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Obwavu

The Cultural Concepts of Poverty Narrated among Refugees in Central Uganda: Part III

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I. Introduction

This paper is part of a series of papers reflecting on the lived experiences of rural communities in 1999. It principally concerns materials collected during the tasks undertaken by Kiyoshi Umeya, one of the co-authors, while working long-term as an expert, dispatched from the Japan International Cooperation Agency (September 1999–February 2000). It is also part of the ‘Comprehensive Study Concerning the Strategies for Poverty Eradication and Integrated Rural Development in Uganda’, which is jointly conducted by the Japan International Cooperation Agency and Makerere University. Professor Edward Kasujja Kirumira was the Makerere University principal investigator and the project’s co-leader. Achilles Ssewaya and Andrew State were engaged as senior researchers. The project leader was Professor Nobuhiro Nagashima (Hitotsubashi University). Other Japanese researchers involved in the project, included Professor Shiro Kodamaya (Hitotsubashi University) and Dr Noriko Tahara (Shitennoji International University).

For this project, Umeya conducted a social anthropological survey in Kyegonza Sub-county, Gomba County, Mpigi District, Uganda. The purpose was to survey the actual situation of ‘poverty’ in society. Due to failure of similar projects at that time, ‘poverty’ was not regarded as being a known phenomenon,

hence the task was to re-examine the concept of ‘poverty’ itself or to conduct a survey with a regional perspective in mind. The purpose of the present report is to publish, in a usable form, the raw materials we previously gathered. The primary materials have been minimally processed.

The purpose of this survey is to analyse how poverty (*obwavu* in Luganda, one of the major languages of Uganda) and other problems (*ebizibu*) are regarded and discussed at the survey site (Kyegonza sub-county) selected by the team. The current paper presents the transcribed text from the recorded interviews as a continuation of Part I and II.

II. Text transcribed

Book 20	Book 20 Luganda
1 Yosamu Ssemwogerere (43 years old)	1 Yosamu Ssemwogerere (43 years old)
Qtn: Your Occupation?	<i>Eki: Okola mulimu ki?</i>
Ans: I am a teacher but I am growing other cash crops and food crops to feed my family.....cash crops like sorghum.	<i>Oku: Ndi musomesa, kyokka nga nima emmere y'okulya n'ebimera abirala ng'omuwemba ne mwannyi.</i>
Qtn: What problems do you have in your daily life?	<i>Eki: Buzibu ki bw'osanga mu beera yo eya bulijjo?</i>
Ans: The rain has destroyed our crops and yet our agricultural products are bought at a very cheap price. Another reason they charge us too high price on agro-chemical products and even during vaccination process of our local cattle they charge a very high price on each	<i>Oku: Tulina obuzibu nti enkuba esse ebintu byaffe byetulimye. Ate ne beeyi y'emwanyi ekyuka kyuka nnyo. Ensonga endala, abantu balima, naye emiwendo gyebasaba kuddagala lye nte n'okugemesa ebisolo, emiwendo gyebasaba ku buli kisero, minene nnyo. Kale nakyo kituza emabega. Ensonga endala yabutamanya ki</i>

cow. Another reason our people are ignorant of what to do and at what time to do it. Another reason we lack good feeder roads in our area to transport our products. Lack of courage and sluggishness among people, they are too lazy and they do not want to work.

Qtn: Have you enjoyed your professional (teaching)?

Ans: I have enjoyed the professional but late payments especially we teachers are the chronicle diseases. We have unlike our parents who used to get their salary in time which at times fail our budgeting and causes us problems but otherwise she like my professional.

Qtn: You as a teacher what ways have you put forward to see to it that you eradicate ignorance in your people?

Ans: I have not seen any way, to do so, but before that we have an adult education in our area but people being used by ignorance refused to turn up to et that free education, youth and adult who had never got any chance failed to attend to such a

kyakola. Era mubiseera ebituufu.

Obutaba na makubo malungi mu kitundu okutambuza ebirime byaffe.

Obutewayo era n'obugayavu. Abantu baffe bagayaavu nnyo. Tebagala kukola.

Eki: *Omulimu gw'obusomesa ogwe yagaliddemu?*

Oku: *Omulimu ngwe yagaliddemu.*

Wabula ate obutasasulwa nsubudde, bwebulwadde bwetulina.

Obutafananako ne bazadde baffe edda. Abafunanga ensimbi zabwe oz'omusaala mubudde. Ffe tulwawo okufuna omusaala. Kale ne buba nga bwe buzibu bwe tulina. Naye ngweyagaliramu.

Eki: *Ekitundu kyamwe, musaze magezi ki okulaba ng'obutamannya bugwa mu bantu?*

Oku: *Sinalaba magezi gasaliddwa.*

Kyokka na bantu baffe nga bakozesebwa butamannya, tebagala kuyiga. Kubanga emabega ko awo, twalina abantu abatandika okusomesa.

Kyokka abavubuka n'abantu abakulu balemwa okujja. Nga tebagaala.

Eki: *Abantu bajjumbidde batya enkola eya bonna basome?*

free course.

Qtn: How have the people encouraged the UPE programme in your area?

Ans: They have participated fully in sending their children to schools.

Qtn: Have they played well their part left by the government, like buying uniforms, books and paying some necessities for academic excellency?

Ans: Our people failed totally. They have a poor mentality of saying that everything is provided by Museveni. (the President). They call children "Museveni's children", so they have not done as they are expected to do.

Qtn: Women are complaining that you men you are illiterate and you have retarded the development of most of the homes since you are the head, what do you say about it?

Ans: In our area the academic standard of both people (father and mother) is not identified, both have the same academic standard and level.

Qtn: How about the health care status in the area?

Ans: Health care status of our area

Oku: *Abantu baffe bajjumbidde bulungi enkola eno.*

Eki: *Bbo bajjumbidde batya enkola eya bonna basome? Olubimbi balulimye bulungi nga gavumenti lwe yabalekera?*

Oku: *Abantu baffe tebjajjumbidde kulima lubimbi. Balina endowooza egamba nti, Museveni yatusasulira buli kintu. Kale tabakoze bulungi.*

Babayita "banna bamuseveni".

Eki: *Abantu abasinga obuyigirize bakazi, era mwe abasajja olw'obutaba bayigirize, muziza emabega amaka.*

Gwe obadde agamba ki?

Oku: *Nze okulaba, sirina nnyo gwe nggamba nti yasinga bane. Wabula obuyigirize bwe nkana nkana bwonna obwa maama ne taata mu maka.*

Eki: *Eby'obulamu mu kitundu kyaffe, biri bitya?*

Oku: *Eby'obulamu tebibadde bibi nnyo. Okusooka, abantu bajjumbidde okugemesa abaana. Kale eby'obulamu si bibi nnyo, okutwalira awamu.*

Eki: *Kyafayo ki taata, ky'oyinza okutuwa, ekyali kigudde ku kyalo ne mumuluka gwaffe ogwe Koome okutwalira awamu?*

Oku: *Eky'afayo eky'asooka edda ko,*

has not been bad since people have supported immunization of their children in the recent conducted exercise.

Qtn: What historical event can you give us, which had happened to your village or even in the Koome Parish generally?

Ans: The historical even I know happened just way back 1979 when heightening struck the school and three of our children died on spot (Kasaka Primary). Another historical event heavy wind destructed the school buildings of the same school and people suffered (parents) to put up another new buildings. Another historical even there was a brother of mine got lost but they suspected tree confiscated him up to now it is about 25 years and he would have been 30 years. Another bad historical even our child at Kasaka Primary School died in a newly constructed dam in diocese farm. It was constructed to pump water to diocese. Another good historical events which happened in our area was to announce the operation of

nga 1979, eggulu (laddu) yakuba abaana ku somero e Kasaka. Era basatu kubo nebafirawo mbulaga. Eky'afayo ekirala, obuyaga yali nnyingi gwayiwa ekizimbe kye somero ly'erimu. Era abantu neba bonna bonna okuzaawo ebibiina ebyo. Eky'ekango ekirala, waliwo muganda wange eyabulira ku muti gwa "Mindi Nsala". Kati myaka nga abbiri mwetaano (25 years). Singa aweza emyaka 30 n'omusoby. Eky'akango ekirala, omwana waffe owesomero, yagwa mu kidiba (dam) ekyali kisimwa okusindika amazzi mu Bulabirizi. Eky'afayo ekirala. Kyali kirungi nnyo okufuna obulabirizi. Kyalinga kirooto ate n'okufuna amasanyalaze eKasaka nakyo kirooto eri ffe abantu abamuno.

Eki: *Abavubuka bazadde abaana bangi nnyo, kyokka nga tabalina nfuna nungi. Kale olowooza lwaki ekintu kiri bwe kityo?*

Oku: *Ensonga eyo ekozeseza abantu ennyo yabutamanya. Kale betaaga okumannya enkola eyo n'okubasomesa.*

Eki: *Olowooza tusaze magezi ki okumalawo obutamannya?*

Oku: *Abe nkola eya kizaala gumba,*

the diocese and the establishment of hydro electricity power and solar energy in the area.

Qtn: Why do you think the youths are producing a great number of children yet their earnings is not good? Can you comment on that?

Ans: They are doing such a thing out of ignorance so they need to know such act and to get seminar about family planning activities.

Qtn: What ways can a person take to eradicate ignorance from our people?

Ans: The family planning association and adult educators should put especially women since they are the bearer of the children.

Qtn: How about famine in the area?

Ans: Famine is no a problem in our area as per now because we are in harvesting time, people have maize, beans but those people who are lazy they have such a problem.

Qtn: How do you harvest in the whole year?

Ans: We have two seasons, we have one from March to June and from August to December in the whole year, but coffee the story is a

basaana okw'ongera omulimu ogwo kusomesa abantu baffe. Naddala abakyala, kubanga ye keesi mwe tutereeka abaana.

Eki: Yo enjala, eri etya, Ssebo?

Oku: Enjala wetyogerera Ssebo, siya maanyi, kubanga abantu balina emisooli ne bijanjaalo. Kale enjala tewali nnyo. Naye abaali abanafu ebaluma.

Eki: Okukungula kuli kutya, omwaka omulamba?

Oku: Tulina amakungula ga mirundi ebiri. Tulina okuwa mu gw'okusaatu okutuuka mu gw'omukaaga. Ate n'okuwa mu gw'omunaana okutuuka mu gw'ekumi ne bbiri.

Eki: Mulina ngeri gyemwekubiriza okutereka obulungi emmere ne mwetereker akyeeya?

Oku: Tubadde tetulina nkola nunggamu yakutereka. Wabula buli muntu atereka nga bwalabye, munju ye.

Eki: Embeera y'obudde yo tebakosezza?

Oku: Embeera y'obudde tetukosezza nnyo. Wabula enkuba olumu ebadde etonnya ne tta ebintu byaffe.

Eki: Olina bya bugagga ki?

bit different, there is a different in months.

Qtn: Have you introduced the system of keeping dry food to keep a watch to the rampant famine in the area?

Ans: We are taking the normal procedure of keeping that food stuff each individual keep according to the store.

Qtn: Does the environment changes not disturbs you badly but at times heavy down poor destroyed our crops?

Ans: The environment has not treated us badly but at times heavy down pour destroyed our crops.

Qtn: What wealth do you have?

Ans: I have one cow from which I get milk, and then I have six (6 acres) of land.

Qtn: Do you have or know any epidemic disease that has caused people of this are to die in a greater number?

Ans: Apart from HIV Aids we have never got such an epidemic in this area or village.

Qtn: How about sanitation this area?

Ans: With sanitation, we are not

Oku: Ninna akate kange kamu kenywa mu amata, nina ne eka mukaaga eze ttaka (6 acres).

Eki: Olina ky'omannyi nti ogulwadde gwagwa kuno ne gubatamu abantu?

Oku: Okujjako nga nzijjeko obulwadde bwa siriimu tubadde tetufunangamu gulwadde gwonna mukyalo kino.

Eki: Eby'obuyonjo bili bitya?

Oku: Obuyonjo tetubadde bubi nnyo, era Ssentebe affuddeyo nnyo okujjumbira enkola eyo.

Eki: Mugunjizaawo ebibiina bw'obwa nakyewa mwe muyita okwekula kulannya?

Oku: Ekyyo sinaba ku kiraba, era ne kirowwozo tetukurina ffe. Kale sentebe tugenda kufuba tukimugambe.

Eki: Weddira ki?

Oku: Lugave.

Eki: Bazadde bo bombi webali?

Oku: Webali Ssebo.

Eki: Bebaani amannya gabwe?

Oku: Ye mwami Ssemakula Patrick n'omukyala.

Eki: Mulangaki gw'okubira abagabi b'obuyambi (JICA)?

Oku: Nze nsaba batuyambe mu bintu ebinatuja mu bwavu era bafube

badly off since our chairman has put much emphasis on that stuff.

Qtn: Have you introduced based community organization, where you, can pass through to develop your village?

Ans: I have not see such deal and I don't think that people have even a dream of it, but we are going to introduce it to our local council Chairman.

Qtn: Your totem?

Ans: Lugave.

Qtn: Are your parents both still alive?

Ans: Both are still alive.

Qtn: Their names?

Ans: Mr. Patrick Ssemakula and Eva Ssemakula.

Qtn: What call can you put forward to the JICA people and the government?

Ans: I ask them to introduce income generating projects which can drive us out of poverty and even the fellow citizen to work hard and even donation should reach were they are going not to get lost on the way.....

Qtn: Do you have a wife and children?

obuyambi butuuke gyebulaga. So si ku bulira mukubo.

Eki: Olina omukyala n'abaana?

Oku: Abaana mbalina bali bana (4) no mukyala omu.

Ebikkatiriza: Omusajja mutegeevu bulungi. Musomesa addamu ebibuuzo, era ng'omusomesa, atuyambye nnyo okunnyonyola ebizibu bye kyalu kye. Kubanga tufunnye okuwakanizibwa kwa maanyi nnyo. Abantu balimu obutamannya. Tumubuliza mu nju ye. Ebadde sintegeka bulungi.

Ans: I have one wife and four children.

Notes: The man is understanding ell, a teacher answering the question very well, he has helped us so much in our research since he knows the problems of the area and we have got a lot of hesitation from the citizen since people are oppressed by ignorance. We interviewed him in his house (dinning) but the house has been disorganized and very dirty.

2 Patrick Ssemakula (67 years old)

Qtn: What is your occupation?

Ans: I was a teacher but now I am retired teacher due to sickness and age.

Qtn: You enjoyed in such a job or teaching professional?

Ans: I enjoyed it very much and I had peace in it.

Qtn: What problems do you have generally here and even with your family?

Ans: The problem I have is of sickness all my body was deformed and all bones are dislocated now I am using crashes (walking sticks for

2 Patrick Ssemakula (67 years old)

Eki: *Okola mulimu ki ddala?*

Oku: *Nali musomesa naye n'empumula olw'obulwadde era n'obukadde.*

Eki: *Ggwo wa gweyagaliramu, omulimo ogwo ogw'obusomesa?*

Oku: *Nagweyagaliramu nnyo era nagulinamu emirembe.*

Eki: *Kakati, buzibuki bw'olina okutwaliza awamu n'abantubo wano awaka?*

Oku: *Obuzibu bwe nina bwa bulwadde. Omubiri ggwange gwonna gwa gongobala, amagumba gonna gakyama. Era kati ntambulira ku miggo egyabalema. Sikyasobola kola,*

lame, people I have no capability of working and that is my problem.

Qtn: What can you, say on the side of poverty Sir?

Ans: The reason of poverty is an Import not one since in my home has entered, what I used to do try no longer in position of dodging, them due to sickness.

Qtn: What types of poverty?

Ans: My poverty came like this I failed to provide my family even my life what I used to do, what I used to eat I can no longer provide it to my family. When you reach to an extent of not having necessities then you can call it poverty. So I am of that kind.

