, you no longer suffer from those diseases?

R: Yes.

I: How often were you getting those diseases?

R: Like every month.

I: What services do you wish to help you as a person?

R: I need where to sleep.

I: Where do you sleep now?

R: I sleep in a village.

I: Is it far from here?

R: No, it is not very far.

I: Do you have a house there or do you stay with your parents?

R: I have a house.

I: What else do you want then?

R: I have a house but (he kept quiet)

I: You mean your house is not good? You don't like it?

R: Yes, it is not good. I need a house.

I: What else do you wish to have?

R: They don't give me lunch. That is all what I want.

I: How many people do you know who fetch for others?

R: I know three.

I: Do they fetch at this kiosk or at others?

R: They fetch anywhere, either here or on the other kiosks.

I: How much do you usually charge to fetch for them?

R: We charge them 50 or 100 shillings depending on the distance. There are some who stay far and those ones we charge them 200 shillings.

General Information

I: What is your level of education?

R: I finished Primary six, I was studying from Kyanga Primary School?

I: What is your marital status?

R: I am still young, I am not yet married.

I: What is your source of income?

R: I construct wells and even when they are giving a tap to someone I participate in construction and they pay me.

I: Do you have land?

R: Yes I have land but it is for my father. I have said yes because I use it.

I: What do you use for cooking?

R: I buy food already prepared.

I: Do you have domestic animals?

R: I do not keep any domestic animal

I: Do you grow crops?

R: I grow crops but I look for someone to help me.

I: In what community activities are you involved in?

R: I am not involved in any community work because I cannot get money to invest in.

I: Do you have workers?

R: Yes, I use casual labourers and I pay them after work.

I: Do you have any questions or remarks?

R: What I wanted to ask you is why don't they give us where to sleep? We also feed ourselves and it is a challenge.

I: I will tell the Scheme Operator and also talk to people at the headquarters to see if they can increase the salary and provide better working conditions.

R: Okay.

(...)

Participation and Empowerment Processes at Meso Level (Rwentobo)

P13 (W) Alison

Project water user

03.09.2010

General Information:

Project water user (Mwebaze Kiosk)

Eco San Demonstration Unit

Former WSC member (defence)

Retired police woman

1h 5min (26)

Education: S4

Income-generating activities:

Shop, crop farming

No land – hiring for farming

No workers

Charcoal or firewood

No community activities (left, because she has been cheated)

No domestic animals

Interview:

(...)

I: Can you please describe your daily routine?

R: Serving customers is what I normally do. I also sweep and cook.

I: What do you say about the water you use here?

R: We use tap water. It is good water. It is good for cooking. It is the only water we usually use. There isn't any other water source in town here.

I: What about when it is off?

R: If it is off we go and fetch from the stream but it is far away from here.

I: If it is rainy season, do you collect water from the rain?

R: When we got water, we forgot to harvest rain water. We even don't care if it rains. I have taken long without harvesting rainwater. Recently it rained and I forgot to harvest rain but afterwards we suffered because there was no water at the tap.

I: Who fetches water for you here?

R: I fetch for myself.

I: Do you have children?

R: My children are all in school they are always away.

I: How many children do you have?

R: I have four children. Two are in Mbarara High school and two are in Rwentobo High school.

I: What do you say about sanitation in this place?

R: When we got water everyone became clean because we are able to wash things and clean the house. When we got water, now we are okay. We try to use water the way we want. It really improved on our sanitation.

I: When did the project start?

R: Maybe it started in 2008.

I: Who told you about it before it started?

R: They called us for a meeting. We went for the meeting and they told us how clean water looks like. They started teaching us about Amaizi Murungi and people liked it.

I: Did you also attend those meetings?

R: Yes, I went there. Afterwards they looked for a committee and I was also in the committee. I joined the committee and I also started working. They told us that people should be able to give them land to pass the pipes. After that we went in the community asking people for land to pass pipes, we told them how important it is to have clean water near our homes and then people accepted and they started constructing trenches in peoples land and afterwards they gave us water.

I: What was your work on the committee?

R: I was there on the position of defence.

I: Are you still on the committee?

R: No, afterwards they changed it and they put others.

I: How was that work?

R: It was good. I did not have any problems and I used to work with others. When they elected a new committee that is when I left. But otherwise I had no problem with the work.

I: Did you have to contribute money?

R: No, there was no money that I contributed.

I: How does it come that they gave you an Ecosan toilet?

R: When we were on the committee, they said people who are unable, they should build them Ecosan toilets and they told them to choose people who are marginalized like widows. For instance me, I don't have a husband. My husband died and I am staying with an old woman, so I also showed them that I have an old woman. They also looked for other people who were in need like other widows. They chose me among the others and gave me an Ecosan toilet. If I had a husband they would not have given it to me but I am a widow. I also have children and an old woman whom I look after. Even my children get a government scholarship because of being orphans. I could not get money to get school fees for my children.

I: What is your experience with Ecosan?

R: It has no problem, they trained us how to use it and we have no problems with it. We put ash after using it and that prevents it from bad smell. The only problem I have is when it rains. They put a pipe that goes inside from up the roof (chimney) which takes water in the toilet and so the water mixes with faeces and then the bad smell comes out. The pipes they put for taking the urine outside in the bucket were also not well made. At times the urine mixes with the faeces which lead to bad smell.

I: Did you tell anyone about this issue? Or did you talk to the scheme operator?

R: The other time back I told James and he said that he will ask in the office in Kabale but he has not yet replied.

I: When did you tell him the problem?

R: Some days have passed but it has not been raining and so I waited. If it rains I will tell him again.

I: Did you apply to get this toilet or did they choose you and gave it to you?

R: When we were in a meeting, they told us that people were chosen to receive Ecosan toilets. The fact, that I have an old woman and I am a widow, let them decide to give on for me. They just came and gave me the toilet. When they were teaching us, they told us that they are going to construct toilets, about seven or eight, so that other people can see how good they are and construct them in their homes.

I: What were your reasons for joining the project?

R: I was on the committee, on the town council. I was on the committee and I was on defence position. When we were meeting there they told us that we have visitors who want to tell us about Amaizi Murungi. Then they came and told us about Amaizi Murungi. When I heard about it I liked it. We all liked it. We felt that we should be part of it.

I: What do you say about the scheme?

R: This scheme is good. They taught us and we learnt how to be clean and how to use water. They gave us time and we continued working and we found out that they were telling us the truth. That is why we like it. In fact, when I left the committee I was not happy. I wished to remain. When it was time to choose other committee members, I participated but they could not elect me again. It was unfortunate that I did not go through.

(...)

I: What do you think should be added on this scheme? What do you see is missing?

R: I have not seen anything bad because a jerrycan is for 50 shillings from the stage but if you want to buy it from some ones home you buy it for 100 shillings. We do not have a problem because we used to buy one jerrycan for 200 shillings from the stream before the scheme came in. We do not have a problem with tap water because it is clean. It cooks food well and also washes well. When I was still working in the scheme I knew much about it but when I left it changed. I am always here and I do not know what is happening there now.

I: Do you know the members who are now on board?

R: Yes, I know them. The majority were people we had on the first committee.

I: Are they men and women?

R: Yes, they are men and women?

I: How are women working on the board?

R: The other time we were working, women used to work very well, now I don't know whether they are still working well. You see from the beginning the work was like asking people for land and do sensitisation but now I do not know whether the work we were doing is the same as now. I do not know what they do now.

I: When you were on board, which work have you been doing?

R: People from Kabale came and taught us and told us how they are bringing Amaizi Murungi. They also gave us the date and then they came back and taught us again. They told us that we should tell the owners of the land where they are going to construct the source and they asked us to always teach them about Amaizi Murungi that they wanted to give us and convince the owners of the land until they give us the land. We did that, they accepted and then finally, we bought it. All of us were working together, men and women.

I: What about women who were not on board, how do you think have they been participating?

R: Those who have not been on the board, they did not contribute anything. They are usual people, community members.

I: When they got water, didn't they contribute some money?

R: I do not even remember whether they contributed. It is now long time ago. Okay! We were writing about the teachings they gave us. Maybe I go back and check in the books. They told us to teach other community members that they were bringing Amaizi Murungi and how to open the taps, how much money they are supposed to pay, that they will pay 50 or 100 shillings per jerry can. Afterwards all people accepted the price of 50 shilling for one jerry can. After accepting it, that is what they are even paying at the kiosk but the usual person with private connection charges 100 shillings.

I: When were you on the committee, how many were you?

R: We were 12 people but I don't remember very well. I think we were six women and six men.

I: What about now?

R: Now I do not know how many they are, but I have forgotten the scheme operator. He was the seventh on our board. I do not know the current board but there are also women there.

I: When they were calling for trainings, did they invite both men and women?

R: Yes, they invited both men and women but men were the majority.

I: What could be the reason? Did they invite more men than women?

R: You know, when they were choosing people to train, they chose people who were already on the town council. The town council had very few people, it had few women and those were the people who were mostly invited. They first invited everyone and then after they chose people on the council they brought Amaizi Murungi. They were not forcing any one to attend. They called and whoever could manage came.

I: How do you see the status of the town improved due to Amaizi Murungi?

R: When this water came, new schools were constructed and people became happy. Most of the schools have water now in this area. Those students in school no longer suffer because they have water. Before schools were few and they used to fear that children will be knocked while running up and down to fetch for water. It has really helped us a lot and that is the development that has happened.

I: What about houses? Are there new houses here due to the availability of water?

R: Yes, many buildings have been constructed. There is a church for 7th Adventists recently for example that has been constructed and they have water. The clinics have water and so patients don't have troubles. People have good lives because of this water scheme.

I: What has changed in your household due to the availability of clean water?

R: What changed is that we used to walk for a long distance to fetch water from the stream but now we fetch near.

I: You have told me that you no longer waste time in walking long distance to fetch water, how has it helped you as a person?

R: Me as a person, I became happy and I always hear people here drinking alcohol saying that the organization that gave them Amaizi Murungi did a great thing to them. They say that this organization is a good organization because it helped them. The other people in the village say that if they can also get access to this organization and they also ask for water. When we got water, work became easier for us. If you want to do something you cannot delay because you have water.

I: What has added to women because they have access to clean water?

R: Now they are clean, they wash for their children, they use it for cooking and nowadays people stopped putting on dirty clothes unlike the other time we did not bath for the whole week and we even didn't wash clothes because we did not have water. I thought after this work, I will clean and I have not yet finished cleaning so,

I will go and take a bath and just be there, clean. It has promoted clean environment in our homes.

I: What do you say about your economic status? How has it been affected?

R: The economic status has raised but you see many people do not have money. The trading centre has people who do not have money. Most people here are teachers who are waiting for their salary.

I: Before this water came didn't you buy water?

R: Yes, we used to buy water for 200 shillings for one jerrycan.

I: Don't you see that you save no some money?

R: Yes, we save it and add it at least for school fees for the children.

I: Do you think there are services when brought in this trading centre would satisfy your needs?

R: Maybe the income that I get, I boil water and put it in this fridge and then sell it. I earn some money.

I: Don't you think about any projects that will help you as a person? Just like this scheme came. What kind of other scheme do you wish to have?

R: If it comes it would help us but we have not seen it.

I: Which one do you think would help you?

R: If another scheme is coming, it would help us.

I: So which one are you interested in?

R: If a scheme about HIV/AIDS comes it would help us. Or if they come to test us to get to know whether we are sick or not, we would join it. There are very many people who are sick but they fear to go and test. So they may find that they are sick and die first. So someone remains there even when they are sick and they go on and they, but if there is a project about HIV/AIDS they would come and teach people how important it is to test and begin treatment. And therefore many people fear to go testing and many people have been dying. If we got that training it is also development that I think will help us.

General information

I: What is your level of education?

R: I finished senior two and afterwards I went to be train as a soldier.

I: What are your sources of income?

R: I have this shop and I do farming.

I: Do you have land?

R: No, I don't have land. I hire land for crop growing. If I produce little I use it for home consumption and if it is much I sell it. I grow beans and groundnuts. I don't grow much, I grow little.

I: Do you have workers?

R: No, I don't have workers. I work for myself.

I: What do you use for cooking?

R: I use charcoal or firewood.

I: Do you have domestic animals?

R: No, I don't keep them.

I: In what community activities are you involved in?

R: I was in a group but people who were there cheated us and so they went with our money. When we took them to police, some escaped and we couldn't get back our money. So I decided to leave the group thing.

I: Do you have any questions or comments?

R: Are you going to give us any help since you have asked us many questions about how we are doing and the needs that we want?

I: As I have already introduced you what we are doing here and that I am still studying. I am a student. For me, I don't have yet anything to help people. After this research I will give recommendations and maybe the people who have introduced this scheme will come back and help people. After giving the report you never know what will happen afterwards.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P12 (W) Valerie

Project water user – Private Connection

Former water and sanitation committee member - treasurer

06.04.2010

General Information:

Children: 7 (school)

Community activities: (This one is for what? – she asked)

Me I am in many organizations – she did not want to answer

Education: finished nursing training – she did not work anywhere – after finishing she got married. I had passed to go to Senior, but my father did not have school fees. But I had a boyfriend.

Income-generating activities.

Rental houses, lodge, tree project (did not have yet started to bring money in), farm of cows, cultivation and selling

“Mushroom growing with women’s group but when we grew them and we did not have a market for them. It was funded by “gwampe” from Washington, they gave them money to use for businesses”

I: Where you growing mushrooms and selling it?

R: But afterwards the market, we lost market. Maybe we think people from Tanzania captured the market and when we kept the mushrooms they got spoiled. You have to burn them.

They gave them other capital to do other businesses. We left the mushroom projects. We got money and started individual home business. We are many from three districts, Kabale, Kanungu, Rukunkiri;

Also the people in Rukunkiri did something. I think there is a good development.

Comment:

I: Is there any contribution of your side?

R: Maybe those people who brought this project have something to give us, so that it continues and to stop this problems that are happening. There are many time of getting leakages. And also the office is not clear.

I: What solutions can help on these problems?

R: Maybe if we get a land and put this office. You see where this office is, it is a land given by someone. We don’t have any leadership. It is not clear. They

received these projects, the taps and source are on the open ground. People just came and destroy it. This is not in order. The newly constructed taps should be enclosed. My brother, who is an engineer and working in such projects. I think he got experience, he is good.

Interview:

(...)

I: Can you describe your daily routine?

R: At first they went to sensitization. And us, we were on the committee on this water and nurse too. I actually spend a long time, when I was a treasurer on the committee. Even contribution, we contributed 700.000 when the scheme was starting. You know, we bought land where the source is. People contributed. Many, people were put into different categories, those who pays 200.000, 10.000, 500.000... it was according to the cells where the water will reach. We put the minimum that people could contribute to this water.

I: How long were you a committee member?

R: I don't remember well but maybe 4 years.

I: How did you experience the work as a treasurer?

R: Yea, it was hard to get money from the people. We had a lot of leakages and the metre mentioned a lot of units of water used although the money is not there. I don't know whether in the pipes, maybe was a lock and pushes the water to run faster than it is used. I don't know. So, we found the person who is attending the tap, having less money than water has been used. And we don't know the reason. So I think even now it is still a problem. But I don't know why. And we also did a lot of repairing. I don't know why it is still a problem

I: How did you become part of the project having a private connection in your house?

R: We were monitoring and also teaching people to be clean, teaching people the use of water and the reason why is was given to them.

I: Did people understand the whole work?

R: Yes, but because of poverty they never had money. They would look to get money, to have 200, but they would prefer to buy salt instead of water. And they don't have income. Those were problems.

I: This project was supposed to be water supply and sanitation.

R: You see, even we tried to construct latrines in the villages. They gave iron sheet for constructing latrines. Someone looked for iron sheets. They refused it to use them for latrines. Some of them would put for plates for drying. They would construct it, like to lay plates where they washed them. Some constructed latrines, some did not. The people did not realize the problem of lack of latrines. They don't know.

But only those things are related to poverty. But many of us, who understood the need of water. We really needed water. Because we had very big problems. For example, myself, I would send children with bikes. I had a tank here, they would pour water here. In a week we would fetch 40 jerrycans from the spring, pouring it in the drum around the house. By then the jerrycan was for 100, but I then now it is 500. I would fetch water and pour it in my drum. But I would use it in my bedroom and children would use other bathrooms.

I: How many children do you have?

R: I have children, but they are not here. I have never stayed with children here. But I have seven children, two in America, five are in Kampala.

I: If you compare it with the prices now, is there a difference?

R: Yea. Now the water used is very much, I don't know if it is because it is near. I tried to make lanes, to fetch water from the rain, but they [personal] leave it and use the water from the taps. You see management is not easy. Maybe the children of my own will see the problem and understand it. But the workers, you know the workers. When you try to explain them, they think you hate them. There is a time they have used a lot of water. By the way I pay 300.000.

Sometimes I pay 200.000. I believe I am among those who pay a lot of money for water. But it is because I spent a long time without paying for water. That is sometimes, when I have spent four months without paying.

I: When did you get a private connection?

R: Do you think I can still remember? It is long time ago. I was among the first people to receive the private connection. Myself, I decided because I need a lot of water... but I was happy for sure. But another problem about this water, it is hard. You see salt. If it is hard water with salt and you put soap it does not make foam, but there is fat. So you see sometimes when you wash your skin with this water, and it shines on you and if you touch it, it is very rough (touching herself). This water must have salt in it. So we were thinking, they could put medicine in it. Maybe it could be soft?

I: Do you remark any changes in this town because of the scheme?

R: People increased to come to stay in this town. People increased and the problem occurring fetching from the spring reduced because people have private connections.

I: Did your trust change in the community because you are in the committee?

R: Myself, I learned a lot from people and the majority of these people think that we get salaries. And they sometimes told that we take the collected money for us. But we try to educate them and sensitize. That we have an account, we put the money from this project and it is used for repairing and other needs of this scheme.

But now I don't know if they changed the policies. Because we used to go to meetings to Kabale, but now afterwards the project was given to the sub-county, now the sub-county chief and comboror chief are responsible. But now the staffing and the committee, I don't understand it.

But by the way, we constructed slabs, we distributed them to the community. But people did not use them properly. Some people used them, others not. Even I used the slabs. But they removed them. They even broke it, I don't know. I don't know. The cover is just in the corner.

(cover of the latrine sitting to keep clean, made of cement)

Even if you educate them they don't understand. There are some families who use banana fibres to cover their latrines.

They put the other thing in the corner, toilet paper or any other thing that is used in the latrine. And even when the people the village, you actually fear, when they don't have cement. You don't see them clean. But people who are ok like us, you find it difficult to manage it.

