

**BATWA RESETTLEMENT PROJECTS AND INTEGRATION OF BATWA  
INTO LOCAL COMMUNITIES AROUND ECHUYA FOREST RESERVE IN  
WESTERN UGANDA**

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A Thesis  
Presented to the School of  
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In Partial Fulfillment of the Requirements for the Degree  
Master of Arts in Project Planning and  
Management

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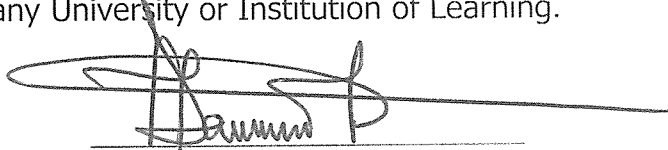
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November, 2011

## DECLARATION A

This thesis is my original work and has not been presented for a Degree or any other academic award in any University or Institution of Learning.



\_\_\_\_\_

RUKUNDO DANIEL

03/11/2011

Date

## DECLARATION B

I confirm that the work reported in this thesis was carried out by the candidate under my supervision.

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Name and Signature of Supervisor


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## APPROVAL SHEET

This dissertation entitled" *Batwa resettlement projects and integration of Batwa People into local communities around Echuya forest reserve in Western Uganda*" prepared and submitted by **RUKUNDO DANIEL** in partial fulfillment of the requirements for the degree of *Master of arts in Project Planning and Management* has been examined and approved by the panel on oral examination with a grade of \_\_\_\_\_.

  
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## **DEDICATION**

I dedicate this thesis to my family to always be an inspiration to them especially my young brothers.

## **ACKNOWLEDGEMENTS**

This work would have been a success without the efforts of the people I am indebted to;

My family members most especially my parents Mr. Waguma Narcisio and Mrs. Tushemerierwe Jane Mary for their moral, social and economic support that have enabled me become what I am. My brothers Asimwe Bright, Kansiime Rogers and Karuhanga Fortunate for their encouragement in education. I will live to love you for that!

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## **LIST OF ABBREVIATIONS**

|       |  |
|-------|--|
| AIDS  | Acquired Immune Deficiency Syndrome                    |
| AICM  | African International Christian Ministries             |
| ACHPR | African Commission on Human and Peoples Rights         |
| APB   | Association for the promotion of Batwa                 |
| ADBR  | Association for the Development of the Batwa of Rwanda |
| BMCT  | Bwindi and Mgahinga Conservation Trust                 |
| BDP   | Batwa Development Program                              |
| CARE  | Carry Americas Relief Everywhere                       |
| DRC   | Democratic Republic of Congo                           |
| GEF   | Global Environment Fund                                |
| HIV   | Human Immuno Virus                                     |
| ILO   | International Labour Organization                      |
| IWGIA | International Work Group for Indigenous Affairs        |
| NGOs  | Non Government Organizations                           |
| PAs   | Protected Areas  |
| PIDP  | Pygmy Integration and Development Program              |

|        |  |
|--------|--|
| RNG    | Royal Netherlands Government                               |
| SPSS   | Statistical Package for Social Scientists                  |
| UNDRIP | United Nations Declaration on Rights of Indigenous Peoples |
| UNPO   | Unrepresented Nations and Peoples Organizations            |
| UOBDU  | United Organization for Batwa Development in Uganda        |
| VIP    | Ventilated Improved Pit Latrines                           |

## **ABSTRACT**

Batwa people as the native inhabitants of south western Uganda have faced a lot of challenges since their eviction from the forests which were their ancestral homes hence living the life of slavery and squatting which all degrade their social status. This has led to the intervention of Batwa resettlement projects to help in the integration of Batwa into local communities. This study was carried out around Echuya forest reserve in the districts of Kabale and Kisoro so as to identify the Batwa resettlement projects around Echuya forest reserve, the challenges that they faced and the measures that could be taken to enhance the work of resettlement projects.

The study used a descriptive design to explain in details the ways through which the Batwa people were being integrated in the local communities. The study population included the Batwa people, the local community members and the project officials. Data was analysed using SPSS to generate simple percentages that were presented in tables for easy interpretation.

The study identified a number of projects that were helping to resettle and integrate Batwa people into local communities which included safe water and sanitation projects, education, health, housing, and agriculture. These were economically empowering the Batwa people, ensuring food security, health improvement and securing land for the Batwa people. Projects faced a number of challenges like low capital, remoteness of the area, illiteracy and conservatism of the Batwa that could force the Batwa back into the forest.

However, these projects were playing a great deal to ensure harmonious living between Batwa people and local communities hence the study recommended that there is need for government involvement in compensating and resettling people for conservation to be sustainable as well as the sensitization of Batwa people and local communities on their rights and the need for harmonious living.

## **CHAPTER ONE**

### **THE PROBLEM AND ITS SCOPE**

#### **Introduction**

This study was carried out on Batwa resettlement projects and the integration of Batwa people into local communities around Echuya forest reserve. The study explored into the Batwa resettlement projects, the ways through which they are integrating and adopting Batwa people into local communities and the challenges that the projects face in trying to integrate the Batwa people into local communities. This chapter covered the introduction to the study, the background to the study, the statement of the problem, research objectives, research questions, the scope of the study, significances of the study and the conceptual framework.

#### **Background to the study**

According to Zaninka (2001), majority of the Batwa live in or near the forest, which is a source of their livelihood and culture. She further asserts that many Batwa who have been evicted from the forest derive their sustenance from casual labouring and begging. The Batwa face the eight major impoverishment risks within the displacement process: landlessness; joblessness since the forest was the main source of livelihood; homelessness; marginalisation; increased mortality; food insecurity; loss of access to common property resources; social disarticulation arising from the forced change of lifestyle.

The plight of the Batwa is attributed to the blatant deprivation of customary land rights (Mwebaza, 2006). Long before today's state of Uganda was formed, their rights to land were collective, founded on a clan rather than an individual basis (Morris and James, 1996). According to Kingdom (1990), they lived in harmony

with their surrounding natural environment in the high mountainous forest areas around Lake Kivu and Lake Edward. The forest was their main source of livelihood; it met their needs for medicine, food, construction materials, other socio-economic activities, and spiritual needs. Honey, animal meat and skins were major articles for exchange. Medicinal plants and scented woods could also be exchanged for cultivated foods, metal, or money (Kabananukye & Liz, 1996).

The Batwa's land rights have been slowly but surely eroded to the point of extinction. They lost their forest land gradually, by means legal and illegal. Key among these was Legal Notice NO. 21 of 1930 by the Colonial Government, which gazetted Mgahinga Forest as a gorilla sanctuary. The final blow to the Batwa's substantive rights to the forest land came in the Forest Act of 1947 and the National Parks Act of 1952, which recognised only access rights for communities like the Batwa. Subsequent post-independence legislation did not repeal these laws but built on their precedent, leaving the Batwa's substantive land rights obscure. In 1991, the Batwa were formally evicted without compensation from the forest, although they have maintained access to it clandestinely. As a result of eviction, a hunter-gatherer community has been turned into an overwhelmingly landless cultivating or labouring group (Zaninka and Kenrich (2002).

Article 26 of Uganda's Constitution protects all Ugandans' right to 'property'. Article 21 forbids any discrimination on grounds of ethnicity. Failure to recognise and protect the Batwa's interest in their ancestral land, therefore, amounts to a violation of their Constitutional rights.

Laws passed in the pursuit of environmental protection or preservation raise pertinent issues about the Batwa's land rights in Uganda today (Kabananukye, 1999). He further noted that, in order to boost tourism, the government of Uganda has focused on natural resources such as forests and game parks, which

have been classified as reserves under government conservation policies. Conservation of such areas is also a sign of cooperation with the international community in the fight against global warming.

The Wildlife Act (2000) and National Environment Act (1995) deviate from the supposed government obligation to protect the Batwa's land rights. The Batwa were not involved in the processes leading to the establishment of game parks in the forest areas that they occupied, nor have they participated in the establishment, management or planning of protected areas. Worse still, the Batwa were ignored in the aftermath of their eviction. The government did not put in place adequate and comprehensive compensation to all dispossessed Batwa. Compensation was paid to a few, and only in response to lending conditionalities set by the World Bank.

According to Banyenzaki (2004), no measures were taken to facilitate the Batwa's transition to settlement. At present, the Batwa are caught between two opposing worlds: that of agriculturalists and cultivators, who wish to exploit them, and that of conservationists, who by closing the forest have put an end to their hunting and gathering, and rendered them landless. All of this should be viewed against the backdrop of international human rights instruments (to which Uganda is party) that provide for a wide range of rights that a country should avail to its people generally, including indigenous peoples. These include (but are not limited to) the International Covenant on Civil and Political Rights and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

If land rights are actually able to empower vulnerable groups and communities such as the Batwa, they have to be conceived in a way that is understandable and acceptable to these communities, while also conforming to international standards. These standards require that indigenous peoples' rights to their traditionally owned lands, territories and resources be regularised in accordance



with their customary laws and tenure systems. A close look at the historical and contemporary land and environmental laws in Uganda in relation to the Batwa's land rights reveals glaring loopholes in this case ( UOBDU and CARE, 2008).

### **The Batwa in Uganda: A historical overview**

Oral tradition and historians agree that the Batwa are the original inhabitants of the forest areas of the Great Lakes region of central Africa, where they lived as hunters and gatherers. In south-western Uganda, the Batwa have lived around the forests of Bwindi Impenetrable National Park (321 km<sup>2</sup>), Mgahinga Gorilla National Park (33.7 km<sup>2</sup>) and Echuya Forest Reserve (34 km<sup>2</sup>). The Batwa's history can be traced in this area, present-day Bufumbira county in Kigezi district, on the northern frontier of what is now Rwanda, an area inhabited solely by the Batwa until the mid-sixteenth century. These high-altitude forests, known as the 'domain of the bell' after the bells on their dogs' collars, belonged to the Batwa (Tumushabe & Musiime, 2006).

The first Tutsi moved into this area after 1550, and recognised the Batwa as the rightful owners of the high-altitude forests. Around 1750, the first nine Kiga Bahutu clans arrived in the area in a bid to escape the oppressive Tutsi monarchy in Rwanda. The Batwa affiliated themselves to and identified with these clans and distinguished themselves and these allies from numerous others that came and occupied the region later. The Batwa became embroiled in conflicts among the Batutsi and the Bahutu, in which Belgian, German and British colonial forces also involved themselves. In 1912, the British took control of Kigezi–Bufumbira and continued to rule this area along with the rest of Uganda until 1962, when Uganda gained her independence (Kabwegyere, 1995).

The Batwa fall into the category described by Article 1 of the International Labour Organisation (ILO) Convention 169, which spells out the definition of tribal and indigenous people. The Convention applies to:

(a) Tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;

(b) Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonisation or the establishment of present State boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

It further provides that self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention apply.

However, the assessment of the Batwa's situation was carried out in 1995, four years after the evictions. It concluded that in view of the Batwa's strong attachment to their ancestral land, and their embedded networks of social relations, any land reallocation had to take place without displacing the Batwa.<sup>39</sup> This would maintain and strengthen their existing social, historical and ancestral ties. It further gave the Batwa rights to certain resources in the parks and access to sacred sites, allocated forest and farm land to evicted communities, and bestowed capacity building, educational and health assistance. The recommendations would have guaranteed the Batwa a viable life, had they ever been implemented (Kabanankye and Liz, 1996).

By reason of their direct and continuous contact with the forest, the Batwa were in a better position than outsider conservationists to make decisions for the forest. Not only would continued occupation provide the Batwa with access to their territory, it would also provide the state with a people who would utilise the environment in a sustainable manner. It would be in the Batwa's own interests to ensure minimum negative exploitation of their heritage.<sup>41</sup> The Batwa have lived as part of nature in the forests, hunting and gathering for centuries. The irony of this is that without the Batwa in the forest, there might well have been nothing left to conserve. It is the Batwa who have preserved the forest until now, and in whose keeping the forest has flourished (Lewis, 2000).

