



The Role of Gender Equality on Rural Women Development in Agriculture

– Case study: koperative duhinge ikigori kanjongo "KODIKA", Nyamasheke District, Rwanda

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The Role of Gender Equality on Rural Women Development in Agriculture – case study: koperative duhinge ikigori kanjongo “KODIKA”, Nyamasheke District, Rwanda

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Abstract

Gender is as a contract in society regulating the relations between men and women. But Gender equality is referred to as equal rights, roles and responsibilities for men and women. It is a crucial element in sustainable development, and it is considered as human rights. In Rwanda, Rural women's development refers to things such as participating in private and public agricultural activities, necessary about changing the life of rural women in a positive manner. Productive agricultural activities are expected to generate incomes, food security and improve nutrition. In Rwanda, currently there is an important improvement in gender equality however higher workload including care duties, large number of women in agriculture, control over materials and financial income, and land are examples that have restrained women to development in the past years. The purpose of this thesis was to study gender equality in the context of rural agriculture development in a cooperative called KOPERATIVE DUHINGE IKIGORI KANJONGO "KODIKA", in Nyamasheke District, Rwanda. In this thesis, research on gender equality based on the cooperative such as access to land, care duties in families, household's agriculture activities, participation, division of labour, decision making, leadership and impacts of rewards on families from the cooperative are studied. It was found that most women are responsible for care duties and men as head of the family can help them sometimes such as during sickness. Moreover, household agricultural activities are divided on preference between men and women, but more women are found in seeding and weeping while men prefer jobs such as construction and transportation that can generate money daily. All participants in this study said that men and women have equal access to land and mostly they decide together on the usage of the rewards from the cooperative. In KODIKA, anyone can lead without restriction to election but many women still lack confidence to express their ideas. It is promising that regular training on gender and equality will enhance the agricultural production and the wellbeing of the KODIKA members.

Keywords: Gender Equality, Rural Women Development, Agriculture

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List of Abbreviations

GMO —Gender Monitoring Office

IFAD—International Fund for Agricultural Development

KODIKA— KOPERATIVE DUHINGE IKIGORI KANJONGO

MINAGRI— Ministry of Agriculture and Animal Resources

SWAp —Sector Wide Approach

UN— United Nations

USAID—United States Agency for International Development

FTF— Feed the Future

GOR— Government of Rwanda

MFIs— Micro-finance institutions

1. Introduction

Gender equality in Rwanda has been promoted, and a specific agricultural gender strategy established in 2010 is being implemented, taking into account that the agricultural sector is a priority for the economy of Rwanda, and 79.1% of women are involved in agriculture (Gender Monitoring Office 2017).

Gender is defined as differences between men and women which are created socially and that have unequal effects (Acker 2004). Gender equality is referred to as equal rights, roles and responsibilities for men and women. It is a crucial element in sustainable development, and it is considered as human rights. Previously, gender equality was perceived to be soothing for women only, contrary all people, i.e. both men and women should play role in its recognition (UNDP Rwanda 2019-2022). Gender mainstreaming refers to the practice of evaluating the rationale and implication of involving both men and women in setting policies, programmes and legislations at all levels and in all areas and sectors as well as in development projects. This is done to ensure that experiences and concerns of both men and women are taken into consideration (UNDP Rwanda 2019-2022). Rwanda has been engaged to improve gender equality by monitoring diverse aspects of gender equality.

1.1. International recommendations and Rwanda's Gender Equality Policy

According to Rwanda's vision 2020, Gender itself is among the three crosscutting issues which can affect and play role in achieving Rwanda's development goals. Those issues include Gender and gender equality, Natural resources and environment as well as Culture, science and technology. In order to address gender related issues, programmes and policies specific to gender are initiated and developed and education for both girls and boys has been established, with the aim of empowering girls and women (UNDP Rwanda 2019-2022 pp 8).

Gender policy gives principles and guidelines which are followed in order to incorporate gender issues in different programmes and policies of various sectors whether political, economic, cultural or social, with the interaction of different stakeholders such as high institutions of learning, Civil Society Organizations, Human rights commission, government ministries, local

government, gender focal points, gender monitoring office, women's council, development partners and private sector, for successful implementation. Gender policy has been established in Rwanda in 2004 in order to be able to achieve the gender equality goal. Gender equality has been facilitated by the commitment of the government and women representation in various decision-making bodies such as the cabinet, parliament, local government, which enables gender advocacy at different levels. The percentage of women in chamber of Deputies is 56.25%, 35% in Senate, 38% Ministers and Judiciary women represent 50% (Ministry of Gender and Family Promotion 2010).

In Rwanda, there was an insignificant involvement of women in decision-making about political issues or other high level, however this has changed, and women are now given a chance to participate in decision-making activities, both political and economic issues (Mutamba & Izibiliza 2005). Gender equality is enhanced, and women are recognized, in management of both natural and agricultural resources in order to allow equal access to those resources and to decrease poverty especially in rural areas (Feldman 2018).

Feed the Future (FTF) encourages actions such trainings on conduct change in cooperatives to enable women involve in household, jobs, and society without limitation based on traditional understanding and beliefs founded on culture (Gender Analysis USAID/Rwanda 2015 p2).

For example, Rwanda through its commitment towards gender equality has ranked fourth behind Iceland, Finland and Norway in addressing gender gaps in 2017 and this has led to economic, social and political success (UNDP Rwanda 2019-2022, p6). Women are involved in decision and policy making, and in 2018, the proportion of women in Rwanda Parliament was at 62% and participation of women's labor force is at the rate of 86% (UNDP Rwanda 2019-2022).

When the state recognizes reproductive activities through welfare, the dependency can be adjusted. The state's participation in reproduction domain can relief women's work in the private sphere for example intervention in building child-care institutions (Asztalos Morell 1999, p 288-289,291). Therefore, the working of gender system in household is framed by how state policies regulate and introduce institutions. For instance, the introduction of childcare institutions in "women friendly" welfare states ease women's dependency structure in household (Hernes 1987).

The labour law in Rwanda gives equal rights to the employees in terms of wages and other opportunities such as health insurance, access to further education, despite their family duties or their sex (Ansoms 2010, Bigler et al. 2017).

In Rwanda, laws, policies, projects and activities leading to economic development, involve gender by engaging both men and women and this also led to change in traditional beliefs and attitudes of not involving women in activities which boost the welfare of the population (Carlson & Randell 2013).

1.2. Agriculture as a field for gender equality in Rwanda

Gender equality policy needs to be based on deep analysis and define what is best for both men and women. Gender equality policy was also seen as a means to achieve rural development (Holmgren & Jonsson 2015).

In Rwanda, many UN agencies as World Bank, USAID, IFAD and EU, working together with MINAGRI have been supporting development in terms of agriculture and have promoted gender equality in their activities through Sector Wide Approach. Furthermore, there is a gender monitoring office which is in charge of monitoring progress of gender equality in all public institutions and private agencies as well at religious level. Therefore, this shows commitment of the Government towards achieving gender equality. A beneficial environment is created in agriculture sector so as to respond to planned needs of farmers, both men and women and to ensure that they equally benefit from the sector (Ministry of Agriculture and Animal Resources, 2010). Economic development and poverty reduction strategy has emphasized on promoting gender equality particularly at household level, in education and social sectors (MINAGRI 2009).

The agricultural gender strategy aims at directing Rwanda's Ministry of Agriculture and Animal Resources, as well as its partners and agencies to mainstream gender in their programmes and involvements. This serves to address the needs of women and their economic empowerment (World Bank 2018).

Moreover, in Rwanda, through different agendas such as strategic plan for the transformation of agriculture, economic development and poverty reduction strategy and the strategy aiming at achieving agricultural productivity through the use of ICT; gender plans are being implemented in Rwanda.

Policy's place special attention on rural women's development, which refers to things such as participating in productive agricultural activities, necessary about changing the life of rural women in a positive manner (FAO 2019). In most of the cases, rural women do not have easy access to market or other agricultural services and are not as much represented in agro-processing companies as men and only play role in subsistence farming but this is due to lack of skills, because most rural women are more involved in domestic activities, and get little time to collect information and skills, and this is a hindrance to women (World Bank 2014).

However, gender inequalities prevail, such as in trading produce from agriculture, which opens for contacts with the market and handling of cash incomes. Out of men engaged with agriculture 30.9% are involved in selling large-scale crops counts and 12.4% sell regularly small-scale crops. In contrast, a much smaller proportion of women engaged with agriculture are involved in selling large-scale crops (14.8%) and 6% with selling regularly the small-scale crops (Gender Monitoring Office 2017, p13).

To ensure control and equal **access to land** to men and women is seen as a useful tool towards achieving gender equality which was not prevailing in the past years. In 2004, a system of land registration has been established and men, women and their children are registered as legal beneficiaries of their land.

Also, women are included in **decision making** provisions responding to their needs and challenges in agriculture are addressed. Similarly, youth are engaged in agricultural activities and in agro-processing and agro-business and are able to create their own jobs (World Bank 2018).

Furthermore, in Rwanda, among identified objectives as a way of continual improvement in gender and equality, there is emphasis on engaging men to support and maintain gender equality advocacy programmes and actions taken especially those concerning **gender-based violence** (UNDP Rwanda 2019-2022).

In agriculture sector, gender equality needs to be promoted by taking it into consideration within agricultural programmes. This involves recognizing the importance of gender preferences and requirements within those programmes. Agricultural programmes include but are not limited to the integrated rural development programme aiming at eliminating poverty; Good governance as well as increased exports and job creations (MINAGRI 2009).

1.3. Cooperatives as means to reduce poverty and improve gender equality

Rwandan government encourages a large number of farmers working together (merging their land), sell and sharing harvest are known as agricultural cooperatives. That has resulted in production improvement such as tea and coffee which enhanced income generation and labor productivity of cooperative members (Andersson 2020 page 5, 11). Thus, agriculture in the cooperatives is expected to generate incomes and wages, food security and improve nutrition. Beyond the improvement of food security and poverty reduction, gender, social equity and well-being of all members of the cooperative are important in such a way that agricultural benefits are equally shared between both men and women (Helvetas Swiss Intercooperation 2015).

In Rwanda, though a high number of women are found in agriculture activities, less than 42% are members of the cooperative and occupy subordinates' positions in cooperatives (Gender monitoring Office 2017; Andersson 2020 page 5). A study of Andersson in Rwanda on three different agricultural cooperatives (cooperative A having a board dominated by women, B having a board dominated by men, and C having a board dominated by both women and men) showed women in cooperative A are self-motivated to involve in leadership and are trusted to enhance the economy of the cooperative. In cooperative B, the board is accused often due to the economic misuse of the cooperative and less trust is earned that discourages women to participate in leadership roles. In cooperative C where equal chance of men and women in a board of the cooperative, women members showed no much desire to lead because of lack of education and home responsibilities. But importantly it was found that women's conditions are improved if there is an open communication and trust between board members and other members of the cooperatives (Andersson 2020, page 19).

Involvement at high percentage of women in decision making and leadership in agricultural cooperatives is promoted by the Rwandan Government and that is important to the agricultural production (Elliot Meador et Al. 2019).

Despite of the expectations and establishment of cooperatives, little is known about:

1) How the involvement of both men and women in agricultural cooperatives improve the wellbeing of members.

2) How these cooperatives improve gender equality?

This study explores these two questions by focusing on KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA”, located in NYAMASHEKE DISTRICT, RWANDA. I chose to study KODIKA because in general of the existing research of Gender monitoring Office (2017); Andersson (2020) mentioned problems in Rwandan agriculture such as less number of women in cooperatives, occupying low status positions in cooperatives, and the economy that grow or decline due to gender of the board in leadership of cooperatives. Then leadership could affect decision making and division of labour in members of the cooperatives. Thus, that motivated me to learn specifically about KODIKA as an interesting case in gender relations in rural Rwanda, that I had little information to have women and men members.

