

**THE AFFIRMATIVE ACTION AND HOUSEHOLD INCOME STATUS
OF THE BATWA COMMUNITY EVICTED FROM BWINDI
IMPENETRABLE FOREST NATIONAL PARK, KANUNGU
DISTRICT, UGANDA**

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS
DEGREE IN PROJECT PLANNING AND MANAGEMENT
OF KABALE UNIVERSITY**

JANUARY 2022

DECLARATION

I declare that this dissertation entitled *The Affirmative Action and Household Income Status of the Batwa Community Evicted from Bwindi Impenetrable Forest National Park, Kanungu District, Uganda* is my original work. It has never been submitted to any institution for any academic award.



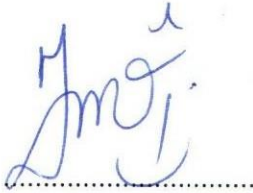
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APPROVAL

This dissertation entitled *The Affirmative Action and Household Income Status of the Batwa Community Evicted from Bwindi Impenetrable Forest National Park, Kanungu District, Uganda* was written under my supervision and it is now ready for examination.



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Date

RESEARCH SUPERVISOR

DEDICATION

I dedicate this work to all members of my family for their overwhelming support during my school years. Their inspiration and prayers contributed a lot. Above all, I dedicate the work to the Almighty God for the gift of life.

Thanks be to the Lord!

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May God reward you abundantly!

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ABBREVIATIONS

ACID	:	African Christians in Development
AICM	:	African International Christian Ministry
ATIEA	:	Association of Christian Institutions of East Africa
BAA &HHI	:	Batwa Affirmative Action and Household Income
BDP	:	Batwa Development Programme
BINP	:	Bwindi Impenetrable National Park
BMCT	:	Bwindi Mgahinga Conservation Trust
CARE	:	Cooperative for Assistance and Relief Everywhere
C.O. U	:	Church of Uganda
COWE	:	Care for Orphans, Widowed and Elderly
DOK	:	Diocese of Kinkiizi
D.R.C	:	Democratic Republic of Congo
D.T.C	:	Development through Conservation
E O C		Equal Opportunities Commission
F.G. D	:	Focus Group Discussions
GAPs	:	Good Agricultural Practices
GEF	:	Global Environmental Facility
H IV/AIDS	:	Human Immune Deficiency Virus/Acquired Immunodeficiency Virus
IGAs	:	Income Generating Activities
IGCF	:	International Gorilla Conservation Facility
IHATCC	:	Indigenous Health Adaptation to Climatic Change
ICCPR	:	International Convention on Conservation of Peoples’ Rights
KIRDP	:	Kinkiizi Integrated Rural Development Programme
LADA	:	Literacy Action and Development

MDGs	:	Millennium Development Goals.
M.F. B	:	Missions werk Frohe Bdschaft
NAADS	:	National Agricultural Advisory Services
NFA	:	National Forest Authority
NGO	:	Non-Governmental Organization
n.d	:	No date
PEAP	:	Poverty Eradication Action Plan
R.A. Q	:	Researcher Administered Questionnaire
SACCO	:	Savings and Credit Co-operative Organization
S.P.C. K	:	Society for Promotion of Christian Knowledge
St.	:	Saint
SWARAP	:	South Western Agricultural Rehabilitation Programme
UNESCO	:	United Nations Educational, Scientific and Cultural Organization
UOBDU	:	United Organization of Batwa Development in Uganda
UPDF	:	Uganda Peoples Defence Forces
USA	:	United States of America
VSLAs	:	Village Savings and Loans Associations

ABSTRACT

This study was conducted on the Affirmative Action and Household Income Status of the Batwa Evicted from Bwindi Impenetrable Forest National Park, Kanungu District, Uganda. The main objective of the study was to analyse the phenomena and challenges of the Batwa Affirmative Action and Household Income in relation to the Batwa communities evicted from BINP. Four specific objectives were: To assess the services/projects provided by the Batwa Affirmative Action and Household Income in Bwindi; To investigate whether Batwa Affirmative Action and Household Income raised household income among the Batwa; To examine the challenges encountered by the Batwa Affirmative Action towards Household Income; To determine response perceived solutions to the challenges encountered by the Batwa Affirmative Action towards Household Income. A case study research design was employed for this study with mixed qualitative and quantitative approaches. With the aid of questionnaires, interview guides and focus group discussions, data was collected from 147 respondents that included the Batwa beneficiaries, religious workers, UWA staff, BMCT, BDP, UOBDU staff, Hospital/health centres and schools within Kanungu District. The first study objective revealed that Savings and credit schemes/Village Banks /VSLA was the main service provided to the Batwa as presented by 71% of the respondents. Other services included land ownership and food production, water and sanitation, tourism, and health among other. The second study objective revealed that the Batwa Affirmative Action and Household Income had raised household income among the Batwa as evidenced by 15.2% Batwa that had radios. Other assets included goats, cell phones, cows, and sheep among others. The third study objective revealed that most of the Batwa were not sensitized so much that they were not aware of what is expected of them, or what is expected from non-Batwa. Finally, the fourth study objective revealed that the Batwa should be educated to initiate appropriate IGAs like goat keeping, apiculture, Irish potatoes, bananas, vegetables, coffee and tea. The study recommends that the Batwa should be involved in the planning, implementation and evaluation of projects that concern them so that they are properly consulted. This would minimize or remove Batwa suspicion that project managers misuse funds meant for developing the Batwa. Instead of assimilation policies, the Batwa should be integrated into the surrounding communities without losing identity. The Batwa need to be fully sensitized that there is no more chance for nomadic hunter-gatherer lifestyle as the lifestyle is unsustainable.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter introduces the concepts of the study variables, which are affirmative action for the Batwa and the household income. They are introduced in form of historical, conceptual, contextual and theoretical background. The chapter is further composed of the statement of the problem, objectives of the study, research questions, and scope of the study, significance and justification of the study as well as the conceptual framework.

1.1. Background

1.1.1 Historical background

Historically, the Batwa people of the Great Lakes Region are said to have been the first inhabitants of the mountainous forests of the Rift Valley. They are part of a wider group of equatorial forest-dwelling peoples in Africa academically termed „Pygmies“. It was, and is, difficult to estimate exactly the number of Batwa in the region – recent figures estimate that there are between 67,500 and 87,000 in non-forest communities, and tens or even hundreds of thousands more remaining in the forests of eastern DRC (Lewis, 2000).

Over the centuries, through a gradual process of migration, appropriation and finally eviction, many Batwa were forced to leave the forest. Deforestation began in Burundi and Rwanda in pre-colonial times as settled agricultural and pastoral communities moved into new areas while, in more recent times, war and industry have speeded the process of forest clearance. In the past four decades, the creation of national parks and protected forest areas such as Bwindi, Echuya and Mgahinga in Uganda, Kahuzi-Biega and Virunga in eastern DRC, and the Parc des Volcans and Nyungwe in Rwanda have resulted in the final expulsion of all but a few forest dwelling communities from those parks (Fay Warrilow, 2008).

1.1.2 Theoretical background

The study was constructed basing on Rawls' theory of justice. According to the theory, Rawls argues for a principled reconciliation of liberty and quality that is meant to apply to the basic

structure of a well-ordered society. Central to this effort is an account of the circumstances of justice, inspired by David Hume, and a fair choice situation for parties facing such circumstances, similar to some of Immanuel Kant's views. Principles of justice are sought to guide the conduct of the parties. According to Rawls, ignorance of these details about oneself will lead to principles that are fair to all. If an individual does not know how he will end up in his own conceived society, he is likely not going to privilege any one class of people, but rather develop a scheme of justice that treats all fairly. In particular, Rawls claims that those in the Original Position would all adopt a maximum strategy, which would maximize the prospects of the least well off. The theory is related to the affirmative action for the Batwa since they are considered the minority and yet they need to have justice like any other tribe in terms of household income.

1.1.3 Conceptual background

According to Jerome (2000) and Bukutu (2013), the Batwa are Uganda's extant minority tribal, nomadic hunter-gatherer groups who have lived in and around Bwindi forest for over 60,000 years. The Batwa are believed to be the first homo sapiens on earth. The first record of the Batwa was made 4000 years ago by Egyptians, who described short stature nomadic hunter-gatherers, storytellers, dancers of gods, who lived in temporary huts near the Mountains of the Moon. A Pharaoh wrote to his southern governor thanking him for donating a dwarf from the spirit world. Homer and Aristotle, Greek philosophers, wrote about the Batwa as small stature hunter-gathers who killed animals using poison tipped arrows and nets. The Batwa lived in temporary huts constructed with leaves and branches, which would be abandoned after a few months in search of new supplies of food. The Batwa dressed in backcloth, skins and hides. <https://googleweblight.com> conforms the same lifestyle and age of stay in Bwindi forest. The Batwa, also known as Twas, Abatwa or Ge-Sera people of the Great Lakes Region have groups in Rwanda, Burundi, Uganda, Central Africa, Cameroon and southern Africa.

The Batwa are believed to be the first inhabitants of the east and central Africa before the arrival of the agriculturist and the pastoralist who came around the years 1550 to 1750 AD. According to <https://kwekuddee-tripdownmemorylane.blogspot.com/2013/03/batwa>, the Bwindi Batwa originated from Ituri forest in the DRC. While hunting around Kisoro Town, they found many animals. Thus the name Gisoro (corrupted into Kisoro by colonialists), meaning a place with

many wild animals. From Kisoro District, while in hunting expeditions, the Bwindi Batwa passed through Rubanda District and settled in Bwindi forest. The word Batwa in Bantu languages means people who are very rare or invisible. This was because the Batwa often lived a nomadic hunter-gatherer lifestyle in the forest. The surrounding Bantu tribes would only see the Batwa when the Batwa merged out of the forest in search of food if there were shortages in the forest or to trade forest products or for war. The dominant ethnic groups in the region, the Bakiga and the Bafumbira (commonly referred to as Bairu) perceived the Batwa as uncivilized and sub-human because of their former hunter-gatherer lifestyle. This led to Batwa discrimination and marginalization from the mainstream economy. The Bairu traditionally think Batwa eat repulsive foods, lack intelligence and moral values, have unrestrained sexuality and only good for dirty and tedious jobs. The Bairu would not allow the Batwa in the houses of the Bairu, nor eat from the same utensils. They would not sit on the same bench nor accept the Batwa as sexual partners. This was because of the unhygienic lifestyle the Batwa lived. Bakiga/Bafumbira men would only have sexual intercourse with Batwa women to cure backache, a false traditional myth.

1.1.4 Contextual Background

Globally, the policy of affirmative action dates to the reconstruction Era in the United States, 1863–1877. Current policy was introduced in the early 1960s in the United States, as a way to combat racial discrimination in the hiring process, with the concept later expanded to address gender discrimination.

According to Wikipedia (<https://kwekuddee-tripdownmemorylane.blogspot.com/2013/03/batwa>), the Batwa were born to dance. A legend goes that one evening God after heavy work needed entertainment. The Batwa were first and best on the stage the whole night defeating other tribes. God commissioned the Batwa as dancers and jesters; thus their role at traditional chiefs' courts as entertainers, litter-bearers, hunters, messengers, spies, and warriors.

BMCT (2009-2011) reported that the conservation of the mountain gorilla was of special interest. BINP was gazetted in 1991 covering the former Bwindi Forest Reserve. To conserve this primate, it was necessary to conserve all other animals and plants in the forest, the water and the soil. The government had to stop all the activities that had earlier been allowed in the former forest reserve. The Batwa had to be removed from the forest, a move no Mutwa was ready to

accept, despite the appalling social-economic and political status they were in. The Batwa were displaced but not provided with alternative land for resettlement or alternative means of livelihood and survival. The Batwa turned into squatters, conservation refugees and beggars of exploitative landlords (the Bairu).

In 1996 projects to induce local communities (including the Batwa) to desist from depending on forest products were introduced. These projects included, among others, goat rearing, apiary, poultry, piggery, rabbit rearing, afforestation (including agroforestry), cattle keeping, handicraft, VSLAs, fish farming and management of tourist camps. BMCT, CARE, DOK and the Kellerman Foundation assisted the Batwa to acquire eleven pieces of land. Free houses, food, clothing, medicine, schooling and religious dues were provided. Schools and health centres were constructed near these new Batwa settlements. Near Karehe settlement, Dr. Scot Kellermann started a mobile clinic where Batwa would get free medical services. Dr. Kellermann operated under the ficus tree at Mukono COU. The mobile clinic graduated into the present BCH where the Batwa get free medical services. Later on, health centres and schools were established at Mpungu, Kitariro, Kebiremu and Byumba for providing free services to Batwa.

The Batwa, one of the most vulnerable communities in the world, witnessed further deprivation of their access rights in Mgahinga National Park when DRC, Rwanda and Uganda signed an agreement to create a transboundary biosphere out of the national parks that cover the Virunga landscape. This decision, like many before it, was taken with no consultation or involvement of the Batwa. The Benet Lobby Group reported that a decision of the Ugandan High Court to restore the ancestral rights of the community over Mt Elgon National Park in 2005 remained largely unimplemented by the state, even though about 1,000 of their members in Kapchorwa District have been temporarily allowed to settle in the park.

Uganda's 2005 constitutional amendment that created the new Equal Opportunities Commission (EOC) mandated the government to establish it within a year. The EOC was intended to address discrimination and to ensure that affirmative action for marginalized groups is promoted and observed. Despite passage of the 2007 Equal Opportunities Act, the President only appointed the Commissioners in August 2009. Despite all these actions, the Batwa still live in poor households with limited income. This motivated the researcher to conduct a serious study on whether the affirmative action towards the Batwa Household income had any significance.

1.2 Statement of the Problem

According to Jerome (2000), the Bwindi Batwa was one of the minority groups of people who once lived a hunter-gatherer shifting lifestyle in and around the forest but were later evicted and now settled around BINP. It was realized that unless the Batwa were evicted from the forest, it would not be easy to conserve the forest, waters, the rocks and the animals within. The mountain gorillas were among those that made the most paying tourist attraction from all the continents. Although there has been affirmative action targeting this minority group, the Batwa level of income at household level has remained tremendously low. In Kanungu District, the evicted Batwa were settled on eleven sites and were freely provided with education, medicine, land, housing, agricultural inputs, domestic animals, food, clothes, protected water and others. One wonders whether the interventions have yielded positive results that would transform the Batwa socially, economically, and politically. The question should be whether the Batwa will be self-sustaining without over depending on external support. It was important to note whether the Batwa keep out of the forest but keep begging and waiting for tourists and donors to give them handouts. The interventions were in most cases not positive. The Batwa have developed a dependency syndrome; they keep begging, wait for handouts and keep idle.

According to BMCT reports 2009/11 and 2016, teachers reported that school dropout is highest among Batwa children. Some of the gifts are exchanged for alcohol. The major challenge is that the Batwa are not fully sensitized nor do they have peer examples in most of their communities. Despite the BAA & HHI, most of the Batwa are extremely poor since they live at less than US\$ 1.25 a day. Even some of the Batwa may not afford US \$1/2 a day. Mal-nutrition and school dropouts continue. There are higher disability rates due to illiteracy, poor nutritional status, low birth weight, unemployment and poverty. Therefore, achieving Millennium Development Goals (MDGs) 1 and 2 among the Bwindi Batwa might not be easy. According to BMCT reports 2009/11 and 2016 and BDP report 2018, the BAA& HHI was stressed for over 25 years. While education was emphasized, very little was achieved. Many Batwa children ran away from school. Despite over twenty five years of BAA & HHI, the Batwa were still very poor. There are disabilities due to low income, dependency syndrome, idleness, overdrinking, domestic violence and illiteracy.

Against this background, the researcher was prompted to investigate the challenges of the BAA & HHI. The researcher therefore believed it prudent to assess the status of the Batwa household income, looked at the affirmative action in place and assessed how BAA & HHI positively or negatively contributed to the Batwa levels of income. Possible solutions to these challenges were examined. The study therefore intended to find out the reasons why most Batwa had no positive results from the BAA & HHI. Objective reasons why for over 25 years most of the Batwa cannot sustain themselves were established. Recommendations that could be used to arrive at solutions for the challenges faced by the BAA & HHI were made.

1.3 Objectives of the Study

1.3.1 General Objectives

To analyse the phenomena and challenges of the Batwa Affirmative Action and Household Income in relation to the Batwa communities evicted from BINP

1.3.2 Specific Objectives

- (i) To assess the services/projects provided by the Batwa Affirmative Action & Household Income in Bwindi;
- (ii) To investigate whether Batwa Affirmative Action & Household Income raised household income among the Batwa evicted from Bwindi forest;
- (iii) To examine the challenges encountered by the Batwa Affirmative Action towards Household Income;
- (iv) To determine response perceived solutions to the challenges encountered by the Batwa Affirmative Action towards Household Income.

1.4 Research Questions

- (i) What are the services/projects provided by the Batwa Affirmative Action & Household Income in Bwindi?
- (ii) Has the Batwa Affirmative Action & Household Income raised household income among the Batwa evicted from Bwindi forest?

(iii) What are the challenges encountered by the Batwa Affirmative Action towards Household Income?

(iv) What are the response-perceived solutions to the challenges encountered by the Batwa Affirmative Action towards Household Income?

1.5 Significance of the Study

The study about the affirmative action for the Batwa and their Household income was conducted with hope that the findings would play a significant role to different stakeholders including the administration(policy makers), implementers, the beneficiaries, and the future researchers in the following ways:

Through the findings of this study, policy makers like Ministries of Finance, Lands, and Human Rights would access the concerns and challenges of the Batwa. Policy makers can use the findings to adjust existing policies to favour the Batwa so that Batwa household income increases.

Implementers such as the concerned NGOs, District leaders in the Batwa catchment areas and the surrounding communities would benefit from the study because after getting the loopholes in their activities, they will adjust and improve in the areas they have not worked on well for efficiency and quality service delivery towards the Batwa household income.

The study would be significant to the beneficiaries especially the Batwa community because they would be sensitized on how best they can improve and increase on their household income. This would encourage the implementers and policy makers to give more support in both knowledge and financial ways. This will help the Batwa to eliminate the mentality of depending on donors. After accessing right to land, they will work and live like other people.

The research would add more literature to the already existing body of knowledge. Future researchers would use the report as literature review and the findings and recommendations would be used in future research. Other researchers, authorities and policy makers would find the information on the BAA & HHI a basis for future planning and implementation both in the BAA & HHI and other projects.

The study was a partial fulfilment of the requirements for the award of a Master of Arts Degree in Project Planning and Management of Kabale University.

1.6. Justification

This was the material time for such a study to be undertaken. If not taken the BAA & HHI might lose some of the projects/services. In future, it may not be easy to start new ones. Even the donors will be discouraged from giving more assistance if the present projects/services do not yield expected outputs. The study will enable both the beneficiaries and the donors know the cause of the challenges and design solutions. Implementation of the study recommendations will transform the Bwindi Batwa into the active poor.

1.7 Scope of the Study

1.7.1 Geographical Scope

The study was conducted in Kanungu District in south -western Uganda that was created in 2001 by the Parliament of the Republic of Uganda. The District comprises two counties; Kinkiizi East and Kinkiizi West with twelve sub-counties. The Batwa resettlements in Kanungu District are at the following places: Karehe, Mukongoro, Rurangara, Byumba, Kitahurira, Kebiremu, Kihembe, Kanyashande, Buhoma, Kitariro and Bikuto. Buhoma, Kebiremu, Rurangara, Byumba and Bikuto were randomly sampled for the purpose of the study. The District was chosen because it takes a large portion of Bwindi Impenetrable National Park, which used to be a home of the Batwa who earned a living from the forest.