### **Current situation**

According to Carnea and Kai (2003), they contend that as human pressure on the forests and deforestation increased, the Batwa were forced to look outside of the forests in order to survive. Lacking specialist skills, they mainly worked as labourers for land owners. In 1991, the Batwa forest people were formally evicted from the remaining forested areas of Bwindi and Mgahinga and lost their last rights to access their land. Since their evictions 15 years ago, the Batwa have been unable to compete on equal terms with other ethnic groups outside the forest and today they remain one of the most marginalized sections of society, both in Kigezi and Uganda (Bojosi *et al*, 2006).

Batwa forest people struggle to get education, health care and the crucial land they need to grow food for their families and provide security for the future. Never having legal titles to the forests they inhabited, the Batwa received little or no compensation and it wasn't until some ten years after their evictions that NGOs began the process of buying plots of land for them.

Currently, the Batwa are facing a massive challenge to meet this fast-moving world they now inhabit and are fighting against severe racism and discrimination. In 2001, the Batwa formed their own NGO, the United Organisation for Batwa Development in Uganda, and have joined the growing ranks of indigenous organisations around the world fighting for better representation and the reclamation of their human rights within modern nation states (Odinkalu, 2002).

Today the Batwa realise the land they once inhabited is all but lost to them, but they continue to seek the right to be allowed to live their lives with the same rights as fellow Ugandans. Unfortunately, without access to the forests, it is proving more and more difficult for the Batwa to maintain their traditional knowledge of the plants and animals that live in their forests.

This has called for the intervention of many civil society organizations to estore the plight of Batwa people through resettling them and integrating them into local communities. Projects have been formed to spear head such efforts which has made it easier for the Batwa to adopt to new communities irrespective of the hardship encountered.

### **Statement of the problem**

The Batwa people also known as the pygmies are the indigenous peoples of south-western Uganda. They have been mostly hunter-gatherers, some in the mountainous forests, and some in the forest savannah or lake environments. In 1991, the Bwindi and Mgahinga national parks and Echuya forest reserve were established which caused great suffering to the Batwa people and other neighboring local communities. Batwa people were made to loose their ancestral lands without compensation hence becoming landless and only surviving as squatters on other peoples lands to whom they were willing to work for as servants being paid food only.

In addition to their forced eviction from living in or using the forests, the Batwa of Uganda suffer severe discrimination at the hands of other communities. They experience marginalization and segregation, lack of land, of access to formal education and to employment and even to secure an area to put up a temporary dwellings involves having to work long hours in other peoples fields (Zaninka, 2001).

Until the early 2000s, when some NGOs started to intervene to see that the plight of the Batwa can be restored through compensation for their lost lands. Resettlement projects that can improve the standards of living of the Batwa like self help projects, food security projects, education, health and other projects that target an improvement in the lives of Batwa people so that they can easily integrate and adopt to their new areas of living have been established (BMCT report, 1998-2002).

However, these resettlement projects have faced a lot of challenges due to the primitivity of Batwa people, rejection and marginalization of Batwa people by local communities, scarcity of land, and poor financial resources to support the Batwa resettlement and integration into new areas. This has continued to expose batwa to new problems which have made their lives miserable.

This research therefore seeks to find out in details how the Batwa resettlement projects have helped in the integration and adoption of Batwa into local communities and the challenges that they face so that preventive measures can be suggested hence ensuring that Batwa people can live the life with full rights observed as any other group of people.

## **Research objectives**

### **General objective**

To assess the contribution of Batwa resettlement projects in the integration of Batwa people into local communities around Echuya forest reserve.

### **Specific objectives**

The study was guided by the following objectives

- i. To identify the Batwa resettlement projects around Echuya forest reserve
- ii. To find out the ways through which Batwa resettlement projects are helping to resettle and intergrate the Batwa people into local communities around Echuya forest reserve
- iii. To find out the challenges that the Batwa resettlement projects are experiencing in integrating Batwa people into local communities around Echuya forest reserve

### **Research questions**

The study was guided by the following research questions;

- i. What are the Batwa resettlement projects around Echuya forest reserve?
- ii. What are the ways through which Batwa resettlement projects are helping to resettle and integrate the Batwa people into local communities around Echuya forest reserve?
- iii. What challenges do the Batwa resettlement projects face in trying to integrate and adopt Batwa people into local communities around Echuya forest reserve?

## **Scope of the study**

### **Content scope**

The study concentrated on the Batwa resettlement projects around Echuya forest reserve and how they have helped in the integration and adoption of Batwa people into local communities. The study identified the Batwa resettlement projects, the ways through which Batwa resettlement projects are helping to integrate Batwa people into local communities, the challenges that the projects face and the measures that can be taken to ensure that Bawa people resettle and integrate into the local communities sustainably.

### **Geographical scope**

The study was carried out in the districts around Echuya forest reserve including Kabale and Kisoro districts and particularly in areas where Batwa people occupy. This is a mountainous place located on the boarder of Kabale-Kisoro districts. The place is a conservation centre protected by the Uganda Wildlife Authority. It has tropical savannah vegetation with rainfall ranging from 1500mm to 800mm in the two rainy seasons of the year. The area is inhabited by Batwa people who are the native inhabitants of the area, the Bakiiga and Bafumbira respectively.

### **Time Scope**

The study was carried out within a period of four months starting from June to September 2011. This was to give the researcher ample time to go through the research process thoroughly. It focused on the resettlement projects that have been in the area since 2008 to date to examine the trend of how they have been conducting their work of resettling and integrating Batwa people into local communities from forests.

## **Significance of the study**

The study findings will help the local communities to understand that Batwa people are the same as any other person hence the need to be respected and treated not like animals but human beings. The findings will educate the people the need to protect and preserve the rights of Batwa people hence promoting social cohesiveness and positive integration within communities.

The study findings will help the government to plan well for the people it would want to evict from conservation areas. This will help the government to compensate the affected people genuinely without leaving them landless which makes them exploited as squatters fueling land conflicts and conflicts between communities and conservationists. This will harmonize conservation since the environment can not sustainably exist without people.

The study findings will highlight the need for the Non Government Organizations to help and come to the rescue of the disadvantaged people most especially the minority groups like the Batwa people in trying to empower them socially and economically.

The study findings will be used by future scholars and academicians as a source of reference in case they want to study a similar or related problem at length.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **Introduction**

This chapter covers the conceptual frame work of the study to show the interdependence between the study variable as well as reviewing the related literature of the study. This was done in the themes that reflect study objectives.

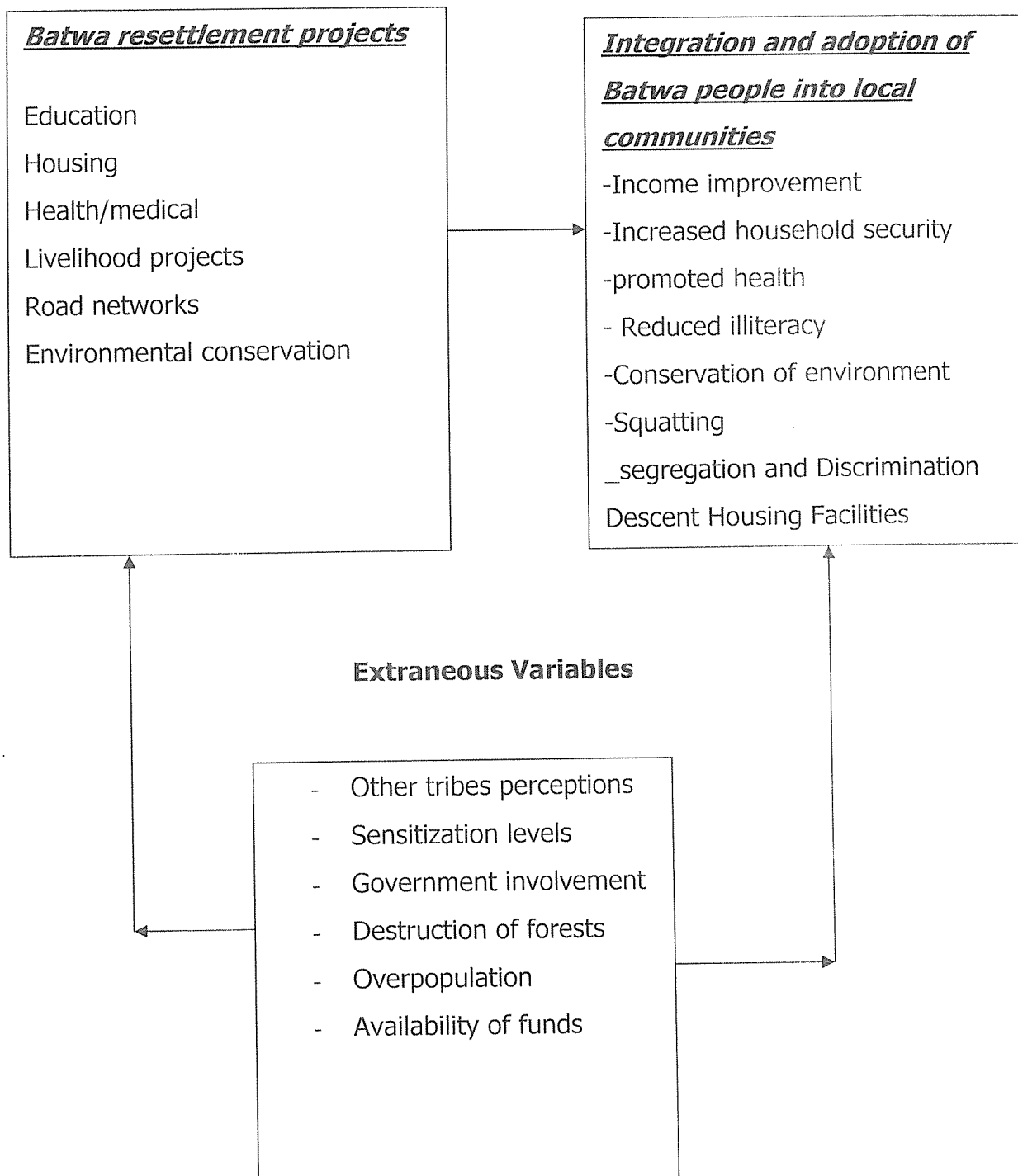
#### **Conceptual framework**

This shows the relationship between the study variables and how they interact to describe the phenomenon understudy.

**Figure 1.7.1 Conceptual framework**

**Independent variable**

**Dependent variable**



The independent variable of the study was the Batwa resettlement projects around Echuya forest reserve. All the projects that target the improvement of lives of Batwa people were put under consideration so that the researcher can be able to describe how they are helping in resettlement and integration of Batwa people into the new communities. These projects included education development projects, health and medical projects, environmental conservation projects, housing projects, livelihood improvement projects, transport and road development projects, and water supply projects. These projects are key to the integration and adoption of Batwa people into local communities.

The dependent variable of the study was the resettlement and integration of Batwa people into the new communities. Integration and adoption of Batwa was possible if they can be able to improve on their incomes for self reliance, enjoy improved and good health, be able to enjoy segregation and discrimination free communities, household food secure homes and descent housing facilities. These are the benefits that the Batwa people obtained from the projects that targeted their integration and resettlement into the new communities.

The extraneous variables of the study which are the other factors that could cause changes in the independent and dependent variables of the study included the other tribes perceptions, sensitization levels people, the level of government involvement in resettlement of Batwa people, the destruction of forests, the population size and the availability of resources to help in the integration and resettlement of Batwa people around Echuya Forest reserve. The researcher tried as much as possible to control them so that they do not influence the dependent variable rather than the independent variable. This involved the designing research tools that are specifically focused on the study objectives.