Qtn: How has poverty oppressed you?

Ans: It has oppressed me because I failed to get a daily income or monthly salary as used to et, when I go to Mulago Hospital, they also want some money before treatment even if it's a government hospital. Even my wife has a problem of legs they are paining her very much and she cannot work as she used to do.

era obwo bwe buzibu bwange.

Eki: Yo ensonga y'obwavu ogyogerako ki, Ssebo?

Oku: Ensonga y'obwavu nkulu. Nze, wano ewange, erabika eyingiriddewo ddala. Kubanga byenategeka byonna, sikiyasobola kola olw'obulwadde.

Eki: Naye nga bwavu bwa kikaa ki?

Oku: Obwavu obwange, kasita nalemwa okwetusako kyenali nsobola, nga si kyakisobola kukyetuusaako, kye nasobolanga okulya, nga sikiyakisobola, obwo bwe mpita obwavu. Kasita obeera nga tosobola kwe tusaako kintu kyonna kyoyagala, nze obwo bwempita obwavu.

Eki: Obwavu bukunyigiriza butya?

Oku: Obwavu bukunyigiriza kasita nabulwa akasente akabuli lunaku kenateranga okufuna, olwo ekiseera kituuka ne mbulwa sente. Ate era bwe ngenda eMulago, nayo baba bagalayo akantu. Kale olumu nemwa. Ate era ne mukyala wange yalwala amagulu, era kati takyesobola kola. Ensonga enkulu tetukyalina nzi gyanjaba yonna ffe gyetwandye baza mummyaka gyaffe.

Eki: Okusinzira ku myaka gyo era ne banga lyomaze kuno, kyafayo ki

Another reason we no longer get any good treatment which we would have wished to our age.

Qtn: According to your age, what historical event do you know and in which year did it happen if you can recall?

Ans:Long time back we go a heavy down poor, in the process, there came a lightening which struck our Primary pupils 30 died on spot but I do not remember the year. Another event also at the same school Kasaks Primary the place was suffered with hail storm which killed even all animals and plants, the hail storm spent at least a week on ground forming rocks the consequence, was famine. Another even historically in the past years we received drought for a whole year, that resulted to heavy and deadly famine.

Qtn: Do people have any traditional belief in this area (they worship)?

Ans: I have grown up here but I never saw them worship it but there is a cave behind my house one can call it a (historical event) they call

ky'omanyi era kyagwawo mwaka ki?

Oku:*Edda ennyo, enkuba yatonnya nnyo, era nesuula laddu (eggulu) neritukubira abaana baffe awo eKasaka Primary School. Naye emyaka sikyagujjukira. Ate waliwo enkuba eyatonnya ne suula omuzira negukuba ebirime. Era negukwata n'olwazi okumalira ddala ssabiiti namba. Era oluvanyuma, enjala n'eruma abantu mu kitundu muno. Eky'afayo ekirala. Ekyeya kyajja, omusana negubula okutta abantu. Era abantu nebatandika okubba emmere kumisiri.*

Eki: *Kuno kuliko ekintu kyonna abantu kyebasinza?*

Oku: *Kuno, kwenakulira, sirabangako kintu kyonna bantu kyebasinza. Naye kuliko ekyafayo kyempuku. Bajjiyita Kinoni wekiri. Era muby'afayo wano, bayitawo "kinoni". Ekyafayo ekirala kyamuti gwe bayita "Mindinsaala". Bagamba nti kuliko emisambwa. Era tetugumanyi linnya lyagwo.*

Eki: *Waliwo abavukuka abafuna empola, kyokka ate ne bazaala abaana bangi. Gwe olowooza lwaki abavubuka besibye ku nkola eyo?*

it "Kinoni" it is there and here the place is called Kinoni. Another even (historical) there is a tree called "Mindinsaala" they say that there is a ghost and another thing people do not know the name of a tree.

Qtn: Youth at times are getting very little earnings but they tend to produce children in a very big number what o you think youth are doing so?

Ans: Youth here are ignorant about the system, so seminars are needed to teach youth and even all people the advantages of practicing such system in the society is okay. Another reason youth are not aware that generations can change and are changing now, this generation is not the same as yours so you need to teach children to look after them properly but not to tell them to look for cows and sheep.

Qtn: Women are claiming that we are backward, because our men (husbands) are to comment about that statement?

Ans: No, for me I cannot accept that reasoning since at our village if you can make a good research you can

Oku: *Nze ndowooza nti abavubuka babulamu okubannyonnyola, era ekyo kyekireese obuzibu. Abantu bonna enkola eyo eyakizaala gumba, tebajjitegedde. Abavubuka, ensonga endala, te bategedde nti emirembe gyikyuka. Ogwaffe kwetwazalira, ate kati, sigweguliwo. Edda okuwerera teyali nsonga. Naye kati omwana atekwa okusoma. Tajja kudda mu kulunda mbuzi ng'edda. Omulembe gwa kusomesa baana.*

Eki: *Batugambye nti obutali buyigirize, era n'obutamannya, businga mu basajja. Gwe ogamba otya ku nsonga eyo? Nti era kye kitusibye emabega?*

Oku: *Nedda nze sikiriziganya ne nsonga eyo, kubanga ku kyalo kyaffe, abakazi, bwoba ononnyereza bulungi, bebatamanyi kusoma na kuwandiika. Kale obutamanya bulabika nga businga mu bakyala.*

Eki: *Emiwendo gy'abaana abavudde musomero, gwo, guli gutya? Batugambye nti enamba nene nyo.*

Oku: *Omuwendo munene era abaana we bali. Naye sibuzibu bwanfuna, kubanga abantu abamu bagaanye okutwala abaana kusomero, naye nga*

find that women are more illiterate than men and even they cannot write and read properly.

Qtn: How is the percentage of people or children left school (dropouts) they have told us that the number is too big?

Ans: The number is too big but I cannot imagine the percentage, but they failed not because of funds (fees) but because their parents resort to drink all the time. Their parents also eat well and they even serve beer their friends.

Qtn: Too much drinking can cause poverty. How can you comment on that in your area?

Ans: It's true our people drink too much that's why our area is facing a problem of poverty and even parents are too reluctant to take children to school because of that.

Qtn: How about the education in the area?

Ans: The education of the area is not very bad, we have two good schools Secondary and a primary school very near us so that is not a problem at all.

basiiba mumwenge. Era nga n'okulya, balya bulungi n'okunywesa banne omwenge bulilunaku.

Eki: *Etamiro livaako nnyo obwavu, mwe mukisanze mutya mu kitundu?*

Oku: *Abantu banywa era tebakola bulungi. Ate n'okuweerera abaana, tabagala. Bagamba tebalina sente zisomesa. Kyokka ez'omwenge bazifuna.*

Eki: *Eby'enjigiriza byo biri bitya?*

Oku: *Eby'enjigiriza tebibadde bibi, kubanga ffe tulina amasomero abiri. Erya Pulayimale ne Sekendule. Gatuli kumpi nnyo (Kasaka).*

Eki: *Ate eby'obulamu Ssebo, biri bitya mu kitundu?*

Oku: *Eby'obulamu tebibadde bubu, kubanga ebifo ebikyamibwamu, tubadde tufubye okubeera nabyo. Era bakyama mu nsiko abamu.*

Eki: *Mwali mufunyemu ekirwadde ne kibatigomya?*

Oku: *Ekirwadde ekyo tetukirina okujjako sirimu. Naye ekirala tetukirina.*

Eki: *Ate eby'amazzi, biri bitya?*

Oku: *Amazzi tetubadde bubu. Enzizi zetulina, tufuba okuzeerula. Era simbi*

Qtn: What about health care system in the area?

Ans: On the side of health we are not badly of because we have toilets and with that issue we have tried, but on the other hand there those without and they go to bush.

Qtn: Have you ever got an epidemic disease in your village and killed people?

Ans: We have never got such an epidemic, we have only Aids scourge, which has killed very many people here.

Qtn: What about water system in the area?

Ans: We have unprotected wells but they have very good waters, so we try also to clean it, we are not badly off.

Qtn: How about your cooperation do people and the youth introduced development projects?

Ans: Our cooperation is not bad but since I have a problem of legs and sickness. I know little but the developmental projects they had started piggery (or pig rearing) but I don't know more about it.

nnyo. Zimalirawo.

Eki: Enkola gana yamwe eri etya? Abavubuka batandise ebintu eby'okwekulakulannya?

Oku: Enkolagana tebadde mbi. Wabula nze sikyatambula.

Kale mannyi kitono. Emirimu gy'okwekulakulannya, baali batandise "project" ye mbizzi. Naye simannyi bigyifaako nnyo.

Eki: Abaami, mutaddewo ebibiina eby'okwekulakulannya mu kitundu?

Oku: Nze sibiraba, era tehabitakangawo.

Eki: Omusango ogwo ogw'obutassaawo bibiina, tuguteeka kwaani?

Oku: Omusango tuguteeka ku bakulembeze bakitundu.

Bebatafuddeyo ku tekawo bibiina ebyo.

Eki: Oyise mirembe mingi, naye mulembe ki gw'owa akabonero mubufuzi bwagwo?

Oku: Omulembe gw'obwa Kabaka siyinja kugungeragerannya namulembe gwonna mulala mu Uganda yaffe.

Eki: Mulanga ki gw'okubira aba JICA nga tumaliriza?

Oku: Nze nkuba omulanga bajje batuyambe batuwe ente kubanga

Qtn: Do men introduced some developmental projects in the area?

Ans: I have never seen them, they are not here.

Qtn: Who can be blamed on such an issue of failure to introduce one?

Ans: We put a blame on the local leaders who failed to put up such projects for the people and to form societies.

Qtn: You have passed through generations, but which generation can you give a credit for good leadership?

Ans: I cannot compare Kabaka's generation (regime) with others in our Uganda on that note I give that regime a credit.

Qtn: What call can you put forward to JICA and other donors like Churches and government?

Ans: I call upon the government and others to give us cattle because we have paddocks already in existence and even there are shelters in its already in existence.

Qtn: What type of wealth do you have even if your properties some were being destroyed?

Ans: I have two cows, an acre of

ne senggenge waffe tumulina. Era nebiyumba tulirina. Kale ente ejja kutuyamba nnyo.

Eki: *Kakati, Ssebo, olina bya bugagga nga ki wano? Wadde ebintu byo ebimu bifudde nebigwawo.*

Oku: *Nze nina ente zange bbiri, nina eka emu eye mwannyi, ne ttaka eka 30.*

Eki: *Weddira ki, Ssebo?*

Oku: *Neddira Lugave.*

Ebikkatiriza: *Musajja mukulu. Ali wansi. Yalwala amagumba, atambuza miggo gya balema, ategeera bulungi ebiruma ekitundu kye. Ebyafayo bye kitundu abitegeera bulungi. Amannyi okuddamu ebibuuzo. Atuyambye nnyo ku kubuliriza ku bwavu mu kitundu kye, Kirabirokwa. Ekirabika nti abantu bayo bazibu nnyo, era tufunnye okuwakanizibwa kungi nnyo. Kino kye kyalo kyetusinze okulabamu abantu abakyali emabega ennyo. Era nga babisi ddala. Kyebagala tebakimannyi nakatono. Batutawannyiza nnyo, era nebatulemesa okubuliriza. Abantu abasinga bagaanye okubabuuzo, era tufunnyeyo batono ddala abatuyambye.*

coffee plantation and 30 acres of land.

Qtn: Your clan?

Ans: Lugave.

Notes: An old man is down, suffering with legs is even using claches to walk. He is well vast with the problems of the village and the historical events. He is answering questions very well, he has helped us in our research on property in the area of Kirabirokwa where we have got the bad impression from people. They are ignorant and illiterate, we have met resistance from people in the area. Kiryabirokwa is on eof the villages in the whole sub-county which we have seen (research assistants of JICA) still backwards (the people) they are ignorant and a lot of illiteracy. They do not know what they want, they have troubled us very much and very many people refused to be interviewed and those even interviewed refused to reveal some true answers. But we have not some who helped the researchers to collect some data.

3 Sam Ssekadde (23 years old)

Qtn: Were you born here?

Ans: Yes I am a citizen of this place.

Qtn: What are problems in your area generally?

Ans: The problem here is, we are very many youths but unemployed, that one proved to be a problem in our area now.

Qtn: What other problems do you have?

Ans: We do not have so many problems here since we have small health unit, all children are in school under UPE, the health unit has helped us so much, so with that one it is not a problem.

Qtn: What about the child care at home and their standard?

Ans: The care is not bad, but our people have poor income and they like caring but at times they fail.

Qtn: Youth are producing very many children yet their income is too poor to sustain their family, why do you think, they are doing so?

Ans: Here on our village you have very few children, so here it is not a problem at all.

3 Sam Ssekadde (23 years old)

Eki: Ozalibwa kuno oba olimugwira?

Oku: Ndi muzalira wakuno.

Eki: Ggwe olaba buzibu ki obuli ku kitundu kyamwe kino?

Oku: Obuzibu obuli kuno, bwa bavubuka okusinga. Bangi nnyo abaali kuno, kyokka tebalina mirimu gyebakola, era ssebo, ffe tulina abuzibu bungu nnyo.

Eki: Ate olina buzibu ki obulala?

Oku: Te tubadde nnyo na buzibu bulala. Abaana bonna basoma, eby'obulamu, twafuna edwaliro entono wano ku Kawerimidde weriri. Era lituyamba bulungi nnyo. Kati ebyo si buzibu nnyo.

Eki: Eby'endabira yabaana ewaka n'omutindo, biri bitya?

Oku: Endabirira simbi, naye abantu baffe enfuna ntono. Oluusi bagala okulabirira obulungi, naye balemwa.

Eki: Abavubuka bazadde abaana bangi ate ng'efuna yabwe ntono. Olowooza lwaki bakola ekintu ekyo?

Oku: Kuno okwaffe abavubuka tegazadde nnyo. Balina abaana batono. Kale okwaffe tulaba eyo si nsonga.

Qtn: You have told us that you are a farmer, do you get market where to sell your products?

Ans: We grow our crops but where to sell them is a problem.

Qtn: Have you even seen or heard any historical even basing on your years or even told to you?

Ans: No, for me I do not have any historical event I know here at our village.

Qtn: Who is owning this house where you are?

Ans: This house was for my father but all died.

Qtn: How many are you?

Ans: We are ten children.

Qtn: Are all alive?

Ans: Yes Sir.

Qtn: Clan?

Ans: Mmamba (Lung fish).

Eki: *Obutale, bwo, mu bufuna gye mutunda ebintu byamwe?*

Oku: *Ebintu byaffe tubirima, naye gye tubitunda, tetulaba yo.*

Eki: *Mumyaka gyo gy'olina, kuno kwali kuguddeko ekyaffayo kyonna kyomannyi oba kye bakunyumiza?*

Oku: *Nedda. Nze sirina kyaffayo kyonna kyemannyi.*

Eki: *Wano wobeera, waani?*

Oku: *Waali wabadadde bange. Bonna baafa.*

Eki: *Mwazalibwa abaana bameka?*

Oku: *Batuzaalaba abaana kumi.*

Eki: *Bonna webali?*

Oku: *Webali Ssebo.*

Eki: *Weddira ki?*

Oku: *Mmamba.*

4 Olubu Charles L. (25 years old)

Qtn: Generally what are the problems failing you in this area?

Ans: The area lack food. People cannot dig well since the area is too hilly yet people lack good farming methods, therefore they need an

4 Olubu Charles L. (25 years old)

Eki: *Bizibuki ebisizze okuza emabega mukitundu okutwaliza awamu?*

Oku: *Ekyalo tekiyina mmere. Abantu tebasobola kulima bulungi kuba ekifo kyan sozi ate tebayina bikozesebwa mukifo nga'ekyo. Betaga buyambi.*

improvement. On the problem of water we need protected wells and even bore holes, in order to up lift the standard of people the area. They should establish (government) projects which can employ very many people in our area so that they get jobs but very many youths do not have jobs (unemployed).