You find some people in the villages telling us that they get the ash to pour it in the latrine to kill the insects and you know the insects bring the bad smell. (she gave also good examples – she would try to educate the people, but some they don't understand it)

I: Do you think this water scheme contributed towards your economic situation?

R: Yes. Instead of going to fetch water, that time can be used to continue the business or any other work. According to me, I used to put a worker to fetch water but now I use water from here. I maybe spend a lot of water, even when it is spoiled. But I cannot sleep without bathing.

I: How did you become part of the project?

R: They first called us and they put a meeting but we had requested for it. They called a meeting and we met them. They asked for our concerns. We told them

that we need water and electricity. And they gave them to us following each other. We requested from the government not knowing who will bring it. They told us, the project from south west will come. An there is a man called Tushabe (maybe Tushabe Herbert), they came together with the people from south west and they told us about water. But now he is always out.

Those people who managed the project, we have accepted them. Then they came to check for the source. We were the first people to receive this project. And I think that's why we always have problems because many things were not constructed well.

I: How did you become a member of the committee?

R: They left and then they elected us. They elected us, so that they would get where to start from. Because if you don't have a committee you don't not know where to start from.

They encouraged us women, to be involved because they have the responsibilities concerning water. Since the water is used in the household and women are the ones who have problems and basically women are the ones who are responsible for the water. They said women should be more on the committee since they are the ones who know their problems.

I: Did also men participate?

R: Yes, they were also participating. We picked people from each cell. So that each cell would get a representative.

I: Which cells have been involved?

R: Ruhonwa, Muhanga, Kitaburaza.

But many came from this cell of Muhanga because we are the ones who understand more.

And we, the women, were the ones who understood the situation.

They were picking people who understand what to do. Women like me and the wife of Kirash and nurse. Nurse was a chairperson. They were picking people they understand what to do. So when they see us people involved, then the people behind will also get involved. (it would encourage them)

I: Have not there been any problems if people see that just many understanding people are involved?

R: No, they are the ones who chose us. (community)

Muhanga parish is made up with many cells and those who use this water are three.

Muhanga, Kitaburaza and Ruhonwa

I: And what about Rwabahazi?

R: There are two taps, on the school and another one.

I: How did you feel when you have been elected to be a member of the committee?

R: Haaa, things were hard, things related to money, it was hard.

I: And what did you expect from the work in the committee?

R: I did not expect anything. What I wanted was that the water could continue operating, maybe if we collect that money, we would expand the scheme. We had that idea, in case the water increases, we can expand it to other people in the villages. If you go to the church there, it is also like a centre (p). Another problem we had, there were three sources. Only one is working now. When they were constructing the sources, they did not work upon it properly because they started with us.

I: What do you talk about the tariffs and the price you have to pay?

R: According to me, they should maybe reduce the price, when they finish the construction. But now there is a lot of repairing and if the repairing is much the money increases because the water is fetched from other areas like springs. They paid 500 per jerrycan, but now the jerrycan is costing 50 shilling. It should not be a problem. It is not much. Surely, 50 shillings it is not high because things have changed. But anyway I cannot judge for others.

Everyone has his or her own thinking, maybe it is because we don't all listen and we don't cooperate. You see, us, we are not clean and we use this water. And we end up losing.

I: That means you confirm this water is not safe?

R: You see, there was someone near the tank, he climbed up the tank and opened it and fetched water with the dirty jerrycans from the tank.

I: What were your expectations to be part of this project?

R: I did not expect anything, but I needed water.

I: Do you see any social barriers that stop women from participating in this project?

R: No, social barriers are not a problem. Actual women are the ones who should be in this project.

I: When they were starting the project and women were involved what do you talk about it?

R: We were very happy. Have you reached on the source?

You see the source is far compared to the road. There is another tank on the source. There is a distance from the road to the source. We were carrying soil and sand ourselves. Even the trenches were the pipes pass, we were the ones that dug them. We had a stick for measurement, for example, I was on the committee, I had someone who dug it for me, like six sticks in a certain area, from here to there (p).

We used a lot of energy!

The problem was that they gave us plastic pipes to put them on an area where there are stones to put them on those big metallic things to pass the pipes, but someone has stolen them. The person who stole the pipes, but he is a great thief in this area and he even sells drugs. They feared that he could kill someone, so they did not ask him. Another thing, the people on the source, we left them with a tap and they said they cannot pay for the water since the water is theirs, it is from their land. So they were spoiling that tap all the time, heating it with stones.

We enclosed the area around the source with barbed wire and by the way the land has a land title. But I asked the nurse who is responsible for that title, but I have been inquiring about that title and getting a photocopy of our title and it should remain in our office so that everybody can see the copy. When I was coming on the committee, I asked them about the procedure but they did not explain it properly and I could not find it out. I left the committee and so I could not find it out but I supposed that it is for Muhanga committee. I have never known about this land title. I will continue asking because this land was bought by the community. And also during that, making the title, the pipes were passing through people's lands and we had to convince people to let pipes pass here and to dig trenches so that the pipes would be down. But we don't know the minds of the people. They dug and cut it. Actually we put some marks using plants to show where the pipes are passing. For example, in my land where the lane is passing there are big plants which mark the pipes. But in other areas these plants are not there. Because of cutting those plants, when they are digging they cut those pipes. They would cut it intentionally.

Also another problem, the people from the source, when the tap would get problems and stopped functioning, they came in our office to ask for repairing the tap. And they were supposed to look for the money to repair their taps. They were to take money from themselves, so they said they cannot repair it because the water is theirs. We have given them two taps and they cut the taps. They are not functioning any more. So they destroyed their taps always, they just fetch from the river. That's how you see, people have bad manners. But now I believe, if they give them water now, they might now not destroy it because they have seen the problems by themselves. We also decided that if they have taps in their homes, they should tender the tap and look after the tap and collect money from the tap

users and then pay the office some amount of money agreed. But they failed this. And they are just there all the time, drinking, they are just there. So you see, dealing with people is hard.

I: What are your dislikes about this water?

R: The first one, is that the water is little and it is hard. It also meets a problem with people who destroy the pipes.

I: Who are the beneficiaries of this scheme?

R: I thought we are the ones who are benefiting of this project.

I: Do you have any important thing that is needed in this town?

R: Yes, the public toilet. And it is a very big problem. Some people, when they are out of buses, they are from far. Like myself, the house of the bank, it is mine. But it originally had a bar and a lodge. So when people came out of the bus, every time I was fighting with the people. People were coming to look for something to ease themselves.

I: What is wrong with this toilet you have?

R: We don't have it. It got spoiled.

I: What happened?

R: It is Ecosan and people who were using it poured water in it. People fetches water where to wash hands and powered water in it. They threw things in it. You see people are very difficult to handle. It started smelling and emptying became a problem.

I: Which kind of toilet can be constructed because it seems Ecosan is not working?

R: Maybe, if we make a flash toilet and if it is clear, they could put two. If someone comes to look at them. If somebody can send him or her to the toilet he or she wants to go. Because people are not the same, they are different. Because people can use the maize to clean their boobs and those ones can be sent to Ecosan.

I: Did this scheme change the status of the town?

R: So when people came here and saw that we have water in this town. They made a remark, they are lucky because they see water and they find people fetching water from the taps. And you can see many people at the taps, lining up.

And if the water is not there you see people suffering and when it comes everyone is running to fetch. So that shows that many people are fetching water from the tap and some times women are fetching water from the taps and when you see men, they have been sent by women who are busy.

I: So you think the poor have gained much from this project?

R: The poor people in this area, I don't understand whether they live. The poor people, the majority is always in bars. If you call them for jobs, they don't want it. They want to drink the wurage (strong alcoholic drink – packed in plastic). And we also have the problem with the hilly area. You know, the houses up the hill, they don't have water. We want to shift the water to that hill. But water is not reaching there. I don't whether it is because of pressure. Maybe it would reach the hill but they will need a pump. We need engineers.

You see this tank, if they put in maybe on the hill, it would get them water.

They can maybe put it on the big hill and this is my land (p), I have a big project there. If they ask me to put it there, I could not refuse. Because the area where the tank could be established does not affect me. Because people would like to have water, maybe it could cover this compound. So I could agree, if they want to put it there. It is ok with me.

(...)

3.4. Non-Project Water Users

Participation and Empowerment Processes at Micro Level (Muhanga)

P1 (W) Deloris

Non- project water user (Kitaburaza)

Former water and sanitation committee member - treasurer

03.04.2010

General Information:

Education: P 7

Household: 10 people

Land and workers

Income-generating activities: cultivating crops for sale

Electricity

Community activities: Muhanga Women's Development Association (MWDA)

My comment:

Mary told us to interview her to confirm that from the beginning it has been clear that people in the upper hill areas could not get water, because the water could not move up-wards. However, the interview revealed that this lady was not aware that people in Kitaburaza will not get water.

Interview:

(...)

I: Can you please tell us your daily routine?

R: I use a lot of water.

I: Where do you use the water?

R: In washing, cooking, washing plates, moping,

I: When they brought this scheme. How is sanitation working?

R: Sanitation is working somehow because at first I was on the WSC.

I: Are you still on the WSC?

R: I am like there but inactive but I got tired. The reason why I am not acting is because I worked so long for them. And they did not give me water. And even the tap there is closed.

I: Did you ask them for the reason for closing the tap?

R: Me, I asked her and she said the attendant is not there. I asked her to give me the key because I use like 10 jerrycans a day. So after some time since you don't have an attendant you give me the key and after one month you ask me for the money, the water they have fetched. The reason why I did this is because I wanted water because I use a lot of water. Many of us who are leaving there, I am the only one who uses a lot of water. There is something spoiled in the tap. It needs a lot of money to buy it. The "varuva" – something on the tap, that they turn – the varuva is spoiled and the tap does not bring any money.

I: I thought you pay for the used water?

R: Yes, after a month I asked them to calculate the metre and I paid. When they would find that it is 20.000 I would pay it, and when it is 10.000 I would pay it. But afterwards they came and closed the tap. So I asked the leader why he took away the water. Why did you do that? What happened? The water passes through our land and goes to the other ends. How about us? Why did you close our tap? We spent a lot in this project. This is my husband (man who took away the sack). We contributed a lot. We really paid a lot of money on the source. Why is it that we don't have water? She did not explain to us. It became a problem. Later when they told me that I am elected on the committee at the sub-county, they call me for a meeting. I told them that I could not come. I cannot come for the meeting concerning water. I used, I was bigger than actually how I am, I lost a lot of weight. I used to move up and down, working the whole day on the source, when they were constructing. So when I saw that I can't get water, I said yes, it is ok, I can't get it from the tap. Since they closed the tap, I cannot go to the meeting for water. But when the scheme was starting even the land where the office is, my father is the one who gave them the land. And I was the one who convinced my father to give them land to construct the office.

I: Do you want to say that the scheme have not brought any changes in this town?

R: Those who are near the tap. It has helped them because we have never had water in this town. But when you see our cell Kitaburaza, nothing has changed. It passed our land but we are not using the water. It has not helped us.

I: Do you use the tap water now?

R: I don't.

I: Which position were you on the committee

R: I was a treasurer. I was like a treasurer. At first we were collecting money from people. And those who refused to dig the trenches we would ask money from them for the day so that we put others on behalf of them. So that is how we are doing. We are forcing the community to come and work. The water is yours. And if you don't want we took you to police.

I: What forced you to participate on the community scheme?

R: This was because we had spent long with no water. We were fetching from the spring and the water coming was very little. We crowded the spring, so when they told us about the scheme. We said let's now work and everybody gets water near.

I: What did you experience at first with the staff heading the scheme?

R: The committee was working and even at first the water was really working. But when we reached at the middle, they refused to give us water. I don't know why they stopped opening the tap. We looked for the reason why they refused to give us water. We don't know. We continued asking, you see it is looked after Mrs. Rukabuka. And we continued asking her, nurse, why don't you give us water? You closed our tap. She could not explain to us. She does not have a clear answer. We actually got annoyed with her. She has never given us an answer. We are annoyed with her after closing our tap. Now everyday I use someone to fetch water for 300 at Nykonama. Yet the water is passing our land. I am not happy about all.

I: How long did you use the tap?

R: It was for a short time.

I: The way you have seen others. What are the changes you observe in the lives of those who get water from around?

R: The cleanness is observed because people who were fetching water from the river down here (p) because they would feel that going to the spring would take a lot of time. So now they don't fetch water from the river, they fetch tap water.

I: In your home who is the decision-maker on the water to be used for domestic work?

R: It's me who decides.

I: Now the price of water, what do you think about it?

R: 50 would not be a problem because the tap is sometimes getting spoiled. You see we started with 25 shillings.

I: Did you ask for private connections in your homestead?

R: They told us that in our homestead the water cannot reach because it is on the hill. Even the people who brought the water to measure, they said, our home is above the tank. But they said that this line above and this line of the pipes down, if we are to get water, it would first move to the Catholic Church and that is where they can bend it and moves uphill. That is when we can get it but on the road side, where you have seen, it cannot move uphill. The only thing they can do is to first put a pump, that's when they can receive water from that line.

I: Do you think this water is safe for your daily routine?

R: It is not so safe. It has fats in it because when you put it on the basin you can see it. You can find when the fat is on the walls of the basin and it is not the one we get from the spring. The one we get from the spring is better than this one. Have you understood what I have explained? When you put it on the basin, it is remaining.

I: Do you need any other important thing that you need in this town?

R: You see, water is not reaching all the corners. Water is used by the people in the middle of the town.

I: Did water change any status in this town?

R: Yes. The town is known like a town which has water.

(interruption – short conversation with a lady)

I: How long have you spent on the Committee?

R: Shaa. I don't remember how long this water has spent.

I: Did you start with them?

R: Yes I started with them. Then after some years, they elected another Committee. When I reached in the middle, they changed the committee and elected recently another committee from the sub-county. They elected me as a member again. But I could not work for them.

(Conversation with man coming in)

I: How do you think has this water scheme helped women in this town?

R: Yes, it has helped women because they are those one who uses they water. The men are just those who find water but all work for domestic use are done by them.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P2 (W) Deborah

Non- project water user (Kitaburaza)

05.04.2010

General Information:

Education: S 3

Children: at school

Community activities: Bkyara Kweterana – lending and saving

Land – used for cultivation – if surplus – selling

Electricity

Income-generating activities: shop, sale of agricultural goods

Workers for digging (she cannot do it for herself)

Interview:

(...)

I: Can you please describe your daily routine?

R: I come from home in my store, I eat lunch from here. The children are at school. In the evening I go home.

I: Do you use tap water from the water scheme in Muhanga?

R: The tap is there but we don't know what happened. There is a tap but we don't know what happened to it. The tap is in the bush.

I: They brought this scheme as water supply and sanitation. What do you think about it?

R: I was not yet here. I don't know.

I: Do you have the sanitation issues being worked upon in this area?

R: Sanitation. There is someone here, a young man.

I: What does he do?

R: He usually comes, asking the places where they throw rubbish and check the hotels how the behind part is. But us, he does not come to us.

I: And what about the water situation?

R: I cook here lunch, fetch water from here. This tap was spoiled. I fetched water from the other tap.

I: Do you think your life has been changed since the beginning of the scheme?

R: It was disturbing to move up there to the spring. And even other people got water from this river. People used water from anywhere. It was disturbing.

I: Where do you fetch water for your household?

R: We fetch from the spring and the river.

I: How accessible is it for your household?

R: It is not very far but also not near.

I: Have you ever fetched from the tap?

R: Yes, we fetched from the tap. But since it is not working for a year we fetch from the spring

I: Why is it not working?

R: We don't know. There was a boy attending this tap called Rwahe. So we don't know what happened to him. I think he did not agree with the staff. And from there, they failed to get someone to attend the tap. Afterwards the key was given to one family because they fetched a lot of water from that tap. It is that lady from this family from Kitaburaza stores.

But then I don't know what happened. They stopped using the key. I don't know whether the tap stopped functioning, whether it got spoiled completely, whether they did not use the key. I don't know what happened. You have to ask Mary Rukabuka, she is the one who knows what happened.

I: Are there any changes that occurred in this town related to income-generating for example for you?

R: Ahh, for sure. The water does not take my money. It is only school fees that is taking all my money. Actually the money that is collected on the tap is to repair the taps and maintain the system. Because I see it in our villages, there are taps but when the taps get spoiled because it is for free nobody repairs it. By the time they get money from each individual, they pay 200 or 300 shillings. But people fail to pay this, it is a struggle.

I: Does it mean you know how this money is spent?

R: Yes, I think it is for repairing.

I: In your household who is responsible for the water?

R: It's me!

I: By the time this scheme started what influenced you to participate?

R: I was not here when they started it.

I: Why did you decide to get water from the taps?

R: You see, water is near. I don't need someone to get the water from the spring and pay 200 shillings. Now I pay 50. I have to fetch from this tap.

I: Do you know people of the staff?

R: I only know Mary Rukabuka.

(man came in – also wants to have water)

I: What do you think about the costs?

R: At first it was 25 shillings and then they increased to 50 shillings.

I: What do you think about it?

R: Let it remain on that.

I: Do you know the responsibilities of the staff?

R: No, we don't know what they do.

I: Do they invite you for meetings?

R: Maybe they call their members. But us we are not called.

I: Would you be called for meeting?

R: Yes, it would be good for me.

I: Do you have social barriers that would affect the participation here and especially for women?

R: I think they are not there. I have never heard about it.

I: Can you talk about the good things of this scheme?

R: I cannot explain the good things. When you don't have water someone cannot live.

I: Do you have any dislikes?

R: They are not there.

I: How do you want the scheme to be improved?

R: We want to work upon the other taps to start them functioning.

I: Who do you think are the beneficiaries of the scheme?

R: All of us.

I: Do you think this water is safe for your family?

R: Yes, it is safe.

I: What are other important things that are needed in this town?

R: Laugh. I cannot get them. I can't know.

I: Do you think the status was affected because of this water and how?

R: Yes, it improved. People long ago were suffering. I came to my sister's place. I grew from here and we used to suffer because of water.

I: Do you observe any changes in your life because of the availability of water?

R: Yes.

I: In what ways do you see them?

R: You see, water from the swamps or from the river, most of the time it causes malaria. (...)

I: Are there any things that have transformed in this town?

R: Because I was not here at first, I can't talk about the changes.

I: When did you come?

R: I have spent three years here.

I: Has water helped women in their lives in any form?