## **Batwa peoples origin**

Over the past century, indigenous people in the Great Lakes Region of Central and East Africa have become economically, politically and socially marginalised. This is due to the interplay of several factors including development activity, political instability, population growth, deforestation, and ethnic discrimination and stigmatisation. Prominent among such indigenous groups are the Batwa of south-west Uganda, who suffer abject poverty, exclusion, and denigration from both agriculturalists and pastoralists (ACHPR, 2005)

The Batwa are aptly described by both of these clauses. They maintain that they are the first inhabitants of the areas they occupy, and that the communities that have come recently to live there, including the Tutsi and Bakiga, have their origins outside this area, the majority having migrated from Rwanda. The Batwa insist that, unlike these other tribes, they have no origins elsewhere, no immigration history, that they are truly the indigenous people of the area and are thus the rightful inhabitants of the forest areas of Central Africa, including the Echuya, Bwindi and Mgahinga forests of south-western Uganda (Kabananukye & Kwagala, 2004).

A study by Kabananukye (1996) calculated the Batwa population in Uganda as 5,591; 0.0286% of the country's total population. According to the Uganda Bureau of Statistics' most recent census (2002), the majority of the Batwa live in south-western Uganda, in the six districts of Kisoro, Bushenyi, Kabale, Kanungu, Mubende and Rukungiri, with the population in each district ranging between 366 and 935. Kisoro district has the largest Batwa population (935), followed by Bushenyi (779). The rest are scattered thinly in all districts of Uganda. This dispersion has worked against the solidarity of the Batwa and has been a contributory factor to the weakness of their voice in demanding land rights and an end to unlawful evictions.

## Challenges of Batwa people

Pygmy' peoples see their rainforest homes threatened by logging, and are driven out by settlers. In some places they have been evicted and their land has been designated as national parks. They are routinely deprived of their rights by governments, which do not see these forest-dwellers as equal citizens. In Cameroon, the life of the Bagyeli is being disrupted by a World Bank-sponsored oil pipeline which is to be built through their land. The Batwa of eastern DRC, Rwanda, Burundi and Uganda have seen nearly all their forest destroyed, and barely survive as labourers and beggars (Giampaoli et al, 2006).

Their jungle lifestyle had isolated them from the rest of the world until recently, when they were evicted from their hitherto forests habitats and integrated into various communities so that they could benefit from services offered by the government. But as they struggle to adapt to this new lifestyle, interacting with people and growing their own food, the Batwa, a minority tribe in western Uganda have been confronted with a number of challenges (Wairama, 2001).

The most recent one being the alleged raping of Batwa women in Bundibugyo by men who falsely believe that these women could be a cure to HIV/AIDS. Although, the AIDS scourge has been with us for more than two decades, the myth surrounding the disease has made it difficult for the country to combat new infections. Cases of children as young as three months being defiled by men who want to get rid of HIV/AIDS have been reported. *"We need help and protection from government. Our wives, daughters, and sisters are being raped every other day by people who think that when they sleep with them, they will be cured of HIV/AIDS,"* says the King of the Batwa, Mr Geoffrey Nzito.

The Batwa also continue to die because they are denied access to health services, education, food, water. We don't know whether government's intention was to bring us out of the forests so that we could vanish. Traditionally, they

lived in caves and peacefully shared their habitat with wild animals like mountain gorillas in the country's lush forests. But that is all over ever since they were evicted from the forests. Their King claims they do not have even land to cultivate crops from. He says the two acres of land which the European Union allocated to 200 Batwa who were evicted from Bwindi and Mgahinga forests and resettled in Itandi, Bundibugyo district is too small to accommodate them. The two forests which were the original habitat for the Batwa were gazzeted as National Parks by the Uganda Wild Life Authority in 1991.

He says his people have always been subjected to assault whenever they go to ease themselves in the neighbouring land because since they do not have space to dig. It is even worse when they lose one of their members as they have to move around the neighbouring communities begging for land to bury.

According to the King, out of the 200 people who were evicted from the forests, only 86 are alive and that if they remaining Batwa continue to suffer, they will soon vanish. The latest State of Uganda Population report released in November says the Batwa, with a population of 6,705 people is one of the tribes facing extinction in the country. "The Batwa have been dispossessed of almost all their land and do not enjoy security of tenure for what remains. The insecurity of the Batwa has contributed to their impoverishment and marginalization.

The Batwa have lost access to, and use of, their land in various ways. The combination of environment conservationists supported by donor agencies on the one hand, and the Ugandan Government on the other, have been at the forefront of evicting the Batwa from their land in a bid to establish national parks and forest reserves. If the environmental campaign at first appears defensible – it aims to prevent the complete destruction of forested areas, which no doubt would have an adverse climatic effect, ultimately threatening lives – it

nevertheless is a well-meaning 'movement' with grave shortcomings (Akinyi, 2006).

In Uganda, the conservation era began in the 1920s with the colonial protection of Bwindi, Mgahinga and Echuya forests. Bwindi was first gazetted as Kasatoro and Kayonza Crown Forest Reserves in 1932 owing to its ecological and economic importance. In 1942, the two forest reserves were combined and gazetted as Impenetrable Central Crown Forest. In 1961, the Forest Reserve was additionally gazetted as a Gorilla Game Sanctuary. The Batwa were ignored in the process of gazettement of their forest areas. In the turbulent days of President Idi Amin's rule (1971–79), little attention was paid to the forests. The governments of the day seem to have prioritised their grip on the mantle of leadership over anything secondary, such as forest protection. This was a blessing for the Batwa; they continued to hunt and gather in the forest, which they still considered their own (Cernaie & Kai, 2003).

There is evidence that widespread commercial hunting and timber extraction, and some mining, occurred. Most of those organising and carrying out these commercial activities were not Batwa. In 1991, the conservation area was elevated to the status of a National Park by a resolution of the National Resistance Council passed on 13 August 1991, and became Bwindi Impenetrable National Park. Prohibiting people from these forest areas put an end to the Batwa lifestyle of forest hunting and gathering. Financial compensation was given to only a few Batwa households. The injustices in compensation have been documented. Many Batwa worked and camped on others' farms. They were classified as landless squatters or workers and received no restitution, despite the forest being their ancestral territory. Instead their employers received compensation for the huts that the Batwa had erected on their land. In Mgahinga, the process was so intimidating that at least five Batwa households

fled the region. Most of the compensation went to farmers who had been destroying the forest since the 1930s.

### **Interventions to help Batwa people**

Amid all these injustices, World Bank funding was directed to the Mgahinga and Bwindi Impenetrable Forest Conversation Trust, which was established in 1991 and became functional in 1995. In order to establish the Trust, the World Bank required an assessment of the impact of conservation measures on the Batwa of the area. Under their requirements, the Batwa had to be granted 'prior and meaningful consultation' and 'informed participation', to ensure that their needs are adequately met rather than further marginalised by the process of conservation. In the same vein, the Bank's operational policy, which covers, *inter alia*, 'the involuntary taking of land and the involuntary restriction of access to legally designated parks and protected areas resulting in diverse impacts on the livelihoods of the displaced persons', were not implemented to the letter.

The World Bank calls for a resettlement policy framework for all cases of displacement that recognises customary land rights and also ensures that the displaced persons are 'informed about their options and rights pertaining to resettlement; consulted on, offered choices, and provided with technically and economically feasible resettlement alternatives; and provided prompt and effective compensation at full replacement cost for losses of assets attributable directly to the project'. The World Bank further notes that the displaced persons should be assisted in their efforts to improve their livelihoods and standards of living or at least to restore them, in real terms, to pre-displacement levels or to levels prevailing prior to the beginning of project implementation, whichever is higher (Mwebaza, 2006).

In 2007, First Peoples made a grant to the Union of Associations for Gorillas Conservation and Community Development in East DRC in conjunction with the



Pygmy Integration and Development Program (PIDP) that is helping these two groups aid in the survival of the Batwa of Central Africa. You can read more about the grant [here](#).

The Batwa (*Twa*) forest people (also known as Pygmies) of Central Africa are the Indigenous inhabitants of Rwanda, Burundi, Uganda and the Democratic Republic of the Congo, and live traditionally as hunter-gatherers.

According to Minority Rights Group International, there are an estimated 70,000-80,000 Batwa people living in Africa. The Batwa have a cultural distinctiveness which needs to be preserved. Batwa tradition is rich in song, dance and music, and cultural gatherings are firmly integrated in the social life of the Batwa.

The forest is another vital and integral part of the Batwa identity. Forest-based Batwa people consider themselves to be in an intimate, nurturing relationship with the forest; the forest will always be there for them and provide for their needs. The Batwa believe the forest is the source of all abundance, and this is maintained by proper sharing between people or between people and forest spirits, and by singing and dancing rituals which ensure the support of spirits to help them satisfy all of their needs. The Batwa have a wide range of specialized skills and knowledge necessary to carry out their forest-based livelihoods, including an incomparable knowledge of plants and animals, and skills in medicine, music, dance and crafts.

Today the Batwa population is rapidly decreasing. Since the 1960s, international conservation groups have joined with national governments to forcibly expel the Batwa from newly declared game parks and forest preserves. The Batwa have been evicted from their homelands and offered no compensation or alternative. Homeless, they are marginalized and pushed to the fringes of local communities. The opening of several conservation parks, including the Bwindi Impenetrable National Park (331 square kilometers) and Mgahinga Gorilla National Park (33.7

square kilometers) in Uganda, succeeded in displacing the Batwa still living in those forests. In 1991, forest life essentially came to an end for the remaining Batwa. Since that time the Batwa have become second-class citizens in their own countries.

They lack marketable skills, having neither access to their traditional forest economy nor to any public services. Education, healthcare, land ownership, and equal treatment by the justice system are all less accessible to the Batwa than to the general population. While other citizens are issued birth certificates and identity cards free of charge, the Batwa must undergo an involved bureaucratic process because the government does not consider them as a sector of the general population that should automatically receive rights. Without these identity cards, it is difficult to enroll in schools and receive government-funded health care, which are otherwise guaranteed to other vulnerable people in the country. Without the availability of traditional or state resources, the Batwa have become the most vulnerable and the most easily exploited population during the conflicts that began in the 1990s.

According to Rugadya (2003) today, the large majority of Batwa live in and around cities. Most began to produce pottery as a source of income after displacement from their forest homes. The pottery they make is used for farming and in other industries for storage and transport. Eventually, foreign producers began marketing goods that were more readily available on the market resulting in cheap plastic and metal containers replacing Batwa pottery. Without the resources of the forests and the ability to sell their once popular pottery in a highly competitive market, many Batwa now work as day laborers, servants, and tenant farmers or in other unskilled menial jobs. It is estimated that 80% of Batwa earn capital from begging. Even those who do attempt to survive in the cities face struggles due to their Indigenous ancestry. They continue to suffer

ethnic prejudice, discrimination, violence, and general exclusion from society (Zaninka, 2001).

Faced with these threats to their physical and cultural survival, the hunter-gatherer people of Africa's forest are beginning to organize themselves. It is no coincidence that the Twa people of the Great Lakes region who have now lost almost all of their lands and are suffering severe deprivation, were the first to set up their own organization to press for their rights to land, resources, justice and services, and to counter the deeply-rooted prejudice and discrimination they face. In 1991 a group of educated Batwa created the Association for the Promotion of Batwa (APB). APB's aims were to defend the rights and interests of the Batwa of Rwanda, to act as an intermediary for the Batwa community in its contacts with national and local authorities, to promote the socio-economic and political development of the Batwa, with the emphasis on primary health care, education and employment and to promote Batwa culture. In January 1993, the Batwa of Rwanda represented by APB became a member of the Unrepresented Nations and Peoples Organization (UNPO) (Sebalinda, 1993).

In 1995, the Batwa founded the Community of Indigenous Peoples of Rwanda by uniting three existing Batwa organizations: the Association for the Promotion of Batwa (APB), the Association for the Global Development of the Batwa of Rwanda (ADBR) and the Association for the Protection of Unaccompanied Children in Distress.

