**INTERVIEW TRANSCRIPT**

Interviewer Name: Fiona Atukunda

Interview date: 8/11/2019

Name of respondent: Hamidah

H.H I. D: 5680051

Title status: Drop out

Interview start time: 8:30 am

Interview stop time: 9:51 am

Age: 56

Marital status: Married

No. of children: 12

No. of people living in the household: 11

Occupation: Farmer

Highest level of education: Primary 7

No. of years living in the village: 39

Roofing material: Iron sheets

Housing material: Mud, poles, bricks, cement, painting, solar and a television

Interview Duration: 1:21:06

The interview happened in the respondent’s compound. Their house is made of mud, some bricks, cement, painting solar and a television. She was in the gardens when we came but she later joined us. They look to be middle class to rich according to the conversation and the activities they do. She told me that they don’t have a good relationship with the husband and the 4 children of the man whom she raised when she got married. They had accepted to title but then the husband told the children, they refused and said they can afford their own title but she said that was a cover-up for the hate they have for her. She said that they might have thought that now she wants to steal the land and if the old man dies then she will have all the land with her children since she has the most children. They dropped out. The husband has 3 or more acres of land which she said have a banana plantation, millet, a farm and their home. She also said that he has divided for some of his sons the banana plantation. She is the second wife in the home but told me that the husband has another wife out there who has 1 or 2 children she is not sure. She was engaged. We had no interruptions whatsoever, she told me that she loved titling because it can keep the land for the woman and her children even when her husband decides to get another wife.

She lives with her husband, they have 12 children together and 4 children who were for the older wife and other children from another woman whom the husband got out there. When she got married she raised the 4 children as her own and in the same homestead were other houses which she said belonged to the husband’s sister and other 2 children of the older wife. She told me that she has no approvals of the land because her husband doesn’t tell her his mind. She inherited a shop from her father which she said she left it for him to take care of him. He is the one who uses the money that comes out from the shop, all she does is look for a tenant if they have left. She doesn’t look to be happy in the marriage because of the husband’s secrecy and other children.

**Warm Up**

I: They had put the other name so when saw this I didn’t think of changing so I went on with the name on my national identity card.

I: So on your papers that you sign on you now use this name?

R: Yes, most of the people know this one Hamidah but on my card there is Aisha.

I: It is also not a bad name. Mama sorry for getting you out of the garden, we know the season is busy with the weeds. Are you still weeding in your gardens or you have finished?

R: I am still there.

I: Are you done with weeding millet?

R: No, I haven’t yet started the banana plantation had many weeds.

I: How about the beans?

R: I have lessened the work there.

I: Haven’t you started eating the first harvest of beans yet?

R: No, I haven’t yet. The ones eating are the ones who planted very early but for us it rained in the middle there so they have taken long.

I: Were you alone in the plantation?

R: Yes, Mzeei (her husband) has a sick foot.

I: He told us how the stick hurt him. Are you here with Mzeei alone?

R: The children are at school.

**Background information, Household structure and land ownership**

I: How many children do you have Mama?

R: We have 12 children but the older children already have their homes and this girl you have seen here is in senior 4 and she hasn’t yet finished school.

I: How many girls and boys are they?

R: The boys are 7 and the girls are 5

I: Is she your last born?

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R: No, the last born is in primary 6

I: Don’t you think adding one more later for old age.

R: No, these ones are enough for me. I am waiting for grandchildren now.

I: You will take care of them because you still have the strength.

R: Let me wait for them and they make me run and talk.

I: How many people do you live here?

R: When the children come back in holidays we can be like 11.

I: Mama, how old are you?

R: I have 56 years; I was born in 1962.

I: You are getting close to 60 years; I see you still have strength.

R: No, village strength is not there we work too much.

I: You have been able to get to the plantation early morning which means you have strength.

R: I went there so that I can finish and leave for prayers today.

I: Mama, what work do you do that gives you money?

R: I get the money from the banana plantation because I don’t plant many beans.

I: Why don’t you plant many beans?

R: They need energy so you have to hire workers and yet the money is not there. When you put the money in school fees, you can’t grow many crops.

I: What amount of beans do you usually harvest.

R: If they are many, I do like 50 kilograms to 1 sack of 100 kilograms.

I: How big is the piece of land that you grow these beans on?

R: I just put them in the sides of the plantations.

I: Mzeei told us that the cow is the one that made the stick pierce him when he was running with it. Mama, do you sell milk?

R: Those things of cows are for Mzeei, whether he sells or not that is his business. All he does is

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leave for me the one for drinking here and then he plans his own things.

I: How about raring animals like chicken or goats?

R: The goats there are mine but it is also the children sending me money to buy for them goats and I put them there and look after them. They are for the children even though I rare them.

I: In what class did you study up to?

R: In primary 7

I: How many years have you lived here?