R: You see, I think there are among the things I have already told you. For example, I would not go and fetch water for myself. There are many people who fetch for us, they pass here. You look for them and send them to the tap. So it is in that sense.

I: Do you think the poor in this area gain from this project?

R: It is according to someone's income because the poor people cannot afford to fetch from the tap. They send their children to fetch from the spring.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P3 (W) Betty

Non- project water user (Kitaburaza)

03.04.2010

General Information:

Education: P 5

Children: 4

No husband

Household-members: 3

Community activities: Nayamale Group (supporting diseased families)
She is also in the group for men

Firewood

Land

Income-generating activities: she had a shop; gardening;

Interview:

(...)

I: Can you please describe your daily routine?

R: When I wake up in the morning, I bath, then I go to the kitchen, I sweep the kitchen and prepare breakfast and after they finished breakfast I start preparing lunch. If I have workers in my gardens, I prepare lunch for them.

I: Do you use workers?

R: Yes. I use workers in my gardens. But here I do the work for myself.

I: So they brought this water scheme and it was water supply and sanitation. So can you please talk about it?

R: Us, we don't use tap water. We use spring water right now because we were not able to get tap water. And I am the one who fetches water because the children are not around.

I: What happened to your tap?

R: At first when they were bringing water here, we participated. We even provided labour, even when they were going to work on the source and even each household was supposed to contribute towards the construction. They even become the amount of money each household contributed. I paid it but they did not give us receipts. When we started to dig trenches and put pipes, they had measurements. They would measure where each person should dig trenches for putting the pipes. I did that but when we reached on the point of water, I think they went to Kabale for a meeting and they agreed from that meeting that water is going to be sold for 50 shillings, from 25 to 50 shillings per jerrycan. Since the person stopped attending the tap it is closed.

I: He stopped opening it. Did you want to use it?

R: Yes, we wanted to have tap water. In those ends we don't have water because when it is sunny season the spring dries completely and you don't find any water. And if you don't wake up at 4.00 pm you can't get water. We asked for ourselves why don't we have water, we contributed to the construction. Why they don't give us water?

I: Did you ask anyone from committee about this issue?

R: Yes, all the staff committee knows about it. Yes, the people of the community know it. This tap is not working for almost four years. And those who have water in this area, they have a private connection. I think this tap is supplying to them. It is so painful to us because of this tap we surely have a problem of water. It has disorganized us. We fail to do what we have to do.

I: What do you think about the costs you are supposed to pay for a jerrycan?

R: The money is according to ones income. And in those ends we don't have any income. And even many old women who use a walking stick, who cannot carry a jerrycan from the spring and who don't have children, they are suffering. They would have used the water from the tap. And now they don't get water.

I: So did it function at first?

R: Yes, at first it worked and it was open at 7, at midday and at 5.

I: So why do you think it has been closed?

R: It seems that the tap attendant got conflicts with the staff because they did not pay him well. When that boy stopped opening it, there was a woman who asked for the key because she had children. The boys and the workers, they would have the key and she would pay for the whole water that was fetched by everyone. But then she stopped. I asked her, what happened with our water, why do we fail and the rich people have it in their houses? She said, that you see, the water that is from the committee members, the tap makes losses and I don't get any money from the tap. I don't have customers. I said now, it is according to the people who are fetching from the tap, those are the ones who pay.

I: How long was this tap working?

R: I don't remember. Now it has stopped four years ago. This project has not helped us, we really lost the opportunity.

I: So, were you using the tap regularly?

R: Yes.

I: How about the price?

R: It had reached to 50 shillings. I had a banana plantation where I had money from and so I could afford the money for the water.

I: Are there any social barriers which stop women from participating?

R: No, they are not there. I was able to put my tap here in my courtyard / compound.

I: Did you ask for private connection?

R: If I would be able, I would like to have a private connection.

I: We have a committee which heads the project. Do you know them?

R: We meet them around. But we don't know how they are working. They spend the money and what they are supposed to do. Maybe the money goes to the company which constructed the scheme.

I: What are the advantages of this water scheme for your household?

R: It has very many advantages and good things. If you don't have water you can't eat.

There are many things, you cannot cook. Anytime you have water you drink it. And also for cleaning up you need water.

I: Who do you think are the beneficiaries of this water project?

R: Oh, it helps all of us. By the way, you see, sometimes when we were fetching water. It was just opened and they told us that there are problems, it is leaking. And also people when not many people fetched from this tap, maybe there is water at the tank flooding down. I think it is because the taps are not being used. It is because we have few taps being used in this town.

I: You have talked about the advantages. Can you give us examples?

R: We use the water for washing, we bath, we cook. These are the things we can easily do now.

I: How does the water help women towards their daily routine?

R: If you have water it helps you in many things. You get more time.

I: How do you use this time?

R: Night time or during day?

I: The time that remains, that extra time?

R: That time, instead of fetching from the other spring, you fetch from here and then you have more time to prepare supper and lunch. Like that.

I: Has this water scheme improved the status of Muhanga?

R: Of course, we have achieved something on the status. It is there.

I: In what sense, how do you see that?

R: When they see us that we have water. It is good.

(...)

Statements:

Is there anything that you think women gain from this scheme?

“hati amazi waba’ogiine omukazi gaine’miriingo mingi’eyigaakuyamba
hatinkagagariho amizi obwire obuwobire orateradisitensi yokuza owomugano
garakoyamba eshaha ezo orazikoreramu
ekindi,Nkokuteka’kyamushana,Kyakiroro nebindinebindi.”

If you have water, as a woman, you can have more time, because instead of moving a long distance to fetch water you can be doing other things like preparing lunch or supper and also other things.

Participation and Empowerment Processes at Micro Level (Muhanga)

P4 (W) Isidora

Non- project water user (Ruhonwa)

09.04.2010

General Information:

Education no school (but my children have learned, I am happy about it, I am satisfied)

Children: 8 (got married)

Community activities: I would like to go there, but I don’t have money. I am in one where you don’t have to pay money – it does not have a name and I am also in Kwezika

Land – not using it

Electricity

No workers (that’s why I am digging for myself)

Grandchildren stay with her (2 – go to school)

Interview:

(...)

I: Where do you fetch water?

R: I fetch from this river down here.

I: Can you please describe your daily routine?

R: I don't do anything. I am sick.

I: Why does this tap not work?

R: People really cut the pipes and it stopped functioning.

I: Was it working?

R: Yes we fetched from there some time

I: Why did the people cut the pipes?

R: They are just bad people who cut them. Myself, I use water from the river, maybe for drinking I send a child to fetch from the spring. They are very far. When children are here they fetch for me, now they are at school. They are the one who fetch it.

I: Were they selling this water from the tap for you?

R: Yes, we were fetching for 25 shillings per jerrycan.

I: What do you say about the price?

R: When they will bring it back, we can also buy it. Like in Muhanga where people are buying it

I: How do you get money for buying water?

R: I have children who are not staying here. But if they find that we have tap water they always can give me money to pay for it. (...)

I: Do you know why you have to pay for it?

R: I think the reason is they want to pay the people who are working, the workers and also the materials for repairing the pipes.

I: Do you know the committee?

R: Aha, I don't know them. Maybe they are the ones who are repairing the pipes.

I: Do you think they fulfil their roles?

R: Maybe those people whom they are working for. But for us, they have done nothing for us.

I: Were you here when the project did start?

R: Yes.

I: How did you contribute?

R: I did not go for myself. I sent children to dig trenches.

I: What did you think about the project when it has been started?

R: They told us that they will bring this water but they told us that we have to pay it.

I: If they bring this tap here, don't you think the people who cut the pipes will do it again?

R: No, I don't think but maybe they can put a row. I think it will work this time. We want water, we suffer when we are looking for drinking water. You just have to send someone to the spring. You see, the water is muddy but we don't have a possibility we even use it for cooking.

I: How long did you use tap water?

R: Like one month. But use you see, we used to fetch it irregularly. If we had money we used the tap water and if we don't have money you went to the river.

I: Do you think the water is safe?

R: Yes. But you have to boil it first?

I: Are there any other important things that you need in this village?

R: You see, if you don't have money. If I don't have water I cannot fetch the water. There is nothing you can do without money.

I: Do you think having tap water near, will it improve the status of this area?

R: Actually it will be a gift.

I: Do you think if you get access to tap water, do you think there will be changes?

R: Yes, there will be changes but you can see me, I cannot bend. Maybe when the children are here they clean. But you see, if water is near, it helps us to do many things in the household.

I: What do you think has changed in Muhanga since the scheme started?

R: In Muhanga? You see, we have a spring which has spent a lot of time. It has good water up there. You see, what I am asking now you fetch from the spring but do you sometimes go to town

I: How do you think did it change the life of people?

R: You see, it helped them very much. If they don't have water they also suffer.

I: Did you ever go to Muhanga before the scheme has started. Do you see any transformations there?

R: If they don't have water they go to the spring.

I: Did you ever go to a shop, did you see any transformation?

R: You see, if they don't have water, they really suffer.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P5 (W) Elizabeth

Non- project water user (Ruhonwa)

09.04.2010

General Information:

Education: no school

Children – go to school

Land

Income-generating activities: shop

No community activities

No electricity

Does anybody in Ruhonwa has electricity?

No. we don't have it yet but there are poles there.

Interview:

(...)

R: We would like to have our own tap here, we don't want to have the public tap, we cannot manage it. You see they brought here water for public use, the people refused, they cannot manage it.

I: Can you please describe your daily routine?

R: I wake up, clean, prepare breakfast and lunch and supper. I had a hotel but now we had put a break. Even in Muhanga were we sleep we want a private connection. We have two families that's why we stay here and in Muhanga. I am always here during the day and I go to Muhanga at night.

I: What water do you use for your household?

R: We buy water from the tap.

I: How did you contribute when they constructed this scheme?

R: We did not contribute but the pipes were passing through my land.

I: Have you ever fetched from this tap?

R: Yes, it was working but people refused to pay for the water. People are not willing to pay for the water, people said they always used river water. Why should I fetch water for 50 shilling when I have ever fetched it form the river. They cut the pipes and removed the pipes.

They refused to pay for it. They stole the pipes, they stole all the pipes from the source up to here, they finished all of them. I think only taps are now there. They are not understanding, how I see them.

I: Do you understand why they ask for money?

R: I am not very sure but I am told that they don't want someone to fetch for free, in case if the tap is not working they repair it.

I: What do you think about it?

R: It is right because if you leave them and ask them when it is spoiled, they will also refuse. I think buying water is helpful. They repair it automatically. They don't contact people first who are fetching from it. But now you see the source is from our land. The people in village fetch from the river and the people in town fetch from our land.

I: You had a tap here and spoiled it yourself?

R: You see, we did not spoil it but someone stole the pipes.

I: Who did steal them?

R: We did not get the one who stole them but I think they stole them and went to sell them.

I: When they told you about this scheme what did you expect?

R: I was not here but when I came back they told me to sell the water and I paid 25, but now it is 50. Do you think village people could pay this money?

I: You want a tap here?

R: I think they started to understand, they think they should have a tap.

I: Do you think they will destroy it again?

R: No, they will not destroy them again. You see, the pipes have been above the ground on the stones but those underground have not been stolen.

I: Do you want to tell me that the water did not help?

R: No, for us it did not help at all. It just helped the community in town.

I: Did committee help you in dealing with those problems?

R: When they found that not functioning they kept a death ear, although people are not fetching from this tap.

I: Why do you think people are cutting the pipes, although if you are benefitting?

R: They are just bad people around.

I: What do you think is an important thing you need in this cell?

R: We need a health centre and maybe food security because you see, people crop here but we suffer hunger here. We have famine in this area. Maybe they can bring us food which grows quickly.

I: According to you, how will the tap water help you in your daily routine? How will it help you?

R: I use it for drinking, washing, bathing.

I: Do you think if you have tap water it will help you economically?

R: You get a boda boda and pay 200 and fetch water from the spring. People cannot afford it. The water from the river is the water they usually use. They even use it for making porridge.

I: Do you think you will gain status if you give water to your village?

R: People fear to come here because we don't have water. So you see, the houses are not resided. But if we have water maybe people will also come here and stay here.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P6 (W) Gloria

Non- project water user (Rwabahazi)

03.04.2010

General Information:

Mistress

Children: 3 (school)

Household-members: 4

Workers: 2 teachers

Community activities: in usual community activities; save and lend money – we save together and share it in the end of the year

Income-generating activities: borrows land – cultivate and sell

Interview:

(...)

I: Can you describe your daily routine?

R: I am a teacher. I wake up. This is a nursery. From the morning I clean up this place, sweep and I wait for children to come. So this is a school.

I: How many children do you have?

R: Fifty children. They are always here during the day and in the evening they are going to their home.

I: How do you characterize the water supply and sanitation situation in the Muhanga area?

R: Us here, we cannot get it and we need it but we are not having it. They put a tap around here but it did not work. I fetch the water from the spring. I give it also to the children but I first boil it.

I: Do you know why the tap does not work?

R: I don't know. But I think they targeted on money than giving water to the community because it is down here and it is not even open. They looked at us, as we are more in the village and did not open it.

I: Is it true?

R: Yes, because they were almost finishing it and stopped there. It is down there, you can check on it.

I: How accessible is the water you use?

R: The water we use, we first move to get it from the spring. It is not very far and it is not near.

I: Who fetches water?

R: I have a worker who fetches water.

I: Since this water project came to Muhanga, do you realize any changes in your town?

R: You see, water is little and the town is growing. If it gets a problem we are always crowded on the spring. That means that the taps are not enough for the community in the town.

I: If they bring a tap for you, do you think there will be anything that will change in your life?

R: Yes, very much because the money I use to fetch for the jerrycans from the other spring, it is not near. If it is near I could easily pick it for myself and I could save the money.

I: Are you the one who is responsible for the water?

R: Yes, myself.

I: Did you participate at first when they were constructing this scheme?

R: Yes, I was a student, and I carried stones.

I: How did you come to be part of the project?

R: I was also helping the community, so that we can finish this project.

I: Was it forcefully or voluntarily?

R: No, it was voluntary work.

I: You see, when they finished this project and they left it in the hands of the community. How did you experience the work of the community?

R: At first they disturbed us. We felt irresponsible. But later we got sensitized that the water is ours. And we took responsibility to look after these taps. And even some people cut the pipes. So at first I think it was not helping.

I: How did you feel immediately as they told you about this project?

R: We were happy because we never had water.

I: So we have staff on the committee. What can you tell about them?

R: Us, when we ask them, for example, that I wanted the tap near, they told me that they don't have the equipment, they don't have money.

I: Maybe you asked the wrong people?

R: Maybe. We have been talking to Mrs. Mary and other people who were working with her. But I am not sure if we asked the right people.

I: What did you expect from the project at the beginning, when they told you that they bring water in this town?

R: We knew that the water is going to be near. And you can always ask the children to fetch water. But we asked ourselves, if it is for free or for money. And now it was to be paid for.

We first paid little money and we were told that it is used to repair, if in case there is something wrong with it.

I: Do you know what they are doing with the money?

R: When this money is paid and there is something wrong with the functioning with the taps, we meet people in town who tell us they are working upon it. So we think that's the way how the money is spent.

I: So what do you say about the price?

R: You can leave it at 50 shillings per jerrycan.

I: Do you think the committee fulfil their roles?

R: Yes, they try.

I: And you, will you use this water in case they give you a tap?

R: Yes, in case if we get this water it will help us very much.

I: Can you explain the good things of this scheme?

R: The good things we shall get of it? We will get good water. Another thing, we shall save the time we would have spent from the spring and this would help us.

I: How will you use this time?

R: Instead of fetching the water I could go weeding in my garden.

I: Who made the decision in your household to be part of the project?

R: I am the one who made the decision.

I: What are the bad things you see on the scheme?

R: Laugh... do we have bad things on this water? I think many things are on the good side. Because if water is near me, I will have a good life.

I: Who do you think are beneficiaries?

R: Us, the community.

I: Do you think this water is safe for your family?

R: It is not safe because you cannot drink it without boiling it. But for other works like washing dishes or plates, it is safe to do that.

I: Do you have other important things that you will need in this area?

R: Apart from water, I don't think that we need other things. We are ok.

I: Has this water changed the status of this community?

R: Yes.

I: How can you describe it?

R: At first, we did not have water, we fetched from the river and the swamps. And the diseased increased. And now I see a change.

I: Which diseases were you confronted with?

R: They got dysentery in 1990s. But since the start of the scheme I have never seen such a kind of disease.

I: So, what do you think if you are given this water will it change your life?

R: But haven't I already answered those changes? What will change? It will save my time. It will be near and I save time.

I: How about economic issues? Do you think it will contribute to your income?

R: Myself, it will help me because now I pay a person to fetch water. I give him 200 shillings and if it is near I could fetch for myself.

I: Did this water help women?

R: It helped because we can wash and bath easily.

I: Do you have any social barriers that affect people from participation within the scheme?

R: In this area? You see, those things cannot fail to be there. But many people need sensitization.

I: How do these social barriers come about?

R: If you get the source from someone's land, it maybe needs to put the tank there, many times they need money to be compensated for their land.

I: How about the tribal and religious barriers?

R: With those ones we don't have problems.

(...)

Statements:

Can you talk about the transformation you observed?

"Hati niimakye etawuni eriiyone'ekura amaizigo niimakye ahabwokuba ekiindikugiriira'nso, kugarikugira'nkokugafamu'akantu nanrwanagatafiire, niitumiganira'ahamushekye orwitu, ego' bwenu "nipuroburemu" naayo'nimaakyemunonga tiigakamara nahabwekyo nihetagwa endaijo "sosi".

Now, the water is little and the town is growing. The reason to why am saying this is that if the taps are not functioning and some other times even if the taps are functioning, people come from town and we are crowded on the spring of ours. So the problem is that the water supply is less the town needs another source.

Why did you decide to participate?

"Nkabanryomwaana'wishoomero konkankegura amaabare. Naanyenkabaninyaba'ahabaturagye kugiirangu'omoriguhwe ahabwokuba bakaabatwiiha ahishomeero konkanka'twekundire."

By that time I was a student but I carried stones because I also wanted to help the community to finish this work but this was done voluntarily.

Good things - advantages

"ati nkebirungi'ebituranyaihemuniituba twaboona amaizi marungi, ekindi nituzakusevingaho nobwiire obutwanituza'kuzakugaronda kuriya gabagatuhika nakyo'kituuyamba obwo'obwairindabukoramu ekindi'nyowe ndi'omuhingi bwenu omumwanya'ogwe, nimbagaaraho."