Qtn: Do youths introduced community based organizations for the developmental purposes?

Ans: They have tried but they need support from donor agencies and government support as well.

Qtn: How about health care?

Ans: We are not badly off since we have a small health unit there up at the centre but its need some support.

Qtn: How about farming system in the area?

Ans: People lack what to use in farming like hoes, pangas, which they can use to cut forests to enlarge their farms.

Qtn: How have you emphasized the point of education in your area?

Ans: Parents are being encouraged to take their children to school, now

Ekirala kya amazzi. Twetaga okukuma enzizi zafe ne naikonto zafe bulungi tusobole okukuma omutindo gwa abantu mukitundu. Batandike wo bu pulojecti wansi wa gavumenti mukitundu abantu basobole okufuna emirimu kuba abavubuka bangi tebayina mirimu.

Eki: *Abavubuka baba yanjulako eri ebitongole byo kulakunya ekukyalo?*

Oku: *Bagezezako naye betaga obuyambi okuwa eri ebitongole ebirala ne gavumenti.*

Eki: *Atee ebyobulamu?*

Oku: *Tetuli bubinyo kuba tuyinawo akalwariro okumpi wano naye twetaga buyambi.*

Eki: *Atee ebyokulima biribitya mukitundu?*

Oku: *Abantu tebayina byakulimisa nga enkumbi, ejambia ebisobola okutema emiti okusobola okugaziya enimiro zabwe.*

Eki: *Okubiriza otya kubyengigiriza muki tundu kino?*

Oku: *Abazadde bakubiriza okutwala abanna kusomero, era abasinga basomye ko naye tebayina sente zibongerayo okufuna emisomo ejisinga*

we have educated people around but some failed to go for high education because of money.

Qtn: How are they put emphasis on UPE universal primary education?

Ans: They have responded very well to that UPE program, they have taken children to schools and they are all full.

Qtn: Have they played well their role being left out by the government to fill like buying school uniforms, books?

Ans: They have tried but not so well but you know some are suffering from ignorance, they do not follow their children to see to it that what they are doing is really fit for the standard of the children but some are too reluctant.

Qtn: How about health and sanitation?

Ans: Sanitation is still a problem and we lack pure water for drinking, our people drink unprotected water.

Qtn: Many people are, have they not found it difficult in terms of market for their products?

Ans: It is a problem because they do

ko wano.

Eki: *Mujjubidde mutya ebya Bonna basome?*

Oku: *Bajjumbidde mukutwala abanna kusomero.*

Eki: *Batute obuvunanyizbwa bwo kugula uniform okuba nti esomero lya gavumenti?*

Oku: *Bagezezako naye ye omanyi abasing bagana lwabutamanya kuba tebafayo kulaba nti kino kisitula omutindo gwa abanna babe.*

Eki: *Atee ebyobulamu ne byebuyonjjo?*

Oku: *Obuyonjjo bukyaali kizibu ate tetuyina mazzi gakunywa. Abantu banywa amazzi agatali malongosemu.*

Eki: *Abasinga abantu balimi, tebafunye buzibu bwona mukufuna akatale kamakungula gabbe?*

Oku: *Kizibu ddala kuba tenafuna butale bulungi, ate nabagula bagula ku beyi eyawansi ddala kyoka nga bayina nobuzibu bwa obulwade bwe mwanyi.*

Eki: *Olimutuzze wokukyalo?*

Oku: *Kati ndi mutuzze naye najja wano nga omusomesa kunonya mirimu. Kati nsomesa Kawerimidde pulaimale naye nava Soroti.*

Eki: *Oyina omukyala na abanna?*

not get good market, they buy their products at a very cheap price, and yet they have a problem of coffee with diseases which trouble them these days.

Qtn: Are you a citizen of this place?

Ans: Now I am a citizen but I came as a teacher to look for jobs. Now I am teaching at Kawerimidde Primary School but I came from Soroti Eastern, Uganda.

Qtn: Do you have a wife and children?

Ans: I do not have a wife and seven children.

Notes: Very happy man, talking very well, is speaking English because he does not know Luganda, is a teacher, he has given us very good ideas and views on poverty, he knows what he wants, we have interviewed him on the veranda of the shop.

5 Safina Nakato (33 years old)

Qtn: Are you born from here?

Ans: Yes sir I was born from here.

Qtn: Are both your parents here?

Ans: Only my mother, my father died.

Oku: *Nina omukyala na abanna musanvu.*

Ebikkatiriza: *Omusajja mukyamufu, ayogera bulungi. Akozesa lungereza kuba tamanyi Luganda. Musomesa erra atuwadde ezimu kunsonga ezikwata ku bwavu. Amanyi kyayagala era tumubuliza ku kabalaza keduka.*

5 Safina Nakato (33 years old)

Eki: *Oli muzaale wakuno?*

Oku: *Ndi muzaale wakuno, ssebo.*

Eki: *Bakadde bo bombi, webali?*

Oku: *Maama yekka yaliwo. Taata yafa.*

Eki: *Yafa ddi?*

Qtn: When did he die?

Ans: He died in 1989.

Qtn: Is your twin here?

Ans: No, died.

Qtn: We want you to tell us the problems in this village?

Ans: The problem is that the people are very poor.

Qtn: What kind of poverty?

Ans: The citizens don't have jobs and don't have what to do and yet we are hard working.

Qtn: What other issue?

Ans: There is a lot of sickness and yet the hospitals are very far and we don't even have money. Another problem is that we have few schools and even the teachers are not well educated.

Qtn: Have you supported UPE?

Ans: We have supported it in away that we have taken our children to school.

Qtn: What about the health system?

Ans: The wells are not far and the water is also clean but the health units are very far.

Qtn: Women, have you started up circles for development?

Oku: *Yafa 1989.*

Eki: *Mulongo munno, wali?*

Oku: *Yafa. Taliwo.*

Eki: *Twagala otubulire obuzibu obuli ku kyalo kyo?*

Oku: *Ebizibu, abantu tuli baavu.*

Eki: *Obwavu bwa kika ki?*

Oku: *Abatuuze tetulina mirimu. Era te tulina kyakola. Ffe tuli bakozi, naye emirimu tetujjiraba.*

Eki: *Ate ensonga endala, maama?*

Oku: *Obulwadde bungu. Butuziza nnyo emabega ate nga amalwaliro tulina matono, ate ne nsimbi tetulina. Ensonga endala. Amasomero tulina matono, n'abasomesa sibayigirize bulungi.*

Eki: *Enkola eya bonna basome, mujijumbidde mutya?*

Oku: *Tubadde tujjumbidde. Abaana tubatuteyo era nebyetaago tufuba okubiwayo.*

Eki: *Byo eby'obulamu, muli mutya?*

Oku: *Enzizi tuzirina era zamudumu. Namazzi simabi nakamu, naye amalwaliro gatuli bubi nnyo.*

Eki: *Abakyala, mutonzewo ebibiina mwe muyise okwekula kulannya?*

Oku: *Tugezezaako, naye abakyala*

Ans: We have tried but women don't come for meetings.

Qtn: Why do you think they don't support?

Ans: The issue is that their husbands don't want them to join circles.

Qtn: What about the youths, have they tried to come up with a circle?

Ans: No, they have not and they work on individual basis.

Qtn: When you do farming, do your products get market?

Ans: We don't have market and I think if we could plant different crops.

Qtn: Do the buyers buy at a fair price when you get them?

Ans: No, they under look us.

Qtn: What about coffee disease, how is it here?

Ans: The coffee diseases are too much and we nothing to do other than facing poverty.

Qtn: The fact that your near Buyana University Stock Farm, you mean it has not helped you?

Ans: They have helped those with animals because they take their cows and goats on hybrids.

tebajjumbira bulungi ku kunggana.

Eki: *Ggwe, olowooza lwaki, tebajjumbira?*

Oku: *Ensonga ebagaana, abasajja babwe tebagala bakyala bagende mu bibiina.*

Eki: *Ate abavubuka, bbo, bagezezaako okutekawo ebibiina?*

Oku: *Abavubuka tebataddewo bibiina nnyo. Wabula basubula era balina buli muntu sekinomu.*

Eki: *Bwe mulima ebirime byamwe, bitambula? Obutale bwangu?*

Oku: *Obutale tetulina. Twandibadde tulima ebirime ebyenjawulo.*

Eki: *Abaguzi bagula ku beeyi ebasanyusa bwe muba nga mubafunye?*

Oku: *Nedda. Abalimi batudondola.*

Eki: *Obuwuka bw'emwannyi n'obwa muwogo, buli butya eno?*

Oku: *Obuwuka butuli bubi nnyo, era tutulina kyakola okujjako okufa obwavu.*

Eki: *Okuliraana Buyana University Stock Farm tekirina, bwe kibayamyemu?*

Oku: *Buyana Farm eyambye nnyo abaluunzi, kubanga batwala embuzi n'ente ku nume enzungu.*

Book 21

1 Norah Mubiru (58 years old)

Qtn: Can you give us reasons why our people are in the bad situation like this one?

Ans: Most especially our people are engaged in growing coffee but their coffee is bought in retail price by buyers and on top of that they fix their price in which way their like, so such a situation causes poverty and even the situation of our people as such.

Qtn: But in which period are you poor of the highest order (time factor and incidence of poverty)?

Ans: August because it is the period when our children have to return back to schools yet we don't have any money in that time.

Qtn: That means you are always all right during the harvesting period?

Ans: Yes sir, because during that period we be having some coffee that we sell and other crops like beans and helps to solve our problems.

Qtn: As a women leader of Kirungu, what strategies have you laid out to see that even women come out of

Book 21 Luganda

1 Norah Mubiru (58 years old)

Eki: *Oyinza okutuwa ensonga lwaki abantu baffe bali mu mbeera embi ennyo bweti?*

Oku: *Okusingira ddala, abatuuze baffe, balina emwanyi, naye nga emwanyi zaabwe, abaguzi bazigula mulejjalejja. Ate nga ne bbeeyi, be bagisaala nga bwe babeera bagadde, bbo benyini. Kale kino ne kituleetera obwavu ne mbeera y'abantu baffe okuba bweti. Ate n'ebintu nga e bijanjalo, tebirina gyebigenda. Era omuguzi agula nga bwaba alabye.*

Eki: *Naye biseera ki ddala bye musinga okubeera nga muli baavu?*

Oku: *Ogw'omunaana. Kubanga abaana baba bazzeyo mu massomero. Ate nga, ne sente, tuba tetulina ulungi. Naddala mu kiseera ekyo.*

Eki: *Kwegamba, mu biseera bw'amakungula, we muberako obulungi ko?*

Oku: *Yee Ssebo. Kubanga, mu biseera ebyo, tubeerako n'obumwanyyi bwe tubeera tutundako. Nga, ebijanjaalo, otunda yo eddebe ne likuyambako okumalawo obuzibu bwonna*

poverty?

Ans: We have managed to establish our Community Based Organization called Kyaterekera Women's Association, and they promised us some money to see that it lays firm strategies for our betterment best there is no financial assistance since the promise had been made.

Qtn: So far now what is the reaction towards your call or the time?

Ans: It is almost two years since they never answered our call.

Qtn: But what were the objectives of that Association?

Ans: We wanted to take new developments most especially the women amongst us because we are still lagging behind compared to men.

Qtn: But do the women mobilize themselves to see that they cooperate even through you while waiting for financial assistance from the Mpgi district?

Ans: Some women do not support our Association very well and we are having eight women who have contributed some fee to see that the Association progress up to now.

obuberawo.

Eki: *Nga Nabakyala wo ku Kirungu, mutemyewo mpenda ki, okusobola okulaba nti bakyala bano, begye mu bwavu?*

Oku: *Tubadde tutonzewo ekibiina kyaffe. Bakiyita "Kyaterekera Women"s Associaton". Nga batugambye nti baja kutuwola*

esente, tusobole okukyitumbula. Naye n'okutuusa kati tebatuyambangako mu by'ensimbi. Naffe tusobola okulaba nti twejja mu bwavu.

Eki: *Kati wayiseewo bbanga ki, nga tebabaddangamu, mulanga gwamwe?*

Oku: *Wayiseewo, kati, emyaka ebiri nga tebatuddamu mulanga gwaffe.*

Eki: *Naye nga ebigendererwa bye kibiina ekyo, byaali biki?*

Oku: *Twaali twagala kwekulakulanyiza wamu. Naddala abakyala, olw'ensonga nti, twali tusigadde nnyo emabega okusinga abasajja.*

Eki: *Naye nga, bbo, abakyala babadde bajjumbidde okwegatta, wadde nga mubadde mu kyalinda obuyambi bwe nsimbi okuwa e Mpigi ku distrikiti?*

Oku: *Abakyala tebajjumbira bulungi, era tulinamu abakyala munaana*

Qtn: You think that reluctance of women to support the Association comes from where?

Ans: It comes from their husbands who do not allow them to attend the Association.

Qtn: What historical events that have ever happened in Kirungu village?

Ans: To my understanding which I experienced here in Kirungu was that my husband was cut off his head and fell off on the other side because he was a supporter of Democratic party and all of us we got a lot of sufferings in the year 27th July 1985.

Qtn: In this area is there people who believe in traditional things like a stone, a mountain or a big tree?

Ans: Unless we have people who believe in traditional divine spirits.

Qtn: But we have found that the youths have not followed the idea of family planning yet their income is very little but in your opinion what forces them to do such things?

Ans: Some people have poor mentality that even without education one can live, so let me produce as many as I can for God's sake.

bokka. Era bebaleeta nayo ko ku busente okulaba tukibeeramu n'okutuusa kati.

Eki: Olowooza obutujumbira bwa bakyalala abalala, ddala buwa ku ki?

Oku: Buwa ku baami baabwe, kubanga babagana okujja mu kibiina.

Eki: Kintu ki ekyali kyiguddewo mu Kirungu, eky'afaayo?

Oku: Nze kuwange kyemanyi, eky'afaayo mu Kirungu kyaali nti, bba wange aba, UPC (Uganda Peoples' Congres), bamutemako omutwe neguggwa eri. Ohwokuba nti ye yaaali wa DP (Democratic Party). Naffe ne tuboonaboona nnyo. Mu mwaka gwe 1985/July/27th.

Eki: Muno mu kitundu, mulimu abantu abasinza ebintu nga ejjinja, ensozi oba omuti?

Oku: Temuli. Okugyako abasamize abakiririza mu lubaale.

Eki: Naye twesanze nti abavubuka tebagoberedde nkola ya kizaala ggumba. Ate nga enfuna yaabwe ntono nnyo. Naye ggwe ensonga eyo olina ky'ojogerako?

Oku: Abo balina endowooza egamba nti bwe sasoma sabaawo? Kale nange

Qtn: Now what call do you make to donor Agency for your own benefit?

Ans: They should assist the women mostly because we are still lagging behind compared to men, women take much responsibility like children's well being in services like education, feeding, and clothing.

Qtn: In Kirungu village is there any disease that have ever happened?

Ans: There was measles but the health workers came quickly and cured it.

Qtn: In farming what problems do you fall?

Ans: We have the problem of using hand hoes mainly to me and moreover I am too old to use such simple tools on my big land.

Qtn: What about the environment hasn't it also contributed bad effects somehow in your work?

Ans: Not so bad because we had been having our forests around which help much in rainfall distribution in the area. We had been living our forests around which help much in rainfall distribution in the area.

Qtn: Your clan?

kanzaale nnyo Katonda yalimanya bwe mulibeerawo.

