

**THE ROLE OF NGOs IN THE DEVELOPMENT AND
INTEGRATION OF BATWA PEOPLE INTO LOCAL
COMMUNITIES IN MUKO SUB-COUNTY
KABALE DISTRICT**

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Master of Development Administration and Management

By:

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DECLARATION A

I Turyatamba Felix, to the best of my Knowledge, do hereby declare that "*The role of NGOs in the Development and integration of Batwa People into local communities in Muko Sub-county, Kabale district*" is entirely my original work, and where the point is not mine, the source from where it was obtained is acknowledged, and it has not been submitted before to any other University or institution of higher learning for the award of a masters degree, undergraduate degree or diploma.

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APPROVAL SHEET

This research report entitled **"The role of NGOs in the development and integration of Batwa into local communities in muko sub-county, Kabale district"** was prepared and submitted by **Turyatamba Felix** in partial fulfillment of the requirements for the Degree Master of Development Administration and Management has been examined and approved by the panel on oral examination with a grade of _____

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DEDICATION

This study is dedicated to all my beloved friends, relatives and benefactors who supported me financially, morally and socially throughout my studies.

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I am grateful to my supervisor Rev. Fr. Dr. Katorokire Innocent for the guidance, advice and courage that he gave me throughout the whole process to get this work finished.

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LIST OF ACRONYMS

DRC	:Democratic Republic Of Congo
AICM	:African International Christian Ministries
FAO	:Food and Agriculture Organization
FPP	:Forest Peoples Project
NGOs	:Non- Governmental Organizations
RI	:Refugee International
MBIFCT	:Mgahinga and Bwindi Impenetrable Forest Conservation Trust
MRG	:Minority Rights Group
UOBDU	:United Organization for Batwa Development in Uganda
CRIP	:Community of Rwanda Indigenous People
APPP-K	:Association for the Promotion of the Pygmy People of Kivu
HIV	:Human Immune-deficiency Virus
AIDS	:Acquired Immune Deficiency Syndrome
CBPR	:Community Based Peoples Rights
LC	:Local Council
SI	:Survival International

ABSTRACT

The study was carried out on the role of NGOs in the development and integration of Batwa people into local communities in Muko Sub-county, Kabale district. The main objectives of the study were to assess the role that NGOs were playing in the development and integration of Batwa people, the challenges they face in trying to do their work and the challenges that the Batwa people face in their new areas of settlement. The study employed a descriptive research design to describe the issues pertaining the NGOs and their role in development and integration of Batwa people into local communities.

The study population included the Batwa people, local people (Bakiga), local leaders and officials from NGOs concerned with the development and integration of Batwa people into local communities. Data was collected from these respondents using interviews which were held with the Batwa and questionnaire which were administered to local leaders and NGO officials. Data was analyzed qualitatively using thematic analysis where related data was grouped to the same theme depending on the research questions.

From the study findings, it was found out that NGOs were playing a great role in the development and integration of Batwa people into local communities by purchasing land, building schools and hospitals for Batwa people, sensitization of both the Batwa and the local people and starting self-help projects to raise income for Batwa people. It was also found out that both NGOs and Batwa people faced a lot of challenges including low finances, ignorance among the Batwa, remoteness of areas occupied by Batwa, diseases like Malaria, low space for resettlement and dispossession of Batwa from their property. However, NGOs were doing everything possible to solve all these challenges amicably.

CHAPTER ONE

THE PROBLEM AND ITS SCOPE

Overview

This chapter looks at the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, scope of the study and significance of the study.

Background to the Study

The Batwa who live in the tropical moist forest around Echuya in Muko Sub-county, Kabale district are a Pygmy people who were the oldest recorded inhabitants of the Great Lakes region of central Africa. Current populations are found in countries of Rwanda, Burundi, Uganda and the Eastern portion of DRC. In 2000, they numbered approximately 80,000 people, making them significant minority group in these countries (Kabananukye and Wily, 1996).

These pygmies are locally referred to as "Abatwa" by the people of Bufundi and Muko sub counties and are traditionally a semi-nomadic "hunter- gatherer" group of people of the mountain forests. Due to clearing of the forests for agriculture, logging and development projects to create conservation areas, the Batwa have been forced to leave these areas and establish new homes. As they seek to develop new means of sustaining their communities such as agriculture and livestock, most of them are currently landless and live in absolute poverty. The

ancestral land rights of the Batwa have never been recognized by their government and no compensation has ever been made for their land lost (Kabananukye and Wily, 1996).

Twa children have little access to education and their communities have limited representation in local and national governments. Due to their pygmy ancestry, they continue to suffer ethnic prejudice, discrimination, poverty, violence and general exclusion from society.

These misrepresentations of the pygmies have had devastating effects on their populations. The popular perception of them as barbaric, savage, wild, uncivilized, ignorant, unclean and above all else, sub-human has seemingly legitimized their exclusion from mainstream society and left them with little support or outside resources in their current state of forced displacement.

The opening of several conservation parks and forests including Bwindi Impenetrable national park, Echuya forest reserve and Mgahinga National Park in the districts of Kisoro and Kabale, succeeded in displacing the Batwa. Before the opening of large parks in Uganda, the World Bank required an assessment of the challenges that would be faced by the Batwa. Four years later, Uganda reported on those challenges and made several arrangements to aid the Batwa in transition. Among these suggestions, there was compensation to those displaced

or less in height. The tallest man among the Batwa would be the shortest among the neighboring community, the Bakiga (Tumushabe and Musiime, 2006).

According to the study undertaken in 1996, the Batwa reside in about 53 separate settlements falling within 41 villages. On average each settlement is composed of about 10 households. The household size range from single to 17 member households. Despite living in different settlements, the Batwa have strong social relations and recognize themselves as a community. They share close attachments to certain areas within concomitant social formations that appear to derive directly from the past (Kabananukye and Wily, 1996).

A few grass root organizations have formed to aid the development of the Batwa communities. These organizations are dedicated to bringing social awareness and improving their lives. Some organizations demand their access to education, health care and job opportunities and a voice in local, national and international decision making.

However, there has been no concrete effort to improve the standards of living for the Batwa. They still have no access to their original forests, nor have they been compensated for their lost land or received reparation payments. The Batwa have been forgotten by local governments, development programs, national governments, institutions, conservation groups, censuses, public

services and by the international community in its response to humanitarian situation in the region.

It is on this note that this research was conducted to assess the Role of NGOS in the Development and integration of Batwa into local communities during the several decades of intervention to save the plight of the Batwa people.

Statement of the Problem

Batwa people have a long standing history of surviving in the forests, but the gazettement of forests into conservation units have made them evicted from such ancestral lands in order to seek refuge from the local communities of the Bakiga neighboring forests. For several decades, Batwa communities have been segregated against and marginalized by their neighboring communities particularly the Bakiga of Muko sub-county, Kabale district and Bafumbira of Kisoro district, because they consider Batwa to be dirty people and hence treat them as animals (Zaninka, 2001).

This often stems from the resentment of their hunting and gathering practices often perceived by other communities as backward and primitive. Some of their neighbors (Bakiga) do not even wish to socialize with them and consider it abominable to eat or drink with them, marry their daughters or even sit on the same bench (Tushabe and Musiime, 2006).

In conserving Echuya forest into a forest reserve, the Batwa have been chased away from their natural habitat. The new areas of residence have become difficult for the Batwa people as they have contracted diseases that were previously unheard of in the Batwa communities, scarcity of food stuffs like fruits, honey and bush meat, segregation from other ethnic groups and lack of land for agriculture and settlement. Some NGOs have intervened to Develop and integrate these Batwa into local communities of Bakiga. But on the other hand, segregation and marginalization of Batwa people by the Bakiga has persisted and challenged the roles and efforts of NGOs trying to develop and integrate them into local communities as the Batwa people are still pushing hard to go back to their historical habitats. There is much doubt that the roles of NGOs in the development and integration of Batwa people into local communities may not be attained. Therefore, this study will aim at assessing the role of NGOs and the challenges they face in the development and integration of Batwa people into local communities.

Purpose of the Study

The purpose of this study was:

To assess the role of NGOs in the development and integration of the Batwa people into local communities.

Objectives of the Study

The study was guided by the following objectives:

- i) Examine the challenges that the Batwa face in the local communities.
- ii) Assess the role of NGOS in the development and integration of Batwa people into local communities.
- iii) Examine the challenges these NGOS face in trying to develop and integrate the Batwa people into local communities.

Research questions:

The study was guided by the following research questions;

- i) Examine the challenges that the Batwa face in the local communities.
- ii) What role do NGOs play in the development and integration of the Batwa people into local communities?
- iii) What Challenges do these NGOs face in the Development and Integration of Batwa people into local communities?

Scope of the Study

Content Scope

The study focused on the role of NGOs in the development and integration of Batwa into local communities, the challenges NGOs face in the helping out the

Batwa and the challenges Batwa people face in their new areas of settlement in Muko Sub-county.

Geographical scope

The study was carried out in Muko Sub-county, Rubanda County West Constituency, Kabale district in Southwestern Uganda. Muko Sub-County is bordered by Ikumba Sub-County in the east, Bubare Sub-County in the North, Bufundi Sub-County in the west and Kisoro district in the South.