1.4. Thesis aim and objectives

The overall aim of this study is to realize the role of gender equality between men and women in the context of rural agriculture development in KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA”, Nyamasheke District, Rwanda.

In order to get the answers to the research questions, I conducted this study with following specific objectives:

- Know the roles and involvement of men and women in decision making and division of labour both in KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA”, NYAMASHEKE DISTRICT, RWANDA and in their families. But also I targeted understanding about land access and leadership in KODIKA.
- Demonstrate how wellbeing of KODIKA members is through their engagement in agricultural activities such as farming of maize and other crops.

1.5. Research questions

I pursue my research goals by exploring the following research questions.

Taken the first aim of understanding the impact of cooperative participation on gender equality I study on the one hand gender equality within the cooperative organization and within the families of cooperative members by focusing on issues of power, such as:

- Do men and women have the same opportunities to participate in decision making and land access in the cooperative?
- Are men and women given roles of leadership in the cooperative?
- Who takes decision on the division of labour and use of incomes in the family based on being a member of KODIKA?

I contribute to the understanding of importance of rewards from KODIKA to the members and their families by exploring the following question:

- How do agricultural activities such as plant growing, and animal husbandry contributes to the household economy?

1.6. Thesis outline

Chapter 1 gives an introduction on the research questions that will be addressed in this study and gives a background to how Gender and Development issues are addressed in Rwanda and gives the study scope

Chapter 2 gives a background description of the cooperative studied.

Chapter 3 discusses gender and development in Rwanda

Chapter 4 discusses about gender equality in rural context: theoretical departures

Chapter 5 describes the research methodology, approach, design and methods that will be used in this study

Chapter 6 covers results of the study

Chapter 7 provides a discussion of the results

Chapter 8 provides conclusion, based on the outcome of this study

Chapter 9 covers reference materials used in this study

2. Background: Koperative Duhinge Ikigori Kanjongo “KODIKA”, Nyamasheke District, Rwanda

This research will focus on these two research goals exploring it in KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA”.

KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA” was founded in 2011 in Kanjongo sector, District Nyamasheke on the idea of Mr. Daniel Ndikumana who is a teacher by profession and now living in Kanjongo sector. Daniel is currently retired and is 62 years old.

The main target of the cooperative (peasants living in Kanjongo sector) was to think and acting together as on what can be done to enhance development of population in Kanjongo sector through agriculture. The cooperative is working on three hectares of land owned by Rwanda Land Management and Use Authority which oversees land ownership and usage in the country. That means to operate on this land the cooperative rents by paying annual contribution fee to the Rwanda Land Management and Use Authority, then the land is given to members for cultivation.

The economic base of the cooperative is the cultivation of maize (From September to February), beans (February to May), cabbage vegetable (May to August) and the processing of maize harvest. The Feed the Future Rwanda Hinga Weze Activity, a USAID- funded project works in Rwanda for duration of 5 years from 2017 to 2022. The purpose of the project is to contribute to increase the economy of the country through agriculture and enhance nutritional of the population by focusing on small farmers in different districts of Rwanda such as Nyabihu, Karongi, Ngoma and Nyamasheke (Kanjongo, my case study). Feed the Future Rwanda Hinga Weze Activity is helping the cooperative in getting affordable seeds and getting fertilizers, educating members about cultivation activities such as cultivating soil planting and raising crops. The cooperative used to buy seeds from market at normal price like individual farmers, before the introduction of Feed the Future (FTF) Rwanda Hinga Weze Activity in 2017 which is supplying seeds at low prices up-to-date.

A large surface is divided into parts and each member accepted in KODIKA is assigned a lot of 3 Ares where seasonally one crop (maize, beans or cabbage) can be cultivated on those lots.

At the time of harvesting, all cooperative members gather and harvest all the cultivated crops but each member harvests his/her own lot, under close monitoring of cooperative leaders.

There are no wages given to members but during harvest, one part (80% of harvest) of the maize, beans, cabbage seasonally produced is given to members as own consumption in their families. The cooperative buys the other part (20% of harvest) from members and the money that a member got serves to buy other services such public health insurance called Mutuelles de santé and small livestock. Every Rwandan should have certain health insurance but people who are not employed in public or private sectors that give other insurance must have mutuelle de santé and must pay annual fee per family to Rwanda Social Security (RSSB) which coordinates mutuelle de santé. Small livestock such as goats, rabbits and chicken are not given to members by the cooperative. Depending on the preference and home space available to elevate, a member decides to buy at the market in Rwanda a given small livestock by using the money that he/she got from selling maize, beans and cabbage seasonally to the cooperative.

That maize production bought from members in the cooperative is processed to become maize flour. The cooperative sell maize flour, cabbage, beans (that 20% harvest) seasonally on different markets of Rwanda and the income is saved to enhance the economic base of the cooperative.

The cooperative has 71 members in total where 48 are women and 23 are men. The cooperative has 8 positions of leadership currently occupied by 5 women and 3 men; which are coordinator, vice coordinator, secretary, 2 advisers, 3 inspectors. These leadership roles change each two years. Moreover, only one person from same family can be a member, both a husband and wife are not eligible to work in the cooperative. The cooperative also engages experts in agriculture to share skills and experience, to encourage individuals who want to venture in farming.

3. Background on Gender and Development in Rwanda

3.1. Gender Equality in Rwanda

Gender equality and women's empowerment is supported in Rwanda and it is viewed as human rights and pillar to sustainable development.

Engaging women in social activities such as associating them in cooperatives which focus on cultivation of a single crop on an extended land lead to improved agricultural productivity. Programs such as Ubudehe have been established and launched in 2001 in order to enable both women and men to analyze their problems and needs, establish corrective actions and their implementation. This shows the commitment of the Government Rwanda towards attaining gender equality among its population (East African Community Secretariat 2009).

3.2. Rural women and development in Rwanda

3.2.1. The importance of agriculture and women for poverty reduction

In rural areas of Rwanda, agriculture ranks as the most important economic sector as it is significant in contributing to rising of rural incomes, reduction of hunger and poverty and creation of employment (AGRA 2018).

Rwanda as a developing country has target that less than 20 percent will be in extreme poverty by the end of 2020. Through the Economic Development and Poverty Reduction Strategy (EDPRS) framework of the Rwanda to accelerate development and improve productivity, still Agriculture is a pillar of development in Rwanda especially rural areas where large number women, 92 percent of the population are involved (World Bank 2014, pp10,11).

Considering that more than 80% of women are in agricultural activities in Rwanda, the following challenges are still there in the society of Rwanda. In Rwanda, a gender perspective is enhanced in checking mortality and fertility rate in the health sector but there is not adequate accountability in agriculture to deal with gender equality. That lack of policy design and implementation require resources including new knowledge, skilled people and finance to boost the economics of the country (MINAGRI 2010).

3.2.2. Gender in agricultural activities

Even if Rwanda has put effort in gender equality such having legal identification such marriage certificate, social behaviors on women are still an issue to know. Moreover, women don't take an interest similarly in dynamic procedures with men. The social mentalities with respect to duties of women in families makes it hard to address complex issues including mistreatment against women and girls in general, separate and the requirement of widows and single parents.

In certain pieces of the nation standards laws despite oversee the lives of the people; polygamy is as yet polished among certain families in spite of the matrimonial law which requires that the filing of the relationships. Since the law perceives just monogamous marriage, women in different districts whined that a few men leave their homes and remarry in different regions (MINAGRI 2010).

Women in rural agriculture are still found in the category that characterized by limits such inadequate of skills, market access of the harvest, and having a say on how land is managed. Gender equality is highlighted in EDPRS, and significant enhancement in this area is necessary in Rwanda. In working on gender, Rwanda Government has given a chance to women to participate actively in national decision making at 64% in the parliament and committed that local levels should be empowered (World Bank 2014, pp10,11).

Rwanda has recognized low representation of women in different sectors, now it indicated that the enrollment of most farm associations or cooperatives incorporates around equivalent portrayal of the people however that women are by and large underrepresented in the administration structures. Positions offered to women are frail and their job in horticultural improvement is less noticeable than men's. In general women's support in dynamic progress of social, monetary and cooperatives leading are low which is conflicting with their commitments to beneficial and growing of the associations. In circumstances where women are spoken to in the structures, they don't take part effectively in the considering way forward measures of the cooperatives (MINAGRI 2010).

Poor women do not have cell phones and advanced technical skills for example in seed selection (depending on the cultivable plot) and conservation agricultural methods. Expansion of economic and farming business of women is hindered by the absence of access to money/credits. Women's capability to access micro-finances is enhanced by Micro-finance institutions (MFIs) and trainings on business doings (Gender Analysis USAID/Rwanda 2015, p2).

In Rwanda, working in groups such cooperatives have enhance sustainable land management where given crops are chosen on a specific land without forgetting the erosion handling such as irrigation on hillside. The leadership of different groups has welcomed women to participate in capacity building through trainings.

Gender has been reflected during the implementation of projects concerning increasing crop yields, and productivity of hillsides. Thus employability skills among women have improved (World Bank 2014, pp12-14). The Government of Rwanda through Ministry of Agriculture and Animal Resources (MINAGRI) is using the grading systems on a large number of cooperatives to measure the performance in terms organizational structures, involvement of members, affordability of services, productivity and possibility of feedback from participants. The grading systems encourages farmers to work in team, taking awareness on improvement needed and motivational to best performers in a given a period. MINAGRI has also the Agricultural Gender Strategy (AGS) as policy to control that equality in benefits for example in taking different roles in cooperatives management, crops selection, land studies, and harvest access are achieved in women farmers and relevant improvements are taken into consideration (World Bank 2014, pp 29, 36, 50).

3.2.3. Challenges encountered in gender equality and actions taken

A big number of farmers are women however they are not involved in value chains as much as men are involved and women's skills and knowledge are usually not utilized (Gender Analysis USAID/Rwanda 2015). Also, there has been uneven collection of gender related data, thus some issues pertaining to gender-based violence could not be well resolved. Gender-based violence among girls and women is still there and under-reported. It is probable that two in five girls (41.2%) will have encountered physical gender-based violence between the age of 12 and 15 years, with most of the violence done by male family members (UNDP Rwanda 2019-2022).

Another challenge is that there were low resources both financial and human resources as there were limited gender specialists who can provide courses and refresher trainings in regard to gender equality (UNDP Rwanda 2019-2022).

On the other hand, different programmes such as Umurenge Saccos launched in 2008 and policies have been established in order to cater for gender gaps in terms of getting access to soft bank loans, agricultural productivity, innovation, power relations to enhance women's empowerment and their capability to influence social change in terms of equality and economic development. Also, savings and credit cooperatives such as COPEDU have been initiated in 2013 by women's associations. Also, women take part in Private Sector Federation which is an association of entrepreneurs (Ministry of Gender and Family Promotion 2010).

Furthermore, many projects have been designed so that gender is effectively mainstreamed in terms of including and considering the role of both men and women in decision making actions. Many efforts have been put in capacity building on gender analysis and equality between both men and women and gender focal points have been placed in different institutions, agencies, forums and local government so as to ensure that gender equality is strengthened at all levels. Campaigns such as He for She campaign supporting women have been created and conducted in order to allow women to take part in development activities and projects (UNDP Rwanda 2019-2022).

Moreover, changes in the directives of power relations between men and women are made and indicate the status of gender in households and how incomes from sales are managed. However, disaggregation data in terms of yields, income or sales do not indicate the reason why rural women do not invest much in improvement of productivity and in agricultural innovation (CGIAR Gender and Agriculture Research Network 2012).

3.2.4. Monitoring of gender in agriculture

This section introduces gender equality in agriculture to be observed. The reason for checking is to follow the advancement of usage of the plan and outcomes. Observing is likewise to represent the progress or effects coming because of gender equality execution. MINAGRI in collaboration of the Gender Monitoring Office (GMO) which is responsible for Gender activities and its implementation in Rwanda have targets particularly to observe in Rwanda considering objective and active level of Agriculture cooperatives include:

- To guarantee that there are plans for recognizing women in agriculture and that any adjustment may call alteration.
- Benefits of recipients timeously in Gender equality implementation
- To Screen the results and consequences of Gender methodology execution. But also, to follow the progressions that are raising in the implementation of Gender equality measures.