The mobilization of the Twa acted as a catalyst for the Indigenous movement in Central Africa, spreading awareness among similar groups and informing outside agencies of Indigenous rights and concerns. Relationships are now developing between Indigenous organizations and hunter-gatherer groups across Central Africa, helping to strengthen their voices and find common ground. Despite this

good work, the Batwa are still facing the issues of poverty and becoming social, economic and political outcasts (Kamugisha et al, 1997).

Since 2001, Scott and Carol Kellermann have worked to buy land, build homes, construct a hospital and several clinics, introduce water and sanitation programs, build and equip schools, introduce income generation and encourage indigenous rights. The results have been encouraging with recent studies indicating that the Batwa under the age of 5 years mortality has now been halved. Other development interventions include: Raising funds for sponsoring two hundred Batwa students in private schools, purchase of 300 acres of land for the Batwa, forty one houses with kitchens and pit latrines were built for the Batwa over the last three years. Sales of baskets to the United States started in November 2007 and the Batwa Basket Banda & Cafe at the gate to the Bwindi Impenetrable National Park, was opened in December 2008. Everyone is invited to come and have some cinnamon bread, a cup of coffee, enjoy the view of the forest from our deck and buy a basket. It is guaranteed the best view you can get with a cup of good coffee. None of the work being done by the Batwa Development Program is new. It has been going on for years, but now it has a name, Batwa Development Program (BDP).

All these activities are now being assumed by the Batwa themselves under an organization, a limited corporation under the government of Uganda, known as the Batwa Development Program. BDP is totally managed and run by the Batwa themselves. The BDP has an Advisory committee made-up of four locals and two volunteers, none of whom are Batwa. Much remains to be done and the Batwa appreciate the support and assistance.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **Introduction**

This chapter covers the research design, the study population and area, sampling technique, sample size, sources of data, data collection procedure, tools of data collection, data analysis methods, validity and reliability and study limitations.

#### **Research design**

The study used a descriptive research design which was used in assessing respondents' views towards Batwa resettlement projects for integration of into local communities around Echuya forest reserve in western Uganda. This type of research design allows the respondents to express their views in details which provide the researcher with first hand information on which deductions can be made. The design favours qualitative description of the study problem.

#### **Study area and population**

The study involved a population of Batwa people, local community members and project officials resettling Batwa people into local communities in the area of study. This was to get a concrete understanding on the view of resettlement and integration of Batwa people into local communities from the different categories of people.

#### **Sample framework**

##### **Sample size**

The sample size was determined using Slovin's formula;

$$n = \frac{N}{1 + N(e)^2}$$

Where; n=Sample Size

N=Population

e= The Level of Accuracy

In this particularly case, the formula when worked out yields the figure for the sample size which is indicated hereunder:

N= 19738 people

e= 0.05

Implying (n) will be 
$$\frac{19738}{1+19738(0.05)^2}$$

n= 
$$\frac{19738}{1+19738(0.0025)}$$

n= 
$$\frac{19738}{1+49.3}$$

n= 
$$\frac{19738}{50.3}$$

n= 392 respondents

The sample size was 392 respondents. These were purposively and randomly selected. They comprised of both sexes but of different marital statuses and age groups representing 30 officials from the Batwa resettlement projects, 312 Batwa people and 50 local community members.

### **Sampling Procedure**

The study used both simple random sampling and purposive sampling procedures. Purposive sampling was used to select project officials resettling Batwa people in order to get first hand information from the key informants.

Simple random sampling was used to select Batwa people and local community members, to enable respondents to have equal chances of being selected. This involved the use of lottery method from the selected members around Echuya forest reserve. This involved making arrangements with the local leaders in communities around Echuya forest reserve who availed the researcher with registers of community members who were allocated numbers that were put in the container, shaken well and each could be picked at random until the required sample number was obtained.

### **Data collection methods**

To obtain data about the research variables, primary and secondary data sources were used for data collection.

### **Research instruments**

The following research instruments were used for data collection;

#### **i) Questionnaire**

These were used to collect information from the project officials due to their busy schedules. These were self administered so that the respondents could respond at their free time and after giving a good thought to the questions.

A comprehensive questionnaire covering all the aspects of the study variables was designed. The first section of the questionnaire covered general information (gender, age, education, marital status). The questionnaires were pre-tested before being administered to the respondents. The questionnaires were self administered to ease data collection. The questions were open ended. This enabled the respondents to express their opinion about the variables under study in details.

## **ii) Structured Interview schedule**

Interviews were conducted with the Batwa people and local communities. This method was selected because it allows probing and can be used for people who can not read and write. This involved first making appointments with the target respondents after which an interview meeting between the researcher and respondents could take place.

## **Validity and reliability**

The research instruments were designed in accordance with the study objectives and were pretested on a small sample before they were applied for data collection. This was to ensure that extraneous variables are controlled and the tool can conform to the expectations of the research.

To ensure reliability of study findings, the researcher had to look for areas of agreement and disagreement within the study findings and the already existing literature. Data collected was properly edited to remove errors and sorted in groups that reflected similar arguments for deductions to be made.

## **Data Analysis**

Collected data was analysed qualitatively using descriptive statistics. This included editing the findings, coding and tabulation using a computer Statistical Package for Social Scientists (SPSS) for analysis. Main ideas in qualitative data were clearly recorded. The data filled in the questionnaires was copied and analyzed by tallying it and tabling it in frequency distribution tables. The recorded data was later edited and interpreted which ensured uniformity, legibility and consistence. Also, interview results were coded in frequency tables which were calculated in terms of percentages.



Tables are the most common method of presenting analyzed data. Tables offer a useful means of presenting large amounts of detailed information in a small place. Frequency distribution tables in this case were used whereby response values were summarized in tables (Babbie, 1990).

### **Ethical considerations**

After the approval of the proposal by the responsible authority at the school of post graduate studies, the researcher got an introductory letter to progress to the field for data collection. The researcher ill presented the letter to the concerned officials in communities around Echuya forest reserve, who later introduced him to different officials who assisted him to make sampling frames with the help of other relevant respondents. The researcher made appointments with respondents on when to meet them. The interviews were conducted in the homes. The structured interviews were of about 20 minutes.

It was important during the process of research for the researcher to make respondents to understand that participation is voluntary and that participants are free to refuse to answer any question and to withdraw from participation at any time they chose.

Another important consideration, involved getting the informed consent of those going to be met during the research process, which involved interviewees and observations on issues that may be delicate to some respondents. The researcher undertook to bear this seriously in mind.

Accuracy and honesty during the research process is very important for academic research to proceed. A researcher should treat a research project with utmost care, in that there should be no temptation to cheat and generate research results, since it jeopardizes the conception of the research.

Personal confidentiality and privacy are very important since the thesis is public. If individuals have been used to provide information, it is important for their privacy to be respected. If private information has been accessed then confidentiality has to be maintained (Stephen, 2002). All respondents were therefore, assured of this before being involved.

### **Limitations of the study**

In the process of carrying out this investigation, a number of limitations were met. These include;

Some targeted respondents were not willing to set aside time to respond to the researchers questions which frustrated the researcher's efforts to collect substantial data. The researcher also faced by a problem of some rude and hostile respondents.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

#### Introduction

This chapter covers the presentation, analysis and discussions of study findings. This is done with respect to the specific objectives of study and research questions.

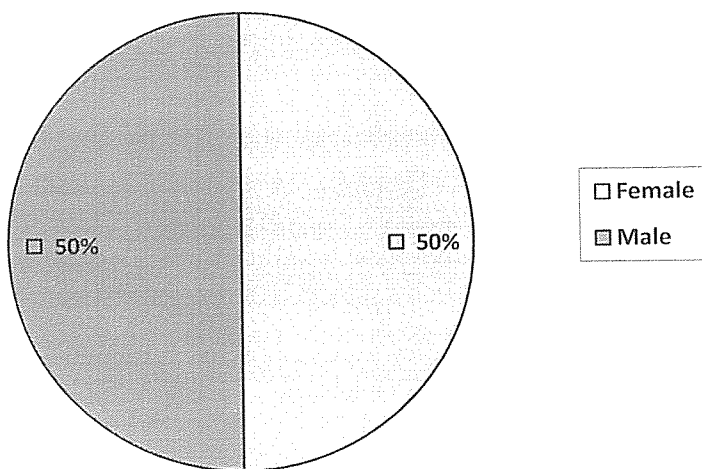
#### Biographic characteristics of respondents

This was aimed at establishing the biographic features of respondents and to assess whether they had a relation with the concepts of the study.

#### Sex

This was intended to find out how the different sexes participated in the study and how sex influenced the results of the study.

**Chart 1: A pie chart showing sex of respondents**



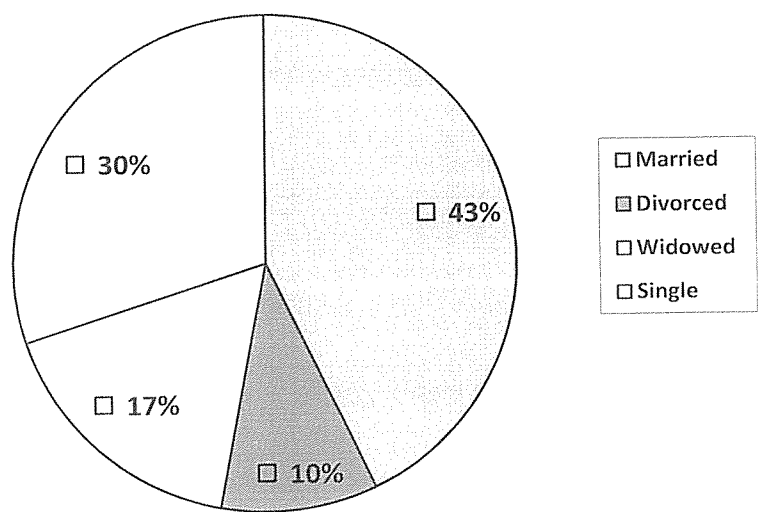
From the research findings, 50% of the respondents were females and 50% were males. This equal distribution of respondents by sex was attributed to the fact that the researcher wanted an equal distribution and equal participation of

both sexes in the study. This was intended to avoid biased conclusions about sex such that comparison is made in relation to the answers given by each sex.

**Marital status**

This was aimed at examining the marital status of respondents and how it played a role in determining the results of the study.

**Chart 2: A pie chart showing the marital status of respondents**

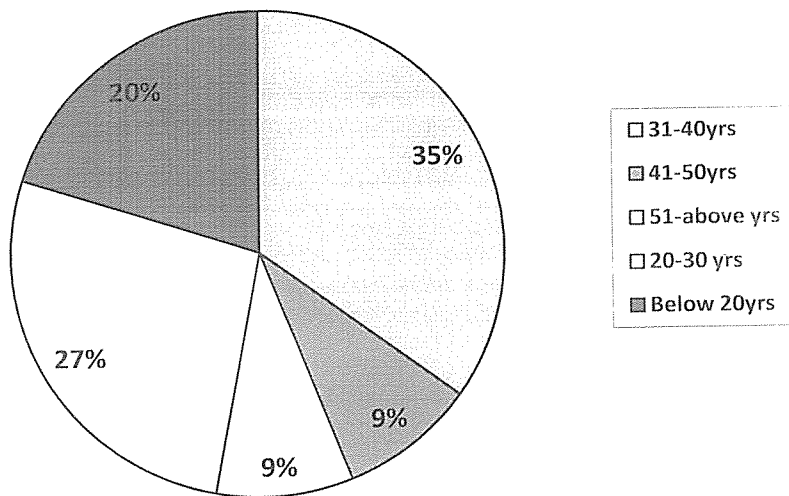


Basing on the study results, 43% of respondents were married, 30% of the respondents were single, 17% of the respondents were widowed and 10% of the respondents were divorced. The highest percentage of married people participating in the study was attributed to the reason that most of the people in the area married at a young age and by the time the study was being conducted most of young people were at school. The low percentages of divorced people and widows was attributed to the fact that most people in the area of study remarried after divorcing or losing their partners where as for the Batwa were polygamous hence even if one woman died he would still remain with other wives.

