

**Final Evaluation:**

**“Job well done. Much more to do.”**

Gender-Based Discrimination / Violence Against Women (VAW) evaluation in Batwa communities of Burundi, DRC, Rwanda and Uganda, 2007- 2010

Prepared for  
Minority Rights Group International

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**March 2011**

**Final evaluation for Minority Rights Group International (henceforth MRG) project: Gender-Based Discrimination / VAW**

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## EXECUTIVE SUMMARY

Major findings taken on Programme Efficiency and Effectiveness (for detailed findings, see Consultant's Assessment in the project's Logical Framework, presented as Appendix One, and exact partner responses in Figure 1 on page 9)

I have entitled this report 'Job well done. Much more to do.' I am convinced that the programme overall has been efficient; that is, every activity has been completed to a reasonable quality, every stated indicator has been met, with some timescale slippages as might be expected, and within budget. This, in itself, is a great achievement, a 'job well done' which is testament to huge amounts of effort expended, not least by MRG staff in the UK and Uganda, to hold the programme together through its many twists, turns and partner disputes. Half of a report could be taken up saying exactly which of these indicators had been met in which way; suffice to say, without taking up too much of the reader's time, the programme has met all of the requirements of internal validity, and conclusively answered affirmatively the first of Max Peberdy's<sup>1</sup> *Three Universal evaluation questions*, "Are we doing what we said we would do?"

'Much more to do' is from a statement of Donatien Mihali ('Good start. Much more to do') which was upheld by all five DRC partners and echoed by 'Work to do' from the three Rwandan partners. These statements were made in response to the logical framework's expectation that 'Twa women report that the activities targeting them are of better quality and more adequate to their needs'. It could, however, refer to this programme; Rwandan partners talked of 'pinprick' achievements, in three out of thirty Rwandan Districts. It could equally refer to all the combined Governmental and NGO efforts to assist the Batwa. Problems are complex, inter-twined and deep rooted, attention inadequate. I do understand MRG's limited size and mandate – although I feel that many partners don't - so my use of 'Much more to do' is absolutely not a criticism. It is a call to action, and specifically a call for MRG to use its narrow focus and deep understanding of Batwa issues to leverage new interest, new NGO and Government partners, and new funds.

Question two of Max Peberdy's model is a more difficult one: "Are we making any difference? [impact assessment]". The answer, even at the highest logical framework level of Aims, is 'Almost certainly' for Violence Against Women (VAW) and 'Probably' for education of girls.

I am confident that Violence Against Women (VAW) has been reduced in the communities where MRG has worked. The lessons taught in each country by various NGOs and local authorities (such as 'I can go to market with my husband') are repeated throughout Batwa communities in that country. 100% of the Rwandan and Ugandan Batwa communities I visited claimed decreased VAW, or (in two) that it had never been a problem. One voted 'freedom from VAW' rising from 5 years ago to 3 years ago to today from 16% to 20% to 58%; another voted 30%, 25% and 45%. Others showed by 'movement games' (of their bodies, or between fixed posts) that they believed VAW to have progressively decreased. Incidents I came across – including a rape the previous day in one community - were being reported to local authorities, and communities can correctly outline the legal procedure for this. They believe that Government and NGOs sensitisation of themselves and of police has increased the successful punishment of VAW, and that the deterrence of punishment from the authorities has reduced VAW. The above cannot be attributable entirely to MRG's intervention – Government and NGOs run similar education programmes – but communities were largely able to name the MRG partners, and the specific work they were doing, which suggests that MRG, its donors and its partners have played their part, in conjunction with communities.

Evidence for the overall aim on schooling for girls was harder to come by. Partner organisations related that Government statistics do not include such data, and it is beyond the scope of a three week visit to cover four countries and gather meaningful statistics. It was clear across the four countries that messages on education were reaching target communities, and that education was valued (in one case, surprisingly to this consultant, a vote showed education as their primary concern in the following relative prioritisation of six concerns: Education 3850 votes, or 28% of the total share; Land 21%; Income generation 17%; Homes 13.3%; Health 12.9%; Advocacy 8% (or 1,100 votes)<sup>2</sup>. It was also clear that the obstacles to sustained access to education are formidable. On the latter point, one community explained that inscription had fallen by 36 to 9 students. Along with claims of discrimination and poor performance, they explained, 'We were asked to pay for school guards – 2,000 (£1.50) each per year, which is a lot for us'. One intervention of MRG partner UCEDD has been of clothes, underwear, sanitary towels etc for girls whose antecedents have dropped out of school rather than face the embarrassment of being without these items. And the cost of books and shoes is a common obstacle to education for communities across the four countries.

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<sup>1</sup> From Max Peberdy, 2009 'Tools to Assess Outcome and Impact' with minor amendments by IDLS partners

<sup>2</sup> Votes in this report are rounded to nearest % except for homes and health (above), where differentiation is made by the nearest 0.1 of a %

Peberdy's question 3 is "Are we doing the right things?". My answer here is "Largely Yes". To my mind, MRG is a blue-chip research and advocacy organisation whose exclusive focus on minorities gives its depth and reputation. The outcome of its work inevitably defies measurement (personally, I have often used MRG's work as a reference point for decision-making, but I could never measure how much; nor have I ever contacted MRG to report the difference it has made). The major recommendations of this report for MRG, which I believe would help it do 'more of the right things' and be slightly more measurable in its impact are:

- (i) To give greater importance to partner assessment, particularly, with some changes in its monitoring and evaluation. Steps that have been already taken in assessment should be reviewed after a year to see if they are meeting MRG's needs.
- (ii) In environments of extreme marginalisation and impoverishment, to be creative in ensuring appropriate service delivery (initially in partnership with other international NGOs) on the themes of its research and advocacy. In this programme's case, practical support could be given in supporting girls to go to school. MRG should not be open to (unfair) accusations that it asks questions and leaves very poor people even poorer (for example, by losing a day's work)
- (iii) To make more of its knowledge and end product; for example, publishing more (and more popular summaries of) reports, distributing them more widely amongst decision-makers and communities, and increasing impact through multiple launches in the region and individual nations, including the UK. This to bring in other, bigger, advocates of justice and development for the Batwa and other minority communities.

My main conclusion is that programmes such as MRG's make sense and are part of wider initiatives which are slowly bringing tangible results to the desperate situation of Batwa communities in Central Africa. From Rwanda, COPORWA's Education and Gender Officer Marthe Muhawenimana declared, 'We are happy with what we achieved on the ground'. Juliette Numyantwara, AICM's Advocacy Officer in Uganda reported the waiving of court fees for rape and violence cases. Beatrice Munezero's main unexpected outcome 'we did not expect the number of authorities who wanted to receive our information... who knocked on our door asking to be included' was echoed throughout the region. Esperance Binyuki Nyota of UEFA in DRC reported that since the programme 'some places men see women as equal'.

All of this is progress, with much more to do. A long-term outsider in Uganda<sup>3</sup> noted, "In 2000 all of them were in bonded labour contracts... they believed that it was their lot in life.... the only way out is to have your own land... (only) half of them have that now...".

Half is something tangible. Much has been done, and there is much to be done. MRG has a special research and advocacy niche – perhaps with an appropriate and accompanying element of service delivery - in making that happen.

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<sup>3</sup> Christopher Kidd of Forest Peoples Programme, working alongside UOBDU

## Partner Organisations met during evaluation

- Rwanda

- (i) COPORWA – Communauté des Potiers du Rwanda
- (ii) AIMPO – African Initiative for Mankind Progress Organisation
- (iii) Organisation des Femmes Autochtones de l'ADBR pour la Lutte Contre la Violence & ADBR (ADBR-OFAY)

- Uganda

- (i) AICM - African International Christian Ministry
- (ii) UOBDU – United Organisation for Batwa Development in Uganda

- DRC

- (i) RAPHY: Comprising APDMAC, ARAP, CAMV, CPAKI, UEFA

- Burundi

- (i) UNIPROBA – Unissons-Nous pour la Promotion Batwa
- (ii) UCEDD – Union Chrétienne pour l'Éducation et le Développement des Déshérités

## Acknowledgements

The evaluator would particularly like to thank Ava Batay-an, Tracey Martin and those staff of partner NGOs and of MRG UK who went beyond the call of duty and gave out-of-hours time and effort.

# 1. INTRODUCTION

## 1.1 Evaluation itinerary summary. Appendix Two shows full names & contacts. All dates in October 2010:

Fri 1:	Rwanda partners' all-day Directors <sup>4</sup> meeting - along with Dativa Kanzayire President of the Women's, OFAV, of ADBR - at Shokola Restaurant in Kiyovu,
Sat 2	Writing up and preparation
Sun 3	Daytime travel to Kabale, Uganda.
Mon 4	Kabale – met Paul Mulindwa, MRG Project Officer, and conducted Timeline, Stakeholder , Logframe etc with AICM. Independently visited two Batwa communities (for all names and transcripts of discussions, see Appendix Three)
Tue 5	Travelled independently to three more communities; back to Kabale AICM Director Timothy Tikirizi;
Wed 6	Finished off with AICM, met CARE in Kabale Travelled in daytime to Kisoro – CARE. UOBDU interviews, Timeline, Stakeholder Mapping with UOBDU's Neza, Allen, Janet, Elias etc.
Thu 7	Kisoro - More mapping with UOBDU. Telecons with MRG Uganda-based staff Jolly and consultant Rose
Fri 8	One hour meeting with UOBDU Director Penninah in Kisoro, Travel to Ruhengere, Rwanda to meet Benon, Director of AIMPO, travel to Batwa communities. Continue to Kigali. Visit AIMPO offices.
Sat 9	Kigali – Met Epiphanie, advocacy researcher, ex of AIMPO
Sun 10	Travel by day to Cyangagu - Met Transculture Psycho-Social Organisation, Lilianne Kona, Rose Mogga
Mon 11	Met all DRC partners of RAPH partners; ARAP, CPAKI, APDMAC and CAMV. 2 day workshop in Cyangagu
Tue 12	Day 2 of workshop in Cyangagu. Travel to Munini, met Concern and USPC, travel to Batwa Community
Wed 13	Travel independently to two more Batwa communities, and on to Bujumbura ; met UNIPROBA's Liberate Nicayenzi (henceforth Liberate)
Thu 14	Bujumbura: UNIPROBA Liberate, Students; Timeline, Mapping etc.
Fri 15	Travel to Gitega, UCEDD Director Innocent Kashomero and staff. Visits to various UN and Government offices; no-one available on Friday at 3pm
Sat 16	Travel to Batwa communities and school with UCEDD and MCC
Sun 17	Met New Family for Development; Travel Gitega to Bujumbura, UNIPROBA met more students, Liberate; UCEDD met Alfred
Mon 18	Met Bureau of UN (BINUB) Maria Inamunganuro and UNESCO's Josephine Ntahobari.. Travel to Kigali,
Tue 19	Kigali COPORWA Office, met Marthe, Gender Officer. Conduct Rwanda partners' meeting (ADB and COPORWA Director Kalimba for 20 minutes. Met UNESCO and BUNIB. Met Christian Aid. Flew to UK

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<sup>4</sup> Except for Director Kalimba of COPORWA who sent his Accountant Gerard Nzungere in his place

## 1.2 Evaluation methodology

MRG staff and previous consultants based in the UK were interviewed before and after the 21 day visit.

Everybody based in the region - communities, partners, MRG's Project Officer, advocacy targets and other interviewees - were visited in the region, with the exception of regional consultant Rosemary Nyakikongoro, and the Head of MRG's Uganda Office.