1.7.2 Time Scope

The field research was in May, June, and July 2017. The report should have been available in September 2017. Due to unexpected financial constraints and illness, the report was not produced at the planned time. The report was written in December 2021 and January 2022. For the purpose of the study, the period was from the year 1991 to date. The historical background before 1991 was used for reference purposes. This was considered because the researcher believed that it would be enough to conduct this type of study.

1.7.3 Content Scope

The study was limited to the affirmative action for the Batwa as an independent variable and the Batwa household income as a dependent variable. The study believed that when different stakeholders take action in the fight for the Batwa demands and rights and give them capacity building through sensitization, authority and freedom, then their household income would stabilize. This would be through food production (both crop and animal husbandry), apiary, water and sanitation, health, VSLAs, education and tourism. Housing, evangelism, afforestation, environmental protection and indigenous peoples' rights were also considered. These are the projects/services which were targeted to raise the social, economic and political status of the Bwindi Batwa.

1.8 Conceptual Framework

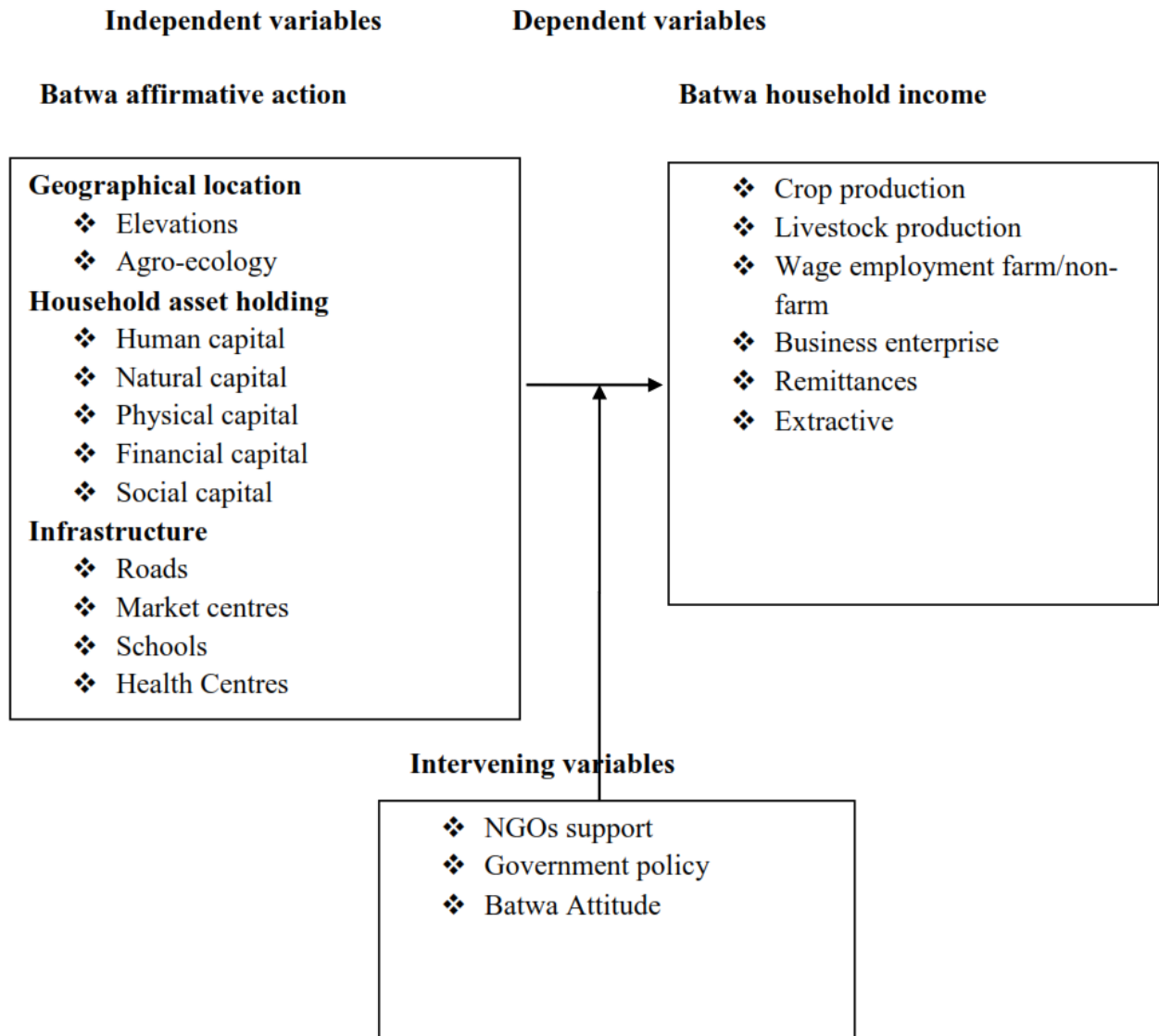
A concept is a general idea expressed in words or symbols understood from experience, reason, impression, or imagination. A conceptual framework is the visual representation of relationships existing between the independent variables, the dependent variables and the extraneous variables. The conceptual framework outlines how the research problem is viewed while showing the relationships between and among variables. The conceptual framework includes hypothesized ideas and principles taken from fields of inquiry that will be used to structure subsequent parts of the study. It is intended to be a start point of the study and its context. It is a tool to support the research and assist to arrive at subsequent findings, conclusions and recommendations of the study.

In the figure below, the independent variable is Batwa Affirmative Action attributed to geographical location in form of elevations and agro-ecology. Household asset holdings and infrastructure are also part of Batwa Affirmative Action. Government, NGOs, and the community provide affirmative action to enable the Batwa attain household income. Household income is measured in terms of crop production, livestock, employment, business enterprises, remittances, and extractives. The attitude and willingness of the Batwa, Government policy and NGO support are intervening variables because they ease the attainment of the dependent variables.

Figure 1.1 Conceptual Framework

Independent variables

Dependent variables



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides the books and other references which were used in the study. Not much has been written on the BAA & HHI. However, there are several writers who have written about projects/services in other areas, some of which are relevant or similar to challenges among the projects/services of the Batwa. Some of the authors' recommendations are relevant to those of the Bwindi Batwa. The literature bases on authors' ideas that are relevant development activities for people based on the conceptual framework and the study objectives. This chapter has the following sections: Introduction, Services/projects provided by the BAA & HHI, BAA & HHI raised Household Income, Challenges encountered by the BAA & HHI and Response perceived solutions to the challenges.

The literature was reviewed under the following thematic areas:

2.1.1 The Services/Projects Provided by the BAA & HHI

Jerome (2000) asserted that most Batwa were Christians though hampered by discrimination. The Batwa rarely involved in theology and Church administration. Poverty encouraged them to follow a certain Church for gifts rather than deliberate conviction. Despite the availability of modern scientific medical services, many Batwa still preferred traditional medicines.

Sue (2011) stated that the Bwindi Batwa got free medical services at BCH and other health units where medical insurance was provided. Batwa children were given free education in terms of uniform, tuition and scholastic materials. Land was purchased and houses built for the Batwa. Safe water was availed at the settlements.

Ankra (1998) emphasized the need for people to start IGAs. People should not wait for God to help them without their active participation. People should utilize their talents maximally. Emphasis was made on the utilization of each one's talents (the Gospel according to St. Mathew 25:14 -30). The Church's mission is to ensure that people live a full life (the Gospel according to St. John 10:10). Emphasis was put on a development-oriented Church. Untrained personnel, diversion of funds to unplanned projects and lack of proper accountabilities in projects were the major constraints. He emphasized that faith should be seen through action and works.

Ankra's (1998) views were correct because unless people start income generating projects on their own, they cannot have sustainable development. In Genesis 2:15 and 3:17-19, God commanded humanity to develop and protect land in order to have a living out of the land. Indeed, human beings have utilized the land since creation despite reaching the extent of degrading the environment. The challenge facing most of the projects is how to utilize the land effectively and efficiently and yet preserve its fertility and the existence of other living and non-living things in the surroundings.

According to Kinkiizi Integrated Rural Development Programme (KIRDP) Evaluation Reports for 2005/07 and 2008/2010, the programme objectives were in line with the Poverty Eradication Action Plan (PEAP) and the Local Government Development Programme. KIRDP initiated, planned and implemented developmental activities using holistic and participatory approaches. The report noted lack of youth and men involvement as the major constraints. Involvement of both men and youths was a problem in many projects as they rarely turned up for training. Many men and youths did not participate in developmental projects. A good number of youths and men did not do productive work. They wasted much time in drinking alcohol and playing cards.

The DOK purchased land and built 7 houses for the Batwa at Kitariro and distributed maize and beans for planting at this settlement. KIRDP distributed 20 goats to the Batwa community at Kitariro settlement. Some of the goats got sick due to change of environment. The recipients asked KIRDP to bring drugs for the goats.

Smet (2002) emphasized that water projects face problems due to lack of adequate local community and the water user agency involvement. He put emphasis on integrated and holistic water harvesting. Smet sees uncontrolled water due to run off as the greatest agent of soil erosion. Rain water harvesting therefore serves the dual purpose of preserving the environment and providing water for productive purposes. He recommended that water donors should not do everything for the beneficiaries. Instead the donors should involve all user groups, the local community and the water user agency.

It is true the involvement of users, the local community and the water agency from the inception of the water project is a prerequisite for the success of the water project. This involvement is the foundation for the sustainability of the project. The majority of water projects which have had

managerial problems did so because of inadequate involvement of beneficiaries in the design and the implementation of the projects.

Schaefer (1989) stated that religion is societal glue which gives meaning and purpose of life, values and ends to hold in common which help society to function as an integrated social system. Religion binds people together even in time of crisis. This explains the need for religious institutions to involve in projects of both materiality and spirituality. He wrote of the Weberian thesis in which Max Weber (1864-1920) wrote *The Protestant Work Ethic and the Spirit of Capitalism* (1904-05). This emphasized disciplined work ethics, worldly concerns, honesty, resourcefulness, thrift, accumulation of savings and investments. The ethic was opposed to moderate work hours, leisurely work habits and lack of ambition. Weber believed that most business leaders, skilled workers and owners of capital in Europe were Protestants. Weber (1864-1920) demonstrated that religion was not solely a matter of intimate personal beliefs but also collective social consequences for society. He emphasized liberation theology (the Church's effort to eliminate poverty, discrimination, injustice, oppression, and segregation by sex, colour, religion, political affiliation, race or ethnicity).

Schaefer (1989) did not give statistical data to prove whether most business leaders, skilled workers, and owners of capital in Europe were Protestants. However, Weber's arguments that religion must have social concerns for the people and involve in liberation theology are true. Often religion has involved in HIV/AIDS, water, advocacy, relief aid, finance and other projects that release people from poverty and ignorance.

According to BMCT 2009-2011 Report, BMCT sensitised the Batwa on Human Immune Deficiency Virus/Acquired Immunodeficiency Virus (HIV/AIDS), gender issues, domestic violence, alcohol abuse, environmental conservation, hygiene and sanitation, nutrition and agroforestry. BMCT also emphasized education of Batwa children and integration of Batwa with other ethnic groups. At the BMCT report time, Scolah Tumwebaze, a Mutwa girl, was at Sentah College, Mbarara, a sign of Batwa empowerment through education. Olivera Turyomurugendo, a Mutwa member of the BMCT Local Steering Committee gained skill and sat on the National Agricultural Advisory Services (NAADS) Committee of Mpungu Sub-county.

According to the 2016 Batwa Population Census report, BMCT bought 406 acres of land at USh4,060,000= . BMCT in 2014-2016 reported that Scolah Tumwebazehad completed S.6.and was taking Social Sciences at Bishop Barham University, Kabale. Ten (10) houses were built at each of the 11 settlements. This allowed settled life and food security among the Batwa. Of the 165 Batwa households in Kanungu District, 128 households (77.6%) had iron sheet houses while 37 (22.4%) had grass-thatched houses. Improved housing reduced school dropouts, malaria outbreak and nomadic lifestyle. Batwa joined VSLAs. The VSLA methodology brought community integration, savings culture, improved sanitation and hygiene because Batwa bathed and washed garments before going for weekly meetings. Inferiority complex reduced because many Batwa were in VSLAs with non-Batwa.

The BMCT 2014-2016 report stated that the Trust initiated Batwa livelihood projects. Tuition, scholastic materials and uniforms were provided for Batwa children. There had been remarkable social/ economic empowerment. From the year 2010 to the year 2016, Batwa children supported at school were as follows:

Table 1: Batwa school children supported by BMCT

Year	Number of pupils supported at school by BMCT
2010	195
2011	221
2012	213
2013	236
2014	232
2015	232
2016	223

Eight VSLAs were started in the eleven Batwa settlements. Members were trained in managerial skills. VSLA methodology enabled both Batwa and non-Batwa to pull own funds and access loans for generating household income. Social integration reduced discrimination. The Batwa changed from a non-saving culture to a saving culture.

According to BCH 2014 Annual Report, the hospital distributed free mosquito nets and medicines to Batwa. Medical services included dental care, family planning, HIV/AIDS testing and treatment among others. Home visits for integrated education and treatment outreaches were made. Remote settlements were visited to offer services not available at the local health centres. The hospital corroborated with BDP in improving water and sanitation in Batwa settlements.

2.1.2 BAA and HHI raised Household Income among the Bwindi Batwa

According to BMCT report 2009-2011, BMCT in corroboration with CARE (Uganda) implemented projects for mitigating the adverse living conditions of the Batwa. These included purchase of land for agriculture and animal husbandry and donations for food, health, clothes, education, water and sanitation. Batwa communities operated handicraft shops at Bwindi and Ruhija and other crafts were sold at the settlements. The Batwa were not able to make such transactions when they were still scattered in the forest.

BDP, BMCT and BINP employed Batwa at various grades of employment. For example, some Batwa were game guards, porters, cleaners and messengers. Two Batwa served on two of the top management positions of BDP. Batwa sat on the boards of these organizations. The employees and the board members earned some income for their services.

According to the Batwa Bulletin (volume 2, December 2013), some Batwa carried tourists' luggage, participated in dancing groups, involved in functional adult literacy and were involved in many other IGAs. These activities enabled the Batwa to earn income that raised their standards of living.

BMCT supported Batwa with the following IGAs: apiary, crafts, goats, piggery, potatoes, sheep, tree planting, tourism and VSLAs. Some of the Bwindi Batwa participated in the Batwa Cultural Experience where they are paid for the services.

According to BDP reports for the years 2008, 2009, 2013, 2014, 2016 and 2018, about twenty Batwa were paid for participating in the Batwa Cultural Experience. This enabled the payees to buy clothes, food and household assets.

2.1.3 The Challenges Encountered by the BAA and HHI

According to Jerome (2000), the Batwa were discriminated, marginalized and stigmatised. Their communities were characterized by alcoholism, family breakdowns, violation of rights, domestic

violence, poverty, break of social organization, and denial of access to traditional land. Traditionally, the Batwa neighbours would not drink or eat with the Batwa or marry or sit on the same bench. The Batwa would collect water downstream from others and live far away from others. Being a minority, they had high rates of illiteracy and poverty. By the year 1995, 82% of the Batwa were landless. The 18% had insufficient land much of which was cheaply rented to non-Batwa for alcohol and food. According to Ngorogoza (1972) and Karwemera (1972), the Batwa have a warlike history (and served as army and spies for local chiefs). The Batwa wars were characterized by skirmishes and looting in the Kigezi region in the second half of the nineteenth century under Rwamuhuta and Basebya. This history did not make the Batwa readily acceptable to the non-Batwa.

Batwa People. <https://kwekuddee-tripdownmemorylane.blogspot.com/2013/03/batwa> asserted that over the years the Batwa were living at the bottom of all indices of wellbeing in Uganda. Marginalization of the Batwa was caused by corruption between governments, international organizations and businesspersons. This was at the interest of logging, tea planting, grazing, mining, environmental protection and establishment of National Parks. The paper added that after the eviction the Batwa were not allowed to visit the forest for medicine, food, graves, ancestral sites and sacred sites.

According to Kagumba (2014), many people were poor because of laziness and too much leisure. Indeed, many Batwa were poor due to laziness and too much leisure. After getting some money from generous donors many Batwa waste the money in alcohol, music and leisure.

According to Wikipedia. <https://en.wikipedia.org/wiki/Bwindi> Impenetrable National Park, the protection of BINP was resented by the local community who had been benefiting from fishing, mining, hunting, logging, food gathering, honey, ancestral sites, medicines, and handicraft inputs. The locals (particularly the Batwa) were never involved in planning. The locals believed the Government was interfering with their rights. Outlawing hunting, worship, fishing, harvest of vines, foods, woods and medicines forced the Batwa out of ancestral forest leading the Batwa to a hand-to-mouth existence as squatters, tenants, porters and beggars.

Maicibi (2006) explained the main challenges of projects as follows: wrong media of communication, inadequate staff, and faulty procedures. Loss of documents,

superiority/inferiority complex, failure of the staff to follow the right established procedures and unqualified staff also contributed challenges. All these challenges influence the performance of the projects and lower the output. Many projects employed very few staff in order to minimize costs and the few were overworked. In other cases, unqualified people are employed because their wage bill is lower. The unqualified people may be unproductive and lose or misplace documents because of faulty procedures.

Deepa and Path (2002) referred to Ghana to explain why it was difficult to obtain water in many African countries. Government water systems were not accessible or were plagued with seasonal, quality and operational problems. Women in the villages wasted much time fetching water over long distances. Piped water did not reach most homes and supply was irregular. The authors cited shortage of toilets and where they were, they were either overcrowded or out of order. People walked long distances to health facilities. Often patients were carried on the head while they were being taken to health facilities and often medical charges were very high. The authors stressed that due to malnutrition, there were many diseases due to food shortages. The blame was put on the government for its failure to reduce poverty and human suffering in the age of plenty and technological marvels. The authors added that lack of access to timely and relevant information presented in a form that is easy to understand disabled the poor and did not allow them to develop their projects. This disability could not allow the poor to take effective action. Such people lacked the capacity to call public officials, private employers and service providers to account for their policies and use of resources. Those who did not account ended up misusing resources that would help develop the poor.

Deepa and Path (2002) asserted that favourable financial services should be provided. They reported that about 500 million people worldwide operated profitable micro enterprises. Only about 4% of these people received finance from other than moneylenders, friends and family at very high interest rates. The private sector should avail favourable credit to the poor. The authors recommended that there should be improved state capacity to grasp the needs of the poor. Emphasis was put on strengthening the peoples' capacity to mobilize, defend their interests and hold government accountable. Participatory involvements in conservation, credit, water, and food production were earmarked as the key requirements for uplifting the poor.

Deepa and Path (2002) examples are also seen in many parts of Africa and Kanungu in particular. In many areas, people walk three to five kilometers in search of water. Many people have never seen piped water. Some water points lack maintenance. Many water points are damaged. Beneficiaries often wait for the government and donors to do the repairs. People do not easily access health centres. Some walk ten kilometres to the nearest health centre only to be lucky if they can find the drugs and the medical staff there. There is lack of average general knowledge. As such, most people were not informed and could not take action to demand for their rights from the government. Nor are such people able to effectively exercise their authority and responsibilities. Batwa communities have the same challenges.

Most people live at the mercy of the moneylenders, COWE, ACID and many others because there are not enough favourable financial services. Many people cannot access means of saving money. Many of those who get loans service them at very high interest rates that do not leave surplus returns for investment. So the borrower continues in poverty at the mercy of the moneylenders. In response to such a situation, the government advised people to organize themselves in savings and credit associations through which they can save and borrow easily. Due to lack of access to information, many people did not know where they could borrow favourably or where to invest profitably. The VSLA project was initiated in DOK in partnership with CARE and BMCT in response to the challenges of financial services.

