

WRITE-UP OF LUJORONGOLE PARISH INTERVIEW.

We shall start with a brief introduction since there is need to know each other.

Names:	Title:
1. Julian	Facilitator
2. Mirriam Auma	Translator
3. Aloyo Innocent	
4. Adoch Mirriam Ayaa	
5. Woko George	Rwot kweri
6. Komakech Micheal	Rwot kweri
7. Ojok Balson	Rwot kweri
8. Ocen gang ber ki mon	Rwot kweri
9. Opiyo Simon LC 1	LC 1
10. Ongom pen opal	rwot kweri
11. Oola peter	Rwot kweri
12. Okello Geoffrey Latigo	LC 1
13. Ojok Simon	Counselor and Speaker
14. Jokene Sam	Rwot kweri
15. Onen Simon	

Thank you so much, we are from Human Rights Focus in Gulu and we are going to ask you questions about land. To some extent we shall even have to draw maps and good enough there are other maps that we have come with and Mr. Simon will help us to guide and give directives since we shall be having the discussion together. However, this is not studies but it will be conducted as focus group discussion. Therefore, we shouldn't be afraid thus feel free to give any kind of answer you might have in mind. What I know is that we are all matured hence it's said that the ideas of elders are of value therefore, you answer what you feel is right for you. However, we should have respect and discipline since we are recording hence we talk one by one rather than shouting.

My name is Ojok Simon I come from Lurongo sub-county and I'm the rwot kweri of Lagweje village. However, we were provided with some prior information by the LC 2 that your group would be coming to discuss with us i.e. LC 1 and rwodi kweri about land issues. Since all can't come we are here to get the information and report accordingly to the people who have remained behind. From the place where I come from, there are a lot of land disputes and wrangles and this is causing a lot of division amongst the clan members and death as a result.

But before I can continue, you are our high leaders and the question is that; ***“Since there is a lot of land disputes and wrangles amongst the people in my village and we as the leaders have totally failed to solve this problems, what can we really do so as to make this problems come to an end”?***

That is a very good question but on the other hand this is the very question we are giving it back to you the leaders and additionally;

How would you solve the problems of land wrangles and disputes in your own village and may be any other problem concerning land?

However, we have not come here to teach but in case there is any relevant question, please let us ask after this discussion. This is to save us from the time of being late since we should have started in the morning hours.

First and far most what we had wanted to understand since we have in the group elderly people amongst us. The question is that;

How did living here in Lujorongole parish start before the coming of the British, do people here live as clan members, how the people came together and how they separated?

Before the coming of the British, people use not to stay together because they use to move in groups and whenever they settle they might not take long in that place. They either live there for one to two years and later shifts to another conducive or favorable place i.e. growing food crops, producing children etc. However, they were living freely without any kind of law governing them but later they came to realize that they should not be moving from one land (hill) to another hence they started getting the rwot (chief) like rwot of Palenga, Koch etc. and this rwodi reign from the lowest to the highest level. However, in all these different lands they lived, for instance if they find that the land is not conducive or favorable in terms of food production, diseases, dangers of wild animals and locally it was believed that some of these lands(hills)do kill the young children then automatically they whole group of people moves to another land. Since they came to know of living in one place, hence the different groups formed what we called "kaka" literally meaning clan.

Does anyone have another answer before the coming of the British?

Though we were still young, we can't explain the history properly otherwise, we could bring for you books for proper explanation. However, to me I know that we originated or moved from Sudan, others moved through the Karamoja sub-region and others remained in Kitgum. This is why some of the clan are in Palenga and other clans have remained behind in Pajule (this means that the clan in Palenga are relatives to the clan in Pajule).If the clan decides to shift to another land the clan leader will have to choose the elders brother to remain in that land so as to lead to the few people who have remained behind and a woman is never chosen to lead any clan remaining in any of the land.

What transpired after the coming of the British? Were there any division amongst the clan and how was the demarcation of the land boundaries?

When the British came the people had already had their clan leader (rwot) but later the British decided to create more rwodi so as to simplify or easy the work of the rwot hence there was increase of the rwodi in each clan from at least 1-2. For example, Okello Mwaka was not all that of a rwot though he was replaced by rwot Adiri later rwot Ogwal of Puranga.