R: I came in 1980.

I: Okay. Well done keeping your family.

R: It can get hard but you keep on pushing on slowly.

I: Mama, where were you coming from before coming here?

R: I am from Rwampara in Ruti.

I: You are from Mbarara town, that place is in town.

R: Now where is your home too since you have asked me mine.

I: I am from Kabale.

R: Okay.

I: Do you usually go back home to check on them?

R: I go back to see my parent; I have my father there.

I: Who does your father live with there?

R: We put a worker there for him and he also has a grandchild living with him in the house.

I: Does he still have the energy to go to the gardens?

R: Yes, he does. He goes to the banana plantation to work.

I: Do the workers come to help him?

R: He is a strong man so he doesn’t need workers there.

I: He still has the energy to do all that work?

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R: Yes, he still cuts the banana leaves and weeds.

I: He has energy I see.

R: he drives his bananas to the Kikoona and he sells them.

I: You go back after how long?

R: Whenever I want.

I: Like after how many months or weeks?

R: I can’t make a year. After 4 months I go there. If the grandchild doesn’t call me or he doesn’t call me himself, I go there. If the grandchild tells me that he is sick I go, there to check on them.

I: Do you stay here with some people that are like your relatives?

R: Yes.

I: Who are they Mama?

R: The one down here in this house is my sister in law, sister to my husband, the next house is for my husband’s elder son but he is not my child.

I: You are the one that raised him?

R: Yes, I found him still a child and I raised him.

I: You are all one big family here. Do you have land that you own?

R: My father has not yet given me land; it is his secret he has not yet told me.

I: How about the men at your home, were they given their shares?

R: When they would marry he would give them land and some of the banana plantation.

I: How about with your husband, do you have land you own with him?

R: It is his land I think.

I: You don’t have any shares on it?

R: I haven’t seen it yet and the man can change his mind any time and tell you that he gave the land to children.

I: Is it possible for a man to give land to his children and not give his children?

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R: He may make his will but us as muslims, he can’t show you his will.

I: I think it is the same everywhere, men don’t show their wills.

R: It is their secret so they can tell anyone.

I: How many plots of land does your husband have?

R: It is this one.

I: How big is it in size?

R: It is like 3 acres and more.

I: What activities do you do on the land?

R: We have a banana plantation, some little cassava, millet and the farm where you passed through.

I: Does he have any other land apart from this one?

R: No.

I: How did he acquire it?

R: I found him with it.

I: Do you think he bought it or he inherited it?

R: Yes. He bought all of it.

I: Who else works on your land apart from you and Mzeei?

R: No one.

I: Do you rent land to other people who come and dig here?

R: No.

I: How about your children, do thy sometimes use this land?

R: The children went to town, they can come and dig like for a season and harvest and go back.

I: Did you divide for the children on this land?

R: They have some parts on the banana plantation, whoever marries, he gives them some land.

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**General land**

In this part Mama, we will talk about land in general. I am wondering how people in this village have come to acquire the land they own.

R: There those who have bought land and there are others who have got land from their parents. Like our neighbor there is a mukiga man, he bought land recently. Here is another neighbor down there he inherited it and our other neighbor there also inherited the land.

I: I have got that. If someone wants land they can use, how can they get it even though they don’t own it?

R: It is small land here. There is no ore renting here.

I: People don’t rent land in this village?

R: No, they go to other sub counties and get land to rent there that is where they have land. Here when you plant your gardens the goats and cows will eat them.

I: So you have more dairy farming here?

R: Yes, there are many farms.

I: Do you have this thing here of sharing the harvest as rent for using the land?

R: Yes, they are there but there are some who also pay money. When someone gives you money then they don’t give you the harvest.

I: If someone wants to sell their land, do they need to get permission from any one?

R: Now like Mzeei here, he asks the children.

I: Tell me why he doesn’t ask you.

R: That is how he does his things and he is hard in his ways.

I: Meaning it is the children that he asks only.

R: Yes, he has some older ones, mine are the younger ones.

I: So there are children that old and are not yours.

R: Yes

I: How many are they?

R: They are 4

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I: Okay. Those are the ones he sits with to consult.

R: Yes.

I: Let us talk about other people out there. Do they need to consult any one?

R: It depends on the heart of the man and his family but he should be asking them first.

I: Does this person have to consult any person in the village?

R: No.

I: Mama, when someone says that this is family land, what do you understand by this?

R: I think it is land for the family.

I: Does everyone in the family have control over it to so what they want or?

R: No, they have to first ask Mzeei for them to do anything like build a house or cultivate on the land.

I: I am curious to know why your sister in law us here on your land, didn’t she get her share?

R: Mzeei is the one who brought him here. He likes to bring people together. This is not the land he got from his father, he bought so he likes to bring people here. He buries people here who don’t have where to be buried. He brings people together in his family on his land.

