



JUSTICE AND PEACE NEWS

Newsletter of the Justice and Peace Commission of Archdiocese of Gulu - "If you want peace, work for Justice"

CONTENT

Paralegals work in Pader facelifted

.....Page 4



Real recovery for northern Uganda needed

.....Page 6&7



A journey to priesthood

.....Page 8



Read what students say about peace

.....Page 11



Peace Week in the Archdiocese

The event will explore the potential of a practical approach that will unleash and nature a people to people capacity to create, collaborate and facilitate reconciliation and peace building among the communities of northern Uganda and the country at large.

The main convener is the Most Reverend Archbishop John Baptist Odama. The main Guest and speaker will be Hon. Justice James Ogola, the Principle Judge of the high court of Uganda. Theme is *Combating Poverty: Building peace*

Gulu prepares its citizens on land



Chairman Mao of Gulu

Attempt is being made by Gulu district local government to educate the community on land management and land rights. One of the many attempts is by the publication of a handbook for land committees.

The resource handbook was published with assistance from Gulu District NGO Forum and launched by the district on September 22, 2008.

The biggest problem facing people all over Acholiland is a situation, whereby many returning families discover that, their ancestral land has been taken over by other community members or by individual from outside the community.

Economic opportunities for individuals from these areas are limited due to low levels of educational attainment and lack of industrial production locally. Therefore, agriculture presents their best and frequently only opportunity to achieve self-sufficiency.

This therefore needs land, and hence, fight for land in the sub-region.

The district has appointed land committees for sub-counties and municipal divisions. They are partly charged with the responsibility of management of land. They will be guided by the handbook.

The Justice and Peace Commission of Gulu Archdiocese (JPC), also has advocacy Program in place meant to train Paralegals in order to help individuals, households, and communities on issues of their rights including civil liberties, legal and referral systems, and to settle disputes in a peaceful way.

The program is benefiting some local leaders in handling cases since training on how to handle local council courts and Land Act have been pro-

vided to them. This has built their capacity to handle cases on Land disputes in the community.

According to the district Chairman Norbert Mao, the council pledged to defend the right of Internally Displaced Persons to return without any hindrance to the place from where they were displaced at the onset of the conflict.

To protect the land rights of Acholi, Mao said Acholi local governments are working towards establishing the Acholi communal Land Trust to hold communal lands in trust for prosperity.

The trust, he said, will be led by all stakeholders and will have the power to offer limited leases to those interested in utilizing Acholi land. The proceeds from these transactions will go towards a Trust Fund for the welfare, education, and development of Acholi land and people.

Before the war, and internal displacement, there was harmonious co-existence among the people that protected people's interests and culture for sustainable development. The land tenure system was governed by Acholi custom, which was not adequately documented.

"Like many oral traditions, this left interpretation, and application of land tenure systems to arguments and counter arguments without clear documentation," said Michael Otim, coordinator, Gulu District NGO Forum.

Northern Uganda is experiencing a hope for peace since July 2006 when peace talks started in Juba, southern Sudan between the government of Uganda the rebels of the Lords Resistance Army (LRA).

There has been an improvement on the security

To page 3

Land guide

from page 2

situation, which presents an opportunity to make deliberate focus on life after the conflict.

The return and resettlement programme still faces major challenges around issues of land ownership, accessibility, and compensation for persons whose land were previously occupied by camps. The displacement of communities during the war has created land threats for majority of the vulnerable section of the communities.

Youth, women and children, especially orphans (some born in the IDP camps) have borne the brunt of land conflicts. "It is hope that the establishment of land committees in all sub-counties in Gulu district presents an important step in resolving land disputes," added Otim.

The constitution of Republic of Uganda 1995 Article 237 states that, land in Uganda belongs to the citizen and shall vest in them in accordance with the land tenure systems provided for in the constitution.