Can you explain briefly how this rwodi were being allocated by the British?

The clan gives the opportunity to the elders because whenever these clans are going to another place they usually move with all the cultural symbols like the drums, shields etc. and the eldest person takes the upper hand of becoming the rwot of the clan that have shifted to another land. However, when the British came they realized that these different clans divided into many smaller groups hence they devised a method of bringing all these clans that originate from the same place together as one. Therefore, this formed bigger clans with one rwot and his subordinates (smaller rwodi and clan other clan members). It was the responsibilities of the rwodi to control the clan and report directly to the rwot.

Does this system still exist today or nowadays?

Well, for instance my clan the Puranga clan that covers a vast area from Palenga to Awere but to my knowledge we still have the rwodi of the different clans that constitute the Puranga but we don't know where the rwot of Puranga is. However, we guess he is living in Gulu town and what we know is that our rwot of Puranga is Jimmy Luwala like that of Paira is called Acana and this is for all the different clans like Atiak, Pabbo, Koch etc and here the government has no right of choosing the rwot of any clan. To some extent the government can even intervene like for instance we are in Omoro with the headquarter in Bobi and the head is not called rwot but sub-county chief.

How were people living since the British maintained the system of clan?

People were living freely and peacefully in their small respective clans because there was the introduction of the jagi that could control 3-5 clans and even up to 10 clans. Later, to follow the jagi there was the introduction of the mukungu and kaka to help control the clan and from mukungu there came the rwodi kweri was introduced.

What happened during the regime of Obote 1?

Because the British had already established their system, there wasn't any way of changing the system thus people (clan) had already adopted the system.

What happened during the regime of Amin?

During the Amin's regime there were a lot of up and down movement (resettlement) because if you come to a friend or relative, you are allocated a piece of land that makes you to begin a new life. It's the land where you will live with your children (family), carrying out farming activities etc. but, later when the situation was calming or calm down you have to resettle in your original land.

Now that you are living in Lujorongole, what is happening?

Since I started living in Lujorongole there was initially communal use of land for cultivation because it was considered that the land belongs to the government and other people even sold part of this land. However, one could go and dig in long distances more especially during the regime of Obote 1 but in the regime of Amin it was also the same only that people were being too much resettled. To elaborate more

during Amin's regime, though people were being reallocated/resettled in the different lands, the inhabitants were with the motive of fencing their land as a sign of land demarcation but other clans took into consideration that these lands belonged to the government hence they forcefully resettled in those lands and they decided not to return back to their ancestral land. That is why there are some other clans that are living currently in the land of a different clan. To continue, during Amin's regime there were other group of people that were actually close the government hence they took the advantage of grabbing other people's land forcefully or violently and once you try to retain back the land you are automatically killed. Therefore, the causes of land disputes and wrangles started far way back in the Amin's regime though it's not too much as nowadays. However, it's contradicting that during Obote 1 there wasn't any kind of land wrangle/disputes and in Amin's regime there were problems of land disputes and wrangles and later in Obote 2 regime there wasn't again such kind of land disputes and wrangles. This was because Amin liked tribalism that he favored people from his region more especially the Lugbara. This tribe even settled in very many different lands as their own lands.

What is happening and what has happened in the regime of Museveni? And is there any difference from the other regimes?

In Museveni's regime the problem of land disputes and wrangles have cropped up again. For instance, in the being people were also resettling because of many factors like insecurity, infertility of land etc. therefore, if your land is not fertile you might decide to reallocate your family to either a friend or a distance relative. You are given the land and because you could have stayed for long in that land and forgotten of previous land knowing that the current land you living is for your survival. In the long-run you are ordered to leave the land to the owners and this where the dispute is triggered. Yet even this land could have been given to your great grandparent by the complainant's great grandparents.