Now the advantage is that I will get good water and I will save time instead of going to look for water. If it will be reached near I will be helped because I am a farmer too, so I can use the remaining time to weed in my gardens.

Participation and Empowerment Processes at Micro Level (Muhanga)

P7 (M) Dominic

Non- project water user (Kitaburaza)

03.04.2010

General Information:

Kitaburaza (35)

Wife and children died

Community activities:

Abakundine Group (he is the chairperson; share money which they get from loading trucks)

No land

Electricity

Workers

Interview:

(...)

I: Can you explain your daily routine?

R: I wake up, I have people's clothes do wash and iron them.

I: Which water do you use for washing?

R: I get it from Neikyunama spring. When I wake up, I clean up around the compound, I wash clothes, after they get dry, I iron them and take them to the owners. And I need to have water because everyday I need twenty jerrycans. I wash clothes, trousers and any other things, everything. I actually fetch water is depending on how much I have to wash.

I: When did the tap stop functioning?

R: Now it is like three years.

I: Before where you were using the tap and was it functioning well?

R: Yes.

I: Do you know the reason why it stopped working?

R: The majority of people living here were fetching water from here and one of them fetched a lot of water from this tap. She had made a lot of loss because of water. I need about ten jerrycans a day and others fetch like three or four jerrycans. People were suffering. It is now closed. People don't have the money for maintenance. There is even someone who can fetch thirty jerrycans like that woman up there. Even this woman requested them to get a private connection.

I: What happened then?

R: You see they did not do that for her? But they say it is easy to get a private connection. She went up there and she asked but they did not give it to her. Even my master here wants the water here.

I: Whom did you ask?

R: We ask Mrs. Rukabuka.

I: Should I say you are among the people where the water cannot move up?

R: Mfff... it was not clear why we do not have water. Even the line is passing here.

I: Don't you cook here?

R: I would be cooking but I don't have water to use.

I: Why did you come part of the project?

R: We knew that we are going to have water near us and the services will be near us.

I: How did you contribute at the beginning?

R: They asked for money and labour. And if you did not go there to dig trenches for the pipes you had to pay money. I paid money. And the problem that happened here, we don't know because the people fetching water from here and paid the money.

I: How did you experience the project staff?

R: They have not worked properly. Even down here, they are always complaining. We have two taps in town. Only one tap is functioning. We have one tap in Nykunama which is not working. We contributed money but we don't know where the money went. When the taps are spoiled like this one, they never repaired it. Its now three years.

I: The costs are 50 shilling per jerrycan. What do you think about it?

R: Yes, we can pay that.

I: Do you know why they increased the price?

R: Yes, we know they increased the price because the pipe is not working. They use the money for repairing.

I: What have been your expectations as you heard of the scheme?

R: We liked the idea because now the services are going to be near. For example, when I have clothes to wash I sent someone to the spring and each jerrycan is for 300 shillings. And you see, if the water is here I would only need 50 shillings. And if I fetch it here, how much do you think I will save?

I: What do you especially like on the scheme?

R: This water was helping us very much, much.

I: And how about the dislikes?

R: Now the bad things related to water. The people who are heading the committee made it bad because the water is not bad but has become bad because the people who are heading it are not doing their work. You can see our tap is in the bush. They are not caring about it. We ask ourselves since there are no debts, why is it not working? They have made it bad. We had also the public latrine and public bathroom. There was water but now it spends 5 years without functioning.

I: Was it functioning at first?

R: Yes, we even had warm water. The warm and cold water was functioning. We could use this for bathing but it is no longer functioning. We can't explain this. Now you can find the public toilet used as a store for keeping boxes. And that bathroom and toilet was helping many people. When the bus stops, people are running to the bush and they have been caught and taken to the police. And they have sent someone to the hill to ease (p). It is a bad experience. I don't know what the problem is.

I: Do you observe any changes in this town since the start of the scheme?

R: Yea, many things changed, especially on cleanness. People are now clean. You can observe it on their clothes.

I: And how about economically improvements?

R: Yes, it helped us. Me personally I told you that I paid for one jerrycan 300 shillings and if it is here it would be 50. This would have helped to improve my income. Because when I calculate it to buy soap, water, electricity. Water is bringing problem to my businesses.

I: Generally, when you look at women. Is there anything that contributed to woman's work on a daily basis?

R: Anyway I had a wife, she died, don't think that I have never been with a woman. Water helps women very much. When the water scheme was starting, women were the most participating people. We men just help when there is a need to provide hard labour. Many people who were involved and most people from the staff committee were women. And also this lady, where water refused to move up there, was also on the committee. She even went to Mary Rukabuka to ask her how to get water. They came and measured and said, when it is bending, you can go there but when you go straight it cannot go there. That is the lady who uses a lot of water. You find her one day fetching fifteen jerrycans from the spring.

I: Why does she fetch so much water?

R: She has many things to be done using water. So you see, that lady is among the people who want water in that area. She is number one.

I: Were many people using this tap?

R: Yes, even the springs were spoiled.

I: Do you have any questions or comments?

R: We need water, we need water for sure!

(...)

Statements:

Why did they close the tap?

"Apurobumu eiyagiziretaturagimanya"

We don't know what happened to our tap here.

“Abantu abarikugakuriira nibobabikonka amaizi tigakabaire'garimabi, kwonka kurebangu tapu yitu'eri mukibira. Itwenitwebuza nahabwenki kuhatariho sente ezirabanjibwa”.

The people who are responsible for the water/ committee are not playing the role but water wouldn't be having any problems. We ask ourselves why our tap was closed and now it is in the bush yet there are not any debts on this tap.

Expectations

“Tukabanitumanya ngu'twatuunga buhereza bwahiihi, ahabwokuba tukaba nitugiihare
Sokutwahurire ngunibendekugatuha twakimukiramunonga, kandi puroburemu eyagireha titurikugimanya ahabwokuba omuntu'owabire atahagaho ejirikani yamaizi yashashuraga esente zayo.”

We knew that we get services near because before we were fetching from far so when we were told that we are going to get tap water we participated with much support but now we are not sure of the problem that occurred later. Yet who ever fetched from this tap paid for the water.

Participation and Empowerment Processes at Micro Level (Muhanga)

P8 (M) Henry

Non- project water user (Muhanga Town)

02.04.2010

General Information:

Muhanga Town (23)

Education: Primary Level

Children: 3 - they go to school (two at Secondary; one at Primary)

Income-generating activities:

transport (4 lorries)

Community activities:

Bank (Centenary)

Land (not in use)

Workers: 8

Electricity

Charcoal

Interview:

(...)

I: Can you please describe your actual life situation?

R: Me, myself I am a business man. I have 4 lorries. I basically do transport. I had a shock here. I stopped at the moment.

I: When they brought this project, it was supply of water and sanitation. Can you talk about sanitation in this area?

R: Everyone does the cleaning on his own in his home. I have never seen anyone checking the cleanliness in the homes.

I: When this water supply came in this town, are you remembering how you contributed to the scheme?

R: We were giving 50.000 shillings by that time, finding that we give thousands more.

And if you would not have money you would go and use your hands to dig. Us who have money, they told us to give 50.000 shillings.

I: Do you see any changes in this town because of the taps?

R: Ahh... it disturbs. When you go to the tap, you can find a line, reaching like... we don't feel that we have water. So you can go on that line, and you spend one day. Because this tap is not working well (p) and even the other one on the upper-hill, sometimes they don't put someone to attend it. So we can pay 50 shillings. It seems they don't have enough people to attend the taps. Sometimes they give it to a person who goes to drink and he is not always there to serve us. You have to pay 50 shillings for one jerrycan, , if you have it, you don't get water. We don't have water.

I: So, you are telling us, getting water is not easy?

R: I have told you that you better look for somebody who fetch for you instead of waiting at the tap. If you want to see this, you see from here up to Nykunama Primary, from Kiohogo road... there is just one tap down there. And then check the other side, isn't it that one at nurses place, don't you think there is a distance (p.)?

I: So when did they bring this scheme, how did they involve you?

R: They told us this water is going to be done. Everyone should contribute to the water construction, that's why you see, that's who could afford money and other

contributed labour, these pipes, from the source up to here where you see taps. So all the tranches were dug by all people around here.

I: How did you think about the project at the beginning?

R: We were happy because we never had water. But you see, even at the end it was not enough for us. Then another thing, the lines of pipes became few in the town. If the lines were many, we would have got private connections ourselves.

I: What do you think about the price?

R: The price, if it was fair enough. They told they need 500.000 but if they have many lines passing through, it would be easy to get private connection.

I: We have the staff around, who are heading the committee. What do you talk about them?

R: I have seen this lady, called Mary Rukabuka, so when water pipes are broken, I have seen her with another man, they repair it. So for sure, I have seen them.

I: Do you know where they put the money they charge?

R: Laugh. How can I know, I am not fetching the water.

I: Ever since the scheme started, have you ever used the tap water?

R: No, I have never used. I have not time to stand on the tap.

I: So do you think we have social barriers that might affect people from participating at the scheme?

R: No, we don't have social barriers. No one refused the construction of water. Many people wanted the water, my neighbour wanted water, Mr. Kunwine, he needs it and also me. All of us, no one does not want water. If they pass the lines here. If they have asked us to pay 20.000 each, we have the money to pay it and to have water.

I: Who make the decisions towards participating in the scheme?

R: Me and my wife, we all do that.

I: How do you appraise the scheme?

R: For sure, water, some are really being helped. If you can be patient with the line, you can remain there without going fetching water from the spring. Otherwise you send the child to the spring and you give him money. Because you see, if the water is not there on the tap for a day, you find many people suffering. And in that suffering, you find that some people who don't have the money to buy the water from the spring. It is 200 from the spring. So you see it helps very much.

I: So, tell us the dislikes about this water?

R: The bad things, is that we are not getting water and yet we are taken to be having water.

I: What are your suggestions towards the improvement of the scheme?

R: What we want, if there are people to help us, if they come back, let each contribute, maybe 10.000 each, and then put another tank, to make sure that everyone gets water.

I: So, whom this water will be benefit?

R: Us! It will help us.

I: Do you think this water is safe for your family or daily routine?

R: I have not seen anything in it. It comes from the ground. And even the tank is covered. It is not on the ground that the cows are stepping on it. I think it is safe.

I: What is another thing that is important in this town that you need?

R: We don't have a public latrine. You see people suffering. You can be there, seeing someone going to that bush, people disturb me. You see people to bring to the police. It disturbs. We don't have a public latrine. Where should people ease themselves?

If we have water in this town and even a toilet (...). I have seen in Kampala you find that the toilets are working. You see here, we don't have any. If we have toilets and it is flushed and remains clean.

I: So when you meet these people in the upper hills. Can you give them an advice?

R: Those one in the hill (p), us we are crying here, we don't have water. They see it, they don't even ask.

I: Did the water contribute to anything in this town?

R: Yes it helped. At this time the jerrycan cost 500. It helped because many people are fetching from the tap. So us, from the spring we are few. If we don't have taps, the suffering would be much. If the water is passing nearby us and the taps are many in the town the people would be fine with 50 shillings because you even see, they don't refuse to pay 50 shilling for a jerrycan of water. And even if you send a child you give him more money for carrying it.

I: What are the transformations, what are the changes in this town, basically things relating to water, things to income-generating, disease... talk about the transformation please?

R: Not bad. But the water is not enough in this town. But I think we are among towns having water. I think the bigger percentage is helped by this water because when the taps are not functioning... oh, the cry is too much. But the service is not managed well. The few taps we have are not working stably, but if it is stable we would be very happy.

I: How does this water scheme help women?

R: Of course it helps them. You see women are the one fetching water, do you think I have time to fetch water? She is the one who cooks. She is the one who has to look for the water. It is not like going to the spring in Neikyunama. It helps her to get it near. She can wait on that near tap (p).

(...)

Statements:

The feeling about the starting of the project

"Itwe tukashemererwa kubanga tukabatutagiine, konka ahamuheru nabwetigarabire enafu to asi. Ahabwokuba noreha-arurede kahatiyankongumwana yobaatariho nindonda orantahire-amizi bikozi nikozesa ejirikani zeryahiguruyikumi. Bwenuhati, kagumandatuma hari, shi, kandi rayinierikutwara akire?" abingi turinkabatagiene;"

Us we were happy because we had no water but still it was not enough to us. Because you already see that if this child (boy) is not around, I look for someone to fetch water for me because I use jerrycans that are above ten. So now, can I continue sending someone on the tap yet there is a line of people waiting to fetch water which will take time? Many of us, we are like that, we don't have tap water.

Suggestions

“nabw`ekindi; apuroburemu rayini yogoninkye hatiya orarebanemwe oruguru honka, itwe rayini'egititwine kandi, noreba narayini eyamukaruza orumosityi eriketakoraga ngutugume turamuha orwatano, bwenu'otagibara eriketakoraga ekoraga.Nimwetagaku'ongeramu linizi.”

And another problem is that the lines are few now you see we have the only line passing above the road but us below the road we don't have one and you see even the line of Mukaza is also never functioning. So we would use it and pay fifty shillings you. But therefore you need to add in more lines.

Transformation

“Kikayamba kubanga egirikani kurinetahibwa shilingi bitano. Kikayaba enamba'empango nibobarikugataha gatuyambire itwe abarikutuma turibakye, konka kogira tigarimu okubonabona kurikuryokwamani.”

It helped because by now the jerrycan would be fetched for five hundred. It helped the big number of people who fetch water from the tap and a few of us are fetching from the spring. If this tap water was not in this town the suffering would increase.

Participation and Empowerment Processes at Micro Level (Muhanga)

P9 (M) Keith

Non- project water user (Ruhonwa)

09.04.2010

General Information:

Ruhonwa

General questions were refused to be answered.

Interview:

(...)

I: Where do you get water from?

R: We get from Kyerero or the spring, up there towards the source
(woman told – all people are fetching from this river, that muddy water)

I: How long do you go to Kyerero?

R: It is half a mile. We had taps here but they destroyed them. They have been working for about six months.

I: Why didn't you repair them?

R: You see, there is even another one there. They continued getting spoiled but people did not repair them.

(...)

I: How have the taps been managed?

R: They asked for money but we paid it and others did not pay. They left the taps. People who were digging cut also the pipes. Can you imagine, we really constructed the tranches and they refused to give us water which is in our land? Some were paying others refuse, we cannot pay... we left paying. And we left taps without repairing. We left it to the people of Muhanga. We left it and cut the pipes.

I: Did you pay for the water?

R: They were asking per months but we failed because we village people don't have money. Some paid others not.

I: Do you want taps water again?

R: Yes, we want them back.

I: Will you be pay for it?

R: Yes, we shall pay. You see, the development is here now. We can also pay like people in Muhanga are paying. We are a village but it is growing, even electricity is coming here and we shall pay for it. Now people are aware they have been sensitized about it.

I: What did they tell you what is the reason for paying?

R: You see, last time we have supposed to pay for one month. And you cannot someone tell to pay for a month. One is fetching one jerrycan and another one 100, you can't agree to pay the same amount. But this time when they tell us to

pay 50 shilling it is ok. We pay for that you have to fetch. If someone is fetching 100 and another one just one, and they pay the same amount of money, don't you see it is not fair? The method they used was bad

I: Did the people of the committee support you to solve these problems?

R: They did not help us. Even we are thirsty here, how can you ask me that? They are working on their own. Everyone is helping himself. When they get water and put it in their houses, they don't even mind about us.

I: Will the water changes anything in household?

R: It will be good for people's health.

You have to buy alcohol for me it is not free. I am interviewed you have to pay for me for that work.

I: Can you give us examples how the tap water will change your life. Examples if water is given for you?

R: You see, another thing when water comes here people will be happy and people get healthy. Because if you drink this water from the road and someone drinks the tap water, it is not the same.

I: Do we still have social barriers that will constrain the people from participating?

R: No, they are not going to cut the pipes any longer. But if you refuse to give them water they destroy the water. Don't you see yourself that some people don't want good things. You have to give them water. You see water comes from our cell.

(..)

I: What do you dislike on this water scheme?

R: The water is good, it comes from our cell. Do you think the Muhanga people have the water from where? It comes from our cell. The people in Muhanga have water and we don't have water.

I: When this water has been established, were you here?

R: Yes.

I: Did you see Muhanga town first?

R: Yes it was bad.

I: What changed? What transformations do you see?

R: People had a high price and they have even fetched from the spring but this ended.

I: Do you think you will gain economically?

R: We buy this water using money.

I: Do you think we shall get anything of it?

R: They said they put money on the bank. It will not help us. All those sides people are drinking water for free. They just ask little money for repairing. But us we pay money all the time. Only Muhanga you have to pay. I think they are making business. You see, others are fetching for free and ask for little money for repairing. But now where do the people put all this money, every day?

I: Don't you know where money goes?

R: No. I just see them selling. Where does the money go?
Who does the money collect? They are just making business on us. The staff takes it. They have never called us to meetings. We don't know anything about it.

I: Do you have children?

R: Ea, you are asking me many things, I am not going to answer that. (...).

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P10 (M) Moses

Non- project water user (Ruhonwa)

05.04.2010

General Information:

Man shop next to tap of Busingye

Ruhonwa

45, 46

Education: P 4

Income-generating activities:

Shop

Community-activities:

Kwezika, Saving and lending scheme

Small land – consumption for the household

No workers

No electricity (but they want it)

Interview:

(...)

R: I am a person from the source area but they don't have water. They put a small spring but it is spoiled.

I: Where do you fetch water from?

R: We just get any water from the swamp and from the river. They established two sources, one got spoiled and is not used, that is where we fetch water from. They dug a pond and fetch from there.

I: Why don't you have water at your place?

R: Yes, they told us to carry materials for making the tap. We were carrying the soil, the sand. Then the programme did not come.

I: Had people accepted the project?

R: But this project promised that it is going to be rehabilitated but that source that was not used. We arranged that people fetch from this one.

I: Are there any social problems in your place?

R: But if this time we are not given water, the people are promising to do something. Yes, all this years we have been waiting, think about it. They took your land and you don't use it, they just take the water. You see, all these years, water passing in your land, and you don't get it. You are getting sick of dirty water. The owner of land where the source is was sold it to the organization. So that is where the conflict resulted from. The staff here told those people that you sold that land, so they don't can give you water for free. They gave us one tap. So the people started cutting up the pipes. When we came together, the community, discussing this problem of water, to ask you wait with bad reaction. We can discuss with them and wait for what they are telling. We have been told to wait and they will come to rehabilitate)

I: Did anyone come to teach the community about water?