Due to insurance considerations it was not practical to visit partners or beneficiaries in the Democratic Republic of Congo. This report therefore makes no claims to the success or otherwise of the project in that country, although comments are made about the exemplary collaboration of the five RAPHY members over a two day workshop in Cyangugu, on the Rwanda border with Bukavu, DRC.

A great emphasis was put on getting to community level without moderation by partner NGOs. As a result, a significant amount of time was spent travelling (most gruellingly, 150km with a suitcase and rucksack on rutted roads on the back of motorbikes near the Rwanda-Burundi-DRC borders). It was crucial for the evaluation to meet and talk with Batwa communities. In total, twelve Batwa interviews were made, mostly with selected groups of between eight and twenty people in villages. These are presented as Appendix Three.

The short time available and the amount of travelling made it difficult to arrange many meetings with government officials and NGOs, who have their own busy schedules.

The following methodologies were used – all of them designed to give a very high degree of interviewee control and to allow free expression without consultant intervention and undue influence - often in roughly the following order:

**Timelines** with NGO Partners (to ascertain the history of the gender programme from their perspective). The dates of the three key workshops of Kampala, Kabale and Banjul were written in the centre of the paper, and participants asked to create their NGO history writing key dates, individuals, events etc)

**Stakeholder Mapping** with Communities and NGOs (to assess the relative importance of key players, their closeness to communities and their links; and to compare/contrast the perspective of Communities and NGOs. See Figure 4, page 12, for an example. Participants cut or rip pieces of paper ('chapattis' because these can be round and white!); if they make a big chapatti, it demonstrates an important stakeholder, and if the chapatti is small it demonstrates a less important stakeholder. They then place them close to the central stakeholder (eg 'Batwa girls' or 'My NGO' etc depending on the exercise) to demonstrate frequent contact, or far away in order to demonstrate infrequent contact).

**Movement Games** with Communities and NGOs (to assess the amount of change experienced over time, and priority problems. The games vary between movement of the body eg 'hands in the air to show a high value, or on the floor to show a low value, to moving between six posts to show 0% 20% 40% 60% 80% and 100% etc)

**Voting / Scoring** with Communities and NGOs (see Figure 7, page 13 and Appendix Three, Meeting 3 in Batwa communities) using seeds (eg for one vote), beans (eg for two votes), sweets (eg for 5 votes) etc (to give quantitative data to general perceptions of change, and to get opinions on the most important issues)

**Rain Shelter** with Communities / School Children (A story involving a Rain Shelter into which participants must choose which individuals – of different ethnicities, ages, types - should avail of the insufficient number of places; this is to explore any inferiority complex/prejudices. See Meetings with Batwa Communities, Appendix Three for further explanation)

**Post-It labelling**, see Figure 1, page 9, in which I made a flipchart summary of the programme's Logical Framework and asked partner NGO staff to discuss together and stick on their comments using pieces of Post-Its.

**SWOC Analysis** (Strengths, Weaknesses, Opportunities, Constraints on the four corners of a flipchart to give a graph on which something neither strong nor weak would be equidistant between Strengths and Weaknesses etc) with NGOs

**Semi-Structured Interviewing** with Communities, NGOs, MRG staff, consultants and other stakeholders. This is a common research technique. I prepared guide questions and then allowed the interviewee's answers to mostly decide the course of

the interview. I then used follow-on open questions to encourage further explanation, and closed questions (inviting yes/no answers) to confirm understanding of the answer.

**Focus Group Discussions** around VAW and education in Communities, usually found at the start of each meeting in Appendix Three.

**Observation** of power dynamics with Communities and NGOs; looking at participation across the genders and up and down hierarchies, body language, facial expressions, 'who holds the stick' etc

## 2. Project Aim, Objectives, Activities:

### OVERALL AIM

To reduce instances of multiple discrimination against Twa women and girls in education and VAW in Burundi, Rwanda, Uganda & DRC.

### OBJECTIVES:

To build the capacity of Twa NGOs to challenge multiple discrimination faced by Twa women/girls in Education and the VAW.

### ACTIVITIES:

The principal activities of the project were:

- training
- supported research
- advocacy projects
- national, regional and international advocacy.

The project ran from 2008-2010, although some partnerships date back to 2001.

## 3. Findings, Conclusions and Recommendations

### 3.1 Summary of Logical Framework

The detailed findings for the logical framework are found in Consultant's Assessment column in Appendix One; it makes most sense to view these findings next to the initial expectations of the programme's planning, but a summary is provided below.

As shown in the above, the main activity was research in communities on the themes of VAW and girls' education, which was used for advocacy at all levels. MRG's main inputs to this were a data-collecting training in Kampala in August 2008, a research training in Kampala in September 2009, a visit of Batwa women to the African Commission on Human Rights in Banjul in May 2010, a variety of skills' training for NGO partner staff and an MRG report which summarised partners' research finding. Each activity took place and received very good, good or adequate participant evaluation ratings. Some partner disputes – described in Burundi, Uganda and Rwanda as an 'unexpected outcome' slowed down the research and therefore the advocacy. The timing of elections in Burundi, particularly, was a constraint; as Director Liberade of UNIPROBA pointed out 'Advocacy can start when funds come and stop when they are finished... Burundi has just done its elections, and now we have to re-advocate... new governor, new director, new inspector etc'. Neither of these constraints can be totally eradicated; it should be an aim to minimise them where possible.

A matter for attention is to ensure that media attention is commensurate with practical gains which are carefully explained to both majority and Batwa audiences; in Burundi there is disagreement between partners about the value of constant publicity which seems to suggest that great progress is being made in practice. UCEDD's Innocent suggested some disadvantages, "[Some Batwa] are hungry, have no houses... [Other Batwa NGOs] talk on the radio... "You have a right to land" and [some Batwa] just take it from a neighbour. We get a call from Police... "There is a Mutwa in prison..."

Apart from media work – which interests some partners and not others - the impression I got from partners was more of pin-prick advocacy events – noticeably the fora for discussing research results in communities - than of an ongoing advocacy programme linked to activities and experiences on the ground.



To some extent it is too early to judge the real outcome of skills training – after one year would be a more useful indicator. But the targets were met, and it can be assumed that the skills will by and large be used by trainees in their work with Batwa.

All of the Objectives' targets – about training, confidence of Batwa women, new initiatives and international meetings - have been exceeded. This is to be very much welcomed. As always in a Logical Framework, there is a gap between these Objectives, and significant progress towards achieving the Aims of the project. However, from my detailed work in communities, each of which insisted that VAW had reduced or not been a big issue initially, I am confident that where MRG worked, it almost certainly reduced Violence Against Women. It also probably increased education for girls; certainly the messages were heard and repeated, although evidence for the overall aim on schooling for girls was harder to come by. Partner organisations related that Government statistics do not include such data, and it is beyond the scope of a three week visit to cover four countries and gather meaningful statistics.

Some of the framework's targets were not realistic or useful, for example '80% of the people who received & read the report comment on its usefulness (which is un-measurable without a large amount of unnecessary research)' or one of the overall aims 'Increased number of Twa girls attending school and performing at school' (statistics unavailable, and an Aim which is too distant from the programme's Objectives or sphere of influence). It is common for some logical framework targets to turn out to be more useful than others; this is not regarded as a big problem.

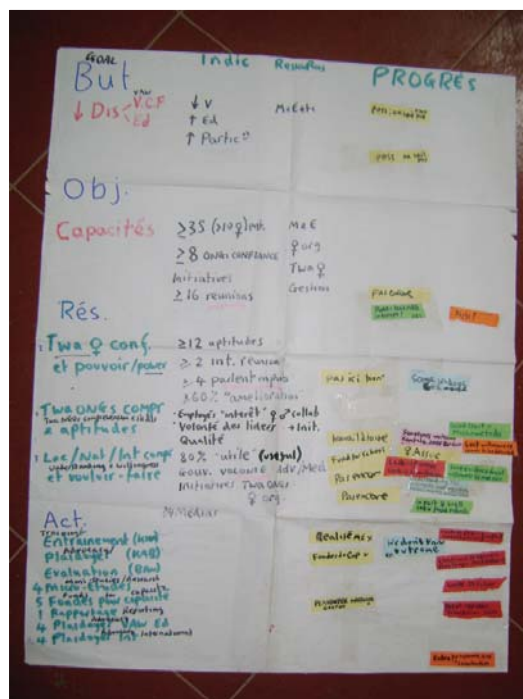


Figure 1: Participative tool used with partners on logical framework

Partners placed post-it notes on the logical framework where they had questions or challenges about whether targets had been met (see Figure 1). These are colour coded as follows; yellow for Rwandan partners; green for DRC partners; blue for UOBDO and pink for AICM in Uganda; and in Burundi red for UCEDD and orange for UNIPROBA. Most of these partner challenges are either qualifications of logframe assertions – for example UOBDO initially put a lower figure, but then on reflection felt that 60% of the female staff working for partners probably had experienced new activities and increased responsibilities – or an understandable lack of knowledge about what had happened in other countries. In this regard, it was indicative that the Rwandan partners' applications for training and grants were not often successful, whereas those of the DRC partners were; this shows up by the high number of 'don't know' yellow stickers (from Rwanda partners) for whether regional targets had been met.

The only target which had not been met – out of scores of targets in the framework – is the one which has an expectation of 'At least 2 initiatives aiming to improve the situation of Twa women are jointly designed by Twa organisations and majority women's NGOs'.

UNIPROBA reported that they had made some contact, but that women's organisations were focused on the International Women's Day March, and were not open to other collaborations. DRC partners had made contact with UN agencies and others, but received little encouragement. And the Rwandan partners reported previous bad experience with discriminatory attitudes amongst some staff of women's organisations which they said had discouraged them.

Given that discrimination may be experienced by any Twa organisation engaging with mainstream society, it is not surprising that this target was not prioritised and not met. It is impossible to know whether it would have added value, because that would be to make conjectures as to the nature of a potential collaborative relationship. If it were to be made a priority in any future, similar programme, it would probably make sense for MRG to make the introductions between the organisations and put some incentives for women's organisations to engage.

Partners also pointed out some omissions, due to budget or other staffing constraints, such as that no follow-up had been done on the advocacy campaign in Gasabo in Rwanda, and UCEDD's Beatrice commented about the education programme, 'There was not a follow-up, because our Government changed... we needed to have girls in school, it was the time to do it. (and) constraints (in) the length of the programme...' These comments are valid, and follow-up should be supported if possible, but these are not substantial flaws in the context of the entire programme.

**Conclusion:** Small exceptions should not take away from the fact that the targets as stated in the Logical Framework have been comprehensively exceeded or met. This is a result of hard work from many stakeholders and allows all stakeholders to say that the programme has been successful within its own objectives.

It is recommended that attempts are made to set all of future logframe targets as SMART targets which are as connected as possible to the programme. (Aims will always be aspirational, but even specific geographical location makes them more useful)

It is recommended that in future relationship building between Twa groups with dominant groups, MRG considers making the initial introductions and providing some programme incentive for co-operation.

It is recommended that any future work involving media publicity on Batwa issues involves discussion, and hopefully agreement, between partners about the messages and their consequences.

It is recommended that encouragement and support should be given to ensure a return visit to advocacy locations which have not been followed up.

### 3.2 Conclusions and Recommendations about Batwa Communities.

MRG's report "Uncounted: the hidden lives of Batwa women" more than adequately outlines the intersectional discrimination suffered by Twa women and girls in the fields of education and VAW.