Eki: *Kaakati, mulanga ki gw'okubira abagabi b'obuyambi?*

Oku: *Batuyambe, naddala ffe abakyaala, tusigadde nnyo emabega okusinga kubassajja. Abakyaala, ffe tusinga okufayo ennyo ku kusoma kw'abaana, okulya kwabwe n'okunywa obulungi.*

Eki: *Muno mu Kirungu, mwaali muguddewo obulwadde bwonna?*

Oku: *Mwaalimu olukunsense, naye abasawo bajja ne batujanjaba mangu nnyo.*

Eki: *Mu kulima, musangamu buzibu ki?*

Oku: *Tulina obuziu nga tukozesa mukono – mukono. Naddala nze nkaddiye, naye sikyasobola ku lima ku ttaaka lyange eddene.*

Eki: *Ate embeera y'obudde? Telina kyebakoseza, naddala mu kulima kwamwe?*

Oku: *Embeera y'obudde yo, telina kyetukoseza, kubanga tubadde tulina ebibira byaffe. Nga bituyamba okutonyesa enkuba mu kitundu.*

Eki: *Weddira ki?*

Ans: Ffumbe clan.

Qtn: How many children do you have?

Ans: I was having six children but two of them died and now I have four only and the husband was killed by UPC men.

Qtn: You have experience. So many regimes of Governments but regime can you give a credit?

Ans: The Kings regime because we used to grow our produce and cooperative unions could come and buy them at once plus a bonus but now whoever comes at one's home buys the produce depending on his wish. In King's regime the government could just fix the price at which coffee should be bought unlike in this regime.

Notes: A widow she is living in a very desperate life, the husband was murdered by UPC men on Obote II regime. She is the Chairperson Kirungu LCI has grandsons which are orphans. The home is surrounded by flowers, trees, a piece of coffee shamba, the house is made of bricks which the husband left for her to live

Oku: *Ffumbe.*

Eki: *Olina abaana bamaka?*

Oku: *Naalina abaana mukaaga, naye ababiri baafa. Era kati, nina bana. Ye, omusajja, bamutta, abasajja ba UPC.*

Eki: *Oyiise mu mirembe mingi, naye mulembe ki gwowa akabonero?*

Oku: *Omulembe gwa ba Kabaka, olw'ensonga nti twalimanga ebirime byaffe, aba Coopertive nga bajja ne bagula. Ate nebakuwayo ka "bonus". Naye kati asanga yajja. Nakuwa ebbeeyi gyayagala, nga agamba nti, emwannyi bazisaze. Ate ku mirembe gyaba Kabaka, gavumenti yateekangawo ebbeeyi nga yankalakalira.*

Ebikkatiriza: *Namwandu ali munaku nzibu nnyo. Anti, bambi, bamuttira bba we. Ye Nabakyala wa Kirungu LCI, ng'alina abazukkulu, naye nga bamulekwa. Awaka we, waliwo ebimuli mu lugya, emiti, akasiri ke mwannyi, ne nnyumba ya bulooka. Bba gyeyamulekera, nga afudde. Anyonyola ensonga ze bulungi, era asana okubeera Nabakyala we kyalo Kirungu. Twamubuuliza wansi*

in. Narrates her ideas very good and deserves the post for the Chairperson Kirungu village. Was interviewed in her compound, and she assisted us to move from house of house of the villages when we were carrying out our research.

w'omuti, mu lugya lwe. Era obwedda, yatutambuze ku nnyumba zabatuuze, nga tukola okunyonyereza kwaffe.

2 Kiberu Stefano (37 years old)

Qtn: Are you a foreigner or a citizen of this place?

Ans: I was born here and this is my home area.

Qtn: What is your occupation?

Ans: I was a tailor, that is my professional.

Qtn: What responsibilities do you have here on the village?

Ans: I am a Vice Chairman on LCI.

Qtn: What problems have you encountered with your people?

Ans: The problems we have here, the first one is poor organization of our work, we lack machines to enlarge our farm.

Qtn: Do poverty a problem in your area?

Ans: It's a problem and serious one.

Qtn: What type of poverty?

2 Kiberu Stefano (37 years old)

Eki: *Oli mutuuze, oba wajja buzi kuno?*

Oku: *Nze nazaalibwa kuno, era kwenkulidde.*

Eki: *Okola mulimu ki?*

Oku: *Nali mutunzi wangoye era gwemulimu gwenasomerera.*

Eki: *Olina bivunannyizibwa ki ku kyalo?*

Oku: *Ndi mumyuka wa Ssentebe ku kyalo.*

Eki: *Olabye buzibu ki ng'o kulemba abantu bo? Era ne banga ly'omazeeko, buzibu ki obuzze bunyigirizza abantu?*

Oku: *Nze by'endabye ebizibu, ekisooka, enkola yaffe siyamulembe, kubanga tukwata bukwasi kakumbi. Tetukozesa ku kalakita kugaziya nimiro zaffe.*

Eki: *Bw'obwavu mwebuli mu kitundu kyaffe?*

Ans: We have poverty just because the major cash crop (coffee) is being affected by coffee wilt disease.

Another reason we have tried to rear animals but theft has also become very serious and rampant mine were stolen (cows).

Qtn: How is the relationship between your leaders and the youth?

Ans: The relationship is not bad but youth are too reluctant to work specially developmental work.

Qtn: You as leaders how have you helped them?

Ans: We like very much to help them but when you try to talk to them they say that everybody is free to do what he/she wants (human rights).

Qtn: Have they introduced Based Community Organisations?

Ans: They have not done so and I have never seen one.

Qtn: What about you leaders and elders?

Ans: We had Nabusanke-Mukisa but it failed to prosper and collapsed.

Qtn: Comment on the market and price which they buy your crops. Are you contended?

Oku: *Obwavu webuli.*

Eki: *Bwa kika ki obubaluma?*

Oku: *Obwavu butuluma, kubanga eky'entuzi kyaffe, zibadde mwannyi. Naye zonna zikaze. Ensonga endala. Tubadde tugezezaako okulunda, naye obubbi nabwo, bususse. Ezange zonna, bazibba.*

Eki: *Enkolagana yamwe n'abavubuka eri etya?*

Oku: *Enkola gana simbi. Wabula tebewaddeyo nnyo kola mirimu gyikula kulannya kitundu.*

Eki: *Ngamwe abakulembeze, mu bayambye mutya?*

Oku: *Twandiyagadde okubayamba, naye banange bwo bagambako, ngabaddamu nti buli muntu alina eddembe lye.*

Eki: *Tebatonzewo bibiina bya kwekula kulanya?*

Oku: *Wano ewaffe tebibaddewo, era nze sibiraba.*

Eki: *Mwe,bakulu, mufuddeyo okutondawo ebibiina eby'okwekula kulannya?*

Oku: *Tubaddenabyo, era twalina "Mukisa-Nabusanke". Naye kyagenda kisereba mpola era ne kivaawo. Ate*

Ans: We have market because there is no any produce which can fail to get buyers but the price is negotiable.

Qtn: What about water?

Ans: Our water is not bad, we have protected wells with good waters, so, that one is not a problem at all.

Qtn: How have you encouraged the parents to participate in the UPE programme?

Ans: Children are studying but the standard is very poor, we lack buildings, furniture, the programme is still poor through helpful.

Qtn: But you as parents, have you done or played your role being left by the government on that UPE programme?

Ans: We are teaching them their role and they are trying to do so but due to poverty they had also failed.

Qtn: It seems you have taken long on this area, what historical even can you remember that would have happened?

Ans:No sir, I don't have any event I can remember.

Qtn: Have you ever got any epidemic disease here and killed some people?

ebirala, enkola sinungi.

Eki: *Obutale bwamwe ne beeyi gyebagula ebirime, ebasanyusa?*

Oku: *Obutale tubulina, kubanga tewali kirime kiddiba, era beeyi yakuteesa.*

Eki: *Ate amazzi?*

Oku: *Amazzi simabi, era tulina oluzzi olw'omuddumu. N'amazzi simabi, malungi. Kale ekyo sikibi nyo.*

Eki: *Mu jjumbidde mutya enkola eya bonna basome?*

Oku: *Abaana basoma, naye omutindo gukyali wansi. Abaana batuula wansi, tebasoma bulungi, ebizimbe sibirungi.*

Kale enkola eyo tenaba kuba nungi nnyo.

Eki: *Naye mwe, mutegedde*

obuwunannyiziibwa obwabalekerwa gavumenti ku nkola eno eya bonna basome?

Oku: *Abantu tubannyonyola, era bagezezaako okutegeera. Naye era obwavu bubalemesa.*

Eki: *Olabika oludde ku kitundu.*

Waliwo eky'afayo ekyamanyi kyonna eky'ali kiggudewo ky'okyajjukira.

Oku: *.....Nedda sirina kintu ky'onna kye manyi.*

Eki: *Mwali mugwiriddwamu*

Ans: HaaHere in our village, we have never got or suffered any epidemic disease.

Qtn: How have you encouraged immunization?

Ans: Immunization here has been good and wonderful.

Qtn: How about health system in the area?

Ans: With health at least we are okay because we got a clinic, it has helped us too much but also there is still much to improve on, like facilities, personnel and very many others.

Qtn: What is your clan?

Ans: Mmamba (lungfish).

Qtn: Do you have children and a wife?

Ans: I have ten children and a wife.

Qtn: We have come across very many young and elders producing too many children yet their financial support is too poor, but why do you think they are doing so?

Ans: That one has come up due to ignorance since is one of the leading factor to under development in third world countries.

Notes: This is an aged man with

ekirwadde kyonna ku kyalo ne kittamu abantu?

Oku: *Haa aaMuno omwaffe temugwangamu kilwadde kyonna.*

Eki: *Mujjumbidde mutya okugemesa abaana?*

Oku: *Okugemesa kubadde kwamulembe nnyo era kulungi.*

Eki: *Byo eby'obulamu biri bitya mu kitundu?*

Oku: *Eby'obulamu tebibadde bibi nnyo, kubanga twafuna akalwaliro kaffe awo. Katujjanjaba bulungi.*

Naye era, kabulamu ebintu bingi nnyo.

Eki: *Weddira ki?*

Oku: *Neddira Mmamba.*

Eki: *Olina abaana n'omukyala?*

Oku: *Mbalina abaana kunmi (10), n'omukyala.*

Eki: *Abantu abakulu n'abato twesanze nga bazaala abaana bangi, naye ng'efuna yabwe mbi. Olowooza kivudde kuki?*

Oku: *Ekintu ekyo kivudde ku butamanya era nabwo butulemeseza okwekula kulamya.*

Ebikkatiriza: *Omusajja mukulu.*

Ategeera bulungi obuzibu

obumwirikedde era n'ekitundu kye.

constructive ideas, is knowledgeable and even understanding the problems failed by the people. I answering well the questions. Is interviewed inside his house.

3 Ronald Katalagga (.....years old)

Qtn: Occupation?

Ans: I am a farmer.

Qtn: What do you grow?

Ans: I grow groundnuts, maize and even I make any other business on my own.

Qtn: Is there poverty in this area?

Ans: Poverty is there Sir.

Qtn: What type of poverty?

Ans: The type of poverty we have is caused by coffee wilt disease which has affected our crop and yet it has been our Bank.

Qtn: How about the market?

Ans: Here we uses weighing scale and those people pay us some reasonable money.

Qtn: Are you happy with the price they buy your crops?

Ans: The price they buy our crops is not good and we are not contented with it.

Kale amannyi obuzibu obuluma abantu be. Atuddamu bulungi ebibuuzo.

Tumuubulizza munju ye, munda.

3 Ronald Katalagga (.....years old)

Eki: *Okola mulimu ki?*

Oku: *Ndi mulimi.*

Eki: *Olima bintu ki?*

Oku: *Nima ebinyebwa, kasooli era n'ebintu ebirala. Wamu n'okupakasa mukyalo.*

Eki: *Obwavu mu kitundu mwebuli?*

Oku: *Webuli Ssebo.*

Eki: *Obwavu bwa kika ki?*

Oku: *Obwavu obusinze okutuluma buzze olw'emwanyini okukala. Ate nga yebadde "Banka" yaffe.*

Eki: *Obutale mu bukoze mutya?*

Oku: *Eno ewaffe tutwala ku minzani.*

Era abo ne bakuwa sente.

Eki: *Ebeeyi gyebagula ebiriime*

byamwe, ebasanyusa? Gye babagulako ebiriime.

Oku: *Ebeeyi sinungi, era batudondola ebintu byaffe.*

Eki: *Olina omukyala n'abaana?*

Oku: *Nina omukyala omu n'omwana.*

Qtn: Do you have a wife and children?

Ans: I have one child and a wife.

Qtn: How is the relationship of the youth in this village?

Ans: The relationship is not bad but at times we get foreigners and they teach ad habits to our youth.

Qtn: Have you introduced Community Based organization in which youth can pass in order to develop themselves?

Ans: We have tried to initiate those organisations but we lack good administration and financial support.

Qtn: Are you a citizen of this area?

Ans: I am a citizen of this place and even my parents were born here, my father died he was called Paul Kiwanuka and my mother left me when I am still young since then I have never seen her. I don't know whether she is still alive or dead.

Qtn: Who is the owner of this place where you are?

Ans: This land was for my grand father.

Qtn: Your clan?

Ans: Mpologoma (Lion).

Eki: *Enkolagana yabavubuka eri etya mu kyalo kino?*

Oku: *Enkolagana simbi, wabula mulimu abantu abapya abajjamu, nebaleeta emize emibi.*

Eki: *Mutaddewo ebibiina bye muyitamu okwekula kulannya?*

Oku: *Ebibiina tubadde tubitaddewo. Era nga bigenda bulungi. Naye tubulamu ensimbi, era n'obufuzi obulungi.*

Eki: *Olimuzaale wakuno, oba oli mugwira?*

Oku: *Ndi muzale wakuno era nebakadde bange, bakuno. Omu yakaffa. Taata yeyali Paulo Kiwanuka. Ye maama, yansulawo nga ndi muto. Nabuli kati siddangamu kumulaba. Simanyi oba wali, oba yaffa.*

Eki: *Kati wano wooli, waani?*

Oku: *Wajjaja nge azaala kitange.*

Eki: *Weddira ki, Ssebo?*

Oku: *Mpologoma.*

Eki: *Mulanga ki gw'okubira abatuuze banno, abagabi b'obuyambi, era ne gavumenti. Okulaba ng'ebyo byonna, bitereera?*

Oku: *Nze nsaba batunyikire*

batuyambe batukwate ku mukono, tuve

Qtn: What call can you put forward first of all to your fellow citizen, government, and even donor agencies local and International to see that all you have mentioned improved?

Ans: On my side I ask them to help us to give us support financially so that we can go out of such poverty we are living in.

Notes: Is, such an aged man but the situation in which is leaving is not good at all. But is having a knowledge of family planning since is having only one child. We have interviewed him inside his house.

mubwavu buno bwetulimu.

Ebikkatiriza: *Musajja mukulu, naye embeera gyalimu teyegombesa. Kyokka yazaala bulungi. Alina omwana omu. Tumubulizza munju ye. Naye ntono nnyo.*

4 Livingston Settumba

(70 years old)

Qtn: What is your occupation?

Ans: I am a farmer and a Councilor to Kabaka's government in Kyegonza, I am Secretary for information in Bukundugulu Parish and I have responsibility son the committee of the dispensary on our village. I am also an opinion leader on this village.

Qtn: What re problems affecting your village?

4 Livingston Settumba

(70 years old)

Eki: *Okola mulimu ki?*

Oku: *Ndi mulimi ate nga ndi mubaka wa Ssabasajja mu Kyegonza. Ndi wamawule ku Muluka gwe Bukundugulu, era nina obuwunanyizibwa ku kakiiko akaddukanya eddwaliro lyaffe. Era ndi omuntu ey'ebuzibwako ng'omusajja omukulu ku kitundu.*

Eki: *Ggwe olaba buzibu ki obuli mu kitundu kyamwe?*

Ans: We have poor road net work and its very difficult for a person to bring a vehicle to transport agricultural commodities.

Qtn: Is it true that people in this area are very poor?

Ans: It is true that people are poor.

Qtn: What type of poverty is being affected by your people?