Footsteps (2002-2003) stated that the poorest people often queue for hours sometimes starting at 3.00 a.m. to collect water from a stand pipe or from a polluted well or an illegal connection. People are stressed in the queues and sometimes end up fighting. Many poor households live near an existing piped water system. They would be willing to pay for water if they could pay small amounts on a regular basis. However, the water services charged very high fees to connect to the water mains and demanded that the new customers pay for pipes to the household. Rich people had access to water flushed toilets connected to sewer pipes subsidized by the government. This was a challenge to the governments, which might not have the political and financial capacity to service the growing population. The good news was that Non-Governmental Organizations were making a difference. Footsteps recommended that NGOs could establish credit unions to finance piped water. The newsletter recommended that donors should not put in too much support in projects to favour beneficiaries because such projects will be short-lived and

not sustainable. Footsteps also reported that there are fewer groups of men than those of women that pull money together and that men prefer groups for sharing new ideas and technology. Groups that form just to obtain a grant or a loan to start business rarely succeed because they miss the gradual build-up of trust and the experience of working together. The newsletter reported that some projects operate without budgets. As a result, there was no cost control. There were high interest charges on money borrowed from moneylenders (loan sharks). This made many projects indebted for a long time. Projects and their beneficiaries opted for multiple borrowing.

The ideas in Footsteps were genuine. In many places people line for water. The poor cannot access piped water because they cannot afford the costs. Many projects have collapsed because they were formed only with short-term intention of getting a grant or a loan after which members disintegrated and deserted the project. Lack of group cohesiveness is a major contributor to failure of many projects. One Batwa goat-rearing project collapsed because there was no group cohesiveness. Many projects and their beneficiaries collapsed because of multiple borrowing. Good examples are in the Revolving Fund of the DOK, Entandikwa Credit Scheme and NAADS of the Uganda Government, SWARAP, and Nyakatare Credit Scheme.

Hagan and Whyllie (2008) asserted that some projects just rely on donations. In some projects resources were diverted to do non- project activities. For example, project resources may be used for church expansion, construct house, or pay salary of non-project worker instead of reinvesting the resources. The authors added that most projects were charitable and had inadequate financial and human resources. This limited the projects from acquiring new knowledge, are unable to compete with competitors and technological changes. Often the projects depended on part-time workers who were paid inadequate salaries. The projects suffered high costs of recruitment and training because the part-timers were often on and off. This led to organizational problems due to frequent re-allocation of duties and break up of works and services.

It is common to find project funds being diverted to activities that are not relevant to the projects. For example, income from a grain mill project can be used to expand a residential house instead of buying a new mill. The result of such diversion is that the project may never expand because there are no funds for future investment. In many projects, there is a high turnover of employees because of frequent resignations among the employees.

Donald (1972) wrote that the Batwa were often a scourge and a security threat to the Bakiga and the Bafumbira, especially during times of food shortage. The Batwa would stage guerrilla wars and loot goats, sheep, cows, foodstuffs and women from the unprepared Bairu. Many people would die during the war. Stolen property would be hidden in the forests. The Bairu would fear to follow the swift Batwa (who used poison-laced arrows) into the forest because the Batwa were more used to the forest hideouts.

Donald's story was true. According to oral evidence from Batwa and non-Batwa elders in Kanungu, Batwa guerrilla wars were common especially during the great famine (popularly known as "*Rwaramba*") of 1897 to 1904. The Batwa warriors terrorized much of Kigezi region. Even shortly before the Batwa were evicted from the forest some Batwa used to loot foodstuffs from traders on the road from Bwindi to Kisoro. This background does not make the Batwa easily acceptable among the Bairu.

According to Nangoli (2009), because of inferiority, poor people think small, plan small and achieve little. Laziness keeps the poor pontificating about poverty with the hope that the world will be sorry and help. Mired in idleness the poor resort to alcoholism which weakens and destroys their brains. This encourages the poor to waste their resources on unproductive expenditures.

BMCT 2014-2016 Report stressed that there was high school dropout among Batwa children. Land bought for Batwa was on the borders of Bwindi forest, subject to problem animals and marginalized due to nutrient mining. Rich non-Batwa farmers hired Batwa land at low cost and used fertilizers. Many Batwa were more interested in grazing for non-Batwa than planting crops. Most Batwa did not access information related to conservation, biodiversity and improved livelihood through radio, newspapers, and television.

Batwa Census Report 2016 stated that lack of basic school requirements; peers and awareness were the major hindrances to Batwa development. Alcoholism and domestic violence also blocked the Batwa from developing.

2.1.4 Perceived Solutions for the Identified Challenges

The BMCT 2014-2016 Report suggested that government should set by-laws to force all school age children to remain at school. Batwa scholarships should be strengthened. Labour laws should

be enforced against people who employ Batwa children. There should be continued sensitization of the Batwa on the importance of education and participation in development projects. Provision of seed, fertilizers and tools should be supervised. There should be training in backyard gardening, soil and water conservation.

Jerome (2000) emphasized that though the Batwa were evicted from the forest, they should be allowed to visit their traditional religious sites within the forest at some regulated frequency. The Batwa should be allowed to pick essentials not available out of the forest. The Uganda Government should compensate the Batwa with adequate fertile and registered land with land rights and provide free and appropriate skills training. Jerome (2000) added that the Government should also give priority to the Batwa by employing them in conservation activities.

Kagumba (2014) emphasized that the poor should be empowered through skilling, savings culture out of own earnings and hard work. He quoted Albert Einstein that work is the only thing that gives substance to life. The Chinese proverb that give a man a fish and you feed him for a day but teach him to fish and you feed him for life is used to show the importance of work. He discouraged borrowing before saving.

Peale (2009) asserted that for poor people to get out of poverty, they have to control their inferiority and inadequacy. Their minds should be filled with faith in God, which will give them humble, and sound faith to empower them know what was necessary for their wellbeing. This develops positive thinking which leads to hard work and proper utilization of resources.

According to Nangoli (2009), people who are in sorry poor state should be resettled in new places where they can learn to start small businesses using own raised resources. New surroundings will excite their minds and challenges to see what natives do not. With own raised resources they can start VSLAs and get loans to expand their operations.

Ankra (1998) emphasized the need for people to start IGAs. People should not wait for God to help them without their active participation. People should utilize their talents maximally. Emphasis was made on the utilization of each one's talents (the Gospel according to St. Mathew 25:14 -30). The Church's mission is to ensure that people live a full life (the Gospel according to St. John 10:10). Untrained personnel, diversion of funds to unplanned projects and lack of

proper accountabilities in projects were the major constraints. He stressed that faith should be seen through action and works.

Parratt (1997) emphasized that the Church has an obligation to enable people live in dignity. Quoting the late J.K. Nyerere, Parratt argued that the Church should empower the oppressed to avoid a waiting-patiently-upon-the-Lord kind of attitude. Such attitude leads to give-ups. Parratt's (1997) discussion focused on a Church that ministers to the poor with compassion and justice, targeting liberation, transformation and empowerment.

Parratt's arguments were relevant to the Church in most countries. Poor and uninformed people lose hope because they have not been empowered. They wait for the mercy of God. That is why DOK and BMCT removed the Batwa (pygmies) from the wandering life in the forest and settled them in permanent places. The Batwa were empowered to practice settled farming and send their children to schools. The Batwa were encouraged to participate in IGAs. This is in line with the missions of DOK and BMCT.

Komunda (1997) reported that people cannot develop unless they initiate their own development projects. He recommended that people should start appropriate IGAs and join savings and credit societies where they should save regularly. The culture of regular savings was emphasized as the foundation for development. The savings should be lent to needy people who show ability to use the money profitably and repay on time at small interest rates.

Komunda was justified in emphasizing regular savings and initiating appropriate IGAs. It is evident that in areas where there is neither regular and voluntary savings nor appropriate development projects, development lags behind. Both Government and non-government projects, which fail, do so mainly because they are not backed by savings of beneficiaries. In other cases, the projects failed because they were not appropriate to the needs of the beneficiaries.

Moore (1987) wrote about Karl Max's ideology that religion is a means by which people are tricked out of seeing that they are being cheated. Karl Max (1818-1883) thought that religion is used by the rich and powerful individuals to make people obey their masters without question. Karl Max thought the religious believed such obedience would enable servants to go to heaven. Moore (1987) added that Calvin (1509-64) taught that Christians must work hard and must not

spend money in worthless enjoyments. According to Calvin, success was a sign of God's approval and an indication that one was likely to go to heaven.

Moore was right on the role of religion in social-economic development. For example, most of the schools, health units and savings schemes in Uganda were founded by religious leaders. Calvin's ideology is the grandparent of Max Weber's ideology. Calvin's savings culture led to Raiffeisen's (in the year 1862) theories of savings and credit which taught many Germans to accumulate savings and investments. This led to accelerated development in Germany. France, England, India, Pakistan, Bangladesh and Uganda (in the year 1961) later copied the Raiffeisen methodology. It is on the foundation of Raiffeisen's ideology that the co-operative savings and credit schemes in Uganda were started. It is on the same foundation that the present SACCOs and VSLAs were started. DOK has over the years supported people to initiate Revolving Fund Schemes, Kinkiizi Community Development SACCO and VSLAs.

Karl Max misinterpreted St. Paul's Epistles to the Ephesians 6:5-9 and Colossians 3:22-25. Paul meant faithful submission from slaves and servants. Paul showed that the workers motivation and their standards of workmanship are to be the best possible. Paul taught that service must not be superficial or preformed to attract attention. Slaves and servants should serve sincerely and conscientiously knowing that as they serve the earthly masters they are also serving the heavenly father. This does not mean that the rich (masters) should trick people to obey without question.

Bujo and Irunga (2006) were of the view that the Church ought to have a liberation context in order to give people identity and dignity through empowerment founded on social, cultural, political, economic and religious values. Africans should be enabled to listen to the word of God in the context of their own situation. The Church must participate in the integral development of the people by teaching people to initiate projects that improve the social, economic and political status of the people. In so doing, the Church will be prophesying and opposing denial of human rights, privileges and justice. The Church will be opposing marginalization and oppression. In contribution to this book, the late J.K. Nyerere quoted Pope John Paul II who wrote that all people should work for development as an invitation by the Creator (Bujo and Irunga, p. 245). Nyerere defined development as psycho-spiritual integration, growth and satisfaction of physical and psycho-spiritual needs at individual, group, national and international levels. Such development should target the whole community and protect the environment.

This book supported materiality in the Church and opposed teachings that were too exotic and not relevant to the situation of Africans. Emphasis was put on liberation theology aimed at liberating Africans from poverty, oppression, injustice, lack of dignity and segregation. The Pope's views are in support of Genesis 2:15, and 2 Thessalonians 3:6-12. These views are agreeable.

Praise (2005) advised that to uplift the poor, they should start from where they are by initiating small businesses that give regular income out of which regular savings should be made. Hard work is prayer in action against poverty while idleness is a sure path to poverty. The poor should avoid quick money. Emphasis is put on self-employment, business and salary. Praise emphasized regular hard work and advised people to avoid the belief that God will provide and has provided for the future. He added that people should properly utilize their talents in order to get out of poverty.

Bagumisiriza (1994) recommended that people should develop themselves through starting IGAs. People should not wait for external aid. IGAs should aim at providing self-reliance whose absence creates dependency and dehumanizes (Bagumisiriza, 1994, p.193). He showed that African countries have failed to develop because Africans believe in what foreigners started or founded. As a result, Africans wait for the foreigners. The beneficiaries do not own what the donors bring for them, which leads to mismanagement and the projects die. This implies that if we are to benefit from the projects they have to be initiated by the beneficiaries and foreign aid comes in later. He added that projects fail because of lack of appropriate training. Often people not qualified for the job manage them. One not even fit to be a spanner boy becomes the plant manager. Cash is controlled by one who cannot write the books of accounts. Maybe because he/she is a relative of the Director. As a result, funds are not properly recorded. The manager is incompetent and cannot plan or implement plans. This leads to misappropriation of resources and the project fails.

It is true that dependency syndrome and lack of clear ownership, especially in Africa, is the major cause of limping projects. Overdependence on non-beneficiaries and lack of clear ownership develops irresponsible beneficiaries who will not care whether the project collapses or makes progress.

Napoleon (2004) argued that the poor need not wait to get big money to get out of poverty. The brains of the poor need to be tuned to receive wisdom from successful counsel. The poor need to accept their status and resolve to move from the poor status and recognize that every adversity or failure brings a seed of an equivalent advantage. Napoleon added that while poverty needs no plan, aid or direction; riches have to be attracted through well-conceived and carefully executed planning. Napoleon emphasized that money without brains is dangerous and properly used money is the most important asset.

These writers emphasized locally initiated projects, ownership, and self-reliance as attributes that determine project success. They agreed that dependency syndrome, inadequate planning, mismanagement, inappropriate training, authoritarianism, loan default, lack of ownership and accountability, and insufficient audits were the major causes of project failure. Where projects were not locally initiated, the beneficiaries did not conceive the projects. Locals will expect whoever initiated the project to put in much of the inputs while the beneficiaries enjoy the outputs. In summary, these writers encouraged people to work very hard and utilize their talents maximally. They encouraged people to initiate both social and income generating projects with the objective of uplifting the social, economic and political status of the people. They encouraged the stakeholders to ensure that people are empowered to recognize their own dignity. Oppression, discrimination, injustice, dependency syndrome, laziness and marginalization should be eliminated. Emphasis was put on full involvement of all stakeholders in project planning, design, implementation, management, accountability and training. These writers stressed self-reliance, regular savings and minimal loan dependence.

The researcher used the literature to enlarge his knowledge about the BAA and HHI in Bwindi in order to understand the past and the present social, economic and political status of the Bwindi Batwa. This enabled the analysis of the achievements and the challenges of the Bwindi Batwa and helped to arrive at possible conclusions and recommendations.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter describes the road map of the tools and research methods used in conducting the study. The chapter outlines the data sources, data management and analysis, and the philosophy of the research process. The research design, the study population and the sample size are explained. The standards used in collecting and interpreting data and reaching conclusions and recommendations so as to answer the research questions in chapter 1 are considered here. The chapter also covers the validity and reliability of research instruments and the related ethical considerations.

3.1 Research Design

A case study research design was employed for this study. A case study is a research approach that is used to generate an in-depth, multi-faceted understanding of a complex issue in its real-life context. It was preferred for this study because it provides insight for further research, permitting investigation of otherwise impractical (or unethical) situations. Qualitative and quantitative approaches were used in order to get better understanding and enable a better and more insightful interpretation of the results. Projects and respondents were sampled randomly and objectively to get balanced and independent responses.

3.2 Study Area

The study area was in the eleven Batwa settlements in Kanungu District on the outskirts of BINP in southwestern Uganda. The Batwa evicted from Bwindi forest were settled at the following places: Kitariro, Rurangara, Kanyashande, Kihembe, Byumba, Buhoma, Mukongoro, Kebiremu, Bikuto, Kitahurira, and Karehe.

Map 1: Map of Uganda showing the location of BINP



Source: UWA (2017)

Map 2: Map of BINP



Source: UWA (2017)

3.3.0 Study Population

A sample of five settlements out of the eleven settlements was selected by the probability random sampling method. Each settlement was assigned a number on a piece of paper. The papers were folded and mixed in a box and shaken to mix them up. The first five picked were the ones that participated in the study. The sampled settlements are: Kanyashande, Bikuto, Karehe, Rurangara, and Kebiremu. This method was preferred because it was cheap and convenient. This sampling technique gave opportunity for each settlement to get opportunity to be included in the sample.

Since the population was made up of different groups that are heterogeneous, the stratified random sampling method was used. The following were the strata: project beneficiaries (the Batwa being the primary beneficiaries), religious workers (both lay and clergy), UWA staff, BMCT staff, BDP staff, UOBDU staff, schools, hospital and health centre employees. The number of elements from each stratum (other than the Batwa and UOBDU) selected from each settlement were selected proportionately. An average of 30 Batwa from each settlement was purposively sampled. Purposive sampling was preferred because it helped in selecting individuals who were information-rich.

3.3.1 Sample size

Resources such as time, finance and personnel limited the study. The researcher looked for the sample that provided data for the study so as to reduce on the costs during data collections, analysis and processing. The study used a sample size of 195 respondents as shown in the Table below:

Table 2: Sample size and composition

Department	Study population	Sample size	Sampling technique
Batwa beneficiaries	278	150	Purposive
Religious workers	21	10	Proportionate
UWA staff	14	7	„
BMCT Staff	3	1	„
BDP	7	3	„
UOBDU	1	1	Purposive
Hospital/Health Centres	7	3	Proportionate
Schools	39	20	„
Total	370	195	

Source: Primary data

Using Taro Yamane's formula (1973), $n = N/(1 + Ne^2)$; where n means sample size, N means the population size, and e means the error of sampling at 95%. $e = 0.005$

$$n = 370 / (1 + 370 * (0.05)^2)$$

$$n = 370 / (1 + 370 * 0.0025)$$

$$n = 370 / (1 + 0.925)$$

$$n = 370 / 1.9$$

$n = 194.7$ which is approximately 195 respondents.

3.4 Data collection methods

Both primary and secondary data were used.

3.4.1 Primary data

This is data that was collected directly from respondents. According to Nsubuga (2014), primary data is that type of data that has been gathered for the first time, and has never been reported anywhere. Primary data were preferred because they gave original answers from respondents and

could be more reliable. These included questionnaires, interviews, focus group discussions, observations, photographs, telephones, tape recorders, sound (music) and body signs/language.

Questionnaires

The questionnaire was interpreted into the Runyankole/Rukiga language for ease of respondents who could not read English.

Self-Administered Questionnaires

Questionnaires with close ended and open ended questions were issued to literate respondents. The respondents were sampled randomly. The questionnaires with adequate instructions and easy-to-understand language were delivered by hand to the already identified samples of the population by the researcher or the research assistants. Dates for collecting the filled questionnaires were agreed upon at the time of delivery and follow up was made through use of mobile phones. Attached to the questionnaire were requests by the investigator asking the respondents to kindly provide data on the challenges of the Bwindi Batwa. Also in the attachment were the purpose of the research, request for the respondents' consent and an assurance of anonymity, confidentiality and non-traceability. The questionnaire method was preferred because it was easy to reach many respondents at various stations without much cost. Respondents were free to answer sensitive questions frankly, especially as they were not supposed to disclose their names. This provided greater anonymity, confidentiality and non-traceability and eliminated bias. Respondents answered the questions at their own convenient time and place.

However, some questionnaires were never returned from respondents who may have not been willing. Some questionnaires could have disappeared on their way to or from respondents. Some respondents with reliable and valid data might not be literate and therefore may not have filled the questionnaires. Self-administered questionnaire method lacked the face-to-face contact between the researcher and the respondent. Respondents could not get explanation from the researcher if there were unclear questions. There were no chances for probing. In case a question was not answered, the researcher would not know whether the question was not clear. The researcher could not determine respondents' level of understanding or mastery of the language.

Researcher Administered questionnaires

For the ease of illiterate respondents, the researcher or the research assistant read the questionnaires to the respondents while the researcher or the research assistant recorded the answers. This was done because some Batwa were illiterate.

Interviews

An interview guide was designed. A cover note was written to respondents explaining the purpose of the research and an assurance for non-traceability, confidentiality and unanimity, and requesting for consent. Recorders were sometimes used to record voices for review at report writing time. Respondents who could not be reached physically were interviewed by phone. Interviews were preferred because they allowed greater chances of asking broader questions, probing, objectivity, uniformity and clarity.