I: Is he the older child at their home?

R: No.

I: Have you sold land before?

R: We sold little from this land, one of the had no enough school fees so we sold some of the land.

I: How big was the land you sold?

R: It wasn’t even a quarter acre.

I: Did you sign on the agreement too?

R: Yes, I signed.

I: How much money did you get from it?

R: It was 1.5 million shillings

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I: Land is expensive.

R: But land in the village is not like land in the town. The town land is even more expensive.

I: When was this?

R: Two years have passed because the boy is now finishing university whose fees we were paying.

I: If it was at that amount back then I wonder how much it would be now.

R: You see we sold because we have a problem of the child’s school fees so that they don’t send him back home. Whatever you sell when you have a problem, you be like you have thrown it away like that because they give you less money which you will take because you need the money.

I: Have you sold more land yet?

R: No, it is only that one which we sold.

I: Mama, do you rent land?

R: No, I don’t rent land, I can no longer handle it. I don’t have the energy to have all those gardens.

I: Like when did you stop renting land?

R: 6 years have passed already.

I: Let us say that you have land that you own, what would having ownership over that land mean to you?

R: If it is mine it means that if I buy land it will be for my children, they will inherit it.

I: When you buy land it can’t help you?

R: It can no longer help me.

I: Why can’t it help you?

R: It will help them and they will look after me giving me soap but for me, it doesn’t help m much.

I: Can’t you use it and buy these things for yourself like a dress.

R: My children buy for me. My child can see a dress and say that I should put it on.

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I: So all the things are now for the children, they are not yours any more.

R: They are for the children, my peace is seeing that my children are good and looking well. These clothes I am putting on now are enough for me to go to Mbarara and come back.

I: Women love children.

R: You die for your child and give them everything.

I: What other things can show proof of ownership that someone owns this land?

R: These things like for here thy have many children so it has become hard for me. When I see my child gets a plot or builds here then that is it. Mzeei is hard so you can’t trust him.

I: Okay. Let us talk about someone who owns land out there, what thing can he show to tell that he is the owner of that land?

R: They can be having an agreement or the will though me I don’t have it.

I: Is there anything else that can show?

R: No. now like me here I don’t have a will or an agreement I am just here. If I die tomorrow, the village people will know that I was here and if my children get some land then that is it.

I: What advantages are there in having a woman listed on these land documents like the agreement?

R: I helps you also have control over the land knowing that you have share and can work freely on it, but like I told you, Mzeei does his things with his children alone so am not anywhere.

I: Mama, do you hope to inherit land in the future?

R: This one has left me because when you are marrieds to a hard man you can be seeing it too. I would be knowing that I have a share but I can think like that and yet I don’t have it at the end. The man tells you that when you marry a woman, the woman always thinks that it is the man who will die first but sometimes the woman may go first and I don’t mean anything. If my children get some land from their father, then that is it because even the village people know that they are my children. I don’t like land issues, I leave them. When I eat and drink that is it. Most of the children work in Mbarara, when I look for the child a job then that is it. Now like this one who is in senior 4 I have heard the father saying that he is not going to educate her more but she is my girl child and therefore I have to look for school and take her to senior 5 if she performs well.

I: When you pay for her to go ahead in school, will you talk to Mzeei about it?

R: No, I will do it as me. Because when he refuses what will I do. Letting a girl child sit here at home doesn’t help, what will she be doing here. I have to think about how she will continue in

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school. I have heard him say that he will not pay the school fees for there is also another who started senior 1 this year and in the first term, it was hard. I told him that if he is not going to pay the school fees for this child then he better talks to the child and tells him but if he allows the child to go to secondary school the she can’t drop out and see her friends studying while she is at home. I told him that since he has left her to go to secondary school, I can’t let her come back so I had to look for the school fees and pay for the child. I have even paid for the third term. I see he no longer loves to educate children. There is one who graduated in July and the older ones he would refuse but then he would take them to the garage, the older girl went to nursing school, but for these last children. These years it is educating the child, you can’t just send your child to tailoring, they have to fist get some education then they can learn tailoring after.

I: Why do you think that he no longer wants to pay for them?

R: It is because he has many children.

I: Does he still have other young children?

R: He has one or two but I don’t know.

I: They don’t live here,

R: No.

I: How about from your father’s land, do you hope to inherit any from there?

R: I have land there because my father gave us land and we built some shop rooms. But I told him that I will not take my share of the rooms but I told him that whatever money comes from the rent in the rooms he uses it to buy soap, food, salt and take care of himself using that money. He uses that to care for himself, my role is to see that there is a tenant always, if the tenant leaves, I try and look for a tenant to rent and pay him the money.

I: In your view, are people fearful of losing their land in this village?

R: Some are okay and there are some that feared losing their land.

I: The ones who are fearful, what caused this?