Ans: Poverty has come after people have produced very little due to lack of tractors yet they have big land, but no money to purchase machines and if you happen to get one it's very expensive especially at Buyana stock farm (they charge higher fee).

Qtn: How about health status of the people?

Ans: Our health status isn't bad because we got a clinic here but we lack facilities to make it modern than it is now.

Qtn: How about coffee wilt disease?

Ans: Here at our village we are badly off since mine is also affected, but we call upon the government to get us some insecticide and any solution to such a problem.

Qtn: How have you encouraged the

Oku: *Amakubo gaffudde era gatuli bubu nnyo. Era kiba kizibu omuntu okuleeta emottoka ye, mbu anone ebintu. Kubanga amalwaliro mabi ddala.*

Eki: *Ndala mu kitundu kyamwe, abantu bo, baavu?*

Oku: *Abantu baavu.*

Eki: *Obwavu bwa kika ki?*

Oku: *Obwavu buvudde ku kulima ebintu nga bitono. Olw'obutabeera na kalakita, tulina ensiko nene. Wabula ensimbi nnyingi ezireeta kalakita okujijja mu "Faamu" e Buyana.*

Eki: *Eby'obulamu, muyimiridde mutya?*

Oku: *Eby'obulamu, tetubadde bubu nnyo, kubanga twafuna eddwaliro entono, wano kukyalo. Wabula mubulamu ebintu ebirifuula ery'omulembe.*

Eki: *Akawuka k'emwany, kali katya?*

Oku: *Eno ewaffe tuli bubu nnyo.*

Nange, ezange, ziririddwa. Kale kyenwa nsaba gavumenti etunonnyeze eddagala. Naye kiri bubu nnyo.

Eki: *Ensonga y'okusoma ejjumbiddwa etya mu kitundu kino?*

Oku: *Ejjumbiddwa bulungi, era*

issue of Education in this village?

Ans: We have utilized that chance given to us by the government (of the UPE programme).

Qtn: How have you put emphasize on that programme (UPE)?

Ans: Parents are encouraged and we do to have any child at home who failed to go to school.

Qtn: How about the relationship within you citizens?

Ans: We have a very good relationship.

Qtn: Have youths introduced Community Based organisations for further development?

Ans: Some tried to set up small organisations for three or two people especially for brick laying.

Qtn: You have spent a long period in this area, what historical even can you remember?

Ans: Historical event I can see or give is to get Buyana University Stock Farm.

Qtn: Put forward your call towards the government and donor agencies?

Ans: I call upon them to give out tractors and even small scale

ne gavumenti yaffe, yatuyamba ne tuterawo bonna basome. Era tujjijumbidde.

Eki: *Enkola eya bonna basome, abantu, bajjijumbidde batya?*

Oku: *Bajjijumbidde era tewali mwana atasoma kuno ku kyalo.*

Eki: *Enkolagana ebadde etya, eyamwe, abatuuze?*

Oku: *Enkolagana tebadde mbi. Nungi ddala.*

Eki: *Abavubuka bataddewo ebibiina eby'okwe kulakulannya?*

Oku: *Tebabittaddewo bulungi. Naye mulimu abatadde ebya bantu nga babiri, basatu. Okuba bbuloka era n'okulima.*

Eki: *Oludde mu kitundu kino. Olaba kyafayo ki eky'aggwa mu kitundu ky'oyinza okujjukira?*

Oku: *Nze eky'affayo ky'endaba kyakufuna "Faamu" yafe eya Universite eye Buyana.*

Eki: *Kuba omulanga ng'o saba obuyambi gavumenti era ne bonna abayinza okujja nga bagaba obuyambi?*

Oku: *Nze mbasaba batuwe kalakita era n'amakolero amatono. Gagabire abantu baffe ku mirimu.*

industries to be introduced so that our people can be employed.

Qtn: Do you have a wife and children?

Ans: I have a wife and even a big number of children (No. number given).

Qtn: Your clan?

Ans: Nkima (monkey clan).

Notes: Old man is understanding well. Is an elder in the village as well as an Opinion leader, Kabaka's Chief or Councilor. Is well vast with the problems of his village.

Eki: Olina omukyala n'abaana?

Oku: Omukyala mulina, era n'abaana bangi ko.

Eki: Weddira ki?

Oku: Neddira Nkima.

Ebikkatiriza: Omusajja mukulu ategera bulungi kyayagala. Mutaka mu kitundu eye buzibwako ensonga, mubaka was Ssabasajja Kabaka, ategeera bulungi obuzibu obuluma e kitundu kye.

5 Margaret Ssetumba (48 years old)

Qtn: What is your occupation?

Ans: I am a farmer as well as a Councilor for Women for three Parishes i.e. Wanjeyo, Malere and Bukundugulu and even I am the member of the health committee on sub county.

Qtn: How have you collaborated with your fellow women in those three parishes?

Ans: Our relationship is not bad and we also collaborate with them and we are in good terms with them.

5 Margaret Ssetumba (48 years old)

Eki: Okola mulimu ki?

Oku: Ndi mulimi era ndi Councilor w'abakyala wa Miruka esatu; Wanjeyo, Malere ne Bukundugulu. Era ne kulukiiko olwe Gombolola, nze ntuala e Gombolola eno ku by'obulamu.

Eki: Abakyala bo kikirira ku Miruka esatu, mu kolaganye mutya?

Oku: Enkologana simbi, era tutegeragana bulungi nnyo n'abakyala abo.

Eki: Nga gwe omukiise w'abakyala, otaddewo ebibiina abakyala

Qtn: You as leader for women in those three parishes have you introduced Community Based Organization for them?

Ans: I have introduced one which encompasses all the three parishes and its aims is to teach women food nutrition at home and even how to keep homes clean.

Qtn: How does ignorance affect your women in these three parishes you lead?

Ans: They are not too ignorant but also they need sensitization, seminars to get knowledge in different areas, especially how to keep home clean and nutrition in children.

Qtn: How have they encouraged to practice family planning?

Ans: Some have done so and others failed completely due to their own ideas and others do practice according to time.

Qtn: Are women encouraged to give their children the nutrition and good diet?

Ans: Women have done and played their role as far as nutrition is concerned and balanced diet?

mwebayinza okwe kulakulannya?

Oku: *Ekibiina nkitaddewo, era kitwala eMiruka gyonna. Era nga kitendeka abakyaala endiisa y'abantu ewaka, era n'endabirila yamaka n'obuyonjo.*

Eki: *Obutamanya mu bakyaala buli butya mu Miruka esatu gy'otwala?*

Oku: *Abakyaala bamannyi, naye babulamu emisomo. Kale okumannya ku kyali kutono. Naddala muby'awaka.*

Eki: *Gyo emisomo, mugyitaddewo?*

Oku: *Emisomo tugyitaddewo, naye era twetaaga obuyambi okuva mubakulu waggulu. Era ne gavumenti.*

Eki: *Bbo abakyaala bajjumbidde batya endiisa y'abaana?*

Oku: *Endiisa y'abaana, abakyaala babadde bagiyize bulungi, era babadde bafubye nnyo okukola obulungi eby'endiisa y'abaana.*

Eki: *Kuno wajjako kufumbirwa, oba oli muzaale wakuno?*

Oku: *Najjako kufumbirwa. Nava Masaka. Mperezaako emyaka nga asatu, (30) years.*

Eki: *Weddira ki?*

Oku: *Kasimba.*

Eki: *Bakadde bo bombi, webali?*

Qtn: You came here to marry or you are a citizen of this place?

Ans: I came her to marry, I came from Masaka, I have spent more than 30 years now.

Qtn: Your clan?

Ans: Kasimba.

Qtn: Do your parents (both) still alive?

Ans: My mother is still alive but the father died. They are citizens of Masaka district.

Qtn: Do you have your relatives nearby?

Ans: I have them but they are at Kampala and others at Masaka.

Qtn: What call can you put forward to your fell women, the government and even donor agencies, local and international?

Ans: We need mass mobilization especially in health area like latrines, wells and even people's daily life especially women and youth because we are left behind in all ways.

Qtn: How many children old you have?

Ans: I have a husband and even eleven children.

Oku: *Maama waali, naye taata yafa. Amaka gabwe, gali Masaka.*

Eki: *Olina ab'oluganda lwo, okumpi wano?*

Oku: *Mbalina. Bali Kampala ne Masaka.*

Eki: *Okuba mulanga ki eri bakyala banno, eri gavumenti, era n'ebitongole ebigaba obuyambi ebya kuno era n'ebweru?*

Oku: *Ffe twetaaga nnyo okutusitula mu mbeera y'obulamu, naddala kabuyonjo, enzizi, embeera y'abantu eya bulijjo. Naddala ffe abakyala n'abavubuka, kubanga tulekeddwa nnyo emabega.*

Eki: *Olina abaana bameka?*

Oku: *Nina omwami n'abaana kumi n'omu (11).*

Eki: *Basoma bonna?*

Oku: *Abamu bamala, abalala basoma, abalala baafa.*

Qtn: Are they all studying?

Ans: Some finished, others studying and others died.

**6 Bonnefansi Tuguhanwa Rugahamba
(70 years old)**

Qtn: When did you come here?

Ans: I came on 13th February 1946.

Qtn: Where did you come from to settle here?

Ans: I came from Mbarara Kitakata Marembo.

Qtn: What made you to leave the place?

Ans: I was a youth, so the time came when I want to marry and buganda was the place where I could come and work in order to get money to marry. So the reason why I left my origin place was to look for money in order to marry.

Qtn: What was your first destination when you came here?

Ans: My first place was Lubu in Mawokota in Mpiigi district.

Qtn: When you decided to come here who introduced that idea?

Ans: Myself, I got the idea, because I had come to Buganda to look for

**6 Bonnefansi Tuguhanwa Rugahamba
(70 years old)**

Eki: *Wajja ddi kuno?*

Oku: *Najjaawa mu 1946/2/13.*

Eki: *Wawaawa, okujja wano?*

Oku: *Nava Mbarara, Kitakata*

Marembo.

Eki: *Mbarara, kiki eky'akuwaliriza okuwaayo?*

Oku: *Navaayo olw'ensonga nti nali muvubuka nga njagala okuwasa.*

Kale eno mu Buganda, najja kulima ppamba. Nfune sente era oluwanyuma nzireyo e Mbarara mpase.

Eki: *Watukira wa?*

Oku: *Natukira Lubu mu Mawokota.*

Eki: *Mukuwayo, ekirowoozo eky'okujja eno, ani yakireeta? Oba ani yakikuleetamu, bakadde bo oba gwe wennyini?*

Oku: *Nze kennyini nafuna ekirowoozo ekyo. Naye nga nina okujja eno mu Buganda nkole a kasente n'oluwannyuma nzireyo eMbarara mpase omukyala.*

money afterwards I had to go back to Ankole to marry a wife.

Qtn: By that time how was the area?

Ans: By that time the place was good and people were friendly to us and Baganda were good people unlike these days, they were kind, they used to give us food for free and we had enjoyed the place.

Qtn: What means did you use to move from there up to here, the transportation was it not difficult for you?

Ans: We used to foot and we spent days and days in the way until we came across these big vehicles which used to transport Banyarwanda. They were called "Nsangabisibe". Those vehicles transported us to Masaka camp.

Qtn: What historical events do you know of this area?

Ans: Historical events have not been bad, but wars and dictatorial leadership that has been troubled us very much and we had spent sleepless nights for many years. Another event (historical) we had a boycott that also troubled us too

Eki: Mukiseera ekyo, embeera ye kitundu wajjisanga eri etya?

Oku: Abantu baali balungi era ng'Abaganda baali bantu balungi. Era nga balina ekisa, emmere nga tulya yabwerere, era twali tweyagala nnyo.

Eki: Wajja otya? Watambuza ki? Okutambula tekwali kuzibu nnyo. Emmotoka zali zirabika?

Oku: Twatambuza nga bigere nga tugenda tusula, okutuusa lwe twasanga embimotoka bino ebinene ebyaliwo edda mu biseera ebyo byebayitanga "Nsangabisibe". Nebalyoka batupakira ng'ensawo z'omunno okutuka lwe twatuuka e Masaka.

Eki: By'afayo ki byo manyi ku kitundu kino?

Oku: By'afayo bye kitundu kino ekye Kamuli tebibadde bibi nnyo. Wabula entalo n'obufuzi bwa banakyemalira obubadde bugya butuzirisa olugugye era n'okutusuzza nga te twebase. Naye okutwaliza awamu e kitundu tekibadde kibi. 1949 waliwo "Boycott". Nayo yatunyiga nnyo. Era yatukomya wala nga ffe abantu ababulijjo. Enfuga ey'ebibiina nayo

much in 1949.

Political parties also trouble us very much 1966 when Obote and his army invaded the Kabaka's Palace and exiled him which caused death to very many people and disturbed people and also put people's lives at stake. That regime defiled people and led on King of Buganda to go for exile and lastly died from there in 1969.

Another event it was just recently when the government confiscated the Buganda land.

Qtn: How many children do you have?

Ans: I have three boys and two girls. I had a wife. She was married 1951 but she was taken by Tanzanians men. I do not have a wife and this house was build by my children.

Qtn: Who is the owner of this place?

Ans: This is my land and the house you see was built by children there at Kampala.

Qtn: Your clan?

Ans: I am of a cow clan.

Qtn: When you produce new baby what rituals do you perform?

yatubonyabonya nnyo mu 1966. Era n'okuwagangusa Kabaka. Ekintu ffe ekyatukola obubi ennyo. Era enfuga ya Obote nayo yatulumya nnyo. Era ne batutulugunya nnyo. Kabaka waffe, owa Buganda, na wanggaguka era naffirayo 1969. Eky'afayo era n'enkyuka kyuka endala, yali ya kutwala ttaka lya Buganda luno gyo lyabalamu.

Eki: *Olina abaana bameka?*

Oku: *Abalenzi bali basatu, abawala bali babiri. Nalina omukyala.*

Namuwasa 1951, naye yagenda. Era aba Tanzania be bamubba, era ali Tanzania. Nze sikyalina mukyala.

Eki: *Wano wooli, waani?*

Oku: *Wange, era ne nnyumba eyo, abaana bange be bajjizimba.*

Eki: *Weddira ki?*

Oku: *Wa Nte.*

Eki: *Bwe muzaala omwana, biki bye mugoberera?*

Oku: *Ewaffe omwana tetumukolako mikolo. Wabula abalongo bwe bazalibwa, Salongo alinnya omuti natwala n'ekinu era ne balya emmere.*

Eki: *Ewamwe tebayimba nnyimba z'abalongo?*

Ans: In our tribe we do not perform rituals to newly born baby but when the twins were born the father of the twins (salongo) climb the tree with a motor after that they prepare a feast and they eat together.

Qtn: You do not sing songs for twins?

Ans: We do not have them. And I have never had them.

Qtn: When a child has grown do you have any rituals you perform?

Ans: When he / she has reached to the stage of getting married their parents fetch firewood and roast meat and they feast together.

Qtn: What instruments do you use at such rituals or festivals?

Ans: We use wind pipe, horn, tube fido and singing and jumping.

Qtn: What about during the death time?

Ans: When he / she died at night by noon next day they bury him or her and they destroy all the houses of hers or his and they build a new one.

Qtn: On the last funeral rites what were the rituals performed?

Ans: They organize "embidde" (bananas from which they brew local

Oku: Nedda. Nze siziwulirangako era tetugirina.

Eki: Omwana bwakula, mulina emikolo gyemukola wo?

Oku: Bwatuuka okufumbirwa, nga bakadde be batyaba enku, era nga bokya enyama nga basannyuka.

Eki: Mukozesa bivuga ki ku mikolo nge gyo?

Oku: Tukozeza, endere, endigiddi, era n'okubuka.

Eki: Ate mukufa, bakola nga ki?