On a personal note, during 27 years of work in humanitarian and war situations this consultant has met numerous groups of cross-border refugees waiting for their first assistance. It shocked him to be making poverty parallels with these Batwa communities, apart from Burundi where basic needs appeared to be better met<sup>5</sup>, who are long-term citizens within their national borders. The obvious prevalence of VAW as described in Appendix Three, and the high number of children of school-age who were present in communities visited during school hours were telling indicators, but not the only ones. Figure 2 (below) shows the interior of one Batwa house in Rwanda into which the rain was pouring through a sack roof, and Figure 3 shows the exterior of another with corrugated roofing. These Batwa communities certainly seemed more marginalised; ironic when they are credited for traditionally living in harmony with their environment and when it is now mainstream thought that human beings urgently need to begin consuming only within the planet's natural resource limitations.



Figure 2: Interior of Batwa house, Northern Rwanda



Figure 3: Exterior of Batwa house, Northern Rwanda

This marginalisation comes hand in hand with a lack of organisation, which in this consultants' experience breeds both mistrust in (not only from Batwa, and sometimes misplaced) and lack of genuine representation from, their own elites. This is not surprising; accountability is weak or erratic, needs are immense and intertwined, and the process of self-organisation is slow, often requiring outside support, of which MRG has played its part in insisting that Batwa women from communities get the opportunity to attend training. None of this is easy; as the Forest People's Programme representative said of UOBDU

<sup>5</sup> Lillian Kona of Transculture Psycho-Social Organisation: attributed this to the facts that in Burundi, Batwa are larger in number, have done advocacy and are clearly the original people in the areas in which they live

'You have the capacity of the organisations to do things, and then you have the demands of the community... these demands multiplied – education, land, rights... The non-Batwa managers... had pressures from the community for them... (there is) not the capacity in the communities to manage'

The consistently greatest stated need was for provision of non-forest land in the three countries where there is unlikely to be any other solution (Burundi, Rwanda and Uganda) and, according to DRC partners, the choice of forest or non-forest land in DRC. One Burundian community, remarkably and encouragingly, put education at the top of its wish-list as follows: 3850 votes for Education, comprising 28% of the total votes; Land 21%; Income Generation 17%; Homes 13.3%; Health 12.9%; Advocacy 8% (or 1,100 votes). Alcoholism and HIV/AIDS are also obvious problems which appear to a passing consultant to receive little attention from communities or NGOs.

Regarding the gender programme, there is clearly vast scope for development in Batwa communities, in VAW and in education. Partners told me "Marital rape is common, in Uganda it is not considered serious... the husband calls her 'You come home!' And she has to go. He is waiting..." and "People have accepted. They go to school. They say 'At home, people are not eating. I don't have a uniform. I don't have an exercise book. I will go and make pots'.

However, some of the most encouraging research was in listening to Batwa women's views of VAW and education for girls. The whole transcripts are in Appendix Three; here are a few of those voices on each:

'I can go to market with my man, we can bring things together, and work together'

'I go out to train. When I return I train here, what I know. It benefits children studying' [I asked 'Why is studying important?'] 'When you study, you can travel and read signposts'

'Then we go to the LC1 (local authorities, lowest level). My husband is the Chariman. The organisations (NGOs) have taught us this in training. First we go to our husband. Then to the local leader. Then to the NGO. Then to the Sub-County (higher administrative body). Then to the police. Then to the judiciary.'

'Some (local government institutions and personnel) cure the problem. Some of them help'

'It is easier now, we have people to advise us' [Who?] 'NGOs. Violence has decreased. We are continuously going to meetings and we are sensitised' ['What do they tell you in the sensitisation?'] (A male) 'Firstly, it is a crime. Secondly, that she is looking after the children. If she leaves, you lose. Thirdly we could kill her by mistake.'

'A certain lady here, a Mutwa, was raped here yesterday. She was coming home; non-Mutwa ambushed her. Today she is going to the Sector. First she went yesterday to the Umuugudu (lowest level of local community government); they gave her a letter to the Cellule, who gave her a letter addressed to the Sector, who will give her a letter to the local authorities... the local Defence Unit will arrest the perpetrators and take them to the Sector to imprison them.'

'The biggest responsibility for getting children to school is with the parents'

Recommendation: The problems of the Batwa are obvious, severe, and understood only amongst small groups of interested people. MRG should continue to work in its small-scale way, within mandate and budget, to be a catalyst for helping Batwa people tackle these problems. Most importantly, it should fully use its comparative informational strength, and should do everything possible to bring in other players to work with Batwa communities for their empowerment and development.

### 3.3 Findings Conclusions and Recommendations about Partner NGOs.

The quality of NGO partners is integral to the success of a programme whose objective is to build their capacity to challenge - in order to reduce instances of - multiple discrimination.

This consultant got the impression that partners had been chosen on the basis of MRG precedent and a very limited field; there is indeed very little – although some – choice. Each organisation has its history and its strengths and weaknesses, recorded in previous MRG consultancies available on its website.

There is no doubt that COPORWA in Rwanda and UNIPROBA in Burundi are influential in Government and media, and that they consistently push the message of Batwa rights. UOBDU seems to be attempting to follow this path of influence, and is now moving to bigger premises although it is still very much smaller, and non-Batwa led.

MRG staff in Uganda regard the two explicitly Christian-inspired NGOs, UCEDD and AIMPO as relatively well-organised. They were certainly the organisations most eager to show off their work in communities<sup>6</sup> Although their leadership is not Batwa, and that they do not work exclusively with Batwa, tangible benefits could clearly be seen by the consultant from their work. All NGOs seem to concur that working with neighbouring dominant ethnic groups is important, so it may be considered a strength for MRG to have some partners whose work is not focused exclusively on the Batwa. AICM in particular appear to benefit from having bright, motivated and experienced staff, which is also true of UCEDD's Director.



Figure 4, AICM staff asked to put Batwa Women at the centre of the Stakeholder Map



Figure 2, AICM's Juliet when asked to put herself at the centre of the Stakeholder Map

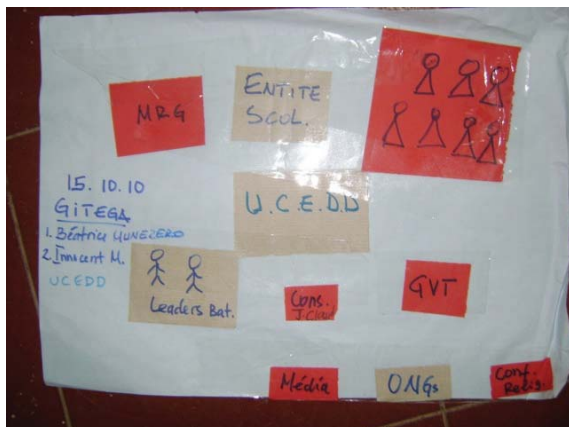


Figure 6, UCEDD when asked to put their organisation at the centre

In general, AICM and UCEDD's conception of their own role was close to how the community viewed it. AICM portrayed their own organisation as important stakeholders (Figure 4), but also Batwa men, Clan leaders, Local Council Leaders, Police and District Leaders; similar to how the communities themselves viewed those who could help them with VAW. In keeping with the general trend of lower-level female staff such as Dativa, Beatrice and Epiphane presenting themselves as being less self-important, Advocacy Officer Juliette placed Batwa Women as by far the greatest stakeholder in the programme (Figure 5). UCEDD gave more importance to themselves as an organisation than communities did, but also depicted parents, religious leaders, government and educational leadership as important (Figure 6) just as communities did themselves.

Christopher Kidd of Forest Peoples Programme, who has 10 years' experience of working alongside UOBDU in communities says of AICM, "5 years ago I probably wouldn't have talked to them. But Timothy has focused more on the needs of the people... it is not as necessary in an 'all marginalised' organisation as in a 'Batwa organisation' that the Batwa have the decision making... In my early dealings with them, [they had] an evangelising feel... I am more encouraged by AICM now".

On a very positive note, the most convincing work I witnessed during my three-week trip was the UCEDD school, where I witnessed for the first time genuine collaboration between Batwa and other ethnic groups. The key to this appeared to be that it was mixed, but that Batwa were in the majority and thus less vulnerable to taunts and rejection (of 80 pre-school students, 28% Batwa girls plus 31% Batwa boys; of 240 primary students, 32% Batwa girls plus 31% Batwa boys - considerable growth since 2001, when there had been a total of 35 Batwa children and 20 non-Batwa). The Headmaster Mr

<sup>6</sup> AICM staff filled in very competently for the absent Director, who returned to continue the work when less overloaded. UCEDD's Director and Gender Officer worked an entire weekend with me, for long hours. The option of demonstrating community work was not available to DRC partners; security / insurance concerns meant that I did not cross the border into DRC. In Rwanda, AIMPO also made the effort to take me to a community.

Maze said that Batwa do better on external tests than non-Batwa, and have won prizes in national competitions. Constraints remained the lack of time to study at home, dirty clothes (and preoccupation with dirty clothes), and poverty in general.



Figure 3: 'Rain Shelter' exercise; participants voted with beans on who was 'saved'; it did not depend on ethnicity, but on need

I had been told by Dativa Kanyazire of ADBR that 'It is difficult for [Batwa women suffering VAW] to get to District Level... [we] need to give them training, above all to teach them to read and write.. need to teach children, sometimes they just abandon the issue,,, they lack help if they try to get VAW higher, with their sense of inferiority.. nearly all have this [inferiority]... now there are a few who have been to school, who try to work against this complex. Many stakeholders, and indeed the programme's logframe suggested inferiority or confidence issues. I chose two reportedly model examples - UCEDD's school, and a community in Uganda served by AICM - to test whether successful community work might counter this. The 'Rain Shelter' exercise (see Figure 7) is described in detail in Appendix Three, Meetings Four and Ten; in both cases, the participants showed a high degree of self-esteem and freedom from prejudice which allowed them to discuss practical basic needs issues without relying heavily on stereotypes of gender or race.

Both UCEDD's Beatrice and AICM's Juliette were capable of leading discussions on gender, whether their male leaders were present or not; Juliette claimed that AICM's gender policies were gender sensitive.

#### (i) RAPHY Coalition in DRC:

RAPHY appear to be a genuine coalition. Their involvement with this gender programme started in 2005, when they responded to questionnaires inviting interest in gender issues. Any difficulties of working together, and power-play issues of position and rank appear to be within the normal parameters of organisations in the same sector and the same country, whose enlightened self-interest is inevitably a mixture of co-operation, collaboration and competition. As I did not travel to DRC, I am unable to make any additional comment to their evaluations about their work in communities, but I am able to attest to the genuinely collaborative and professional atmosphere of the two-day workshop I conducted with them in Cyanguu.

### 3.3.1 General Comments on Partner NGOs:

#### Their ability/willingness to collaborate with each other:

Except in DRC, amongst whose partners I conducted a collaborative 2-day workshop, co-operation amongst partner NGOs had been weak. Rwanda, Uganda and Burundi were all characterised by hostility between partner NGOs, with particularly little effort made in Rwanda to conceal this. At the worst times, allegations and insinuations were made about undermining behaviour, ethnicity and corruption. One might expect some level of competition for funding profile and 'turf', but also collaboration towards Government, for example, and co-operation in information-sharing.. Although these various disputes all precede the MRG programme, and did not seem to be significantly altered by it, MRG hopes of 'added value' through partner collaboration has not materialised. And in a vicious circle, partner staff - when they feel that their fellow in-country NGO is not pulling its weight, not submitting reports on time or undermining its work - openly question the benefits of working in partnership.