It is essential to view the degree of conveyance of the results from execution of gender equality and to persistently follow the level to which each target is to be accomplished. In current plan of MINAGRI the checking is done on a quarterly or half yearly and report on whether the target has been met or altered.

For example, in setting gender policies and relevant ways forward to implementation, MINAGRI prepare main orientation and documents to indicate clear gender goals such as having equal access to land in cooperatives and harvest handlings (MINAGRI 2010).

4. Gender equality in rural context: theoretical departures

Defining gender is a balance between agentic and structural aspects. Hirdman (1987, p 8) saw gender as a “silent contract” in society regulating the relations between men and women. She argued that gender system of societies lies on two key foundations: for the one, a systematic differentiation between male and female spheres and for the other a hierarchical order between men’s and women’s spheres according to which men is taken as the norm.

Seen from a structural perspective, the study of gender in society includes gender regimes such as laws and rights to characterize gender specifically in a given country (Asztalos Morell 1999. P 283) and the division and involvement in decision making (Agarwal, 2001, p2, 16; Arora-Johnsson et al. 2019, p 3).

A perspective focusing on agency emphasizes that these gender differences are not exclusively imposed from the outer circumstances (Connell & Pearse 2015, pp 72-74). At the heart of gender relations lie norms that are produced, reproduced and challenged in everyday communication (West & Zimmerman, 1987). These norms are created in everyday interaction, thereof are not a direct derivate of biological differences. It is specific to each culture how the heterosexesual matrix of gender relations gains expression (Butler 1993 p 42). Meanwhile, institutions that bare the expression of societal gender norms are at the same time constituting force and are constituted. As Connell and Pearse (2015a) wrote:

The assumptions, rules and guidelines that we call “norms” are part of the weave of everyday life. They are embedded in institutions as much as they are in individual heads. A key question about gender norms, therefore, is how they are materialized in social life.

In feminist theory, earlier researchers Walby (1986) use the term patriarchy to indicate men’s primate in gender relations.

In current research refers one rather to gender relations, which reflects a change focus to question the relevance of heterosexual gender relations at large, not only men's dominance. I use Walby's categorization of patriarchies in different areas, since she is providing broad overview on how gender is influencing diverse spheres of life. Walby keeps saying that the exploitation of women by men in a given social construction is determined by the relationship among men and women (Walby 1986, p 51) and differentiates six systems of patriarchy:

- division of labour in the household;
- wage labour and the labour market,
- sexual relations,
- gender-based violence,
- culture,
- state/politics.

Although, Walby's theory does not fully fit my research field, since she is theorizing a capitalist industrial society, her spheres identified for gender inequalities are informative. Considering socioeconomic transition of patriarchal relations she is talking about a transition from private to public patriarchy. This is also a transition from household-based economies to wage labour based economies. Considering the special conditions of peasant societies, Niskanen (1998) identifies as key institutions to create men's dominance in peasant household are: division of labour, inheritance and perceptions of femininities; one need to add decision making as a hierarchical aspect of the division of labour. With focus on the material aspects of gender relations I explore below the following areas of interest for women's status in peasant families: access to land, division of labour, women's integration to the market, and participation in decision making.

Meanwhile, Rwandan society is under change and families make their livelihoods on the combination of wage labour and household-based production. I make use of Walby's ideas about transition from private to public patriarchy to explore women's status in households that fit this characterization of being in this transition, since households base their livelihoods increasingly on the combination of household-based production and wage labour as well as participation in public organizations, such as the cooperative.

Meanwhile, cooperatives have the goal to improve women's conditions and poverty. Thus, the issue is how cooperatives manage to mitigate patriarchal relations.

The main interest of this paper will be, to explore women's status in the peasant household economy and how it is changing in due to women's engagement with the cooperatives and work and organization structures of the cooperative, which is a kind of public system.

4.1. Household and the division of labour in peasant societies

Women's labor is important to the economy of the country and gender norms as integrated in everyday lives of the population can influence the outcomes (CAPRI, 2011). In trying to understand the contribution of women to the community, gender norms of a given country that can encourage, or sanction women and men impacts how women make labor decisions or shape out of what they were excluded in the past. The household labor obligations influence how women may engage willfully in agriculture activities and new trends to improve the agriculture (Patti et al. 2018).

Women and men are participating actively in agriculture activities and they contribute to the labor force of the Country Rwanda. There is important issue that is restraining women to development which is the workload. It is shown that the workload of women is very particularly high. Women are responsible to find wood from forest for burning to cook and fetching water sometime at long distances from their home. They must care much the kids and elderly in the family, cooking activities all days unless they are sick, gardening even small place at home and be concerned about small animals in the house. In the sector of coffee cooperatives, they are particular jobs that are done by men and others for women. For example, tasks such as sorting, weeping the plants and transportation by head to stations in charge of washing and further processing are done by women while men involve in mulching (Gender Analysis USAID/Rwanda, 2015, p15).

Agriculture is the main foundation of employment in rural areas of Rwanda (Bigler et al. 2017, p20). Women are more involved in farming activities than men and this is in terms of unpaid farming or small-scale farming activities for the survival of their households. This leaves a gap in attaining gender equality (Bigler et al. 2017, Barrientos et al. 2004).

It is recommended that the workload should be shared reasonably among men and women such that men also can participate in household tasks and that can be through training on Gender balance and development of families (Gender Analysis USAID/Rwanda, 2015).

With growing number of individuals who are getting closer retirement, in over 50 years old of the rural population, women especially widows are heading families at approximate 30%. Those women even though they are still active economically, they are poor or really unable to support themselves. Support to widowed aged women is to be noticed as an important concern in its own right, which however does not concern the main focus of this paper.

4.2. Access to land and resources

In societies where subsistence production is crucial for family survival, such as rural Rwanda, access to land is a key aspect of gender inequalities. How access to land is organized gender differentially determines women's possibilities to produce for their families.

In Rwanda, women and men have equal ownership and access on land as implemented in the national law governing of 2013 and it is also mandatory on current land documents given to families that both man and woman names in a family must be written and many women have self-confidence to own land (Gender Monitoring Office 2017; Gender Analysis USAID/Rwanda 2015, p 13). Even though women's access to land have contributed enormously to decide on agriculture but when it comes to selling agriculture harvest from that land men have opinion more than women (Gender Analysis USAID/Rwanda, 2015).

According to (Gender Analysis USAID/Rwanda, 2015 p2):

- In Rwanda, laws concerning land and Gender Monitoring Office (GMO), all barriers based on gender are to be continuously studied on the right of women on land. Women's empowerment is essential in the Feed the Future (FTF) and the Government of Rwanda (GOR) duties.
- While women's lands are affected by heavy floods and drought due to lack of skills, FTF promotes trainings on climate change and land conservation including modern agriculture.

Due to unlawful cohabitation in some couples who lives together without official written documents, women can be not having access to the land because they don't have their names on any paper of that land. That results to the inaccessibility on bank credits or programs because of lacking ownership on land as property to show towards enhancing development in doing other small businesses other than agriculture (Gender Analysis USAID/Rwanda 2015).

The purpose of the GOR is to modernize and enhance agricultures area. In the national land consolidation program to choose a land for cultivation based on land characteristics, climate and location and owns that land to cooperative for development. At one hand, in poor families both men and women but specifically most poor women can miss a chance to participate in the cooperatives due to lack of basic entry financial to become members. Without considering social status, new reforms (requirements) are required to promote equality between male and female such as access on agriculture plots. On the other hand, men have more opportunities to technical trainings thus access to technology such as using tractors in agricultural cooperatives is favoring men compared to women due to cultural rules which hold back women or lack of membership of the cooperative (Gender Analysis USAID/Rwanda 2015, p 8- 9).

Women and girls suffered and lacked access to some opportunities such as health care and education, as well as financial resources. However, there have been several changes to empower women such as putting in place programmes such as education for at all, where both girls and boys can get same education (Kagaba 2015, p57). It has been found that distribution of resources in the households between men and women and decisions made in managing the income and profits account a major part in ensuing food security in the households. The study also shows that food security in Rwanda needs to be understood in relation to issues of land and poverty since these play an important part in determining women's food in/security. In addition, women's experiences differ depending on their financial situation and their access to land. This study also found that intra-household dynamics such as distribution of household's resource, gendered power relations between men and women, as well as participation in household's income decisions play a part in food in/security in Rwandan households (Nzayisenga et al. 2016).

In Rwanda, women did not have access to economic resources in their families, and did not have rights to land, and they were subjected to domestic violence as they were considered as minors in front of men (Hendricks & Oder 2010).

4.3. Participation in decision making and leadership example

In families of Rwanda, having a look on control over material and financial incomes, it seems that men are deciding, and women are there to follow what men expresses in different things such earnings from both partners and spending. In the last Rwanda Demographic and Health Survey done in 2010, it is shown that women are deciding at 18 % compared to 66% of men, on the usage of their income in terms of money in families who are married (Gender Analysis USAID/Rwanda 2015).

In agricultural cooperatives management of Rwanda men are still leading and taking sensitive positions such as chairperson while women are limited in position like secretary that do not enable them access to updated information or trainings thus that is hindering them in making decisions (Gender Monitoring Office 2017).

Even if a large number of women reported earning less compared to men; and less ability to decide on income usage in younger women compared to those closer 50 years' ones, in educated families the decision making on the usage the income is much better giving each side a freedom to express on the spending thus a joint family. The more women have attended higher schools, having more education and more money than men; report says that those women can decide on vacation whether for their families or relatives, health needs, buying different home products or materials. In some families, women are still in fear on deciding on credits due to illiteracy and time consumed in filing forms to request loan (Gender Analysis USAID/Rwanda 2015). The study said that by training men on the value of women and their opinion, that gives women access to the control of income in the family, as a result the health and feeding of children and the good participatory of children to schools improved (Gender Analysis USAID/Rwanda 2015, p 6).

Animals' husbandry is important to the development of the families in Rwanda such as nourishment and income when sold. Considering leadership view, the person considered as the head on caring small animals between men and women gives a view on gender equality.

It is shown that women participate actively though still less compared to men in leading on animal husbandry (Gender Monitoring Office 2017).

4.3.1. How is the decision-making in farming?

In Rwanda, most women (71. 25%) involved in farming, use land owned by men, and cannot do any modification to that land in case they want to increase productivity, unless after discussion with their husbands. However, those who are grouped in different cooperatives get trained to share ideas and are involved in decision-making concerning the crops to be planted for a given season, and they get prompt answers compared to individual farmers (Bayisenge et al. 2019).

Programs and policies which integrate women in different social and economic activities have been established and supported by the 2003 Constitution which aimed at removing the gender inequality which had prevailed, as men would dominate women socially despite the law concerning inheritance and marital property rights established in 1999. In order to emphasize the implementation of the existing laws, in 2004 a land policy was established, as well as the organic land law established in 2005, so that gender equality can be established in the issues of owning and inheriting land within formal marriage in Rwanda (Kagaba 2015).

Women involved in paid labour, get a chance to take part in decision-making in their families, in the farms and agricultural cooperatives, and their confidence increases. However, this sometimes becomes challenging as their load work increases and their responsibilities at household level also remain (Bigler et al. 2017, p20). Also, women in rural areas are involved in governmental roles, although some are unpaid, but they get a platform, which enables them to express their ideas and to advocate for fellow women (Bigler et al. 2017, p19).

5. Methodology

The purpose of this chapter is to explain the research methods and the methodology implementation for this study in details. First the chapter will explain the choice of research approach, then the research design, as well the benefits of the research tools chosen.

5.1. Research approach

This study will make use of qualitative research strategy. The research approach that will be implemented is transformative worldview.