However, the problems of land started concurrently during and after Museveni's overthrow of the government. But to a greater extent it was simply because of the war that created all these disputes. First and far most, absolutely Museveni personally under minded the Acholis and he was allocating his people on these lands. Secondly, he resettled most of the people in the IDP camps and most of the people went to the IDP camps with very young children of the age ranging from 5-10 years and these children never knew the demarcations of the lands. These children lived in the IDP camps for more than 20 years making them ranging from 25-35 years who will totally know nothing completely concerning the land at home. And because of the increase in the population these children will never have any proper knowledge about the land hence during the return process most of the children might not know exactly where to live hence causing land disputes and wrangles. It could be that the parents have died or not but the fact that they are grown children and having children therefore, they should stay in their own land thus land conflict. Worst enough these children grew up without the knowing of the proper demarcation of their land hence they just resettle on any land and they will never accept to be directed to the right land. Therefore, this is more disadvantageous to the elders who feel they should give the right directives to these children and what the children say is just that elders are too old that they can't reason hence sparking land disputes.

During the Museveni's regime there has been a lot of resettlement though this started way back in Amin's regime. You find that one goes to request for land from a relative and after a long period of living on that land he/she would be forcefully expelled from the land. It's very unfortunate that those who have been given the land even tend to forget and takes the land given to them as their own land. Later, when the constitution was amended on land issues most people felt to themselves as they should retain back their land and those ones given the land feels that they have lived in the land for a longer period hence making it to become their land and this is where land disputes and wrangles starts.

And because there was vast land for grazing animals, cultivation etc. and because of the activities that needed much more land people started intruding beyond the demarcation of the land.

From the IDP camps how where people living as the issue of land was concern?

In the IDP camp people were living different kinds of life. They could leave the IDP camps and go for business in Town, Palenga, Karuma etc. In 2006, on the returning process people even returned differently (in shifts) and others are still remaining in the IDP camps up to now. However, the ones who returned earlier might have encroached into the neighbor's land and this led to a lot of land disputes and wrangles.

The reason is that others returned so quickly/early for reason of land greediness. They grabbed vast land for mainly the purposes of farming and grazing and on the other hand, whoever grabs someone's land, he/she feels that the local court should intervene for proper judgment and because he/she has the money he/she bribes the local court and the judgment will automatically favor him/her. Thereafter, he/she immediately sells off the land to another person simply because of money hence there is also high need for money to the targeted individual group of persons.

To me, as people returned from the IDP camps, the government had some plans of providing civic education to the people and in few circumstances it really helped but to a greater extent most of the indigenous people were reversing the sensitization programme for their own benefit or consumption. However, what was being much emphasized was about the dangers of encroachment beyond the demarcation of the land boundary more especially by the people who have decided to return much earlier. Worst enough is that the few rich people are trying to exploit the poor by using money so as to attain the land fraudulently or forcefully and because you are poor you end up surrendering the land to the rich person and this has even caused death amongst the communities. However, the poor also because of fear from the rich persons, they forego the usefulness of land hence they end up selling the land to others and in the process of selling he/she might have even passed the demarcation thus causing land wrangles and disputes.

LRA returnees are also a problem to the community since on return though they might have gone through rehabilitation centres, the fact remains that they might still have that trauma and stigma in them. Hence, they threaten the local population with the indoctrinated habits and mode life from the bush.

To me though people went to the IDP camps with young children as earlier on mentioned, we should remember that on the other hand we also went with the elderly people. These elders should have guided the young generation on the demarcation of the land that has been temporally abundant due to the insecurity. These elders will be ever wrong because of the kind of life adopted from the IDP camp because they can't tell the truth to the people yet they know properly the exact things that can't lead to land conflicts i.e. they are found of being bribed and they take wrong decision and side.

Since life in the IDP camp was astonishing people resorted to over drinking, immorality, production of many children ("latin luk" literally meaning bastards) etc. Thus, the fathers of the children on return reallocate these children on any land next to theirs and if the real owners are in need of their ancestral land, these children becomes so wild that they will never want to understand where his ancestral home is hence causing land disputes with the original occupants/inhabitants. To continue there is that tendency of wrong perceptions from the local population that is really leading to high level of land disputes and wrangles simply because since a piece of land has been given by the grandparents of the other to the grandparent of the other in good faith, these generations starts claiming for the land given by his/her grandparent to grandparent of the other. These cases have mainly remained unsolved and it tends to be an issue that will ever be continuous.