Muko Sub-county experiences heavy rainfall in two rainy seasons and it has green vegetation throughout the year. The inhabitants of the area of study are Bakiga, Batwa and Bafumbira (commonly referred to as Barera). These people speak Rukiga, Rutwa and Rufimbira respectively.

Time Scope

It took the reasecher a period of eight months to carry out this study and study covered the period from 2000 when most NGOs started to get involved in helping the Batwa people up to 2011. This helped to develop analysis of the trend of how things have been happening.

Significance of the Study

The study results will help the NGOs to devise the means that can be employed to harmonize the different ethnic groups of people who may find themselves in need of staying together and sharing some resources to benefit everybody.

The study findings will act as a guideline to the Bakiga and other people who segregate Batwa to understand their value and respect their integrity hence allowing them to get involved in every activity within the community as any other people. This is because Batwa people can also have the potential to add something developmental to the community.

The study results will help the government to understand the need attached to compensation of people who lose their ancestral lands in efforts to conserve the environment. This will help cater for their needs and protect their right which is one of the prerequisites of sustainable development.

The study findings will help other future scholars as a source of reference and information in case of trying to understand the same or related phenomenon at a wider context.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

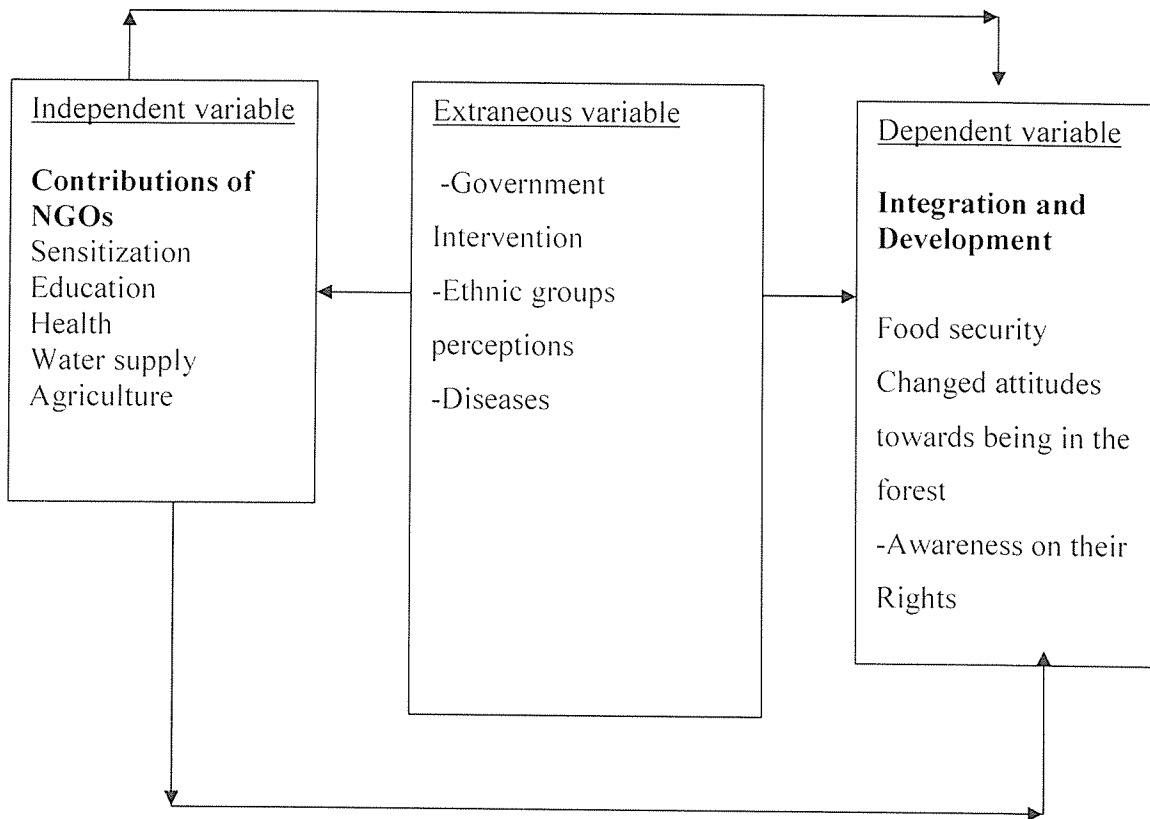
Overview

This chapter looks at the conceptual framework of the study to explain the relationship between the variables of the study. It also covers review of related literature, whereby different literature were reviewed in relation to the topic under study. All the books and authors reviewed in the course of this study were cited. In reviewing literature, we shall talk about the role of NGOs in the development and integration of Batwa people into local communities, challenges that the NGOs face in the development and integration of Batwa into local communities, challenges that the Batwa themselves face in the communities of Bakiga and the way forward for the success of the NGOs in the development and integration of Batwa into local communities.

Conceptual Framework of the Study

The conceptual frame work of the study included the independent variable (NGOs), the dependent variable (Development and integration) and the extraneous factors which included government help to the Batwa, hospitality from other ethnic groups like the Bakiga and Bafumbira, diseases in the former habitats of the Batwa, gazettement of forests into game reserves and the education of the Batwa children.

Fig.1: Researcher’s Constructed conceptual Framework showing the relationship between independent and dependent Variables



The above figure shows that the Independent variable in the study is the NGOs which play an important role in the development and integration of the Batwa people into local communities. The study was to assess the role of NGOs in developing and integrating Batwa people into local communities, the challenges

that both Batwa people and NGOs face in the process and the options to curb the mentioned challenges.

The dependent variable of the study is development and integration of Batwa people into local communities. This was to help the researcher to understand whether the development and integration of Batwa people into local communities depended on the influence of NGOs. This was to act as a control of the study so that the final results can be able to interpret the interrelationship between the independent and the dependent variables.

We also have the extraneous variables in the study which are the factors outside the NGOs. These extraneous variables were also important because they also contribute much in the process of developing and integrating Batwa people into local communities. However, the researcher did as much as possible to control them so that the data collected from the population under study could yield valid and reliable generalizations. To control these extraneous variables, the researcher made sure that the set questions in the questionnaire and interview guide were consistent with the dependent variable and focused on the set objectives and research questions of the study.

Literature

This has been presented in themes that reflect study objectives

Challenges NGOs face in the Development and integration of Batwa people into local communities.

Forest people's project was set up in 1999 as the charitable arm of the forest people's programme to improve social, economic and environmental conditions for indigenous and tribal forest people's worldwide. It works with forest peoples to help them promote their collective and individual rights, secure their lands and manage their natural resources, carry out sustainable community development for the long-term relief of poverty and educate policy makers, agencies and civil society about their concerns and aspirations. However, in most countries, indigenous people are the poorest sectors of society, least able to access education, health care, employment and justice. They often face ethnic discrimination, social exclusion and arbitrary violence. This often infringes on efforts to integrate them into society (<http://www.forestpeoples.org>).

Due to their segregation, the Batwa are often forced to live in isolation from their neighbors and collect water from different sources from those used by other communities. Others have concluded that this state of affairs has often led their children to abandon schools sighting discrimination at the hands of bullying by pupils from the Kiga tribe. The challenge ahead of NGOs is whether to build wells

and schools for only the Batwa children, which may be costly both in terms of getting land and construction (Rukundo, 2007).

Increasing cases of defilement of Batwa girls by neighboring communities are being reported putting them at risk of HIV/AIDS infection and getting unwanted pregnancies. The explanation for these increasing cases of defilement is that there is a dominant belief among the neighboring communities that when an HIV infected man has sexual intercourse with a Mutwa woman, he shall be cured from the HIV Virus. In the end, Bakiga men abandon the Batwa women following sexual affairs with them and after making them pregnant. The children born out of these relationships do not know their fathers. This makes their mothers fail to accommodate and care for them which infringes on the costs of NGOs when trying to develop and integrate the Batwa into local communities due to scarcity of funds (<http://www.acode-u.org/documents/batwa.pdf>).

According to the studies conducted by Rukundo (2007), Kamugisha (1997) and Kabanankye and Wily (1996), it was found out that more than 82% of the Batwa were landless while a small percentage occupied land as private owners. About 9.4% occupied land belonging to the government, 10% were living on church land while 80% lived on land belonging to private landlords. These lived as squatters on other peoples' lands on negotiated temporary terms providing cheap manual labor especially to guard their landlords' gardens against vermin

people end up into greedy hands and in the end the goal is not achieved (MBFICT Report, 1997).

The role of NGOs in the Development and integration of Batwa people into local communities

International donors are working slowly to the need to incorporate indigenous people's survival into the development projects but enforcement is slow. The World Bank has developed policies to force aid recipients to assess the impact of each project on local residents (<http://www.irinnews.org/indepthmain.aspx>).

Jean Pierre Renson, the emergency coordinator of FAO in Burundi says that the aim of FAO is to help integrate Batwa into local communities from which they have been excluded. In partnership with local church organizations, FAO has been providing Gashikanwa's Batwa community with seeds and know-how since 2003 (<http://www.fao.org/newsroom>).

Following interventions by NGOs like MBIFCT which was established in 1995 by the World Bank under the global environment fund facilitation to integrate the Batwa people (who were displaced by the Gazetting of Echuya forest into a conservation area, Bwindi into a national park and Mgahinga into Gorilla park) into local communities, more Batwa are increasingly accessing land on which they cultivate food crops like sorghum, maize, peas and sweet potatoes among

others. This is in reference to the MBIFCT report of 1997-2002 which indicated that a total of 326 hectares of land had been bought for the Batwa in Kabale, Kanungu and Kisoro districts where a total of 232 Batwa households have been settled (MBIFCT report, 1997-2002).