The transformative worldview is based on studies that give a chance to participants to express their opinions and involve in the reform of their development agenda to enhance the wellbeing without undermining some groups of individuals. Those studies can be done considering power, gender, discrimination, people with disability, feminists, etc (Creswell 2018, pp 46-67). This thesis focuses on gender equality as one element that is important in transformative approach. The transformative approach is crucial since its welcome officials in Rwanda to be informed about the gender equality and development of cooperatives (Mertens 2010). Therefore, reforms are possible in the national plan of rural development based on the finding of this thesis.

The constructive worldview cannot be used in this thesis because it is not going to be applicable to go in deep to learn gender issues and equality and possible check marginalized female in KOPERATIVE DUHINGE IKIGORI KANJONGO “KODIKA” if they are.

This research will be collaborative to involve actively females in the inquiry of data, that means towards improving the lives of people and having responsibility in decision or changes in development, voice of members in the research is more carefully considered in transformative approach (Creswell 2018, pp 47). The transformative worldview is suitable as it takes into consideration the needs of participants in order to improve their lives (Creswell 2018).

Thus, in this thesis, I choose a transformative approach (Mertens 2010) and (Creswell 2018, pp 47) because:

- it is the best approach have an open and true result in KODIKA”, by giving members the liberty to say how they see the role of gender equality on rural women development in Rwanda and how the society take the gender equality especially in rural development (Jorgensen et al. 2002).
- I focus also to know the inequalities in terms gender and the link with officials in KODIKA” and at the end I will get well informed why the relationship of problems such as gender and rural development exists.

5.2. Research design

A research design is a basic plan that guides me to do the data collection and discussion phases of the research project. It provides me the framework that specifies the types of information to be collected, its sources and collection procedure.

The main function of a research design is to explain me how I will find answers to my research questions. The research design sets out the specific details of my enquiry (Denzin & Lincoln 2011).

This research makes use of a qualitative strategy in the sense that numeric data or quantitative data production is not the focus (Silverman 2014). The thesis in form of qualitative design will touch the combination of narrative research, phenomenology research and ground research. In narrative where stories of participants have to be collected and retold in combination with my experience (Clandinin & Connelly, 2000), I did telephonic interviews (allowed by the Supervisor) “with KODIKA members on the gender equality in agriculture activities and how participants (especially women) are affected. Members gave their inputs on gender equality in their daily experience known as phenomenological research (Giorgi, 2009, Moustakas, 1994). Ground research is that in the interviews, it requires to ask the views of many members of the cooperative about the thesis questions in different time then studying the correlation of data collected (Creswell 2018, pp50).

5.3. Research methods

In the qualitative research, it is necessary that I understand the need of participants and able to adapt to the knowledge of members on a given a topic of the thesis. For the purposes of this research, I used interviews to get views of participants on decision making in the household and in KODIKA, leadership, division of labour in families and in KODIKA, and importance of rewards from KODIKA on family enhancement, without focusing mainly on numbers but also to know thoughts about gender equality in KODIKA.

The research is done in natural setting that the collection of data in KODIKA is achieved on research questions without taking participant in a given lab or having specific instruments at the field. The information is got by talking to members of the KODIKA on telephone, where I as key instrument in the interviews and each member involved talks for a period ranging from one hour, though internet cut was causing some breaks.

The meanings of participants are values in the interviews such that I got inputs of members of KODIKA and learning on them without imposing my understanding on research questions of thesis. The research is of emergent design that some of agenda or phases in conducting interviews can be changed in learning issues of members through diving deeply about the topic of the research. Reflexibility is another aspect of qualitative research that my background in the form of past experiences and culture (for example talking common language Kinyarwanda, having lived in Nyamasheke District of Rwanda and interacted with people) can help communicating with participants freely. (Creswell 2018, pp 257-260).

5.4. Data collection

The collection of information in this thesis is crucial to respond to the research questions. The participants involved in the collection of data are 20 members including leaders of KODIKA who were available in cultivable place of the cooperative on different days. Due to that I use transformative worldview as an approach in this thesis, in cooperation with the administration of the cooperative, I got contacts of men and women in order to perform telephonic interviews with members of KODIKA. The online interactive(calls) with members of KODIKA in natural setting of communication with participants is intended get opinions or views on thesis research questions such division of labour, decision making, participation, leadership in KODIKA etc (Creswell 2018, pp 262-264).

In the form of interview protocol, I was ready to start qualitative audio material such as telephone recorder used in calls of the meeting to keep information and how many people interviewed per day. This process of interviews is advantageous such as getting historical information of the participants and gave me the control on key points during the conduction of questioning (Creswell 2018, pp 262-264).

5.5. Data analysis

The discussion concerning qualitative data analysis is an important part of the thesis and I am using simultaneous procedures. It means that the collection of data and writing findings go together. For example, during some current interview with a participant I used to look at previous completed interview by analysis written note. That is a different manner compared with quantitative research in which data are collected, analyzed and then put in final report (Creswell 2018, pp 267).

Generally, the data from the participants are in recorded interviews and I am analyzing them. The data are analyzed based on objective of the study. Because this thesis is done based on qualitative research in terms of not going native in analysis of data, I will avoid discussion which can blame the participants of “KODIKA”. To maximize the privacy of participants, I will use code names representing names of participants; I will not put names in thesis report to never connect the responses with individuals (Creswell 2018, pp152).

5.6. Validity

In the validity of the study findings and of the researcher’s interpretation, I made interviews with different members of “KODIKA” including leaders as a strategy of collecting data about their work and life balance (Creswell, 2018; Silverman 2014). I will then share all findings with the coordination of “KODIKA” and participants of the study.

5.7. Method description of sampling

This study is composed by 20 members of KODIKA who are interviewed including 11 women and 9 men and they are ranging in age of 30 to 62 years old. A two third of them started with the cooperative in 2011 while others joined in different years ranging from 2012 up to 2018. Each member said that he/she was allocated 3 Ares for cultivation (AX and AY, Kanjongo, 21/04-05/05/2020). I asked the coordinators of KODIKA to arrange contacts with members to interview. All KODIKA members are farmers. The members interviewed were assigned codenames (AA, AB, AC, AD, AE, AF, AG, AH, AI, AJ, AK, AL, AM, AN, AO, AP, AQ, AR, AS, AT). Those interviewed were selected from those who were available in removing unwanted herbs (weeping of beans) in agricultural plantation of KODIKA in **Kanjongo** sector from 21 April to 5 May 2020. Additionally, to individual codenames, all women interviewed are given codename AX while men are assigned codename AY.

6. Results

Participants in the interviews and the selection of them are found in section 6.1 on method description of sampling. The questions to answer my research questions were based on required information about the member as per interview questions in appendix 1.

Information from participants (men and women) are grouped and varied taking into consideration different fields such as care duties, care of household, work with larger animals and work with small animals, get paid job outside, and work at KODIKA. Then tools in those fields such as: *Who has it as prime responsibility: wife or husband? Can the other gender do it if needed? Who decides over these fields?* are used in the interpretation of the views of informants.

- **Childcare**

Considering *women's views*, all women who were interviewed said they are in charge of childcare duties, as AX, Kanjongo (21/04- 04/05/2020) expressed: *"We get involved much without imposed by husbands in caring kids such as washing kids, cooking for and feeding kids, clothing them, sleeping them and taking them to schools kids."* Moreover (AG, woman, Kanjongo, 24/04/2020) mentioned that: *"even if kids are for us, I choose to take initiative and control if kids are fine"*. Women also gave voice to the importance of their childcare duties for the future of their children, as AJ (woman, Kanjongo, 28/04/2020) emphasized: *"I know if a woman is not checking kids regularly, kids are likely to have problems in their life"*

Considering the relation between childcare duties and participation in KODIKA there were different experiences. On the one hand, a woman member (AJ, woman, Kanjongo, 28/04/2020) claimed that she gets support from her husband with childcare duties to be able to attend KODIKA work duties: *"My husband feed our kids when I am gone for seeding and weeping in KODIKA"*. On the other hand, another female informant (AT, woman, Kanjongo,05/05/2020) conveyed: *"Sometime when I am not available for example occupied much with kids, my husband did not accept me to go in KODIKA duties, he mentioned that he has to go and find waged activities even if he is not booked anywhere."* Thus, not all women get replacement by their men in childcare, which is limiting their possibilities to take care in KODIKA work.

Looking at men's perceptions on participation in childcare duties, the interviews reflect a duality. Some men express that: *"traditionally caring kids was a woman's duty."* However, men also convey that they are ready to help their wives, as a AF (man, Kanjongo, 23/04/2020) formulated: *"I choose to help my wife to look after kids when my wife asks me"* But specifically (AC, man, Kanjongo, 22/04/2020).

This sharing is especially motivated with the duties of wives at the cooperative as (AS, man, Kanjongo, 05/05/2020) said: *“Cooking and taking kids to school is fine to me alone when my wife is not around to help me though I do not have enough skills in cooking.”*

My reflection on these views from women and men is that caring kids is the prime responsibility of women even if it requires them double work stretching over more time. Additionally, men can help their wife if need and they take initiative to spend their time in caring for their kids provided that women in KODIKA will generate food. Moreover, women are the ones who mainly take decision in care duties, however, in some families due to women’s primarily responsibility for caring for kids, women may not be allowed by their husbands to participate in KODIKA duties, since men’s ability to earn money is prioritized.

- **Care of household**

Considering *women’s views*, women involve much in cooking (AX, Kanjongo, 21/04-04/05/2020). However, according to some, being members of KODIKA is a factor to the change of labour division in family like timing of household duties. (AB, woman, Kanjongo, 21/04/2020) said: *“Sometime I arrive late in the family after work in KODIKA then I cook during late evening.”* Another female informant (AG, woman, Kanjongo, 24/04/2020) told: *“I plan well the time in dividing household tasks for benefits of the family.”* This condition is supported also by the account of female interviewed. Some express household duties to be women’s sphere. As AO (woman, Kanjongo, 01/05/2020) expressed: *“A good woman decide how much to spend on the market for save of the family”*

Similar to the case of care for children, the views of women on how participation in KODIKA impacts their relation to their husbands deviate. On the one hand many women are positive and see good sharing with duties and decisions with their husbands. As AR (woman, Kanjongo, 04/05/2020) emphasized: *“My agricultural activities in KODIKA will generate nourishment then my husband accepts care duties without hesitation.”* Similarly, AE (woman, 23/04/2020) said that: *“being a member of KODIKA is a factor to the change of household labour because I talk with my husband about income management.”*. Additionally, (AE, woman, Kanjongo, 23/04/2020) informed me that: *“My husband does not hide anything, I like the way we talk about future goals”* Even AE (woman, 23/04/2020) supports the view of improved status for women

working in KODIKA in decisions made in the household: *“being a member of KODIKA is a factor to the change of household labour because I talk with my husband about income management”*. In contrast, some women, such as AA (woman, Kanjongo, 21/04/2020) conveys problems to participate in KODIKA. Even if she describes as a matter of joint decision, she is hindered to participate in KODIKA due to household duties: *“It happens that I and my husband choose that I stay in home activities such as cooking and do not go in agricultural activities in KODIKA.”*

Regarding *men’s* views, as the example of other male respondents (AN, man, Kanjongo, 30/04/2020) reveals, some men are ready to share care duties with their wives: *“I share with my wife home duties”*. This sharing is especially motivated with the benefits that wives work at KODIKA has for the households as AD (man, Kanjongo, 22/04/2020) expressed: *“No problem for me to stay home while I know that my wife in KODIKA will bring food during harvest.”*

Concerning decisions on the division of labour men’s views differ. Some men describe their relation as equal and decisions as negotiated with their wives, as AC (man, Kanjongo, 22/04/2020) expressed: *“I talk with my wife on daily activities and we plan together.”* Other men express their primacy in making decisions on wife’s duties. Such is the way AH (man, Kanjongo, 27/04/2020) formulated: *“I used to inform my wife to spend a day in KODIKA when am booked for paid construction jobs elsewhere.”* An additional position has been, that men and women have differential influence on different aspects of decision making. As AL (man, Kanjongo, 29/04/2020) argued: *“In my family my wife is more responsible to know what is finished in the kitchen and decide what to buy”*. Nonetheless, when it concerns the allocation of money for shopping, it is his responsibility: *“ but mostly I decide how much money to give her to go the market and save of unexpected circumstances”*.