The voting exercise below conducted by some partners is extrapolated from Appendix Five. It isolated only those votes about the criteria which MRG should apply when looking at partnership; the four categories<sup>7</sup> are 'keeping existing partners', or incentivising 'Batwa capacity strengthening', or 'co-operation' or 'capacity'. Partners could be expected to vote along the lines of their mission or ideology, and also in line with what they perceive to be their self-interest for future funding. It is obvious, for example, that partners feeling more affinity to the idea of co-operation, or which regard themselves to be co-operating well, are likely to give high scores for co-operation

<sup>7</sup> In the original exercise, there were six categories; this is why the % scores are different in Appendix Five, although the weighting between these four categories remains the same. This exercise was not done in Uganda, as I had not had time to develop hypotheses about future work, or with AIMPO who did not turn up to the final day's meeting in Rwanda.

The remarkable aspect of the below table for this consultant is just how few votes were cast for 'funding the work of existing partners'. One would generally expect some kind of 'cartel' mentality, given that 'funding the work of existing partners' means that partners who vote, de facto, continue to be included at the expense of other organisations with whom MRG has never had a funding relationship. The extremely low votes in Burundi and Rwanda for both 'funding existing partners' AND 'funding partners who co-operate' indicate for this consultant both partner dissatisfaction with their fellow in-country NGOs ( 'competitors' might be one way of terming it) AND a belief that they themselves hold close to a monopoly position. The below table is not weighted, because it aims to show the difference between thinking in different countries; obviously, more attention should therefore be given to the views of five partners in DRC and two partners in Rwanda than the single partners in Burundi.

Statements: 'The best prioritisation of MRG resources would be to try to (insert criterion in this column below) to meet Batwa needs (leadership, capacity, for AVAW & girls' education)	DRC: RAPH Partners	Burundi: UNIPROBA	Burundi: UCEDD	Rwanda: ADBR, COPORWA
Continue to seek funds for work of <b>existing</b> partners	24%	16%	16%	3%
Fund partners willing to strengthen the participation and leadership of Batwa	10%	51%	37%	18%
Fund partners which co-operate	27%	5%	14%	9%
Fund partners showing capacity	39%	29%	33%	70%

Other remarkable aspects of the table above are that COPORWA's Director placed all his votes on capacity; clearly believing that his organisation's capacity is extremely high. DRC partners also cast a lot of votes for judging on capacity, UNIPROBA's high 51% for Batwa participation and leadership is easily explained because that is what they aim and purport to do.)

**Conclusion:** Smaller partners, or those with a shorter history with the organisation, asked whether MRG could (continue to) take a 'peace-making' role, or draw up MOUs for work between partners; presumably because they feel that these may work and/or because they regard it to be in their own interests. My own feeling is that co-operation is important. Ideally, it would be extended much further, into support for regional umbrella organisations which could make funding decisions on the basis of capacity to create positive impact for Batwa at all levels, and who could relate to the African Commission on Human Rights on an ongoing basis. However I do not have faith that genuine peace-making is feasible in this context, or that MOUs are effective unless relationships are professional. Nor do I believe that a rushed attempt towards a regional approach would do anything except replicate the tendencies towards concentration of power on a regional scale. Patching up differences – at great cost of time, effort and money from MRG staff in the UK and Uganda – was important to ensure that the gender programme achieved its objectives. However I see no good argument for continuing to attempt this after the programme has ended; it is not MRG's primary role, it is not now necessary for programme objectives, and nor is it likely to succeed.

#### Ability and willingness to co-operate with others, including MRG:

Where there is no power-issue, partners are both able and willing to co-operate in their own self interest; CARE, for example, are a key stakeholder in Uganda, with resources and commitment to provide all-important land purchases; both UOBDU and AICM seem to work well with them. I was also made aware of COPORWA's co-operation – but also acrimony - with funders outside this programme.

With MRG there was a claim from one interviewee that 'there had not been a consultation with the organisations on MRG's approach' to this gender programme. This may or may not be true, although it is not in keeping with the generally high standards of communication and correspondence I have seen on MRG's part. MRG themselves say that partners were indeed involved in designing the programme and saw the proposal before it was submitted to donors. MRG explains that there was a long gap between submission and receiving the funds so that when MRG received the money, many partners reportedly did not remember the details; this is certainly in keeping with my experience of partner NGOs failing to read or process email contact.

There was also a seemingly minor matter which was made into an early, 'big problem' according to UNIPROBA's Liberate.

Whether or not there was a general discontent with consultation levels, the programme got off to a very poor start with a dispute over levels of per diem afforded to participants at the very first workshop in Kampala. I have studied this issue in depth, because it created resentments which ran through the two follow-up workshops in Kabale and Banjul, and through to the present day. I have been surprised at the feelings of injustice two years later, largely amongst the partners in Rwanda and Burundi, at a reported and perceived \$8 per day per diem deficit (between an alleged \$20 at a previous MRG conference and \$12 in Kampala). Some partners reported that they lost at least half a day of the first conference going on strike over the issue, and others that this action disrupted their progress. Having seen the relevant emails, my understanding is that MRG applies a consistent guideline to cover all costs of food and lodging for all participants, with an additional figure of 75% of the Foreign and Commonwealth Office per diem rate for the relevant country. The written data contradicted some partner claims about the amount given for workshops and purported ignorance of budgets sent in advance.

My own view is that \$12 per day does cover the cost of email and the odd phone call, but there is clearly a cultural issue. One interviewee said: "Someone leaves their family and they give \$12. We are human beings, we are away from our families. To leave and only get food, how can that be?" This refrain that leaving the country for workshops was a sacrifice requiring recompense was taken up by others. Per diem was not expected as per diem, but as payment for this sacrifice. This culture of gifts was also present in other arenas, with Liberate complaining 'There was not enough money for the advocacy (meeting) in Nyaraguru. All the participants wanted something. We invited local authorities, police, beneficiaries – women and men (less men). Yes, they all wanted a present to attend. If you don't give people something, you cannot invite people, they will not speak.'

Although I feel that MRG's per diem policy is sound, I also feel that enough time has been wasted on this issue. In any future event, one way out might be an acknowledgment that this has been unwittingly a troublesome issue, a pledge to resolve it, another full explanation of the per diem purpose and policy, and, if this is possible, a slight percentage raise (say to 80%) in order to show goodwill.

#### A differing perspective on NGO importance, as seen from NGOs and from communities:

In the stakeholder mapping, there were clear differences between the way the different NGO partners above portrayed their own importance – and clear differences with the way that the communities they are serving portray these NGOs.

In Rwanda, when asked to put Batwa women at the centre of the stakeholder map, ADBR's Director overlapped them with Indigenous NGOs (see Figure 8). Dativa put each of the three Rwandan NGOs as equally important (Figure 9) suggesting that gender differences and personality may play a role in such depictions. AIMPO's Director only mentioned his own organisation (as a relatively small stakeholder along with MRG, DFID and Irish Aid). COPORWA's Accountant also only mentioned his organisation, but as the second closest stakeholder to Batwa women (after 'Literacy' presumably meaning 'Literacy Campaigns') and larger than all 'other NGOs' combined.

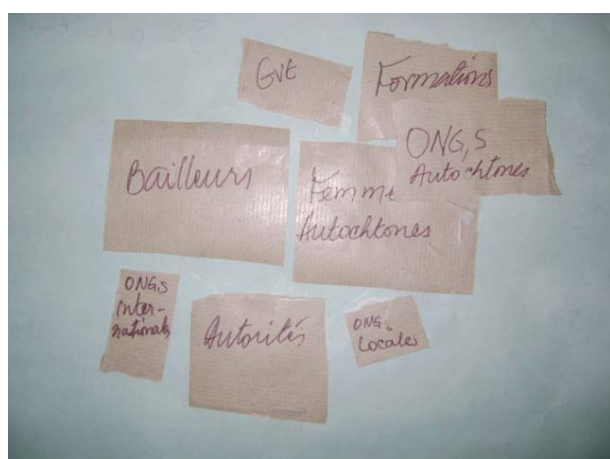


Figure 4, ADBR Director Jean Claude's map, when asked to put Batwa women at the centre



Batwa Communities in Rwanda saw the issue differently. In COPORWA's areas, in communities whose names were not given to me by COPORWA (see Meeting 7 Appendix Three), COPORWA was barely known if at all, and it did not appear on local lists of NGOs, although the Executive Secretary of Kibeho Sector, who gave us permission to enter the Batwa communities, knew the COPORWA Director Kalimba. In communities whose names were given to me by Marthe, the Gender Officer of COPORWA, the first community (see Meeting 8 Appendix Three) limited their knowledge of COPORWA to one summons to a central location to be told about their rights, as follows: "It was in June 2010, 8am to 16h. They gave us 200 francs each (23p) This was the only contact we had with COPORWA... They taught us about violence against women, and sexual violence. [I asked, 'Was it useful?'] Yes, it was good. [Did anything change?'] It was just one meeting, And there is no violence between us.'

*Fig 5, ADBR: Dativa puts Batwa women at the centre*

The third meeting in a COPORWA community (Meeting with Batwa 8; see Appendix Three) acknowledged the visits of both Director Kalimba and Gender Officer Marthe as 'Very useful. Because we were dispersed before, now we are together' although they connected both with development programmes around mat-weaving, and prayers, rather than VAW.

In a visit accompanied by AIMPO's Director, an individual woman (Meeting with Batwa 5; see Appendix Three) in an AIMPO area credited the organisation and other NGOs as playing a big part in helping Batwa women overcome VAW. A family (Meeting with Batwa 6; see Appendix Three) spent most of its time talking about the importance of local authorities, but in front of AIMPO's Director described AIMPO as 'instrumental'.

#### In Uganda

When asked to put themselves at the centre of the map, UOBDU initially put themselves as a huge stakeholder, overlapping almost entirely with Batwa communities. In a long process of discussion, they finally put themselves as a small stakeholder but overlapping with the (larger) Batwa communities and MRG. During my non-accompanied visits to Batwa communities, Batwa interviewees - when asked to put Batwa women at the centre of their map - did not regard NGOs as so important.

In two communities (see Appendix Three 'Meeting with Batwa 1 and 2), both UOBDU and AICM were mentioned as stakeholders; in Community 1 as the key stakeholder along with CARE and CARE's Trust, and in Community 2 as relatively close but relatively unimportant. In Community 3, no national or international NGO was mentioned. This is shown in Figure 10 (left). In community 4, I did not conduct a Stakeholder Mapping exercise, and neither were mentioned in the conversation and exercises conducted. Both UOBDU and AICM, for their size, seem to spend greater time and effort at community level than the Rwandan partners, and some interviewees claimed that although smaller, UOBDU spent greater time at community level than AICM; in others it was noted that AICM's Juliette was a constant visitor, and she claimed to have worked in 150 different Batwa communities for AICM..



#### In Burundi

When asked to put Batwa girls at the centre of their stakeholder map, both UNIPROBA staff wrote 'UNIPROBA Twa' (see Figure 11, overleaf); they did not include UCEDD on their map at all. UCEDD drew Batwa girls as a large, central stakeholder, with a slightly larger generic stakeholder 'Indigenous Associations/NGOs' (see Figure 12, overleaf) rather than putting their own name.

*Figure 6, Nyakabungo, Uganda - no referencing of NGOs*





Figure 9, also Burundi; UCEDD put Batwa girls at the centre, and mention indigenous NGOs as a common entity.