According to the United Organization for Batwa Development in Uganda (UOBDU) which was started in 2001 to support Batwa in Southwestern Uganda to address their land problems and help them to develop sustainable alternative livelihoods, the development of Batwa people has been achieved through opening up self help projects for them, promoting education and availing them with land to settle on (Zaninka, 2004).

African International Christian Ministries (AICM) attempted to encourage the dominant local community (Bakiga) to stop marginalizing the Batwa. But slowly by slowly, the relationship between Bakiga communities and the Batwa is improving. For example when a Mukiga dies, the Batwa participate in the burial arrangements and vice versa (AICM Report, 2005).

In Muko Sub-county, Kabale district, some Batwa have been invited to join associations formed by the Bakiga, which is the dominant ethnic tribe that has discriminated against the local Batwa population. Recalling that previously a Mukiga would not sit next to a Mutwa in a gathering, the fact that currently the

Batwa have started sharing food on the same plate with the Bakiga is an indication that the neighboring communities are gradually accepting the Batwa. This has been as the result of the Mgahinga and Bwindi Trust, an organization that has been very much fighting for the rights of the Batwa people (Tumushabe and Musiime, 2006).

Forest peoples need support to conserve their lands and their resources to develop sustainable activities that strengthen their communities, protect the environment and reduce poverty. In areas where forests have been destroyed, forest people need alternative livelihoods and support for forest restoration.

In Uganda, the United Organization for Batwa Development (UOBDU) representing 3000 Batwa has been campaigning for land and access rights to traditional resources. In Rwanda, the Twa NGO, Community of Rwanda Indigenous Peoples (CRIP) is working with 70 local Twa associations to develop alternative sources of income. Forest Peoples Project (FPP) has also helped the Congolese NGO: Heritiers De La Justice to set up a web page; www.heritiers.org which reports on pygmy issues. Other Twa NGOs include the Association for the Promotion of the Pygmy People of Kivu (APPP-Kivu) in the DRC (Peter, 2003).

Scot Pynton, the Executive Director of the Tropical Trust Fund contends that "it's a significant move to give Batwa communities a voice in the decision-making process involving forests in their areas- something they do not have at the

moment". This will promote integrated management of forest resources and will make the Batwa people feel as part of the rest of the communities (<http://www.iprb-initiatives.blogspot.com>).

The Church of Uganda has been most active in the field of education. For several years, the church of Uganda in Mukungu, with its Muhabura Diocese (in the South of Bwindi Forest in Kisoro and Kabale districts) was encouraged to establish the school by the urgings of local Abayanda (Batwa) and initially around forty children were attending. In addition, a settlement scheme was established by Kinkizi Diocese of the church of Uganda Kitaliro north of Bwindi forest in Rukunigiri district in 1991/92 to help the Batwa. The Diocese procured land of five acres upon which to establish the scheme which now provides a living place for 80 abayanda, a church, a school and a small clinic to cater for the needs of the Batwa people (Kabanankye and Wily, 1996).

Manual, 1993).

Challenges that Batwa people face in the local communities of Bakiga.

Since colonial times, indigenous communities worldwide have been deprived of their ancestral lands or their natural resource bases through unjust state policies and legislation. Despite the persistent struggle by indigenous people and human rights organizations against the forceful eviction and appropriation of land of indigenous communities, this unjust practice continues unabated up to today.

This then, has made the Batwa people to lose all the rights to access the forest resources in the long run and they were made to become squatters on other people's lands working as servants and herdsmen for Bahutu (Bakiga) (Kabananukye and Wily, 1996).

Not only did the colonial war led to massive displacement and immense suffering, it also accelerated the process of deforestation forcing the Batwa people to face the dramatic prospect of finding a new way of life. The challenge is all the more disgusting as they have to do so in a country where they have always been treated as second class citizens.

The issue of access to land ownership, a crucial one in any agrarian society is vital in pygmy communities whose culture, belief systems and livelihoods depend on their symbolic relationship with the central African rainforests. Despite this, legal provisions concerning land are often unsuitable to the needs of traditional forest dwellers and almost always ignored in the case of indigenous groups (Kabananukye and Wily, 1996).

The pygmies of central Africa are a vulnerable people and discrimination is part of their daily existence. Their marginalized status means they are likely to require more support than any other citizens to claim their right to ancestral lands. In many cases and over many decades they have been driven away from their

territory without compensation or any prospect of alternative livelihood. Without land or independent means of sustaining themselves, many pygmies live in extreme poverty

(<http://www.irinnews.org/indepthmain.aspx>).

Despite provisions made by the African commission on human and people's rights, such as the African charter on human and people's rights of 1981, most hunter-gatherers are denied land rights. Hunt-gathering is not considered a sustainable or legitimate use of land as opposed to agriculture regarded as available to farmers. Evicted people (pygmies) often remain close to their territory of origin, thus becoming tenants or squatters on what used to be their own land. In remote parts of Congo, pygmies are considered slave labourers attached to the land. Those who reside on plot live on the mercy of the land owner who is free to use and abuse them at will. Human rights NGO, Minority Rights Group International described the process as "attrition through encroachment, intimidation and theft" (Minority Rights Group Report, 2001).

According to the NGO Refugees International, the trend continues. In Southwestern Uganda, the Batwa were similarly evicted from what became Bwindi impenetrable forest and Mgahinga Gorilla national park in 1990. According to the historical and oral records, the Batwa are the only group to have populated this area since the sixteenth century. Despite their historical

Increasing cases of defilement and rape of Batwa girls by neighboring Bakiga men are being reported putting them at risk of HIV/AIDS infection. The explanation for these increasing cases of defilement and rape is that there is a dominant belief among the Bakiga that when an HIV infected man has sexual intercourse with a Mutwa woman, he shall be cured from the HIV Virus. In addition while Batwa girls have relations with Bakiga men, the Batwa men cannot access Bakiga women. As such Batwa complain of lack of women to marry and possible extinction (Survival International, 1994).

Way forward for the successful development and integration of Batwa into local communities by NGOs

There is no doubt that Batwa people have been removed from their natural habitat and of course something should be done to them. Therefore, the NGOS trying to integrate them into local communities should recognize that Batwa were probably a core of a small group of significant losers in the establishment of Bwindi and Mgahinga National parks, Echuya forest reserve. This issue should be addressed through making a room for the Batwa representation in the local steering committees and in some NGOS working with them (Kabanankye and Wily, 1996).

There should be a strategy which works on a community by community basis and works fully and directly with members of these communities and identify appropriate and workable means of acquiring permanent places of settlement and farming (Zaninka, 2001).

There should be an acceptance on the part of Uganda National Forestry Authority (UNFA) and MBIFCT that the restoration of certain forest resource rights will be essential to progress the Batwa issue but that these are negotiated on a community by community basis

1. Relate to precisely identified areas, sites and resources
2. Are limited to non-consumptive uses such as shrine visiting rights and priority consumptive uses which may be exercised on a sustainable basis; the most critical of these will be honey, plant food and herb harvesting (Kabananukye and Wily, 1996).

A mode of operation which directly promotes the self-reliance of Batwa themselves helps them to find and organize a common voice, to represent their interests and promotes the formation of groups as a main mechanism for economic and social change.

Direct action to prompt local leaders to take some responsibility for helping Batwa in their local communities, and rewards those who do promote means

enabling Batwa having their views heard and mechanisms through which injustices may be appealed against in legal and transparent manner (Zaninka, 2004).

Batwa children should be assisted by helping them to access education but this should not be pursued and used as an excuse for avoiding addressing the more fundamental concerns. This will help future generation to come out of ignorance and backwardness.

There should be a serious commitment to assist Batwa which must deal with the land and forest issues and cannot afford to be appropriated by anxiety that more privileged groups of the local society might not approve. To not challenge such attitudes will hold development agencies ransom to unsatisfactory status quo, will perpetuate the problem and may prompt its growth into a cause celebre of human rights (Kabananukye and Wily, 1996).

CHAPTER THREE

RESEARCH METHODOLOGY

Overview

This chapter will look at the Research design, Study population, sampling technique, sample size, tools used in data collection, sources of data, Methods used in data analysis, Ethical considerations and research limitations.

Research design

The study used descriptive research design to describe and interpret the data collected when assessing the role of NGOs in the Development and integration of Batwa people into local communities and the challenges they face in their new areas of settlement and to understand the situation under which Batwa people are living in and how such a situation is posing challenges to the NGOS which are trying to develop and integrate them into local communities. This research design aided the researcher to draw generalized conclusions about the phenomenon under study.

Study population

The study focused on the Batwa people and the NGO officials dealing with the development and integration of Batwa people into local communities. However, some Bakiga people were also involved in the study to generate their views and perceptions on the way of living with Batwa people. Both Sexes, men and

women, girls and boys were included in the study so that the researcher can have issues pertaining both sexes in as far as the issue of development and integration of the Batwa is concerned.

Sampling Technique

Simple random and purposive sampling techniques were used to get the sample number from the study population. These methods were used so that all people were given an equal opportunity to participate in the study.