Oku: Bwe yafanga ekiro, nga bamuziika ku saawa mukaga enkeru. Bo tebasula na mulambo, era ennyumba ye bajjokya yonna. Nebazimba empya.

Eki: Kubiseera by'olumbe nga batema embidde era n'ebintu ebirala nga wano mu Buganda?

Oku: Yee. Batema embidde okumala enaku nga mwenda (9), era olw'ekumi (10) nga basogola. Era olumala okufuna omwenge, nga baabya olumbe, era tewali musajja wadde omukazi asigalayo. Era olusuku nga balukuulamu omuddo n'engalo. Bwe balumala, nga balya amatooke amokye. Era nga batandika

beers) for nine days and on the tenth day they start brewing and after that they perform that funeral rites and they visit his / her banana plantation and pick grass with their hands after that they eat matooke - roasted and after that they build a new house for a widow or widower.

Ans: You marry your sister in law and you start producing children until you marry your own wife and the Children your own wife and the children you produced are called the "children of the dead".

Qtn: How many grand children do you have?

Ans: I have ten.

Qtn: It's not very easy for any tribe to marry a wife from your tribe of Banyankole, why do you think it is like that?

Ans: That was old times but to-date that belief changed totally and every tribe is free to marry in the tribe of their choice.

Notes: This is an aged man and is a citizen of this place to-date, he is a Munyankole by tribe, that's where he came from, he is understanding

okuzimbira namwandu enyumba empya.

Mulamu we amweddiza. Era omuto oba omukulu, era, yasigala amuzaalamu abaana okutuusa lwawasa owuwe. Era abaana abo baba babayita baana bamufu.

Eki: Olina abazukulu bameka?

Oku: Nina kkumi (10).

Eki: Sikyangu kuwasa mu wala munankole ffe nga tuvudde eno e Buganda. Naye olowooza lwaki?

Oku: Abo baali badda, naye kati oyinza okuwasa wonna woyagala.

Ebikkatiriza: Musajja mukulu. Kati yafuuka mutuuze wa ku Kamuli. Mu Nankole. Yajja dda okuva ewabwe. Ategera bulungi kyayogera. Yali musomesa wa ddini, naye kati yawumula. Atuyambye mu kubuliriza kwaffe.

well what is talking about. He was a Catholic priest but now he has retired. He has not helped us in our research.

Book 22

1 Alice Namwandu Kalasana
(58 years old)

Qtn: Now what problems do you have here at your home?

Ans: Only poverty, it is the one which is treating me so badly in this state where I'm a widower. And I have experienced it mainly at the end of harvests.

Qtn: How has poverty treated you really in this state of your old age?

Ans: Nothing we can work for our own.

Qtn: What about your health status?

Ans: Our sons who are far away assist us in everything like something to eat an enough health care.

Qtn: Do you have protected wells?

Ans: The well that we have has bad water and even people do not care of cleaning it.

Qtn: Are the health units enough and good?

Book 22 (Luganda)

1 Alice Namwandu Kalasana
(58 years old)

Eki: *Kati olina ddala buzibu ki wano mumaka go?*

Oku: *Obwavu businze kunuma mu biseera bino ebya Namwandu, era nsinze kubuwuliramu biseera emwannyi bwezibeera ziwedde ko.*

Eki: *Obwavu buze buyigiriza butya obulamu bwamwe obw'ekikadde?*

Oku: *Tetulina kye tuyinza kwe yamba. Obulwadde obutatadde bututawanya.*

Eki: *Eby'obulamu byo, muli mutya?*

Oku: *Abaana baffe abaali ewala n'okumpi be batuyamba okutawa ku ka mmere. N'obujanjabi nabwo butono ddala.*

Eki: *Enzizzi mulina ennungi?*

Oku: *Oluzzi lwe tulina lubi nnyo, era abantu tebafaayo kululongosa.*

Eki: *Amalwaliro go, mulina amalungi?*

Oku: *Amalwaliro go we gali mu kitundu, naye ebikozesebwa n'abasawo*

Ans: Health units are there but the health facilities and qualified doctors are not there. And if I get sick with my people, I get a problem of transporting them to Mityana hospital which there is enough medical facilities.

Qtn: What are the historical events of this community?

Ans: They are not so good because our community leaders are treating us very bad unlike those in the past.

Qtn: In which year did your husband die?

Ans: I cannot recall the exact year.

Qtn: What are the behaviours of the youths in this village?

Ans: They are not behaving well because they are always misbehaving the elders.

Qtn: But they have informed us women in this village they spent most of their time in rumour mongering instead of working?

Ans: No, unless they are covered with laziness which has prohibited them from working.

Qtn: What about untrustworthy in the area?

temuli bulungi. Era nze bw'enddwaza abantu bange, nsanga obuzibu bungu.

Kubanga mbansindika Mityana muddwaliro.

Eki: *Eby'afaayo bye kitundu bino biri bitya byo?*

Oku: *Sibirungi, kubanga abakulembeze baffe batufuga bubi nnyo obutafananako ng'emabega.*

Eki: *Omwami yaffa mwaka ki?*

Oku: *Omwaka sikyagujukira bulungi.*

Eki: *Bo, abavubuka bo mu kitundu munno, beyisa batya?*

Oku: *Tebeyisa bulungi, kubanga banyooma abantu abakulu.*

Eki: *Naye batugamba nti abakyala bo mu kitundu munno babeera mu gambo. Ggwe jjajja ogambawo ki?*

Oku: *Nedda, sikyekyo. Okuggyako balimu obugayavu. Bwe bubajjuddemu.*

Eki: *Ate obulwazamanyi mu kitundu, bwo buli butya?*

Oku: *Mwe buli, era ne mmere y'abantu bagyibba mu nnimiro.*

Eki: *Weddira ki?*

Oku: *Njovu.*

Eki: *Olina abaana bameka?*

Oku: *Siyina Ssebo. Nze sizala nga ko*

Ans: It is not the highest order and some people steal food from fields of their fellows.

Qtn: Clan?

Ans: Elephant clan.

Qtn: How many children do you have?

Ans: I do not have any child because I had never produced.

Qtn: So what regimes you can give a credit in your own?

Ans: This regime of Museveni but I felt pride of Kings regimes because these were of the hereditary system unlike this one.

Notes: A widow but she is still strong in her appearance, never gave birth. Her house is made of mud, has hens, goats and a small piece of land where she cultivates on. She was interviewed on the verandah of her house with professor Kodamaya. She was so joyous when she saw us and when she was answering the questions with full confidence.

mwana yenna.

Eki: *Kaakati, bufuzi ki obusinze okunyumira mu mirembe gyonna?*

Oku: *Omulembe guno, naye nga nasinga kunyumirwa gwa bwa Kabaka, kubanga bwo bwaalinga bwa nsikirano.*

Ebikkatiriza: *Namwandu, naye nga akyalina bulungi amanyi mu ndabika ye. Talina mwana, era teyazaala.*

Ennyumba ye yattaaka. Alina enkoko, embuzzi ne ttaaka kwa limira emmere

ye. Twamubuuliza ku lubalaza lwe nnyumba ye ne Professor Kodamaya.

Yabadde musanyufu nnyo olwokuba yalabye ku muzungu, bwe yabadde addamu ebibuuzo.

2 Aidah Nakatte (46 years old)

Qtn: What problems do you have here?

2 Aidah Nakatte (46 years old)

Eki: *Olina buzibu ki wano eka wo?*

Oku: *Obuzibu tulina bwe bumu ne*

Ans: The problems that we have here are the same with my sister whom I stay with.

Qtn: Clan?

Ans: Njovu.

Notes: They are sisters that is with a widow but she never helped much in our research because she concluded that her sister has given us full information though we tried our level best to see that we probe her but still in vain.

munnange oyo gwe nsula naye.

Eki: Weddira ki?

Oku: Njovu.

Ebikkatiriza: Baluganda ne

Namwandu, naye teyatuyambye nnyo.

Kubanga yatugambye nti Namwandu

ebizibu byonna abyogedde. Wadde

twagezezako okumulaga nti, naye era,

Namwandu ayinza okubanga aleeseyo

ebimu. Naye yeremye okutuwa

ebituyamba mu kunyonyereza kwaffe.

3 Patrick Jingo (40 years old)

Qtn: What problems do you encounter with your family?

Ans: The problems is the standard of living of my people is not good, because I have produced many children and I have found a problem of looking after them like feeding, educating them.

Qtn: How many children do you have?

Ans: I have six children.

Qtn: Why do some people produce many children whom they cannot support?

Ans: It comes from the ignorance of

3 Patrick Jingo (40 years old)

Eki: Bizibu ki by'osanga na maka go?

Oku: Ebizibu biri nti embeera

z'abantu bange mbi nnyo, kubanga

tuzadde abaana bangi ne n'esanga nti

sisobola nakubalabirira nga okubalisa,

n'okubasomesa.

Eki: Olina abaana bameka?

Oku: Nina abaana mukaaga.

Eki: Lwaki naye abazadde abamu

bazaala abaana abangi be batasobola

kulabirira?

Oku: Kiva ku butamanya bwa

bazadde.

Eki: Naye ku nsonga ya UPE

mugyiwigidde nga abazadde?

some parents.

Qtn: But have you supported the programme of UPE like giving their requirements of the school?

Ans: We have supported it by buying books and paying lunch money at school.

Qtn: How is coffee disease this side?

Ans: It is too much and have destroyed a lot of coffee plantation, and this disease with lead to persistent poverty to we farmers.

Qtn: What about the education system in the area, are you fine with it?

Ans: We have quality education and on that matter we are safe here in Kiwanda.

Qtn: Your occupation?

Ans: A farmer.

Qtn: Have the youths established small scale industries to see that they fight poverty on their own?

Ans: No, they don't have that idea at all and if one tells them that let us organize ourselves to see that we set up at least a club they refuse because of the ignorance that has covered them.

Naddala mukuwayo ebisanyizo.

Oku: Kituufu tugyumbidde mu kuwayo ebintu nga ebitabo, sente ezekeyemisana ne birala.

Eki: Obulwadde bwe mwannyi buli butya eno?

Oku: Bungi nnyo era busse emwannyi zange zonna. Era obuzibu buno bujja kutukuba obwabu obutatadde.

Eki: Ate eby'enjigiriza mu kitundu, byo biri bitya?

Oku: Eby'enjigiriza birungi ddala, era ku nsonga eyo, muno ku Kiwanda, simbi.

Eki: Omulimu gwo?

Oku: Ndi mulimi.

Eki: Abavubuka batonzewo obutongele oba obubiina okulaba nti begya mu bwavu bokka?

Oku: Nedda. Endowooza eyo abavubuka tebagyerina nakamu. Era omuntu yenna bwa bagamba nti bannange, mujje tukolewo akabiina tulabe nti twegya mu bwavu, tebakiriza olw'obutamanya obubalimu.

Eki: Tumanyi nti abantu abasinga bajjudde obutamanya naye buyinza kubugwamu butya ddala?

Oku: Obutamanya, bazadde be bayinza

Qtn: We know that most of the people are covered by ignorance but how can that problem be eliminated at all?

Ans: That problem of ignorance can be solved by parents that is sending all their children to school.

Qtn: What about the health-care in the area generally?

Ans: The health-care is alright because we are having a health unit nearby us but it is till very poor because no enough medical facilities and qualified doctors.

Qtn: They have informed us that most people in Kiwanda don't have latrines and they use bush as their toilets, what do you have to comment on this?

Ans: Most of us we have them but not modern as such and they don't use bush as you have said so.

Qtn: And again we have been informed that women are more intelligent than men, that is in education and in other fields. What do you have to say on this?

Ans: I cannot agree on this issue at all because to my understanding men

*okubumalirawo ddala nga basindika
abaana baabwe mu masomero.*

Eki: *Ate embeera ze by'obulamu? Zo, ziri zitya mu kitundu?*

Oku: *Eby'obulamu byo birungi, kubanga ne ddwaliro lye nyini lituli kumpi. Naye dyo likyali wansi nnyo mu by'enziyanjaba olw'ensonga nti temuli basawo balungi.*

Eki: *Batugambye nti wano mu Kiwanda nti abantu abasinga, tebalina kabuyonjo era ebiseera ebisinga bagenda mu nsiko. Kino oyinza okukyogerako?*

Oku: *Abasinga tuzirina naye nga teziri mu mbera nnungi. Ne nsiko nayo, tebagyikozesa nga bwo gambye.*

Eki: *Era batugambye nti, abakyala be basinga okubeera nti bategera nnyo okusinga ku basajja mu by'enjigiriza n'ebintu ebirala. Ggwe ensonga eno ogyiddamu otya?*

Oku: *Siyinza ku kiriza nakatono ku lwange, kubanga nze ndaba abasajja be basinga okubeera nti bebayigirize okusinga abakyala. Era be basinga n'okutetenkanyiza bakazi baabwe.*

Eki: *Nga tumalirizis kubira omulango eri eb'ekitongole ekya JICA mu*

are more educated than women and men are the initiatives of everything in the family.

Qtn: As we are summarizing make a call to JICA people in any need that you want in your village as a whole?

Ans: They should assist us in the health sector, farming tools and other necessities to us depending on the way how they will discuss in their meetings, because all the problems that I have listed above are wanted for the human being to survive.

Qtn: In which period do you really see that you are poor and it at times you have some money in the whole year?

Ans: I am poor mainly when the harvesting period has ended and I am somehow alright in December when the harvests are in plenty for sell and to have money.

Qtn: Totem?

Ans: Ngeye clan.

Notes: He is a very talkative man and he does not hit on the point. A farmer and was found in his garden, he has a coffee shamba but it is attacked by coffee wilt disease. His

byemwetaaga babayambe?

Oku: *Batuyambe mu by'obulamu, ebikozesebwa mu kulima kwaffe, ne bimu nga bo bwe banaba bateeseta mu nkiiko zaabwe. Kubanga ensonga zonna ze mpadde, oba obuzibu bwetaaga obuyambi.*

Eki: *Biseera ki ddala by'osinga okulabanti oli mwavu nnyo ate ebimu olinako obusente mu mwaka omulamba?*

Oku: *Naddala mu biseera nga ebikungulwa nga biweddeko, we nsinga okubeera nga ndi mwavu nnyo. Ate mu makungula nga "December" mbeera nina ku busente.*

Eki: *Omuziro ggwo?*

Oku: *Ngeye.*

Ebikkatiriza: *Musajja ayogerayogera nnyo nga ate addamu bulungi kibuuzo kibeera ki mubuuziddwa. Mulimi era twamusanze mu nnimiro ye. Alina omusiri gwe mwannyi naye obulwadde buzitawanya nnyo. Abaana balinga abatali balamu bulungi. Yabadde musanyufu nnyo nga addamu ebibuuzo byaffe.*

children look unhealthy and he was very happy when he was responding. He was interviewed under a mango tree.

4 Manjeli Namagimbi

(33 years old)

Qtn: So what are the behaviours of women in this village because we are informed that they spend most of their time in rumour mongering instead of fighting poverty?

Ans: It is true most women here are rumour mongers and loitering here and there instead of working to fight poverty.

Qtn: Now have you taken your responsibility to see that you set up small groups so that you fight poverty in Kiwanda?

Ans: That idea we do not have it but we mobilize women to see that at least we involve ourselves, somewhere but they do not take it as a serious issue.

Qtn: How many children do you have?

Ans: Five children.

Qtn: Some women tend to run away

4 Manjeli Namagimbi

(33 years old)

Eki: *Kaakati, eneyisa ya bukyala eri etya mu Kitundu muno, kubanga batugamba nti abakyala ebiseera byamwe ebisinga, mubimalira mu ngambo?*

Oku: *Kituufu, abakyala ebiseera byabwe babimala mu ngambo na kutambula kuwa eno neeri.*

Eki: *Kati mutute obuwunanyizibwa okulaba nti mutondawo ebibiina okulaba nti mugoba obwavu mu Kiwanda?*

Oku: *Endowooza eyo tugyirina, naye abakyala abamu tubagamba naye tebatabitwala ng'ensonga.*

Eki: *Olina abaana bameka?*

Oku: *Nina abaana bataano.*

Eki: *Abakyala abamu batera okudduka ku ba bba babwe olw'ensimbi nga zibuze. Naddala mu biseera ebw'obwavu ate ne badda nga bafunyewo ku busente. Kiri kitya mu*

from their husbands during the period of poverty and when they see that they are somehow alright in terms of finance, they came back how is it here in Kiwanda?