Focus Group Discussions

Groups were selected at each of the sampled Batwa settlements. First, the researcher sought the consent of each group and explained the purpose of the study. Each group was assured of confidentiality, anonymity and non-traceability. The researcher facilitated the discussions using structured and unstructured questions. Focus group discussions were selected because they enabled people to discuss freely in their own environment and interest. These discussions enabled face-to-face contact between the researcher and the respondents. This involved people who had full knowledge of BAA & HHI and were directly affected by it.

Observation

This was the process of seeing and listening to events during interviews, discussions, activities and meetings for the purpose of learning about the phenomena and the actors involved. The study mainly used the outsider's perspective. This was mainly about housing, meals, dressing, gardens, schools, churches, water and sanitation, health, employment, domestic animals, entertainment, tourism, dance, and worship. A camera was used to take photographs of houses (traditional and modern), schools, rain-water harvesting tanks, health centres, some of the interviewees and Batwa school children. Observation was preferred because it ensured on spot collection of data, minimized doubt and ensured quality work.

3.4.2 Secondary data/ Documentary Review

According to Nsubuga (2014), secondary data is that kind of data that is variable and already reported by some reporters. Secondary data was from policy documents, abstracts of various scholars, dissertations, archived periodical reports, magazines, journals, brochures, newspapers, internet, photographs, maps and the books in the bibliography. Literature from empirical studies, minutes, artifacts, recorded sound (music) and body signs/language was also used.

3.5 Research Procedure

After defending the research proposal, the researcher was authorized by the Director of Graduate Studies, Kabale University, to go into the field for data collection. The researcher's letter to respondents and copies of the authorization letter were given to the Local Council III Chairmen, the Gombolora Chiefs, Parish Priests, the Bishop, DOK, Health Centres, and schools in the sampled Batwa settlements. Copies of the same letters were given to BINP, BDP and MBCT. In each of the settlements, a Research Assistant was selected. The Research Assistant was to assist in distribution and return of questionnaires, and organize interviews and group discussion venues. Each respondent was given a questionnaire to which was attached the authorization and the researcher's request for filling the questionnaire. At each interview or group discussion, the researcher was introduced by the research assistant after which the researcher explained the purpose of the study. This aimed at creating adequate rapport of the respondents and credibility of the researcher.

BINP was informed and visited. BINP referred the researcher to UWA Headquarters in Kampala for authority to use BINP staff as respondents. An application for authority and the required documents were submitted to UWA head office and the office visited twice. UWA rejected the application without giving reasons.

3.6 Validity and reliability

Validity

Validity is the accuracy and meaningfulness of inferences, which are based on the research results. Validity is the degree to which the results obtained from the analysis of the data actually represents the phenomenon under study (Mugenda & Mugenda, 2003). Validity of research

instruments was achieved by ensuring that test items covered all objectives and variables of the study. Consultations and discussions with the supervisor were done to establish the content validity. A content validity test was conducted using the CVI whose formula is:

$$\text{CVI} = \frac{\text{Number relevant items}}{\text{Total Number of Items}} \times 100$$

When the CVI value became 70% and above, then the instruments were valid. However, the instruments were corrected to remove unworthy items.

Reliability

This refers to the extent to which an instrument gives the same results on repeated trials. Use of qualitative and quantitative approaches in data collection and analysis were combined to get reliable information. Test-retest method in which an instrument was given twice to the same respondents was used and the same results collected. This was to prove consistency. Triangulation was also used. Different instruments were used on some of the same respondents and the results were the same.

3.7 Data Processing

Tables, percentages, charts and graphs were used to determine the proportion of respondents selecting various responses. Data from FGD, interviews, telephone, observation, and photographs were analysed. Qualitative data from interviews and secondary documents were analysed using content analysis. Outliers were taken care of during the processing.

3.8 Data analysis

Quantitative data was analyzed with the help of excel software. Tables, graphs, pie charts, percentages and frequency distributions were prepared to help arrive at interpretations, conclusions and recommendations. Qualitative data was analysed by descriptions and explanations.

3.9 Ethical considerations

Respondents, civic, religious and political leaders in the sampled Batwa settlements were informed of the purpose of the research. Respondents were assured of confidentiality, non-

traceability and secrecy about their responses and that their responses would be used only for the stated purpose. This was to minimize withholding information and bias from suspicious respondents. Maximum privacy of respondents was ensured. The researcher ensured clear language and kept the time promised to respondents. Credibility of the researcher was given to all respondents. Whatever answers were given by respondents, whether wrong or right, were appreciated.

CHAPTER FOUR

PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter gives the analysis, interpretation and presentation of findings in relation to the research objectives and the research questions in chapter one. Quantitative data are presented in tables, graphs, charts, percentages and frequencies. Qualitative data are in sentences, explanatory notes and explanatory tables. The chapter is divided into two sections that include; the demographic characteristics of the study respondents as section A and the study-specific objectives as section B as clearly presented below.

4.1 Section A: Demographic Characteristics of Respondents

The background information of respondents was deemed necessary because the ability of the respondents to give satisfactory information on the study variables greatly depends on their background. The background information of respondents solicited data on the samples and this is presented below categorized into: sex, age, level of education and occupation. These categories gave meaning to the field of study and indicated that the respondents were people capable of participating in the study as mature people with objective answers. This gave credence to the data as it showed the data was collected from respondents whom we can physically relate to or figure out.

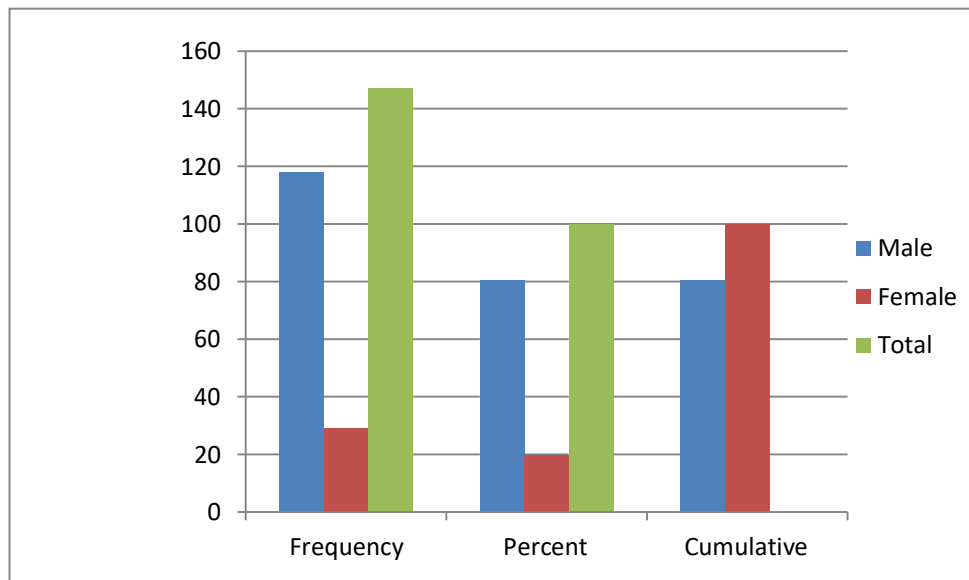
4.1.1 Sex

Table 3: Showing the sex differences of the respondents

Sex	Frequency	Percent	Cumulative %
Male	118	80.39	80.39
Female	29	19.61	100
Total	147	100	

Source: Primary data

Figure 1: Graph showing sex of the respondents



Source: Primary data

The figure and the table above indicate that the majority of the respondents (80%) were males whereas females were only 20% of the total sample surveyed. This shows that more men participated in the study than women did. Even in group discussions there were more men than women and men participated more actively than women.

4.1.2 Age

The table below summarizes the age of the respondents.

Table 4: Age of respondents

Variable	Observed	Mean	Standard. Deviation	Minimum	Maximum
Age	147	41.4	14.79244	18	71
Work time		28.98039	21.09738	1	71

Source: Primary data

The maximum age of the respondents was 71 years and the minimum was 18 years. The average number of years lived by the respondents was 41.4 years. The average number of years worked in Bwindi area by respondents was about 29 years. This showed that all the respondents were of

full age and able to give independent and objective responses. Respondents had lived in the area long enough to be generally aware of the impact of the BAA & HHI.

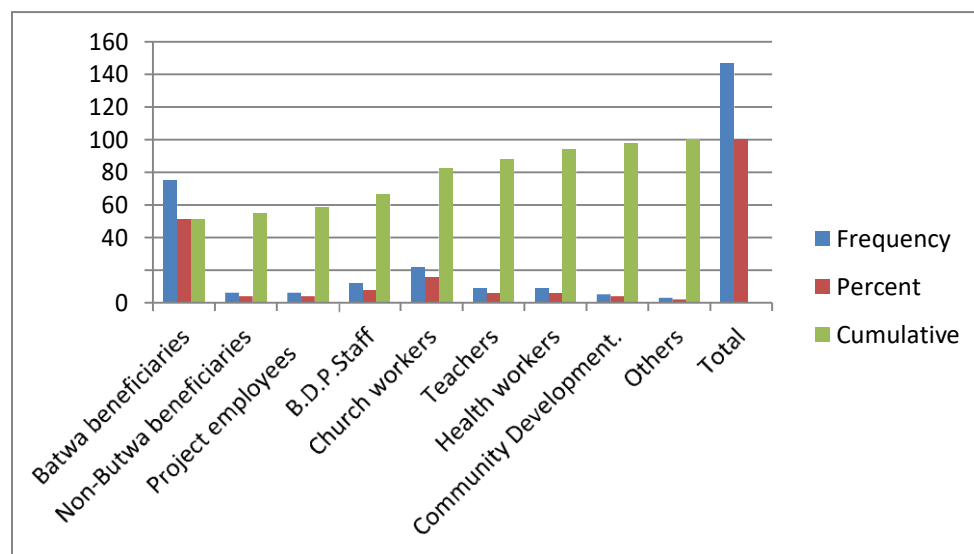
4.1.3 Occupation of respondents

Table 5: Occupation of respondents

Occupation	Frequency	Percent	Cumulative %
Batwa beneficiaries	75	50.98	50.98
Non-Batwa beneficiaries	6	3.92	54.9
Project employees	6	3.92	58.82
B.D.P.Staff	12	7.85	66.67
Church workers	22	15.68	82.35
Teachers	9	5.88	88.24
Community Development Officers.	5	3.92	98.05
Others	3	1.96	100
Total	147	100	

Source: Primary data

Figure 2: Graph showing the occupation of respondents



Source: Primary data

50.98% of the respondents were Batwa beneficiaries of the BAA & HHI. Church workers were 15.68%, Health workers were 5.88%, and Non-Batwa beneficiaries were 3.92%. Project

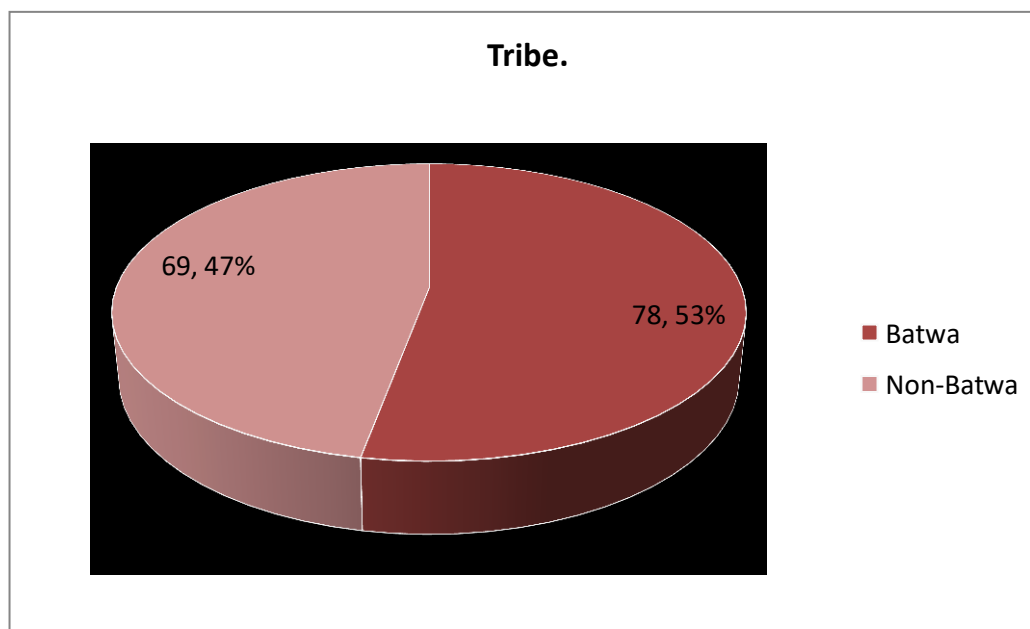
employees were 3.92%, community development workers were 3.92%. School teachers were 5.88% while others were 1.96%. Therefore 54.9% of the respondents were direct beneficiaries of the BAA & HHI while 11.77 were indirect beneficiaries of the BAA & HHI. The sum of beneficiaries was 66.67%. This shows that a reasonable percentage of the respondents were aware of the impact of the BAA & HHI and able to give genuine views.

4.1.4 Tribe

Table 6: The tribal origins of the respondents

Tribe	Frequency	Percentage	Cumulative %
Batwa	78	52.94	52.94
Non-Batwa	69	47.06	100
Total	147	100	

Source: Primary data



**Figure 3:
Chart
showing the
tribal origins
of the
respondents**

Source: Primary data

About 53% of the 147 respondents were Batwa and 47% were non-Batwa. The non-Batwa include the Bakiga and the Bafumbira (commonly known as the Bairu). This shows that a reasonable and representative number of Batwa participated in the study.

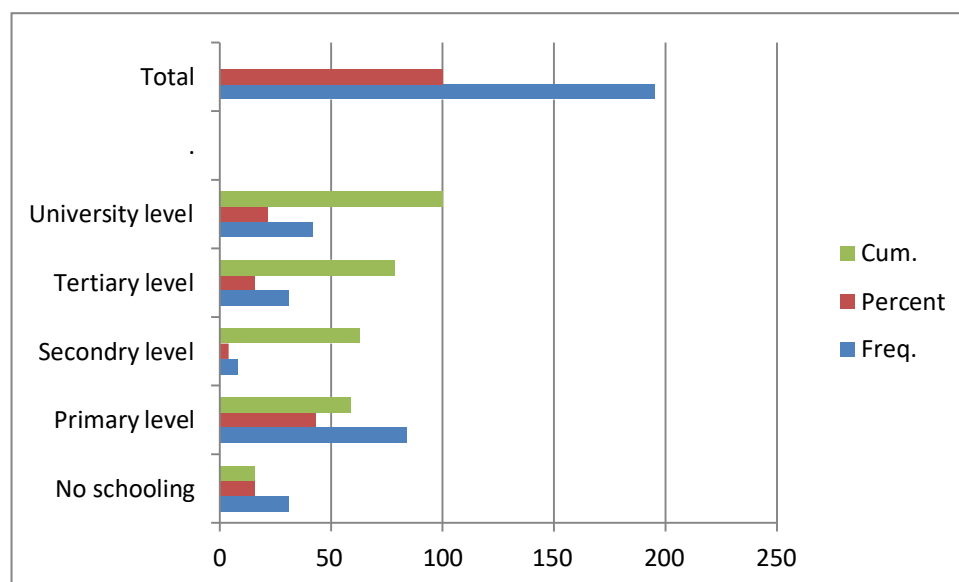
4.1.5 Education Levels of Respondents

Table 7: Showing the education status of the respondents

Education level	Frequency	Percentage	Cumulative %
No schooling	23	15.7	15.69
Primary level	63	43.1	58.83
Secondary level	6	3.9	62.75
Tertiary level	23	15.7	78.44
University level	32	21.6	100
Total	147	100.0	

Source: Primary data

Figure 4: Graph showing the proportion of level of education of the respondents



Source: Primary data

Table 7 and figure 4 show that 84.3% of the respondents were literate. 15.7% of the respondents had never gone to school. All these illiterates were Batwa who requested for RAQs. They gave evidence of illiteracy during FGD and interviews. In one of the Batwa settlements, one elderly literate Mutwa of about 70 years testified that he was born in Kisoro District. He was helped by one missionary Priest to go to school and completed primary three. During schooling days, he would stay at a Church Parish station and go to stay with parents in the holidays. On several occasions at the end of the school term, he would go on holiday and find that the parents had migrated to another part of the forest. He later feared that one day he would fail to trace his parents and decided to leave school. Among the 43.1% who had primary level only 8 of the 63 were Batwa. Of the 32 who were at University level, three were Batwa. Two of the Batwa were in top management positions in the BDP and the third was employed in UOBDU. This implies BAA & HHI has done a lot to uplift the education status of the Bwindi Batwa.

4.2 Section B: Study Specific Objectives

4.2.1 Respondents' responses to variables /questions or services/projects provided by BAA & HHI

Table 8: Services/projects provided by BAA & HHI

Variable name/question	Response	Frequency	Percent
Benefit	Yes	127	86.3
	No	20	13.7
	Total	147	100
Better off	Better off	110	74.5
	Worse off	37	25.5
	Total	147	100
Savings and credit culture/VSLA	Available	104	71
	Not available	40	27
	No answer	3	2
	Total	147	100
Food and animal production	Available	110	74.5
	Not available	34	23.5
	No answer	3	2.0
	Total	147	100.0
Water and sanitation	Available	110	74.5
	Not available	34	23.5
	No answer	3	2.0
	Total	147	100.0

Afforestation and environmental protection	Available	90	61
	Not available	54	37
	No answer	3	2
	Total	147	100
Education (Schools)	Available	132	90
	Not available	9	6
	No answer	6	4
	Total	147	100
Tourism	Available	121	82
	Not available	21	14
	No answer	5	04
	Total	147	100
Health (prevention and cure)	Available	126	86
	Not available	18	12
	No answer	3	2
	Total	147	100
Improved housing	Available	144	98
	Not available	-	-
	No answer	3	2
	Total	147	100
Specific Batwa land ownership and settlements	Available	126	86
	Not available	18	12
	No answer	3	2
	Total	147	100
Preaching and evangelism	Available	115	78
	Not available	29	20
	No answer	3	2
	Total	147	100
Consolidated/improved the Batwa concept of God	Agree	129	88
	Not agree	15	10
	No answer	3	2
	Total	147	100
Income generating projects	Agree	123	84
	Not agree	21	14
	No answer	3	2
	Total	147	100
Poverty alleviation	Available	110	75
	Not available	32	22
	No answer	5	3
	Total	147	100
Raised household income	Yes	129	88
	No	12	8
	Not aware	3	2
	No answers	3	2

	Total	147	100
Has the project/service produced other projects/services	Yes	93	63
	No	34	23
	Not aware	9	6
	No answers	11	8
	Total	147	100

Source: Primary data

4.2.2 Benefit

One hundred twenty-seven respondents representing 86.3% of the respondents reported that the Batwa evicted from Bwindi forest had benefited from BAA & HHI, while 20 respondents representing 14% reported that the Batwa had not benefited. This is evidenced by the 6 primary schools in the Batwa Census report, 2016. 223 Batwa children were at school. 39.8% (53% of these being females) of the Batwa in Kanungu had never gone to school.