Simple random was done by collecting names of Batwa people in the area of study and each name allocated a number from which the researcher selected a number randomly until the sample number was obtained and the same was applied to Bakiga people, who are the immediate neighbors to the Batwa people. Purposive sampling was used to select the NGOs officials to be considered in the study. Both Males and females were considered and were given equal opportunities to participate in the study.

Sample size

The sample was arrived at using Slovens formula in order to shorten the number of the sample size as indicated below;

$$n = \frac{N}{1 + Ne^2}$$

Where;

N= total population of the study

n= the sample size

e= margin of error

The total population (N) was 16348 people

Therefore:

$$n = \frac{16348}{1 + 16348(0.05)^2}$$

$$n = \frac{16348}{1 + 16348(0.0025)}$$

$$n = \frac{16348}{1 + 40.87}$$

$$n = \frac{16348}{41.87}$$

n= 390 respondents

A sample of 390 respondents was included in the study. This was selected from the study population in the ratio; 203 Batwa people, 20 NGO officials and 167 local community members; Both Batwa men and women adults, female and male Batwa children were included and given the same opportunity in the study. Also, both men and women adults from the local community were considered in the study much as men and women NGO officials were included in the study.

Table 1: The distribution of respondents

Respondent type	Parent population	Sample size	Sampling technique
NGO Officials	54	20	Purposive sampling
Batwa people	6438	203	Simple Random sampling
Local people	9856	167	Simple Random sampling
Total	16348	390	

Tools of data collection

- i) **Interview guides:** These were used to collect data from Batwa people who do not have writing and reading skills due to poor education background. These were conducted by the researcher holding face to face conversations with the Batwa people with the help

of interview guides. This gave the researcher the chance to probe and seek clarification from the respondents.

- ii) **Questionnaire:** These were used to collect data from the NGO officials and the Bakiga people. This helped the researcher to collect data from respondents who didn't have time to attend interview sessions. This method helped the respondents to answer during their own free time and at their place of convenience.

Validity and Reliability of the instruments

The research instruments were validated by the researcher's supervisor and were personally administered to the respondents. Test-retest technique was used to ensure that any vagueness or errors were omitted and eliminated from the research instruments used. This was done by choosing eight respondents from the area of study who were not included in the actual study. These people were scheduled for interviews and questionnaires were administered to them and the results were stable and consistent.

Data analysis

Collected data was analyzed both qualitatively and quantitatively.

Qualitatively, Data was continuously analyzed and presented during and after collection. Themes were identified and later assembled to draw inferences and

conclusions. Related data was grouped together into themes from which generalizations were obtained when discussing the results.

Quantitatively, computer packages Microsoft excel was used to quantify the data which was presented using tables, percentages and figures. Percentages were calculated mathematically. The calculations helped in analyzing the data.

Ethical considerations

The researcher showed the greatest level of discipline so as to give the university the best image by respecting the respondents and taking their responses confidentially so that they only serve the purpose intended for.

Limitations

Language barrier was one of the problems as the researcher was not able to speak the Twa language. But the researcher endeavored to look for the translator who helped him to collect the data in good faith.

As Batwa live in settlements, some of these settlements are located in hard to reach areas. This gave the researcher hard time to move from one place to another and to wander in bushy and forested areas to reach out to the Batwa.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

Overview

This chapter covers the analysis, presentation and data interpretation. The results were analyzed and presented in themes according to the objectives of the study and research questions.

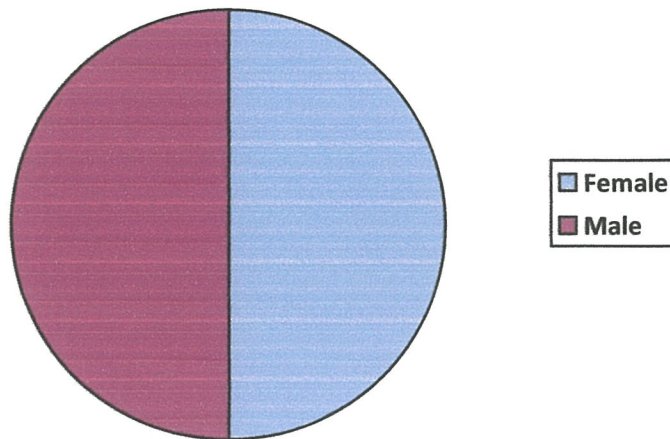
Biographic features of respondents

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 of Respondents

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

Fig 2: A figure showing sex of respondents

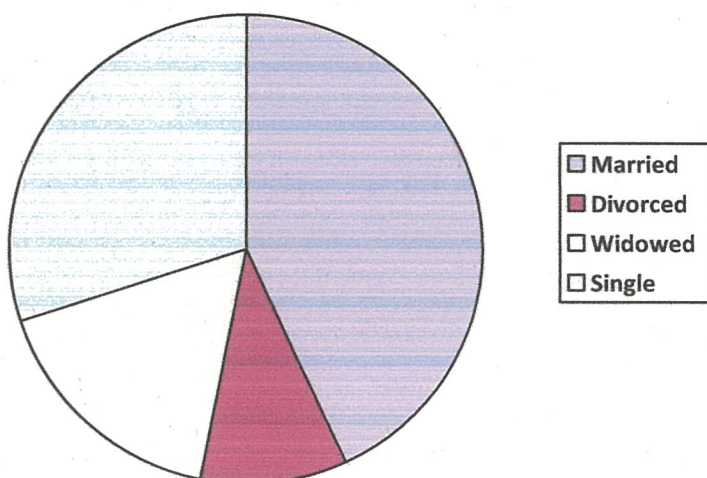


From the research findings, 50% of the respondents were females and 50% were males. This equal distribution of respondents by sex was attributed to the fact that the researcher wanted an equal distribution and equal participation of both sexes in the study. This was intended to avoid biased conclusions about sex such that comparison is made in relation to the answers given by each sex.

Marital status of Respondents

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

Fig 3: A figure showing the marital status of respondents

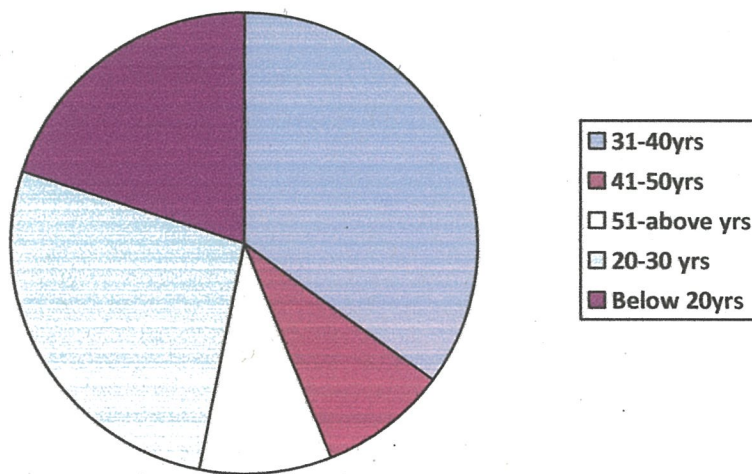


Basing on the study results, 43% of respondents were married, 30% of the respondents were single, 17% of the respondents were widowed and 10% of the respondents were divorced. The highest percentage of married people participating in the study was attributed to the reason that most of the people in the area married at a young age and by the time the study was being conducted most of young people were in schools. 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 hence their low participating in the

Age of the respondents

This was intended to establish the ages of the respondents and how the ages influenced the participation of those age ranges in the study.

Fig 4: A figure 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.

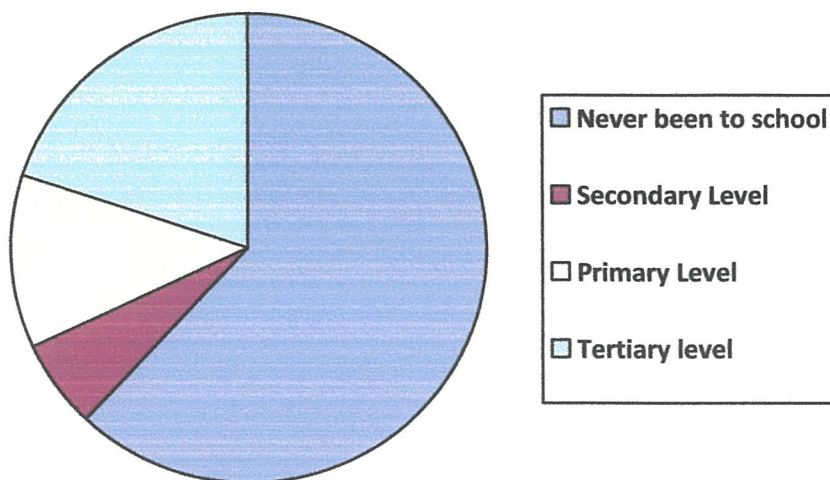
Most of the respondents that could be below the 20 years of age were in schools by the time the data was collected. Whereas the highest

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 of respondents

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.