Gulu Chief Administrative Officer, Bwayita Bruno recalling the history of humanity said land has remained one of the greatest assets to own. For that reason, added, access to land to all citizens has been a critical agenda in terms of human settlements, physical developments, institutional growth, production, and collateral security among others.

"All these have important connotations in respect to the state of socio-economic development and welfare, political stability and good governance."

Has part of her decentralized mandate, Bwayita said, Gulu district local government respects land rights and has accordingly ensured availability of technical staff and office facilities to handle matters of land policy administration and management as required by the



JPC Director Lucy Akello: 200 paralegals have been trained in Gulu Archdiocese

citizens.

He said that in the involvement and participation of citizens in land ownership, it is important to know that disputes may occur.

This is especially so at this time when, under the government policy of return of internally displaced persons, all kinds of disputes have enfolded possibly because of several years of war that heavily impacted on economic development and social stability.

On another note, the disputes are evidence of citizens understanding of the

value in land hence, the interest to access it.

Bwayita urged the people to apply for certification of customary land ownership, to convert their customary tenure to freehold tenure, to apply for grant of land into freehold tenure, to utilize land for production and other economic activities for employment and income, to undertake proper physical planning of land use.

The JPC paralegals have already done a lot of work in helping to solve conflict related to land. Many of the local council one chairmen in the villages seek

Paralegal work in Pader gets facelift



Some of the paralegals that were trained by the Justice and Peace Commission, Gulu Archdiocese in 2007.

The Justice and Peace Commission (JPC), Gulu Archdiocese has begun revitalizing the work of paralegals in Pader district. The programme had stalled when funding ended in June 2007.

CESVI, an Italian organization based in Pader is invigorating the programme through funding from TROCAIR. Horizon 3000 and Conciliation Resources UK were funding the programme before their funding agreement expired in 2007.

CESVI funding will take four months from September to December 2008. The funding will go towards human rights education especially on the issues of land rights. JPC has trained 60 paralegals in Pader district.

They are based in the community, work with the community through sensitization, household education, and counseling. Their work is to increase the knowledge of the communities of their rights in order to minimize conflict and potential abuses.

They also work to improve the transition of returnees to community life in their original homes through provision of education and information regarding human rights, and the several avenues available to them to address infractions as well as education and information on land tenure rights and the proper channels for resolving land disputes.

Pader is one of the areas, in Acholiland which has been most affected by the Lords

Resistance Army (LRA) insurgency in Uganda during the past 21 years. At the peak of the insurgency, according to UNICEF figures, over 90% of the population totaling 1.2 million people in the three districts forming the Acholiland resided in IDP camps.

However changes in Government of Uganda policy regarding Internally Displaced Persons (IDPs) and a general improvement in security brought about by the ongoing peace negotiations has meant that the district's population has been able to leave the large IDP camps and return to smaller semi-urban settlements in their parish of origin.

Paralegals rejuvenate

from page 4

The purpose of this was to improve access to ancestral land for IDP's.

After twenty years of conflict and many years of displacement, families would appear to be beginning a new phase of return to their ancestral lands. Though this return is a positive development there are a number of constraints and issues faced by families.

Uncertainty of land tenure, poor access to modern farming techniques and agro-inputs, resource competition, low productivity, lack of access to capital and environmental degradation are some of the problems.

The most negative scenario of the future is one, whereby many returning families discover that, their ancestral land has been taken over by other community members or by individual from outside the community.

Economic opportunities for individuals from these areas are limited due to low levels of educational attainment and lack of industrial production locally. Therefore, agriculture presents their best and frequently only opportunity to achieve self-sufficiency.

Therefore the problem can be viewed as multi-sector cyclical one, which negatively impacts upon peoples ability to engage in agriculture, which feeds through to restricting peoples livelihoods and lead to unsustainable resource use for economic gain.

It is this cycle which must be broken if we are to make a significant and lasting positive changes to peoples lives, livelihoods and reduce environmental degradation.