## Age

This was aimed at establishing the age ranges of the respondents and how they influenced the participation of those age ranges in the study.

**Chart 3: A pie chart showing the ages of respondents**



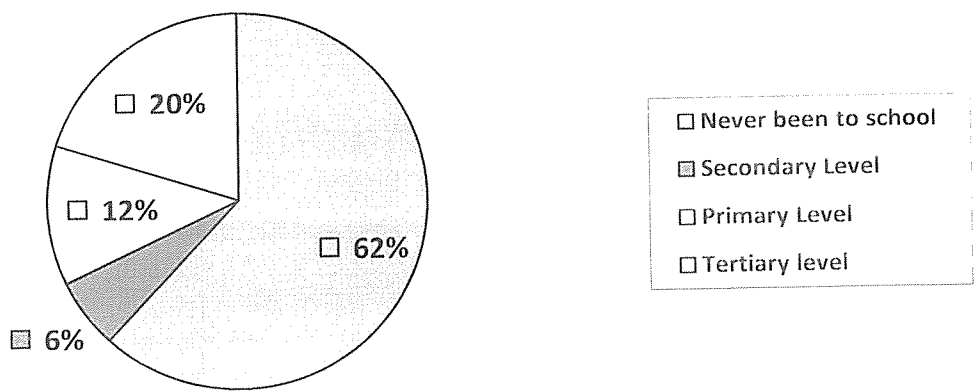
From the research findings, 35% of the respondents were of the age ranges 31-40 years, 27% were of the age ranges 20-30years, 20% were of the age ranges below 20 years, 09% were of the age ranges between 41-50 years and 51 years and above respectively. These variations were attributed to many factors which included the low life expectancy which limited the number of respondents in the ages range of 51 years and above within the general population.

Most of the respondents that could be below the 20 years of age were in schools by the time the data was collected. Whereas the highest percentage of respondents between 31-40 years was attributed to the fact that these are the mature people most of whom are involved in the development of communities.

**Level of Education**

This was aimed at assessing the education levels of respondents so as to establish how it could affect the results of the study as education plays an important part in the understanding of an individual about life challenges and future developments.

**Chart 4: A pie chart showing the education levels of respondents**



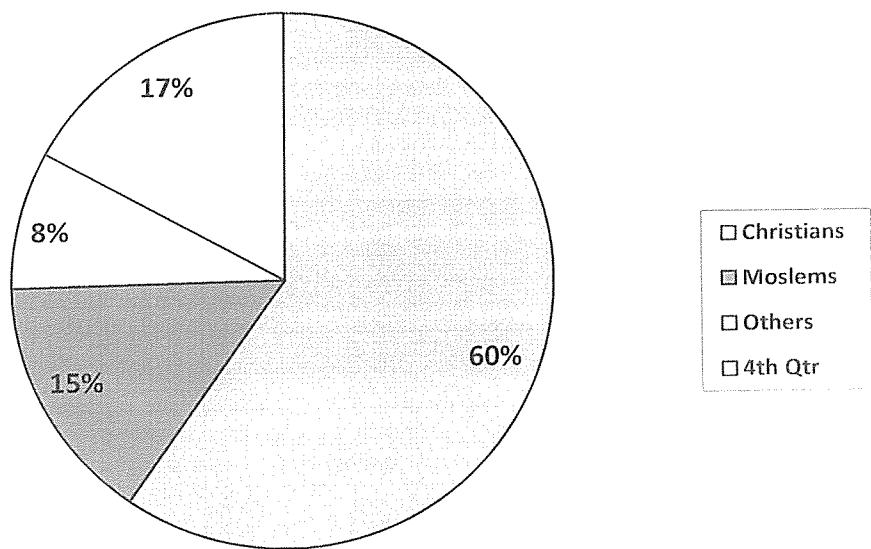
From the research findings, 62% of the respondents showed that they had never been to school, 20% of the respondents were of the tertiary level, 12% of the respondents were of the primary level and only 06% of the respondents were of the secondary level.

The highest percentage of respondents of low profile in education was due to the fact that the study focused largely on Batwa people who have a long standing history of low levels of education and the few from other ethnic tribes who did not get a chance to go to school. The low percentage in primary and secondary levels was due to the reason that most of the students were at school by the time the researcher conducted the study.

### Religious affiliations

This was aimed at finding out the religious denominations of the respondents and whether this affected the results of the study.

**Chart 5: A pie chart showing the religious affiliations of respondents**



From the study findings, 72% of the respondents were Christians, 18% were Moslems and 10% were respondents who belonged to other religious affiliations. This was due to the fact that most of the people in the area had a Christian background and Moslems were just coming up in the area by copying the beliefs of immigrants to the area. The majority of the projects that were integrating and developing Batwa into local communities were being supported by organizations like Church of Uganda and AICM which focus on Christianity principles.

### Projects helping in the resettlement and integration process

This is in line with the first objective of the study which was intended to identify the Batwa resettlements projects that were integrating Batwa people into local communities around Echuya forest reserve.

**Table 1:** Projects helping in the resettlement and integration of Batwa people into local communities (n=392)

| Responses                 | Frequency | Percentages (%) |
|---------------------------|-----------|-----------------|
| Safe water and sanitation | 42        | 10.7            |
| Education development     | 76        | 19.4            |
| Health development        | 40        | 10              |
| Transport networks        | 27        | 6.7             |
| Environment conservation  | 38        | 9.9             |
| Housing projects          | 63        | 16.1            |
| Agriculture development   | 106       | 27              |

#### *Safe water and sanitation projects*

The study identified safe water and sanitation projects as one of the projects that are trying to resettle and integrate Batwa people into local communities around Echuya forest reserve. 10.7% Of the respondents indicated that safe water and sanitation projects that were trying to provide clean water to the Batwa communities that were being formed along Echuya forest reserves. This was being through construction of water tanks, construction of piped water systems, construction of improved pit latrines and providing water collection utensils to the Batwa homesteads.

This was to help them have clean water and reduce on distances to be covered in the search for water. Water was being brought closer to the settlement areas and it helped theme to reduce on the rates of contracting water bone diseases like typhoid and bilharzias which would result from using dirty and contaminated water and protecting the children and mothers from travelling long distances looking for water.



### *Education development projects*

Education development projects are among projects that were resettling and integrating Batwa people into local communities around Echuya forest reserve. These were involved in the construction of schools, providing children with scholastic materials, training of teachers and sensitization of communities to support Batwa education. This was confirmed by 19.4% of the respondents who said that education development projects giving children a chance to obtain education. After the discrimination against them from the local schools which would force them to drop out of school hence failing to be educated. This helped to reduce on illiteracy rates among the Batwa children by equipping them with skills and knowledge that they can use to obtain employment as well as changing their attitudes towards life outside the forest.

### *Health development projects*

There are health development projects resettling and integrating Batwa people into local communities around Echuya forest reserve. 10% of the respondents indicated that health development projects are trying to improve the health of Batwa people as well as educating them on the need to use artificial medicine rather than local forest herbs hence forth making it easy for them to cut off ties with the forest. This reduced on the number of death most especially among the infants and pregnant mothers. Free drugs, construction of health units, community mobilization and outreach programs, catering for the salaries of health workers and provision of mosquito nets

### *Transport development projects*

Transport development projects are helping to integrate Batwa people into local communities through the compensation of land owners where the road has to pass which the Batwa people can not do by themselves because they are poor. These projects were also constructing feeder roads for the Batwa people to connect them to the urban centres and market places where they can sell their

agriculture produce. This was asserted by 6.9 % of the respondents who said that transport development projects working around Echuya forest reserve to ease the resettlement and integration process of Batwa people into local communities.

The area being a forest and mountainous roads were not available to help in the transportation of Batwa from the forest borders to the resettlement areas and delivering other services needed in integration of Batwa people into the new communities. These projects were also compensating the land owners where the roads had to pass which would have been difficult for the Batwa people as they are poor and can not raise the required amount of money.

#### *Environment conservation projects*

Environmental conservation projects are among the resettlement projects that were helping the Batwa people to integrate into communities. This was being achieved through tree planting, environmental education, sensitization of communities, and proper use of natural resources around the forest. 9.9% of the respondents showed that environment conservation projects are targeting proper use of forest resources, land and water resources. NGOs and conservation authorities were educating the Batwa people on proper farming methods, providing them with free tree seedlings for household fuel production and teaching them on proper water harvesting so that they can be able to live in a clean environment.

#### *Housing projects*

There are housing projects which are helping to integrate Batwa into local communities. This was confirmed by 16.1% of the respondents said that there are housing projects that are being implemented around Echuya forest reserve to ensure that Batwa people can have descent shelter that is different from the huts that they used to stay in while still in the forest. Roof thatched and

cemented houses were being constructed in the gazetted areas and given to the Batwa people free of charge. This helped to reduce on the poor housing related diseases like jiggers and ensure that they can live decently like any other tribe.

### *Agriculture development projects*

Agriculture development projects are among the resettlement projects involved in the integration of Batwa into local communities as shown by 27% of the respondents. Agriculture development projects were aiming at the economic empowerment of Batwa people, ensure food security and providing a balanced diet to the Batwa families and prevent malnutrition diseases among the children. This was helping to save the Batwa from exploitation from other tribes who made them to work for food as well as stopping the habit of begging among the Batwa. Quick maturing crops were being given to the Batwa people to make them food secure for example Irish potatoes, beans, carrots and cabbages.

### **Benefits of resettlement projects in the integration process**

This was intended to find out the ways through which Batwa resettlement projects were helping to resettle and integrate Batwa people into local communities around Echuya forest reserve.

Each project will be discussed separately by showing how it is playing its role of resettling and integrating Batwa people into local communities.

### **Safe water and sanitation project**

This shows how the safe water and sanitation projects were helping to integrate Batwa people into local communities.

**Table 2:** Benefits Batwa obtained from safe water and sanitation project  
(n=392)

| Responses                           | Frequency | Percentages (%) |
|-------------------------------------|-----------|-----------------|
| Construction of water tanks         | 143       | 37.2            |
| Supply of water collection utensils | 61        | 15.6            |
| Sensitization on water harvesting   | 39        | 9.6             |
| Construction of piped water systems | 83        | 21.2            |
| Construction of toilets             | 63        | 16.1            |

#### *Construction of water tanks*

Water tanks are being constructed to help in the storage and preservation of water within the Batwa resettlement areas. 37.2% of the respondents show that water development projects are concerned with the construction of water tanks to help Batwa people in accessing clean water. Water tanks are helping to keep water for the Batwa people to use during the dry season as they occupy mountainous areas that face water scarcity problems. Rwamahano and Rubugiri Batwa communities were among those communities where water tanks had been constructed for the Batwa people by MBCT with the help from RNG.

#### *Supply of free water collection containers*

Free water collection utensils are being provided to the Batwa people free of charge by the resettlement projects. This helped Batwa people to have modern and clean containers which they could not afford to provide for themselves due to lack of money. 15.6% of the respondents showed that safe water and sanitation projects were supplying free water collection containers and other materials that are used in harvesting water to ensure that Batwa people have clean water in their homes. These materials included jerry cans, saucepans, buckets, jugs and cups.

### *Sensitization on proper water harvesting and preservation*

Water and sanitation projects are involved in sensitization campaigns on the proper harvesting and preservation of water by the Batwa people. This involved sanitation education programs, home visits and demonstrations which could be conducted in communities. This was confirmed by 9.9% of the respondents who said that safe water and sanitation projects were involved in sensitizing the Batwa people on proper water harvesting and preservation. This involved teaching Batwa people how to keep water for consumption safe to avoid water borne diseases.