One hundred ten respondents representing 75% of the respondents agree that the Batwa are now better off than when they were wondering in the forest. 37 respondents representing 25% of the respondents reported that the Batwa are not better off. Benefit and being better off was evidenced by observations and comparisons of housing, dressing, health and sanitation, security, and the social-economic status of the Batwa presently enjoyed with how they were early in the last century. Comparing the houses [photos 4, 5, 11, and 12, one can see that the housing standards have improved. BDP built 10 semi-permanent houses at each settlement at Kitahurira, Kitariro, Bikuto and Kebiremu in the year 2006. At Karehe, Byumba and Rurangara, BDP built seven houses for each settlement. BMCT reported that 17 housing units (four-roomed main house, a kitchen and a pit latrine) all roofed with galvanized iron sheets were constructed and occupied by 17 households in 2009 -2011

Dependence on traditional herbal medicine compared to the e-quality (health insurance) served by BCH, shows that Batwa health status has improved. Observation at the Batwa Cultural Experience shows that Batwa traditionally depended on herbs, rocks, and animal parts for both prevention and cure. BAA & HHI enabled the Batwa to receive free modern medical services at the health units. Kitariro and Byumba Health Centres and BCH were specifically built for Batwa although they serve even non-Batwa.

Photographs 1 to 3 show Batwa dressed in skins, half- naked and backcloth while photographs 5, 6, 7, 8, 9, 11,12 show Batwa dressed in modern clothes. In the forest, there was insecurity in terms of food, health and sanitation. Bwindi Batwa can now provide part of their own food and at times get food donations. According to BCH, medicine is provided free and BDP in conjunction with BCH has provided safe water sources and taught Batwa hygiene and sanitation. These were signs of improved social–economic status.

According to Dr. ScotKellermann’s (2000) study, the Batwa status before eviction from the forest was unsustainable. Kellermann’s study foresaw the current improvement in the social-economic status of the Bwindi Batwa.

4.2.3 The Services/Projects Provided by the BAA & HHI Savings and credit schemes/Village Banks /VSLA

One hundred and four respondents representing 71% reported that they had savings and credit services, 40 respondents representing 27% reported they did not have savings and credit services while three respondents had no answer. DOK 2012-2013 reported that KIRDP VSLA Project had mobilized Batwa villages to start 17 VSLA groups. BMCT 2014-2016 reported that 108 (32 males and 68 females) from seven Batwa VSLA groups were trained in VSLA methodology covering the management and administration of VSLA groups. This has changed the mindset of the Batwa from their traditional immediate return economy reported by Jerome (2000) to a saving culture of not only money but also foods. Batwa hygiene had improved as they washed and bathed before going for weekly VSLA meetings to avoid discrimination from non-Batwa. This led to social integration between Batwa and non-Batwa.

BMCT and DOK efforts in mobilizing the Bwindi Batwa to save are in line with what Moore (1987) and Larom (1983) wrote about the role of religion in social-economic development. The efforts are in support of the savings ideology of both Calvin (1509 -1564) and Raiffeisen (1862). Komunda (1997), Larom (1983) and Nangoli (2009) emphasized the same ideology.

BMCT 2014-2016 reported that VSLA methodology had brought community integration, savings culture, improved sanitation and hygiene. Inferiority complex had reduced because many Batwa were in VSLAs with non-Batwa.

Land ownership and Food production

BMCT 2016 reported that by 1995, 82% of the Batwa in Kanungu had no land. In 2009 -2011, BMCT bought 8 acres and allocated them to 7 households in Kanungu District. In the 2014 - 2016 BMCT report, 78.2% of the Bwindi Batwa from 165 households had at least one acre of land per household but had the capacity to cultivate about 0.5 acres per household. Batwa without land rented about 0.5 acre from neighbours per household. Observation showed that Bwindi Batwa grew millet, cassava, maize, beans, fruits, bananas, sorghum, potatoes, yams, avocados and vegetables at subsistence level. These crops were evidenced in photographs 11 and 12. Although no cash crops were seen at any of the sampled settlements, the crops grown were an achievement. Interviewed Batwa reported that they could not plant permanent cash crops like tea and coffee because they were not sure of the ownership of the land.

The Batwa evicted from Bwindi forest faced the following challenges:

Most land is adjacent or near the forest and subject to animal raiding. Much of the land had been mining area and had very little fertility and requires lots of nutrients. Moreover, Batwa prefer grazing to crop production. Rich non-Batwa farmers hired the land and invested fertilizers to get better harvests. The Batwa could not afford the costly fertilizers. The Batwa did not have enough resources for agricultural production nor were they properly sensitized. Both BDP and BMCT distributed agricultural tools and seed, but most Batwa (as per their traditional myths) did not keep for the future. They waited for more gifts.

BDP employed an agriculturist to sensitize Batwa so that these challenges could be overcome. BMCT in the 2016 Batwa Census conducted a study on Batwa household dietary score (the ability to take sufficient quality and quantity of food for all household members). The standard is to take at least four out of twelve food groups. Despite the above challenges, the study found that most Batwa households were taking an average of 5 out of the recommended 12 food groups. During group discussions the researcher inquired how it was possible for the Bwindi Batwa who cultivate an average of just half an acre of land to take an average of five food groups of the recommended twelve. 70% of the respondents reported that Bwindi Batwa mainly depended on food bought rather than what they grew. That much of the money they earned was spent on foodstuffs from the market

According to an AICM study, the Batwa were hard working provided that they were sensitized and guided. AICM reported that changing the Batwa needs a lot of time, patience and consistent effort.

As a result of the above challenges, BMCT 2014 -2016 reported that less than 10% of Batwa households engaged in productive agriculture. This tempted the Batwa to go back to the forest for food and cash demands, as well as renting the little land for cash, alcohol and food.

Table 8 above shows respondents' reports on food and animal production. 110 respondents representing 75% reported that BAA & HHI had provided food and animal projects/services in their areas. 34 respondents representing 23% reported that BAA & HHI had not provided such projects/services in their areas whereas 3 respondents representing 2% had no answer. This implies BAA & HHI had contributed much in sensitizing Bwindi Batwa in food production.

Water and Sanitation

BDP 2018, BCH and the DOK 2010 to 2019 reports show that these organizations have been building protected springs (see photograph 7), water tanks and latrines on the eleven Batwa settlements. LADA provided 27 rainwater-harvesting tanks. BMCT built 117 latrines in 2009 - 2011. In Buhoma and Kanyashande settlements, a free gravity water flow scheme was sponsored by Kellermann Foundation

BCH visited Batwa homes for integrated treatment, health education, clinics, immunization, dental care, and HIV/AIDS care. At each home there was a tip tap near a latrine. This showed the Batwa have been taught to wash their hands after visiting a latrine. The hospital carried out village health surveys that showed that each Batwa home had a latrine, a dish rack and a kitchen.

While still wondering in the forest, the Batwa suffered water challenges similar to those illustrated by Deepa (2002) and Footsteps (2002-2003). BAA and HHI has minimized the challenges.

During the study, homes visited in the sampled settlements had latrines, bath shelters, tip taps, dish racks, clothes drying lines and clean containers for boiled water for drinking. At least one protected water spring was seen in each of the sampled areas (see photograph 7). Homesteads

were generally clean. The Batwa were clean. In table 8, 110 respondents (75.4%) reported that their areas had water and sanitation services/projects provided by BAA and HHI. 34 respondents representing 23.5% reported their areas did not have water and sanitation services while 3 respondents representing 2% gave no answer. This implies that BAA and HHI reasonably performed in the water and sanitation sector in the Batwa settlements. As asserted by Deepa as a challenge in most communities, most Bwindi Batwa communities do not have piped water. Some of the Bwindi Batwa walk two to three kilometres downhill to collect water from a protected spring or a river.

Comparing with the time when they were still wandering in the forest, drinking water which was not boiled, and not washing their garments, the Batwa evicted from Bwindi forest are better off in terms of water and sanitation. In the forest, they had neither latrines nor bath shelters. Elderly Batwa reported that in the forest they often got sick of malaria, intestinal and skin diseases. Smet (2002) stressed that uncontrolled water runoff from roofs is an agent of soil erosion. Observation at several Batwa homes showed that water from roofs was an agent of soil erosion.

Tourism

According to Table 8, 121 respondents making 82% reported that tourism services were available. 21 respondents making 14% reported that tourism was not there. 5 respondents representing 2% had no answer. The positive responses were due to the lucrative viewing of the mountain gorillas, the hotels that sprang up in the area, the market for local products and the employment opportunities. The Bwindi Batwa benefited from the income in terms of employment, sale of handicrafts, entertainment (see photograph 8) and gifts. Some Batwa were porters, guides, and game guards. These activities raised the household income of the Batwa and helped the Batwa to buy household assets, dress smartly, save in VSLAs and eat good meals.

Health

In Table 8, 126 respondents representing 86% reported that health services were available as a result of BAA & HHI. 18 respondents representing 12% reported that health services were not available. 3 respondents representing 2% gave no answer.

BCH and three other health centres provided health insurance for the Batwa besides free medical treatment available in Government health facilities. The Hospital started as a mobile clinic for offering free medical care to the evicted Batwa. Medical expenses were paid by BDP through e-quality (an insurance scheme) administered by BCH. BMCT 2009-2011 reported sensitizing Batwa on HIV/AIDS, alcohol abuse, hygiene and sanitation. BCH 2014 reported that the hospital distributed mosquito nets and medicines to Batwa free of charge. Services included dental care, immunization, family planning, HIV/AIDS testing, treatment, and antenatal, among others. Home visits for integrated education and treatment continued. BCH regularly visited remote settlements to give services not given by local health centres. Although all homes had been given mosquito nets, 80% of Bwindi Batwa homes were not using the nets. That was the reason for some Batwa suffering from malaria frequently. Before eviction, the Bwindi Batwa lived in remote areas far from health centres and rarely got modern medication. The few who got modern scientific medication walked long distances. Often patients were carried on the head in litters while being taken to medical facilities. This is what Deepa reported as one of Africa's challenges. At some Batwa settlements, patients are carried on the head in litters for about 10 kilometres to reach a medical unit. At the time of this study there were six health centres and one hospital developed as an impact of BAA & HHI.

Afforestation and Environmental Protection

BMCT, BDP, UOBDU, and DOK reports had one common objective of protecting the environment to increase tree cover and increase income through sale of seedlings and mature trees. These organizations encouraged the Batwa to plant eucalyptus, avocados, and fodder plants. These were seen at all sampled settlements. An elderly Mutwa lady reported that the plants had helped the Batwa to get bean stakes, firewood, building materials, animal feeds, banana stakes and medicines. That since they no longer go to the forest for the plants, they no longer destroy the forest. This implies that the Bwindi Batwa who were destroying the forest and its contents are now preserving the same. Batwa homesteads in Mukono Parish had modern energy-saving stoves that use very little wood but produce much energy. So the Batwa were saving the environment.

Table 7 shows that 90 respondents representing 61% reported that there was afforestation and environmental protection in their areas. 54 respondents representing 37% reported that there was no afforestation and environmental protection in their areas. 3 respondents had no answer. This indicates that some reasonable work has been done to plant trees to recover the destroyed forest and protect the environment. Observation at the sampled settlements proved this as plantations of eucalyptus, avocados and pines were available (refer photographs 11 and 12).

Education

In an interview with one Mutwa man of 50 years, it was learnt that his son who had finished primary seven was sponsored by an American to study in the USA.

BDP report for the year 2018 recorded there were two Batwa graduates. One had a Bachelor of Public Administration and Management and was currently pursuing a Masters degree in the same discipline. The second had a diploma in Project Planning. BDP initiated three Batwa Primary schools, namely Mukongoro, Byumba, and Kitariro. BDP also started a Batwa Women's Centre for skilling Batwa women, literacy, and spiritual outreach. The Church, University groups and missionaries help the Batwa to apply faith to daily life encouraging them to strive for better status. 250 Batwa children were in several schools at different levels. One Mutwa was at Uganda Nursing School, Bwindi.

Mrs. Diana Stanton (wife of Bishop Stanton in the USA) sponsored Kitariro Nursery School (photograph -) at Kitariro settlement. This lady was sponsoring 30 Batwa children at Bishop's Primary School (photo 9), one of the best performing schools in Kanungu District. Bishop's Primary School belongs to the DOK. Some Batwa children were sponsored by Missionswerk Frohe Bdschaft (MFB), a German Donor, through the DOK. The school was started to integrate Batwa children with non-Batwa children.

According to BMCT report 2009- 2011, 416 pupils (221 boys and 195 girls) were supported with fees, scholastic materials and uniform in 12 schools. According to BMCT 2014-2016, the Trust.

Table 9: Batwa children sponsored from the year 2010 to the year 2016

Year	Number of Batwa children sponsored
2010	195
2011	221
2012	213
2013	236
2014	232
2015	232
2016	223

Source: BMCT

Over 50% of the Batwa children sponsored were girls. BMCT showed that Batwa children school dropout is very high because of poverty, lack of peer examples among the Batwa and lack of awareness among Batwa parents. Alcoholism and domestic violence in Batwa families also contributed to school dropouts.

BMCT in 2014-2016 reported that Scolah Tumwebaze, a Mutwa girl, had completed S.6 and was taking Social Sciences at Bishop Barham University, Kabale.

Out of the 147 respondents, 132 (90%) reported that BAA & HHI had provided education services to the Batwa evicted from Bwindi forest. 9 (6%) respondents reported that their areas had not got education services. 6 respondents representing 4% gave no answer.

The BMCT Batwa census report 2016 shows that there were 776 Batwa in Kanungu District with the following education background: None, 39.8 %, primary, 54.6%, secondary, 4.8%, and tertiary, 0.8 %

The above figures on education imply that about 309 Batwa were still illiterate. Those who remained at school have made tremendous achievements. This strengthens Batwa empowerment through education. At the time of this study, there were 21 schools (two being post-primary) which had developed as an impact of the BAA & HHI.

Specific Batwa land ownership and settlement

All the Bwindi Batwa who were interviewed reported that before eviction no Mutwa in Bwindi area owned permanent land. They all accepted that they were often on the move and that even where they settled for a few months, shortly after vacating any other group of people could settle, cultivate or graze. Sometimes neighbouring clans would invade Batwa settlements for agriculture or grazing and this would force the Batwa to migrate. Reports from the DOK, BMCT, BDP and UOBDU showed that these organizations got donations for purchasing land for the evicted Batwa. The 2016 Batwa Population Census Report showed that BMCT bought 406 acres of land at Ug.Sh.4, 060,000=. 10 houses were built at each of the 11 settlements. This allowed settled life and food security among the Batwa.

Respondents' reports on Bwindi Batwa permanent settlements show that 126 respondents representing 86% accepted that the Batwa got permanent settlements. 18 respondents representing 13% reported that they had not got permanent settlements for evicted Bwindi Batwa while 3 respondents gave no answer. This implies that a substantial number of Batwa got permanent settlements.

Settling the Bwindi Batwa in new specific places agrees with Nangoli (2009) that people in a sorry state should be settled in new places to start new businesses.

Table 10: Batwa land access per settlement

Settlement	Land ownership %	Number of households	Remarks
Bikuto	73.3	15	Away from park
Buhoma	33.3	3	“ “ “
Byumba	66.7	21	Adjacent to park
Kanyashande	66.7	3	Away from park
Karehe	100	10	Away from park

Kebiremu	79.2	24	Away from park
Kihembe	62.5	24	Away from park
Kitahurira	90	10	Adjacent to park
Kitariro	90.5	21	Adjacent to park
Mukongoro	95.2	21	Adjacent to park
Rurangara	69.2	13	Adjacent to park
Total	78.2	165	21.8 landless

Source: BMCT Batwa Census, 2016 (except remarks)

Kanungu had 766 Batwa as per the above census. Table 10 above shows that 21.8% respondents were landless squatters while 78.2% of the households had land. Compared to the Batwa in Kisoro and Rubanda Districts, the Batwa in Kanungu are better off in terms of land. Kisoro had 1880 Batwa living in 413 households. Only 43.6% of the households had access to own land. 56.4% of the households were landless squatters. Rubanda had 807 Batwa living in 188 households. Only 47.3% of the households had access to land. 52.7% of the households of the Batwa in Rubanda had no land. This shows that in Kanungu much was done to provide land to the evicted Batwa. However, much needs to be done so that all the Batwa have enough land. The BMCT Batwa Census, 2016, recorded that the Batwa had between one acre and one and half acres of land per household. The size was not of much economic use. Besides, the settlements are either adjacent to the park or a few metres from the park. Gardens are subject animal raiding. Garden owners had to scare the animals from sowing to harvest lest the crops would be destroyed. During the study, baboons were seen raiding bananas, maize, sorghum, potatoes and beans in two homesteads and even eating food in one of the kitchens. A lady found at one of the gardens reported that she had to be at the garden every day. In her absence, her boy had to be absent from school. So the gardens were very expensive to maintain. Despite these shortcomings, the shortcomings supersede the nomadic lifestyle the Batwa were having before eviction.

Improved and Modern Housing

BDP 2018 reported that 52 main houses, 52 kitchens and 52 latrines were built.

In Table 8, 144 respondents representing 98% reported that BAA & HHI had provided improved modern houses to the Batwa evicted from Bwindi forest. 3 respondents representing 2% gave no answer. Since the Batwa had never lived in such structures, they could not be expected to build on their own. The donor organizations build houses for the evicted Batwa.

Table 11: Showing the housing status in the 11 Batwa settlements

Settlement	Iron sheets	Thatch	Number of households	Remarks
Bikuto	93.3%	6.7%	15	Mad and wattle.
Buhoma	66.7	33.7	3	Smart mad and wattle.
Byumba	85.7	14.3	21	Mad and wattle. Need repair. Huts in gardens for scaring wild animals
Kanyashande	33.3	66.7	3	Smart mad and wattle.
Karehe	90.0	10	10	Smart mad and wattle.
Kebiremu	66.7	33.3	24	Smart mad and wattle.
Kihembe	50	50	24	
Kitahurira	90	10	10	Smart mad and wattle. Huts in gardens.
Kitariro	95.2	4.8	21	Smart mad and wattle. One permanent. Huts near park.
Mukongoro	90.5	9.5	21	
Rurangara	61.5	38.5	13	Smart mad and wattle. Huts.

Total	77.6	22.4	165	
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Source: BMCT Batwa Census, 2016 (except remarks)

Table 11 shows that 77.6% of the Batwa households of the 165 Batwa households in Kanungu lived in houses roofed with iron sheets. 22.4% of the households had grass-thatched houses.

One Mutwa bought land outside the settlement and constructed a modern permanent house. Given these dwellings as shown above, in addition to the land and other incentives, the Batwa were induced to stay in specific places longer than ever before. A comparison of the storied house (photograph 4.), the traditional hut (photograph 5) and caves where the Batwa often lived before eviction with the modern iron roofed houses (photographs 11 and 12 implies better conditions as a result of the BAA & HHI.

The Batwa Census Report, 2016 showed that there is a relationship between land ownership and the type of housing among the Bwindi Batwa. 79.6 % of the Batwa households with land sleep in iron roofed houses compared with those with no land who sleep in grass thatched houses. Asked why some among those with land were still in grass thatched structures, respondents reported that those were late arrivals at the settlement. They would soon be helped to get iron sheet roofed houses. On the eviction, one of them had migrated from the forest in Mpungu in Kanungu District to Bwambara in Rukungiri District on the margin of Queen Elizabeth National Park. When he learnt Bwindi Batwa were being helped, he returned to Kanungu after other Batwa had been given iron sheet roofed houses.

Preaching, evangelism, and improved/consolidated the Batwa concept of God

According to explanation at the Batwa Cultural Experience, traditionally Batwa believed in a big Almighty God living far high in the skies. God was too great to be bothered by day to day people's affairs. God was assisted on earth by subsidiary gods and spirits of dead relatives. The subsidiary gods like *Nyabingi*, *Nyakasani*, and *Nyamuzinga* and the spirits were venerated in the shrines behind the huts, along rivers, rocks, cliffs, at lakes, on trees or on top of mountains. An

elder at one of the settlements told us that the spirits of the dead keep around the homestead to guard its offspring.