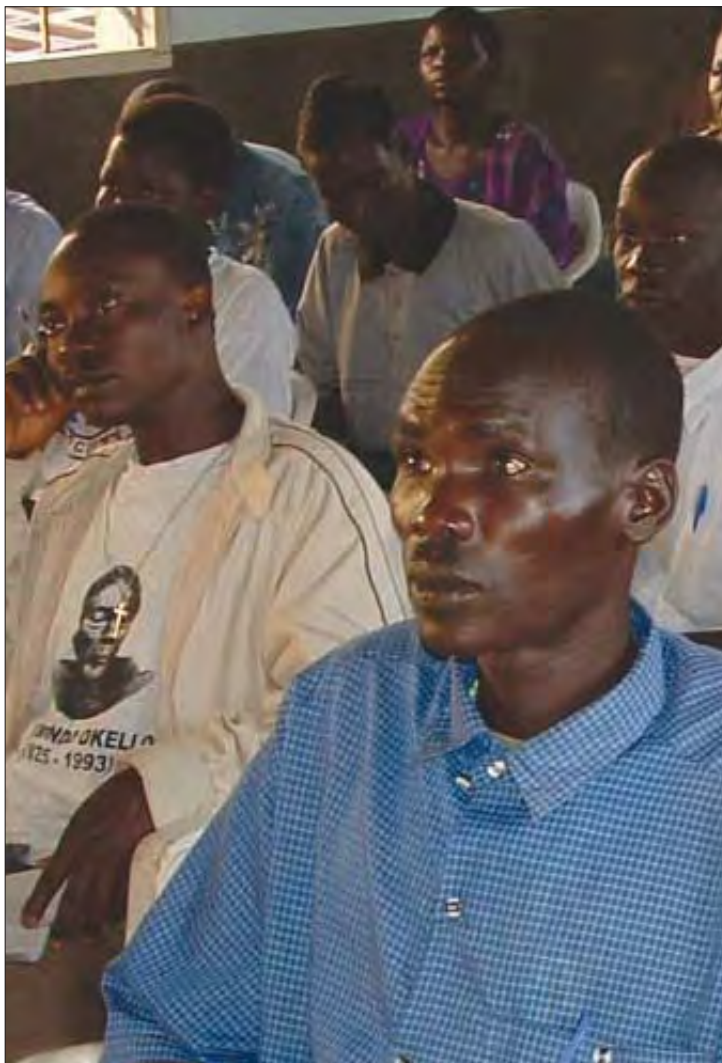
During a recent meeting and training of JPC staff by TROCAIRE, a number of issues and information were shared about land. With experience from the ground, JPC staff shared issues of land arising from land sales/buying, tenure and management.

He also shared how paralegals of the JPC are educating the community through advocacy. The paralegals have basic training on the land act and conflict management. If needs be they do interventions on the ground depending on the case.

JPC has developed training materials for paralegals and they work within the cultural and statutory legal framework. JPC believes in the traditional leaders' knowledge on land matters.

They are collaborating with WAR child NGO, who will provide them with a lawyer, if this is needed. JPC also partners with Norwegian Refugee Council and Association of women lawyers (FIDA).

Paralegals work with the traditional institutions if there is any mediation case in the community. They get the facts on the ground with them. They have solved cases this way and avoided the need for court.



The paralegals have basic training on the land act and conflict management and they will help mediate on conflict related to land

Odoki's journey to priesthood



The Auxiliary bishop of Gulu Archdiocese Rt. Rev. Sabino Odoko and five other priests from the Archdiocese celebrated their Silver Jubilee in priesthood on September 10th. 2009. The function however, took place on 13th at Gulu Cathedral.

The others were Msgr. Mathew Ojara, Episcopal Vicar Kitgum, Fr. Mathew Okun Lagoro Parish Priest of Madi Opei, Fr. Vincent Ojok Adot, vice Rector Kinyamasika Seminary, Fr. Emmanuel Okot Akumu, currently in Rome, and the late Fr. Christopher Ocan.