### *Piped water systems*

Piped water systems are being constructed within the resettlement areas to bring water closer to the Batwa people. 21.2% of the respondents indicated that under the safe water and sanitation projects, piped water systems were being constructed in Batwa settlement areas to bring water closer to them rather than moving long distances to fetch water from the rivers around as they could not be allowed to fetch water from water sources of other local tribes. Gravitational water systems have been completed in Karengyere parish to supply water to the Batwa communities around as well as the local people to avoid bias on the projects.

### *Construction of improved pit latrines*

Ventilated improved pit latrines had been constructed within resettlement areas and at schools that had been built for the Batwa children. 16.1 % of the respondents indicated that safe water and sanitation projects had constructed improved toilets in the constructed schools and resettlement areas. This was to stop Batwa people from using bushes and the forest as their toilets as it was the habit when they were still living in the forest. This helped to stop the contamination of water sources through run offs which would cause people diseases like dysentery and cholera.

## Education development projects

This section shows how education development projects were helping Batwa people in the integration process around Echuya forest reserve.

**Table 3:** Benefits that Batwa people have obtained from education development projects (n=392)

| Responses                        | Frequency | Percentages |
|----------------------------------|-----------|-------------|
| Construction of schools          | 109       | 27.8        |
| Community mobilization           | 58        | 14.8        |
| Provision of scholastic material | 94        | 24          |
| Training of teachers             | 45        | 11.5        |
| Provision of school fees         | 86        | 21.9        |

### *Construction of schools*

Education development projects were involved in the construction of schools for the Batwa children as indicated by 27.8% of the respondents. This helped Batwa children to access education without segregation and discrimination. concentration was still being put on primary schools as education of Batwa is anew phenomenon for example Nzungu primary school, Nchundura primary school and Kagano primary school had been constructed purposely for the Batwa children around Echuya forest reserve, class room blocks were being constructed in other schools to let people take Batwa people as beneficial people to the community .

### *Community mobilization*

Communities were being mobilized on the importance of education so that they could allow Batwa children into their schools as indicated by 14.8% the respondents. Batwa people were being motivated to send their children to

school. This helped them to attain skills and develop their capacities to control their own development by understanding their own rights.

#### *Provision of scholastic materials*

There was provision of free scholastic materials by resettlement projects as indicated by 24% of the respondents. This was helping parents to have their children educated irrespective of not having the money to provide such materials to their children. Batwa children were being given school uniforms, books, pens, and pencils, mathematical sets and other necessities that need to be available for some one to study effectively. These projects were being supported by church of Uganda, UOBDU, and BMCT.

#### *Training of teachers*

Teacher training programs are also being supported by the education development projects as shown by 11.5% of the respondents. These argued that Education development projects were involved in the training of teachers to work in the schools that were being constructed for the Batwa children as well as meeting their salary needs which the Batwa people themselves would not afford. Bright students from the local communities who were willing to go to primary teacher colleges were being sponsored so that after completing their courses they can be employed in the schools and help teach Batwa children.

#### *Provision of school fees*

Tuition fees for the Batwa children were being provided for by the resettlement projects for those children in primary schools and those who joined secondary schools. 21% of the respondents showed that education development projects are providing school fees to Batwa children in the primary schools and those that are taken care off by AICM and church of Uganda who are in secondary schools and at university levels. This is helping children to access education without

bothering their parents who are poor and can not afford to meet the school fees needs.

### Health development projects

This was aimed at showing how health development projects were helping Batwa people to integrate into local communities around Echuya forest reserve.

**Table 4:** Benefits that Batwa people are obtaining from health development projects (n=392)

| Responses                        | Frequency | Percentages (%) |
|----------------------------------|-----------|-----------------|
| Construction of health units     | 153       | 39              |
| Paying salaries of medical staff | 27        | 6.9             |
| Mobile and community out reach   | 60        | 15.3            |
| Supply medicines & mosquito nets | 90        | 23              |
| Health education                 | 62        | 15.8            |

#### *Construction of health units*

There was construction of well equipped health units around resettlement areas. These helped Batwa people to enjoy health services free of charge hence reducing death rates and improving their lives. This was asserted by 39 % of the responses who showed that health development projects are constructing well facilitated health facilities within the Batwa communities around Echuya forest reserve. Health centers had been built in Ikamiro and Rubugiri resettlement areas so that the Batwa people can access health services from there rather than going into the forests to collect herbs which was prohibited by conservation authorities. These health units were provided with solar systems to help in the preservation of medicine and Batwa people were able to access these services free of charge.



### *Paying salaries of medical workers*

Health development projects were involved in paying the salaries of the health personnel in the constructed health centers as the Batwa people can not afford to pay their salaries. 6.9% of the respondents show that health development projects were meeting the salaries of medical personnel so as to motivate them to provide quality services to the Batwa people.

### *Provision of mobile health services*

There was an established mobile health team that supported community outreach programs by making home visits to the Batwa homes so that they can treat them from there. This helped the severely sick to also get treatment without first going to the hospitals due to lack of money of long distances as confirmed by 15.3% of the respondents. Outreach teams were also educating and training people from within communities on first aid skills and the need to go for artificial medication rather using traditional herbs.

### *Supply of medicines and drugs*

Free medicines and drugs were being supplied to the Batwa communities as indicated by 23% of the respondents. Health development projects were supplying mosquito nets to the Batwa communities and drugs that involved pain killers, first aid medicines and anti malarial drugs. This would help the Batwa people who could not be having money to go to private clinics and those who lived in areas far from the constructed health units. Batwa people were being provided with mosquito nets and shown how to use them so that they can prevent malaria.

### *Health education*

Health education was being emphasized by health development projects as indicated by 15.8% of the respondents. Health development projects are providing health education to the Batwa people and the local communities as a

way of ensuring that they can integrate and live together. This was being done through workshops for leaders and community education seminars. This was to equip people with Basic skills that can help them live healthy lives. Healthy education involved personal cleanness to clean houses and always ensuring that they seek for medical advice in case they are not feeling well.

#### *Transport development projects*

This was aimed at find out how the transport development projects were trying to resettle and integrate Batwa people into local communities around Echuya forest reserve.

**Table 5:** Benefits Batwa people enjoyed from transport development projects  
(n=392)

| Responses                    | Frequency | Percentages (%) |
|------------------------------|-----------|-----------------|
| Construction of feeder roads | 267       | 68.1            |
| Compensation of land owners  | 125       | 31.9            |

#### *Construction of feeder roads*

Construction of feeder roads was taking place in the Batwa resettlement areas as shown by 68.1% of the respondents. This was to connect the Batwa people to other areas like trading centres and markets as well as social service centres. For example a road had been constructed connecting Ruhendo in Karengyere parish to Rwamahano resettlement area. This was easing on accessing such areas by the project officials while delivering the other services like education, health, agriculture inputs and construction materials.

#### *Compensation of land owners*

Transport development projects were involved in compensating the community members who owned land where the roads had to pass. This could not be done

by the Batwa people themselves as they can not be in position to meet the expensive costs of land. 31.9% of the respondents showed that had got where to pass hence avoiding trespassing through the forest and other peoples lands which complicated Batwa people's lives.

### **Environmental conservation projects**

This section shows the benefits that the Batwa people enjoyed from the environmental conservation projects.

**Table 6:** Benefits Batwa people were obtaining from environmental conservation projects (n=392).

| <b>Responses</b>        | <b>Frequency</b> | <b>Percentages (%)</b> |
|-------------------------|------------------|------------------------|
| Tree planting           | 172              | 43.9                   |
| Environmental education | 50               | 12.8                   |
| Drama                   | 92               | 23.5                   |
| Energy saving stoves    | 78               | 19.8                   |

#### *Tree planting*

Tree planting was being supported by resettlement projects to ensure that Batwa people have their tree plantations from where they can obtain firewood and other building materials without encroaching on the forest. 49.3% of the respondents show that Batwa people were being provided with free tree seeds and educated how to make seed beds, others were being given transplanted seedlings ready for planting so that they can own their own trees for construction materials, for fire wood or for sale to earn money. These trees included eucalyptus trees and Bamboo trees which can mature quickly and pines for conserving land.

### *Environmental education*

Environmental education campaigns were being supported by the environment conservation projects as indicated by 12.8% of the respondents. This was to equip Batwa people and other community members on the importance of conserving and protecting the environment. People were being educated on afforestation and better farming methods through demonstrations and mass media as well as in schools to ensure that the children can help their parents in conserving the environment.

### *Drama*

Environment conservation projects were involved in supporting drama groups that were moving around communities educating people on the need to conserve Echuya forest reserve. 23.5% of the respondents showed that environment conservation projects supported music, dance and plays that educate the people on how to live in harmony with Batwa people for the sake of letting them out of the forest for conservation. Different drama groups were being sponsored in the sub counties that are around Echuya forest reserve in both districts of Kabale and Kisoro district. Drama was the easiest way to communicate to the local communities as the majority were illiterate and this was changing peoples attitudes towards the Batwa people and the forest itself.

### *Construction of energy saving stoves*

Construction of energy saving stoves in the Batwa resettlement areas was being supported by the environment conservation projects. This helped the Batwa people to minimize the consumption of firewood in homes hence reducing on deforestation and encroachment on the forest as indicated by 19.8% of the respondents. This would at the same time improve the health of Batwa people who cook from the same house where they sleep through reduced smoke which could cause suffocation. This was being done by Nature Uganda and CARE international.

## Housing Projects

This was aimed at finding out how the housing projects were helping to resettle and integrate Batwa people into local communities around Echuya forest reserve.

**Table 7:** Benefits Batwa people were enjoying from housing projects (n=392).

| Responses                               | Frequency | Percentages (%) |
|---|-----------|-----------------|
| Provision land                          | 87        | 22.2            |
| Construction of good housing facilities | 193       | 49.2            |
| Provision of construction materials     | 112       | 28.6            |

### *Provision of free land*

Free land was being provided to the Batwa people for settlement. This was confirmed by 22.2% of the respondents who said that housing projects were providing land to the Batwa people for settlement and that over 452 acres of land had been provided by BMCT through the RNG and GEF and the church of Uganda had provided land more than 670 acres of land for Batwa settlement in Kabale and Kisoro district. This land was being offered to the Batwa free of charge but the land titles would remain under the control of donors to ensure that the Batwa do not sell it off. It would be bought in areas with short proximity to the forest.

### *Construction of good housing facilities*

Good housing facilities had been constructed for the Batwa people as shown by 49.2% of the respondents. Good housing facilities had been constructed for the Batwa people to transform their lives from huts to semi permanent houses constructed from mud and trees but with iron sheet thatched roofs instead of grass. These houses are clean and ensure that they prevent Batwa people from contracting diseases like jiggers and skin rushes which are common diseases for the Batwa people who still live in huts.

### *Provision of construction materials*

Quality construction materials were being provided to the Batwa people as one of the ways to ensure that they live decent lives as indicated by 28.6% of the respondents. Batwa people were being provided with iron sheets, nails, door and windows to help resettled Batwa have where to stay. This was very helpful to the Batwa as they are poor and could afford such materials.

### **Agriculture projects**

This was intended to establish the ways through which agriculture projects were benefiting Batwa in the resettlement and integration process around Echuya forest reserve.

**Table 8:** Benefits Batwa people enjoy from agriculture projects (n=392)

| <b>Responses</b> | <b>Frequency</b> | <b>Percentages (%)</b> |
|------------------|------------------|------------------------|
| Crop growing     | 108              | 27.6                   |
| Fish farming     | 41               | 10.5                   |
| Apiary           | 53               | 13.5                   |
| Marketing skills | 48               | 12.2                   |
| Fruit growing    | 82               | 20.9                   |
| Piggery          | 60               | 15.3                   |

### *Crop farming*

Crop farming as the most common source of survival for the majority of the Batwa people was being supported as indicated by 27.6% of the respondents. This involved providing Batwa people with crop seeds and teaching them better farming practices. This was to ensure that Batwa people have a steady food supply in their homes and cut off the begging habit. The crops that were being grown by the Batwa included Irish potatoes, vegetables, beans and carrots.