Fig 5: A figure showing the education levels of respondents



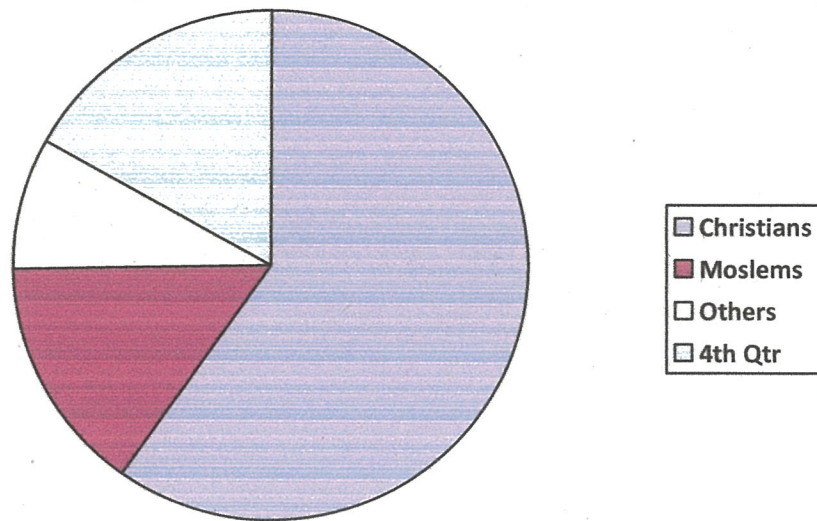
From the research findings, 62% of the respondents showed that they had never been to school, 20% of the respondents were of the tertiary level, 12% of the respondents were of the primary level and only 06% of the respondents were of the secondary level.

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 Bakiga ethnic tribe 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 of respondents

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

Fig 6: A figure showing the religious affiliations of respondents

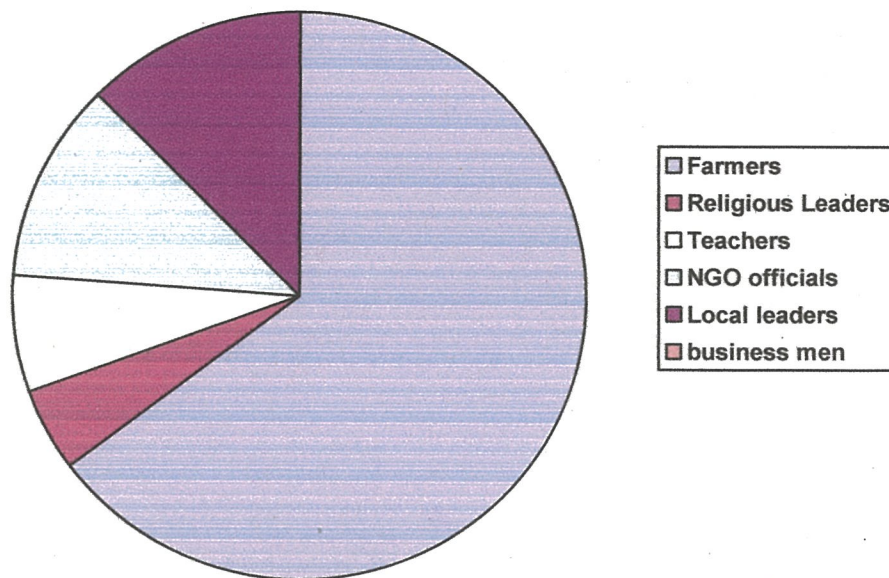


From the study findings, 72% of the respondents were Christians, 18% were Moslems and 10% were respondents who belonged to other religious affiliations. This was due to the fact that most of the people in the area had a Christian background and Moslems were just coming up in the area by copying the beliefs of immigrants to the area. The majority of the NGOs that were integrating and developing Batwa into local communities were of the Christian background most especially the UOBDU and AICM.

Designation of Respondents

This was aimed at finding out the designations of the various respondents

Fig 7: A figure showing the designations of respondents



Basing on the study findings, 57% of the respondents were farmers, 11% of the respondents were business men, 12% of the respondents were local leaders, 10% of the respondents were NGO officials, and 06% of the respondents were religious leaders.

This was so because agriculture is the major economic activity in the area and the majority of the respondents live on agriculture as their employment. The respondents who were in business were dealing in agricultural produce and small scale retail shops. NGO officials were involved in sensitization programs, field coordination, supplying of home utensils and purchasing and allocation of land to the Batwa people.

NGOs involved in the integration and development of Batwa people into local communities.

This was intended to find out the NGOs that were involved in the integration and development of Batwa people in the area of study. This would give the foundation of the study by making the researcher well aware of the existence of such NGOs.

Table 2: Table showing the NGOs involved in the integration and development of Batwa people in Muko sub-county. (n=390)

Responses	Frequency	Percentages (%)
AICM	58	15
UOBDU	43	11
BMCT	166	43
Nature Uganda	98	25
MRGI	25	06

From the research findings, 15% of the responses showed that AICM (African International Christian Ministries) was one of the NGOs that was involved in the integration and development of Batwa people into local communities in Muko Sub County. This was the NGO under the foundation

of the church of Uganda. It was involved in the establishment of schools for Batwa children, construction of health units and the supply of homestead utensils to Batwa homes in the area of study.

Eleven percent (11%) of the responses indicated that the United Organization of Batwa Development in Uganda (UOBDU) was another NGO that was integrating Batwa people into local communities. This was fighting for justice and the rights of Batwa to make the societies around them recognize that they are also people with potential like other tribes.

43% of the responses showed that Bwindi and Mgahinga Conservation Trust (BMCT) which formerly was called Bwindi and Mgahinga Impenetrable Forest conservation Trust (MBICT) was also helping the Batwa people get integrated and developed in the local communities. This NGO was purchasing land for Batwa people; it was also giving scholastic materials and sponsoring Batwa children in schools. Small scale development activities like fruit farming, fish farming and vegetable growing were being started for Batwa people by the same organization.

25% of the responses indicated that Nature Uganda was helping the Batwa people get integrated in the local communities though its primary role was of conserving swamps around the area and Echuya forest reserve. It was established so that conserving the environment cannot occur well without involving the native occupants of the area who are the Batwa people. Nature Uganda was educating people on how to plant their own trees and how to use forest resources sustainably.

06% of the responses showed that the Minority Right Group International (MRGI) was helping the Batwa people through advocating for their rights including the land rights so that they can be compensated for their land lost to conservationists.

How NGOs are helping Batwa in integration and development process

This intended to examine how the NGOs identified were helping Batwa people to get integrated into the local communities in Muko sub-county.

Table 3: Table showing how NGOs are helping Batwa people in integration and development process (n=390)

Responses	Frequency	Percentages (%)
Purchasing land	146	37
Construction of health facilities	40	10
Construction of schools	53	14
Sensitization of the local people	23	06
Teaching Batwa on better methods of farming	30	08
Starting self-help projects for Batwa	98	25

Purchasing land

From the study findings, 37% of the responses showed that NGOs were purchasing land for the Batwa people in the area of study. This was being done by NGOs like BMCT and AICM which were buying land on which the Batwa people could be resettled. Land had been bought in Rwamahano village, Nshanjare village and Karengyere village. These results concur with those of MBIFCT report of 1997- 2000 which showed that 320 hectares of

land had been bought for the resettlement of Batwa people in Kamugui Kisoro and Kabale district.

Construction of schools

Basing on the research findings, 10% of the responses showed that NGOs were constructing schools for the Batwa children in the areas where the Batwa people were being resettled. These included Rwamahano primary school and Nchundura primary school which were providing free education to the Batwa children. This was being done by AICM and MRGI and to support this program of education, Batwa children were being given free uniforms and other scholastic materials like books and pens. These results concur with those of Rukundo (2007) who contended that schools were built in the resettlement zones around Echuya forest reserve and Kisoro town to help Batwa children access educational services in their new areas of destination.

Construction of health facilities

Basing on the study findings, 14% of the responses showed that NGOs like AICM were constructing health facilities in the Batwa communities to help

the Batwa people access health services after facing a lot of segregation from health units used by the local Bakiga people.

Sensitization of the local people

From the study results, 06% of the responses showed that NGOs were sensitizing the local Bakiga people on how to live in harmony with the Batwa people. The local Bakiga people were being sensitized to accept the fact that Batwa are human beings like any other person and should be treated as normal human beings. This was being done by BMCT and Nature Uganda in Karengyere and Ikamiro parishes.

These results are in agreement with those of Tumushabe and Musiime (2006) who argued that AICM was attempting to encourage the dominant local community to stop marginalizing the Batwa, but slowly by slowly build relationships with them for a harmonious living.

Teaching Batwa better methods of farming

From the study findings, 08% of the responses indicated that NGOs were teaching Batwa people better methods of farming so as to improve on their food production and reduce on their famine cases. This was being done by

nature Uganda as one of the ways through which it can conserve the environment by encouraging participatory conservation.

Starting self-help projects for Batwa

From the study findings, 25% of the responses showed that NGOs were starting self-help projects for the Batwa people in an effort to make them self sustaining and reduce on their overdependence on begging and forest hunting. Fish farming in Rwamahano, bee keeping, passion fruit growing, cabbage and carrot growing among others were the projects that were identified in the area. These projects were being funded by BMCT and Church of Uganda in the area occupied by Batwa communities around Echuya forest.

Reactions of other tribes towards the integration of Batwa people into their communities

This was intended to find out how Bakiga in the area reacted towards the integration of Batwa people into their communities.

Marrying of Batwa women by Bakiga men

From the research results, 12% of the responses showed that local people were intermarrying with the Batwa people. Local people marrying Batwa women were identified in the parish of Karengyere. However, on the contrary Bakiga who are marrying Batwa women were being traumatized and segregated against taking them as people who are mentally ill to socialize with the unlucky and unfortunate people.