R: It was a rumor during the tilting process but after it ended there. I no longer hear about it. People were saying that those who got titles, their land would be taken but it was just a rumor that later on ended. People are fine now.

I: If you are able to get more land, in what ways would you acquire it?

R: I don’t think I can get more land even if I was able to. I don’t have that hope because I have children to educate in school.

I: Supposing the children are not an issue and you have more money and all that you need, would

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you get land?

R: Yes, I would get it when there are no children. I would keep money and buy it.

I: Now that there are still children here, you can buy it?

R: No, I can look at land when I have children.

I: Which one do you consider to be your family land?

R: It is this one because I have children.

I: Do you have an approved share on this land?

R: No, I see the family is getting bigger. I told you that my sister in-law is here, you will be there and someone else comes so you find that he prepared his land for his family and I am not included. I see this and I hear it from how people talk.

I: Mama, who makes the decisions on your land maybe that you should dig here and plant crops there.

R: It is Mzeei.

I: is there a way you can come in and advise or have a say in this?

R: No, there is no way I come in.

**Baseline awareness of titles**

I: Okay, thanks for telling me about that. Let us get into this next part which is about titles and we want to get your thoughts on this. What does a title mean to you?

R: the title keeps your land from being stolen. The title is also good in the government.

I: Mama what do you mean that it is good in the government?

R: I be hearing the people with titles they can go and give it as leverage and get what they want but I have never put it there.

I: Where do they put the title?

R: You can take it when you want to get money from the bank and then pay for your children school fees.

I: I have understanding that your dropped out from the titling process. I would love to know what made you drop out.

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R: It is the family because me and Mzeei had finalized and we were finishing then the children came in. They took our last picture but the children refused and the family for us to get a title.

I: Why do you think that they refused?

R: I don’t know. Mzeei has children like from 3 women so it got hard.

I: I am wondering about how thy came to know that you were getting a title.

R: They got to know because it was Idd and we were all sitting together, he explained to them and they refused and said that they will go and make their own title.

I: Okay, but from the start you had allowed to title.

R: Yes. All through when they were visiting us, we had accepted but the children later non refused.

I: Do you think that Mzeei would have been able to tell them and say that he wanted the title and he was going to get it because the land is his.

R: I told you that Mzeei is hard, he can leave here and tell all the children secretly his thoughts but he will never tell me.

I: In this titling journey, what have you liked about it or what issue did you find in there that you would us to know about?

R: There was no issue in my view, I had loved it to get a title.

I: Do you think that there is a difference between the title and other forms of ownership like the agreement?

R: They both do the same thing because they talk about land.

I: In you view Mama, do think that women love it being on titles with their husbands?

R: Yes, it should be right.

I: For what reasons do you think that they love it?

R: When they agree together why wouldn’t they love it.

I: For the title you were going to get Mama, were you going to be on it together with Mzeei or?

R: To me, I think I was going to be on the title but after they met that is how I fell out. And I told you from way back, Mzeei does his things with his family, for all I have told you I am not on the land, he does his things with his children. I am here only because of the children.

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I: Okay. What good things do you think will be there in having both a man and woman listed on the title together?

R: You have agreed together and the title is for the both of you and let us say that one dies, the other on can stay with the land and the title knowing that it is their land.

I: What other good things are there in having a woman the title?

R: That is the peace they have finding that they don’t have fights in the home. If you agree then you will not be having fights and quarrels in the home, you find that you have peace. Peace comes from the land because it is food for the person so if you agree and become one person then even if you eat salt only, you will be doing one thing. Now if one of them eats meat and the other eats salt then those are the fights in home. But if you agree as one on land, that is the peace you and without your children too.

I: In your view why do you think that some men don’t put their wives on the title?

R: I think he has doubt and he hopes to marry another woman. Let us say that it is me who dies first, he marries another woman and puts them on my land which I was on and for us muslims when you know you are going to marry 2 or 3 women, you have to look for their land where you will put them with their children. He can’t bring all those women and more and put them here on my land.

I: Is there any other reason why a man would refuse to add the wife on the title?

R: That is it, he is just there not stable with you.

I: Before you met these people who were talking to you about titles, were there people who had titles before in this village?

R: No, I don’t know them. I know the ones who got from these people who came to visit us.

I: Where do you think titles are got from?

R: I don’t know and if it was doe one person I would have said that it is bad but it was for many people.

I: Supposing you had money today, and you want to get a title for your land, where would you go through?

R: I would go to the chairman LC 1.

I: And where do you think it will finally come from?

R: Long ago they used to get them from Kampala but now they get them from Kamukuzi in Mbarara.

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I: Okay. Apart from these people that came here to give people titles, weren’t there like rich people had got titles for their land before these people came?

R: There were some who had them.

I: in general, what do the people in your village think about titles?