According Sabino Odoki, his journey to priesthood was a long way, but he never felt it.

After his primary school in Holy Rosary, Gulu town, he was admitted to Aboke Seminary in Apac, currently Oyam district. After two years from 1972, He joined Lacor Seminary for another two years to study senior three and four.

The following year, Odoki was in Katigondo to study philosophy and social sciences before being among the first to be sent for pastoral placement. In 1979 during the year of political upheaval in Uganda, he was in Patongo Parish,

Kitgum diocese for pastoral work. He worked with catechists because the parish priest had left the parish.

After the pastoral spiritual year, he was back for studies in Ggaba for theology. While there, he was also placed in Kiswa Primary school as a teacher until he completed his studies.

The day for their ordination is still vivid in the Odoki's mind. "It was a specila day. First time for Gulu diocese to get six priests. It used to be one or two priests only to be ordained. That could even happen after waiting for many years," he remarked.

When he was ordained, bishop Cyprian Kihangire assigned him to Kitgum diocese to help a priest he only named as Fidel. "I enjoyed my first two years of priesthood in Kitgum. The Christians were very good to me and they were my sources of aspiration," he recalled.

Odoko could stay in Kitgum catholic mission but work in Omiya Anyima parish. He worked together with Christians collecting stones and making bricks for building a new church.

Time came, and in 1985, he was transferred to Gulu. "Bishop Kihangire wrote to me that I should be the Champlain of Christ the King Primary Teacher's College, Sacred Heard Secondary School and be secretary to the bishop," Odoki vividly recalled. He worked together with the nuns to prepare student for baptism and confirmation.

Not so long, bishop Kihangire informed Odoki that he was going for studies in Narobi. "He told me that he had already chosen for me the subject to study. Doctrines. I had always wanted to do Master in biblical studies," he said. His colleague, Rev. Fr. Emmanuel Akumu Okot was also sent to study Canon Law.

Two years later in 1988, Odoki completed his Master programme and was ready to return to the diocese to continue with his work. Surprisingly, Kihangire told him to continue with doctorate (PhD). He would have completed his PhD early but lost one year because of war in northern Uganda that interrupted his movement between Kenya and Uganda.

Most of Odoki's seminary and priesthood life has been during the war. It has been a big challenge for him. **Turn to page 9**

25 years in priesthood

from page 8

The war affected him ver much. As a seminarian, he was, with his colleagues travelling cross war zone (Luwero district) to Ggaba and from Gulu every time they get holidays.

When another war started in northern Uganda, Odoki was in Nairobi, but his family suffered a lot. One such experience was in 1989 when his village was raided, homestead burnt down and his family displaced to Gulu town.

As if that was not enough, in 1990, gunmen raided his family in Layibi and in the process, his father was killed. Although this was painful, it turned out to be an encouragement to the 51-year old Auxiliary bishop.

He started to work hard to raise children his father left. "Being hopeful and not despairing is important. This has sustained me," he said of his motivation.

Seeing from his family members how children suffer after the death of his father, Odoki, as a priest, embarked on supporting those affected by the war. In a year, he could pay 80 or more war affected and other disadvantaged children.

After wards, German friends began assisting him to meet some of the basic needs of those children. His prayer is that the lord should help him to support more children because the north-eastern conflict has left many of them vulnerable.

His early days as a child were also full of challenges especially from the relatives. They never wanted him to join priesthood. They wanted him to marry. Relatives put pressure on his parents not to allow him join the seminary. The relatives could claim that if Odoki becomes a priest, the clan would not have many children.

"He should not become a priest, we are going to marry for him," Odoki recalled how some of his uncles could convince his parents. He however got much support from his father and the grand father. They stood strong to see that he becomes a priest. And it was done.