Another issue that has led to land disputes is that in 1995, the government clearly brought the constitution of the land bills. I'm not sure whether it's the government or the lawyers that are wrong. To me on the other hand, the so called lawyers have twisted the constitution that will never favor land owners but the squatters are the ones benefiting freely. Lawyers are the confusing elements in the societies because one has already lived in the land for more 10-20 years, the lawyers says that the owner of the land wants to retain the land hence you are advice to go back to your ancestral land. On the process of returning to the ancestral land the people you find there could be experiencing the same as yours hence, because they don't have anywhere to go they become unbearably wild not to leave that land you are supposed to occupy thus land conflicts and on several counts it has caused death. Therefore, it's either the constitution to be re-amended or the lawyers should revive their laws so as there would be ways of limiting land conflicts amongst communities. However, if I can recall, it was in 1998 that it was mentioned that where you have lived for more than 10 years, you can have the ownership of that land. To the best of my knowledge, it's that the land far in the villages belongs to the government and personally I never saw my grandparents and I'm not sure whether he had any land then how comes that I can go and start claiming for the land awkwardly. Therefore, everyone should live in the land he feels he/she has lived for many years so as to avoid land conflicts. Summarily, you (HRF group) might know best who might have brought this constitutional land bills hence you are the ones to help us to wipe out this kind of land conflicts.

NB: The point of information is that the law you are meaning only implies to registered free land but not to customary land.

DISCUSSION OF MAP DRAWING OF LOJORONGOLE PARISH.

Since we have the map of Lojorongole, can you draw the map of the ancestral land since people shifted from place to place?

Well, we can't draw the map since in Lojorongole we have many different clans and as we currently cultivate, we cultivate from a nearer distance to a far distance. Therefore, the issue of land disputes in Lojorongole is not inter-clan land disputes. For instance the other side of Lojorongole is the clan of Palar and here is the clan of Labwoc hence, there is no land disputes between the two clans of Palar and Labwoc. However, in the past Lojorongole was just as a gazette area for hunting hence, in the Amin's regime when there was a lot of tension over land, people could just locally make demarcation of their land and homes were scattered and nowadays the population has increased and a lot of homes thus it might be difficult to make the map drawings. But initially, we had roads like the road from Lakwatomer to Lojorongole, roads joining Palenga and Bobi, rivers like Yima to Pece etc.

The task is only to draw the boundary of the parish of Lojorongole and the villages.

AFTER DRAWING THE MAP.

What are the duties and responsibilities of the rwodi kweri in Lojorongole?

I personally as a rwot kweri my duties is that each and every one cultivating in my area of jurisdiction is to make sure that he/she doesn't encroaches the demarcation of the neighbor's land.

Another duty of a rwot kweri is to give the rightful advice to the community members in case there is any kind of grievances on land dispute.

As a rwot kweri I should ensure that the community members don't come into unnecessary quarrels as land disputes is concern and the other is that I should perform the right traditional ritual and cleansing where possible without hesitation. For instance, if there is any land disputes and there ends up with a fight using hoes. Traditionally, it's prohibited thus meaning you have violated the law of the Acholi culture hence that would be a "kir" literally meaning taboo.

My duties and responsibilities as a rwot kweri is to mobilize the community in case of any possible community sensitization by the stakeholders or NGOs.

As a rwot kweri I'm in charge of enforcing the community development through livelihood, agriculture management etc. so as to subsidize on the income inequalities in the community and to bring unity amongst the community members through the avoidance of domestic violence.

How do you manage agriculture and livelihood?

This is done through the active group work or collateral or communal work of the community hence enforcing unity and harmony amongst the community members.

As a rwot kweri I should ensure that I'm well informed about the government plans for development in my parish and knowing about any kind of visitors that might come to my area of jurisdiction and lastly the mobilization of the community members.

How and what criteria were elected in your position as the rwot kweri ?

The answer is general for all of us and we were elected as the rwodi kweri because the people of Lojorongole had the trust and faith in us as to be leaders in the area. Hence, the main motive was to assist them in the leadership because we are all intelligent and matured enough.

In Lojorongole how is agriculture (cultivation) being conducted?

Agriculture in Lujorongole is conducted either individually or communally in the perspective that if one wants to do his/her own work he/she is actually free and incase he/she wants to join the group he/she is also free.