R: They love them because I had that it is only us who refused but the rest got their titles. But I had that there in Kyenshaama (a neighboring sub county) the woman would accept and the man would not and sometimes the man allows and the woman refuses.

**Intra household discussion and bargaining**

I: Thanks for telling me about that, we want to know about any conversation you had with your husband about the title. When they came and visited you the first time, did you talk with your husband about anything?

R: In our talking we said that if the land now goes into a title it is good and it is through the government.

I: Is there a time when they would sit you separately when they visited you?

R: No, he didn’t ask me and I didn’t ask him too. The woman asked us differently by calling one of us and she would ask us different things. After she walked around the land and measured the land then she left.

I: After they left, what did you talk about?

R: It is the same, we knew it was good so we didn’t go there to talk much about it whether it is good or bad.

I: Before considering to put you on the title, did he first talk to you in a way?

R: No, we just moved with the people that visited us.

I: Mama, you aid that you have send about 39 years with your husband. Are you the only wife in this home?

R: No, he has a younger wife but he doesn’t tell the truth, he says he bought for her land then after he says that she lives out there. So I left this one because of my years, I decided to sit at my home and moved on.

I: Mama, what has kept you here no matter what?

R: They are my children they are the important thing. If I leave the child who is in primary 6, what will happen. When a child doesn’t have their mother they look bad, they just be there.

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So you have to patient and stay.

I: Mama, have you ever separated with your husband?

R: Yes.

I: How long did you spend there?

R: I spent like a month but he came and picked me after.

I: In these years of your marriage, how many times have you separated with him and gone away?

R: Like 4 times.

I: What was the reason that would take you away?

R: Mzeei doesn’t organize his family, he doesn’t say what is good or bad, he is secretive and on my years now, I want to know the good and the bad thing.

I: Mama, what do you mean by the good and bad thing?

R: He doesn’t tell me his things, someone can mistreat you without abusing you or beating you and you feel pain. Sometimes you explain to him that this thing should be like this but he doesn’t tell you the truth, I decided to go away. When you don’t let yourself rest and organize your head you can struggle. So I go away and let him also organize his head but your find that he has gone into other things.

I: In what ways do you see that your husband supports you in the things you do?

R: It is not easy for him to do this, marriage is hard. It is pulling ropes with him. He said that he no longer wants to dig so I went to the planation and cultivated and a banana is bought at 8,000 or 10,000 shillings so I put workers. After a while you see him again selling the bananas.

I: Doesn’t he tell you?

R: No, at times you will see him bring the people there and they will take the bananas as you see them. There is nothing I can do to him; I just see him like that.

I: How would you compare this to the marriages out there?

R: Even out there it is the same, I have come to see and understand that it is all the same. Most women are there crying, at least me am old now but other women are out there crying.

I: Why do you think men refuse to support their wives?

R: It is someone failing to organize his family.

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I: In what ways would you like him to organize the family?

R: He should know where he can stop. I have not refused, there are jobs he can do as a man like selling milk and that supports him then I sell the bananas and I also have money. The question is how will we put it together, sometimes I use the money to pay the school fees from the children while you can’t find or see his money or see what it does. You see we women know what the family will eat and the children but he doesn’t buy any other thing at home.

I: In what ways do you encourage him in the things he does?

R: For me when he sells the milk he should buy salt and soap and then I also look for what to eat then we sit and discus together. There would be no problem in this.

I: So right now, you are the one paying school fees which he should have been paying?

R: He was paying fees before but he later stopped. He has houses in Bwizibwera that he rents out as shops but when he gets the money you will never see it. In a month he can get like 200,000 shillings so they can pay him like 800,000 for four months and when he comes I ask him where the money is and he tells that can a woman also ask for money. There is nothing I can do to him; I just keep quiet.

I: Tell me how you see this in other marriages out there. Do women encourage their husbands or they don’t?

R: The women provide for their families. When a man reaches this age like of this one, he becomes hard because he thinks that he has worked to get his things therefore he can’t sit to discuss with you.

I: We are just imagining, suppose this man is no longer here tomorrow, do you think that you will stay on this land?

R: I will stay on a small part of it like the house and you will find fights on the land. This is how I see it.

I: Is there a way you can report or use the government?

R: You can use it after.

I: In your view, do you think that if you got the title it would help better your marriage?

R: In my view, those children stooped it and saw it that if my name goes on the title then it will be my land. So they thought that we had done it alone, so they changed it and they thought that they got more power over me but I kept quiet and left them.

I: Do you think that it would have made your marriage better?

R: Me and Mzeei

00:46:00

I: Yes.

R: We would be better but those who stopped it after are the ones who brought the problems.

I: Supposing a man and a woman have problems in their marriage and they get a title, will it help them be better or it will make it works for them?

R: It will make them firmer.

I: You mean having land with your husband means commitment in your marriage?

R: Yes, it does.