### *Fish farming*

Fish farming was being supported by the resettlement projects as shown by 10.5% of the respondents. Agriculture projects were helping Batwa people around Echuya forest reserve to practice fish farming as fish ponds had been constructed and Batwa people were being taught on how to feed fish and use it for a balanced diet as well as selling some for income at the household level. Fish ponds were established in the Batwa communities in Muko and Bufundi sub counties which are adjacent to Lake Bunyonyi.

### *Apiary*

Bee keeping was also being supported under the agriculture projects as confirmed by 13.5% of the respondents. This helped the batwa people not to go back into the forest for honey hunting as they could be in position to get honey from their bee hives as well as selling the surplus for money. Apiary zones were being established on the edges of the forest in collaboration with forest management authorities to avoid destruction of the forest during honey harvesting.

### *Training on agriculture marketing*

Batwa people are being trained on agriculture marketing by the agriculture development projects. This is to equip them with marketing skills so that they are not cheated on the markets hence making them to realize a bigger benefit from their agricultural activities. This was asserted by 12.2% of the respondents.

### *Fruit growing*

There was fruit growing among the Batwa as a way to resettle and integrate them into communities. This was asserted by 20.9 % of the respondents who contended that agriculture projects were helping Batwa people around Echuya forest reserve to grow passion fruits, apples, tomatoes and paw paws. This was

aiming at economically empowering the Batwa people through selling fruits hence fighting poverty and raising their house hold incomes.

### *Piggery*

Pig production was being put in place for the Batwa people as indicated by 15.3% of the respondents. Agriculture projects were helping Batwa people to rear pigs due to the fact that pig production did not need a lot of land and experience to practice hence becoming an easy animal for the Batwa to rear. Pigs have a high reproduction rate compared to other animals hence increase their numbers fast for the Batwa to sell and get money.

### **Challenges faced by Batwa resettlement projects around Echuya forest reserve.**

This was intended to find out the challenges that Batwa resettlement projects around Echuya forest reserve experienced. This is in line with objective three of the study.

**Table 9:** Challenges faced by Batwa resettlement projects around Echuya forest reserve (n=392)

| <b>Responses</b>                 | <b>Frequency</b> | <b>Percentages (%)</b> |
|----------------------------------|------------------|------------------------|
| Low financial base               | 98               | 25                     |
| Conservativeness of Batwa people | 65               | 16.6                   |
| Remoteness of the area           | 50               | 12.7                   |
| Illiteracy                       | 38               | 9.9                    |
| Lack of government support       | 41               | 10.5                   |
| Lack of enough land              | 72               | 18.4                   |
| Lack of technical expertise      | 28               | 7                      |



### *Low financial base*

Resettlement projects faced a problem of low financial base and capacity to run all the operations of the resettlement process. This was resulting from dependency on donations which could not be enough for the projects activities. This was worsened by the poor economic state of Batwa people who can not contribute anything to their resettlement as shown by 25% of the respondents. This was making some projects to phase out before time and others to provide half of the help to the beneficiaries. This was worsened by poverty that prevailed in the local communities which could not allow them to mobilize funds from within.

### *Conservativeness of the Batwa people*

Batwa people believed that without the forest they can not exist which forced them to run back into the forest and sometimes refuse the kind of help that resettlement projects were delivering to them as indicated by 16.6% of the respondents. Batwa people are hard to change and sometimes refuse to be moved from the forest boundaries to the gazetted areas. Some Batwa people believed that they can not exist with out the forest hence moving from the resettlement areas back into the forest. This was challenging because resources were being wasted on moving the Batwa from the forest many times.

### *Remoteness of the area*

Being a forested and mountainous area, accessibility and movement of Batwa people to the resettlement areas as well as the service providers was extremely difficult most especially during the rainy season. This was indicated by 12.7% of the respondents who argued that resettlement projects around Echuya forest reserve were being challenged by remoteness of the area. The area has a rugged and steep terrain, without roads to connect from the main road to the inner parts of the forest and the area around. This makes it hard to access such

area as they try to deliver services and materials to such areas as vehicles can not reach there.

### *Illiteracy*

There was a high rate of illiteracy among the Batwa people as well as the local community members. This was making it difficult for them to realize the need of living together and the importance of conserving the forest. 9.9% of the respondents showed that illiteracy made it hard for people to understand the works of the projects and the need for working with them to help the Batwa live a better life. Illiteracy among the Batwa people made them fail to use the provided social services like education and health as they lacked enough information about their importance in life.

### *Lack of government support*

There was no government support to the resettlement projects around Echuya forest reserve and this was leaving the whole burden to the civil society organizations alone. This was shown by 10.5% of the respondents who argued that Batwa resettlement projects around Echuya forest reserve lacked government support towards their efforts to integrate the Batwa from the forest into local communities. This leaves the projects with a sole responsibility to provide all the necessary support to the Batwa people. Government has not taken any step either to compensate the Batwa people for their lost land or to help the projects with funds or land where the Batwa can be resettled. This makes it expensive for projects to help the Batwa people live better lives.

### *Lack of enough land*

Land was a scarce resource in the area due to the high population of other community members. This limited the chances of the projects to obtain land where they could resettle the Batwa people hence resulting into congesting many homesteads on a small piece of land. 18.4% of the respondents showed

that Batwa resettlement projects did not enough land where to settle the Batwa people around Echuya forest reserve as land was very scarce and the few that had land to sell were selling it at an expensive price which the projects could not afford. The only land that was helping Batwa resettlement projects was being availed by the Churches like church of Uganda. This land would not be enough for all the Batwa to get reasonable size of land where they can carry out development activities which was promoting congestion in the resettlement camps.

#### *Lack of technical expertise*

There was lack of technical expertise by the resettlement projects involved in the integration of Batwa people around echuya forest reserve. This was because of the nature of life of the Batwa as well as the environment in which they live and language. This was indicated by 7% of the respondents who said resettlement projects were facing a challenge of lack of Technical expertise to run the operations of the projects. Experts were not willing to work in the area being very rural and remote in Nature. This hindered the performance of the projects as there would be gaps most especially in availing the help it self to the Batwa beneficiaries.

#### **Measures taken to ensure sustainable resettlement and integration of Batwa people into local communities**

This was aimed at establishing the measures that would be taken to ensure that Batwa resettlement projects can sustainably resettle and integrate Batwa people into the local Communities. This was according to objective four of the study.

**Table 10:** Measures that can be taken to ensure that Batwa resettlement projects can sustainably resettle and integrated Batwa people into local communities (n=392)

| Responses                          | Frequency | Percentages (%) |
|------------------------------------|-----------|-----------------|
| Sensitization of local communities | 83        | 21.2            |
| Provision of enough funds          | 112       | 28.6            |
| Government participation           | 47        | 12              |
| Improvement in transport           | 39        | 9.9             |
| Securing more land                 | 67        | 17.1            |
| Proper monitoring                  | 44        | 11.2            |

#### *Sensitization of local communities*

Community sensitization on the need for positive and harmonious living with the Batwa people is a prerequisite for effective integration. This will help the communities to change their attitudes towards the Batwa people and respect their rights as any other person. 21.2% of the respondents showed that communities needed to be sensitized about the need of accepting to live with the Batwa people harmoniously as any other person. Communities needed to be sensitized to stop segregating and discriminating against the Batwa and respect their rights so that they should not run back into the forests. This could be emphasized through community consultative meetings, drama, music and dance as well as using the mass media.

#### *Provision of enough funds*

More funds need to be provided and allocated to resettlement projects targeting the Batwa people. This will help to meet all the necessities of the people which will encourage them not to return to the forests. This was indicated by 28.6% of the respondents who said that resettlement projects around Echuya forest

reserve should be provided with enough funds so that they can meet all the needs of Batwa people. This can be emphasized through first carrying out feasibility studies to justify the magnitude of the problem to be addressed and the number of expected beneficiaries so that the right amount of funds can be asked for from the founders. There is need for resource moralization from within communities as well as fundraising from the well wishers to boost the financial base of projects and ensuring that they source funds from different donors hence being in position to meet all the expenses of resettling the Batwa people.

#### *Need for government involvement*

Government needs to actively get involved and participate in the resettlement of people after evicting them from gazette places for conservation. 12% of the respondents indicated that there was need for government involvement and participation into the resettlement and integration Batwa people around Echuya forest reserve into local communities. This would help the resettlement projects to share the burden hence specializing in certain areas which would make the whole process affective. Government needs to get involved in ensuring that its minority Citizens live better and decent lives as an obligation hence the need for its integration of Batwa into local communities.

#### *Develop and improve transport networks*

There is no development that can take place without communication hence the need for developing and maintaining transport and communication networks in Batwa resettlement areas. This was contended by 9.9% of the respondents who argued that there is need to improve and develop transport networks in the area. This would improve on accessibility and quick delivery of services and materials into the resettlement areas. Feeder roads need to be constructed to connect Batwa communities to the major centers and markets. This at the some times would encourage marketing their produce to near by local communities hence economically getting empowered.

### *Secure more land*

More land needs to be secured for the resettlement of the Batwa people so as to reduce on congestion in the resettlement areas. 17.1% of the respondents showed that there was need to secure more land for the resettlement of Batwa people. Projects needed to secure more land to minimize on congestion in the resettlement areas and leave the Batwa with some extra land where they can do other self help activities like animal rearing and crop growing. The secured land needs to be given land titles to prevent the Batwa people loosing or selling the land to other tribes around them after the projects have phased out.

### *Proper monitoring of projects*

There needs to be proper monitoring and assessment of the projects and their benefits to ensure that the project is delivering the right services and benefits are reaching the intended beneficiaries. 11.2% of the respondents showed that there was need for proper monitoring of Batwa resettlement project activities. This would help to understand the progress of the projects and in case of deviations corrective actions be taken in time. Projects needed to be monitored so as to avail information on what has been achieved and what is remaining to be achieved hence ensuring proper planning and scheduling of activities to meet the targets.

### Challenges faced by Batwa people in their new areas of resettlement around Echuya forest reserve.

This was aimed at finding out the challenges that the Batwa faced with resettlement and integration into the local communities around Echuya Forest reserve.

**Table 11:** Challenges forced by the Batwa people with integration and resettlement into local communities around Echuya forest reserve (n=392)

| Responses               | Frequency | Percentages (%) |
|-------------------------|-----------|-----------------|
| Discrimination          | 98        | 25              |
| Denied social Justice   | 20        | 5.1             |
| Diseases                | 72        | 18.4            |
| Theft of their property | 14        | 3.6             |
| Sexual harassment       | 102       | 26              |
| Enslavement and poverty | 86        | 21.9            |

#### *Discrimination*

Batwa people were being discriminated and segregated against by the other community members. This was indicated by 25% of the respondents who said that Batwa people are discriminated against and are not supposed to share anything in common with other tribes. This was due to perception that Batwa people are cursed and dirty and need not share any thing with other people. Batwa people were not allowed to share the same water source, sit with or even drink from the same cup with other tribes. This psychologically tortured the Batwa and this was a reason as to why Batwa children were not going to the same schools with other tribes.

### *Denied social justice*

Batwa people were being denied social justice by the local community members as they were not allowed to participate in the governance of the communities. 5.1% the respondents showed Batwa people were not allowed to sit and say anything in community meeting, take part in the leadership of the community and the worst of all a mutwa man can not win a case against the other tribesman. This violates their rights and makes feel as if they are not people which they were not used to while still in their forest communities.