Figure 8, in UNIPROBA Director's Map; when asked to put Batwa girls at the centre, they appear under UNIPROBA



Figure 7 Burundi; Batwa Associations are of lesser importance and more distant than other stakeholders

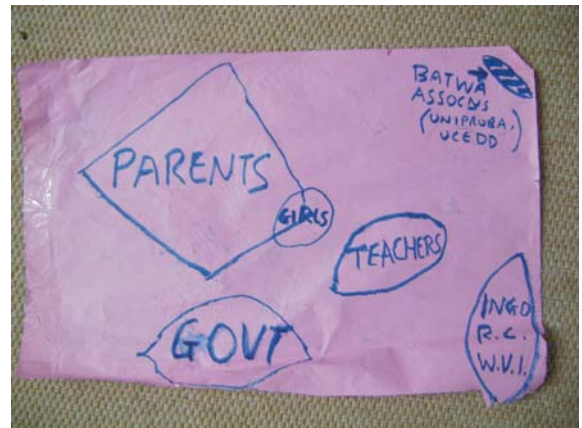


Figure 10, Burundi; Batwa Associations are of lesser importance and more distant than other stakeholders

The two communities saw things differently.

One (see Figure 13 above) did name UNIPROBA but not as a close or very important stakeholder. The other (see Figure 12 above) also named Batwa associations in the same way.

The latter community said: "Batwa leaders got assistance to study; that is why they are educated now. But...they just pass by when they want to be elected; after that we don't see them".

A UN agency pointed out that it was a common populist sentiment against all politicians in Burundi, not just Batwa politicians.

DRC: RAPHY NGOS:

When putting their own organisation at the centre of the map, one (CPAKI) mentioned all the other RAPHY organisations by name; two (APDMAC and CAMV) mentioned as 'Other NGOs' and two (ARAP and UEFA) did not mention the other NGOs in the coalition.

When asked to put 'RAPHY' at the centre, all five organisations collaborated to construct a map which mentioned all of them, plus a member of their coalition which had not been directly involved, plus the Burundi partners (despite the criticism they had received for 'not being real Batwa' from UNIPROBA).

When asked to put Batwa women at the centre, UEFA put their own name as large and important, and mentioned all other NGO partners by name (though smaller); CAMV and CPAKI mentioned themselves by name and 'other NGOs' as slightly

more important collectively, although more distant; CAMV put the collective 'Indigenous Associations' as close and quite important, and APDMAC mentioned MRG as a primary and important stakeholder with themselves secondary (with no mention of other NGOs).

Overall, each organisation mentioned the others in one or other stage of the mapping exercise, and this was conducted in a co-operative manner, including the joint exercise of mapping RAPHY as a coalition, which gave me the feeling that this was a genuine coalition, and the only instance (in a relatively limited two day workshop) of national partners working in co-operation.

### Externally or internally focused?

An MRG questionnaire sent to leaders of all 12 organisations in the programme drew responses from 7 partners; 4 in DRC (not UEFA); 2 in Rwanda (not COPORWA), 1 in Burundi (not UNIPROBA), and not from AICM or UOBDU. All 7 respondents were themselves Batwa, all had worked on Batwa women's issues previously.

It is not possible to know why five organisations did not reply; one interpretation would be that they are focused on their own workings rather than the needs of a donor who may not be fundamental to their existence and may not even fund them again.

However, those who did answer also gave the impression of being more internally than externally focused. Some selected data from the questionnaires which backs up this thesis is presented as Appendix Eight; outstanding findings were as follows:

When asked what new work they had started on Batwa women's issues since this programme began, the NGOs had naturally experienced slight increases in their focus on education (2 to 3) and VAW (3 to 4). However, the main change had been in their decreased programming in livelihoods (5 to 2, with no new programmes developed in livelihoods in the past two years, as opposed to 3 in advocacy and 3 in rights awareness and education). This may or may not result eventually in greater positive impact for Batwa women, but it does suggest a greater amount of time, effort and money spent in NGO offices rather than in communities.

When asked what the major challenges were in conducting a programme on Batwa women's rights, 13 answers were given which were largely about constraints in Batwa communities (poverty, education etc). One answer was given about resistance from men, which could apply to both communities or internally to NGOs. And only 2 answers were given which were fundamentally issues to do with internal NGO constraints; both answers being 'lack of funding'.

This 13 external to 2 internal balance (above) is then all the more striking when compared with what the NGOs describe as their strengths in programming<sup>8</sup>; 5 of those stated are primarily external, and 9 primarily internal ( staff dedication and understanding etc )

Upon further analysis, I would argue that the 5 'external' strengths are debatable in terms of impact on Batwa women. 2 of these are that 'Our NGO is recognised by Batwa women as representing their needs and interests' which conflicts with my own data that Batwa women in communities regard national NGOs as relatively distant and unimportant to their needs and interests. Another 1 is 'Raised awareness of local leaders' which may be extremely important, but which does not necessarily refer to Batwa leaders in community, and does not necessarily lead to positive impact upon Batwa women. I would therefore regard 2 statements 'Literacy for women' and 'Specific work on women' to be likely to lead to direct, tangible, positive impact upon Batwa women in communities.

If my reasoning is sound, it suggests that the stated challenges are overwhelmingly those in communities (13 to 2 or 87% community-based), and the NGO strengths are out of synch with this reality (being 2 to 9, or 18% community-based, and overwhelmingly residing in their internal processes).

The percentages here do not suggest any kind of mathematical or scientific correlation; they are only used to show my broad conclusion that NGOs are not focused where they say the challenges are. But they are backed up in the SWOC analysis of partners. UOBDU's 'Strengths' and 'Opportunities' are mostly external to communities; UOBDU's various talents and potential donors respectively. Yet the 'Weaknesses' and 'Constraints' (aside from the inevitable 'NGO funding') are almost all internal to Batwa communities; lack of education, poverty; and representation, land, and Government neglect respectively.

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<sup>8</sup> 4 of these are ambiguous for this external / internal division, being 'Women are present in decision-making (inside the organisation or in the community)'

NGOs were asked what changes had been made in their attention to Batwa women's issues since the programme began. 3 said men and women worked more collaboratively within their NGO, but only 2 said a greater impact had been felt in girls' education.

In other responses, all 7 said that men and women were now more involved in internal decision making, although only 1 had increased women's leadership internally over the relatively short timescale of the past two years (in DRC, where 3 men, 1 woman had become 2 men, 2 women.)

3 had not conducted research before, but all 7 were now confident they could carry out research independently of consultants, which is a result to be very much welcomed. This by no means conflicts with the evaluation from the individual research, where 5 mentioned that a consultant would definitely help them improve their capacity; MRG take this as a sign of partners will and interest to acquire and strengthen their skills.

There is some sign that at least some NGOs would like to re-calibrate the balance between internal work and impact in communities; in the Director's questionnaire, the following were added as comments:

'This programme should foresee pursuing the work on women's access to social, economic and cultural rights - i.e. give them the opportunity to act, not solely at the theoretical level.'

'Another recommendation would be to implement a programme to train Batwa women on their rights, i.e. organise huge awareness campaign.'

'Addressing gender inequalities within organisations and communities demands time and long-term commitment. It would also be good if the budget was extended in order to train local leaders/authorities on gender equality, to popularise women's rights and gender equality approach and the struggle against discrimination and violence against women.'

**Conclusion:** This consultant believes in the particular potential in marginalised communities of role-modelling, self-help and self-organisation independent of dominant groups. However, self-definition is also key, as MRG has rightly held. Any accusations about partners being non-Batwa-led when they claim to be should be proved – or not made at all. In this consultant's view, it is irrelevant whether a Mutwa is of Congolese or Burundian or Rwandan or Ugandan nationality. Support for bright and motivated Batwa youth is important, and they should be encouraged into an open, pluralistic style of humanitarian work for Batwa communities; modelling them into excluding or gender-blind behaviour is also more likely to have negative than positive consequences, and MRG should be careful not to encourage such modelling.

**Conclusion:** It is within this context that I conclude that NGOs working for the Batwa – whether Batwa-led or not – should be regarded by MRG as 'tools' for support, in the same way that MRG is a 'tool' not an objective. Each should be assessed and supported (or not) on their actual impact (if the partnership is long-standing, or organisational infrastructure is in place) or their potential impact (if motivation for meeting the needs of Batwa communities is believed to be high, and if the partnership is new, or the NGO has inadequate running costs or infrastructure).

The partners do seem to have deepened their already greater understanding of Batwa issues, and developed new skills to challenge discrimination (result 1), particularly the three NGOs who declared in the Leader's Questionnaire that had never conducted research before. Moreover, for result 2, those Twa women who attended courses and trainings have certainly felt more empowered and confident. In an unmeasurable way, local communities, national decision-makers and the international community brought into contact with the programme will all have become more aware of the issue. As I argue below, I feel this could have been more extensive with the use of launches, more popular formats and wider circulation of reports. The other part of result 3 - that these stakeholders become willing to improve Twa women's situation – is perhaps both harder to prove and more problematic; it takes mandate, funds, capacity and a host of other factors alongside willingness to ensure action – and without action, how can one conclude willingness?

### 3.4 Findings, conclusions, recommendations for MRG:

- (i) All the above having been said, there are better ways for MRG to work with partners.

It is recommended that MRG review its new Partner Assessment mechanisms after a year, to see if they are serving the organisation's objectives. If it may prove helpful, MRG may contact Christian Aid, CAFOD or a similar organisation which relies heavily on partnership methodology to look at Assessment Monitoring and Evaluation tools

It is recommended that NGOs working for the Batwa should be regarded by MRG as 'tools' for support; assessed and supported on their actual or potential positive impact for Batwa women / communities.

It is recommended that no money – even if easily available or approved – should be put into structures where it is unlikely to have the desired impact; for example, gender mainstreaming funds should not be put into leadership structures which have not shown interest in empowering women.

It is recommended that over an agreed time period, MRG sets itself agreed targets for increasing the plurality of NGOs who can credibly claim to be representing Batwa, and for increasing the proportion of funds spent on NGOs who can credibly claim to be serving Batwa. There are at least five other associations in Burundi, and some in other countries.

It is recommended that any future MRG programme on the Batwa should be restricted to work through entities with functional relationships. Except in DRC's case, where existing funding appears to be working well, and an attempt to fund through RAPY could be made with caution, this recommendation would preclude funding any NGO through another NGO's bank account, or to expect meaningful collaboration between NGOs in-country. It may mean selecting one NGO per country, based on their ability to meet the particular programme's objectives, and keeping in mind the preferable situation of having a pluralist representation of the Batwa both in-country and across the region.

It is recommended that attempts are made to support any regional initiatives which are built on co-operation between in-country NGOs and which do not further consolidate monopoly power within countries. .

It is recommended that MRG have conversations with all partner NGOs in the selection phase as to whether there are ever attempts to evangelise non-Christian communities in conjunction with any kind of assistance programme, and be clear that this would not be considered acceptable to MRG.

It is recommended that in any future events, MRG acknowledge the previous difficulties with per diems, remain crystal-clear with future partners and with individual participants<sup>9</sup> as to the purpose of per-diem and its mechanisms, and make any slight percentage raise possible in order to show goodwill.

- (ii) The need for MRG's style of advocacy is understood at all levels. Given the extreme marginalisation and absence of almost all basic provisions, it is indeed surprising that a Batwa community (above) would give 8% of its votes (about half the 'average share' for six categories) for advocacy whose direct, tangible returns to that community are uncertain at best. This is, however, less than a third of the votes gathered for prioritisation of education. My feeling was that many Batwa communities have 'heard' and understood the message of education, and want practical assistance in enacting it. As Benon of AIMPO points out, 'For me, one evaluates to fulfil ones duties ... advocacy is a wonderful tool, but it has to go hand-in-hand with other activities... after they have heard, people may bring school uniforms or materials, but people stay in the same situation, same life, same house... it makes little change'

Innocent of UCEDD makes the link between passive rights (those we are morally entitled to as our birthright) and active rights (those we earn): "We must associate human rights with the actions of development. All the Batwa should have some activity, do something... not just 'poor Batwa'... when he has a goat and cow he will be respected in the community. He is called 'dog' because he has nothing."