R: Many people who were acting drama, showing the use of water. They were doing it from here. They did not come to the source to teach people about water and its functions. But people are not always here. They were supposed to come on the source and teach the community, the function of water and the cleanness that should be kept around water. But this had done later, after constructing the taps. They said, they are going to sell it to us and the community said no this is too much. You cannot sell us our water. So I was like that, how it did come about.

I: Isn't there anyone who told you where the money is collected?

R: They said to come to sensitize. But the people started bad thinking about this water. It was not easy to teach these people because they have also looked for someone to look for the taps. But you see when people have already got biased they are not easy to be collected. So it did not work because people cut the pipes, there came up thieves who dug up the pipes and went and sell them.

I: How about now?

R: If they give tem water now, it is now problem. The water can go to its positions where they wanted it to be, on those taps which are not functioning. There is no problem now.

I: Have you ever used the tap water in that area?

R: No.

I: Do you need also water for domestic use?

R: There is a tap next to my home, but it is not working.

I: What do you think, how will your wife water benefit from the tap water?

R: Yes. Instead of getting a jerrycan of far it would be near. So, we supposed to fetch from the other corner of the spring. We did not have a tap.

I: Is it accessible?

R: Is it far. Those corner at the trees (p)

I: Do you think the project added on the changes in this town. Are they there?

R: Yes.

I: In what way can you describe these changes?

R: You see, when they are using the tap water it is not the same water. The water from the swamp is not protected. Tap water is not contaminated and does not call diseases very often.

I: How about contributing to economic situation?

R: You see, now, since the town is growing, moving towards to that area. They would even put hotels and also sell food.

I: What are those people in your area talking about tariffs?

R: It is much. It needs to be reduced. Do you want to give me money?

I: Who decides on water issues in your household?

R: I eat from here, but I don't normally check if they have water. The decision-maker is my wife.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P11 (M) Dereck

Non- project water user (Ruhonwa)

09.04.2010

General Information:

Education: P 3

Children: 4 (one died – two are at school, one is very young)

Community-activities: lending and saving

Firewood and charcoal

Income-generating activities: selling of sorghum, if they have irish potatoes they sell them

Interview:

(...)

I: Can you please describe your daily routine?

R: We wake up in the morning, I prepare breakfast and after it we go to dig.

This scheme is supposed to provide water and sanitation. What do you say about it?

R: Water was helping us.

I: How long has it still taken not working?

R: Many years

I: Where do you fetch water now?

R: Near the source, there is a spring.

I: How accessible is spring water for you?

R: It is very far, we are too tired to fetch water.

I: How long is it?

R: The distance is long.

I: Did you participate when they have been establishing the scheme?

R: Yes, we dug trenches where the pipes are passing.

I: Why did you participate?

R: We wanted water, that's why we participated.

I: How did you hear about the project when it has been introduced?

R: We were very happy to get water near us because we are fetching from the river.

I: Were you paying money for this water?

R: We were not paying money for fetching. They told us to collect money from ourselves so when it is not functioning we should it repair for ourselves.

I: Why didn't you repair the taps when they were spoiled?

R: Some pipes were passing on the stones, on the ground, people cut them and also when people were digging in their gardens they cut them. Even near the source the pipes are destroyed. So we could not repair it.

I: How were you collecting money?

R: We have made a group. We had formed our own staff. Each was supposed to pay 500 per month, and whoever was fetching paid 500. Because people failed to agree, some people stole that money, and we got a problem. It doesn't work for us. I did not have water. It became too bad. But now when it comes we can get another method, people will pay.

I: What did the committee do about this problem?

R: They first came and were going to repair it. And we waited. And even one team came here and they took some people to Muhanga. But we are still waiting for their reply.

One source is given to Muhanga, and they gave us the second source. But in that source water escaped and does not go in the tank, that's why I think it failed and also because of cutting pipes, it is a reason why it did not work.

I: What do you think can be done to solve this problem and that you have access to tap water again?

R: You see, at the source there is a lot of water, and even that water of Muhanga has escaped but if it is rehabilitated and tapped well it will be much and can supply us and the people in Muhanga. There is a lot of water in that area.

I: Do you have social barriers which stopped working the taps?

R: Maybe at first as it was done people had not understand it but now we are all suffering, we sometimes go to the springs very far. I think this time people have learnt. Passing the pipes near the tranches instead of putting the metallic pipes and the plastic one would be better. It has not been done and when people are digging they cut the pipes.

I: Do you will gain any changes from the access of tap water?

R: Yes.

I: How can you describe these changes?

R: People did not know the use of water and those who were digging many times they cut the pipes. But this time they will not cut the pipes, they have learnt.

I: Do you think the availability of water will improve your income?

R: On money it does not help us because we use this water for the household, washing, bathing... But we have to pay for it, it does not add anything.

I: Your wife, how will she benefit?

R: Yes, she will be helped because she will no longer use the dirty water.

I: Do you think a poor person will benefit from this project?

R: You see, the people of Muhanga, some can fetch for others or you can make porridge and sell it. Like us we shall not because we don't sell porridge here, we don't have anyone making brews.

I: Do you think people will start those projects?

R: Maybe, they are not there. We go and buy from town when we want to drink. Maybe when the village is growing.

(...)

Participation and Empowerment Processes at Micro Level (Muhanga)

P12 (M) Daren

Non- project water user (Rwabahazi)

02.04.2010

General Information:

Children: 6 (are studying)

Household-members: 9 (when children are around)

Worker: 1

Community activities: Rwabahazi men group (they collect money – give it to one person – every month the keeper changes – share the profit at the end of the year)
Twesikye (support of diseased families)

Charcoal, firewood

Income-generating activities: cropping land – selling bananas and trees;
selling sorghum

No electricity (they want to use it)

Interview:

R: They had brought water for us and when the metre in Muhanga town was spoiled they removed the one from us. Did you not see the tap there?

I: No.

R: It is there. It was because we have already started fetching from here. But the people of Muhanga took the metre away because they are fetching more water in town. If they bring the metre, it can start working. They just have to bring the metre. I had the plan to get self connected but when they removed the metre here, I got discouraged. And I stopped thinking about this.

I: Can you please describe your daily routine?

R: Me, I am a business man dealing in dry foods. I look for them, for example, in Kamwezi and bring them here and then I sell them for the people in Kampala.

I: How do you characterize the Muhanga Water and Sanitation Scheme?

R: Yes, we love this water. It is good water.

I: Which water do you use?

R: We use spring water. We no longer use the tap water.

I: When did you start using spring water?

R: We have been using spring water all along.

I: When did they close the tap?

R: They closed the tap when it was working for a short time like five months only.

I: How is water accessible for you now? Do you need water from the tap?

R: Yea, we would like to have the tap water because we fetch it from the Nykunama Primary and it is far.

I: Do you realize any changes of the water in town or if you had access to the water will you have any advantages?

R: If we get water, there will be a change for sure.

I: Who made the decisions concerning the participation within the project and specifically in issues concerning water?

R: We would like to have a lot of water. I think in one day we have fetched about ten jerrycans. Ten jerrycans can be used.

I: What I mean is that, you and your wife decide about the participation and who decides where you get water and how much?

R: Yes, I have a worker.

I: Who sends that worker to get water?

R: We tell him that after work he needs to fetch water. Me and my wife.

I: Did you participate in the construction of this project?

R: Yes, we participated. Everyone was supposed to dig from Muhanga up to here. I was with them. Where the lines passed, we really dug those tranches.

I: How did you participate?

R: I used to send my worker to dig tranches with others.

I: Was it forceful or voluntarily?

R: No, it was not against our will because we wanted water.

I: After the project was completed, they left this project to the community and there is a committee. How did you experience their work?

R: The people of Muhanga disturbed us. They came and picked our meter. They really disorganized us. We worked ourselves and then they took the metre to Muhanga. We wanted water very much.

I: What were the expectations as you heard of the project?

R: Yes, we were happy, don't you see it. We are very happy, it is observant.

I: What do you think about the tariffs?

R: We know the price and I think it is not expensive because it is not high because if you send someone to the spring you give him 100 shillings per jerrycan.

I: So when they told you that they will bring you water and it is yours, what did you expect?

R: We were very happy. But later they took our metre.

I: Why did you become part of the project, why did you participate?

R: We wanted water to be near us and it would help us easing the work. We will fetch it from near.

I: Do you think the staff is fulfilling its roles?

R: No, they don't fulfil their work. Most of the time the Muhanga taps are not working. You see, all the taps in rural areas got problems, they don't work and they did not repair them and even you find sometimes just one or tow taps working.

I: Would you be interested to work with the project or to attend the tap?

R: Yes, if they bring it here, I can attend the tap.

(lady came and asked also for water – teacher)

R: It needs to increase its gravity. Does it mean that you would increase its capacity? Will you expand it that it will even reach to Kafuka?

I: There will be rehabilitation in May next year.

R: So this means that it needs two tanks to be on the other hill. From the market in that hospital and another one can go to Kabira. You should give water to many people in the whole area.

I: Do you think there will be social barriers that will affect the participation in this area?

R: They are not there, maybe hard rocks. In Kamwezi there are hard rocks.

(...)

I: What are the advantages of this scheme and how do you appraise the scheme?

R: There are many things. Don't you know that water has more than twenty functions?

I: According to you, who are the beneficiaries?

R: Us, the community.

I: Do you think the tap water is safe?

R: I think they put medicine in it, so it is safe.

I: Do you need another thing that is important for your community?

R: There are many but I don't want to mention them.

I: But specifically?

R: We would like to have water and maybe electricity. The problem is that we cannot manage it because we don't have enough money. Also school fees are disturbing us.

I: How will this water improve your status or how did it improve the status of the town?

R: It has improved because we have water.

I: How about in health ways? How did water change your life?

R: If you give us water many things will change. I think, for example, we need drugs because we always get flu and we need nets.

I: Do you see any economically improvements?

R: Saying that we can get money from it? Let me tell you, the water will be expensive and if I will get it in my homestead, you see, we do many things, for example, we make sorghum. I will make my own dump here instead of putting in the river. And then I will sell it.

Statements:

“Bakaba bagaresire, kubaheza bwanyiima muhanga hahaka mitayayoyafa
bija'eyitubajihaho Tukatwatandikire kutahaho kubagikingire twabireka”

They had brought the tap for us but later when the meter of Muhanga stopped functioning they come and took the one from this tap. We had started fetching from that tap and when they closed that was the end of using tap water.

Mary

Closed because they refused paying

They stopped using the tap – used spring water

That's why they closed it

Participation and Empowerment Processes at Micro Level (Rwentobo)

P13 (M) Lincoln

Non project water user

26.08.2010

General Information:

Living near tank

Education: P7

Children: 9

Community activities:

Mobile Catering Service

Land used for agriculture

No electricity

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening.

R: Me, I am an agriculturist. I grow crops and rear animals like goats. When I wake up in the morning I go to the garden and cultivate and come back at around one and then I go to graze the goats. I don't have cows. Cows are for the rich, I cannot manage them. Me, I am poor.

I: How do you describe the situation around water here?

R: It is true Amaizi Murungi (it is clean water) it doesn't make us sick but the problem is that the water we have is little. Some people got it but others didn't get it. For example, me, I use it but I buy it far away from my home. And also the price of water is high, we pay 100. Those people cheat us. And we are near the tank, actually the neighbours of the tank. But they refused to give me water. But what I do, I buy water from other homes.

I: Did you request for it?

R: I requested for it but they refused to give it to me. I had my money but those people refused completely to give me water.

Scheme operator: They refused to give him water because by that time the sanitation around his home was very poor. That's why they decided not to give him water.

R: You are lying. They refused to give me water and when I asked they told me that the taps are already finished but you have a chance next time to request again for water. When I requested for water, they ask us a lot of money because they told me to pay 300.000. And for me a farmer, 300.000 is a lot of money I cannot manage it. I tried to see how I can get it but I failed. What I can say about that water, it is really clean water but the only problem we have, us we are near the tank, we fetch water from the neighbours who ask us to pay 100 shillings a jerrycan and in fact I walk for a long distance, like one mile or three kilometres, to fetch water where it is even expensive. One day we used like three jerrycans and that is 300 shillings and you can imagine my daily income is very little. Now spending 300 a day it is not an easy thing.

I: Why are they supposed to pay 300.000 shillings (to the scheme operator)?

Scheme operator: At the beginning it was 50.000 and now it is 300.000 which is used to buy the materials, the construction of the trench.

I: Why is it so expensive?

Scheme operator: By that time it was given for free. They paid 50.000 and all materials were provided for free. The money I asked him is to buy the materials, to dig the trench and the office is to account that.

I: When someone wants to have a private connection, how much are you supposed to pay?

Scheme operator: It is now 300.000 shillings when you are far from the line. We first consider the distance from the allocation line. That is why it becomes a lot of money. He is now lucky. They got a donation from the Minister so now they will be connected soon. In fact, they have already started to put pipes and we have hopes that this time they shall get water. Actually people around the tank, they want to give them connections.

I: What other water sources do you use? At times when you don't have money, where do you get water from?

R: I go and fetch water from the stream down there. It is about three kilometres.

I: Don't you collect rain water?

R: It stopped raining since May and we have never seen rain since May. But I collect water when it is raining.

I: Who is responsible for water in your homestead?

R: It is me who is responsible for water because it is me who pays money for it.

I: What about your wife?

R: Yes, she fetches water but I am the one who gives her money to buy it. I am the one who has money in the home and I pay everything. That is actually my work. In paying water I don't really know how you count the metre. How much do you sell? How does the metre move? At times you are using water and for a short time they cut it off. What is the actual price of one litre? It is really surprising in a month that you used 50.000 shillings. But at times you wonder when you don't use it for construction. People around have been complaining about it. I don't really understand how you count the water because I normally see my friends complaining about water how it moves. Because us we don't know how to count water. We just see our leader giving us bills.

I: You should know, one litre is two shillings. I have seen the same problem in Muhanga. Sometimes it counted too much and sometimes too less.

R: When I asked the scheme operator whether they have met any problem with the metre the scheme operator said that yes, we usually meet it but when there is a problem with the metre we inform the Umbrella Organization and they come and take the metre and bring a new one.

In that period people have to pay but it has not happened so many times.

Scheme operator: One unit is two shillings. It contains 50 jerrycans so that is 2.000.

R: If it is like that it would be good, so 50 jerrycans cost 2.000. That would be 10.000 litres.

Scheme operator: Did you understand how they measure water?

R: Yes, I have understood.

I: What do you think about the tariffs?

R: The problem of money would not be a serious problem. It would not be too bad, I think that money is okay.

I: What do you think about sanitation in this area? In town and in your home.

R: I can't say that there is total cleanness in the town and in our homes but we really try because these people of the water scheme chase us when we fetch with dirty jerrycans. At times they go and visit the homes and try to see whether they are clean and advise us to keep cleanliness in our homes.

I: What about the toilets and latrines in your homes and in town? What do you say about them?

R: It is okay, only that there are latrines they brought to us. I don't know the reason. I don't know whether if it is the type of toilet. There are times when you find it smelling a lot, smelling so badly. I don't know what brings that.

I: What type of toilets are those?

R: There are Ecosan Toilets.

I: What do you think is the reason for that?

R: I think they pour water because when you pass by those toilets it is too much bad smell.

I: I think people don't know how to use them.

R: Yes, that's what I also think.

I: You mean all the Ecosan Toilets around are always smelling.

R: Me, I only know one toilet which you gave us near the tank where we fetch water. It is for the public and everyone uses it but other toilets, I don't know about them.

I: When the project started, what did you expect?

R: When it came, they first told us about sanitation and they asked us to maintain cleanliness in our homes and we tried to maintain cleanliness and when they came they supervised us and they gave us water but that happened later. The way we needed taps, they didn't provide enough. They gave us few taps. That is the only problem which still exists so if we would add more taps, we would be very grateful.

I: If you want a tap, don't you pay for it?

R: The only problem is that they ask us money.

I: So you want free water connection?

R: Yes, I don't want water for free but at least they should ask money that I can manage. I would manage even 100.000 but 300.000 shillings is a lot I cannot manage it. It is a lot of money. I think something where you have to pay money every day for us, especially for us who don't have money but if they reduce the money, everyone would have water in their homes. Maybe I think why they ask me 300.000 is because I am 100 yards from the pipe, yet there are those who are more far away than me, many miles from my home. I think those ones pay in millions and I don't think that they would ever smell this water in their homes but me I am talking because I am a bit near. When this water came here they first supplied to religious centres like churches, schools, like now there is a line that goes to Kyahwe church and that line I believe there are only two people who have connections from that line to their homes, those who can manage but other people they suffer because of lack of water. In fact, we people here have good manners otherwise we would cut the pipes because it is not helping us. It is only helping the rich. We would really cut these pipes. Some people are really hopeless to ever have water in their homes. So at times the water pipes pass in some ones homes but he or she does not connect water to their homes because they don't have money. So for us in this area we are not jealous, at a time when God wishes we will also get water, that is why we don't cut the pipes. The other line goes to Bujuja. The people who are around that line, I am not sure how many have connections in their homes but I believe they are few. This water helps the rich who can manage it but it does not help the poor people, for the poor here it is bad for them.

I: What did you expect from the project when it started?

R: I just expected clean water and free water. But when it came we found that we are supposed to pay for it.

I: How did you participate?

R: Me, I did not participate in any way. I even did not contribute any money. Me I want free things like "omura" (small animal which comes to your bed sheets and bits you). I can't deceive that I paid any money.

I: Did they ask you to pay some money?

R: No, they did not ask me to pay but afterwards I tried hard to give me water but they refused. I even told him to sell my goats to give him money. But still they refused to give me water.

I: How has this water scheme helped you?

R: The first one, people have tried to maintain cleanliness because of the training we have had. This water is clean and does not make us fall sick. Actually even the diseases that come from dirty water have reduced. I think we are about to chase away all the diseases that attack us but it would be better if everyone has his own private connection.

I: Has the water scheme improved your status as a person?

R: Yes, it has really improved our status as I have already told you.

I: Do you think there is a board that is looking after this scheme?

R: Yes, it is there. The members are there whom we chose to look after this water scheme.

I: Are you a member?

R: No, but I know that that board is there and it is composed of men and women.

I: What do you think about the participation of women in the project?

R: Now, I don't understand their responsibilities but who I normally see is the scheme operator. He is paid to look after that water scheme. I have not seen any women getting involved in these issues.

I: What services should be in place to satisfy your needs?