Dispossessing the Batwa of their property

Basing on the study findings, 18% of the responses showed that local ethnic groups were dispossessing the Batwa people of their property. The Bakiga were taking their chicken, sheep and the little land that they owned. This was so because the Bakiga believed that Batwa people did not come with animals when they were coming from the forest thus the properties they owned were being stolen from them. One Mutwa in the area of study stated that:

"Whenever we get something like a hoe someone will find a reason why we should not have it. They made us pay such heavy fines that we had to sell our

animals and some of our members have had to sell parts of their plots to pay the fines. They are stopping us. Even the Leaders are not stopping harassment against us”.

These findings are in agreement with the findings of Kabanankye and Wily (1996) who stated that Batwa complain of having had their land removed from them and their scribes beaten and threatened in no uncertain circumstances.

Denying Batwa people access to social facilities

Basing on the study findings, 23% of the responses showed that Batwa people were being denied access to social facilities by Bakiga. Batwa were not allowed to share the same water sources with Bakiga, Batwa children were being sent away from schools attended by Bakiga and Batwa were not being attended to whenever they went to seek for medical treatment. One Mukiga in the area of study could see no point in Batwa attending school and so he remarked:

Batwa do not need Education. They can continue working for us, whether they are educated or not.

When the issue of representation was explored with various Batwa, it became clear to the researcher that the predominant view is one in which the local administration as established to keep themselves in order. Their experience of the local council administration is negative:

"When our children trespass in Bahutu (Bakiga) gardens, they come to punish us. When we see the chairman, we know that he has come to penalize us. When we got the tools that surprised the local leaders, they found a way to take the tools from us; they accuse us of crimes and make us pay heavy fines. Five men here had to sell their land to pay the fine. The chairman is our enemy. He is not helping us! He is helping his own people".

Challenges NGOs face in integrating and developing Batwa people into local communities in Muko sub-county

This was intended to find out the challenges that NGOS faced in trying to integrate the Batwa people into local communities in Muko sub-county.

Table 5: Showing Challenges faced by NGOs in integrating Batwa people into local communities (n=390)

Responses	Frequency	Percentages (%)
Ignorance among the Batwa	51	13
Lack of enough funds	85	22
Low education among the Batwa	71	18
Cultural stereotypes among the Bakiga	48	12
Laziness among the Batwa	102	26
Remoteness of areas occupied by the Batwa	33	09

Ignorance among the Batwa

From the research findings, 13% of the responses showed that Batwa people were ignorant and this was affecting the effectiveness of NGOs in

carrying out their roles of integrating them into local communities. This made the Batwa to reject some advice that NGOs were giving them with a view that it was none of their rights to possess some of the rights that the NGOs were educating them about. In addition, it was found out in the study area that the Batwa are not at all willing to remain outside the forest as they look at it as the source of their food and their livelihood. In their own view, they stated that:

The only way to stop us from harvesting honey is to level it to the ground. This is the only way the guards can properly protect it. The forest is our food, our life. We will always find a way to go back there!

Lack of enough funds

Basing on the study results, 22% of the responses showed that NGOs were facing a challenge of insufficient funds to support all their activities. This was so because most of the NGOs depended on funds from donors and collections from charitable people which were not enough to provide the Batwa people with all the necessary requirements for them to be fully integrated in the local communities and develop to the level of other ethnic tribes.

Low education among the Batwa

From the study findings, 18% of the responses showed that the low education levels among the Batwa was challenging the work of NGOs. This is because Batwa people were not able to utilize their opportunities and grasp well the advice that the NGOs were giving them on how to live with others and how to use the advanced medical services that are being set in their areas.

Cultural stereotypes among the Bakiga people

Basing on the research findings, 12 % of the responses showed that NGOs were facing a problem of stereotyping where the Bakiga believed that Batwa people were a bad omen in the community hence were not supposed to stay with other people. This made the efforts of NGOs to sensitize the Bakiga and Batwa on how to live harmoniously together because the Bakiga were still segregating against the Batwa people.

Laziness of the Batwa

From the research results, 26% of the responses showed that Batwa people were lazy and not willing to work for themselves and this was challenging the NGOs which were trying to make sure that the Batwa have

a sustainable livelihood on their own. This was manifested by the Batwa people wanting to work for just a few hours in a day and were not willing to develop their own gardens. This was worsened by the fact that Batwa people could not work again not until the little money that they would have earned is fully completed from their pockets.

One NGO official, during the study stated that:

"Batwa are too lazy to have jobs! They only want to work for a few hours a day. The rest of the day they go drinking! The Batwa working schedule is unique. They wake up late and retire early. Congregating them so as to start work takes a long time. Sometimes we would like to plant say 10,000 trees per day but these people are not ready to work for long hours. More so, they are unreliable. They might come to work or they might not come to work."

Remoteness of areas occupied by Batwa people

From the study findings, 09% of the responses showed that Batwa people were occupying remote areas on the borders of Echuya forest where roads did not exist. This was challenging NGOs in transporting the relief that they

would want to deliver to the Batwa or even accessing the area where the Batwa stayed. During the construction of schools and health units, NGOs faced a big challenge to transport the building materials to the deep remote village where the Batwa are being resettled.

Way forward for the success of NGOs in the development and integration of Batwa people into local communities in Muko sub-county

This was aimed at establishing the solutions that NGOs were adopting to solve the challenges that they experienced while trying to integrate the Batwa people in the local communities in Muko Sub-county.

Table 6: Table showing the solutions to the challenges faced by NGOs in the integration and development of Batwa into local communities in Muko sub-county (n=390)

Responses	Frequency	Percentage (%)
Soliciting funds	121	31
Purchasing more land	104	27
Sensitizing Batwa people	95	24
Construction of feeder roads	70	18

Soliciting funds

From the research findings, 31% of the responses showed that NGOs were soliciting for more funds in an effort to solve the challenge of low funds. These funds were being solicited from government, international funding agencies and well wishers within and outside the country. This was to boost on their financial stand and to be able to support all activities like setting up of more schools and health facilities as well as starting self-help projects for Batwa and buying for them land.

Purchasing more land

From the study findings, 27% of the responses showed that NGOs were purchasing more land on where they can resettle Batwa people. This was in an effort to create enough room for the Batwa to carryout self-help projects and make a self sustaining Batwa community which could not only rely on hunting and begging.

Sensitizing the Batwa people

From the research findings, 24% of the responses showed that NGOs were doing intensive sensitization to the Batwa people to educate them about their rights and the need to be independent from other tribes. This was to help solve the challenges of Batwa's ignorance and make them cooperative with NGO officials in the process of integration. This was being done through door to door consultations with Batwa people and holding community meetings.

Construction of feeder roads

Basing on the study findings, 18 % of the responses indicated that NGOs in collaboration with local government were constructing feeder roads connecting to the areas where the Batwa stay. This was to ease on the

accessibility of such areas by the NGO officials. This was being done by BMCT and AICM who were endeavoring most to see the Batwa people have a descent and improved life.

Challenges that Batwa people are facing in their new area of destination

This was aimed at finding out how the Batwa people were being challenged in the new areas where they were being resettled.

Table 7: Table showing the challenges Batwa people face in their new areas of destination (n=390)

Responses	Frequency	Percentages (%)
Segregation from other tribes	107	28
Shortages of land	93	24
New diseases in areas of destination	63	16
Denied access to health facilities	60	15
Famine and poverty	67	17

Segregation by the Bakiga

From the findings, 28% of the responses showed that Batwa people were facing a lot of segregation from other ethnic tribes including the Bafumbira and Bakiga. This was making it too hard for Batwa to harmoniously socialize with them. This was because of the view that Batwa were taken as forest people who are primitive and dirty to stay with other people. This was scaring the Batwa people and some of them were resorting to returning back to their native ancestral lands in Echuya forest.

Shortage of land

From the research results, 24% of the responses showed that Batwa people were facing a lot of land shortages as they were not compensated for their land that they lost to conservation areas. This was making them to squat on other people and or staying on the forest borders apart from the lucky few who had been resettled to the lands provided by the NGOs. This shortage of land was making Batwa people fail to carryout activities that can develop them into responsive people.

Diseases

Basing on the research findings, 16% of the responses indicated that new diseases were heavily affecting the Batwa people in their new areas of resettlement. Among the diseases they complained about were malaria, kwashiorkor and cholera which were unheard of before when they were still staying in the forest. These diseases were causing a lot of death to the Batwa children most especially and it was threatening their lives.

Denied access to health facilities

From the study findings, 15% of the response indicated that Batwa people were being denied access to health facilities in the area of study. This was being worsened by the fact that the Batwa people would not even be allowed to go into the forest to pick herbs from the forest. This was so because Batwa did not have enough money to pay for the medical services and the nurses were not willing to attend to the Batwa because of looking dirty.

Famine and persistent poverty

Basing on the study findings, 17% of the responses showed that Batwa people were facing a lot of famine and poverty in the new area of

destination. This was being caused by lack of concentration on carrying out developmental activities, laziness and lack of necessary resources like seeds and hand hoes to use in cultivation. Batwa were sometimes eating once or even none at all for a day. This was so because the Batwa have a long standing history of dependency on hunting but with the gazetting of forest Batwa were excluded from hunting in the forest.