Many Batwa were Christians at the time of the study. According to Jerome (2000) most Batwa were nominal Christians. They often went where gifts could be got. BDP pays for all religious, hospital dues and burial expenses of the Bwindi Batwa. The DOK convinced Dr. Scot Kellermann, (founder of BCH, BDP, and Kellermann Foundation), Diana Stanton and Bishop Stanton to come and help resettle the Batwa. In so doing, preaching and evangelism have improved the Batwa concept of the Almighty God who is near enough to attend to peoples' problems. Two Batwa women and one man testified that they were born again. Jerome (2000) reported that the success of Christianity in Uganda, and on the Batwa in particular, was assimilation intended to minimise negative images created by discrimination, marginalization and the severe poverty suffered by the Batwa. Jerome (2000) added that even in the Church, discrimination was so entrenched that the Batwa rarely got involved in theology or Church management. Batwa poverty encouraged them to go to a particular church for gifts rather than deliberate conviction.

Observation showed that many Batwa prefer going to dance for tourists for money rather than go to Church on worship days. Reports showed that one time there were six baptism candidates in one of the settlements, only one turned up for baptism. The others and their god parents and biological parents had gone to dance for tourists. During the study Jerome's (2000) idea on going to Church for gifts was proved. At a certain settlement a white man convinced the Batwa to come to Church every Sunday. After Church service every Mutwa was given gifts like money, bread, soap, sugar, and clothes. The following Sundays all the Batwa came and entertained the congregation. Many of the Batwa were baptized and married in Church. Everyone thought the white man had converted the Batwa. After the white man's working contract he retired and there were no more gifts. Gradually the Batwa absented themselves from Sunday services. On Sundays they would go to dance for the tourists, get money for food and alcohol and entertain the village overnight.

In Table 8 on how respondents reported about preaching and evangelism, 115 respondents making 78%, reported that BAA & HHI projects/services had performed in preaching and

evangelism. 29 respondents representing 20% reported that their areas did not benefit from preaching and evangelism. 3 respondents representing 2% gave no answer. On whether BAA & HHI had improved/consolidated the Batwa concept of God; 129 respondents representing 88% agreed. 15 respondents representing 10% did not agree while 3 respondents representing 2% had no answer. This shows that BAA & HHI has made a big impact on the faith of the Batwa. The nomadic Batwa who thought God was too far to be bothered by peoples' problems and venerated sub-gods and spirits now worship God and believe God is near enough to attend human problems.

IGAs and poverty alleviation

According to BDP, UOBDU, BMCT, AICM reports, the organizations aim at empowering the Batwa to initiate IGAs so as to rise from poverty. 123 respondents making 84% reported that BAA & HHI had empowered Bwindi Batwa to start IGAs. 21 respondents representing 14% did not agree. 3 respondents representing 2% did not answer. 110 respondents representing 75% reported that BAA & HHI projects/ services had alleviated poverty. 32 respondents representing 22% reported there was no poverty alleviation in their areas while 5 respondents representing 3% did not answer. This shows that generally BAA & HHI projects/services have taught the Bwindi Batwa to start income generating activities which have alleviated poverty.

Handicraft sales, music, dance, the Batwa Cultural Experience, tourism, gardens, employment and domestic animals were observed as the means of generating household income which led to poverty alleviation. Four Batwa were working as Park guides, two were porters while one was a game guard. BDP employed two Batwa in senior positions while four were porters. At the entrance of BINP headquarters, there were two handicraft shops operated by the Batwa. Other handicraft products are sold at the Batwa settlements and at Ruhija. After acquiring skills at Bwindi Women's Centre, the women got employment as tailors and saloon operators. These professions increased Batwa household income.

Household Income

As shown earlier, the wondering Batwa used to sell forest products to neighbouring non-Batwa in exchange for food stuffs, spears and arrows. Evicting the Batwa from the forest meant no more

entry into the forest. This required giving the Batwa some sustainable household income as a substitute for free God-given resources from the forest. 129 respondents representing 88% reported that BAA & HHI projects/ services had raised household income. 12 respondents making about 8% reported that BAA & HHI projects/services had not raised household income. 3 respondents (2%) were not aware while 3 respondents making 2% did not answer. This shows that the promoters of the BAA & HHI had done much to raise household income. Household income has been through handicraft sales, music, dance and drama, employment, gifts and tourism. During FGDs, interviews and observations, it was reported that the income had helped Batwa to dress decently, eat good meals, buy domestic animals and save in VSLAs. One Mutwa had constructed a permanent modern house on land he bought outside the settlement. However, one elderly Mutwa of 68 years reported that in some cases increased income had resulted in overdrinking, less work hours, and domestic violence. The old man's report is often observed at Buhoma Trading Centre and Butogota Trading Centre. It was observed that after entertaining tourists, the dancing groups were given money. The groups went to nearby trading centres and within a short time most of the Batwa were drunk and entertaining the public.

As shown above there were several avenues from which the Batwa get income. The tourists' interest is to see the gorillas as well as seeing the Batwa. During the study, a Tourist (met at a Mutwa respondent's home) told us he was surprised to see how the once marginalized, discriminated and stigmatised have improved over the last 25 years. Besides paying to BDP the tourists also pay the Batwa for music, dance, drama, handicraft and demonstrating Batwa cultural traditions.

According to Buku, an Egyptian Pharaoh thanked his Southern Governor for donating a pygmy for viewing. According to Stokes, Ota Benga was captured in 1904 in the Congo and exhibited in St. Louis World Fair and Bronx Zoo in New York. Even today, some tourists regard Bwindi Batwa as tourist attraction.

4.2.4 Whether Projects had produced other projects/services

Respondents were asked whether BAA & HHI projects/services had produced other projects and if not why. 93 respondents representing 63% of the respondents reported that their projects had produced other projects. 34 respondents representing 23% of the respondents reported that their projects had not produced new projects. 9 respondents representing 6% of the respondents reported that they were not aware. 11 respondents representing 8% had no answer. This shows

that generally most of the BAA & HHI projects/services have replicated some project/service for the social-economic status of the Batwa. The 23% of the respondent's reasons for not producing other projects were due to lack of Batwa empowerment and corrupt project leaders. Besides, the Batwa dependency syndrome and hope to go back to the forest does not encourage projects/services replication.

4.2.5 Sources of funds for BAA & HHI Projects/Services

Table 12: Showing source of funds

External donor	Frequency	Percent	Cumulative.
Don't agree	20	13.73	13.73
Not aware	3	1.96	15.69
Agree	118	80.39	96.08
No answers	6	3.92	100
Total	147	100	

Source: Primary data

Table 12 shows that 118 respondents making 80% reported funds came from the external donors while 20 respondents representing 14% did not agree. 6 respondents making 4% gave no answer. There is overdependence on external sources.

4.2.6 Legal Status of BAA & HHI Projects/services

Table 13: The legal status of projects

Legal status of the Bwindi Batwa projects	Frequency	Percentage	Cum.
Don't know	3	15.7	15.69
Registered company	43	29.4	45.1
Unregistered company	06	3.9	49.02
Individuals	66	45.1	94.1
No answers	09	5.9	100
Total	147	100	

Source: Primary data

Table 13 shows that 45.1% of the projects were individuals while 29.4% of the projects were registered companies. 3.9% of the projects were unregistered companies. This shows 70.6% of the projects were not formal legal entities. They had no capacity to expand through borrowing funds from big financial institutions.

4.2.7Bwindi Batwa Household Assets

As observed at the Batwa Cultural Experience, a traditional Mutwa owned knives, spears, a bow, needle, a harp, a trapping net, about two pots, fire making sticks, a dog, a wooden tray, a mat, a packet of poison, fishing gear, skins and hides. This was confirmed during FGDs and interviews. Some of these assets were seen in a traditional hut of one of the recent arrivals. Elders reported that these were enough for the day-to-day survival.

According to the BMCT Batwa Census, 2016, the Batwa had progressed to have more assets because of increased income as shown above. The assets in Table 13 had made the households enjoyable and more attractive to stay in than the huts and the caves the Batwa stayed in before eviction. The assets were bought using the increased household income. The more income a household had the more assets it had. Evidence showed that families with employed members tended to have more assets than those without employed members.

Table 14: Bwindi Batwa Household Assets

Asset	Percentage of households	Remarks
Radios	15.2	Move around with radios listening to music.
Cell phones	9.7	
Cows	00.001	Most rare.
Goats	9.4	Often tethered and not attended much of the day.
Sheep	3.7	As for goats.
Pigs	3.9	
Rabbits	1.4	
Chicken	0.9	Rare

Source: BMCT Batwa Census, 2016 (except remarks)

15.2% of the households had radios. 9.7% of the households had cell phones. This implies that most information on development passed through radio, television and newspapers is

inaccessible to most of the Bwindi Batwa. Only 0.001% of households had cows. This means most of the Bwindi Batwa relied on bought milk for which they might not have money. That is why many of their children were malnourished. 9.4 % and 3.7% of households had goats and sheep respectively. 3.9% and 1.4% of households owned pigs and rabbits respectively. 0.9% of the homesteads owned chicken. A few household utensils were seen in the homes visited. It was evident that in most cases household members shared the same utensil. The status of assets ownership left much to be improved as the Batwa lag far behind the surrounding communities.

Ownership and control of assets influenced participation in development and lack of assets made communities vulnerable to segregation and inferiority. Lack of assets also lessened participation in decision making and increased chances for various forms of violence. Most Batwa did not participate in development and were subject to segregation and inferiority. Domestic violence and family breakdown was more common in Batwa homes because of alcoholism than in non-Batwa homes.

Despite donations to make the Bwindi Batwa own assets at sustainable levels, it was observed that much more needed to be done to sensitize the Batwa. The Batwa immediate return economy tradition still exists and many still believe in their myths. A case in reference was when the DOK gave 20 goats to one of the settlements. Ownership was not clear to the Batwa. Whenever a goat was sick, the owner would ask the Diocese to buy drugs. Within a short time, all the goats had been slaughtered. Respondents interviewed reported that the recipients of the goats could not afford to miss meat in the presence of the goats. They hoped the DOK would give them more goats.

During home visits, no food stores were seen at the homesteads. Harvested produce was heaped in the corners of the sitting rooms often being eaten by rats and hens. This indicated post-harvest losses. Absence of food stores meant the harvested food was quickly consumed or sold.

4.2.8 Social Integration

During FGDs and interviews respondents were asked whether the BAA & HHI had united the Batwa with the non-Batwa. The two clans were going to the same churches, the same markets, the same health centres and the same bars. Some VSLAs had a mixed membership of both the Batwa and non-Batwa members. Schools near and around Batwa settlements had both Batwa

and non-Batwa children. Intermarriage between the Batwa and non-Batwa was reported common. One case of a Mukiga man married to a Mutwa woman was met. They had two children.

Jerome (2000), Tyson (1751), and Taremwa (2016) reported the Batwa as a tribe traditionally were regarded as inhuman, uncivilized, animal like, feeding insatiably on disgusting and taboo food and with unrestrained sexuality. Batwa were not to marry non-Batwa, sit on the same bench or use utensils used by non-Batwa. They were only good for dirty and tedious jobs. Improved hygiene, involvement of Christianity and permanent settlement of the Batwa in well-built structures enabled the Batwa to be more acceptable in society than before. The discrimination, inferiority, marginalization and stigmatization of the traditional Batwa was minimal.

4.2.9 Project Constitutions (Bye-laws)

The Table below shows whether BAA and HHI projects operate under written guidelines.

Table 15: Project constitutions (Bye-laws)

Constitution	Frequency	Percent	Cumulative.
Not aware	8	5.88	5.88
Yes	78	52.94	58.82
None	55	37.25	96.08
No answers	6	3.92	100
Total	147	100	

Source: Primary data, 2019

About 53% (78 respondents) of the respondents reported that they had constitutions, 37% (55 respondents) did not have, about 6% were not aware whether constitutions exist and about 4% had no answers. This shows that promoters of the BAA & HHI have ensured that there are guidelines to govern the operations of the projects.

4.3 Major Constraints encountered by BAA & HHI Project/Services

Many Batwa are not fully sensitized so much that they are not aware of what is expected of them, or what is expected from non-Batwa. There is lack of peer examples in most of the Batwa communities. Therefore, the Batwa in such communities did not have examples to copy from.

There is a gradual collapse of Batwa culture due to food scarcity and misery of poverty leading to family breakdown, strained social relations and unstable social groups. Sharing relations have broken. Batwa culture was to share with everyone in the group when resources were still free and in plenty.

According to Jerome (2000), policies for assimilating the Batwa aimed at turning the former nomadic hunter-gatherers into agricultural settled community without first consulting the Batwa. The Government and the conservationists just invited the Batwa to tell them to leave the forest and turn to agriculture. Therefore, the Batwa did not leave the forest willingly. This is contrary to Article 36 of the 1995 Constitution of the Republic of Uganda. Lack of Batwa involvement in the preliminaries of park formation meant the interests of the Batwa were not taken care of. This slowed the implementation of the BAA & HHI in which the Batwa should have been participants.

Government has not done much to skill the Bwindi Batwa.

During the preliminaries of park formation, Government promised that despite evicting the Batwa from the forest, it would in future allow controlled access to the forest to gather essentials that are not available outside the forest. These included handicraft inputs, medicines, honey, worship sites, ancestral sites and foods. Government has now restricted access to the forest. This has made the Batwa dependent on non-Batwa for culture and activity leading to being acculturated into the dominant ethnic groups around. Failure to allow the Batwa into the forest may encourage the Batwa to enter stealthily and cause more damage than would have been under controlled entry. The Government should reconsider its latest decision.

The Batwa traditional immediate return economy limits the development of agriculture, savings and investment. Agriculture, savings and investment require much waiting for returns. Some of the Bwindi Batwa still believe in the immediate return economy. That is why some of the Batwa do not involve in agriculture and livestock.

4.4 Suggestions on how to raise Household Income among the Bwindi Batwa

A summary of the respondents' suggestions is below:

The Batwa should be educated to initiate appropriate IGAs like goat keeping, apiculture, Irish potatoes, bananas, vegetables, coffee and tea.

More land should be bought for the Bwindi Batwa. BMCT in 2016 reported that out of 165 Batwa households in Kanungu District, only 78.2% of the households accessed farmland of about one acre per household. Preferably, new land should be bought far away from the park boundaries to minimise crop raiding by animals from the BINP. The Batwa should be given titles for the land but be restricted not to sell the land. Respondents reported that the Batwa fear planting permanent crops on land for which they have no titles.

There should be compulsory schooling for all Batwa school age children. More aid should be available.

Alcohol consumption by-laws should be enforced to ensure that the Bwindi Batwa do not waste much of their time and money in bars.

The Batwa should be encouraged to involve in VSLAs to make regular savings for future investments. This would empower the Batwa to ensure that they do not over-depend on gifts. The Batwa should be skilled so that they do not wait for gifts. Technical skills will give more jobs and income to the Batwa and reduce the dependency syndrome.

The Uganda Government should consider compensating the Batwa evicted from the forest since the 1995 Constitution (Articles 10, 32, and 36) recognized the Batwa as minority citizens. There is a long standing case in the Constitutional Court in which the Government may pay heavily if defeated.

4.5 Summary of Findings

The study used questionnaires, FGDs, documentary reviews, oral history, interviews, cameras, phones, recorders and observations as tools for collecting data from respondents in Kanungu District.

The study revealed that the Batwa were the first indigenous settlers of the forests of East and Central Africa and probably the first homo sapiens on earth. The Bwindi Batwa migrated from Ituri forest in the DRC through Kisoro and Rubanda. The Batwa minority clan had been in and

on the fringes of Bwindi forest for about 60,000 years. They were nomadic hunter-gatherers depending on free and abundant God given forest resources like wild animal meat, fruits, vegetables, mushrooms, honey, backcloth, medicine, roots, wood and shelter. Their traditional myths encouraged them to be forest nomads. They lived in temporary huts, caves, storied houses or under tree logs. Traditional Batwa had no toilet facilities and drank dirty water. Their villages consisted small homesteads of four to six homes which they would vacate after two to three months. They would then shift to new locations for fresh food supplies. This lifestyle subjected the Batwa to diseases like malaria, dysentery and skin diseases besides discrimination, marginalization and stigmatization. Due to frequent diseases, many of their children never reached the fifth birth day. They did not involve in agriculture or livestock.

The Batwa believe they were living symbiotically with the forest and the animals. They were called Batwa because of their rare appearance in public because the surrounding tribes rarely saw them. In Bantu languages “Batwa” means people who are invisible or rare. These nomads would come out of the forest to exchange forest products with agricultural and livestock products from the surrounding clans. In case of shortage of foodstuffs in the forest, the Batwa would beg or loot from the neighbouring clans.

The Bwindi Batwa traditional lifestyle, like any other Batwa in the East and Central Africa forests and savannas, made them segregated, marginalized, and stigmatized. They were not to use houses, utensils nor benches used by non-Batwa nor were they supposed to marry non-Batwa. The Batwa lived in terrible situations in the forest, often sick and going without food. The Batwa were despised as animal-like, dirty, uncivilized, sexually unrestrained, and only good for dirty and tedious jobs.

Often the Batwa were entertainers at local Chief’s courts, warriors, spies or messengers for the pre-colonial chiefs. The Batwa had guerrilla tactics that very often enabled them to defeat non-Batwa clans, run with the loot into the forest hideouts that the non-Batwa did not know, or migrate.

The Uganda Government started conserving Bwindi forest in 1932 and continued to expand the protected area to 331 square kilometres in 1991 when Bwindi was gazetted a National Park. Legislations before 1991 allowed the Batwa to remain in their traditional nomadic lifestyle freely

using the forest resources. The 1991 legislation forced the Batwa out of Bwindi forest without consulting the Bwindi Batwa. Nor were the Batwa compensated for loss of their traditional land. The evicted Batwa became squatters and beggars on unforested land that belonged to exploitative Bakiga and Bafumbira, tribes which had traditionally discriminated the Batwa. The Bwindi Batwa were not happy about the forced eviction. Spearheaded by UOBDU, The Uganda Batwa on 8-2-2013 opened a civil case against the Uganda Government in the Constitutional Court of Uganda. The Government sent the Equal Opportunities Commission in 2018 to study the plight of the Batwa. The court had not given any judgment by the time of this report.

The Batwa Affirmative Action was started on the advice of the World Bank during the preliminaries of BINP formation. This advice resulted in the formation of BMCT, BDP, Kellermann Foundation and UOBDU which mobilized the evicted Batwa to settle on eleven settlements in Kanungu District. The BAA & HHI provided free preferential services/projects to the Bwindi Batwa purposely to ensure that they survive in the new settlements. These services/projects included: medical care, education, water and sanitation, tourism, religious dues, agricultural seed, goats, sheep, afforestation and extension services, among others. The following projects were also covered: housing, school infrastructure, health unit infrastructure and land. These projects/services aimed at raising the household income of the Bwindi Batwa through providing permanent settlements and household income.

As a result of the BAA & HHI, the Bwindi Batwa enjoyed a better socio-economic status than when they were wandering in the forest. Some of their children were going to school. They were getting free medication and donations in cash, food, houses, garden inputs, land, domestic animals and clothes. A few days before this study, IHATCC had distributed meat, maize flour and clothes. Despite the BAA & HHI projects/services for more than 25 years some of the Batwa had not improved their standards of living that was expected by the planners. Some of the Batwa still beg. Much more sensitization is needed. At the study time, some of the Batwa wished they could be allowed to go back into the forest. It was observed that these donations had created a dependency syndrome among the Bwindi Batwa. This dependency discouraged the Batwa from working hard to be self-reliant.