R: I would like that even if the poor are given water. They are given taps and they extend public taps to the villages, so that all of us benefit from the scheme. I also suggest that if the amount of money is reduced or we have free water it would be better for us. There are some people really doing badly, they don't have water like people in the area Kina. If they are also given these taps it would really help us so much but otherwise this water has helped us a lot.

I: What are the transformations that have happened among the consumers due to this water scheme?

R: Me personally, I use this water for drinking, brick laying it even added cleanliness in the place. I lay bricks and sell them, so I also use this water. This water scheme has really helped me in this business in brick laying. When we fetch this water whoever wants boil it but me I just take it because it is very clean. I don't boil water I just drink it like that and nothing happened to me. I just fetch water

from the tap in a clean jerrycan and put it in a clean pot and start drinking. I don't really boil it.

I: What were you using when this water scheme was not here, for instance in brick laying?

R: We would try to make these brick during rainy season. We would collect soil and use rain water and when it stops raining we would wait until rain again or otherwise we will fetch water. But then the soil had already dried and you again pour water and that would cost us much water. But now it is really easy, we use little water compared to before.

I: Do you think your economic status improved due to the water scheme?

R: Yes, I think much has really added.

I: Are there special transformation for women in their daily work?

R: Yes, I think women have benefited much from the scheme because they also fetch water and if now they fetch near it means they are helped.

I: How does it help woman to fetch water from near? How does she benefit?

R: Women, for instance, in washing clothes. They carried basins with clothes and wash from the stream and she stayed almost the whole day in the sun washing. The whole day she would not do any other work but when water was brought here women just move short distance, fetch water and wash in a short time and go to do other productive work. Apart from washing the whole day they can do other work where they can earn income.

I: Is there any other thing you wish to be in place to satisfy your needs or any other services?

R: Coming from where? Who can provide it to me? What would help us like the money we pay for water, if it becomes much, they should return it back to us, like profits and we will also use it.

I: What about paying workers like for the scheme operator?

R: I mean we pay a lot of money and there is some that always remains.

(...)

General Information

I: Can you talk about the schools in Rwentobo?

R: We have private and public schools but the private schools are not for everyone. They are expensive. The public schools are used by children from poor families. The problem with the public schools is that they don't perform well. The teachers don't mind about teaching children and there is generally poor performance. That is why I would not prefer public schools.

I: In what community activities are you involved in?

R: I am a member of the Mobile Catering Service. We lack funds for utensils (warmers to cook modern food and transport). To count the money for transport takes away all profits but we are benefitting in that project.

I: Do you have land?

R: We use it for agriculture and we produce for home consumption. When I am getting lunch out of it I praise it a lot.

I: Do you have electricity?

R: No. We use etadaba (small lamps with paraffin) and lightening sticks.

I: What is your level of education?

R: Primary seven

How many children do you have?

R: Nine and all of them are in Primary School. I want them to go beyond Primary Schools because I had many problems. In fact I was competing with the scheme operator for the position as a Chairman but they didn't vote me because I am not educated. So when I reached home, I felt I should teach my children so that they don't become like me. If I get money I would educate my children beyond Primary level because it would help me in future and it would also help them. I think those children are enough because they are already here on my "neck". I found out that what I have done. I cannot get out of it. If it would really be good if I don't add another child.

I: Do you have any suggestions or questions?

R: I always have pity for people like me, the poor, the poorest of the poor, to be given water. I think 50 shillings is not a bad price but the only big problem is that most poor people have no water and they are meeting many problems.

(...)

Participation and Empowerment Processes at Micro Level (Rwentobo)

P14 (M) Raymond

Irregular project water user

02.09.2010

General Information:

Omukabira Kiosk

1h 13min (23)

Education: P6

Children: 6

Income-generating activities:

Repairing shop for bicycles

No workers

Community activities:

Kweyambe (contributing money which is shared to buy rice and meat at special feast days like Christmas)

Interview:

(...)

I: Can you please describe your daily routine, what you are doing from morning up to evening?

R: My work is to repair bicycles. I am a mechanic. I repair bicycles. That is what I do.

I: Do you also repair motorcycles?

R: Yes, I do also repair motorcycles but it is rare. I mostly repair bicycles. Here motorcycles are few.

I: What about cars? Don't you repair cars?

R: No, I don't repair cars.

I: But you have a big compound.

R: The compound is used when I harvest my crops. That is where I dry the harvested crops.

I: Do you have land where you grow crops?

R: No, I hire land for agriculture.

I: Do you have some land?

R: No, I have little land. It is only a plot, only here where I have my house.

I: Do you use your crops for subsistence or also for commercial purposes?

R: I only use it for home consumption and I even buy more if it is not enough.

I: What do you say about the water you use?

R: If we want to have clean water, we fetch from the tap and we buy it for 50 shillings. If I don't have money I go to the borehole and fetch for free.

I: But others have been telling us that they are charging 100 shillings per jerrycan. Is it true?

R: It is rare to fetch water from there but when used to buy it I paid 50 shillings per jerrycan.

I: Maybe it has taken long without buying water?

R: I have finished two weeks without buying water. Some time back he sold it at 50 shillings per jerrycan.

I: Where else do you fetch water?

R: Do you see these trees there? There is a tap of water. Its source is in the hill.

I: Do you fetch for free or do you pay for it?

R: Yes, we fetch for free.

R2: The man who constructed it for us passed through the government and the community allowed him to connect pipes and give them water. We no longer fetch from the hill up there because water has been extended near our homes. Some of it is down there at the mosque.

I: How is that water that you fetch from there?

R: It is not very clean. We just fetch it. If we want water to drink we go to the borehole. But that water from that area is not clean. There are snails, other jams and a lot of dirt in it.

I: How is the water from the borehole?

R2: That water is from the ground and has no problems. Okay, it also has some issues but not too much. If they get water from the spring, it would be okay but the source of that tap water we are talking about is just from the stream.

R: The water from the borehole at times in the morning, you find a lot of rust.

I: Does the rust smell?

R: Yes, it has some little smell. But when you fetch it and it reaches ten o'clock in the morning you find that the rust has disappeared.

R2: You know these people who construct boreholes, they first put lock salt and it works for about four to five years and after that it needs to remove all the pipes and to put new ones but because of having poor governance they do not follow such rules.

I: Do you harvest water from the rain?

R: Yes, we collect water from the rain if we have tanks. But those tanks are very expensive. You find people like us not having them but if we can have tanks, this water from the rain is very good, although it may not last but if you put chemicals it can last. These chemicals are cheap.

I: Who is responsible for water in your household?

R: My children fetch water and even my wife.

I: What about you?

R: I cannot really find time to fetch water but if they are not well, for example, if they are sick I can fetch water or if my wife is not around I get a jerrycan, put it on the bicycle and go and fetch water.

I: Do they also carry it on the bicycle?

R: No, they carry it on the head because they cannot manage to ride a bicycle.

I: What do you say about sanitation in this area?

R: Sanitation here is medium. It is not bad and not good. We have a health team which supervises homes and if they find that you have poor sanitation in your home, they get you and advice you and if you cannot listen they take you to the police.

I: Who decided that?

R: It is us because we elected members from the cell. We made a committee to keep on supervising homes, try and see whether people have latrines, kitchens, drying wrecks. If they find that you do not have it or they are not well done they call you to an explanatory committee to explain. If you refuse what they tell you to do, they call you and ask you to do them.

I: Do you know anything about Amaizi Murungi?

R: Yes.

I: What do you know about it?

R: What I know about it is that when you fetch it, you boil it and afterwards you look for a clean jerrycan, put in it and cover it. That is the clean water that I know.

I: Yes, you are right. What about the project Amaizi Murungi?

R: Yes, I have ever heard about it but I don't understand it well.

I: Amaizi Murungi project was brought by the Austrian government and they are constructing water schemes in different areas. They have constructed these water kiosks in Rwentobo.

R: Oh, I accept that it is Amaizi Murungi because when this water comes in the tap, I know it comes when it is treated and the machines that pushes it, makes it pass through different chambers where they are cleaned from. So we know that this water is clean.

I: When this project started, have you ever heard of it before it came here?

R: Before it came, I heard that Uganda is about to put water near the homes of people. But since Museveni has been the president, water came slowly by slowly. There are some areas where they don't have water. It is just stopping from here, there were the kiosk is.

I: Who told you that they are going to extend water to the people?

R: The ministers, like one MP (Member of Parliament) on the committee told us that water is coming but there are some people who still don't have water. They are still fetching dirty water from the swamps because they do not even have boreholes.

I: Who else apart from the MPs told you about Amaizi Murungi?

R: Like the Chairman LC 5 and also Chairman LC 3.

I: What do you say about the service at the kiosk?

R: This man who looks after water at the kiosk, I see him as "a man of water" because it is the only work he does. He comes whether water is coming and checks how it is coming, goes back and gets the spanner and checks if the tap has a problem. He has no problem, the only problem is electricity. They say electricity is little or it is off and therefore water is off but when it is on we have water. The service is good. I do not have any problems with it.

I: What do you think about paying for the water service?

R: That money that we are supposed to pay as community members we normally ask ourselves why we should pay it because they brought this water telling us that it would be free but afterwards they changed.

I: So you think the money you pay for the water is a lot?

R: It is not too much because at times you don't have work and so you don't have any money. At times you are sick and you cannot go to fetch water which is far and therefore you cannot get water. We can't say let the poor fetch for free you have to fetch and pay money for it. We always ask ourselves where this money goes and what does it do.

I: For you as a person, which price is affordable for you?

R: In fact, that money is not too much. I have no problem with it but when they put it at 100 shillings I cannot manage. 100 shillings I think is much.

I: For you as a person, how much can you afford?

R: I can manage 50 shillings but I cannot manage 100.

I: That water is supposed to be for 50 shillings per jerrycan. No one should ask for 100 shilling. Do you think here are people who can afford to buy water for 50 shillings?

R: Yes, many people can fetch but when it is 100 people cannot really fetch, a few people would fetch it. Now, long time ago I used to fetch for people, for like 50 people a day but now they are like 20 people coming a day, even me if I hear that they charge 100 shillings, I cannot even go there to fetch but if it is 50 I can go and fetch. That water I used to fetch for people, like one day I would fetch for 20 people. But now I always bring two or three jerrycans. Many people go and fetch free water from borehole or from other sources which is not clean and you find it containing worms and other germs and if you do not have firewood to boil it, it is useless.

I: You meant that you used to fetch for people?

R: Yes, did you see this girl who was here?

I: Yes.

R: She was a kiosk attendant and I used to fetch with her. Whenever she was not there, she would leave me with the key and I open for people. I saw people coming, 50, 30 but nowadays I don't usually see many jerrycans there.

I: Why are you not fetching water from the kiosk as you said that 50 shillings is not much money?

R: I fetched there but if I see that I have little money, I go and fetch from the borehole or the other tap. But if I have money I go there and fetch like two jerrycans. I fetch from the borehole for washing. The two jerrycans I fetch from the kiosk I use it for drinking and cooking.

I: Do you know the reason why you should pay?

R: No, I do not know. I just know that it is buying water but I don't know the reason why we are supposed to pay.

I: Now, this water is pumped by electricity. So when you pay this money, it is this money to pay for electricity. Then there are workers that make sure that people have water. Even when there is a leakage, they need to repair it. It is this money that does all this work. They cannot come back to you to ask for money to repair the pipes or for paying electricity.

R: Oh, I understand, that is why they say anything for free becomes useless because you use it for free and no one will care for it and it will be spoiled and there will be no one to repair it. So if we put little money which does not disturb community members, that is okay. If they say that they want profits, it cannot work. I have accepted that money but 100 shillings is too much.

I: When this water came here in this trading centre. What changes do you observe?

R: If you don't have boiled water you can just take it unboiled and nothing happens. So we see this water as an important thing. It is the most important thing we have compared to other things.

I: Are there developments here that happened because of access to clean water?

R: Developments are there. I accept that water is not extended to many places but this water is clean.

I: What about the development you have observed?

R: Now the development is, when you wake up very early, you can see like this kid of three years, you give him a jerrycan to go and fetch water. If the kid is not there you can rush and fetch water and come and continue to do your work. But if he was going to fetch from the hill there, it is really a long distance, so by the time you come back you see that your work has been affected. If water is here you can easily cook very fast, if you want to wash, you wash very fast and then you are free to do other work. That is the development I see.

I: Do you think the access of this water has helped women in any way?

R: Women! Yes, you can also see it. She can go to the garden and if she is cultivating, coming back home, she find not having time to fetch water from the hill so she goes, takes 50 shillings and fetches from there and she cooks food. If water is not there it bothers her a lot because she needs time to fetch firewood and water, it disturbs her very much. I think it has helped women.

I: Do you think the economic status of people have increased due to the access of clean water?

R: There is no way how I can explain the economic status because this water is limited to some people but if this water was extended to other areas it would increase the economic status of people. When you are working and you know that water is near you, you work orderly and for long time.

I: So you have not seen anything because of this water?

R: Like for us, it has helped us because you see, your wife has no problem. It has relieved her in their daily activities. Like if she is in the garden, she can say today I am going to work until I finish planting and if it reaches like 7pm, she can say, let me go home and cook.

I: What time does your wife go to the garden?

R: She goes like at 8am and works until 7pm. She comes back, cooks because water is near. In the morning she wakes up very early and go back to the garden. Yes, it can increase the income in that way but few people access water.

I: What services do you need in this area to satisfy your needs?

R: I am a mechanic. If electricity comes here it can help me a lot because I have broken materials that need to be moulded. If electricity comes I can easily mould them.

I: Where do you mould them from?

R: I can't mould them. When electricity comes here it can really help me or the gas that burns, they can also help in moulding.

I: Why can't you buy that gas?

R: You can buy it but money for charging it is a problem. You have to charge from Mbarara and that is a lot of transport.

I: How much is charging that gas?

R: It is little money but transport is the problem.

I: Do you have that gas?

R: No, I can easily get it but charging is the problem.

General information

I: What is you level of education?

R: Primary six. They are in primary school.

I: How many children do you have?

R: I have six children.

I: What are your income generating activities?

R: No, I don't have any other activities apart this work as a mechanic. Nowadays, crops are only grown for home consumption. If I want more money I get it from this work.

I: Do you have workers?

R: No, I don't have any. There are few people who studied this work but if I can get some people to work for me I can easily put them there because I have many things to repair.

I: In what community activities are you involved in?

R: I am in a group called Kweyambe. We contribute money and if it is like a holiday like Christmas, we buy meat and rice and share it. If anyone has a problem he or she can borrow money and get helped. We are 16 members, men and women. We pay 500 shillings every week.

I: Do you have any questions or remarks?

R: I have only one question, now these questions you were asking me, is it in anyway going to help anyone, or it will only helps you? The second one, if anyone needs help, is there a way you can help that person?

I: I cannot support them because I don't have the resources and the second thing is that I am still studying. The aim of this research is to do an evaluation of this project. I have to find out how this project is working. As we have introduced ourselves to you, that they sent me to do a research on how this project is working and to find out the living situation of people living around the scheme. I am a student and my work is to take the report and inform the Austrian government how the scheme is working and also the problem the people are facing around the scheme. I will also give recommendations and you never know what will happen after that.

R: I have understood and it is very good that she came to visit us and to see how people are doing. Your coming is very important to us so as you go you should always think about us. Now, that we know that you are student and you cannot really help us but you should tell them all the problems that we have. You can see that we are in the village and we do not have anything to develop us but otherwise we are trying hard to survive. When you reach there, you should tell what you have seen here.

(...)

3.5. Experts

P1: Elizabeth Kobusingye (Social Scientist)

WSDF - SW

19.04.2010

I: My first question is how did you become part of the facility here?

R: How I joined. You apply for a job, and then you are taken in.

I: Why did you decide to apply?

R: Because it was a service project and I have done social sciences, I am a social scientist. That was my field. So I found that I could serve that way.

I: When did you start working here?

R: 1997

I: Can you describe the main goals of the facility?

R: The main goal. Basically the major goal is to improve the social economic situation of people living in small towns, in rural growth centres and basically through provision of safe water and sanitation.

I: And I have also read that participation is an important element. Why do you think it is important?

R: To create a sense of ownership. When the community participate, they get the sense of ownership. They get belonging. They know the project is theirs. And that is good for sustainability. Because we are doing the community based management approach, where the communities have to look after the facilities that have been constructed. From the beginning they need to be part of the process to learn little by little and it will boost their operation and maintenance and then the sustainability. It will be part of them. They know the project is theirs.

I: Who can participate as an individual or as a community?

R: They have different levels, of course. There is participation by least each one. Each one has a level of participation. The leaders, of course, participate a little bit more in decision-making. But also the community, the entire community, has their own participation.

I: How can you get involved, how can you be part of the project. How can you get water?

R: I don't get your question properly.

I: What are the requirements for becoming part of the project?

R: As the facility level or RGCs? For us we are using the demand-driven approach for a RGC or a small town to be remarked for support. It has to apply. That they show their own willingness that they demand this service, that they need this service. So it is demand driven.

I: And for the individuals, when a RGC was chosen...

R: When we go to a rural growth centre we target the core RGC. So everyone there will be served but through the public provision. If you want to go ahead to get a private connection, you want an in-house connection or yard-tap, then you apply. You apply for private connection and they carry out a feasibility technical if it is possible. Then, of course, you need other requirements. The sanitation standards, we expected to have. Because if you bring water in, if it is in house you need a sock pit, I mean a septic tank so that you have the necessary sanitation standard to suit the type of connection you want.

I: And if you have chosen a community, what are the first measurers for building up the scheme?

R: Like the stages of implementation? Because once a town or RGC has been selected, the first thing is sensitization. We first make meetings, we have to know each other, advocacy. Who are we, what do we do. So that they get to know the principles, the obligations, their roles, their responsibilities, who are the key actors involved and what will they be doing. That is the starting point. Once we finish the phase, we are going to the feasibility study and that involves the baseline survey, we want to know how many people will be the future users, how many people we are talking about to be able to gauge the water demand. Then we also look at the sanitation aspects. We emphasis 100% excreta-facility disposal. 100% within were we work, that means every household must have a safe excreta-disposal facility. So at the beginning we conduct also house visits to find out the different facilities and what conditions they are in. We have a form to make it, probably you have seen it.