Solutions to the challenges Batwa face in their new areas of settlement

This was intended to establish the solutions that Batwa people and the concerned NGOs were putting in place to solve the challenges of Batwa people in Muko Sub County.

Table 8: Table showing the solutions to the challenges faced by Batwa people in the new areas of settlement (n=390)

Responses	Frequency	Percentages (%)
Settling on borders of the forest	58	15
Getting employed as firewood collectors	63	16
Sensitization of local communities	71	18
Giving Batwa children scholarships	56	14
Provision of land by NGOs and church of Uganda	91	23
Allow Batwa to access the forest on special days	51	13

Settling on borders of the forest

From the study findings, 15% of the response showed that Batwa people were settling on the borders of Echuya forest reserve. This was to make it easier for them to get where to stay rather than squatting on other people's land where they are used as slaves. This was helping the non-compensated Batwa to get where to stay before the charity agencies resettle them to the new lands bought for them.

Getting employed as firewood collectors

From the research findings, 16% of the responses showed that Batwa people were being employed as firewood collectors for the other ethnic tribes. This helped them to earn a small income that can provide them with a daily meal. However, this was not working out properly for the Batwa people because they will still being under paid by the people who employed them.

Continuous Sensitization of local communities

From the research findings, 18% of the responses showed that local communities were being sensitized by the NGOs on how to positively live with the Batwa people by supporting each other. This was being done to avert the cultural stereotypes that were embedded in the thinking of these cultures that took Batwa people as bad omen, untidy people who should be treated as animals.

This was being done through consultative meetings that were being held with community members.

Giving Batwa children scholarships

From the study results, 14% of the responses showed that Batwa children were being given scholarships to attend education. This was because the Batwa people were poor and could not afford to cater for education needs of their children. On top of this these children were also being provided with scholastic materials and school uniforms. This made Batwa children look at themselves as equal to those from other tribes.

Provision of land by the NGO

Basing on the study findings, 23% of the responses showed that Batwa people were being provided with free land that was being given to them by NGOs like AICM and BMCT and the church of Uganda. This land was supporting the Batwa for settlement and carrying out other activities like agriculture land was being bought in the areas adjacent to the forests whereas the church of Uganda was allowing Batwa people to stay on its land and do some agriculture as they support some works of the church.

Allowing Batwa to access the forest on special days

Basing on the study findings, 13% of the responses indicated that Batwa people were being allowed into Echuya forest on certain days. This was on Saturdays and Wednesdays. This was to allow them pick some fruits, firewood and some herbs as well as building materials and this was to stop their illegal encroachment on the forest.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

This chapter presents the summary of findings of the study according to the research objectives. It also brings out the conclusions to the study and put forward the recommendations as well as areas for further study.

Summary of the findings

The study found out that there were a number of NGOs that were involved in integrating the Batwa people into local communities which included; BMCT, AICM, Nature Uganda, MRGI and UOBDU which were playing a great deal in resettling the Batwa people to better areas of destination, providing them with food and house-hold basic necessities. These organizations were developing partnerships with the Batwa people themselves, the local communities, local governments, churches and other stakeholders in development to see that the Batwa people can leave a descent life.

During the study, many Batwa complained of lack of enough food because they have lost their natural habitat and one Mutwa complained in these words:

"In the past when we got food it could feed us for several days. Now we receive just enough to keep us alive for that day. Then we have to be hungry for the next day and next".

Though NGOs are helping the Batwa, in the study, the researcher found out that some NGO officials feel that it would have been better for the Batwa to remain in their Natural habitat because that's where they have been earning their living and can have much comfort. One NGO official expressed his concern in these words:

"When a Mutwa was paid from the work of gold, he would be on top of the world. The Bahutu men and women (Bakiga) would forget how they despised the Mutwa and even share the same cup of a local brew (Muramba) that he would buy. Ironically, the begging habit shifted to the bahutu (Bakiga) the very day the Mutwa gold-miner was paid. They all wanted a share!"

In the study, many Batwa who spoke to the researcher complained of losing their forest in these terms:

"The food of the forest, obuhura /Obuuki (honey) and Otunyama (lots of meat) used to keep us alive. We are dying more these days, especially our children, because we never get these body-building foods.

Now we can't find these herbs that used to keep us healthy.

When the children are sick, we have nothing. Even the Bahutu are complaining that we don't have medicines any more".

All the above comments are indications of how Batwa are suffering because of losing their attachments to the Echuya forest that has been the source of their livelihood since time immemorial. It's clear that without further developments from the part of either the government or NGOs to help the Batwa to have enough food, the Batwa will continue to be hungry and poor in their state of life.

These findings are in conformity with the findings of Refugees International Uganda, an NGO that has been working with the Batwa. In their Report about the Batwa, compiled in 2003, they presented that the Batwa, in their

new areas of settlement are landless, hungry and continue to suffer from absolute poverty.

Operating in the Batwa occupied areas was not an easy way for the NGOs as they faced challenges including remoteness of the areas, hostility of the Batwa people, scarcity of land, financial constraints which all could not make work run smoothly. However, measures were being taken to improve on the situation and enhance the effectiveness of the NGOs in doing their work. This was being done through resettling Batwa people to areas that are accessible and sensitizing the Batwa and local communities on how to live with each other harmoniously.

It was again found out in the area of study that Inter-ethnic tensions among the Batwa and the surrounding tribes (Bakiga and Bafumbira) remains a crucial point to look at. Even though NGOs have succeeded in re-settling the Batwa from their natural habitat to the nearby communities of Bakiga, this tribe (Bakiga) have categorically discriminated against and segregated the Batwa and this has resulted into inter-tribal tensions and clashes. One possible explanation for this is the fact that the Batwa can't share drinking and eating places with the local Bakiga. One Mutwa in the research study was quoted as saying that:

"These Bahutu don't like us. They don't want us to sit, drink and eat from their own premises. Whenever we take firewood and bamboo to them, they offer us dregs and we share them from outside while they are inside enjoying the real beer (Muramba). Instead of meat, they offer us soup and bones. We are a suffering people!"

These findings are in agreement with the findings of Zaninka who argued that Batwa are treated like second-class citizens, savage, who can't share a meal or a drink with the local people (Bakiga).

Conclusions

Various organizations were involved in the integration and development of Batwa people into the local communities. These Non Governmental Organizations included BMCT, AICM, Nature Uganda, MRGI and UOBDU. These were involved in many activities that included sensitization of both Batwa and other ethnic tribes, provision of land for settlement and agriculture practice, construction of social amenities like schools, health units, water sources and feeder roads to improve the standards of living of the Batwa people.

In doing their work NGOs faced a lot of challenges which were severely affecting the effectiveness of their efforts. These challenges included limited funds, ignorance among the Batwa people, cultural stereotypes of the Bakiga and Bafumbira laziness among the Batwa people and the remoteness of the areas occupied by Batwa people. This was hindering the success of projects started by such NGOs to integrate and develop Batwa people into local communities.

NGOs were doing everything necessary to avert these challenges that they were experiencing. NGOs were soliciting for more funds from well wishers and international funding agencies, purchasing of more land for the Batwa people, sensitization of Batwa people and construction of feeder roads in the areas to ease on their accessibility to the NGO officials.

On the other hand, people from other ethnic tribes had mixed feelings about the integration and development of Batwa people into their communities. Some people were marrying Batwa women but the majority of the people had a negative attitude towards the Batwa as they were segregating against them, dispossessing the Batwa people of their property, denying them access to social facilities used by the local

communities and the high level of injustices and unfairness to the Batwa people in the local courts of laws. This was prohibiting the Batwa people to socialize with the local people.

The Batwa people were facing tremendous challenges in the new areas where they were being resettled to by the concerned authorities. The challenges included segregation from the Bakiga, shortages of land, new diseases in their areas of destinations, denied access to health facilities and more worse the problem of poverty and famine more rampant in Batwa communities. This had made Batwa people to always make attempts to get back to the forests or illegally encroach on the forest.

However, the Batwa people were being helped to cope up with the new environment. Batwa were being settled on the borders to Echuya forest, they were being employed by local people as fire wood collections so as to earn a living, sensitization of local communities so as not to segregate against the Batwa, providing Batwa people with free land by NGOs and the church of Uganda and allowing Batwa people into their collect herbs, fire wood building materials and some fruits.

Recommendations

The government of Uganda should get involved in integrating Batwa people from the forest to the local communities by compensating them for their ancestral lands. This will help Batwa get land where they can settle and stop squatting on other people's lands.

People from other tribes should stop their obsolete cultural values that are stereo typical and observe the Batwa people as people with dignity and equal rights. This will help them to live with Batwa with appositive attitudes and exist in harmony.

Batwa people should be encouraged to concentrate and get hard working to liberate themselves from the disease of poverty and famine. They should be taught how to practice agriculture and learn how to save from the little income they earn.

The local administration should encourage the local council members to be always just and fair to Batwa like any other person. This will help them to look at themselves as part of the local community.

The conservationists should always make sure that they share the benefits that they accrue from the forest are equally shared with the Batwa people on whose ancestral lands the forest is located. This will motivate them not to encroach on the forest after realizing their potential importance.

The local government should construct social amenities in the areas occupied by Batwa to help them access such services most especially communication lines to ease on accessibility to remote areas.