I: Here in your family, who makes the important decision on the thing that are major here?

R: It is Mzeei because when a man has children form different women, when I decide then I am the bad one so you find Mzeei making the decisions because when he speaks everyone else listen to him.

I: What is the latest decision he has made in your family that you remember?

R: I haven’t got it well.

I: In the important things that he decides on, what is the most recent decision he has made that you remember?

R: I told you that when he gets money from the rentals he decides what to us it for. He can decide whether to give it to his older children or to the sister, he decides whatever he wants to do with that money.

I: These older children Mama, do you see that they love and respect you or?

R: They should be respecting me because I found them very young, there is a girl who was here, I raised her and she went through school and to nursing school and finished her education. I didn’t find their mother here, the owner of this house the boy, I found him in primary 4 and he went to school and reached Bilaal school in Kampala with the brother and the other one I took them at my father’s home in Ruti to study from there and I took care of them. I would go and visit them check whether they have books and I looked after them.

I: So when they grew up they forgot you.

R: They forgot about me and I decided to also take care of my children. One of the boys stopped in primary 7 and went to the garage to study, another girl went to tailoring and she got out, the other girl went to nursing school in Buhweju I would take care of them then and cook for them. I didn’t put in them the heart of saying that I am not their mother. When they grew up they went to side A and I went to side B, but I don’t stop my children for interacting with them.

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I: Okay. Do you think that this similar in the way decision are made in other marriages?

R: It would be good to sit and discuss and agree with each other. Talk about how you will do things and I don’t talk about myself as being the good person because there is a word that will come out of my mouth and it is bad and then he can also tell me that it is bad and we find what to do better. This is how you organize your family to survive.

**Gender norms around land**

I: Thanks Mama for telling me about that. In this part, we have grown up seeing that land is more of a man’s thing that for the woman. There are some aspects we want to understand about this, we don’t have the truth but we want to get your thoughts. In this village are there women who own land?

R: Most of the times the land is for the men. Like our neighbor here he is from Rwamucu and he has children from one wife and he is the one who organizes his home.

I: Do you think that there are women who have bought their own land or got inheritance from their parents?

R: They may be there but I don’t know them.

I: Let us say that they are there and they have the land, do they have it hiding or their husband know about it?

R: They have it in hiding.

I: So you think there are women who have land with their husbands?

R: If it is for the man you can find that the men who organize and lead well their home, the land is for the both of them.

I: Do you think that it should allowed for women to own land in this village?

R: No, the land should be for the tow of them. When you give birth to children, the children are for the both of you. There in Ruti, our home is near Winnie Byanyima (prominent Ugandan woman who was leading Oxfam), the girls at their home I heard were practicing their mother’s religion and the boys were practicing their father’s religion. Why do you think this came about, it is not having agreement between the two of them and also not understanding eachother. In their house they had two religions.

I: So you would love it for women to own land with their husbands?

R: Yes.

I: Do you think that women want to own land individually or with their men?

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R: They want to have it with their husbands.

I: Why do you say so Mama?

R: By the time you decide to buy land alone, where will you have got that money from, the man will ask you. There are women who work in this village, they work in other people gardens up to mid-day and she never tells the man about this man, she keeps adding it until she buys her own land. She is the one who knows her money but if she works that money because they pay them 4,000 or 5,000 and you bring it and tell your man and you keep it together or if you have a bank an out your money then buy your land; it is the right way. The woman will also not hide the money.

I: The women who buy their land in hiding, why do you think they do so?

R: It is issues in marriage. The men these days are too much in doing their own things too.

I: We had already talked about family land, Mama do you think that women have shares on this land?

R: They would be having them but if they agree together she would be having a share because they an agreement and the will meaning they are doing one thing.

I: Let us say that this land was an inheritance to the man, does the woman get the share because she is the wife to that man or?

R: Yes, she has to have a share.

I: In a marriage, if the man is going to sell the family land, does he need to get permission from the wife?

R: It depends on the agreement you have between the two of you so that whatever he does, the woman knows it. But if the woman doesn’t sign there like for the educated people, they will not buy the land because that is not real land. The woman can say she didn’t sign on the agreement.

I: Are widows allowed to remain on land after the husband’s death?

R: If she has children there.

I: Whether she has them or not, is there a difference between these two?

R: These day I see that when she doesn’t have children there, she goes away. The family chases her away.

I: Has it happened in this village?

R: I see they are many. There is a man there who was in these titling things and his wife who has given birth to their children died, I didn’t bury but I heard rumors that at the burial,

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The children told the wife to stay because he had married an older woman who wasn’t able to give birth but she was taking care of the man. I later heard that the children had chased away the woman.

I: Most of the times when the woman has no children, the family can chase her away?

R: Yes, they chase her away.

I: What if they have worked for the land together, do they still chase her?

R: They chase her.

I: Can she report them.