So we have the different sanitation requirements. We find out from the beginning and try to get how much, how the situation status is in this town and we want 100% but were are we. We do the source identification trying to find the available source options. Once the feasibility report is done, you start to design the documentation. All through that process we continue with mobilisation and

sensitizing. And the technical people are also moving to their beats of topographic survey and they design and they also have document ready. And when the document is ready, we talked about community participation. We present it back to the stakeholders at the RGCs, we present the draft design and then we expect them to comment about it which are discussed and what needs to be incorporated. And then we have the final design. When we have the final design, the community has their obligations which they would have been sensitized about at the beginning. We normally talk about a period of six months. Within which from the time of design presentation we give the community six months within which to fulfil their obligations. We are talking of land, of a bank account, joining the umbrella, community history, things like that.

I: And sanitation?

R: Yes, but sanitation is not targeted, we don't have to realize 100% at that level. Sanitation goes across. But at that time we are working on it but it is not a condition that they must get 100% before we start construction. They must get 100% before we release water for them. Yes, that is the difference but during construction we are working on the sanitation target. So we are using private sector, we promote the private sector. So construction is normally done by constructors and these are procured through the respective districts, constructs committees and the different districts. When we are talking about Mbarara we use Mbarara constructs committee, if the RGC is in Kasese, we use Kasese, if it is in Kabale we use Kabale. And we go through the normal procurement procedures. The communities have two obligations. I mentioned one, that is the need for the service and then they get the design. But then after we present the design and we have it ready, they have again to fulfil their condition and apply for construction. So we have two levels of applications. When they have fulfilled their obligations, which most of the time when you start at the beginning these communities have opened an account, they have the committee ready. But finally on this last stage they are basically looking at land. Because once the design is ready, we know which land is required for the infrastructure. Within these six months, we are using the first-come first serve basis. The first RGC to fulfil is the first that get the construction started. So if you give them six months, some can finish in one month, some can take two, some can even go up to a year depending on the complexities they get. So once the land is ready, we have constructor that construct that takes another six months for construction. As we construct we continue to carry out sensitization at different levels. We continue to do. We mobilise for design, we mobilise for construction, we mobilise for operation and maintenance.

I: How do you mobilise?

R: There are different channels. There use dramas, we are using workshops like trainings, the training of trainers. We train the leaders to disseminate the information, we are using posters. We use the different channels of mobilisation.

I: And I have heard in Muhanga, that you also move from house to house?

R: For sanitation. That is house-to-house-visits. Depending on the baseline you have, you have the different areas, maybe per household. And when you are doing the household visits you are tailoring the sensitization to a particular household according to their needs.

I: And who does the mobilisation and sensitization?

R: We spear headed, but we have community participation. Everything we do, we don't do it alone. We use the committee, we use the normal government structures we have, the local council one now. You already know in Muhanga at the village level we have the local council one, the chairperson with his committee. When you go to the parish level, that is LC 2 you have another chairperson and that one heads the different LC 1 so he is the chairperson of chairpersons. So we use those structures. Then we use the committees and we use the communities to do that sensitization. Not us alone. We move with them. We train the leaders we help them to train the community.

I: Is the community also involved in construction. Do they have to participate in construction?

R: For Muhanga case or you are looking for today? We have gone through different phases. Now like in Muhanga.

I: Because they contributed, they dug trenches and carry soil and sand.

R: Yes, they had to provide local materials but that one we have later changed because when you say the community, we are talking of a constructor which has a time frame within which to finish his work and you expect quality work from him. The problem using communities to provide local materials. They will bring sand but what quality of sand. So at times you may compromise the standards. So doing like trenching, the constructor has to wait to the pipes until the community has done its work and when the community is not moving, the constructor will not move. So the sole aim of involving them was to ownership. So to get a sense of ownership the communities are supposed to rise 50.000 per water connection. Be it a water kiosk, be it a private connection, be it an institution, they pay 50.000. that is still to instil them the sense of ownership.

I: And people who just use the taps they also have to pay 50.000? Every household?

R: You pay 50.000 per kiosk. If you say that the design is getting three kiosks, then they will pay 50.000 per kiosk. If they have five they will pay 250.000 from the entire community. 50.000 per household will be too much.

I: Yes.

R: They should get the feeling that they have put something.

I: And people who don't have money?

R: It is distributed to the households. They give something little. When they are distributing among the population, depending on the area, some are paying 1.000. The committee sits and plan how to raise that money. Everybody has to put something for the sustainability of the system.

I: And I have heard that in Muhanga the sanitation issue, that they failed. It is not that everybody has a sanitation facility. Do you know something about it?

R: Sanitation of Muhanga. It is one of the poorest towns we have had within poor sanitation. I think you have looked at the make-up of the town. There is a swamp. And it is that stream that is going across. It was terrible. They just deposit the polythene. We call them flying toilets. The sanitation situation was so bad. We had a lot of intervention.

I: But do you think Muhanga has 100% coverage of sanitation?

R: Muhanga it is a long time, we are talking about 13 years. That makes a very big difference. It is not easy to tell. You know that the scheme is going to be rehabilitated. The current demand is so high, the current population is higher. And it has almost leaved its design period. So they reapplied for support and we are going to work on the expansion on that scheme. And definitely we are going to do, I don't know if have conducted a baseline yet, but for sure, I think they are yet to go. They are going for a baseline.

I: They will do a completely new project or they will rehabilitate?

R: It is depending what they get from the baseline. What is happening. What population are we talking about. What is the water demand currently. Is it sufficient.

I: Because many people have complained about the technology they used. Many pipes are leaking, there are leakages every months and also the tank is leaking.

R: Yes, there is depreciation. It is a scheme that has been running for a long time. So it was one of the first schemes and technology advances. They will get a better system next time.

I: And also the people around should have access to the water because many people around don't use tap water.

R: That was one of your findings. The town has expanded from what it was. Yes, it is expected. Because the small towns will become bigger towns, so if the town has expanded the design for the current will expand.

I: And you have told me that there is a committee and a board.

R: Yes, there are two levels. We have committees during implementation. And the committee has about eleven people. But when we come to operation and maintenance, we really need a board of just a few people. We are talking about three water users who are appointed by the LC 3 council, the sub-county council and then we have the sub-county chief and the chancellor who is responsible for water and sanitation in the sub-county to get for the political wing. So we have five people as a board for managing operation and maintenance. but the committee hands over to the board. When they start the operation and maintenance phase it is the board which comes in.

I: And there need to be 50 percent of women?

R: 50 percent of women that is for the implementation committee. When it comes to the board we don't have control over the two positions. Depending on who the chief is. It could be a lady. In the three we say at least one must be female to have that balance.

I: And how do you experience it to find women to participate on the board or the committee? Is it easy to find women to participate?

R: Yes, sure. The different boards have women. The only challenge that could be there. But the situation has been improving, I must say. At the beginning of the gender campaigns in the 80ies, we realize a very significant change in the perception of involving women and accepting them in the lead positions. There is a big difference. But of course there is still a challenge. There are fewer women still up, when we are talking about education, there is still a gap. And definitely in the rural areas the margin is wider. As a reason, the challenge, the same ladies are

serving on different committees and maybe it is an over commitment, they are tasked to do different things.

I: How can you mobilise other women?

R: Yes, it is a process. And that's what we do by encouraging them to come up as responsible persons on committees. We are building their confidence, their capacity to also take up leading positions. So it is a process. We are not yet there but we have moved somewhere. I don't say we are there, it is still a process, we are better than we were, but we are on the way to somewhere where we want to reach.

I: Is that work also very time-consuming for women to participate on committees and boards?

R: Yes, it is also still a challenge. In some instances you get problems with participation because of the work-load. It happens especially when we are talking of the working women. Those ones who have support at home, they have either a maid or a house help. So those ones can easily get time. It is still a challenge definitely for very rural woman who does everything for herself. That means to have their involvement you have to be conscious of their work load and when you are calling them for meetings the timing of the meeting also must fit. In this particular season they are harvesting millet and so it is not easy to arrange a meeting at this time and you should attract women. You put in certain factors, social cultures.

I: And do you also think that there are constraints by men who don't want to participate their women in public spheres?

R: As I mentioned it has changed. At the beginning of the project when you mention that you put women in a leading position like a chairperson you would get sentiments like that project cannot work because it is lead by a woman. But you saw like Muhanga, it was Mary who was the chairperson, she managed to the end, there was Grace who managed it to the end and did it perfectly well. We have a lady in Kawerizi, and another very good lady in another village. So the situation has changed because ladies have come up and you have examples to give, this place and this place was doing well. And that would be good for boosting that women are also equal.

I: And the work on the boards and committees is voluntarily?

R: And yes it is voluntary during the implementation. They are not paid.

I: And the scheme operator, is it also voluntarily?

R: No, in operation and maintenance the board at least gets a sitting allowance. They meet once a month and get a sitting allowance.

I: And the scheme operator?

R: The scheme operator gets the percentage of the collected money. It is not on a voluntarily basis. He is an employee of the board.

I: We talked about the gender issue. There are also specifically trainings concerning gender?

R: Every planning we have has a gender session. It is still necessary to talk about gender. It is a subject that is not so, how do I call it, the perceptions are still according to the level of education. And you know, the way gender issues were introduced, (...) and some people when you are talking about gender, the people are thinking of women. But this is not the case. It is still important that in every meeting we talk about it like other issues like environment, gender and sanitation. So that they are also appreciated. If you talk of water, they have need for water, it is very obvious but that does not come so obvious when you talk about sanitation. So you have to take care sensitively about those concerns, gender, water and environment.

I: Is it possible to get some documents how the trainings are conducted?

R: We have manuals. You can have a look at them. We call them first-level and second-level training, sanitation training, operation and maintenance training. So all those have manuals which you can get to see how we discuss it.

I: And also the members of the board, do they get special trainings?

R: Yes, for management. Even the scheme operator, the board and even the council, some members of private connection, opinion leaders, extensions workers, all those leaders. We select them, the core persons. We take them through the training and they will keep their records, management, key issues they should look like, responsibilities in management. We look at operation of a rural operation and maintenance. The maintenance schedules, what is critical. So we discuss it with them. Some have applied for a new system and like Muhanga there are some who had never water systems before and they need knowledge about how to run the systems, what do we expect, the challenges that could meet and how they could overcome them. It is all discussed before. Then when the scheme starts, we run the scheme, we call it running-stage-phase. We are running the scheme with them, testing the lines, testing the leadership, the training for the scheme operator. How to write the books, how did he write the records.

I: One problem in Muhanga was that people who haven't been there at the beginning about the project. They didn't feel informed, they are not aware of the committee. The community is not involved in the process of the scheme, how it is working. Do they get any kind of information?

R: No, what should be happening, it is the responsibility of the council because we hand over the system to the LC 3 council which also hands over management to the board. Still the council and the board have the responsibility of reaching the gap between the community and the management. So that the community is kept in the know about what is happening about their scheme. But it could be a challenge that in some place if water is running they tend to look at other needs. But according to the money we give them, sensitizing should be continued.

I: Do you remark any changes concerning the transformation from the project approach to the facility? Maybe concerning gender, participation or including poor people?

R: I think to the beneficiaries, this change is, I don't think that they realize a change. The only change they realize is there could be co-funding, because a facility is continuous (...) it gives the community hope. Maybe if I am not served today, then maybe tomorrow. They have the chance.

I: And did you remark any changes in your work?

R: In my work? The facility is able to use consultants because they are employed from the private sector in construction and mobilisation. It was not a good experience I may say because it was delay in sensitization, in production of the designs. There is a push and pull with consultants. And the messages, the level of awareness, I don't know.

I: I have remarked a special emphasis on women that they are involved. Are there similar activities to involve poor people?

R: The challenge here is who is poor. What is the definition of poor but we have considered the disadvantaged if I may call it like in Ecosan promotion if we are looking for demonstration units at least one should go to the maybe poor of the poorest, that means according to the area who is the, maybe we are looking at, you know, HIV, we have so many child-headed families, so you find that such they are disadvantaged or when we are talking of widows and very old person who doesn't have ability to construct something like that. But otherwise when we are talking about water rates, it is very hard to define who is poor. And somehow it is debated. It has been discussed but it is hard to find who is poor and how would you take in consideration that the system would not be abused. Who can say this one is poor and could fetch for this fee and the others for this fee. It is not clear.

I: But you are looking for a solution that everybody can get access to safe water?

R: What currently is taking place is using the social networks. We still have those people who are. So what I was saying the debate is that these people have been surviving. Leave alone the aspect of water, they also eat, they need food and other essentials like salt, like soup, like paraffin. We talk of those essentials in a household. And how do they get them? The social networks. We expect that this should also work for water.

I: How do you mean it?

R: If you feel using, like the need of essentials so how do they get it. Maybe it is charity or a neighbour helping out. In the same way to provide some food, in the same way someone can volunteer a person with a jerrycan with water. Something like that.

(.....)

P2: **Loyce Kwikiriza** (Social Scientist)

WSDF-SW

03.03.2010

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I: My first question is how did you become part of the facility?

R: How did I become part of the facility?

I: Yes. And since when are you working here?

R: I applied to the facility for a job as a social mobiliser. That was 1999. I was interviewed and they took me.

I: And do you like this work here?

R: Yes.

I: Yes. And what do you especially like here?

R: Working with communities. That is what I wanted, because my background, I am teacher. So I liked working with communities. Especially, working together, to help them, to identify their problems and to know how they can work towards improving their situation.

I: And what did you study?

R: I studied economics and English language as Bachelors. And then I did a postgraduate diploma in education.

I: What do you think are the main goals of the facility?

R: The main goals of the facility? Improving the social economic situation of people living in rural growth centres by bringing safe water closer to them. When you look at our communities, we are mainly disturbed by water-borne-related diseases. Maybe now the situation now has improved. But a bigger percentage was depending on unsafe water and getting it from long distances. So, if you bring water close and that water is safe, it is affordable, it can maintain itself, it is sustained then you will reduce on the water-borne-related diseases, people are saving money, and they are using their time and resources to better their lives.

I: And I have also read that participation is an important element.

R: Yes.

I: Why do you think it is important?

R: Participation is very important. Given our background at history as Ugandans, the government would come in and identify a project without involving the people. They go to certain locations and says this location, this people require this. And they would come if it is a school, if it is a health centre, if it is a water system, they install it without peoples' involvement. And then later, people would still think that it belongs to the government, they wait for the government to come and maintain, they wait for the government to repair. And, of course, the government does not have such resources and eventually the system will break down completely. But when they are broad on board to participate, they put in their time, they put in their resources, they put in their efforts, eventually their own. They stop looking at the facility as a belonging to someone else or to the government. They look at it as a belonging to themselves. They work to maintain it and sustain it. So involvement is very very important.

I: And who participate in the project? How is it possible to the people to get involved?

R: We say everyone can participate. And through the advocacies and the mobilisation and sensitisation, everyone is called on board to participate. But we put emphasis on women, because in our societies women would be left in the background. And if we come particularly to water and sanitation, in their households you find them taking a leading role. But when you come to bring them

collective participation, then you find you only have male participants, you do not have women. Meaning that whatever you discuss there, it is hard to infiltrate now back home. So when you bring women on board, you are sure that since they are taking the leading in their families. Then you are sure, that you brought the whole families on board.

I: Are there any preconditions to participate or can everybody participate. Because I have read that you need to have basic sanitation and you have to pay user fees?

R: The conditions. No, let me go to the requirements for basic participation. Everyone is called to participate. But the conditions we put now, everyone to have a toilet, everyone to have sanitation facilities, we say that every household to have. They are not targeted to participation. They are targeted to accessibility to water. When the system is completed who can access the water. Everyone can participate. But who is it to access the water. To access the water you have to have sanitation requirements because we believe, when we normally talk about safe water scheme. If you bring water to a dirty homestead you will be sure that the water is no longer safe. So to access safe water you have to be clean first. I don't know whether this is understandable?

I: Yes, I understand it.

R: So the conditions are targeted to the accessibility to water. But everyone can participate. So everyone is brought to participate, to clean their environment, to have good sanitation. The 50.000 UGS is to [...] in sense of ownership, because you feel you have contributed something towards to the facility.

I: And if someone wants to have access to the water, but does not have basic sanitation?

R: If you apply for a private connection, but you do not have the basic sanitation, it is denied you. You cannot get it.

I: And it is the same with the user fees?

R: If you want a connection, you have to pay user fees.

I: And how is it possible to participate on the WSB?

R: On the WSB. We have two kinds of committees. When we are implementing, we have a WSC of 11 people. Those are to spear ahead the communities to fulfil their obligations. And they are elected by their community members themselves. They now the people who are vigilant, they are hardworking, they are trustworthy, they are committed. So they elect them. But there is a condition again. And the

condition is that at least 50% of the elected members of the WSC should be women. So the 11 people, there should not be less than 5 women. It should be either five and above. If women are members of the WSC, some of them should be elected in the senior positions, chairman, vice-chairman, treasurer, secretary on the board. Because in our society again, I give you the background, whenever I say that women should be elected in the WSC, they would bring them just as an obligation, they are obligated to do they, but otherwise would not have, but they won't put them in senior positions, they just put them as community members. And you know community members, their role is minimum, is minimum. But if they put them in senior positions, they can be able to take positions. And it is a way of empowering them. You empower them, if you put them on the committee to make a decision. That is empowerment. So we emphasize that they are elected on the WSC and in senior positions. And we have a board, that is during implementation now. After implementation when we have started O&M, we have a WSB of 5 people. The 5 people, there is a sub-county chief or a town clerk, depending on the town. And there is a canceller. A canceller is normally a community political representative. There is a canceller who is in judge of water in that sub-county. And there are three members who are appointed by the sub-county council. The sub-county council is made up of cancellers. So the sub-county council appoints two ordinary people that are using that system. So the three plus the canceller plus the chief make the five people of the board. So of the three we also emphasize that there must be a woman. We don't want to be all three to be male and neither we want all three to be women.

I: And how does it work to bring the women in the senior positions?

R: How does it work? When we are attending them to appoint a board we give them guidelines. So they follow those guidelines to appoint that board.

I: And is it hard to find the women?

R: Yes, sometimes it is hard. In some communities you find the women have that inferiority complex. They have never participated in anything outside their homes. So to bring her on board, even she could be active in her home. She is not. It is not possible for her to come and participate outside activities in her home. She feels inferior, she feels she has nothing to contribute. Some of them in most communities are not even educated. So they feel they have no views, they even feel they can be laughed at, their views can be ridiculed. So in some communities it is hard. Like, I can give you an example. We have the scheme, whether I don't know if you are interested in O&M schemes. But there is a scheme, recently they had a women who was a treasurer on the WSC. She was thought not to be trustworthy. They had only one woman on the WSC. So when they move the vote of no confidence, they could not get a male replacement. And that for every woman they would call up to replace, they would refuse. Now they were asking

since women are refusing, what should we do. So in some communities those are the problems that we failed. But we still encourage them. Please come on board.