In past years like about 6-7 years ago people use to dig in communal groups called "kalulu or aleya" literally meaning rotational means of digging i.e. today in my garden, tomorrow in someone's garden and tomorrow next in another person's garden. However, nowadays rotational digging is very few since most of the people have decided to concentrate in their own gardens.

Do people cultivate the same garden yearly or they cultivate from land to land?

If one chooses to be as an individual or a communal work it's upon his/her decision but, usually most people have more than 1-4 gardens hence one can dig from one land to another. In a situation that most people cultivate in the ancestral home garden, there will be no change of any proper garden because of the land dispute and wrangles.

Initially, I was told by the rwodi kweri about how they are elected. Now that you have been elected as the rwot kweri, does one hold the position for a period of time or for the rest of the time?

To me, the government is concern about the election of the rwodi kweri though it's the sole responsibility of the community to elect the person they feel can really fit the post. However much it's the community to elect the rwodi kweri it's also the sole responsibility of the community members to remove him from the position and replace him with a more competent person and this is done more especially if you are a wrong doer (indiscipline) or incapable of leading the community as expected by the community.

Are the LCs happy to have their position as the LCs, do have any payment for the LCs or you offer the work for the seek of the community/public?

Generally, there is no payment for the work we offer but we work for the betterment of the community/public and our main duties and responsibilities is to encourage the community do the good

things and we are to discourage the bad things being done in the community/public but at least we are being appreciated by the community.

To the rwodi kweri, do you take yourselves as traditional leaders or government leaders?

First and far most, we should take ourselves as the government leaders at the grass root level.

To me, I think we are not the representative of the government but we are the traditional leaders at the grass root level.

When did the system of the rwodi kweri start?

Initially, one person made mentioned that it started way back in the regime of Obote 1 government. In the past, the rwodi kweri were respected because they use to work directly to the government through the rwot hence they were taken as the “rwot kweri” means the person responsible for the agricultural activities (but rwot kweri literally means the chief of the hoes). They were very much important to the rwot of the clan because there are other issues that don’t need the presence of the rwot but it can be handled by the subordinates (rwodi kweri).

The system of rwodi kweri to me, it started way back before the coming of the British. In the past people had big lands and these lands belongs to the government though owned by individuals but on the other hand, it was the rwodi kweri who had total authority to control these lands which was mainly used for agricultural purposes. It was the sole responsibility of the rwodi kweri to know all the specific gardens/lands owned by individuals but nowadays the rwodi kweri are just giving a helping hand to the government since they are not considered in the government budget because they are not paid any money. Therefore, the rwodi kweri even can reject to help the government and there will be no question of alarm against them therefore, it’s directly for local farmers. Initially, as earlier on mentioned was to control the farmers but nowadays you find that to some extent they also fall under the LC system of governance because in one village it has only one LC 1 but under the LC 1 there are about 2-3 rwodi kweri and in minor cases the rwodi kweri can intervene. In the past it was the duties of the rwodi kweri to handle problems that arises amongst the community members before forwarding the problem to the “rwot kaka” i.e. chief of the clan.

In case of failure to handle the problems of land disputes, as the rwot kweri what do you do?

The first is done by rwot kweri in case he fails to handle the problems of land disputes and he first makes consultation to the elders within the parish on what should be done so as to settle the problem amicably. After making the consultations and if the rwot kweri and the elders fails then they forward the matter to the LC 2 for further judgment and when it fails from the LC 2 then it’s should be intervened by the government. However, in most cases the rwodi kweri usually fail to solve such matters more especially when there is too much tension of violence.

To me as a rwot kweri, I know if there is a case of land disputes and wrangles, they (rwodi kweri) were not supposed to be so much involved because their major duty is to know the land boundaries or

demarcations which are minor cases as concern land disputes thus it's not the responsibility of the rwodi kweri to handle cases of customary lands which consists of about 7 acres and above.

In the process of trying to settle the problem of land disputes, do you take it as a court session or traditional session (mediatory session)?

We usually take the gathering of settling the issues of the land disputes as a traditional session (mediatory session) hence acting as mediators.