The Bwindi Batwa had the following challenges: There is high school dropout among Batwa children. The land bought for the Batwa is on the borders or near Bwindi forest and gardens are subject to animal raiding. The land was marginalized due to nutrient mining. Rich non-Batwa farmers rented Batwa land cheaply and used fertilizers. Many Batwa were more interested in grazing for non-Batwa than planting crops. Most Batwa did not access information related to conservation, biodiversity and improved livelihood through radio, newspapers and television.

The BMCT Batwa Census Report 2016 stated that lack of basic school requirements, peers, and awareness were the major hindrances to Batwa development. Alcoholism and domestic violence also blocked the Batwa from developing.

Most Bwindi Batwa possessed some land but did not own it because land titles remained with the land donors. This was a disincentive to the development of the land by the Batwa as the Batwa feared to plant permanent crops and build permanent houses.

CHAPTER FIVE CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter gives a summary of the research highlighting the conclusions and recommendations. Conclusions and recommendations were based on understanding of the impact of BAA and HHI on the Batwa evicted from Bwindi forest as derived from both the primary and the secondary data. Recommendations were based on respondents' suggestions and those of some authors. Suggestions for further research are given.

5.1 The Bwindi Batwa situation before eviction

The Batwa are believed to be the earliest settlers of the east and central African forests. The Bwindi Batwa migrated from Ituri forest in the DRC entering Bwindi through Kisoro and Rubanda. Sue reported that the Bwindi Batwa have been around for over 60,000 years. They were nomadic hunter-gathers living in small huts and caves. They ate wild meat, fruits, mushrooms, vegetables, honey, and roots. Whenever forest supplies were in shortage, or if one died, the group would shift to another part of the forest. Often they would beg or steal from non-Batwa neighbours. Conditions in the forest were often unhealthy. This caused many diseases and their children rarely saw the fifth birthday. Their lifestyle resulted into discrimination, marginalization, and stigmatization by their neighbours and even non-neighbours.

The agricultural clans and the pastoral clans came in around the years AD 1550 to AD 1700, and destroyed the forests. Lumbering, logging and tea plantations worsened forest destruction. This forced the Batwa to move deeper into the forest in search of wild resources.

The Uganda Protectorate Government gazetted Bwindi as a game and forest reserve in 1932 allowing hunting, fishing, logging, mining, pit sawing, apiary and free movement and settlement.

5.2 Bwindi Batwa situation after eviction

BINP was gazetted in 1991 and the Batwa were evicted from 331 square kilometres of forest land and settled on marginal land near the forest to become poor squatters, tenants and beggars. Eviction was in favour of conservation and tourism in BINP. Eviction was on the premise that the Batwa were a hindrance to the conservation of both the flora and the fauna in the forest. BINP was gazetted because of the rich biodiversity and the threat to the park. Of particular

importance was the rare and endangered mountain gorilla. Designation as a national park gave higher policing by UWA, UPDF and Uganda Police Force and forest access by communities ended (though resented by locals). On eviction, the Bwindi Batwa were neither consulted nor compensated for their traditional land. The BAA and HHI (policy of giving free preferential services/projects to evicted Batwa so that they can suitably live in new situations different from their traditional way of life) started. Several organizations helped the Batwa to get land, food, clothes, houses, domestic animals, education, water, health and medical care, household income, agricultural seed, and VSLAs. The organizations included BDP, BMCT, UOBDU, LADA, DOK, BCH, AICM, MFB, IHATCC, Kellermann Foundation, Kamukama Foundation and others.

The most common and most useful asset for rural people is land. The Bwindi Batwa were forcefully evicted and settled on small and uneconomic pieces of land on eleven settlements. Some of the land had been mining area and depleted. This land is on or near the park boundary. Crops grown were subject to crop raiding by wild animals.

According to Jerome (2000), the Batwa perceive their situation as desperate, landlessness, poverty and famine. Their myths encouraged them to prefer the lifestyle of hunter-gatherers, which made them worth being discriminated, marginalized and stigmatized (Jerome, 2000:26). Traditionally, ethnic discrimination against the Batwa ranged from education, health, justice, employment, marriage and human rights. Maybe, the Batwa were the most vulnerable group in the Great Lakes Region. During the study, the researcher agreed with Jerome's views. Despite BAA and HHI, the Bwindi Batwa lacked much in terms of education, health and employment due to marginalization and stigmatization. According to BMCT 2016 report, despite the BAA & HHI, most of the Batwa were extremely poor since they lived at less than US\$ 1.25 per day. Even some of the Batwa may not afford US \$1/2 a day. Malnutrition and school dropouts continued. There were higher disability rates due to illiteracy, poor nutritional status, lower birth weight, unemployment and poverty. Therefore, achieving MDGs 1 and 2 among the Bwindi Batwa was not easy.

In a FGD, it was evident that the Batwa suspect non-Batwa, like project managers and donors of taking advantage of Batwa ignorance to embezzle aid intended for the Batwa. Jerome (2000) confirms this suspicion (Jerome, 2000:16).

There is no justification for treating Batwa as irrelevant and backward. Their lifestyle is entitled to consideration and respect like any other way of life. The Batwa should be respected as original inhabitants with right to integrate in majority cultures or remain distinctive in what they choose. Forced assimilation is unacceptable because it foregoes consultation. Support to Batwa has been dependent on Batwa renouncing traditional values and lifestyle for sedentary agricultural lifestyle. This is contrary to ICCPR, Articles 10 and 32 of the 1995 Constitution of Uganda and the International Convention on the Elimination of All Forms of Racial Discrimination. As citizens, the Batwa have right to hold land. Since the Government deprived the Batwa of the land they had occupied over the ages, the Government should give the Batwa alternative adequate and suitable land.

It has been a mistake to treat the Batwa as uncivilized and unknowledgeable. Their situation has been so because of the environment and neglect they have lived in. They grew at a level which to them was the best. Given adequate mobilization and sensitization the Bwindi Batwa can perform and outcompete other clans. To verify this opinion, the researcher visited a Mutwa living about five kilometers from one of the settlements. The man's father was brought from Rwanda by missionaries early in the 20th century and settled in Kabale. His sons schooled to the then Junior Secondary Three. One became a teacher and another one became an agriculturist. This was because of the influence from the missionaries and the people in Kabale. Later the family migrated to Kanungu. These two sons have five university graduates. Their homes are modern and outcompete the homes of other clans who have been around for more years. Other examples are the two graduates in top management positions at BDP. One Mutwa has bought land outside the settlement and built a modern permanent home.

The Bwindi Batwa were settled on eleven sites of marginal land. Philanthropists assisted the evicted Batwa to benefit from the following services/projects: VSLAs, food, clothing, water and sanitation, education, afforestation, health and medical care. Houses, land, IGAs, preaching and evangelism, tourism and the Batwa Cultural Experience were provided.

As a result of these projects/services, Batwa household income increased. Provision of land and houses enabled the evicted Batwa to stay in specific places for longer than before. It also enabled better health and education services for the Batwa. The Batwa continue to get free health and medical care. One Hospital and three health centres were built to assist in free health and medical

care. BDP caters for health insurance and religious dues of the Batwa. If a Mutwa dies, BDP pays burial expenses. Five primary schools were built to help in the education of the Batwa children. All willing Batwa children get free tuition, accommodation, uniform and scholastic materials. However, according to BMCT 2016 Batwa Census, 39.8% of the Batwa in Kanungu were illiterate.

Empirical data, both written and verbal showed evidence that the Batwa benefited from the BAA & HHI. 75% of the respondents reported that the Batwa were better off than when they were in the forest. 86% of the respondents reported that the Batwa had benefited from the BAA & HHI. 77.6% of the Batwa households had iron roofed houses while 78% of the households had access to land. This was because of the projects/services the philanthropists had provided. Compared to the percentages of Rubanda and Kisoro Districts, the Batwa in Kanungu were better off.

Despite the eviction, the Bwindi Batwa were better off. They were gradually moving away from the immediate return economy. VSLAs had enabled the Batwa to save for the future, dress smartly and acquire assets like cell phones, radios, goats, pigs, chicken, sheep, and rabbits. Six Batwa were employed by BDP. BINP employed 16 Batwa as guides and porters. Three Batwa drama groups entertain tourists at a fee. The Batwa operated three handcraft shops. Tourists patronize these shops. Income from these activities enabled the Batwa to buy household assets, dress smartly, and eat good meals. The Bwindi Batwa easily socialise with non-Batwa resulting into intermarriages, prayer and worship, drinking and eating together.

To preserve the rich culture of the Batwa, Kellermann Foundation assisted the Bwindi Batwa to establish the Batwa Cultural Experience on Mukono Hill (about 4 kilometres from the headquarters of BINP). Tourists and Batwa children visit the site to study Batwa traditional culture. This is a living museum.

5.3 Recommendations

From the above discussions of findings and conclusions, the following measures are recommended:

The Uganda Government should fully compensate the land rights lost by the Batwa as was held at independence in 1962. The Uganda Government should consider compensating the Batwa evicted from the forest since the 1995 Constitution (Articles 10 and 32) recognized the Batwa as

minority citizens. There is a long-standing civil case in the Constitutional Court in which the Government may pay heavily should the case be ruled in favour of the Batwa. An independent competent committee should investigate land rights. Compensation should be in terms of physical fertile land that is away from the park, clearly demarcated and officially registered on condition of no sale by the Batwa. The land should have access to water, roads, schools, electricity and health facilities. Instead of the present allocation of about 1.3 acres of land per household, at least five acres per household should be available. This would enable the Batwa to practice agriculture on a larger scale and produce for sale. Nangoli (2009) argued that people in poor sorry state should be resettled in new places to start small businesses using own raised resources. New surroundings will excite their minds and challenges to see even what natives cannot see. Nangoli's views were genuine. People who migrate to new places tend to develop at a greater speed than the natives of the new places.

.The Batwa should be involved in the planning, implementation and evaluation of projects that concern them so that they are properly consulted. This would minimise or remove Batwa suspicion that project managers misuse funds meant for developing the Batwa and ensure that the needs of the Batwa are catered for. The Batwa need to be fully sensitized that there is no more chance for nomadic hunter-gatherer lifestyle as the lifestyle is unsustainable. Since the Batwa have traditionally been regarded warlike, thieves, inhuman, dirty, unhygienic, with unrestrained sexuality, the Batwa have a role to defend their reputation so as to integrate in the new surroundings peacefully.

The Bwindi Batwa should, as emphasized by Nangoli (2009), avoid laziness, alcoholism, thinking small and pontificating about poverty. They should start small businesses using own raised resources saved and borrowed wisely from their VSLAs. Praise (2005) quoted Clement Stone that if you cannot save money, the seeds of greatness are not in you. Emphasis should be put on an aggressive savings culture. Monyoncho (2005) emphasized the importance of regular savings of at least 10% of one's earnings for future investment. Emphasis was put on attending to small money which if saved accumulate to enormous quantities. As asserted by Praise (2005), the Batwa should start with the little they have doing small businesses in agriculture while remembering that hard work is prayer against poverty. Idleness is a sure path to poverty

(Proverbs 6:6-11). Utilisation of the Batwa talents (Mathew 25:14 -30) shall be a prerequisite for lifting the Batwa from poverty.

The Batwa should be given long-term skills training like carpentry, masonry and tailoring so that they are kept busy. Jerome (2000) asserted that skills would make the Batwa rich instead of being idle waiting for donations.

Meals should be provided at schools so that Batwa children remain at school. Bye-laws to obligate all school-age Batwa children to stay in school should be enacted and enforced.

The Batwa should be officially and publically recognized as the first human occupants of the eastern and central African forests. International Labour Organization Convocation, 169 and the United Nations Declaration on Minority Rights should be respected. Uganda, by virtue of her ratification and acceptance of international human rights, obliged herself to treat citizens equally and uphold their rights and freedoms. The Government of Uganda and its organs should reorganize the provisions of Articles 10, 26 {2 b (i)} and 36 of the 1995 Constitution of Uganda.

During the preliminaries of BINP formation, the Government promised that after evicting the Batwa from the park, the Batwa and even the surrounding non-Batwa would be allowed in the park at controlled intervals. This was known as multiple use projects. This was to enable locals to pick essentials that are not available outside the park. Such essentials include, among others: medicines, local fruits, traditional worship sites, burial sites, honey and handcraft inputs. Access was later restricted. Locals should be allowed controlled entry.

Labour laws, alcoholism laws, domestic violence and child rights should be enforced to eliminate child employment, overdrinking and domestic violence. Stakeholders' coordination should be revitalized to facilitate monitoring, enrolment, school dropouts and minimise duplication of projects.

Most sympathizers of the evicted Batwa have over the last 25 years emphasized giving gifts to the Batwa rather than capacity building. This was in cash, clothes, food, drinks, houses, land, education, domestic animals and medicine. Any visitor moving around is expected to give something. This instilled a dependency syndrome so much so that the Batwa keep waiting patiently. Praise (2005) asserted that waiting for God to provide is the mantra of failure. Praise

(2005) advised that people should reorganize that God is kind and provides for peoples' future if people assert their talents and abilities in the world's market place to get rewards for their efforts. It is high time a shift is made to capacity building so that it enables the Batwa to be self-reliant.

5.4 Areas for Further Research

The Batwa claim that within the forest they have ancestral sites, burial sites, shrines, and sacred places marked by ficus trees and „*emigorora*“. The researcher could not verify these because UWA could not allow. During the preliminaries of the study, some BINP staff reported that the Batwa had never stayed within the forest. BINP staff said the Batwa only entered the forest to hunt and gather forest products after which they would return and stay out of the forest. In future, these claims should be verified with empirical data.

For the Batwa to pick up quickly, AICM in Kabale developed a model of attaching Batwa to non-Batwa so that the Batwa can quickly learn from the non-Batwa. This method should be studied to see whether it can help the Batwa in Kanungu to develop quicker than is happening currently.

Eviction of the Batwa from forests in favour of conservation was done in other countries like Rwanda and Burundi. There is need to compare the impact of the affirmative action in different countries to see how the BAA and HHI of the Bwindi Batwa can be improved.

The Pygmies in Africa who call themselves Batwa seem to be related. A study should be made to clarify the relationship between the different Batwa groups.

On 8 February 2013, the Batwa in Uganda charged UWA, NFA and the Attorney General in the Constitutional Court for wrongly evicting the Batwa from their traditional dwellings without consultation and compensation. There is need to study the steps the Court takes to arrive at a reasonable verdict.

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Appendix1: Questionnaire on Batwa Affirmative Action and Household Income

A. Demographic Information

1. Sex: Male ☐ Female ☐

2. Age.....

3. Occupation:

- (i) Mutwa beneficiary ☐ (ii) Mwiru beneficiary ☐ (iii) Project employee ☐
(iv) Church worker ☐ (v) UWA staff ☐ BMCT Staff ☐
(vi) BDP Staff ☐ (vii) UOBDU Staff ☐ (x) Nature Uganda ☐
(x) IGCf ☐ (xi) Government employee (xii) Other ☐

4. Education

- (i) No schooling ☐ (ii) Primary level ☐ (iii) Secondary level ☐
(iv) Tertiary level: Certificate ☐ (v) University level: Diploma ☐
Diploma ☐ Degree ☐

B. General Questions

5. For how long have you lived in this area?

- (i) Years ☐ (ii) Months ☐

6. Are you a Mutwa or a Mwiru (Mukiga, Mufumbira)?

- (i) Mutwa ☐ (ii) Mwiru ☐

7. Do you believe Batwa Affirmative Action has benefited the Batwa evicted from Bwindi Forest?

- (i) Yes ☐ (ii) No ☐

8. Are the Batwa better off or worse off under the Batwa Affirmative Action than when they were in the forest?

Better off ☐

Worse off ☐

C. C.Services/Projects provided by Batwa Affirmative Action {specific objective (i)}

Please tick the right answer(s)

9. Which of the following project(s) is (are) in your area purposely for Batwa?

(i) Saving and credit schemes (village banks)/VSLA. ☐

(ii) Food and animal production ☐

(iii) Water and sanitation ☐

(iv). Afforestation ☐

(v) Schools ☐

(vi) Tourism ☐

(vii) Health Centre/hospital ☐

(viii) Environmental protection ☐

(ix) None of these ☐

10. Who leads/manages the project(s)?

(i) Committee (Board) ☐

(ii) Manager ☐

(iii) Religious leader ☐

(iv) Diocese ☐

(v) Others (specify) ☐

11. Who is (are) the owner(s)?

- (i) Diocese ☐
- (ii) Church Parish ☐
- (iii) Individuals ☐
- (iv) Community ☐

12. In what areas of the mission of the Batwa Affirmative Action has the project performed?

- (i) Preaching and evangelism ☒
- (ii) Teaching (Education) ☐
- (iii) Food production ☐
- (iv) Healing/ Health ☐
- (v) Poverty alleviation ☐
- (vi) VSLA ☐
- (vii) Environmental protection ☐
- (viii) Water and sanitation ☐
- (ix) Tourism ☐
- (x) Any other (specify)..... ☐

13. How often are meetings held?

- (i) Weekly ☒
- (ii) Monthly ☒
- (iii) Quarterly ☐
- (iv) Annually ☐
- ☐

(v) None of these

14. How do you assess the project(s)?

i) Consolidated/improved Batwa faith in the concept of God

☐

(ii) Batwa income generating activities increased

☐

(iii) Improved health, water and sanitation

☐

(iv) Settled Batwa

☐

(v) Batwa went to school

☐

(vi) Taught Batwa VSLA (Kabokisi)

☐

15. Has the project produced other projects?

Yes

☐

No

☐

16. If no in 15 what do you think has led the project(s) to fail to produce other projects?

.....

.....

.....

.....

17. Sources of funds.

(i) Members fees and shares

☐

(ii) Church contributions

☐

(iii) Local donor(s)

☐

(iv) Government (UWA, Kanungu District, etc)

☐

(v) Foreign donors (BMCT, BDP, UOBDU)

☐

(vi) Others (specify).....☐

18. What is the legal status of the project(s)?

(i) Registered company ☐

(ii) Unregistered company/group ☐

(iii) Registered cooperative ☐

(iv) Individuals ☐

D. Whether Batwa Affirmative Action has raised household income {specific objective (ii)}

19. Has the Batwa Affirmative Action raised household income among the Batwa evicted from Bwindi forest?

Yes ☐

No ☐

20. Suggest how household income can be raised among the Batwa.

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

E. Challenges encountered by Batwa Affirmative Action {specific objective (iii)}

21. Does the project have a constitution?

Yes ☐

No ☐

22. What challenges do Batwa Affirmative Action projects in your area face?

(i) Mismanagement ☐

(ii) Conflicts among members ☐

- (iii) Inadequate capital ☐
- (iv) Misappropriation of funds ☐
- (v) Unclear ownership ☐

23. What are the major causes of these challenges?

- (i) Untrained leaders /managers ☐
- (ii) Untrustworthy leaders /managers ☐
- (iii) Untrustworthy members ☐
- (iv) Unfavorable economic policies ☐
- (v) Insufficient capital ☐
- (vi) Lack of records ☐

24. Who causes these problems?

- (i) Pastors ☐
- (ii) Lay Readers/Catechists ☐
- (iii) Members ☐
- (iv) Project employees (managers) ☐
- (v) Donors ☐
- (vi) Committee/Board..... ☐

25. Please explain briefly how the above cause the challenges.

.....

.....

.....

.....

F. Response perceived solutions for the identified challenges {specific objective (iv)}

26. Kindly give suggestions that you believe can help solve challenges and problems faced by the Batwa Affirmative Action.