### *Diseases*

Diseases that were unheard of by the Batwa while still in the forests are another problem that they faced in their resettlement process. 18.4% of the respondents show that Batwa people experienced diseases in the new communities of integration around Echuya forest reserve. These diseases were claiming Batwa people's lives as they did not know their treatment which diseases included HIV/AIDS, Malaria and nutritional diseases among the children due poor feeding and sanitation problems. Batwa people could not afford drugs for treatment of such diseases as the herbs that they used to get from the forest free of charge were no longer accessible.

### *Theft of property*

Theft of Batwa people's property by other community members was another big challenge that they faced as they resettled and integrate into the local communities. 8.6% of the respondents indicated that Batwa people's property and possession were being stolen by the community members. Animals like sheep, goats and rabbits were being taken away from them by local people who thought that Batwa people did not own anything. This was exposing Batwa to poverty and scaring their lives as who ever tried to follow up his animals would that be beater or killed house hold utensils that were being provided by the resettlement projects were also being stolen from Batwa when they have gone to work .



### *Sexual harassment*

There was a problem of sexual harassment of Batwa people by the local community members. This was indicated by 26% of the respondents. Batwa girls and women were being raped and defiled by other tribes due to stereotypical thinking that if some one had sex with a mutwa woman they can not suffer from back complications. This was resulting into unwanted pregnancies for the young girls and contraction of sexually transmitted diseases like Gonorrhea, AIDS and syphilis which were seriously affecting the lives of Batwa people.

### *Poverty*

Batwa people faced a problem of poverty in their new areas of destination. This was said by 21.9% of the respondents. This was resulting into enslavement and exploitation by other communities who had to overwork the Batwa people as they tried to look for means of survival. Batwa people lack enough food, good clothing's and had poor shelter as well as lack of land for settlement. This made them to squat on other people land working for food while others survived on drop out from begging.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

This chapter covers the summary of study findings, the conclusions and recommendations drawn from the study.

#### **Summary of Study Findings**

The study discussions are presented in themes that reflect study objectives.

According to objective one of the study which was intended to identify the Batwa resettlement projects around Echuya forest reserve, the study identified a number of projects that included: safe water and sanitation projects, education development projects, health development projects, transport development project, housing projects, and environment conservation projects and agriculture projects. All these projects were working hand in hand to ensure that after the eviction of Batwa people from Echuya forest without compensation they can fully resettle and integrate into the new communities. However, different resettlement projects were operating in different Batwa communities depending on the need of that particular community. These resettlement projects are to ensure that conservation does not conflict with people lives.

These results concur with the BMCT report of 1997-2002 which shows that, community development project have been under taken to integrate conservation with development. It shows that neither conservation nor local community development can be achieved in isolation. It is argued that the two are so inexorably linked that any initiative that may attempt to achieve conservation in isolation of related community development dimension and vice versa, is bound to fail in the long run. Thus integration is expected to lead to the

improvement of the livelihoods of the communities around the protected areas (PA) and in return they would conserve the PAS as they rely on them.

According to study objective two of the study which was intended to find out the ways through which Batwa resettlement projects are helping to resettle and integrate Batwa people into local communities around Echuya forest reserve. The study revealed that resettlement projects were involved in many activities that included construction of schools, feeder roads, health units, land provision, housing facilities, and construction of water tanks, piped water systems, fish farming, fruit growing, crop farming, drama, tree planting and VIP latrines. All these were helping to empower the Batwa people and improving their Standards of living.

These results are in agreement with those of Zaninka (2006), who asserted that, community development projects are to help local communities develop economic and social activities which would provide alternative means of meeting needs that were originally met by harvesting forest resources like timber, Poles and meat. They should also improve the standards of living of those communities adjacent to the protected areas. These projects comprise of common goods projects, agro-based project, drama, live fence planting and health.

According to objective three of the study which was aimed at finding out challenges that the Batwa resettlement projects were experiencing in resettling and integrating Batwa people into local communities around Echuya forest reserve. The study found out that a number of challenges were being met by the resettlement projects which included low financial base due to over dependency on donations, illiteracy among the Batwa, conservativeness and resistance to change by the Batwa, remoteness of the area and it's rugged terrain, lack of enough land for resettlement, lack of technical expertise and lack of government

participation and involvement in the process of resettling the Batwa into local communities.

These challenges were limiting the efforts of the resettlement projects due to delays to meet deadlines and failure to meet targets. These results concur with those of Liz and Kabanankye (1996) who for example contend that, the rugged nature of the terrain in the Batwa resettlement area makes accessibility extremely difficult and hazardous especially during the rainy seasons. The terrain constraint involves not only long periods driving but also walking as the roads do not reach all the projects sites which make transport of materials difficult.

According to objective four of the study which was intended to establish the measures that can be taken to ensure that the Batwa people can sustainably integrate into the local communities around Echuya forest reserve. The study revealed that different measures can be taken to ensure that integration process becomes sustainable. The measures included sensitization of local communities on the plight of Batwa people so that they can respect their rights and accept to live harmoniously with them, provision of enough funds to cater for the needs of Batwa, need for government involvement, improvement of transport networks, procuring more land to reduce on congestion in resettlement areas as well as stopping squatting on other peoples land and proper monitoring of projects to ensure they are meeting targets.

## **Conclusions**

From the study findings, the following conclusions have been drawn.

Batwa resettlement projects were playing a great role to ensure that they improve on plight of the Batwa people. Projects were improving the standards of

living of Batwa people as well as ensuring that their rights are protected and observed.

Resettlement projects were working hand in hand with conservation authorities to ensure that there is relationship between forest and community development so that Batwa people should not go back into the forest.

Batwa people had benefited a lot from the resettlement projects and were living an improved life that was similar to that of other tribes. This had made them cope up with the life out side the forest and not willing to go back into the forest.

Batwa children had started going to schools which was previously un heard of and this was improving on their literacy rates, over 400 Batwa children were going to schools which was an indication of changing attitudes.

Batwa resettlement projects as they tried to resettle and integrate Batwa people into local communities they faced a lot of challenges which included low capital base, lack of man power and poor communication networks. These challenges were limiting the achievements of these projects.

Batwa people faced many challenges in their new areas of destination which included discrimination, poverty, sexual harassment, diseases, and denied social justice which threatened their stay in such communities.

## **Recommendations**

The following recommendations have been drawn from the study.

### **Government**

Before the government plans to evict people from any protected area, there should be a gazetted area and a plan on how to resettle them but not just evicting them without compensating them. This will help to solve conflicts and disagreements as people may end up destroying the gazetted area instead of protecting it.

There is need for government to provide good transport networks in up country areas to make it easier for well wishers who want to deliver help the poor people get access to areas where people stay.

### **Resettlement projects**

There is always need to make feasibility studies for projects to determine the extent of the problem before the budget and draft plan to resettle people. This will help to avoid shortage of resources due to poor estimation of figures due to lack of information on the size and magnitude of the problem.

There is need to step up sensitization efforts to highlight to the Batwa people the benefits of staying out of the forest and conserving forests as well the local communities on the need to respect the rights of Batwa as any other person for harmonious living.

### **International agencies**

The donors should work hand in hand to ensure that minority groups of people are protected from enslavement and exploitation. This will help to reduce on poverty among such groups hence development.

International agencies should always try to provide enough funds for the resettlement projects. This will help them to meet all costs required for the operations and fulfilling the needs of the beneficiaries.

### **Community members**

Community members should change their negative perceptions and attitudes towards the Batwa people and be supportive to them. This will encourage the Batwa people to live outside the forest hence forest conservation.

Community members should always mobilize resources for the support of resettlement and integration of Batwa people hence making it easier for the projects as they can share the burden

### **Areas for further research**

1. Governments role in the resettlement of protected area evictees.
2. Challenges of resettlement projects around protected areas.
3. Protection of minority groups rights around forested areas.

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## APPENDICES

### APPENDIX A: QUESTIONNAIRE FOR BATWA RESETTLEMENT PROJECT OFFICIALS

#### Introduction

I am **Rukundo Daniel** a student of Kampala international university in the school of post graduate studies and research. I am carrying out research on *"Batwa resettlement projects and integration and adoption of Batwa people into local communities around Echuya forest reserve."* This is part of the requirements for the fulfillment of a Master of Arts Degree in Project Planning and Management of Kampala International University. You are requested to fill in the following questions with the answer best to your understanding.

Thank you for your cooperation!

#### SECTION A: BIO DATA

Names (optional).....  
Sex.....  
Age.....  
Marital status.....  
Education level.....  
Designation.....  
Project working for.....

#### SECTION B: INFORMATION ON BATWA RESETTLEMENT PROJECTS

How is your project helping in the resettlement of Batwa people into the local communities?

.....  
.....  
.....

Which other projects do you know that are helping in resettling the Batwa people into the local communities?

.....  
.....  
.....

How are these projects named above in (9) helping to resettle Batwa people into the local communities?

.....  
.....  
.....

Since when did Batwa resettlement projects start operating around Echuya forest reserve?

.....  
.....  
.....

What challenges does your project face in the effort to resettle the Batwa people into local communities?

.....  
.....  
.....

How have you tried to solve such challenges to make your work effective?

.....  
.....  
.....

What has been the response of government towards the resettlement of Batwa people into the local communities since their eviction from Echuya forest reserve?

.....

.....

.....

**SECTION C: INFORMATION ON THE INTEGRATION AND ADOPTION OF BATWA PEOPLE INTO LOCAL COMMUNITIES**

In what ways have the Batwa people integrated and adopted to the new communities?

.....

.....

.....

What has been the response of the local communities to the integration of Batwa people into their communities?

.....

.....

.....

What challenges have the Batwa people experienced in their struggle to integrate and adopt into the local communities?

.....

.....

.....

What do you suggest to be done to ensure that Batwa people can fully integrate into the local communities?

.....

.....

***Thank you very much!!***

## APPENDIX B: INTERVIEW SCHEDULE FOR BATWA PEOPLE

### Introduction

I am **Rukundo Daniel** a student of Kampala international university in the school of post graduate studies and research. I am carrying out research on *"Batwa resettlement projects and integration and adoption of Batwa people into local communities around Echuya forest reserve."* This is part of the requirements for the fulfillment of a Master of Arts Degree in Project Planning and Management of Kampala International University.

You are requested to fill in the following questions with the answer best to your understanding.

Thank you for your cooperation!

### SECTION A: BIO DATA

Names (optional).....

Sex.....

Age.....

Marital status.....

Education level.....

Designation.....

Project working for.....

Area of stay.....

### SECTION B: INFORMATION ON BAWA RESETTLEMENT PROJECTS

Which projects have been helping to resettle you into the local communities?

.....  
.....

How have each of the above projects helped to resettle you into the local communities?

.....  
.....

## APPENDIX C: BUDGET

| Item                | Quantity             | Cost per unit   | Total cost      |
|---------------------|----------------------|-----------------|-----------------|
| Duplicating papers  | 2 reams              | 13500=          | 27000=          |
| Research assistants | 2 for three days     | 10,000= @ day   | 60,000=         |
| Ruled papers        | 1 ream               | 12,000=         | 12,000=         |
| Transport           | 3 times for 3 people | 30,000=@day     | 180,000=        |
| Communication       |                      | 20,000=         | 20,000=         |
| Pens                | 6                    | 300=@           | 1800=           |
| Typing and printing | 3 copies             | 12,000@         | 36,000=         |
| Binding             | 3 copies             | 8,000@          | 24,000=         |
| Food and drinks     | 6 plates and water   | 3500@           | 31,500=         |
| Miscellaneous       |                      | 40,000=         | 40,000=         |
| <b>Total</b>        |                      | <b>111,800=</b> | <b>405,300=</b> |



## APPENDIX D: TIME FRAME

| Activity                       | Time |      |        |      |  |
|--------------------------------|------|------|--------|------|--|
|                                | June | July | August | Sept |  |
| Selection of the topic         |      |      |        |      |  |
| Proposal writing               |      |      |        |      |  |
| Data collection                |      |      |        |      |  |
| Dissertation writing           |      |      |        |      |  |
| Submission of the dissertation |      |      |        |      |  |