Are there any people who come from the Ker kwaro as the rwot moo in settling the problems of land disputes?

Yes, because whenever there is any problem that may arise a result of land disputes the rwot moo should also be present during the mediatory session of the land disputes.

Does this rwot moo come at every mediatory session or once in a while?

He comes once in a while.

What kind of problems do you encounter as the issue of land is concern in this area Lujorongole?

The first problem is that there other people who just cause land disputes deliberately through either strong violence or use of money. Because of the factors of violence and money, yet it's your own land the only option most people do is to shy away and eventually end by giving up.

Another problem that we are encountering is that, in the past the population was not as much nowadays that is why there were slight issues of land disputes compared to the current situation where issues of land disputes is too high due to the increase in population. This coupled with the number of children one might have thus leading to lack of space for agricultural activities (i.e. farming and livestock rearing), lack of land for human settlement etc. All these factors are the major problems being encountered as land issue is concern.

To me the problem of land, I see in the perspective of the future and as we know our grandparents had very minor or no problems of land then when you come to our parents they encountered the problems of land slightly and to us currently there are lot of land problems being encountered in different forms. The question is that; *"How will our many children live or survive in the small pieces of land coupled with land disputes and wrangles?"* Therefore, we should be focused to the future on the increasing population compared to the limited land availability.

Other problem that people are encountering could be intentional. Because as earlier on mentioned by one member about the increasing population compared to the limited land availability. There are other groups of persons who are continuously selling off their land that could be used by their children in the future for their survival. This kind of people do sell the land with the prime target of going to start a new life at his wife's home and later they end up being chased away hence becoming a slave and not thinking about the future of his own children.

Lastly, the problems people are encountering in land disputes is that when people were returning from the IDP camp, other people had a lot of inter-clan conflicts. Before the issues of land disputes, this people with a lot of division amongst the clan automatically intends to chase away the persons who are claimed not to be one of the clan members in the area hence he/she will be with a target of taking the land for his personal benefits.

Do we still have the gazette lands for the purposes of communal hunting and grazing animals?

No, there are no gazette lands for the purposes of communal hunting and grazing of animals. Therefore, if have livestock like cows, goats etc. you should make sure they graze in your land without trespassing to another person's land and there are no free lands for hunting as in the past.

From which village do you hail from and how many land disputes are here Lujorongole?

I come from Ter-opok village and to the best of my knowledge I know there are about three land disputes in my village.

I come from Laminlapat central ward and I personally know of about two worst land disputes but the minor land disputes are just many. To supplement, because I also come from Laminlapat, I know one that has reach the level of the high court. Therefore, in Laminlapat there are three strong cases of land disputes.

I come Lagwedola village and there 6 strong cases of land disputes

I come from Labuje village and there three serious cases of land disputes and wrangles of which one case is in the high court, the other is still to be forwarded to the sub-county level and the last is the one of this school.

How many households are there under the umbrella of one or each rwot kweri in Lujorongole?

I'm the rwot kweri of Laminlapat central and there are 68 households which consist of 465 people in my village.

I'm the rwot kweri of Lurongo village and I have 87 households though I can't recall the numbers of people but they are many.

I'm the rwot kweri of Gwenglik village and I have 45 households which consist of 260 people in my village.

In Ataing B village there are 60 households but the numbers of people I can't recall.

I'm the rwot kweri of Obot village there are 78 households which consist of 587 people in my village. However, this was actually two years ago of which I know the number has increased.

In Labuje village there are 63 households but I can't recall the numbers of people in my village.

What are the problems that the more disadvantageous group like orphans, LRA returnees and generally women (widows) in Lujorongole faces?

There is one of the orphans who have some few herds of cattle and the land that grandparent died and left for him is being utilized for grazing his cattle but unfortunately the land is again being forcefully being grabbed from him. However, the case has already been forwarded to the high court. Since he has no external support he is hoping to lose the land. This is amongst the problems that orphans do encounter.

Concerning the problem of land dispute against the widows is that in Atiang B, there is a widow who returned back to her ancestral home but she is being sent away by some of the family members since her late husband has already married her. And worst enough she is being sent away by a nephew in that home of which traditionally nephews don't have any right in their maternal homes.