There are constraints to providing practical assistance alongside research and advocacy, some of the most important being sustainability, scope, precedent, niche and bias.

Sustainability might best be tackled through partnership; MRG's Deputy Director Claire Thomas suggests the possibility of working with SAVE UK to get girls into school.

Scope is easier to deal with; although inscription for one girl is a pinprick in a District, it is potentially a monumental advance for that girl and any future family. The recommendation is that any service delivery is limited to the scope of the research itself; on girls' education, it may be fees, or more modestly, soap or exercise books.

Precedent has, in a slightly different way, been set by an MRG pilot project to remove discriminatory text books in small areas of India, and although service delivery should not become MRG's niche, this extension of its repertoire should extend rather than diminish its organisational integrity.

Bias is only an issue if one holds a 'pure' concept of research. Action research often has the benefit of a more carefully-measured baseline, and more importantly an example to follow; unfortunately it will be a long time before researchers will have any difficulty finding Batwa communities without education.

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<sup>9</sup> as far as possible; lack of access to email, to mail etc can be a constraint, in which case addressing a letter to the participant and asking an NGO partner leader to ensure that it is translated and passed on may be a (less than ideal) alternative.

The imperative for such provision comes from the extraordinary level of poverty and marginalisation suffered by many Batwa communities<sup>10</sup>; in such a case, it is less than half the battle to convince parents that schooling is their daughters' right. Achieving that attitude change may have precisely no outcome because it is economically punitive for the parents to send any children to school.

In most of my community visits ((9 out of 12), and particularly where my own research was done independently of partners' staff, I bought a sack of flour or other provisions for after all the talk had been finished; in this way I did not feel I had been responsible for leaving them even more impoverished than I had found them.

Irrespective of a moral imperative on an individual level, the advantages on an organisational level of extending a programme to appropriate service delivery may be that it strengthens research and strengthens the power of MRG to advocate that government and other development actors assist in the activation of minority communities' human rights.

It is thus recommended that, in future programmes with the Batwa or other severely economically-impoverished minority communities, MRG finds creative ways to deliver tangible, positive services in line with felt-needs and with the research/advocacy topic.

- (iii) MRG's report on the Batwa (and previous reports where mentioned) was regarded as of high quality. Most partners, however, had received and distributed very few (although they did translate and publish their own research findings). UNIPROBA's Director said they received 10 copies, which were given to them in the Press Conference in Banjul: "If we'd had 100 we would have sent them to Ministers and Ministry, to Human Rights organisations, Unicef and UNESCO, Bureau of the UN in Burundi... to Administrators of the Province where we did the questionnaire". MRG reported that initially the copies sent agencies had numbered 75, copies sent by targeted email had been 10 and copies sent to MRG subscribers had been 190. Marthe of COPORWA claimed that she had received only two copies; "I could have used more. There are organisations of women, donors, the government, institutions. I could have used 20 or 30, to show that girls and women are objects for violence here'.

It is not that MRG has failed to make reports available. MRG wrote to all partners asking them how many more copies they wanted; there was little take up. However, the fact that UNIPROBA, COPORWA and others did not request more copies when invited to do so is only half the point. Unfortunately, throughout the partners and in my direct experience, many emails are not read or answered. Leaders express shock that an appointment which has been set and unchanging for weeks is expected to go ahead; there are clearly big capacity issues in administrative functions. Given the high quality and the intensive work put in, MRG might ask whether it achieved maximum return on the report, and whether it should have just sent more copies unasked to all partners, asking them to report on how these had been distributed. Despite not taking up the offer of more copies, and in Rwanda of suggesting that they had not linked with other NGOs on the issues because they were not especially resourced to do so, partners were keen that MRG use its influence to draw in funding. The table below, which is weighted so that each NGO participants view weighs exactly the same, shows that the second highest preference for MRG resources – at 28% amongst five options – is for MRG to 'pull in other, bigger, donors'. DRC partners were particularly interested in this; one interviewee said, "MRG continues to build our capacities and use all opportunities to do so. We would also like to ask MRG to support us and build our capacity in fundraising - which is a difficult area as donors operating in the DRC are not yet keen in supporting indigenous rights and organisations working for the promotion of indigenous rights."

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<sup>10</sup> And this may be a criterion in consideration of service delivery with other minority peoples.

Statements: 'The best prioritisation of MRG resources would be to try to (insert criterion in this column below) to meet Batwa needs (leadership, capacity, for AVAW & girls' education)	% and total votes	DRC: ROPY (weighted for 5 partners)	Burundi: UNIPROBA	Burundi: UCEDD	Rwanda: (weighted for 2 partners)
Continue to seek funds for work of <b>existing</b> partners	12%, 3603	2565	445	400	193
Fund partners willing to strengthen the participation and leadership of <b>Batwa</b>	14%, 4418	1069	1436	950	963
Fund partners which <b>co-operate</b>	12%, 3963	2993	137	350	483
Fund partners showing <b>capacity</b>	32%, 9805	4275	828	850	3852
Help build a Batwa-led <b>regional leadership</b> thru' which funds could be channelled	15%, 4554	2565	137	700	1252
Pull in other, bigger <b>donors</b>	28% , 8647	6199	855	650	963

For this reason, and because MRG has the credibility and reputation to make it possible, I believe that the report, alongside the individual partner research, could be the focus of launches in the region and in London, where many NGOs are based who work in these Central African countries but not on Batwa issues. If a convincing case is made for them to engage on Batwa issues, and they investigate, maybe write a small pilot programme into their next strategic plan, and build on the strengths of any such work, it could mean that significant support and advocacy is generated in a decade's time – and these poverty and marginalisation issues will sadly last many decades.

Communities also showed great interest in the MRG report on gender amongst the Batwa, although they only understood the photograph. Translation of the whole report into Kirwanda was delayed at AIMPO but a draft has now been received by MRG. To a community audience, more photographs and graphics, and less text would be appropriate.

I feel that the wider circulation and translation of the MRG report is important because of its quality and because it starts to develop a regional feel for an issue which is not best understood within national borders. This must be put in context, however. All the partners produced their own country reports for use in their own advocacy, most of which were translated into local languages (DRC into Swahili, Uganda a summary into 2 local languages etc) The MRG report was a summary of those reports covering all the countries, and was translated into Kinyarwanda by AIMPO. The lack of a launch event in London appears to have been a budgetary issue which might be addressed by future programmes

It is recommended that partners continue to be encouraged to translate and circulate widely all their research and reports in future programmes. Specifically, it is recommended that they are again asked if they want more copies of the MRG report, in French or Kirwanda, - or that they are just sent them - and are encouraged to distribute it as part of ongoing advocacy work.

It is recommended that MRG consider, perhaps under the EU funding for gender work in Rwanda, the production of a relatively inexpensive 8-sided A5 Kirwanda booklet (2 sheets of A4 in total) aimed at Batwa communities and Rwandan decision-makers, with the majority of space taken by graphics and photographs, and a summary of the report's findings. It should be noted that popular formats are also not necessarily the modus operandi of partners. [Although AICM have also produced simplified publications of their Gender Policy, their "Training Manual on Promotion of Human Rights Awareness among Batwa Communities in Southwestern Uganda"<sup>11</sup> comprises 29 pages of legalities in international and Ugandan law – and 1.5 pages of instruction (rather than hints) about 'Using Drama to Enhance Awareness and Respect for Human Rights']

It is recommended that MRG consider, again perhaps under the EU funding for gender work in Rwanda if funding constraints allow, a launch of the report in Kigali; this to include a variety of stakeholders, but particularly including NGOs who work in the country but not with Batwa communities. Should funding be available elsewhere, including in London, it is recommended that launches take place to draw in other NGOs to Batwa issues.

It is recommended that MRG continue to allow evaluators to choose the standard of personal comfort they require, but do not cover these expenses, giving a total fee for work undertaken, plus food, plus accommodation, plus transportation between regional centres. It is recommended that the use of translators, vehicles to Batwa communities for evaluation purposes and expenditure to compensate Batwa interviewees for time/work payment lost are reimbursable, to incentivise good evaluation practice.

<sup>11</sup> AICM, November 2009 –

### The future: Other Partner wishes for future Batwa work:

Appendix Nine, which is isolated from the entire document of Appendix Five, shows what partners wish MRG to prioritise in future work with the Batwa. This was carried out as a group voting activity for partners in both Rwanda and DRC, for UNIPROBA and UCEDD separately and not at all in Uganda.

Predictably and understandably, there is a strong vein of self-interest throughout. For UNIPROBA students, for example, it is heartening to see that getting girls into schools seems to be the top priority, even if economic activities at community level are ranked far below the option of students being helped with lodging or being involved in regional workshops.

As UCEDD have constant contact with their constituency, it is understandable that they wish to see tangible changes at grassroots level, and to support community-based approaches to advocacy.

The COPORWA Director was in a hurry at the Rwanda meeting, and wanted to show that ADBR should not be funded, thus he voted only for funding partner NGOs who have capacity. ADBR is well aware of the gulf, and thus wanted support for its capacity. Results show the intractable nature of NGO disputes in Rwanda rather than anything developmental.

Perhaps the most interesting contributions came from the DRC partners. They see the opportunity for their huge land-rich and resource-rich country to support Batwa to inhabit forest land if they choose to do so. In such a large country, emphasis is also naturally put upon census and representation issues of a numerically large but proportionally small part of the population

### Learning for other MRG gender programmes

Notwithstanding the successful work on practical gender needs from the Christian-inspired NGOs, and the grassroots experience of DRC which I was unable to evaluate, the successes of this programme appear to have been mostly brought about by an alignment of interest in gender between female MRG staff members, female researchers at lower levels of hierarchy within partner NGOs and female Batwa in communities.

The difficulties appear mainly to have come from male and female leadership which did not prioritise gender as an issue, or national women's organisations which may not have been prepared to prioritise Batwa women's issues.

It is difficult to draw out an iron-clad conclusion; so much depends on context, and on partner selection as above. The best I can do is that it is recommended that an attempt is made for any MRG regional offices, or for MRG UK in the absence of these offices, to place funding as close as possible to both community and to the levels of interest in gender. This point to task-based teams across interested NGOs who spend significant time in communities and which are allowed the (banking, office, vehicle etc) facilities of one sympathetic NGO, without undue intervention or administrative cost placed by leadership.

It is recommended that such task-based teams are encouraged to create genuine solidarity partnerships with women in communities, working as closely as possible on their (often practical gender) issues and progressively making the links to strategic gender issues.

It is recommended that such a task-based team are supported with introductions to mainstream women's networks, and the relatively insignificant costs of maintaining contact, and continuing to take advocacy opportunities on any research undertaken – whether the best opportunities are at local government level or at regional level with bodies like ACHR, or in Geneva, London or New York with UN and donor structures.

It is recommended that MRG continue to work on gender issues amongst minorities; working for the inclusion of inter-sectional discrimination to UN Women's mandate, involving men in training but focusing funding around people (women or men) most interested in gender equality; looking for progress on strategic gender needs based on a deep understanding of, and tangible commitment to, women's practical gender needs.