R: Where will she pass to report. There is a man where we went to bury in Mbarara the man had married a woman whom he found in a house like this one but there were other women who were married to the man. The man built for her a better house and she went there, at the burial they talked about this house and the person giving a speech said that the man had built for the wife a good house and picked her from the one she was in but they will take that house from her. After the burial, in a short while after a month, the children chased the woman away. She didn’t even try to report them. Now us the women have to work putting some on the side and not putting all in the man’s land because you may think you have your husband and he even leaves a will behind but they will chase you away after the burial.

I: Meaning that a woman has children, they don’t chase her away?

R: It is not easy to chase her away.

I: When the widow dies, whose land will it be?

R: Let us say that it is me who has died, the land will be for my children.

I: Supposing they are young Mama?

R: They will grow but they will always know they were here.

I: Who will take care of them or you will leave them under someone.

R: Even if I don’t leave any one to take care of them, the government is there to keep them.

I: Who do you mean to be government?

R: The LC 1 chairman.

I: Do widows remarry sometimes?

R: They are there.

1:00:33

I: Does the family allow her to bring the man there or she must go away?

R: It depends, she can be more powerful than them and she brings the man there or they be more powerful than her and she has to go away.

I: What do you think should be done?

R: The man has died and that is it, if she wants to get married she should go. If she has 1 or 2 children she can leave them or go away with them and when they grow they will know that that is their father’s home. This is good to organize your family and children.

I: Tell why they get married again.

R: They be young. When a woman is still young she can’t stay there alone.

I: How about for the one who decides not to get married again, what stops her?

R: She will be old now like me why would I get married again. I will take care of my children, grandchildren and my plantations and visitors. But if it is like you at your age you can go and get married again.

I: Has it ever happened that the widow loses her husband and the male relatives try to come and grab land from her?

R: It hasn’t happened here.

I: Mama, why do you think it has not happened here?

R: I haven’t seen it. If they have their children on the land, they keep there on the land and no one comes to disturb them.

I: The way widows have been treated, has it changed in the recent history?

R: It has changed.

I: How has it changed Mama.

R: Let us say that the widow has only her children, there are stubborn children who will disturb her and they want to sell the land.

I: The way widows were treated in the past, was it good?

R: Yes, the land had no much value money wise so that everyone starts looking at the land so no one would come to take her land but these days her own child will come and ask her for land forcefully or even threatens her if she doesn’t give him the land.

I: They were treated well in the past years.

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R: When the children when fail those days they would go and do their own things but these days when they work and fail to get money they come back and ask for the land. The children don’t treat their mothers well these days.

I: Let us say that the man died and he had other children out there, maybe he mentioned them or not. Do these children and the other woman come to share on this land?

R: If he mentioned them and if he didn’t mention them it is the problem of the deceased because when you want your family to live well, you say such things early that you have other children.

I: What is your opinion on all these things that happens to women after losing their husband?

R: It is about the family being organized because if it is not then things will fail.

I: What do you mean that the man should organize his home.

R: When the man leaves when he has organized his children and other wives together then it is good.

I: Have you seen an example where the man didn’t organize his family?

R: It is those examples we have talked about where the children chase the women their fathers married.

I: Okay. Mama, let us talk about the women who have separated or divorced with their husbands. What happens to them on the issue of land?

R: She doesn’t get on land; she can only get a share if she let children there. The children can decide to being their mother when they have grown up back on the land because they don’t know what happened in between their parents so they build for her a house on the land.

I: Most of the times when they separate, is it the woman who is chased away or there are also some men who leave the home?

R: It is not common for the man to leave. The woman will be the one to leave.

I: So men don’t make mistakes.

R: It should change maybe, so that the woman married the man and then the man can be the one to go. I don’t know if it will ever be solved. The woman shouldn’t be the one getting married to the man because it is suffering only.

I: You want them to change and you go and search like the man.

R: Yes, like that because why would the man chase me and make me suffer. What we have seen in marriages is a lot, a man will mistreat you.

1:06:49

I: Mama, when a woman separates with her husband, can they allow her to go with her children or she has to leave them behind?

R: It is natural that the children are for the man but to me the children should be for the woman. What more does the man do, because it is me who carries for the 9 months, feed the child, wash for them, feed them.

I: Has it happened before where they separate but the woman takes some of the land?

R: It depends, let us say that she has children with the man then he will have to prepare his mind and know that he gave birth to children with that woman therefore he cuts off land for them in peace.

I: Are there times when the woman is the one who reports and seeks help from the authorities.

R: Yes, these days not in the past. The woman can report the man and he cuts off land for her and she stay there. Now like me in my age, you chase me away so that I go where, I report him and he divides for me land and I stay there.

I: I would love to know of an example of these couples who have separated here in our village.

R: We don’t have them here, the ones here separate but come back later after sometimes, they don’t go forever.