After completing his PhD, Odoki returned to Gulu. He was asked to prepare liturgy for Pope Paul II visit to Gulu in 1993. He formulated welcome greetings for the Pope that Christian could say in chorus as the Pope passed through and during the prayer at Kaunda Ground in Gulu town. "Wamari Papa. Wamari Mada." Meaning, "We love you Pope. We love you very much."

He also founded St. Mauritz. Before putting any building, Odoki and Christians of St. Mauritz were praying under a tree during Sunday services. Now, primary and nursery schools, teachers' centre and a clinic have been built. A plan is underway to build a vocational school in the same piece of land.

He did not take long in St. Mauritz and later sent to work in Ggaba National Major Seminary in Kampala. Sooner than later, he was brought back to Gulu to work in Alokolum National major Seminary. In 1996, he was appointed to be the rector of the seminary.

Odoki's contract as a rector expired in 2006 and he had prepared himself to retire not knowing that bigger things are coming his way. "I received a phone call from the Nuncio that Holy Father (Pope) has asked me to become Auxiliary bishop," he recalled. He however requested Nuncio to give him a day to think about it. By then, Odoki was not in Uganda. He was in America. The following day, Nuncio called again, and he had to obey his calling.

Is there any principle that guides His Lordship, Sabino Odoki?

Yes, and not only one but three, "Prayer, hard work and love."

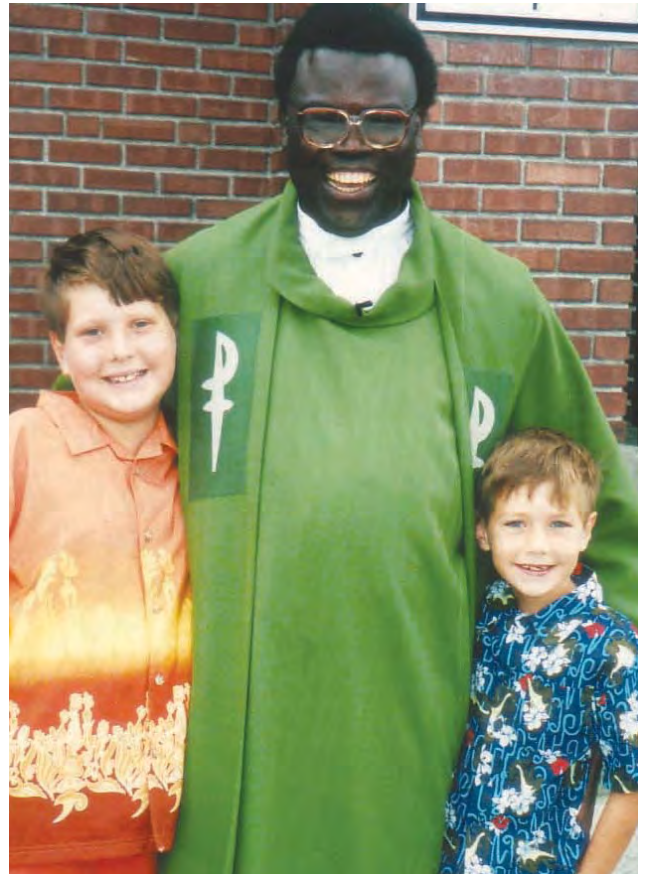
That is what he does. He gets up early and first prays before doing anything. In prayers, he said, you get strength. He sees big differences between those who pray and those who do not. Life without prayers is disastrous according to Odoki.

Secondly, is to work very hard. He learnt hard work from his father who worked with former Uganda Hotel in many places in Uganda. His mother was also another inspiration for him. As his father could be away working, the mother remained at home digging to support the family. In their family, each child had a garden.

Odoki wonders as he sees these days many people do not want to work in garden. "Some people look at work as if it is meant for those who are primitive. Things given to you freely do not last," he said.

Love is what also guides Odoki in life. Love for people, having friends and sharing things with others is what he advises people to do. He sees as if these days people are very selfish. Most of the people are only interested in accumulating wealth for themselves. "Our foundation in life should be rooted in love," Odoki added.