My interpretation of the accounts from informants is that both women and men have prime responsibility to care for the household, though participation in KODIKA can affect the sharing of household duties sometimes. Women/ men can do household duties when needed; this is shown that either women or men can stay home in duties provided that the other gender is occupied with duties that can enhance the wellbeing of the family. It also indicates that the diligence of women give them the ability to prosper their families in managing well the spending in home, which is so important for rural development.

There is ambivalence as to the degree men and women share decision making on household duties. Some do so, others not. There seem to be also difference depending on decision on money spent on shopping and deciding on what to buy for the household on the money that the husband allocated for it.

- **Gender division of farm work: Work with small and large animals**

The information shared by informants in caring the household is well connected with work with small and large animals section because husbandry is done in household. In this research a member who spends his/ her day at home is the one who care for animals.

Taking into consideration *women's* views we see different patterns. AG (woman, Kanjongo, 24/04/2020) as others indicates a gender specialization of tasks, as she told: *"I plan well the time in dividing household tasks for benefits of the family."* However, according to some members the decision making in the family varies depending on the type of animals. As AQ (woman, Kanjongo, 04/05/2020) said: *"I choose to look after small animals and let my husband occupy with a cow, he is clever finding herbs for feeding the cow."* In a number of families, being responsible for duties with larger economic value, is the task of husbands and is also the sphere he decides over. As an example, concerning larger expense and economic investment (AR, woman, Kanjongo, 04/05/2020) said that: *"My husband prefers to decide on buying a cow and a motorbike"*. In contrast, there as some families, as another female informant (AT, woman, Kanjongo, 05/05/2020) told, where gender division of labour tasks does not imply gender division of decision making: *"It is ok if my husband get involved in larger animals provided that we sit together and decide on usage on income from selling some of them"*

Looking at the perspective of *men* there is some ambivalence. Some men, such as AP (man, Kanjongo, 01/05/2020) expressed that: *"I and my wife decide together about which animals to elevate"*. In contrast, AS (man, Kanjongo, 04/05/2020) indicates that he makes economic decisions on his own: *"I bought a cow without deciding together with my wife but later on my wife was happy to see it producing much milk"*

Gender division of farm labour and decision making is a contested field. My reflection based on information from informants indicates that working with large animals is men's duty while working with small animals is the main responsibility of men.

However, women and men can help each other in caring all animals. The gender division of farm labour is followed in some families with a gender division in decision making. Nonetheless, some families indicate that they jointly decide even if the division of labour is gender based.

- **Get paid job outside**

When I was asking informants about division of labour in household and decision making in families, some informants raised information about waged work outside. According to some members men tend to give a plan of a day and women follows.

Regarding some **Women** views (AE, woman, Kanjongo, 23/04/2020) informed me that: *“My husband does not hide anything, I like the way we talk about future goals.”* Going in deeper about waged activities outside, The female informants refer to taking wage work being the task for their husbands. For women, the work at KODIKA seems to be a way to contribute to extra products or income for the family. (AA, woman, Kanjongo, 21/04/2020) said that: *“I as a woman I used to meet wives in cultivation of KODIKA who are not members but they worked there because their husband members are in paid construction jobs elsewhere.”* Another female informant (AT, woman, Kajongo, 05/05/2020) conveyed: *“Sometime when I am not available for example occupied much with kids, my husband did not accept me to go in KODIKA duties, he mentioned that he has to go and find waged activities even if he is not booked anywhere.”* This latter two interviews indicate that men’s employment for paid work takes priority over women’s engagement in KODIKA. They are given access to work in KODIKA depending on the husband’s employment.

Concerning **men** views, similar dualities can be observed on men’s views on wage work as we seen in other matters. Some men, such as AC (man, Kanjongo, 22/04/2020) were very gender equalitarian on their views and expressed that: *“I talk with my wife on daily activities and we plan together.”* In contrast, AH (man, Kanjongo, 27/04/2020) informed me that: *“It happens that I go in paid jobs such as carrying things on head, then allocate my wife.”* Similar account is given by another male member (AI, man, Kanjongo, 27/04/2020), who expressed that: *“Due to wage activities such as carrying woods for another family, I use to let my wife attend for me in agricultural activities of KODIKA like two day per week.”*

Additionally (AP, man, Kanjongo, 01/05/ 2020) expressed that: *“I can tell my woman to do a given task including attending KODIKA and she accept because am earning some money for the family elsewhere”*. (AF, man, Kanjongo, 23/04/2020) said that: *“I used to inform my wife to spend a day in KODIKA when am booked for paid construction jobs elsewhere.”* The accounts given by men support the picture obtained from the interviews with women. Men’s wage work is the priority for many families. Men use a language that expresses their ability to decide over their wife’s participation in KODIKA depending on the availability of wage work for men.

My interpretation of these accounts indicates that getting paid job outside is the prime responsibility of men. Women do not get opportunities from their husbands to participate in waged activities outside because they are occupied with caring kids, household duties or KODIKA activities. That can keep women in dependency that can restrain gender equality. It also indicates that husbands have the ability to decide on getting paid job outside, which is enhancing their power in household decision making. Nonetheless, there some men who give expression to gender equal views on decision making on work.

- **Participation in work at KODIKA**

According to (AX and AY, Kanjongo, 21/04- 04/05/2020) each member is responsible for his or her agricultural tasks on allocated plot from cultivation, seeding to harvesting, no member is assigning an agricultural tasks to another in KODIKA, that is a duty of leaders.

Concerning *Women* views, there as some women who work in KODIKA on their own account. Meanwhile, there are some women, whose husband is co-operative member, and they work in KODIKA only when their husband has other paid job and they are to replace them. Thus, according to some members men tend to give a plan of a day and women follows. (AA, woman, Kanjongo, 21/04/2020) said that: *“I as a woman I used to meet wives in cultivation of KODIKA who are not members but they worked there because their husband members are in paid construction jobs elsewhere.”*

Moreover, (AJ, woman, 28/04/2020) informed me: *“I do agricultural in KODIKA, most of my time with my husband to finish the work fast.”* But (AM, woman, 30/04/2020) said that: *“My children are living closer to me though am getting old, KODIKA members helped a lot in different seasons of cultivation.”*

However (AQ, woman, 04/05/2020) said: *“when my kids are still very young I use to absent myself some activities in KODIKA but sometimes my husband attend KODIKA for me”* as a female informant (AT, woman, Kajongo,05/05/2020) conveyed: *“Sometime when I am not available for example occupied much with kids, my husband did not accept me to go in KODIKA duties, he mentioned that he has to go and find waged activities even if he is not booked anywhere.”*

Regarding **men** views, as we have seen earlier, there as men who are the main contractors with KODIKA. These men, indicate a division of tasks, whereas they cultivate the land in KODIKA and their wives take care of the children. This can be illustrated by a male member’s (AS, man, 05/05/2020) account: *“Most of the time I do cultivate and harvest alone because my wife is occupied with kids and they are still little.”*

However, as it was shown earlier, men can tell their wives to replace them if they receive wage work, as AH (man, Kanjongo, 27/04/2020) informed me: *“It happens that I go in paid jobs such as carrying things on head, then allocate my wife.”* Similar account is given by another male member (AI, man, Kanjongo, 27/04/2020), who expressed that: *“Due to wage activities such as carrying woods for another family, I use to let my wife attend for me in agricultural activities of KODIKA like two day per week.”* Additionally (AP, man, Kanjongo, 01/05/ 2020) expressed that: *“I can tell my woman to do a given task including attending KODIKA and she accept because am earning some money for the family elsewhere”.*

It seems to be common that men co-work with their wives the land. AB’s case (man, Kanjongo, 21/04/2020) exemplifies this phenomena: *“I when am in KODIKA, I cultivate most of the time alone in KODIKA, my wife help me much during weeping.”* This is supported also by another account interviewed. As (AP, man, 01/05/2020) emphasized: *“I got help much with my wife and children in agricultural activities, am growing in age.”*

In families, where wives are the main contractors, some indicate openness to take over children duties in the family to let their wives work at KODIKA, as per (AD, man, Kanjongo, 22/04/2020) expressed: *“No problem for me to stay home while I know that my wife in KODIKA will bring food during harvest.”*

The above accounts indicate several things. For the first, it seems to be some flexibility as of who is performing the work tasks at KODIKA. Independent of if it is the husband or the wife who is the contractor, the other spouse may replace him or her. Most common reason for change of person is related to the wage work of the husband that is taking priority.

Second priority is the wife's childcare duties. As we saw earlier, men can replace women if they are to work in KODIKA, but only if the men do not have wage work.

- **Leadership in KODIKA**

While work is divided into family lots, there are some key aspects of cultivation that are decided centrally. As AB, (woman, Kanjongo, 21/04/2020) expressed: *"When I applied to be a member of KODIKA, they gave me a plot to cultivate."* Furthermore harvesting is for a given schedule (AJ, woman, 28/04/2020), informed me *"It is like that you cannot come anytime and take the maize for eating in your plot if it is not time for harvesting"*.

Although plots are allocated to members for cultivation, some duties get assigned according to the hardship of duties. As AH (man, 27/04/2020) expressed depending on the energy of the member that: *" as among leaders of KODIKA, we plan helping elderly members in the cultivation, when we do, most some activities are done by male while others are for female in the cooperative by choice. For example, cutting the bushes and cultivation during the start of cultivating new land is done by male while weeding task will be for female."*

Moreover, (AN, man, Kanjongo, 21/04/2020) informed me: *"If you are given a plot in KODIKA, you use it as it is, the size is same."* About seeds selection (AC, man, 22/04/2020), expressed that: *"I am not the one who choose seeds, they gave us whether they are for beans or maize."* Moreover, (AD, man, 22/04/2020), said that: *"I know you cannot keep your plot without cultivated for a given period, you risk that your plot is given on another person that applied for membership in KODIKA"*

Decisions on these activities assume the agency of leaders. Below I explore the views of men and women on the gender aspects of leadership in KODIKA:

According to some female members (AA, woman, Kanjongo, 21/04/2020) said that: *"I am acting as adviser and my duration at this position will end next 2021"*.

Moreover, informant (AB, woman, Kanjongo, 27/04/2020) informed me that: *“I obey that anyone can be candidate for leadership position that is settle long time ago”* Additionally (AE, woman, Kanjongo, 23/04/2020) informed me that: *“based on what I see strong opinions is an element to choose leaders in KODIKA”* Moreover (AJ, woman, Kanjongo, 28/04/2020) expressed: *“our leaders regularly inform me checking about crops during growing”*. However (AQ, woman, Kanjongo, 28/04/2020) said: *a woman with confidence expressing her ideas without hesitation gets a leadership position easily.”* Furthermore, (AM, woman, Kanjongo, 22, 30/04/2020) said: *“ It happens that I am chosen as leader also in the governance of local villages where I live because community know that I have experience in leadership.”*

According to some members leaders inform what is going on in KODIKA. (AA, woman, Kanjongo, 21/04/2020) said that: *“I as a leaders in KODIKA, I communicate to all members scheduled activities.”* Moreover, (AE, woman, Kanjongo, 23/04/2020) observed that: *“Everyone contributes his/ her ideas on what can be done and respectfully heard, and then leaders decide.”* Similar as a response of a woman member ascertains (AJ, woman, Kanjongo, 28/04/2020) said: *“The idea shared is welcomed regardless from a woman or man in KODIKA.”*

However (AG, woman, Kanjongo, 24/04/2020) expressed that: *“it happens that shared ideas are not considered equally not because of gender inequality but the quality of idea.”* Additionally (AO, woman, Kanjongo, 01/05/2020) said that: *“I know one woman who is still thinking that men should decide.”* Moreover (AP, woman, Kanjongo, 01/05/2020) expressed that: *“In past year’s culture in Rwanda favored men to decide wherever they are”*. Thus, although women are offered leadership positions, views of men’s primacy as leaders can occur.