I: In your view, why do you think men choose to add their wife on the title?

R: He knows that the land is for them both and he knows that he married his wife whether any of them dies but they agree with each other.

I: How about for the men who refuse to add their wife on the title?

R: Those ones are just sick in the head, if you married a woman and brought her as your wife then why would you refuse to add her on the title of the land.

I: Supposing a man doesn’t put the wife on the title and maybe she gets to know about it, is there any problem that will arise from this?

R: For him not to add the wife on the title does he think that she is a house maid whom he lives with. Once you marry a woman, you are supposed to agree with her because she is on your things now. But do they give him a title without asking him if he has a wife or not.

I: They can ask him but there are men who get titles not from us and they get their money and go to purchase a title for the land but they don’t add the wife’s name on it.

R: That one doesn’t trust you and he has plans to marry another woman later.

I: Do you think that there are things the woman does that may cause the man not to add her?

1:11:14

R: They have no agreement between them so they will all do private things alone and by the time they decide to buy land alone on the side, then there are problems there.

I: What if a woman is able to own land with her husband, will this decrease conflict in their marriage?

R: It can decrease it because now you will have this land together therefore you will have agreement whether to rent the land to farmers or the cattle keepers. All of you know that you are doing one thing.

I: Do you think that it can increase conflict in a marriage?

R: Whatever you have bought and put your signature on together it means you are doing things together so it can increase conflict.

**Land disputes**

I: Thanks telling me about that. Let us get into our last part which is about disputes that happen on land. In your view what is the most common cause of disputes on land as you hear it.

R: It is failure to organize your family because if you have organized your wife, children all the disputes on land will not happen. He has to start early, he can have another wife out there and then he wants to sell the land here. You ask him whether he didn’t know that he could handle the woman and now you ask him where the children will go after him selling the land. This will make the man angry because he came knowing that he can sell the land because he bought it for himself so you the woman can’t stop him. If the land has a title and you know that the land is yours together, he can come this way even if he wanted to sell.

I: Have you heard or seen dispute a happen here on land?

R: I just hear about them. I can tell what happens in other families that much. There are those who when digging they keep entering their neighbor’s land but as village people we come in and reconcile them telling each other where they stop and this ends there.

I: When there are disputes on land, what usually happens?

R: They fight mostly but if you don’t want to fight, the small land they have entered into you can let them take it and you stay in peace.

I: When you let them take it, won’t this be a habit and they come back again.

R: No, you will have told the authorities about this. That is why when the land is in a title, it is good.

I: Let us say that there is a dispute, is there a way it can be resolved within the family?

R: This should be the right thing to do but if they fail it will go to the chairman, to the courts,

1:16:14

to the police and on.

I: Is there a time when you involve the village people in resolving this conflict?

R: We call them but with the LC chairman. Most people here don’t have titles they have migorora in their land.

I: Which village people do you call in these disputes?

R: We call the ones that neighbor the land in a dispute.

I: Supposing one side of the people in a dispute like that one of migorora, if one side has title will this help in resolving the disputes on the land?

R: Yes, the title can end this dispute because there are stones in the land and the other person has a map of the land and the village people can see on how they marked the stones because they witnessed.

I: What if it is the man and the woman, the man has a title that is in his name alone and they are fighting over selling the land. Does this title help in resolving such a dispute?

R: It will not help because the man titled alone but there are village people that may resolve this. But also the woman if you didn’t sign what will you say when the man wants to sell the land.

I: But she has his children?

R: You think children can speak against their parents, the children don’t talk aback to elders. If the child tries to talk to the father, he will say that the child’s mother is the one who told him to speak. So you leave him to sell his land, if my husband wants to sell his land, I can leave him to sell because now if my 12 children come to speak and the other 4 come, mine are many so they can’t talk to the 4. They will say that I sent the children so they want to beat their father.

I: Okay. For all these people that have land security problems, how do you advise they be helped?

R: The government should help them.

I: Mama, how?

R: They first discuss as a family and talk they do one thing but if someone doesn’t agree the government can help them on the land.

I: in the government, tell me who you mean?

R: The government starts from tell LC 1

I: Supposing the LC 1 fails, where will they go then?

1:19:13

R: They go to LC 2 and LC 3 and then they go to the sub county.

I: Is there another way you want them to be helped?

R: the titles would be the best.

I; Now they can’t afford it, like you said people have to work in shifts or wait for the season.

R: If you come together as 2 or 3 in the family, you can do your thing.

I: Okay Mama, thanks for your time today. Lastly, where do you think we come from?

R: You told me the organization, children have studied, and there are many organizations now, last night on the television I saw an organization for film makers.

I: Mama, is there any question you have for me on what we have discussed today?

R: No I have none.

I: Here is your gift for you time today, thanks Mama.

R: Thanks you.

1:21:06