I: And do have the women time, because I think it is very time-consuming to participate at the meetings?

R: Yes, it is time-consuming. But we have found, it is now over 10 years that the project started, so they are getting used now, and they are coming up to take those positions.

I: And are there also sometimes constraints by men? Do some men do not like the participation of their wives?

R: Their husbands, yes, they sometimes do not want to participate. But we had several trainings on gender and participation. But they are coming up, releasing them to come. Some women are constraint because of their workload at home, they have heavy workload which consumes their time. So even they would want to participate, they sometimes fail, they do not have time. Because their schedules are too packed, and they have no time to spend. Then others, their husbands do not allow them to participate. And others they lack information. You find in the household a radio which belongs to her husband. And when he is not using it, when he is not at home, he locks it in his room. He does not want the wife to listen to it, so they lack information. They do not get information what is going on in the community.

I: And you mentioned the training. How do they basically work?

The trainings, basically we target... the classroom trainings target community leaders, by community leaders we mean the local council, the leaders, the sub-county chiefs, the parish chiefs, the opinion leaders, the heads of institutions. Those are the people that we target for the classroom trainings. And we hold in the training sessions that we have, we have a session on gender. Basically we call it gender analysis. So we analyse the roles of both males and females in their homes. What is it according to our cultures, what is it what women do on a daily basis, what is it what men do on a daily basis, how much time is spent on those activities. What resources do women own in their homes, what resources do men own in their homes. Because the more resources someone has the more power. So if the man has more resources, he has more power and he dominates the woman in the home. And if the woman is now empowered to have more resources, that means that you are empowering her even to have more power, to have more things actually. Out of that analysis now, men come to realize that women are overburdened. When you look at the activities the woman has to do from morning up to evening, they realize that they are overburdened. The men do hard work, but they do it just in a short time and they do have a lot of time to relax. So encourage them now since they have a lot of time to relax, put in time to help

your wife. Such that if she has been completing her duties at 4, you can reduce it to 2, and then you give her time to spare, to relax, to know what is taking place around her. Then if they have smaller resources, and the household you want some kind of development. Then instead of doing development as known as the head of the household, the man, let your wife also require resources. If she has acquired resources, she works toward the development of the household. Empower her. Give her time to get empowered. To join income-generated groups. To join women's groups and WSC. Through this analysis actually the men go back and sensitize other men, to allow their women to participate. But you know this is a process.

Then for those ones, for that are not targeted by the classroom trainings, we have a drama for the whole community members. And everything that is targeted in the classroom trainings has been translated into the drama. So that drama is presented the community members.

[...]

I: And how long does such a training take?

R: The training, we have a series of trainings, it is not one. It is at different levels of implementation and then O&M. but almost the same things are emphasized in the training. Because, like I have said, that it is a process, you do not just train them you think that it is done. You have to keep on reminding them. And finally, you find they have grasped it. So we have it in the first training, the awareness creation training, we call it first level training. That is the time when we start working in the rural growth centre. And later it comes again, when it has started implementation. In the awareness creation we are talking about the working principles of this facility, the guidelines, the obligations of different stakeholders, their roles and responsibilities. We are talking about the conditions where we have gender, the sanitation requirements. And later when we go to implementation, when construction works have started, we are emphasizing gender again, gender participation, we are emphasizing community involvement, participation and development, we are talking about the modes of O&M and which mode can work for the town. We are talking about sanitation again and the safe water scheme. Later we also come in for the sanitation training and emphasizing the involvement of women in improving sanitation coverage. And then we come again in O&M, we again emphasize the role of gender in O&M. So in every stage of implementation, every training we keep on emphasizing those things. When we come to O&M they already know what is expected.

I: And was gender from the beginning of the project a main element or does it change over the time, maybe because of the transformation of the project approach to the facility?

R: From the beginning to the project, really, it was emphasized.

I: In is there also a special emphasize on the poor people?

R: Not directly. It is implied. When we talk of improving the social economic situation, it is implied. We are looking at people whose opportunities are still limited with regard to water and sanitation. Whose opportunities are still limited with regard to better health. Whose opportunities are limited with regard to education. Because if you find most of the household income, a large percentage is spent on health. Poor health is from water-borne-related diseases and poor sanitation. And you want to improve that situation. So it is not direct, but it is implied. And among the poverty eradication goal, the major goal, improving water and sanitation comes in just as a component. Meaning if you have improved water and sanitation, then you have been taken care of the household income that has been spent on the consequences of poor water and sanitation. So it is not direct as gender, it is implied.

I: But there is not a kind of security system for the poor?

R: Really no. because even when we go to setting the water tariffs. It is uniform for everyone. You pay as much as you consume. So if you are poor, then you know your limitations, you use little water so suit your income levels.

I: And you do also some monitoring concerning the participation of women and men and how it develops?

R: We do comprehensive monitoring. Those are some of the components.

I: But the social components are included in the monitoring reports?

R: Yes.

I: Can I have access to the studies you made at the beginning of the project, where you see...

R: Yes it is possible.

I: I think that has been all my questions.

R: We also have a report, actually. When we talk of a project this has been a series of different phases of a project. There is the South western towns one, where we implemented the schemes now that you are interested in, ten years old. So we have that one. And we have an end of implementation report.

I: I have read already this.

R: How the situation was before and how it was after.

I: The end of phase report 1.

R: There are a few phases.

I am talking about project, not phase, because the south western town two, that was phased in phase one, phase two, phase three. And if you read phase one, it could be phase one of swt two. I show you them on the computer.

I: And you also mentioned that empowerment is a goal.

R: Yes, it is important. You know if you have empowered someone, you have increased their confidence, to come out and say their mind, give out their opinions, what they feel about something, what they feel about their water systems, what they feel about the way it is going to be implemented, or they feel about their obligations, or they feel about their roles. So empowerment is good. And you have empowered them again to identify their problems and get their own solutions. And if they identify their own problems, get their own solutions, they are in a better situation to maintain whatever their solution has been.

I: And my last question. Do you remark any changes from the transformation of project approach to the facility in general, or concerning pro-poor perspective, gender, participation, empowerment?

R: From the project to the facility? Actually most of those ideas have been carried forward from the project into the facility. Not much has changed from the approach. The approach is still the same. The facility has actually borrowed the approaches from the project. The only thing that has changed, yes, the demand-drive perspective. They have to demand for the water services, they have to demand for the improvement of sanitation.

I: And who has to demand for it?

R: The community members. In the project approach, the districts would decide what their communities need, and they demand for their behalf. But now the communities identify their problem and they demand. So and we believe once, if you have a felt need and you go ahead and demand for a solution you are in a better position to own that solution and sustain it. To participate actually in bringing about that solution, you own it and sustain it.

I: Thank you very much. It was very interesting for me. Thank you for taking your time!

R: You are welcome.

P3: James Twinamugisha - 72

Development Planer
Bukinda Sub-County
13.04.2010

I: Can you first of all describe your work?

R: For me, I am involved in sensitization of people. We are starting from the grassroots level and are sensitizing the things that are taking place in the sub-county. I am involved in NAADS programmes.

I: How do you do this?

R: We go specifically to see what is taking place in the local communities and sensitize about the issues.

I: What are the main problems of Bukinda?

R: There are many. Us, the communities first, they don't want to attend meetings. They want to attend if government, they assume that they should get something yet these meetings are to help them. But they don't want.

After the end of day, the few who attend, will come up with something and that it is supposed to people who don't attend meetings and in future when it is going to be implemented. (when it is implemented the other ones come and oppose it)

The majority opposes now what is implemented and say the government is putting things without consulting us. The government has politics that guides us. But normally when we sensitize them on these guidelines, they tend to oppose, they want to do their own things yet we have to follow the policies.

For example, NAADS, we mobilise communities, we sensitize them on what they should do. For example, we say that we don't give local animals to the communities, but for them they say that we don't manage the hydride. And yet it is a government policy which says that you don't give local breeds. But they want local breeds. They say that they have the right to choose what they want between the program and the community.

I: We are told that Muhanga town is growing. Can you describe the problems your are confronted concerning the population growth?

R: Specifically in Muhanga?

I: Yes, Muhanga or Bukinda.

R: Of course there is population growth which have caused problems. First of all there are family conflicts. Those things you see in that corner are exhibits of some

men trying to beat up there wives. And where the problem comes from is poverty. Poverty is arising in that the family is growing big, yet they livelihood is only on subsistence farming. Actually you usually see this in the season of harvesting, everyday we are receiving cases. As they harvest, the man would take the produce to sell and he doesn't bring money at home. He uses the money for his things especially for drinking and when the wife asks he just hits her. Sometimes they are bringing pangas and sticks here.

The fact that Kabale is hilly, it can not sustain that big population. It is inadequate we have always even received such cases of children complaining about parents that they are not able to provide land. Because of culture, every child expects land from the parents, boys especially where you can start from. For the girls, they expected maybe if they failed to get married or they came back they can occupy around the home but for a boy you must provide land for him. I have received very many cases.

I: Do you have any measures for family planning? Or how you can solve this problem?

R: We have sensitized many and they like to use the family planning but the general problems are the side effects. Many women are complaining about this. They say they have tried but they failed. They would not produce but the family planning side effects are too much. The biggest percentage really wants to use family planning methods, but they fail to cope with side effect. That is generally the complain and some religious especially the catholic are against them.

I: Do also men participate in sensitizing concerning family planning?

R: At times you find a man saying that he doesn't want more children. He expects that the woman should find ways how to stop pregnancy. Himself he cannot manage to use a condom or other any family planning methods.

I: The permanent family planning for men?

R: That one, they don't want to use it. If I use it and then the children die, what happens then? Can you remain there? Men have shunned away from that method and they continue to force women how to stop giving birth.

I: What are those ways?

R: Injection, pills but yet women complain that they have side effects.

I: Are these methods affordable for the families?

R: It is affordable. It is even offered in government hospitals or subsidized.

For me, for the women I have interacted with, at least 8 out of 10 have used the family planning methods but they failed, they were complaining of side effects. And also that have become a source of violence. The man tells you that he doesn't want to have children and if you get one he says that he would not care about it because is not his child, because he said that he doesn't want to have more children. But the man expects that the woman has to find a way how to stop pregnancy.

I: We heard about the problem of HIV/AIDS.

R: It is bringing a lot of problems and a part of the problem it is much higher in the married couples. Part of the reason to why they go outside their marriage, it is because of family conflicts. Whenever a man has conflicts with the wife, he goes out to drink and he will be really comfortable to satisfy a woman from outside and come home late.

But again, youth attracts HIV because of poverty. Because you find a young girl going with an old man in order to be given money. And then when you go to institutions, girls will be having boyfriends and outside she can always get a sugar daddy and you find it especially if those youth are in the same institution, the boy is not really able to provide for her all necessities. So she will keep with the boy and always move with the old man for money.

For example like you hair, or jewelleries.

(sub-county chief entered)

Transmission from old man to young people. They use especially girls are transmitting it from sugar daddies to boyfriends because of the needs of luxury life.

I: By the way, do we have instances where boys have sugar mommies?

R: No here not, they are common in towns where boys are looking for survival. But for girls whenever there is a function around, there are men who are willing, the girls go.

I: How do people affected by HIV get support in this region?

R: Specifically in this sub-county we have CBOs. We have Compassion which has assisted families, we have World Vision, Compassion has offices in Muhanga and than we have the Child Development Centre. Those two organizations are helping those vulnerable families and also vulnerable children. Yes, there is also ROTOM. For us as a government here at the sub-county we have a committee on HIV/AIDS. These things have just started. There are being started by Uganda AIDS Commission. It is expected to fund some HIV preventions at the district.

Maybe the district level will carry down to the sub-county and then facilitate the projects. We have not done a lot so far, except the NGOs.

Maybe we do so indirectly, by providing affirmative actions to the people. For example NAADS, if we are carrying out NAADS program and a HIV group comes up, we support them because of their vulnerability. But we don't have a specific budget, which we plan as a sub-county for the intervention. We are only starting, and our take-off will be determined by the AIDS Commission.

Do you know what NAADS it?

It is a program from the government called National Agricultural Advisory Services. Here it started in 2001. All funding comes directly from the Ministry of Finance and of course, from sub-counties and the beneficiaries co-funded it. But the co-funding is small. It has guidelines, but they always change. We currently look for six farmers from each parish. Every financial year and we give support of 1.5 millions shillings in terms of agriculture inputs. We don't give the money directly. But the beneficiary must be from a group that must have chosen one person. If we are now looking for the next six farmers, who fit for this program, if such a group affected by HIV comes up, we tend to take them that they are served first.

I: Maybe you can describe the water situation in this area.

R: Water? We had very good safe water. But you see our community is a problem. Some of the water systems were done by the NGO attached to the church, Diesis Kigezi, and there is also AMRIF another organization that is bringing some water projects. We have those whom you came with from Mbarara, it is like they are forcing people in this project. We have water but whenever it is given to us, after some years, people are not willing to maintain it. They always depend on protected springs which do not need much maintenance. And if it is finished, it will take five years. But for this gravity flow it is failing because they require maintenance, replacing of tap and other pipes. Some pipe pass through peoples gardens, some people destroy them. With gravity flow we have a lot of problems with the communities. They like the water but they cannot maintain it. When it comes to put in for maintenance they don't want.

I: How do you think this problem can be solved?

R: This problem, maybe, we need to do by-laws here to force people because they are not forced when a project is done. The project gets a committee and it is supposed to look after it and that the water supply is effective. When the people fail the committee give also up. But I think we can solve it to put by-laws from the sub-county to intervene such project management committees, so tat it becomes a enforcement. If something is required for maintaining the water project and then we contribute as agreed. Currently the powers are at those committees. That is why it is failing.

I: How do you describe the sanitation situation in this area?

R: Again people are adamant. But at least we have tried to enforce it. Because for it, it affects people so much and whenever the people who don't have latrines for example people make noise about it and they come and report here because it affects them.

For example if it is a toilet, people come here and report that. We are not ok with sanitation. There are some who are still very adamant. If there are many homes neighbouring each other and there is someone who don't have latrine they come and report. And he is using everywhere to ease himself. I think it affects them and they report. If there is a home far away from other homesteads, they can relax if they don't have latrines. Even if we say that we have tried, the quality is not yet ok. Some people say they have latrines, when you enter you see it is filled up and they continue using it. It is not ok. Or they may stop using it and use bushes.

I: What do you know about Muhanga Water and sanitation scheme and how do you appraise it?

R: Muhanga water and sanitation scheme, you see, it started sometime back, like 5 years ago but it was a pilot project by the people of Mbarara, south western umbrella of water and nowadays they want to renovate it, as I told you, the community around here, has given us a lot of headache. They tell us they should shift this project to another area, where they want it. We went back to the community and tried to sensitize them. It would really help the town because next year it will operate independently as a town council. And those are some of the requirements. To be a town council you should have a water system and a sewage system that can always make the town clean. And if it is anyhow it does not qualify to be a town council. But we have sensitized the communities. And they are beginning to appreciate because of the things they are going to achieve and upgrading the town. And if we get to become a district, most likely to be fit to have head quarters of the district. The problem is that there is a small expenditure but the quarters need much place, but Muhanga is very strategic. That's why we put a lot of efforts that such services are there.

When it comes to contribution of co-funding they don't want to do anything.

The problem with communities is that they expect services are free. When it comes to contribution it gets a problem. The problem is also related to politics. There are some politicians who come here and promise heaven to us which cannot be fulfilled, and that makes the community thinking that it is for free.

People do not expect to co-fund any programs, they expect the government to do it. We have to make sure that the people contribute. For us the technical people, we are supposed to make sure to do this, politicians never go there and some go there but it is not often. And they cannot tell the community to please confirm this project. They can't.

When they have been elected, that is all. We are the ones who suffer. They say no politicians told us this. It is hard for us

I: How do you sensitize the community?

R: At least we always go to the community, we never call them here. We find them in the villages. We show them the directions, we inform them about the results which come out like that one of water. And then they pick up and when a politician comes and after the people are back, they continue with the bad and abnormal thinking. This is the problem but at least they appreciate where the politicians have failed. So people are not willing to vote because they don't think that these politicians will do anything for them. They tend to vote, when they have got something from those politicians personally, when they give them soap or if it is a relative, then you vote. People have now realized that politicians are reliable what they tell them, so communities come up to understand many things on their own.

I: Have you ever done any studies about water use and sanitation situation in Muhanga or this area, any kind of research?

R: Researches? They might be there but maybe they are not reporting here. I have not heard anything.

I: You are not doing any researches from this sub-county? Who does it?

R: That project of Muhanga has a committee, one of the people is Mary, that committee reports to us what is happening. Whenever the implementers are coming we are informed and participate because that committee is working with government. But us as a sub-county, they get engineers from the district. Us, we don't have technocrats. We only participate on the level of sensitising the community and how the project is functioning.

I: I think there is one member from the sub-county on the committee, what are the responsibilities?

R: We as a sub-county, we are the one who put up that committee and decided to bring the name here for approval. The sub-county has authority of the committee. We can cancel it and put another one, that's why we are officials to them. They cannot take decisions without consulting us. They have to contact us before deciding something and we see if it is ok and we go ahead. (the community elect the names and bring them to the sub-county)

I: Have you ever heard about conflicts related to religious or tribal issues?

R: Tribal, there are not common, except some time back, we had problem by Bayarunda coming up. So they had become a community threat but they are always taken back. But indigenous here they are all one tribe, maybe with different clans but the difference in clans it is not a problem. For the tribes it is only the Bayarunda but they are taken back.

I: And if you look at the economic situation. Are there big differences between the people in this area?

R: The differences in economic are there. And of course, you can never have a community where the income is the same for all. But the majority, the biggest percentage is in the same category, because they always depend on crop farming, when they grow their crops, most of them sell everything and because they want basic need, you find a they have harvested and sold everything and have nothing to eat. Economically the biggest percentage is the same.

With animals it is a problem in that there is no community land. People have little land where to graze cattle. Actually the sub-county had drafted a by-law saying that every person should graze from his own land but whenever you are going to your land you have to pass others peoples land. So it did not work. It failed. People said that don't pass my land if you want to graze. So here people cannot manage to have a lot of animals. They stop at a limited number because of limited land. Because much land is used for crop farming for cultivating irish potatoes and sorghum. People from Muhanga grow a lot of onions.

They are a bit ok because they crop for selling and they always get a market and get money but it is not so widespread.

I: Do you have any comments or questions?

R: No it is ok.

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