Ans: It is true mainly in the months of August and September many women run away from their husbands and this is most experienced in Kanoni and Kiwanda. But some women come back after seeing that the world is harassing them severely.

Qtn: What call do make to donors to see that even you women you take firm strategies for your developments?

Ans: I request those concerned (donors) to make us piggy projects so that they produce and multiply, we can sell off some and have some money and even enlarging on our project.

Qtn: Clan?

Ans: Kinyomo clan.

Notes: She is married but not explaining well as her husband because she was always off topic. She likes her husband because she narrated that they have managed to work in hardships until they reached

Kiwanda muno?

Oku: *Kituufu, naddala mu mwezi ogw'omunaana no gw'omwenda, abakyala bangi badduka kuba bbabwe ng'obwavu buzze. Naddala mu Kanoni ne mu Kiwanda. Naye abakyala abamu badda nga balaba ensi ebalemeredde naddala gye babazaala.*

Eki: *Mulanga ki gwe wandikubye eri abagaba obuyambi okulaba nti namwe abakyala musobola okwe kulanyakulanya?*

Oku: *Nze mbasaba batukolere pulojekiti ze mbizzi tulabe nti bwe zizala ennyo tutundako okufuna ku sente. Ate n'okugaziya ku pulojekiti yaffe.*

Eki: *Weddira ki?*

Oku: *Kinyomo.*

Ebikkatiriza: *Mukyala mufumbo naye tanyonyola bulungi nga bba we. Olw'ensonga nti obwedda tumubuuzza ensonga nga agyiyita bbali. Ayagala nnyo bba we, kubanga basobodde okolera mu buzibu obungi okutuukira ddala kati mu mbeera gyebalimu na maka gaabwe.*

in the time of making money it sustain their family.

5 Namusisi Elenor Nsereko

(35 years old)

Qtn: Your occupation?

Ans: I am a teacher and at the same time a farmer.

Qtn: Now what problems have you encountered in your daily work?

Ans: The major problems that we have here at home are orphans of our brother whom we have to cater for.

Qtn: And what are the problems do the villager face generally?

Ans: They have famine and the soils where they grow on their food has exhausted.

Qtn: As women have you set up organization where someone can really manage to help you as women?

Ans: We have the organization and they call it Adult illiteracy and its main objectives is to brain wash the elder people in the problem of ignorance so that they can be with at least some money in their life status.

Qtn: But people have come in big number to see that they attain that

5 Namusisi Elenor Nsereko

(35 years old)

Eki: *Okola mulimu ki?*

Oku: *Ndi musomesa ate nga ndi mulimi.*

Eki: *Kaakati, osanze buzibu ki mu bintu byo by'obadde okola?*

Oku: *Obuzibu obusinga, naddala nga wano awaka, tulina bamulekwa bangi nnyo abaali aba banyina jje.*

Eki: *Nga tuzze ku kyalo, bo abatuuze, balina buzibu ki?*

Oku: *Abatuuze balimu enjala. Ne ttaaka kwe balimira emmere y'abwe, likaddiye.*

Eki: *Kati nga mwe abakyala, mutaddewo ebibiina n'omuntu yenna mwa sobola okuyita n'abayambira?*

Oku: *Ekibbina tukirina nga bakiyita "Adult – Illiteracy" nga ekigendererwa, twagala tulabe nti tugyanga tutya abantu abakulu mu buzibu bw'obutamanya. Basobole okufuna sente mu mbeera zaabwe.*

Eki: *Kati mufunyewo obuwagizi ddala nti abantu bazze mu bungi okusoma?*

education?

Ans: Most elderly people have encouraged the education and I myself. I have taken this responsibility to reach house to house and really there is a greater change as I see.

Qtn: And how have you lied your teaching professional?

Ans: I have liked it because even though our salary is very little but the government pays it in time to that we have what we want to buy in our daily life.

Qtn: Most parents how have they supported the Universal Primary Education (UPE)?

Ans: They have supported it by giving their children in big numbers but they do not check into their books to see what they learn whether good or bad!!

Qtn: We do most of our things out of ignorance yet it is the serious disease but how is it in Kiwanda?

Ans: It is true ignorance is too much in Kiwanda but we are still lacking those concerned inform of an advice in things that people are going to

Oku: *Abantu abakulu abasinga bagyumbidde okusoma era nze ntute obuwunanyizibwa okubakyalira ko mu maka gaabwe nga ndaba nti ddala waliwo enkyukakyuka.*

Eki: *Gwo omulimu gw'obusomesa ogwagadde otya?*

Oku: *Ngwagadde olw'ensonga nti wadde sente zaffe ntono nnyo, naye gavumenti ezituwa mu budde ne tusobola okuzikolamu ebintu bye twetaaga. Mpozzi obuzibu bwe nsanze mu busomesa, buli nti abaana bangi nnyo, naddala mu "infant", obeera olina okubawulamu okulaba nti bayinza okuyiga n'okwata obulungi.*

Eki: *Abazadde babadde bagyumbidde batya enkola ya UPE?*

Oku: *Abazadde abasinga obungi bawaddeyo abaana baabwe mu masomero, naye nga tebafaayo kulabako okuva mu bitabo byabwe nti ddala basoma bulungi oba ubi!!*

Eki: *Ebintu ebisinga obungi tubikolera mu butamanya ate nga oluusi ebeera dddwadde nnyo. Naye mu Kiwanda, kyo kibadde kitya?*

Oku: *Kituufu. Obutamanya bungi nnyo, era tukyabulamu abantu*

work on like piggery which is quick paying project.

Qtn: What about the health status in Kiwanda?

Ans: With health care in Kiwanda we are alright because the majority of our people have latrines and disease out-break like cholera is not here at all.

Qtn: What about immunizing children have the parents supported the exercise with all their efforts to see that they save the lives of their children?

Ans: That exercise parents have supported if mostly by immunizing Polio which has been in place and if one reaches on the immunization charts the big number of parents have immunized their children.

Qtn: What about your produce which you grow have you got the markets?

Ans: No, and if we get a buyer who wants to buy a tin of beans, he just found us at our home and even buying it at the cheaper price.

Qtn: Now we want you to make a call to see that donors assist us in education sector, health care and in

ab'obuvunanyizibwa abatuwa ku magezi ku bintu bye tubeera tugenda okukola. Nga okulunda embizzi puloject eleta ssente amangu.

Eki: *Ate eby'obulamu? Byo muli mutya mu Kiwanda?*

Oku: *Eby'obulamu byo tuli bulungi ddala wano mu Kiwanda, kubanga n'abantu abasinga balina kabuyonjo. Era n'enddwadde nga cholera ebadde tetuzinda nga ko.*

Eki: *Ate mu kugemesa abaana? Olaba nti abazadde bewaddewo, namanyi gaabwe gonna, okutaasa obulamu bwa baana baabwe?*

Oku: *Enkola eyo, abazadde bagijjumbidde, naddala nga ey'okugemesa "polio" ebaddewo ennaku zino. Era nebw'otuuka ku bipande, olaba nti omuwendo gw'abaana abagemebwa, gwali munene nnyo.*

Eki: *Ate ku bintu byamwe bye mulima? Mufunye gye mubitunda?*

Oku: *Nedda. Era bwetufuna omutuuzze ayagala okugula endebe y'ebijanjalalo, ya gyigulira awaka, ate nga agulidde ku beeyi ya wansi nnyo.*

Eki: *Kati, twagala okube omulanga okulaba nti abagaba obuyambi,*

others?

Ans: I make a call that they should send us Agricultural officers to visit us in form of advice on our poor farming methods. They should (donors) build us a presentable health unit, good schools where we can teach the majority of our children because one teacher cannot manage to teach a large class in small classroom.

Qtn: But in which time do you really feel that poverty is treating you badly in the whole year?

Ans: In the month of July because it is a drought season yet we or I don't have anything that we or I harvest to sell and get money.

Qtn: Your clan?

Ans: Kkobe clan.

Qtn: Is there any historical event that you have ever experienced in your village Kiwanda?

Ans: Yes Sir, in the regime of Obote II the Youths were taken at Wasinda valley and hammered by hoes and their skulls were taken to Kanoni Ssaza headquarters or burial.

Notes: A teacher young in age, explains very good and she deserves

batuyamba mu by'obulamu, mu by'amasomero n'ebirala?

Oku: *Nkuba omulanga nti singa batuwereza abalimisa ne batuwa ku magezi ku nnima yaffe. Batuzimbire ne ku ddwaliro lyaffe libe ddene.*

Amasomero tusaba batwongere ku bizimbe abaana mwe bayinza okusomera, kubanga omusomesa omu, abeera tayinza kusomesa baana bangi.

Eki: *Naye kiseera ki ddala w'owulirira nti ddala nti obwavu bukulumu nnyo, mu mwaka omulamba?*

Oku: *Mu mwezi gw'omusanvu, kubanga gubeera gwa musana nnyo. Ate nga tubeera tetulina kyetukungula.*

Eki: *Weddira ki?*

Oku: *Kkobe.*

Eki: *Waliwo eky'afffayo kyonna kye waali olabye akyali kigudde ku kyalo kyamwe kino Kiwanda?*

Oku: *Yee Ssebo, naddala ku mulembe gwo Obote II. Abavubuka babatwalanga mu kisenyi eWasinda nga be baakuba bukubi ku mitwe. Era n'obuwanga bwabwe babutwalanga ku Ssaza ne babuziikanga eyo.*

Ebikkatiriza: *Musomesa akyali muto mu myaka. Anyonyola bulungi*

her professional as a teacher. She was interviewed at her parents home with professor Kodamaya. At home there is a large number of children and everything was scattered everywhere in the compound.

6 Ssali Samuel (29 years old)

Qtn: Occupation?

Ans: I am a Local Defense Force (LDU) and at same time a farmer in things like coffee and food or home consumption.

Qtn: What problems do you have with your people in your family?

Ans: My income is very little yet our task is very risky if w arrest law breakers when they start creating hatred to us mainly our villagers.

Qtn: How have you found the youths as you the Local Defense Forces?

Ans: The youths want to gamble very much and on top of that they don't want to work, they even steal hens of the villagers.

Qtn: And what problems do encounter in your daily farming?

Ans: I find the problem of market for my produce like tomatoes and other

ebibuuzo ebimubuziddwa era asana okubeera mu kiti ky'obusomesa.

Twamubuuliza mu maka ga bakadde be mu diiro ne Professor Kodamaya.

Awaka waliwo abaana bangi nnyo era buli kintu kyabadde kiri wakyo.

6 Ssali Samuel (29 years old)

Eki: Okola mulimu ki?

Oku: Ndi wa Local Defence Force (LDU) ate nga bwe nnima ebirime nga emwanyini ne mmere ekuuma amaka.

Eki: Buzibu ki bw'olina n'abantu abali mu maka?

Oku: Enyingiza ntono nnyo ate nga n'omulimu gwaffe gwabwerende, kufa na kuwona. Bemukwata abamenyi bamateeka, batandika tuwalana.

Naddala abatuuze.

Eki: Bo, abavubuka, mu basanze mutya? Naddala mwe abakuumi be kyalo?

Oku: Abavubuka bagala nnyo okuzannya amatatu. Tebagala kukola. Babba enkoko z'abatuuze.

Eki: Ate buzibu ki bw'osanga mu kulima kwo okw'abulijjo?

Oku: Obuzibu mbusanga mu kunonya

crops.

Qtn: But are you confident with the price of some produce on which they take on your products?

Ans: I am not pleased with the price at all because the money which I use on them like buying Agro-herbicides is too much.

Qtn: What about the nutrition of your people in the family?

Ans: They are not eating well because even the feeding that can fight diseases in the body they do not get it as it is required like the balanced diet.

Qtn: Sanitation like the latrine coverage in each family of the citizen, how is it?

Ans: 35% of the people in Kiwanda village don't possess latrines.

Qtn: Women are complaining that you leave them with all of the garden work but when the produce are ready for sale, that is where men you tend to have full authority, what do you have to say on this?

Ans: To my side I cannot do that but to some men they tend to behave in that way. They do it to run the

akatale ke birime byange nga ennyanya ne birime ebirala.

Eki: Zo Ssente zebaba baguze mu birime ebimu, olimumattivu ne miwendo gy'abyo gye bakuwaamu?

Oku: Tezirina we zinsanyusirizamu nakatono, kubanga essente ze mba nateekamu nga okugula eddagala, zibeera nyingi.

Eki: Ate endya y'abantu abomu makago, eri etya?

Oku: Tebalya bulungi nnyo, kubanga ne mmere eyinza okulwanyisa obulwadde mu mubiri, tebagyifuna nga bwekyandyetaaze ku ndya y'omuntu ennungi?

Eki: Eby'obuyonjo nga okubeera ne kabuyonjo mu maka g'abatuuze agasinga, kiri kitya?

Oku: 35% tebalina kabuyonjo wano mu Kiwanda.

Eki: Ate abakyaababemulugunya nti mu baleekera emirimu gyonna egye nnimiro. Naye ebirime bye bituuka okutundwa, awo omulimu guba gwamwe. Gw'ensonga eyo ejoogerako ki?

Oku: Nga nze, nggamba nti sikyikola. Mpozzi nga kiri ku basajja abamu,

necessities at home because they are the most planners than women.

Qtn: What call do you make to donors when summarizing?

Ans: I request them to assist us mainly in the health status like building for us protected wells, to look for us ready markets for our produce. May be another thing I initiated the idea of the fish pond but I request the donors to assist me in terms of finance so that I can finish up the reaming work.

Qtn: But leaving out that dam for the fish pond have you managed to set up small clubs as youths so that you can fight poverty?

Ans: No please, and we had never slept and dreamed of that idea because very youths is on his own, the is no cooperation.

Qtn: Clan?

Ans: Nkima clan.

Qtn: How many children do you have and are they schooling all?

Ans: I have three children and they are not learning because they are till young to go to school.

Qtn: Even though they have not gone

naye nga oluusi bakyikola okudukanya emirimu gyawaka. Olw'ensonga nti bebasinze okusomako okusinga abakyala.

Eki: *Mulanga ki gw'olina eri abagaba obuyambi ng'omaliriza ensonga zo?*

Oku: *Nze mbasaba batuyambe, naddala ku kigambo ky'obulamu nga enzizzi ennungi, obuyambi nga okufunira akatale ku birime byaffe.*

Mpozzi nekirala, naleetawo ekirowoozo ky'okusima dam, nsobole okulundiramu ebyenyanya. Naye nsaba bampagire mu ngeri y'ensimbi.

Eki: *Naye nga ogyeeko "damu" eyo, mubadde mutonzewo ebibiina, okulaba nti ddala abavubuka mulwanyisa obwavu?*

Oku: *Nedda. Era tetwebakanga ko ne tuloota ekiroozo ekyo, olw'ensonga nti abavubuka, buli omu ali ku lulwe. Era tewali kwe gattira wamu.*

Eki: *Weddira ki?*

Oku: *Nkima.*

Eki: *Olina abaana bameka era bonna basoma?*

Oku: *Nina abaana bassatu era tebasoma, kubanga bakyali bato.*

Eki: *Naye wadde nga tebanatandika*

to school, what is the quality of the education?

Ans: Not good at all because teachers those we have are not qualified but they are just pretending that they teach but nothing.

Notes: Organized in his ideas, we found him building his house. Wants his job of LDU but the people feel jealous to them mainly the Law-breakers. Was interviewed inside his house.

kusoma, byo eby'enjigiriza biri bitya?