Another problem of land disputes the orphans are facing is that, by the time of the death of their parents, it could be that they were too young to know the land demarcations/boundaries and as they grow, they will have not got any clue of the demarcation from any reliable source. To supplement on that, most of the orphans were born from the IDP camps and on return, these are the classes of the most disadvantageous group that will not even know where to go and on the other hand, they are helpless so as to acquire the ancestral land hence magnifying the problem of where they should live. Therefore, the immediate neighbors will be the beneficiaries due to violent acts against them. In case of any kind of sympathy, the beneficiaries might give to the orphans a very small portion that can't sustain them. Even these beneficiaries may decide to traumatize these orphans by the use of vulgar languages/insulting them relating to the death of their parents and this makes them every time heart broken.

One elder mentioned that, the elderly people are not facing this land disputes so much but it is reflected directly to the sons/daughters of the elders. However, the most affected are the orphans and widows as explained by the members.

Another elder supplemented by saying that the major problem of land disputes toward the elders is that their very children are the ones causing land disputes in the family. Here is a situation that a child or children would like to take the ownership of the land yet the parents are still alive. And if the parent refuses that will turn in violence which sparks into internal land disputes i.e. disputes in the same household.

What do you do in case a rich person wants to buy land in the area? Do you do something to agree or to reject?

First of all the issue of selling land will ever give the best avenue for the rich people to come to disturb people in the area. Therefore, the rich person will not take the upper hand of trying to extend the boundaries forcefully. The worst part, it is that once this rich person wants to extend his land forcefully, he/she starts by intruding into the neighboring lands and if you talk about it that is where the tension will spark. For instance, there was a rich man that came and grabbed some of his family members and neighbors without identifying who is and not involved in the land disputes.

And on reaching the Police Station it was found that he had already opened a case file concerning the land disputes. However, we tried but fail to release these people till it called for the attention of the LC 3 for the release of these people.

Are you afraid that you might lose your land at any time? If yes, explain.

Yes, we are afraid because the rich are using their money to exploit the indigenous over their land simply because of the income inequality. They too have the tendency that the indigenous are inferior and poor thus they don't know about the land laws. Therefore, this makes us afraid of losing our land willingly.

Another reason to why we are afraid and scared that we might lose our land, is that the government body i.e. Land boards have introduced the acquisition of land certificates of which we don't have and can't afford to acquire because of the lack of money.

We are afraid because the land is becoming too small with the increasing numbers of children and in 10 year time there will be no land for our children and that is indirectly grabbing land from the owners. Therefore, the younger children will not have where to live and because the elder children instead of preserving the land for future use for the younger ones they will do the contrary by selling it off.

There are low chances of retaining our land because of the government system of selling vast acres of land to the investors. Therefore, if the investor chooses our land as geographically being situated area for future investment then automatically we shall lose our ancestral land.

We might lose our lands to the rich people who might be conniving with the land dealers in the area. This land dealers will have sold their land and in turn they go to other richer people so as to connect through the first rich buyer so as he can buy also some acres. This is how the chain of the rich people will fill our area and once they get rooted obviously, we shall lose our land in their favor. That is where my fear could be.

Another fear of losing our land as earlier on mentioned is the act of the government that keeps on changing and including new things concerning land like the customary land ownership's certificate. Well, the customary land can't never exist as for an individual but needs a lot of people (clan members). And because the land needs a certificate, it will be difficult for an individual to attain the certificate but if amongst the clan members there is a rich person automatically he would acquire the certificate but on the other hand, he would want the certificate to be in his name and because the certificate is bearing his name one would be tempted to acquire a loan from the bank hence the bank would need the detention of the certificate as surety for the loan and in case you fail to repay the loan within the specified period of time definitely the land will belong to the bank. That is why we are scared and fearing to lose our land.

What should be done in order to avoid the bank from retaining our land because of the loan?

What should be done is that the certificate should be acquired by the clan members since it is a customary land hence there will be need for fund contribution but not an individual to bear the certificate with his name only. But if the certificate is acquired by the clan members, who will have the access of grabbing the land and the certificate to take it to the bank for loan acquisition.