According men’s views, similar account is given by another male member (AC, man, Kanjongo, 23/04/2020), who expressed that: *“As more than time I spent in KODIKA, men and women lead.”* (AF, man, Kanjongo, 23/04/2020) said: *“I saw last year someone voted as adviser, no one was expecting her but she showed courage to guide others about the development of KODIKA”* Moreover (AI, man, Kanjongo, 27/04/2020) expressed that: *“whether a man or woman lead is fine if he/she help us increase agricultural harvest by giving us good seeds”*

Moreover, as the example of other male respondents (AH, man, Kanjongo, 27/04/2020) reveals that contentment is important in leadership of KODIKA: “*When I encourage members to cultivate or irrigate on time, it makes me happy and them.*” Similar account is given by another account (AL, man, Kanjongo, 24/04/2020) informed me that: “*Good results in production are what we need from whatever decision leaders can take.*”

My interpretation of these views from women and men is that working in KODIKA is the main responsibility of women and men who are members. KODIKA leaders (both men and women actively involved) allocate plots; provide seeds, and relevant checkup of crops till harvest. The interviews above indicate that members place great importance on the capabilities of leaders to make KODIKA and production function well. There are female leaders in KODIKIA. However, views that prefer men as leaders can be found. Some do not see that gender equality aspects should be more important than quality of leadership. A view that can potentially be seen as finding gender equality issues taking too much place in deciding on leadership in KODIKA.

7. Discussion

The division of labour and placing the tasks into hierarchical order function as important aspects of gender relations (Hirdman 1990). At one hand, in the women sphere, the work is considered as indoors/home/ private including duties connected with household. Men sphere is regarded as giving them a chance to public or working outdoors and access to market (Hirdman 1987, pp.4-5). On the other hand, men are taken as prime, they do things of great value. Then a gender relation is looked as pact: agreements of his “outdoor category” while her “indoor category.” Hirdman 1987, p.8).

In KODIKA, I keep focus on what my analysis of the different topics gives me for answer on these questions.

Gender division: is it expressively gender equal or is it based on differentiating between men and women?

Gender norms/hierarchies: is the choice of male activities deciding on how women should act?
Or women's preferences are equally important?

The themes I studied are the following:

Gender division of labour in the home (childcare and housework)

Gender division of decision making in the home

Gender division of paid work

Gender vision of work in KODIKA

Gender division of decision making in KODIKA

From the responses in my material I found men and women who reflect on family/work relations that could be broadly grouped into the following categories.

	Expressively gender equal	Conditional space for women's equality	Gender differential	The choice of male activities in deciding on how women should act	Equal importance of women's preferences
Gender division of labour in the home (childcare and housework)	We plan together the usage of time in dividing tasks	It is fine for the husband to take care of children when wife earns money. Men help their wife if women ask	Women have priority duty to take care of children and household If works at KODIKA has to do the housework afterwards	A man refusal to care kids in the sake of looking waged activities	Women, initiatively care kids without being imposed by husbands women looking after small animals
Gender division of decision making in	We decide everything jointly with my husband	Can be relieved from care duties by	If the man has wage work the wife should	I decide that my woman work in	women letting husbands occupy with

the home		husband to work in KODIKA	stay home I tell my wife not to work at KODIKA A man decides on buying a cow	KODIKA for me	larger animals
Gender division of paid work	Men and women can be main contractors with KODIKA	Women's work at KODIKA is conditional on men's wage work	Men are wage workers Men's wage work takes priority	I allocate my wife to work in KODIKA, when am booked for wage activities	
Gender division of work in KODIKA	Men and women help out		Men do certain heavy tasks women certain weaker tasks		
Gender division of decision making on work In KODIKA	No one can take maize out of plot when it is not time for harvest Same size of plot on both men and women		Husband decides, If the man has wage work the wife should work instead of him		
Gender division of leadership	Anyone can lead (allocate plots; provide seeds, and relevant checkup of crops) regardless a man or woman		Traditionally men favored to lead in Rwanda men's primacy as leaders can occur in KODIKA		

Table 1: Summary table of gender equal vs none-equal in KODIKA

There is a movement and variation in the result section. Some expressions are straight forwardly gender equal. Others express priority of the male norm (eg that women should not take work at KODIKA if men get wage work, or that men decide on buying large items without consulting their wives).

The initial point has been traditional division of labour with women taking care of children, men and women tilling different parts of the farm (men occupied with large animals and women with small). Women are being responsible for preparing food. Men are the wage workers, yet there are only occasional wage works, which is difficult to count in. This is key for cash incomes and men's wage work is highly prioritized. This opens for traditional gender unequal patterns. Where men decide on the economy of the family and on how the money is used, women can still dispose over and manage the household budget.

With KODIKA, women, but even men obtain a new alternative source of livelihood. Women's participation opens for women being able to contribute to household economies. KODIKA seemingly promotes gender equality, yet cannot fully enforce how members decide on the division of family labour in the household and on the fields. Women's engagement with KODIKA cultivation raises their status within the family. Husbands acknowledge its economic importance and are ready to compromise with their privilege of being the main income earner of the household.

Nonetheless, wage work is still key importance, and many accounts show that many men retain spheres of power and influence to decide about women labour power and about the economy of the family.

Thus there is a transition towards gender equality measured along the dimensions discussed above, where nonetheless, gender unequal and equal practices live side by side with each other.

MINAGRI (2009) report conveys on how Economic Development and Poverty Reduction Strategy (EDPRS) is expected to promote gender equality particularly at household level, in education and social sectors. MINAGRI prepares main orientation to indicate gender goals such as having equal access to land in cooperatives and harvest handlings.

Thus, in policy, men can recognize that they are equal as women in division of labour. The USAID Gender Analysis of Rwanda (2015) recommends that the workload should be shared reasonably among men and women such that men also can participate in household tasks, and that can be through training on Gender balance and development of families. Moreover, looking into the leadership view in the household, the Gender Monitoring Office, (2017) says that the person considered as the head on caring animals is divided between men and women and gives a view on gender equality.

The literature from (UNDP Rwanda 2019-2022) expresses that gender equality is referred to as equal rights, roles and responsibilities for men and women.

It is a crucial element in sustainable development, and it is considered as human rights. Previously, gender equality was perceived to be beneficial for women only, but on the contrary, all people, i.e. both men and women have a duty to play role in its recognition.

Additionally, Holmgren & Jonsson (2015) articulates that Gender equality policy needs to be based on deep analysis and define what is best for both men and women as a means to achieve rural development.

Hirdman (1987) argues that gender system of societies lies on two key foundations: for the one, a systematic differentiation between male and female spheres and for the other a hierarchical order between men's and women's spheres according to which men is taken as the norm.

Furthermore, West and Zimmerman, (1987) express that at the heart of gender relations lie norms that are produced, reproduced and challenged in everyday communication and from literature (Butler 1993 p 42), these norms are created in everyday interaction, thereof are not a direct derivate of biological differences. It is specific to each culture how the heterosexual matrix of gender relations gains expression.

To enhance gender equality Chant (2007, page 144) expresses that in Cuba childcare institutions facilitates that women may participate in labour force as they have somewhere to stay kids. Moreover, Asztalos Morell (1999, p 288-289,291) conveys that the state's participation in reproduction domain can relief women's work in the private sphere for example intervention in building child-care institutions.

In KODIKA members, family based childcare and household division of labour is inhibiting the growth of wider gender equality, since women's primary responsibility for childcare is still not questioned. Gender equality is conditioned on men's "help" and occasional contribution. Women who are not helped out by their husbands are to carry double burden of work in KODIKA and the same duties at home. Childcare services would ease women's responsibility. Something that KODIKA could engage with providing.

Most women and men members of KODIKA have expressed gender equal in the dividing tasks (childcare and household) at home such that they plan together on what can be done.

It seems that women willfully have prime responsibility of caring kids and men can help when necessary but there are very few men who do not involve much in caring kids.

A joint decision making in home is shown in all interviewed members, and the person concerned with animals depends on preference. Mainly, the women let husbands occupy with larger animals such as buying cows and it is not a problem for them provided that they decide together with husbands on the usage of income from farming work. All women decide to spend a day in KODIKA agricultural activities while men can care kids at household. But the high importance of outside wage labour incomes that can be obtained by men, results in that if men get the opportunity of outside wage labour, they will be absent from KODIKA duties or send their wives in KODIKA in place of them. Men's priority to take wage labour and let women stay at home may also override women's ability to participate in KODIKA.

In KODIKA, there are signs of gender equality, the leadership positions are occupied by both men and women. When it comes to voting, anyone can lead with responsibilities to assign plots for cultivation, providing seeds and information about checkup of crops to others. All women and men testify that women got increased status, as signs of change, contrary to that traditionally norms where men were favored to lead.

Each member of KODIKA is responsible for agricultural duties on equal size plots allocated to them. Same rule of KODIKA applies to all women and men, e.g. that no one can pluck maize out of plantation in his/ her plot when harvesting is not yet due.

There is expression of gender equality that men and women help each other in KODIKA duties when it is needed, and when it happens duties are done on preference. Men can do heavy tasks such as cutting the bushes and cultivation, and women involve in weeding as an arrangement in dividing tasks.

This result of transformative gender equality in connection to KODIKA corresponds in many ways to the critical research. In the literature reviewed of Rwanda, laws, policies, projects and activities leading to economic development involve gender by engaging both men and women. Through gathering associations of people in rural areas and trainings about land consolidation to cultivate single crop over a large plantation area, the Government of Rwanda introduced cooperatives and encouraged many women to be members. At the forefront, tea and coffee cooperatives improved the cooperative members' status such as having waged jobs.

However, Gender monitoring office in Rwanda and MINAGRI (2009) mentioned that many women occupied supplementary position in agricultural cooperatives. But another study by Andersson (2020) suggests that open communication between leaders and cooperative members improved women's involvement.

Instead of being subject to domestic exploitation and considered as minors in front of men women are participating equally in natural and agricultural in resources such as land. Training on behavior change in cooperatives offered by "Feed the Future" facilitated for women to not holding themselves down based on traditional belief based on culture, but rather to involve actively in the jobs and community work. That has increased women participation in decision making in families and agricultural cooperatives (Andersson 2020).

It has changed a lot from 2013 that women in married couples have access and rights to land, it is compulsory that both names of men and women are written on land documents.. MINAGRI (2009) has initiated change in the agriculture sector to enable farmers (men and women) to have responses on planned agricultural activities. It also checks (quarterly or half yearly) by means of grading system the working of cooperatives to ensure that women are recognized in the leadership of the cooperatives and access to resources such as land and production.

The participation in cooperatives is challenging as women workload increases and their responsibilities at household level also remain.

Yes, gender unequal families are still present, but in some families of KODIKA, there is more equality, such as the participation of men in child care, household duties and decision about spending a day in KODIKA or in waged activities, and it is possible that men can stay home in household duties, men and women can be main contractors with KODIKA on equal size of plot allocated and help each other in KODIKA activities.

The literature from (Nzayisenga, et al. 2016) articulates that the distribution of household's resource, gendered power relations between men and women, as well as participation in household's income decisions influence food security in Rwandan household. Each KODIKA member (man and woman) get 80% of production from the cooperative. Both men and women decide equally on the usage, and the proportion which is used for food at home.

The participation of women in KODIKA has improved nourishment in their families and enhanced decision making in the household conduct. Men and women can sell some part of the harvest for buying small animals or other home needs. They expressed equality in deciding on income; however some few men use power to decide for example buying a cow without their wife's involvement.