Review

In this chapter, the researcher discussed the findings and gave conclusions according to the objectives of the study. The researcher went further to give recommendations for further study. It should therefore be noted that the situation of the Batwa is a great concern for each and everybody since they are facing all kinds of difficulties. The government in partnership with different NGOs which are trying to develop and integrate the Batwa into local communities should play its role as the model to sensitize and modernize the Batwa communities.

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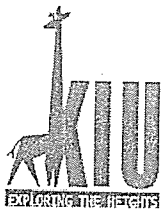
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**KAMPALA
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P.O.BOX 20000
KAMPALA- UGANDA.
TEL:-041-266813

**OFFICE OF THE DIRECTOR
SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH**

May 21, 2009

Dear Sir/Madam,

RE: INTRODUCTION FOR TURYATEMBA FELIX

This is to inform you that the above named is our registered student (**MADAM/17665/71/DU**) in the School of Post Graduate Studies pursuing a Master of Arts in Development Administration and Management (**MADAM**).

He has completed his taught Modules and is left to work on research entitled: "**The Role of NGO'S in the Development and Integration of Batwa People into Local Communities in Muko Sub-County ,Kabale District**".

Any assistance rendered to him regarding his research will be highly appreciated.

Yours faithfully,

Prof. Owolabi O. Samuel

DIRECTOR-SCHOOL OF POSTGRADUATE STUDIES AND RESEARCH

APPENDICES

APPENDIX II A- INTERVIEW GUIDE FOR THE BATWA

KAMPALA INTERNATIONAL UNIVERSITY

SCHOOL OF POSTGRADUATE STUDIES

SECTION A: BIOGRAPHIC DATA

1. Name.....
2. Age.....
3. Sex.....
4. Marital status.....
5. Level of education.....
6. Designation.....
7. Religious affiliation.....

SECTION B: INFORMATION ON THE ROLE OF NGOS IN THE DEVELOPMENT AND INTEGRATION OF BATWA INTO LOCAL COMMUNITIES.

8. What are some of the NGOS that are trying to develop and integrate you
into local communities?
.....
9. How do they help in integrating you into local communities?
.....

10.What is your opinion on the way the process is done?

.....

**SECTION C: INFORMATION ON THE CHALLENGES FACED BY THE
NGOS IN THE INTEGRATION PROCESS**

11.What are some of the challenges that those NGOs face in trying to
integrate you into local communities.

.....

12.How do you feel about the way these challenges are handled?

.....

**SECTION D: INFORMATION ON THE CHALLENGES THE BATWA FACE
IN LOCAL COMMUNITIES OF BAKIGA**

13.Are there any challenges you face in your new communities of Bakiga?
Name them.

.....

14.How are you trying to overcome these challenges?

.....

15.Are the NGOs helping you solve your problems in your new communities?
How?

16.What is the attitude of other ethnic groups towards you?

.....

What is your opinion about moving to local communities?

SECTION E: WAY FORWARD

17. What do you think the NGOs can do to help you in feel comfortable the communities of the Bakiga?

Thank you very much!

APPENDIX II B- QUESTIONNAIRE FOR BAKIGA

KAMPALA INTERNATIONAL UNIVERSITY

SCHOOL OF POSTGRADUATE STUDIES

I am **TURYATEMBA FELIX** a student in the school of post graduate studies in the above-mentioned University. I am doing research on the: **Role of NGOS in the development and integration of Batwa people into local communities in Muko-Sub-county, Kabale District**

This is part of the requirement for the award of a Master of Arts degree in development administration and management of the above-mentioned University.

You are kindly requested to fill this questionnaire according to your knowledge and understanding. All the information provided will be treated with utmost confidentiality and only be used for the purpose of this study.

Thank you for your cooperation

INSTRUCTIONS: Fill the provided spaces with the right answer or tick the best provided option.

SECTION A: BIOGRAPHIC DATA

1. Name.....

2. Sex a) male ()

b) Female ()

3. Marital status

a) Single ()

b) Married ()

c) Widowed ()

d) Separated ()

e) Divorced ()

4. Age

a) Below 20years ()

b) 20-30years ()

c) 31-40 years ()

d) 41-50 years ()

e) 51 years and above ()

5. Level of education

a) Never been to school ()

b) Primary level ()

c) Secondary level ()

d) Tertiary level ()

6. Religious affiliation

- a) Christian ()
- b) Moslem ()
- c) Others (specify).....

7. Designation

8. Village.....

9. Parish.....

SECTION B: INFORMATION ON THE ROLES OF NGOS IN THE DEVELOPMENT AND INTEGRATION OF BATWA INTO LOCAL COMMUNITIES

10. Are there any NGOS that are developing and integrating the Batwa people into your communities?

.....

How are they trying to help the Batwa people in the development and integration process?

.....

11. What roles are they playing in the process of development and integration?

.....

What can you say about this process of development and integration of Batwa into your community?

.....

**SECTION C: INFORMATION ON THE CHALLENGES FACED BY
NGOS IN THE DEVELOPMENT AND INTEGRATION OF BATWA INTO
LOCAL COMMUNITIES**

12. Are there any challenges that these NGOs face in trying to develop and integrate Batwa people into your community?

.....

What can you suggest to these NGOs that are involved in the process of development and integration of Batwa people into local communities?

.....

**SECTION D: CHALLENGES THAT THE BATWA FACE IN THE LOCAL
COMMUNITIES OF BAKIGA**

13. Are the Batwa people facing any challenges in the local communities of Bakiga? Outline some of these challenges.

.....

14. What is your attitude towards the Batwa people?

.....

15. What is your opinion about the integration of Batwa people into local communities

.....

SECTION E: WAY FORWARD

16. What do you think the NGOs can do in order to succeed in the process of development and integration of Batwa people into local communities?

.....

Thank you very much again!!

APPENDIX II C- QUESTIONNAIRE FOR NGO OFFICIALS

KAMPALA INTERNATIONAL UNIVERSITY

SCHOOL OF POSTGRADUATE STUDIES

I am **TURYATEMBA FELIX** a student in the school of postgraduate studies in the above-mentioned University. I am carrying out a study on the: **Role of NGOS in the development and integration of Batwa into local communities in Muko Sub-County, Kabale District.**

This is part of my requirement for the award of a Master of Arts degree in development administration and management of the above-mentioned university.

You are kindly requested to fill this questionnaire according to your knowledge and understanding. All the information provided will be treated with utmost confidentiality and only be used for the purpose of this study.

Thank you for your co-operation

INSTRUCTIONS: Please tick on the right option or fill in the answer in the space provided.

SECTION A: BIOGRAPHIC DATA

1. Name.....

2. Sex

a) Male ()

b) Female ()

3. Marital status

a) Single ()

b) Married ()

c) Widowed ()

d) Separated ()

e) Divorced ()

4. Age

a) Below 20yrs ()

b) 20-30yrs ()

c) 31-40yrs ()

d) 41-50yrs ()

e) 51 and above ()

5. Level of education

a) Never been to school ()

b) Primary level ()

c) Secondary level ()

d) Tertiary level ()

6. Religious affiliation

a) Christian ()

b) Moslem ()

c) Others (Specify).....

7. Designation

8. Name of NGO.....

**SECTION B: INFORMATION ON THE ROLE OF NGOS IN THE
DEVELOPMENT AND INTEGRATION OF BATWA INTO LOCAL
COMMUNITIES**

9. Is your organization involved in the development and integration of Batwa people into local communities? How does it do the process?

.....

What important roles do your NGO play in the process of development and integration of Batwa people into local communities?

.....

What is the reaction of Bakiga people towards the Batwa in your process of development and integration?

.....

**SECTION C: INFORMATION ON THE CHALLENGES FACED BY
NGOS IN THE DEVELOPMENT AND INTEGRATION OF BATWA
INTO LOCAL COMMUNITIES**

10.What are some of the challenges that you face in trying to develop and
integrate Batwa into local communities?

.....

11.Do you have any suggestion on how to handle the above-mentioned
challenges?

.....

13. What is your opinion about moving Batwa people from forests into the
local communities?

.....

**SECTION D: CHALLENGES THAT THE BATWA FACE IN THE LOCAL
COMMUNITIES OF BAKIGA**

12.Are the Batwa people facing any challenges in the local communities of
Bakiga? Identify some of these challenges.

.....

SECTION E: WAY FORWARD

13.What efforts are you putting across to help them feel at ease in the local
Bakiga communities?

Thank you very much!!

RESEARCHER'S CURRICULUM VITAE

PERSONAL PROFILE

Marital status: Married

Sex: Male

Date of Birth: 06 Jan. 1975

Nationality: Ugandan

EDUCATIONAL BACKGROUND

2007 to date: Kampala International University

Master of Arts in development administration and Management

1999 – 2002: Urbaniana University, Italy

Bachelor of Philosophy, Diploma in philosophical and religious studies

1997 – 1998: St. Gertrude's Voc. School

Uganda Advanced Certificate of Education

1993 – 1996: Nyaruhanga High School

Uganda Certificate of Education

1986 – 1992: Karengyere Primary School

Primary Leaving Examination

WORK EXPERIENCE

2010 to Date: Orange Telecom(Orange Uganda Ltd)

Customer Sales Adviser

2007 – 2010: Parliament of the Republic of Uganda

Personal Political Assistant to Hon. Henry Banyenzaki,

Member of Parliament for Rubanda West, Kabale.

2006 – 2007: Jusime Enterprises Distributor of Nile Breweries

Customer Sales representative.