His dream has always been the priest who can be able to help people and strengthen them in all ways possible. "As a bishop, I dream it but realizing the dream is becoming difficult. I am overwhelmed with office work. It can not make me be close to people and help them." Yet this is where Odoki finds joy - to be able to serve the



most needy. "We have to be the servant of all, as priests," he added.

Apart from the routine office duty and prayers, the bishop takes time off to cook sometimes. Cooking is one of his best hobbies. He still has memories of his grandmother cooking for them *Lapena and dek ngor*. He has great taste for fish with *kwon kal*. Sometimes, he makes porridge for himself.

The tall, dark skinned, well-build bishop also likes cooking even when traveling. He has bought for himself small saucepans. He travels with a small kitchen. When on his way to Kampala from Gulu, he has a spot on the way where he stops, makes coffee and takes. "People always wonder if they see me do that," he recalled.

He said cooking has helped him a lot. It has made him strong because since childhood he made sure he is satisfied before going for work, catechumen, or any assignment. He could not wait for anybody to tell him but just went to the garden, uproot cassava, prepare, and cooked. His brothers and sisters could just sit seeing him. At the end, he was nicknamed someone who does not stand hunger. It did not annoy nor discourage him at all.

This is a big challenge for the young generation. Let us emulate this and be hard working. The dividend is ours in future. Let us be prayerful and loving. It is in all these that we shall get joy and happiness.

Peace week

JPC and Caritas coordinating the event



**Rosalba Oywa: Vice Chairperson
Justice and Peace Commission, Gulu
Archdiocese**

Preparation for the provincial Peace Week is heating up here in Gulu. The ground breaking 3-day peace week festival that brings together community members, national leaders, religious leaders and peace building actors in the seemingly intractable conflict of northern Uganda will be in Kaunda Ground, Gulu town.

People, organizations, and governments will be able to tap the pulse of what's really happening in the frontier of community peace building. What defines peace building. How will communities transform within, the existing relative peace in northern Uganda. What opportunities exist to shape and accelerate this phenomenon.

An expected 6000 people across northern Uganda and the rest of the country including religious leaders, pilgrims, political leaders, members of parliament, ordinary members of the community are coming to grace the occasion. People of various walks of life are expected to meet, to learn, teach, inspire and being inspired.

This event will be exploring the potential of a practical approach that will unleash and nature a people to people capacity to create, collaborate and facilitate reconciliation and peace building among the communities of northern Uganda and the country at large.

What are the objectives of this meeting? The peace week celebrations will provide a medium for social interaction, a place where individuals, the church, other faith organizations, NGOs will address and discuss ways of prejudice reduction, healing, and reconciliation among the communities.

The main convener is the Most Reverend Archbishop John Baptist Odama. And the main Guest and speaker will be Hon. Justice James Ogola, the Principle Judge of the high court of Uganda. The theme is *combating Poverty: Building peace*

Why His Grace John Baptist Odama thought of Peace Week? Uganda has had a long standing turbulent and violent political history. Northern Uganda has significantly been part of this history, a result of its active participation in Ugandas successive wars the region is highly polarized and impoverished.

Tribal and community tensions are also rife. The LRA war other than anything has succeeded in opening old scars by further pitching tribes and communities openly against each other.

This war however intensified the conflicts and divisions and now unrest is a major issue in the Northern part of Uganda. There is now greater tribal conflict and unrest in the North than ever before because of the war.

Tribes are accusing each other of a number of issues like causing the war, others are blaming others of discrimination, and all this has created more tension and unrest among the people in the north despite stopping of the war.

The peace week was therefore initiated as a strategy to bring about sustainable peace among the people in northern Uganda. This year the peace week will be celebrated through a number of activities meant to unite people from districts in Northern Uganda. The activities will bring the different people together and encourage them to work and participate together in the activities.