9. Conclusion

This thesis was to study the role of gender equality on rural women development through agriculture and it was carried out based on KODIKA located in Kanjongo, Nyamasheke district as my case study. Equal rights, roles and responsibilities for men and women are pillars of gender theory. To understand the issue of power and importance of the rewards from KODIKA to members, I learned from interviews on division of labour in KODIKA and in the households; decision making in KODIKA and in the households; land access in the cooperative and KODIKA women's role in the above and gender equality. From the results, each member of KODIKA has to do all his/ her own agricultural duties from cultivation to harvest on assigned plot of 3 Ares; women participate actively as men in helping other members when needed. In household, labour is divided such that men and women participate in animal husbandry and care duties like cooking, occupying kids however women are more involved in small animal's

husbandry and care duties which could alienate their decision on larger investments. About decision making, in overall members do not decide on agricultural activities in KODIKA due to lack of education; decisions are taken by leaders (women included). However any member can decide to get help from family members in agriculture.

The rewards from KODIKA have enhanced the decision making of both men and women in household (on small and larger investment), improved the feeding of family and access to other development elements such as water and electricity.

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Appendix

Appendix 1

Interview questions

Family status and measurement of poverty:

1) Agricultural activity		Proportion of contribution to the household economy	Division of labour	Of which for sales	Who decides on division of labour and use of incomes?
Plant growing such as	Interviewed person				
'	Other family members, such as				
Animal husbandry such as	Interviewed person				
	Other family members, such as				

Other	Interviewed person				
	Other family members, such as				
2) Small business					
	Interviewed person				
	Other family members, such as				
3) consumption		Who decides in the family Mainly husband	equally	Mainly wife	Somebody else
	Expenses on food and daily consumption				
	Expenses on larger consumption Investments (motorcycle, house)				
	Expenses on economic investments (animals, land)				

Participation in the cooperative		
When have you joined the coop?		
How much land are you cultivating in the coop?		
What are you cultivating in it?		
		Gender equality?
Division of labour in the cooperative production	Male and female family members	Other Male and female cooperative members
How do you carry out in the different phases of the cultivation?		
Alone or with family members?		
If family members, who participate and what is the division of labour, and time spent with the cultivation?		
Do you cultivate together with other cooperative members?		
Do members cultivate only their land or cultivate the land collectively?		
Do male and female cooperative members do the same tasks?		
What is your labour task?		
How much time you spent with the labour?		
You think men's and women's participation in labour is equal?		
Leadership		
What is your role in the cooperative?		
Are you member of the leadership?		

Do you participate in discussions on the cooperative's future production plan? In which form?		
Do you participate in discussions on the cooperative's division of labour? In which form?		
Do you find that men and women have the same opportunities to participate in decision making in the cooperative?		
Has participation in the cooperative increase your ability to participate in important decisions in your community?		
You think men and women have equal voice?		
Importance of reward from the cooperative on family status		
How much reward you have received the past year?		
In which form (maize, health insurance, cash)?		
What was the impact of the rewards for your household's subsistence?		
How did you use the rewards? Own consumption, sales, gifts, pay back borrowed money?		
Can you dispose over the rewards you get from the cooperative freely in your household?		
If not, which other family members decide over the use of the reward?		
How important it was for the subsistence of your family? As proportion of food consumed?		
What was the impact of the rewards for your status in your family/household?		
How did your family appreciate your contribution?		
Has your esteem in the family changed since you participate?		
Has your ability to make decisions on consumption expenses improve due to your rewards from the coop?		
Has your ability to make decisions on larger economic investments in the household improve due to your rewards from the coop?		
Do you receive help with care duties when you work for the cooperative?		
Has the division of tasks in your household changed since you are member of the cooperative?		

Appendix 2

Summary results of interviews

This section concerns a summary of my analysis of data collected from the finding of interviewed members of KODIKA. Each statement is given with citation then followed by my reflection as per appendix 1.

	Research questions				
Members, gender, codename, age, status, number of children, Position in KODIKA, date of interview	Decision making in KODIKA	Leadership in the cooperative	Decision on the division of labour and use of income in the family	Plant growing, and animal husbandry contribution to the economy of the family	Wellbeing of Women in KODIKA and family
Member 1 , woman, AA, 61, married, 3, Adviser, 21/04/2020	Women have same opportunity in decision (AA, Kanjongo, 21/04/2020), but the women do not decide in the activities of KODIKA.	Women advisers have equal opportunity in leadership as men (AA, Kanjongo, 21/04/2020), however strong opinions and the will to guide others about the development of KODIKA(increase of agricultural harvest and the wellbeing of members) should be framed by regular internal dialog with members.	On time allocation men tend to give a plan of a day and women follows, for e.g a man can say am not available to go in KODIKA activities and inform a woman to go there (AA, Kanjongo, 21/04/2020) , but it is not likely that a woman plan and inform a man to follow.	Economy of the family is enhanced based on the KODIKA production(AA, Kanjongo, 21/04/2020), It is important to note that women have brought food home from KODIKA while they used to stay home in care duties or waiting from their husband.	Livelihood has improved in women of KODIKA and at home (AA, Kanjongo, 21/04/2020), initially women who are members were used to spend their day doing nothing or spending their all-time in own family agriculture which are not even more productive.

<p>Member 2, woman, AB, 50, married, 7, member, 21/04/2020</p>	<p>Women decide equally as men on plots (AB, Kanjongo, 21/04/2020), I argue that members are not choosing plot by themselves.</p>	<p>Women participate in leadership as men (AB, Kanjongo, 21/04/2020), but importantly local government should enhance leadership skills of members.</p>	<p>Being a member of KODIKA is a factor to the change of labour division in family like timing (AB, Kanjongo, 21/04/2020), but an equal agreement is necessary for the time planning of a family towards development of a woman in KODIKA.</p>	<p>The family economy is improved, based on the KODIKA harvest (AB, Kanjongo, 21/04/2020), women can elevate different small animals through selling production.</p>	<p>Women of KODIKA have made a good progress (AB, Kanjongo, 21/04/2020), women were bound to husbands for clothing them and kids.</p>
<p>Member 3, man, AC, 44, married, 3, member, 22/04/2020</p>	<p>Women decide equally as men on sowing (AC, Kanjongo, 22/04/2020), but I argue that members are not choosing seeds.</p>	<p>Both men and women involve actively in voting leaders (AC, Kanjongo, 22/04/2020) it is not enough to trust without leadership training.</p>	<p>About care duties, traditionally in Rwanda those were tasks of women (AC, Kanjongo, 22/04/2020), but with more involvement of women in KODIKA activities, they can ask their husbands to stay home and care for kids.</p>	<p>Men and women contribute to the harvest nourishments and animal husbandry (AC, Kanjongo, 22/04/2020), moreover men became more responsible in providing enough food in addition to what they harvest in their own plantation.</p>	<p>Women of KODIKA are open (AC, Kanjongo, 22/04/2020), Women were less communicating their opinions due to lack of confidence because they were not bringing something on table as food or money.</p>

<p>Member 4, man, AD, 53, married, 10, Adviser, 22/04/2020</p>	<p>Women participate in decision equally as men about time (AD, Kanjongo, 22/04/2020), members cannot cultivate anytime they want.</p>	<p>Both men and women involve actively in voting leaders (AD, Kanjongo, 22/04/2020) but it is not enough to trust a member on a position without leadership training.</p>	<p>Men can care home (AD, Kanjongo, 22/04/2020) , but men accept that women mostly because they know that women in agricultural activities will generate nourishment .</p>	<p>More women can have access to the economy of the KODIKA through advising or strong participation on targeted production (AD, Kanjongo, 22/04/2020), they became influential to the management of harvest and animals husbandry in the family.</p>	<p>Participation in KODIKA has importantly connected members to FTF (AD, Kanjongo, 22/04/2020), In KODIKA women involve in allocating plots to members and during agricultural activities women can communicate with Feed the Future Rwanda Hinga Weze Activity for getting seeds and relevant advice.</p>
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<p>Member 5, woman, AE, 60, married, 6, member, 23/04/2020</p>	<p>Women have same opportunity in decision (AE, Kanjongo, 23/04/2020), but women do not decide in the activities of KODIKA.</p>	<p>Women have equal opportunity in leadership as men (AE, Kanjongo, 23/04/2020), however that strong opinions and the will to guide others about the development of KODIKA (increase of agricultural harvest and the wellbeing of members) should be framed by regular internal dialog.</p>	<p>Men were considered to decide on everything (AE, Kanjongo, 23/04/2020) , however good usage of income (negotiated by both men and women) is important in the success of a family.</p>	<p>Food production has improved (AE, Kanjongo, 23/04/2020), men understood that opinions sharing and let women do participate actively in the family based on KODIKA is key to development of rural families in KANJONGO.</p>	<p>Livelihood has improved in women of KODIKA (AE, Kanjongo, 23/04/2020), Women have equal voice on decision and leadership of KODIKA, their ideas can be considered.</p>
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<p>Member 6, man, AF, 32, married, 4, member, 23/04/2020</p>	<p>Women participate in decision equally as men about time (AF, Kanjongo, 23/04/2020), members are not cultivating anytime they want.</p>	<p>Both men and women involve actively in voting leaders (AF, Kanjongo, 23/04/2020) but it is not enough to trust without leadership training.</p>	<p>Being a member of KODIKA is a factor to the change of income management (AF, Kanjongo, 23/04/2020) , most women of KODIKA earned voice on income usage and respect in family because they are productive, this should be sustained to achieve gender equality.</p>	<p>More women can have access to the economy of the KODIKA through advising or strong participation on targeted production (AF, Kanjongo, 23/04/2020), they became influential to the management of harvest and animals husbandry in the family.</p>	<p>Livelihood has improved in women of KODIKA in general (AF, Kanjongo, 23/04/2020), Women involve in the investment of the family such as small business, and buying and selling animals for solving other needs in the family like healthcare.</p>
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<p>Member 7, woman, AG, 43, married, 6, vice coordinator, 21,24/04/2020</p>	<p>Women have same opportunity in decision in overall (AG, Kanjongo, 24/04/2020), but women do not decide in the activities of KODIKA, due to lack of education.</p>	<p>KODIKA promotes that men and women can be vice coordinator or coordinator (AG, Kanjongo, 24/04/2020), that is a good sign of gender equality in agriculture.</p>	<p>Being a member of KODIKA is a factor to the change of labour division household (AG, Kanjongo, 24/04/2020), equal opportunity on decision on division of labour is enhanced by being fruitful in a family, that is related to the aim of KODIKA and rural development.</p>	<p>Being in the top leaders of KODIKA is crucial to the efficiency usage of the production from KODIKA and animals husbandry (AG, Kanjongo, 24/04/2020), this is because they are well known in village of KANJONGO, if the family is not growing, it is on shame that they spend most of their time in KODIKA.</p>	<p>Participation in KODIKA has importantly reduced dependencies (AG, Kanjongo, 24/04/2020), Women are no longer considered as a burden in a family relying on husbands, they talk to with husbands and family relatives to find solutions.</p>
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<p>Member 8, man, AH, 62, married, 6, Coordinator, 27 /04/2020</p>	<p>Women participate in decision equally as men and they can allocate their family members to help in agricultural activities (AH, Kanjongo, 27/04/2020), but beyond the help of family members no member is deciding on agricultural duties of KODIKA.</p>	<p>Women leaders of the KODIKA express a sense of happiness in the leadership (AH, Kanjongo, 27/04/2020) that is realized especially during encouraging members to cultivate on time and regulars checking of crops during growing.</p>	<p>On time allocation men tend to give a plan of a day and women follows, for e.g a man can say am not available to go in KODIKA activities and inform a woman to go there (AH, Kanjongo, 27/04/2020) , but it is not likely that a woman plan and inform a man to follow.</p>	<p>Being in the top leaders of KODIKA is important to the efficiency usage of the production from KODIKA (AH, Kanjongo, 27/04/2020), this is because they are well known in village of KANJONGO, if the family is not growing, it is on shame that they spend most of their time in KODIKA if they cannot afford animals husbandry based on KODIKA.</p>	<p>Some women can afford access to electricity and water (AH, Kanjongo, 27/04/2020), I agree that is a sign of rural development.</p>
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<p>Member 9, man, AI, 44, married, 6, member, 27 /04/2020</p>	<p>Women involve actively in decision equally as men on production (AI, Kanjongo, 27/04/2020), but members are not the ones who set take-home proportion (that 80% of harvest).</p>	<p>Both men and women involve actively in voting leaders (AI, Kanjongo, 27/04/2020), it is not enough to trust without leadership training.</p>	<p>Being a member of KODIKA is a factor to the change of labour division in family like timing (AI, Kanjongo, 27/04/2020) , but an equal agreement is necessary for the time planning of a family towards development of a woman in KODIKA.</p>	<p>Production from KODIKA has enhanced the economy the family (AI, Kanjongo, 27/04/2020), families can have saving of money from selling harvest and small animals for larger investment.</p>	<p>Livelihood has improved in women of KODIKA in general (AI, Kanjongo, 27/04/2020), Women involve in the investment of the family such as small business, and buying and selling animals for solving other needs in the family like healthcare.</p>
<p>Member 10, woman, AJ, 45, married, 6, member, 28 /04/2020</p>	<p>Women participate in decision equally as men about time (AJ, Kanjongo, 28/04/2020), members are not cultivating anytime they want.</p>	<p>Women leaders of the KODIKA express a sense of happiness in the leadership (AJ, Kanjongo, 28/04/2020), that is realized especially during encouraging members to cultivate on time and regulars checking of crops</p>	<p>About care duties, traditionally in Rwanda those were tasks of women (AJ, Kanjongo, 28/04/2020) , but with more involvement of women in KODIKA activities, they can ask their husbands to stay home and care for kids.</p>	<p>Men and women contribute to the harvest nourishments and animal husbandry (AJ, Kanjongo, 28/04/2020), moreover men became more responsible in providing enough food in addition to what they harvest in their own plantation.</p>	<p>Participation in KODIKA has importantly reduced dependencies (AJ, Kanjongo, 28/04/2020), Women are no longer considered as a burden in a family relying on husbands, they talk to with husbands and family relatives to find solutions.</p>