Oku: *Sibirungi nakatono, kubanga abasomesa betulina, nabo sibatendeke bulungi. Era befula nti basomesa, naye nga bwerere.*

Ebikkatiriza: *Mwetegefu mubirowoozo bye. Twamusanze azimba nnyumba ye. Ayagala omulimu gwe, ogwa LDU, naye obuzibu bulimu okuwalana kwa bantu be kitundu. Naddala abemenyi bamateeka. Twamubuuliza mu nnyumba ye.*

7 Berna Nakawoya (60 years old)

Qtn: Your occupation?

Ans: I do not have any job because I am too weak even like digging.

Qtn: What problems do you have with your people?

Ans: I have orphans but I do not have food for them yet they are too many.

Qtn: Were they your sons who died long ago and they died of this Aids disease?

Ans: Yes Sir, they are grandchildren of my sons who died of Aids.

Qtn: Are you married?

Ans: Yes Sir, but my husband was

7 Berna Nakawoya (60 years old)

Eki: *Okola mulimu ki?*

Oku: *Sirina mulimu gw'onna, kubanga sikyalina manyi wadde n'okulima.*

Eki: *Olina buzibu ki n'abantu bo mu maka?*

Oku: *Nina bamulekwa. Sirina kye mbalisa ate nga bangi.*

Eki: *Baali ba baana bo abaafa era baafa bulwadde ki?*

Oku: *Yee Ssebo. Baali baana ba baana bange abaafa. Baafa sirimu.*

Eki: *Oli mufumbo?*

Oku: *Yee Ssebo. Omwami wange bamutta, abaserikale ba Amin, mu*

killed by Amin's soldier sin the year 1979.

Qtn: What was the occupation of your husband?

Ans: He was a soldier in Amin's regime.

Qtn: You do not have your daughters away from here who can assist you with these orphans?

Ans: I do not have any supporter, I came far from Mbale, that is where my husband got me for marriage.

Qtn: How has poverty treated you generally because of this incidence?

Ans: I don't have any money which can help me in my older age yet I am too weak to work for my own. My house is going also to fall down which the husband left or me, no money to see that I construct a new one aside.

Qtn: But were your sons helping you when these were still alive in their life status?

Ans: There were helping me unlike in this sate of widowhood.

Qtn: What about famine in Kiwanda village?

Ans: Famine is very much but we try

mwaka gwa 1979.

Eki: *Yaali akola mulimu ki, bba wo?*

Oku: *Yaali muserikale era ku mulembe gwa Amin.*

Eki: *Kati tolina ddala bawala bo, oba abantu ebbali, abayinza okuyambako ku bamulekwa?*

Oku: *Sirina muyambi yenna era naava wala nnyo. Eyo Mbale. Bba gye yanzijja okundeta wano.*

Eki: *Kati ddala, obwavu buzze bukunyigiriza butya era bukolemesezza bintu ki okubyetuusako?*

Oku: *Sirina kasente kanyamba mu bukadde bwange ate, nga sikyalina manyi bulungi. Ennyumba nayo egenda kugwa wansi. Bba wange gyeyandekera. Naye sirina ssente yonna kulaba nti nzimbawo endala.*

Eki: *Naye nga abaana bo, baali bakuyamba mu biseera byo ebisinga?*

Oku: *Baali banyambira ddala, era nga sirina buzibu kati nga bwe nsanga mu bwa namwandu bwange.*

Eki: *Enjala yo, eri etya mu Kiwanda?*

Oku: *Enjala nyingi naye era tugenderawo bwe tutyo.*

Eki: *Olabika nti oluddeko ku kyalo kuno, naye abakyala mutonzewo*

to survive on what someone manage to get.

Qtn: It seems you have stayed on this village for so long but have you set up any club as women to see that you come out of poverty?

Ans: No community Based Organizations at all and women do not have that idea.

Qtn: What appeal do you make to donors for the improvement of our village?

Ans: To build for me my house because, it is going to fall down and assist me in the farming equipments so that I can grow enough food to feed my orphans.

Qtn: What historical event that you have ever seen in your life-hood?

Ans: My husband to die and start suffering with my orphans. And all my children who died added on a great suffering in my life hood.

Qtn: So what time do you really feel that you are poor and at times when you are having at least some money?

Ans: Sir, I have never been okay at all, I always be poor even though it is the period of harvesting because

ebibiina okulaba nti mwegya mu bwavu?

Oku: *Tebiriwo era ekirowoozo ekyo abakyala tebanaba kubeera nakyo.*

Eki: *Mulanga ki gw'okuba eri abagaba obuyambi?*

Oku: *Ku nzimbira nnyimba kubanga egenda kugwa wansi. Nakunyamba ebikozeseba mu nnimiro nsoble okulisa bamulekwa bange.*

Eki: *Ky'afwayo ki kye waali olabye mu bulamu bwo?*

Oku: *Bba wange okunfaako mu ngeri eyentisa n'okutandika okubonabona n'abaana bange. Ate n'okufirwa abaana bange abakulu, nakyo kya nyongerera okulaba ennaku.*

Eki: *Kati, biseera ki byo wulira nti ddala ndi muwavu nnyo. Ate ninawo ko ku busente?*

Oku: *Ssebo sibeera nga ko bulungi, era nze mbeera mwawu nnyo. Wadde mu biseera byamakungula, bannange webaberera ne bye bakungula mu nnimiro.*

Eki: *Weddira ki?*

Oku: *Ngeye.*

Ebikkatiriza: *Namwandu ali mu buzibu bwa kulisa bamulekwa,*

nothing I can plant for my own.

Qtn: Your clan?

Ans: Ngeye clan.

Notes: A widow but in a bad state like feeding the orphans, they do not look health, her house is going to fall down by termites. She is sick everywhere like legs, heart. She was interviewed inside her house but was to jolly.

tebalabika bulungi, ennyumba ye, enkuyege zigenda ku gyisula wansi. Mulwadde mu bulamu bwe bwonna, naddala amagulu, omutima. Twamubuuliza mu Kayumba ke nga musanyufu nnyo.

8 Mariam Namutebi (40 years old)

Qtn: What problems do you have here at your home?

Ans: Do not eat well and doing my work very effective, no money to buy anything.

Qtn: Are you married?

Ans: I am a widow and I cannot even recall on exact year when my husband died.

Qtn: How was the life status with your husband when he was still alive?

Ans: We were agreeing at all levels and he ordered even the sons to give me a piece of land and even when I die, they should not chase me away from his land. And when I die they should bury me in my land which he

8 Mariam Namutebi (40 years old)

Eki: *Olina buzibu ki ddala, wano eka wo?*

Oku: *Sikyalya bulungi na kwe kolera mirimu gyange, sirina kasente kwe gulira kantu konna.*

Eki: *Oli mufumbo?*

Oku: *Ndi Namwandu, naye bba wange, sikyamanyi bulungi mwaka gwe yafiira.*

Eki: *Kaakati, nga bba wo akyali mulamu, embeera zamwe, zaali zitya?*

Oku: *Zaali nnungi nnyo era ye yalagira n'abaana nti Namutebi muwaddeko akabanja ku ttaaka lyange. Era bwenfa, nga temumugobangawo. Era bwalifa mu muziika nga mu kibanje kye kyenamuwa.*

gave me.

Qtn: How many children do you have?

Ans: I had never produced but I was the one who brought up Kayongo Badru, the chairman LC III Kyegonza.

Qtn: But have those children understood your misfortunes as a widow most to those who you brought up in this family?

Ans: They have not understood my misfortunes at all even they cannot buy me sugar, Kerosene, and salt.

Qtn: So, do you have here your relatives?

Ans: He was my brother Bamweyana living at Kkirabiokwa but he died long ago, so, now I do not have a supporter unless Mubiru Paddy, Mubiru Eliphaz and Charles Mubiru, those who help me when I am in a needy in my life status.

Qtn: But is there poverty in the area and if it is there, how has it treated you generally since your husband died?

Ans: Poverty has treated me in the way that my husband gave a cow for milk but it stopped giving me enough

Eki: Olina abaana bameka?

Oku: Sirina mwana yenna. Wabula nze nakuzza Kayongo Badru, Ssentebe.

Eki: Abaana abo bategedde obunaku bwo nga Namwandu naddala abo bewasanga mu maka?

Oku: Tebategedde bunnaku bwange nakatono, wadde okungulirayo amafuta sukaali, n'omunyo.

Eki: Kati, kuno olinako ab'oluganda bo?

Oku: Yaali mwannyinanze, Bamweyana nga asula Kiryabiokwa, naye yaafa dda. Era kati sirina, okugyako Mubiru Paddy, Eliphaz Mubiru ne Charles Muburu abanyamba okungulira sukaali, olugyi n'ebirala ebinyamba mu bulamu bwange.

Eki: Naye obwavu we buli mu kitundu era bukunyigiriza butya okuva bba wo lwe yaafa?

Oku: Obwavu we buli era bunyigiriza olw'ensonga nti bba wange, ente gyeyampa, tekyakamwe bulungi kumpa ku mata. Naalinya ntunda ku mattooke gange okulaba nti netuusako ebytaago, naye kati amanyi sikyalina.

Eki: Kati ddala abakyala tebatonze wo

milk. I was even selling bananas to see that I get some money to buy my necessities but now I cannot afford such privileges.

Qtn: Haven't the women set up Community Based Organization?

Ans: We were having a group called Tusitukire Wamu women's group which had many functions to present at Kampala like plays but it collapsed now because we are grown up to run such clubs.

Qtn: But why does the clubs of women do not stay longer?

Ans: Our women are too lazy to run those clubs.

Qtn: What were the objectives of Tusitukire Wamu Women's groups exactly?

Ans: To weave eable-cloths, baskets, cooking cakes, presenting plays to people to get money as women. And learning to dress in a traditional way like Kikooyi as women. For men wering Kaanzu in any festival.

Qtn: What was your cooperation to women in that club of your own?

Ans: It was good because what makes always the clubs to collapse

bibiina ku lwabwe?

Oku: *Twalina ekibiina nga baali batiyita "Tusitukire Wamu Women's Group" nga tugenda e Kampala okw'olesa emizannyo gyaffe, naye kati byagwa, kubanga tukadiye.*

Eki: *Naye lwaki ebibiina bya bakyala tebiwangala?*

Oku: *Abakyala baffe banafu okubigendamu.*

Eki: *Ebigendererwa bwa "Tusitukira Wamu Women's Group", byali biki?*

Oku: *Okutungo ebitambala, ebibbo, okufumba "Cake", okuzannya emizannyo nga tugyiraga abantu nga tufuna sente nga abakyala. N'okuyiga okwesiba ekiganda, naddala abakyala. Abasajja, kaanzu ku mwoleso.*

Eki: *Yo enkolagana y'abakyala yaali etya mu kibiina kyamwe ekyo?*

Oku: *Yaali nnungi, kubanga ekisinga okusuula ebibiina, nggamba. Naye ffe mu kyaffe, tezaalimu.*

Eki: *Ate abasajja okugaana bakyala baabwe okugenda mu bibiina, kyali kitya?*

Oku: *Kituufu abasajja bagaana nnyo bakyala baabwe okwetaba mu bibiina, olw'ensonga nti abakyala tebekuuma.*

are rumours among the women but our own there was no such behaviours.

Qtn: What about prohibiting women by their husband to attend those clubs in your time?

Ans: It was true some men used to prohibit their women to attend clubs, the reason being that some women never been trust-worthy, for example after attending a club she goes visiting to her friends instead of going back home.

Qtn: We are informed that men are the most percentage who are not educated here but what do you have to pay on this?

Ans: It is true because men spent most of their time in digging and they are not educated as such. And they lack Adult seminars to overcome that problem or ignorance.

Qtn: Your clan?

Ans: Mmamba clan.

Qtn: What can you make to donor Agency for the improvement of your life status?

Ans: Assistance in form of cash so that I can finish up my house and the

Nga okugeza, bwava mu kibiina, agenda ate ku kyala wa mukyala mune.

Eki: Batugambye nti abasajja be basinga okubeera n'obunyigirize obutamala. Naye gwe ensonga eyo ogyirowooza otya?

Oku: Kituufu, kubanga ebiseera byabwe babimalira mu kulima, era tebasomye nnyo. Era babulamu emisomo gye kikulu, bawe mu butamanya.

Eki: Weddira ki?

Oku: Mmamba.

Eki: Kati, mulanga ki gw'okubira abagaba obuyambi?

Oku: Bampe ku ssente nsobole okuzimba ennyumba yange ne Kabunjo.

Eki: By'afaayo ki by'omanyi mu kitundu?

Oku: Naasanga obuzibu bba wange abatuuze lwe bamuloppa nti ye yawerekera Kabaka. Era e kiseera ekyo, abaserikale ba Obote II, bamuyiga nnyo okumutta.

Naye nadduka. Nange abamagye bankubamu emiggo nsobole oku'ogera bba gye yaddukira. Twabonabona

latrine.

Qtn: What historical even of this community that you know?

Ans: I found a lot of hardships when my husband was being traced everywhere by villagers and soldiers or Obote II to kill him because he escorted Kabaka Muteesa II to run away to save his life. Even I was beaten by soldiers to tell them his whereabouts, the husband and we suffered with my children whom I found in this family.

Qtn: So what regime do you feel proud of?

Ans: This regime of Museveni because it is where everyone had got peace and a nice sleep all the night.

Notes: A widow but has a very good historical events, organized when responding. She was interviewed inside her kitchen which had fallen part of it. But she was very happy with no gloomy face. She based the donation which she requested was for her personal use instead of the whole village.

n'abaana baffe.

Eki: *Kati mulembe ki gwe w'enyumirizamu mu by'afaayo byo?*

Oku: *Guno ogwa Museveni, kubanga lwe tutandise n'okufuna ku ttulo.*

Ebikkatiriza: *Namwandu, alina eby'afaayo ebirungi, mwetegefu nga anyonyola ebibuuzo ebimubuziddwa.*

Twamusanze atudde wansi mu kafumbiro ke. Era watwamubuuliza mu kafumbiro. Yabadde musanyufu nnyo, wadde nga obuyambi yasabye bubwe yekka. So si kyalo kyonna.

The end of Part III .

Concluding remarks and the references cited will appear at the end of the series of papers.

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Obwavu

The Cultural Concepts of Poverty Narrated among Refugees in Central Uganda, Part III

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本報告書は、共著者の一人、梅屋が国際協力事業団長期派遣専門家として在職中に現地で行ったフィールドワーク（1999年9月－2000年2月）によってあつめた資料を報告するものである。資料の分量の関係で複数回に分けて公開する。今回はその第三回分である。もうひとりの共著者、エドワード・K・キルミラは、当該プロジェクトのプロジェクト・リーダーであった。調査は、国際協力事業団がウガンダ、マケレレ大学と実施する「ウガンダ農村部における貧困撲滅戦略の構築と農村の総合的発展にかかる研究協力」の一部である。表記のプロジェクトにおいて、私たちは、Kye gonza Sub-County, Gomba County, Mpigi District, Ugandaにおいて社会人類学的な調査を行った。その目的は、当該社会の「貧困」の実態調査であるが、その際、これまでの類似プロジェクトの失敗から「貧困」を既知のものにとらえず、「貧困」概念自体の再検討、あるいは地域性も視野に入れたかたちでの調査が任務であった。プロジェクト自体は成功裏に終わったとはいいがたいが、ここで収集した資料は、いくつもの示唆を含んでいるといえる。本報告では、収集した生資料を最低限の加工だけで、再解釈、利用可能なかたちにして出版することとした。まとめと文献表は、最終回に掲載する。

Keywords: *obwavu*, Uganda, poverty eradication, JICA, transcribed text

キーワード：*obwavu*, ウガンダ, 貧困撲滅戦略, JICA, 書き起した録音資料