(ends)

## Appendix 1: Progress toward objectives in logical framework

KEY:	B = Burundi	R = Rwanda	U = Uganda	Qu = questionnaire	VAW = Violence Against Women
	INDICATORS OF SUCCESS	INPUTS/ RESOURCES	MRG Assessment of Progress	Partner Assessment	Consultant Assessment
<p><b>OVERALL AIM</b> To reduce instances of multiple discrimination against Twa women and girls in the areas of education and violence against women (VAW) in Burundi, Rwanda, Uganda &amp; DRC.</p>	<p>1. Increased number of Twa girls attending school and performing at school.</p> <p>2. Twa women report experiencing less violence.</p> <p>3. Increased participation of Twa women in the decision-making processes affecting their life.</p>	<p>Government reports. CEDAW reports. Media coverage. Reports from internal monitoring, internal evaluation, and external evaluation.</p>	<p>1. If DRC &amp; Burundi can get data on enrolments from new school year starting later this month, then may be able to document something for this</p> <p>2. If Allen and Kedrace's views can be substantiated then we can document this for Uganda.</p> <p>3. May need some comments or judgement from Dave if he is told this to any extent</p>	<p>1. 'More girls go to school, more literate women'. But statistics unavailable (DRC, B).</p> <p>2. From positive partner belief in U, to 2 R partners claiming decreased VAW in 'pin-pricks' of target areas (3 of 30 Districts); ADBR 'don't know'</p> <p>3. UOBDU put this down to sensitisation and organisational capacity building</p>	<p>1. Difficult to be sure. Communities put great store by education (one voted it their most important issue, above land and health), and the messages on education's importance from Govt/ NGOs have been heard.</p> <p>2. 100% of R &amp; U Batwa communities claimed decreased VAW. One voted 'freedom from VAW' rising from 5 years ago to 3 years ago to today from 16% to 20% to 58%; another 30%, 25% and 45% . Incidents I came across were being reported to local authorities, and communities can say how this is done. The belief is that authorities' and NGO sensitisation of community and police has created the deterrence of punishment responsible for reduced VAW.</p> <p>3. Consistent belief in communities that this is increasing. Communities repeat what they have learned on eg sharing tasks and decisions. Twa women speak at community meetings and a very small elite in DRC, B and U stand for local political posts</p>



<p><b>OBJECTIVES</b> To build the capacity of Twa NGOs to challenge multiple discrimination faced by Twa women/girls in Education and VAW.</p>	<p>1. <b>A minimum of 35 representatives (including minimum 10 women)</b> from Twa NGOs receive training in a wide range of domains.</p> <p>2. <b>At least 8 Twa NGOs</b> report increased confidence in researching, producing micro-studies and advocacy around the issues of the discrimination faced by Twa women.</p> <p>3. <b>New projects/initiatives</b> are designed and implemented by partner organizations focusing specifically on the needs/interests of Twa women.</p> <p>4. <b>At least 16 representatives</b> from Twa NGOs assist to meeting with decision-makers (4 with international decision-makers, 12 with national/local decision-makers)</p>	<p>1. Feedback from partners, report from meetings with policy makers; report by external evaluator.</p> <p>2. Feedback from Twa women and women's NGOs.</p> <p>3. Reports from Human Rights and development organizations, such as UNDP in DRC.</p> <p>4. Managers report; NGO/CBO annual review.</p>	<p>1. <b>Exceeded</b> 28 participants at first training (16 women), 28 (16 women) at planning meeting 4 women trained thro individual capacity grants; organisational capacity grants: <b>CAMV ? women</b> out of 15, CPAKI 3 women, ? <b>AICM</b></p> <p>2. <u>Partially met but some info outstanding</u> From women's evaluation questionnaire: 3 definitely, 3 others report can carry out research but link to benefit of MRG project not clearly specified. <b>From director of NGO's eval qu: ???</b></p> <p>3. <b>Met</b> From women's evaluation qu: new initiatives: 4 report new initiatives, 1 reported better mainstreaming within the NGO and 7 report greater attention paid to women's issues generally <b>From director of NGO's eval qu: ???</b></p> <p>4. Met overall but split not quite as expected – some data still to come. <b>Exceeded for national/local decision makers, not quite met for international</b></p>	<p>1. Met</p> <p>2. Met; all NGOs said they felt more confident as a result of the programme.</p> <p>3. Rwandan partners said that this had 'not yet been done'</p> <p>4. DRC partners gave multiple examples of meeting with international bodies (mostly UN) although these had borne little fruit.</p>	<p>All of the Objectives' targets have been exceeded. This is to be very much welcomed. It should be noted that there is a great gap between these Objectives, and significant progress towards achieving the Aims of the project. One very practical suggestion made by UCEDD, and echoed by others, was that MRG engage in practical service delivery on the focus of its advocacy. Although MRG is not set up to do this, it could be possible in collaboration with others. Should practical gains be made on, eg VAW or education for girls, this would boost community and NGO confidence in MRG and supply important baseline data for future research. It is thus, in the consultant's view, a suggestion to be welcomed and further explored.</p>
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			<p>At ACHPR, 3 met with government reps, 3 met with ACHPR or UN experts</p> <p><b>Advocacy projects:</b> DRC 8 people met local Assembly members (5 women). <b>Meetings with UN agencies for international?</b></p> <p>Rwanda 2 women met with local decision makers</p> <p><b>Burundi still need UNIPROBA info</b></p> <p>Burundi 3 representatives involved (1 woman) Uganda – 7 NGO representatives (2 women) met with decision makers. 36 out of 51 Batwa leaders participating were women</p>		
<p><b>RESULTS</b></p> <p><b>Result #1</b></p> <p>Twa NGOs gain a greater understanding of issues faced by women and new skills to challenge multiple discrimination.</p>	<p>1. Staff within Twa NGOs report greater interest for the situation of Twa women. This is seen in a better collaboration between male &amp; female employees.</p> <p>2. NGOs leaders are increasingly committed to tackle the needs of Twa women. As a result, new initiatives focusing especially on challenging the discrimination faced by women are discussed and implemented.</p> <p>3. Twa women report</p>	<p>Training Event/workshop attendance list. Training materials. Immediate Participants' Evaluation Forms . 6 month post training participants' Evaluation Forms. Detailed time table/ agenda. Trainers' feedback. External evaluator's report. Partners' reports on the process of collecting information and preparing micro studies and</p>	<p><b>1. Met</b></p> <p>From women's eval qu: 8 report better collaboration, 7 report greater attention paid to women's issues generally</p> <p><b>From director of NGO's eval qu: ???</b></p> <p><b>2. Met</b></p> <p>1 NGO using capacity grant for gender audit &amp; developing gender policy. Another NGO integrated gender into their 5 year strategic plan of action</p> <p><b>From director of NGO's eval qu: ???</b></p>	<p><b>Understanding &amp; Skills</b></p> <p>DRC partners were particularly enthusiastic about the changes in gender relations and in collaboration.</p> <p>Positive collaboration across R NGOs was reported between Epiphanie, Jeanne d'Arc, Marthe and Dativa.</p> <p><b>NGO Leaders</b></p> <p>DRC seem to have benefited. Little time was set aside for this evaluation by R's only large-scale NGO in the programme, COPORWA, and the female staff member involved in the programme felt she had been squeezed out of the 'second organisation' AIMPO.</p>	<p><b>Understanding &amp; Skills</b></p> <p>Working with individuals can be hit-and-miss; it depends not only on the capacities of the selected individuals but NGO buy-in for the process. Nonetheless, participants felt greater empowerment, and female staff in AICM (U), the DRC partners and in B, the UCEDD staff and the UNIPROBA students appeared to play a real role in their organisations.</p> <p><b>NGO Leaders</b></p> <p>There was little sense that the programme had impacted Rwanda partners at senior level, or that gender issues were prioritised; this suggests a bottom-up approach to any future gender work outside the hierarchies.</p>

	that the activities targeting them are of better quality and more adequate to their needs.	advocacy campaigns.	<p><b>3. External evaluation to find out?</b> Actually, it was quite optimistic to expect this to have reached down to this level within this time period. Possibly a design fault.</p>	<p>AICM in Uganda has employed empowered female field staff. Female students were being encouraged alongside males by UNIPROBA in B.</p> <p><b>Quality activities;</b> UNIPROBA claimed this quality: 'we have opened doors... the Twa girls were maids in families' but the evidence was of political meetings. Other NGOs across the region felt there was much more to do on quality.</p>	<p><b>Quality activities;</b> Meeting the needs of Batwa women is a vast job; the challenges of living (largely) without land, income, education, health care etc is exacerbated when gender-based demands are made for provision, and violence is still common. In this context, even 'more adequate' is a high, perhaps unrealistic target. Only mobilisation of multi-stakeholders around issues of injustice, and provision of practical and strategic gender needs could achieve this; that remains the challenge.</p>
<p><b>Result # 2</b> Twa women are empowered and confident to engage in processes affecting their life.</p>	<p>1. <b>At least 12 Twa women</b> gain new skills as a result of specific training. (3 per country)</p> <p>2. <b>At least 2 Twa women</b> working for partner organizations assist at one international forum.</p> <p>3. <b>At least 4 Twa women</b> speak publicly either at the launch of the local advocacy campaigns and/or when attending an international forum.</p> <p>4. <b>At least 60% of the</b></p>	<p>Transparent call for proposals from Twa NGOs from the targeted countries. Evaluation sheets of the received proposals. List of female member of staff to benefit from the grants. Feedback from female staff receiving training. Feedback from managers of staff who received training. External consultant's Report.</p>	<p>1. <b>Exceeded</b> But still need to count up evaluations from training and planning meeting to get exact figures.</p> <p>2. <b>Exceeded</b> 10 woman participated at ACHPR, (9 general participants and one as part of a capacity grant) 9 were Twa, 1 non-Twa</p> <p>3. <b>Met</b> at the ACHPR, 2 Twa women presented interventions</p> <p><b>Advocacy projects</b> 4 DRC women took part in media work (radio broadcasts); <b>Need UNIPROBA info</b> (no UCEDD media, Rw no public speaking at launches. All</p>	<p>1. Met; and appreciated for the most part</p> <p>2. Met. AICM felt that giving this access to Batwa women was powerful.</p> <p>3. 'Not in R' (male leaders felt this would take 'a lot of training', whereas the reason that Burundi participants had to read out the statement of R women was simply due to flight schedules.</p> <p>4. Partners felt this had 'probably' been met, with UOBDU questioning the focus on individuals.</p>	<p>1. To some extent it is too early to judge the real outcome of skills training – after one year would be a more useful indicator. But the targets were met, and it can be assumed that the skills will by and large be used by trainees in their work with Batwa.</p> <p>2. This was quite an ambitious undertaking which was fully met.</p> <p>3. There was a sense amongst partners across the region that 'advocacy' was about pin-prick events (eg the advocacy launch, the March for Women; the International Day etc)</p> <p>4. Probably met.</p>