<p>Member 11, woman, AK, 43, married, 6, member, 28 /04/2020</p>	<p>Women have same opportunity in decision in overall (AK, Kanjongo, 28/04/2020), but women do not decide in the activities of KODIKA, due to lack of education.</p>	<p>KODIKA promotes that men and women can be among leaders (AK, Kanjongo, 28/04/2020), that is a good sign of gender equality in agriculture.</p>	<p>Men use to choose caring larger animals and assign women to care for small animals (AK, Kanjongo, 28/04/2020) , but men consider that larger animals are more productive and enhance their power in home.</p>	<p>Economy of the family is enhanced based on the KODIKA production(A K, Kanjongo, 28/04/2020), It is important to note that women have brought food home from KODIKA while they used to stay home in care duties or waiting from their husband.</p>	<p>Some women can afford access to electricity and water (AK, Kanjongo, 28/04/2020), I agree that is a sign of rural development.</p>
<p>Member 12, man, AL, 37, married, 1, member, 29 /04/2020</p>	<p>Women have same opportunity in decision in overall (AL, Kanjongo, 29/04/2020), but women do not decide in the activities of KODIKA, due to lack of education.</p>	<p>Both men and women involve actively in voting leaders (AL, Kanjongo, 29/04/2020) but it is not enough to trust without leadership training.</p>	<p>Men were considered to decide on everything (AL, Kanjongo, 29/04/2020) , however good usage of income (negotiated by both men and women) is important in the success of a family.</p>	<p>The family economy is improved, based on the KODIKA harvest (AL, Kanjongo, 29/04/2020), women can elevate different small animals through selling production.</p>	<p>Livelihood has improved in women of KODIKA and at home (AL, Kanjongo, 29/04/2020), initially women who are members were used to spend their day doing nothing or spending their all-time in own family agriculture which are not even more productive.</p>

<p>Member 13, woman, AM, 50, married, 4, inspector, 30 /04/2020</p>	<p>Women have same opportunity in decision (AM, Kanjongo, 30/04/2020) , but women do not decide in the activities of KODIKA.</p>	<p>Women have equal opportunity in leadership as men (AM, Kanjongo, 30/04/2020), however strong opinions and the will to guide others about the development of KODIKA (increase of agricultural harvest and the wellbeing of members) should be framed by regular internal dialog.</p>	<p>Being a member of KODIKA is a factor to the change of income management (AM, Kanjongo, 30/04/2020) , most women of KODIKA earned voice on income usage and respect in family because they are productive, this should be sustained to achieve gender equality.</p>	<p>Being among leaders of KODIKA is crucial to the efficiency usage of the production from KODIKA and animals husbandry (AM, Kanjongo, 30/04/2020), this is because they are well known in village of KANJONGO, if the family is not growing, it is on shame that they spend most of their time in KODIKA.</p>	<p>Women of KODIKA have made a good progress (AM, Kanjongo, 30/04/2020), women were bound to husbands for clothing them and kids.</p>
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<p>Member 14, man, AN, 55, married, 8, member, 30/04/2020</p>	<p>Women decide equally as men on plots (AN, Kanjongo, 30/04/2020), I argue that members are not choosing plot by themselves.</p>	<p>Opportunities are equal for men and women to participate in leadership (AN, Kanjongo, 30/04/2020), however strong opinions and the will to guide others about the development of KODIKA (increase of agricultural harvest and the wellbeing of members) should be framed by regular internal dialog.</p>	<p>Being a member of KODIKA is a factor to the change of labour division household (AN, Kanjongo, 30/04/2020), equal opportunity on decision on division of labour is enhanced by being fruitful in a family, that is related to the aim of KODIKA and rural development.</p>	<p>More women can have access to the economy of the KODIKA through advising or strong participation on targeted production (AN, Kanjongo, 30/04/2020), they became influential to the management of harvest and animals husbandry in the family.</p>	<p>Women of KODIKA are open (AN, Kanjongo, 30/04/2020), Women were less communicating their opinions due to lack of confidence because they were not bringing something on table as food or money.</p>
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<p>Member 15, woman, AO, 40, married, 4, member, 01 /05/2020</p>	<p>Women decide equally as men on sawing (AO, Kanjongo, 01/05/2020), but I argue that members are not choosing seeds.</p>	<p>Women have equal opportunity in leadership as men (AO, Kanjongo, 01/05/2020), however strong opinions and the will to guide others about the development of KODIKA (increase of agricultural harvest and the wellbeing of members) should be framed by regular internal dialog.</p>	<p>Being a member of KODIKA is a factor to the change of labour division household (AO, Kanjongo, 01/05/2020) , equal opportunity on decision on division of labour is enhanced by being fruitful in a family, that is related to the aim of KODIKA and rural development.</p>	<p>Food production has improved (AO, Kanjongo, 01/05/2020), men understood that opinions sharing and let women do participate actively in the family based on KODIKA is key to development of rural families in KANJONGO.</p>	<p>Participation in KODIKA has importantly reduced dependencies (AO, Kanjongo, 01/05/2020), In KODIKA women involve in allocating plots to members and during agricultural activities women can communicate with Feed the Future Rwanda Hinga Weze Activity for getting seeds and relevant advice.</p>
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<p>Member 16, man, AP, 56, married, 5, member, 01/05/2020</p>	<p>Women decide equally as men on plots (AP, Kanjongo, 01/05/2020), I argue that members are not choosing plot by themselves.</p>	<p>Both men and women involve actively in voting leaders (AP, Kanjongo, 01/05/2020) but it is not enough to trust without leadership training.</p>	<p>Being a member of KODIKA is a factor to the change of income management (AP, Kanjongo, 01/05/2020) , most women of KODIKA earned voice on income usage and respect in family because they are productive, this should be sustained to achieve gender equality.</p>	<p>Men and women contribute to the harvest nourishments and animal husbandry (AP, Kanjongo, 01/05/2020), moreover men became more responsible in providing enough food in addition to what they harvest in their own plantation.</p>	<p>Livelihood has improved in women of KODIKA (AP, Kanjongo, 01/05/2020), Women have equal voice on decision and leadership of KODIKA, their ideas can be considered.</p>
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<p>Member 17, woman, AQ, 39, married, 2, member, 04/05/2020</p>	<p>Women have same opportunity in decision (AQ, Kanjongo, 04/05/2020), but women do not decide in the activities of KODIKA.</p>	<p>KODIKA promotes that men and women can be among leaders (AQ, Kanjongo, 04/05/2020), that is a good sign of gender equality in agriculture.</p>	<p>Men use to choose caring larger animals and assign women to care for small animals (AQ, Kanjongo, 04/05/2020) , but men consider that larger animals are more productive and enhance their power in home.</p>	<p>Men and women contribute to the harvest nourishments and animal husbandry (AQ, Kanjongo, 04/05/2020), moreover men became more responsible in providing enough food in addition to what they harvest in their own plantation.</p>	<p>Livelihood has improved in women of KODIKA in general (AQ, Kanjongo, 04/05/2020), Women involve in the investment of the family such as small business, and buying and selling animals for solving other needs in the family like healthcare.</p>
<p>Member 18,woman, AR, 50, married, 4, member, 04/05/2020</p>	<p>Women decide equally as men on plots (AR, Kanjongo, 04/05/2020), I argue that members are not choosing plot by themselves.</p>	<p>KODIKA promotes that men and women can be among leaders (AR, Kanjongo, 04/05/2020), but women should express their opinions without hesitation and behave with confidence.</p>	<p>Men can care home (AR, Kanjongo, 04/05/2020) , but men accept that women mostly because they know that women in agricultural activities will generate nourishment .</p>	<p>Being a member of KODIKA is important to the efficiency usage of the production (AR, Kanjongo, 04/05/2020), he/ she is resident in village of KANJONGO, if the family is not growing, it is on shame that they spend most of their time in KODIKA for nothing.</p>	<p>Participation in KODIKA has importantly reduced dependencies (AR, Kanjongo, 04/05/2020), Women are no longer considered as a burden in a family relying on husbands, they talk to with husbands and family relatives to find solutions.</p>

<p>Member 19, man, AS, 36, married, 1, member, 05/05/2020</p>	<p>Women decide equally as men on plots (AS, Kanjongo, 05/05/2020) , I argue that members are not choosing plot by themselves.</p>	<p>Both men and women involve actively in voting leaders (AS, Kanjongo, 05/05/2020) but I think it is not enough to trust without leadership training.</p>	<p>About care duties, traditionally in Rwanda those were tasks of women (AS, Kanjongo, 05/05/2020) , but with more involvement of women in KODIKA activities, they can ask their husbands to stay home and care for kids.</p>	<p>Production from KODIKA has enhanced the economy the family (AS, Kanjongo, 05/05/2020), families can have saving of money from selling harvest and small animals for larger investment.</p>	<p>Some women can afford access to electricity and water (AS, Kanjongo, 05/05/2020), I agree that is a sign of rural development.</p>
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<p>Member 20, woman, AT, 47, married, 3, member, 05/05/2020</p>	<p>Women involve actively in decision equally as men on production (AT, Kanjongo, 05/05/2020), but members are not are the ones who set take-home proportion (that 80% of harvest).</p>	<p>KODIKA promotes that men and women can be among leaders (AT, Kanjongo, 05/05/2020), but women should express their opinions without hesitation and behave with confidence, as good sign of gender equality in agriculture.</p>	<p>On time allocation men tend to give a plan of a day and women follows, for e.g a man can say am not available to go in KODIKA activities and inform a woman to go there (AT, Kanjongo, 05/05/2020) , but it is not likely that a woman plan and inform a man to follow.</p>	<p>Food production has improved (AT, Kanjongo, 05/05/2020), men understood that opinions sharing and let women do participate actively in the family based on KODIKA is key to development of rural families in KANJONGO.</p>	<p>Livelihood has improved in women of KODIKA (AT, Kanjongo, 05/05/2020), Women have equal voice on decision and leadership of KODIKA, their ideas can be considered.</p>
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