THANK YOU FOR YOUR GENEROUS PARTICIPATION

Appendix 2: Consent Form

KABALE UNIVERSITY

FACULTY OF ARTS AND SOCIAL SCIENCES

----- 2017

Dear respondent,

Mr./Mrs./Ms./Rev./Dr./Miss-----

I am Rev.Katariko M.Saulo, a student of Kabale University offering a Master of Arts in Project Planning and Management. I am undertaking a study on ***The Batwa Affirmative Action and Household Income of the Batwa Community evicted from Bwindi Impenetrable Forest National Park, Kanungu District, Uganda.*** The objectives of the study are:

To assess the services provided by the Batwa Affirmative Action and Household Income.

To determine whether Batwa Affirmative Action has/has not raised household income among the Batwa.

To examine the challenges encountered by Batwa Affirmative Action and Household Income.

To determine response perceived solutions for the identified challenges.

Please kindly and voluntarily fill the attached questionnaire without bias. Be assured that there will be top confidentiality, anonymity and non-traceability for all your answers. In case you wish to be contacted later, you may show your phone number. You are requested to return the filled questionnaire in the provided envelope to the undersigned at Diocese of Kinkiizi. We will be very grateful if you can do so by -----2017 or earlier.

Thank you for your participation.

With regards.

.....

KATARIKO M. SAULO (REV) (0752541924/0776541924)

Appendix 3: Interview Guide

A. Personal Information

1. Gender: Male ☐ Female ☐

2. Age

(i) Below 18 years ☐ (ii).18-25 years ☐ (iii).26-35 years ☐

(ii).36-50years ☐ (v).51years+ ☐

3. Highest level of education

(i) No schooling ☐ (ii) Primary level ☐ (iii) Secondary level ☐

(iv) Tertiary level ☐ (v).University ☐

Research Questions

General Questions

4. How long have you lived in the area around Bwindi Impenetrable National Park?years.....months

5. Do you think Batwa Affirmative Action has helped the Batwa? Yes/No

6. In which way?.....

7. Has the Batwa Affirmative Action helped any other ethnic groups?

Yes/No

C.Question Related to Research Objective 1

9. What services are provided by the Batwa Affirmative Action in your area?

.....

.....
.....

D. Question related to Research Objective 2

9. How has Batwa Affirmative Action raised household income among the Batwa?.....

E. Questions related to Research Objective 3

10. What challenges are facing the Batwa Affirmative Action?

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

F. Question related to research objective 4

11. Kindly suggest solutions that can solve the above challenges?

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

Appendix 4: Focus Group Discussion Guide

1. What was the condition of the Batwa before implementation of Batwa Affirmative Action in terms of health, housing, food, education and security?
2. What sources of food were you having before Batwa Affirmative Action reached your area?
3. In what way has Batwa Affirmative Action raised household income after Batwa were evicted from Bwindi Impenetrable National Park?
3. How do you compare the health conditions before Batwa Affirmative Action and after the implementation of the programme?
4. Is there any school or health facility in your area benefitting from Batwa Affirmative Action?
5. To what extent has Batwa Affirmative Action been able to transform this community?
6. How do you compare the quality of education service?
7. How do you compare the quality of health service delivery before and after Batwa Affirmative Action in your area?
8. What are the challenges faced by Batwa Affirmative Action in your area?
9. Suggest solutions to the challenges affecting Batwa Affirmative Action and Household Income.

Photo 1: A Mutwa elder demonstrating to tourists how Batwa used to make fire



Source: BwindiNature Walking Safaris

Photo 2: Batwa in a food gathering process in the Bwindi forests



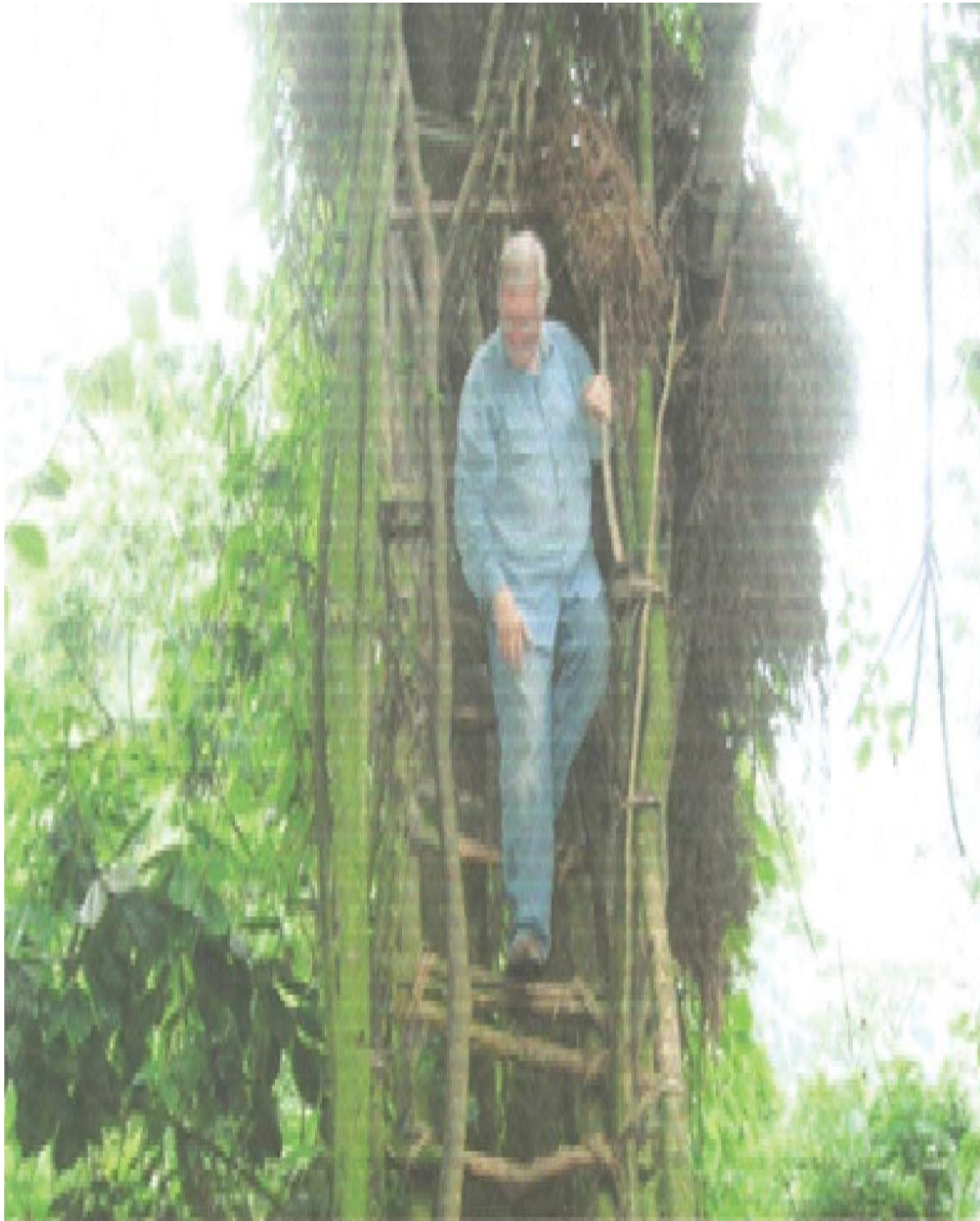
Source: Batwa Cultural Experience (BDP)

Photo 3: A Mutwa shooting with a bow



Source: African Safaris

Photo 4: A storied house used by Batwa in case wild animals are suspected. A tourist is seen admiring the house



Source: Batwa Cultural Experience (BDP)

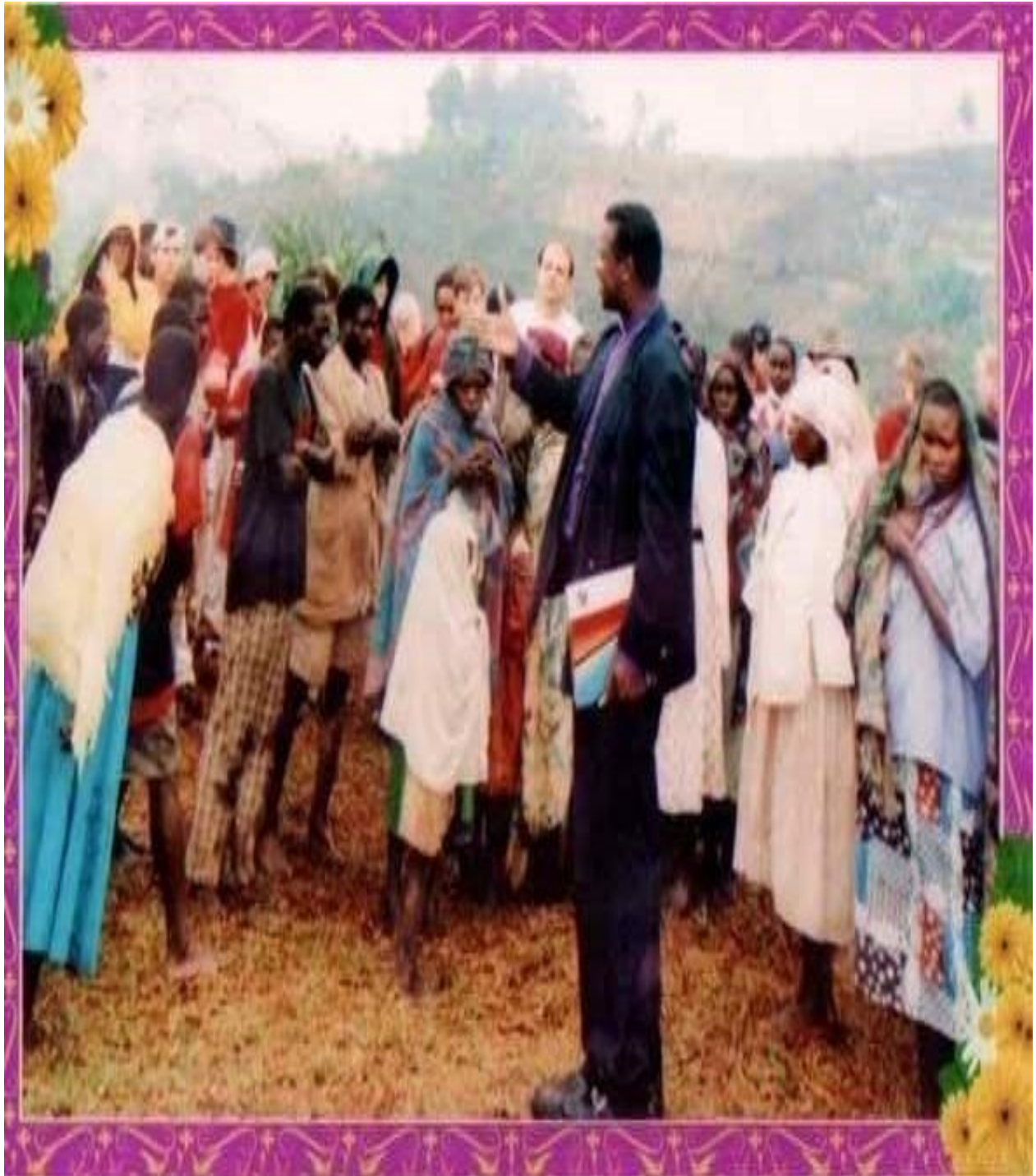
Photo 5: A traditional Mutwa hut.

**An elderly Mutwa receiving the researcher at the Mutwa's traditional grass thatched hut.
On top rain can leak into the hut.**



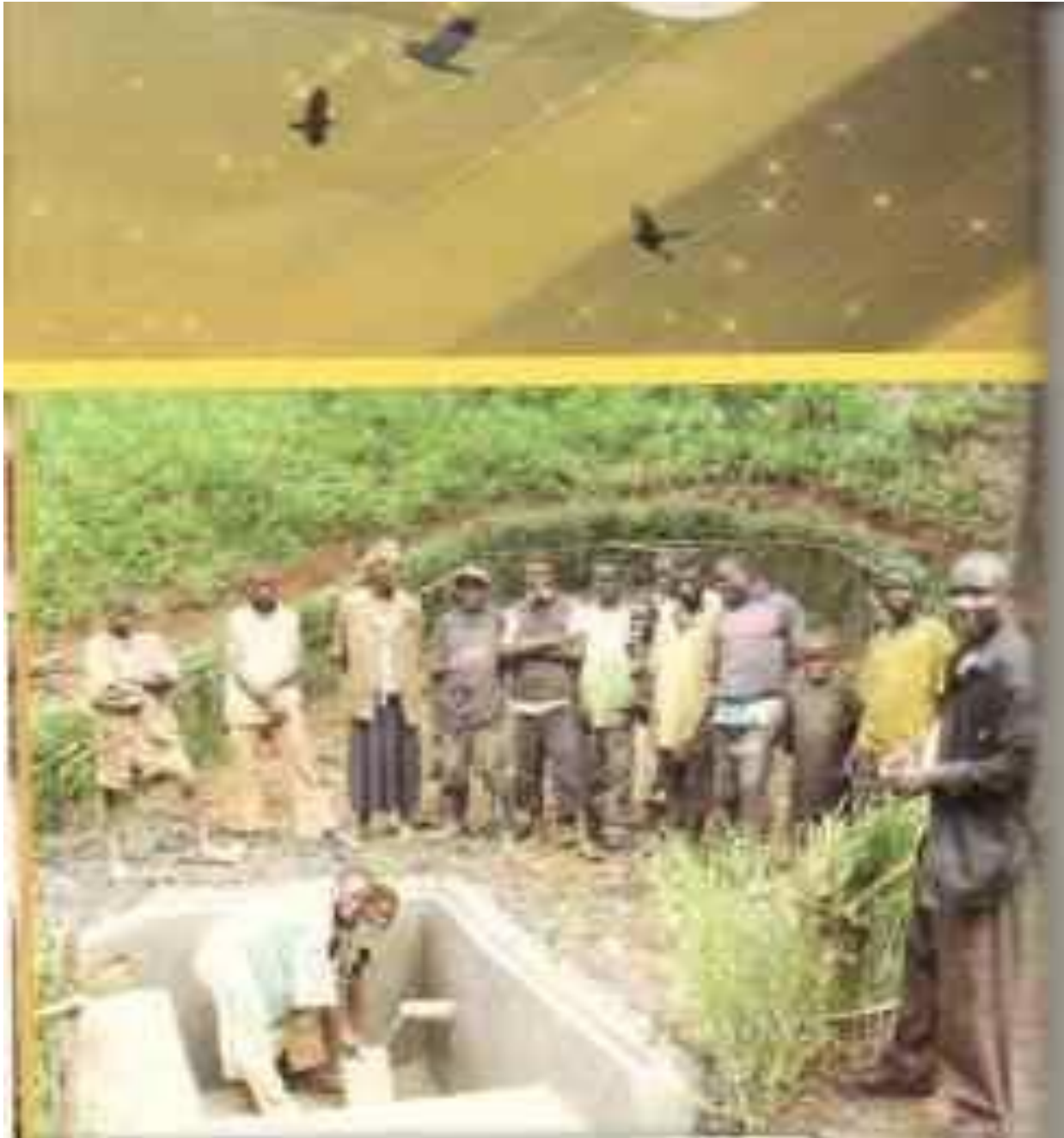
Source: Primary data

Photo 6: Bishop John W. Ntegyereize mobilizing and sensitizing the evicted Batwa in 1996



Source: DOK

Photo 7: launching a protected water spring in one of the Bwindi Batwa settlements



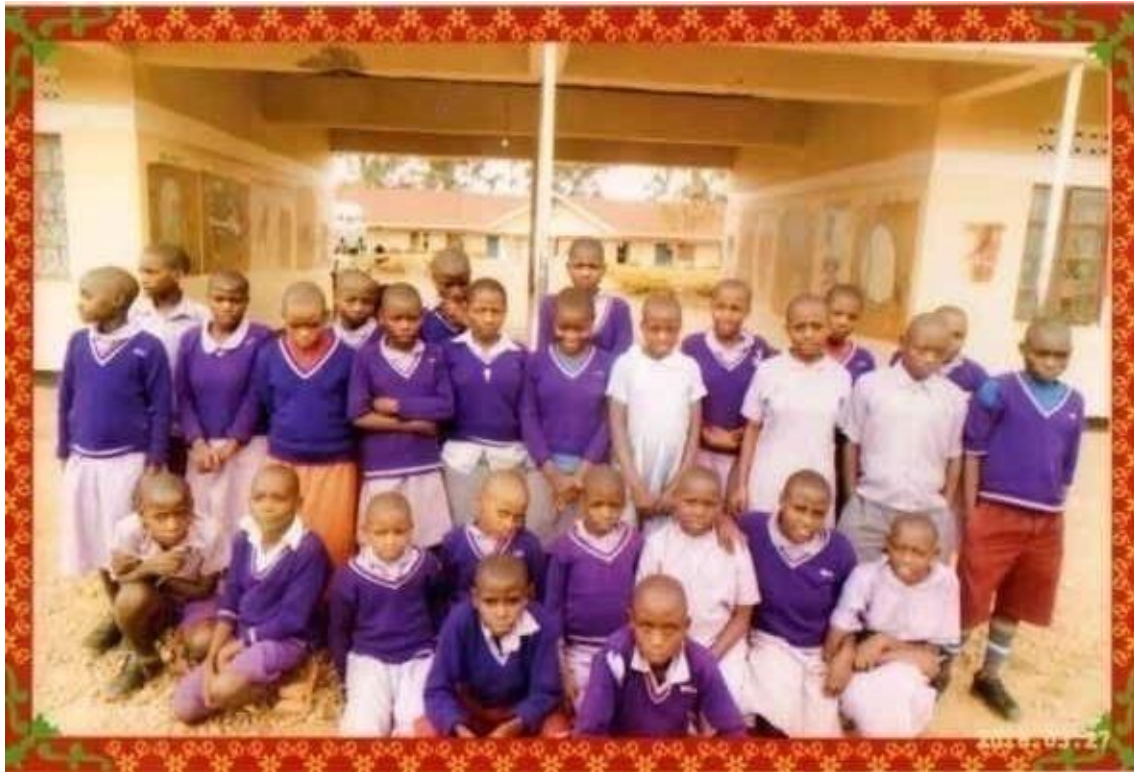
Source: BDP

Photo 8: Bwindi Batwa entertaining tourists



Source: Bwindi Nature Walking Safaris

Photo 9: Some of the Batwa school children at Bishop's Primary School, Kanungu



Source: Primary data

In the background are some of the buildings donated by Mrs. Diana Stanton

Photo 10: Batwa school children supported by BMCT



Source: BMCT

Photo 11: Interviewing a Mutwa elder and his wife at their home



Source: Primary data

In the background are banana and sorghum gardens. Between the elderly man and the researcher is the research assistant. In front of the old man is a plate of cassava, beans and avocados. Behind the lady is a dish rack.

Due to inadequate land the family travels over twenty kilometres to rent land for food crops. The old man reported that he had represented Batwa in several forums in Uganda, South Africa and USA. He was grateful to the DOK for settling the Batwa. He regretted that many Batwa had been captured by alcoholism.

Photo 12: An improved homestead in one of the evicted Batwa settlements



Source: Primary data

Next to the main house is a water tank built by LADA. In the background are a banana plantation and avocados, a kitchen and a drying rack for utensils. The two standing Batwa ladies are the interviewees. The research assistant is in a Kaunda suit.

Photo 13: The first Bwindi Batwa graduates with their parents after graduation



Source: BDP