On the other side, the government is actually taxing the people indirectly of their land and for instance you don't pay for the certificate in the long run you land might be taken. Therefore, there is high need to get the land certificate so as to protect the customary land.

What should be done in order to safe guard our lands from not getting lost?

First of all, there is high need for the community to be sensitized concerning land usefulness i.e. high level of animal husbandry, increased farming activities, infrastructures, afforestation, bee keeping etc. and this will make the community know properly the use of their small land hence it is a way of protecting it from getting lost. However, even the land dealers within the community should be got rid of to ensure unnecessary encroachment by the intruders. ***“Well, who should provide the sensitization community awareness programme of land”?*** The agricultural advisors can provide the sensitization programme.

QUESTIONS ON THE MAP OF LUJORONGOLE PARISH

In the map of Lujorongole parish, how is the land being used? Do the grandchildren use only the specified boundaries or is it being used by the individual households?

For instance, it happened in this village where by a grandparent had four children and out of the four one died without any child. Therefore, the remaining three children decided to divide the land amongst them. After the division of the land, two of the three died and only one is left and he is the head of the family and the land that is late brothers were using is being used by all the relatives of the late brothers hence being headed still by only one person. However, the map showing the boundaries of the largest portion is the one bringing a lot of land disputes.

Because most of elders have died leaving behind children, you find that this children do have different numbers of children. The ones having many children tends to take the greater portion of the land than those that have less children yet this is supposed to be divided equally not considering the number of children one has produced. However, this has change the trend of leadership from one elder of the clan to individual household leadership.

Because we are all brothers that have lands, the children of your own brother will never risk going and digging in the garden of the other yet in the past it was being used communally. Thus, this has changed the ownership of land from ancestral to individual households. For instance, I can be having like three women and out of the three I have to divide to them individual land and later each household should not encroach to the land of the other.

NB: Summarily, the land has lost its meaning from ancestral ownership to household ownership and this has led to family violence. Therefore, it's hard to solve the land disputes that exist within the family member i.e. households land disputes compared to solving land disputes that exist between neighbors which is much easier.

How many household does each of the rwot kweri have?

There are many households under each rwot kweri.

The reason to why I have asked this is because I wanted to know who is responsible for the lands that are being used. ***"In case the government or a rich person wants to buy land, who in the big household is responsible for the sale of the land"?***

Actually, the rwodi of the clan had agreed that all the different clan members and household should have their chairman/leader in case for sale of any land.

To my knowledge the sale of land is in the hands of every individual who has the right for the land hence if he decides sell the land it will be upon him but there is no specific person who has the right to sell the ancestral land i.e. clan land selling land is totally prohibited. However, nowadays people are scattered and it's not that each household has its rwot kweri therefore since people are scattered it means that under each rwot kweri there many different clans who might have migrated long time ago and there is intermarriage amongst the people.

What problems do the new comers and in-laws have concerning land in Lojorongole?

To me most of the families are so good to their dear ones more especially the women who get married and decide to return back. And because of the lack of land, there are other women who return to live at their home with her children and the husband and they are welcomed by the family members. But, I have witnessed only one girl who has return to their home but she is being hated. I don't whether it's because of land issues or something else.

The women and the in-laws are living here have also problems though they are living happily there are other men at home who whenever they are drunk they have the tendency of causing problems using vulgar languages toward their sisters, daughters and the in-laws.

Ever since how many generations have inherited the land?

From my great grandparents, I'm the third to live in this land and since generations and generation, we have reallocated from one home stead to another and the reallocation is more than 10 times. Since I'm 80 years old, the very land or home where I'm with my family I have lived there for at least 20-40 years.

Lastly, do you invite the rwodi moo to attend the mediatory session of land disputes?

We usually invite them to chair the mediatory session when the land disputes needs their intervention and if they don't come it's usually chaired by rwot kweri where the land dispute is located and other rwodi kweri and elders of the village must attend the session.

How were the questions? Were they good or bad?

They questions are good because it has provided us with enough knowledge as the issues of land disputes is concern in the various parishes and if you could add more questions it would be the best in broadening our minds on land disputes and wrangles hence you should continue with it to other parishes. And as you mentioned, this gives us much more courage and wish you come back again. Thank you.