All the activities will be designed to evoke positive thinking and encourage people to loose the negative attitudes and look at the opportunities northern Uganda has and how the people can work together to utilize the



**Bosco Aludi: Ag. Executive Director,
Caritas Gulu Archdiocese also Vice
Chairperson of the COC**

available resources to improve their situation as a region.

During the activities, the people will get a chance to communicate together, play together, and think together among others to achieve a common goal. This will give the people a chance to see each other beyond the prejudice they hold against each other and also help them to discover the common good that they can do and achieve as brothers and sisters in the same region.

The activities will also encourage people to celebrate great things about northern Uganda instead of focusing on the horrible past. This is meant to help the people to look beyond their misery and focus on the future instead of the past.

This will improve their thinking and will help them realize how much northern Uganda has and how much it can improve the situation if well utilized by the people there.

The activities will also allow people to understand the importance of working as a teams and focusing on the positives about others than the negatives.

Arising from the breakaway segments and the workshops a provincial action plan for reconciliation and development activities will be drawn for implementation by JPC GANAL, particularly among vulnerable groups like youth, women and ex-combatants.

Marriage crises can be overcome

Pope Benedict XVI explained that when a marriage is suffering, the spouses are facing an opportunity that "will help them to grow."

Guided by Mary and with the help of the Lord, their love will be purified, deepened, and strengthened, he said on September 26 when meeting a family association in Vatican.

The Holy Father also said that serious marital crisis "is a reality that has two faces. On the one hand, and especially in its most acute and painful phase, it appears to be a failure; this is the negative face.

But there is another face, one we are often unaware of but that God sees. In fact, as nature shows us, each crisis is a passage to a new phase of life.

At the moment of break-up," he told his audience, "you offer couples ... a positive reference to which to entrust themselves in their desperation," he said in a Catholic News Network.

In this way "your meetings offer a 'handhold' so as not to lose the way altogether and gradually to climb back up the slope."

The Pontiff concluded by emphasizing the need to carry out this mission of helping married couples in crisis while nourishing "your spiritual life continually, to put love into what you do so that contact with difficult situations does not cause your hope to run dry or be reduced to a mere formula."

Ecclesiastical province of Gulu has now introduced a marriage tribunal.

The Archbishop John Baptist Odama said recently during the celebration in which he ordained three deacons at Gulu Cathedral that the tribunal would help to handle conflict within the marriage institution.

He informed the Christians that the chief judge is Rev. Fr. Pierino Madra and shall be assisted by Rev. Fr. Olum Peter of Gulu, Rev. Fr. Geoffrey of Lira and Rev. Fr. Emmanuel of Nebbi.

"This team is to help settle dispute and reconcile the parties, bring them back to the sacrament of Holy Eucharist as a way of restoring love with Christ", Odama added.

He therefore appealed to all Christians to come back to the Eucharist as a way of strengthening their faith.

The Justice and Peace Commission of Gulu Archdiocese is also collaborating with John Paul II Justice and Peace Centre to conduct a family outreach programme.

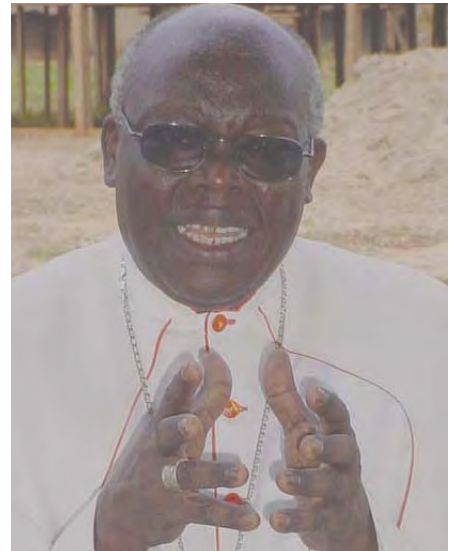
The programme is in line with the Pope Benedict sixteenth this year's peace theme of "Human family: Community of Peace."

During this year's Provincial Peace Week held in Nebbi Odama called upon all the leaders; government, religious, cultural among others to ensure that families live in peace, live a healthy life and empowered economically.

He highlighted a number of issues regarding the family. Among them,

he acknowledged that in a healthy family life, people experience some of the fundamental elements of peace.

They are the justice and love between brothers and sisters, the role of authority expressed by parents, caring for the weaker members (due to sickness or old age), mutual help in necessities of life, readiness to accept others and, if necessary, to forgive. "In this respect therefore, the family is the first and indispensable teacher of peace" he emphasised.



Archbishop JP Odama: set marriage tribunal in Gulu Archdiocese

OUR ADDRESSES:

Justice and Peace Commission
Gulu Archdiocese
Pope's Road, Caritas Building
P.O. Box 200
GULU - UGANDA
Tel: +256-(0) 471-435 951
justice.peace.commission@gmail.com

Student's Page

for peace club members

CALL FOR PEACE

We all need you.
 Where are you
 For several years we have been
 seeking for you, peace
 But we have not seen you peace,
 Are you black, tall, or green?
 We need you oh peace
 Without you life is hard on earth
 People are dying day and night
 because you are not prevailing
 Huts are being burnt time and again
 minus you peace,
 Peace, are you very vital for our
 living?
 When will you come to our land
 peace?
 What have we done to you peace
 that you have dismissed our land
 completely?
 We still need you peace
 Come back to our land peace
 So that life comes to normal as it
 was in the past
 For 22 years now, we miss you
 We are really so much interested in
 you peace,
 Endeavour to come back peace,
 Peace peace peace, come back
 now!!!!

LAND OF THE NORTH

The land of the north is full of pleasure and joy. Children were playing under the pumpkin as moon light shines above and happily lived the children.

Due to insurgency however, there became bombing day and night, the kids know nothing but only war. The destitutions as an order of the day.

Now, the widows are weeping for their husbands and mothers for their children because the old and the young were being killed alike like butcher men killing their bulls for meat.

As everything is to its end, the rid of the gun shot we hear every day should stop and have a peace as the best way to end the war in our land.

Bless them all in action as both the farmers and the religious people have shaded their blood in in the struggle for peace and liberty.

*By Okoth Kenneth
 Koch Goma SS*

WHAT LIFE IS

Life is a Challenge, Meet it
 Life is a Tragedy, Face it
 Life is a Sorrow, Overcome it

Life is Journey, Complete it
 Life is an Adventure, Dare it

Life is a Struggle, Accept it
 Life is a Duty, Perform it
 Life is an Opportunity, Utilize it

Life is a Dream, Realize it
 Life is a Mystery, Unfold it
 Life is a Promis, Fulfil it

Life is a Game, Play it
 Life is a Blessing, Taste it
 Life is a Song, Sing it

Life is a Beauty, Worship it
 Life is a Love, Enjoy it
 Life is a Desire, Satisfy it
 Life is a Bore, Laugh it
 Lif is a Nursery, Live with it

*By Okema James Okullu
 Pope Paul VI*

What a peace nation is

A peaceful nation is like a rare bird
 A peaceful nation is precious like Diamond
 A peaceful nation is like red Mercury
 A Peaceful nation is precious like Gold

You cannot buy it from the market
 Not all the money in the world
 You cannot attain it on the battlefield
 Not for all the war skills in the world

Our guns in peace name are like goats in our garden
 They destroy everything they see and touch

They stand on your way in search for peace
 Dialogue is a solution, so let us all stand in support
 One's nation is one's nation

Our nation's condition is not too incapacitated
 That we should run to render our series to another
 It may have wide spread poverty or corrupt leaders

One's nation is one's nation
 Let us stand and dye in search for peaceful nation
 Than to let terror and dictatorship hint it.

*By James
 Pope Paul VI Anaka SS*