	female staff working for partners report their involvement in new activities and increased responsibilities (...)		advocacy involved women speaking in meetings.)  4. <u>Probably met but information outstanding</u> From women's eval qu: 5 out of 9 (56%) reported increased responsibilities <b>From director of NGO's eval qu: ???</b>		
<b>Result #3</b> Local communities, national decision-makers and the international community are aware of the issues faced by Twa women and willing to improve their situation.	<p>1. <b>80% of the people</b> who received &amp; read the report comment on its usefulness.</p> <p>2. <b>National and/or local government of at least 2 of the target countries</b> demonstrate their willingness to improve the situation of Twa women through implementation of specific measures, increased dialogue with Twa NGOs (...)</p> <p>3. <b>At least 2 initiatives aiming to improve the situation of Twa women</b> are jointly designed by Twa organisations and majority women's NGOs.</p>	<p>Dissemination list of the report on the situation of Twa women with regard to Education &amp; VAW.</p> <p>Feedback from those who have read the report. Copies of advocacy studies (i.e. the micro studies prepared by partners)</p> <p>Media coverage.</p> <p>Feedback from partners attending meetings with local/national decision-makers.</p> <p>List of attendees at international forum.</p> <p>Evaluation and feedback from participants.</p> <p>Copies of statement made to international forum.</p>	<p>1. Not met. A very overly optimistic target.</p> <p>2 <b>Met</b> Rwanda, some officials accept problems of Twa women. Police representative ensured women had number of free helpline. Uganda: local leaders willing to enact bi-laws &amp; have Batwa participating in local councils <b>Burundi – waiting for responses</b></p> <p>3 Not met.</p> <p>4 Partially met – information still outstanding and activities organised in a different manner from what was foreseen originally Reps didn't participate in national launches as such – Most media work was done in conjunction with other activities that they participated in Journalists &amp; government reps invited to attend</p>	<p>1. 'How would one find out?'</p> <p>2. Support was also given at local levels for agricultural inputs (health centres and land (U) and materials/uniforms promised by a Governor's Adviser (not yet given) in B</p> <p>3. Little attempt had been made to network, perhaps because of previous setbacks.</p> <p>4. And 5. Media work has been undertaken across DRC partners and is a staple of UNIPROBA's work. An unexpected outcome across the region was the breadth of interested stakeholders in partners' advocacy events.</p>	<p>1. Impossible to know (and therefore not a useful target). The main problem appears to have been delays in translation, limited dissemination and lack of a 'popular version' for community level; these lessons can be taken forward to future programmes</p> <p>2. Willingness and ability to improve the lot of Twa women exists but seems to depend more on the responsiveness of individual government officials than official response to concerted advocacy. Election timing in Burundi, particularly, was a constraint; as Director Liberade of UNIPROBA pointed out 'Advocacy can start when funds come and stop when they are finished... Burundi has just done its elections, and now we have to re-advocate... new governor, new director, new inspector etc.' Neither of these constraints can be totally eradicated; it should be an aim</p>

	<p>4. <b>At least 3 representatives from local/national governments and the media</b> assist to the national launch of each micro-study.</p> <p>5. <b>At least 4 national media</b> (1 per country) cover the launch of the studies and/or mention the on-going advocacy campaigns.</p>	<p>External evaluator report.</p>	<p>advocacy/awareness raising meetings instead. <b>Need UNIPROBA info</b></p> <p>5 <b>Met</b> (but waiting details) Radio broadcasts in Uganda; DRC 3 different radio/TV broadcasting outlets, newspaper article in Rwanda, <b>need UNIPROBA info</b></p>		<p>to minimise them where possible.</p> <p>3. It would be naive to suggest that the marginalisation and discrimination suffered by Twa women in society did not also exist in women's national networks. MRG could possibly have played a greater role in making links, but this would not have guaranteed success.</p> <p>4. And 5. It is perhaps not important at exactly which events this coverage was gained. A matter for attention is to ensure that media attention is commensurate with practical gains which are carefully explained to both majority and Batwa audiences; in Burundi there is a fundamental disagreement between partners about the value of constant publicity which seems to suggest that great progress is being made in practice. As mentioned before, the impression I got from partners was more of advocacy events than of an advocacy programme linked to activities and experiences on the ground.</p>
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<p><b>ACTIVITIES</b></p> <p><b>Result # 1</b></p> <p><b>Activities:</b></p> <p>1.1 One <b>Training Event</b> on women's/human rights, multiple discrimination and data collection is held for partners in Y1.</p> <p>1.2 One <b>Advocacy Planning Workshop</b> is held in Y2 &amp; encompasses modules on communication, project planning (...)</p> <p>1.3 One <b>Evaluation meeting</b> to be organized in Year 2 alongside partners' visit to international forum to concentrate on methods on evaluation, evaluation tools (...)</p> <p>1.4 <b>Supported research</b> on discrimination in Education &amp; VAW is conducted by partners in each country.</p>	<p><b>Training:</b></p> <p><b>Inputs:</b> Designing training for both events, identifying trainers, materials, selection of participants, booking of venue, childcare.</p> <p><b>Means:</b> MRG expertise, personnel, travel and accommodation, training, operational facilities.</p> <p><b>Research &amp; Micro-studies:</b></p> <p><b>Inputs:</b> research &amp; communication skills, identifying sources of information, designing micro-studies, logistic of the launch.</p> <p><b>Means:</b> personnel, consultant, operational facilities.</p>	<p>Participants evaluation and feedback, report from external evaluator</p> <p><b>Cost: 90,576 Euros</b></p> <p>Data gathered. Copy of micro studies Media coverage of launch.</p> <p><b>Cost: 72,356 Euros</b></p>		<p>1.1 This took place in Kampala, and was regarded as useful in the formal evaluation. Up to half of the session was lost to participants from Rwanda and Burundi in their disputes about per diems. UCEDD felt that pre-consultation could have avoided some of the conflict</p> <p>1.2 This took place in Kabale and again, it was judged successful. Delays caused by disputes between partners in Burundi meant that research upon which advocacy was to be based was incomplete, limiting the meeting's value to them. Another limiting factor was elections, and changes in officials, in Burundi and Uganda (edit check latter)</p> <p>1.3 This Banjul meeting gave an opportunity to Batwa women to practice their advocacy skills at the ACPHR. Most leaders supported them in this, although</p>	<p>1.1 The event was a difficult start to the programme. A formula had been used (75% of FCO) to decide per diems. Attendees from partners in Rwanda and Burundi clearly wanted take-home money for the sacrifice of leaving their families and attending. The fall-out to this was disproportionate to the sums, of \$8 per day per participant. MRG learnt the less of being very clear about the amounts involved in future meetings, but discontentment remained amongst some. Selection criteria might be tightened to include only participants willing and able to fully engage.</p> <p>1.2 This appeared to be a more successful meeting than the one in Kampala. Skills were clearly passed on, and produced outputs. Timing was not ideal, but was caused by delays in initial research work</p> <p>1.3 Again, this appeared successful but with varying ability to comprehend and participate due to language barriers and varying preparation. It was an ambitious attempt to avoid the easy option of only inviting NGO leaders, and in this regard it appears to have been ground-breaking.</p> <p>1.4 The DRC partners appeared to have greatly benefited from the micro-studies.</p>
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<p>1.5 <b>4 micro-studies</b> based on the data gathered (radio broadcasts, plays etc..) are produced and launched locally by partners.</p>				<p>UOBDU claimed 'We don't know the outcome'</p> <p>1.4 Successfully completed; DRC partners and UNIPROBA in particular seem to have used media.</p>	
<p><b>Result # 2</b> <b>Activities</b> <b>Award of 5 capacity building grants</b> to Twa NGOs to be spent on increasing the capacity of female staff.</p>	<p><b>Inputs:</b> Designing/launching call for proposal, evaluation of application, distribution of funding, staff selection process. <b>Means:</b> personnel, funding, training.</p>	<p>Grant agreement. List of beneficiaries of the grants (organizations and individuals) Feedback from trainees. Feedback from NGOs' leaders.</p> <p><b>Cost: 14,864 Euros</b></p>		<p>2. Rwandan partners were not happy that their proposals had been rejected on merit. UOBDU expressed some resistance to individuals being targeted without leadership involvement; UCEDD were supportive but stated that it was too early so far to ascertain the value of the training provided. DRC partners in particular seemed to appreciate the impact and claimed that it had helped improve strategic gender needs of female staff .</p>	<p>2. The process appears to have been competently handled by MRG. It is absolutely legitimate to have a mixture of organisational capacity and individual capacity building in such a programme. This particular opportunity came as a testament to the life of an MRG staff member.</p> <p>Despite the reservations of some, Role Modelling was also expressed by many partners as important; UOBDU in particular have identified possible future Batwa leaders. Training is an integral part of this.</p>
<p><b>Result # 3</b> <b>Activities</b> 3.1 <b>One Report</b> on the situation faced by Twa women/girls in the area of Education and VAW is written, published and disseminated. 3.2 <b>4 short term Advocacy campaigns</b> (1 per</p>	<p><b>Report:</b> <b>Inputs:</b> Identifying and commissioning of author, compiling gathered information, read and comment on draft text, publish, launch and disseminate report. <b>Means:</b> personnel, operational facilities for publication, launch and</p>	<p><b>Report:</b> Published report. Distribution list for report. Feedback from recipients of report. Media coverage. <b>Cost: 4,904 Euros</b></p> <p>List of attendees at international forum. Copies of</p>		<p>3.1 The high quality of the report was acknowledged by partners. Only a small number of copies were taken to the Banjul meeting;</p> <p>3.2 These campaigns all took place. Partners tended to look at them as successful events rather than ongoing programmes. Nonetheless, positive unexpected outcomes</p>	<p>3.1 After Banjul, MRG made the report available but not all partners asked for more copies and not all relevant staff or stakeholders saw it. I gave my copy to UN staff in Burundi, who expressed great interest. Given the high quality and the intensive work put in, MRG might ask whether it achieved maximum return on the report, and whether it could have been the focus of launches in the region and in London. Communities also showed great interest in the report,</p>

<p>country- max 6 months) on the issue of discrimination against Twa girls in Education &amp;/or VAW are implemented and evaluated. They result in at least <b>4 meetings</b> being held between partners and decision-makers (1 meeting per country)</p> <p>3.3 <b>International Advocacy</b> where representatives of Twa NGOs attend international fora and raise awareness of the situation of women within their communities/countries. It encompasses the organization of at least <b>4 facilitated meetings</b> with international decision-makers and/or media representatives are organised</p>	<p>dissemination.</p> <p><b>Advocacy:</b>  <b>Inputs:</b> Identifying relevant for a/decision makers/media, agreeing on a campaign, selecting appropriate candidates, preparing advocacy briefs and materials, booking accommodation and flight to partners.  <b>Means:</b> personnel, expert, flights and accommodation</p>	<p>statements.  Media coverage.  Minutes of meetings with local/national/international decision-makers &amp; media.  <b>Cost:16,225 Euros</b></p>		<p>were achieved across the four countries; great attendance from government and local authority officials (even if there was sometimes an unmet expectation of monetary or in-kind recompense). Rwandan NGOs seemed less enthusiastic, reporting that this had only been met in Gasabo District, Kigali.</p> <p>3.3 Met. UNIPROBA in B felt there is much more scope for more international advocacy.</p>	<p>although they only understood the photograph. Translation of the whole report into Kirwanda was delayed at AIMPO but a draft has now been received. To a community audience, more photographs and graphics, less text would be appropriate.</p> <p>3.2 Meetings were clearly held, and were referred to in communities, UN and government as well as NGOs.</p> <p>3.3 Met, at Banjul, and also repeatedly in DRC and with some meetings with UN and local government elsewhere.</p>





Appendix 2: Contact list of gender evaluation interviewees										
Gender Programmes Partners & Interviewees										
<i>Consultant's interviewee names are in bold in column B</i>										
Partner Organisation	Name	Role	Project activities						Email	Telephone
			training	research	planning meeting	advocacy project	Capacity grants	ACHRP		
Unissons-nous pour la promotion des Batwa (UNIPROBA) - Burundi	<b>Liberate Nicayenzi</b>	President	x	x	x	x		x	<a href="mailto:liberateni@yahoo.fr">liberateni@yahoo.fr</a> <a href="mailto:uniproba@yahoo.fr">uniproba@yahoo.fr</a> <a href="mailto:vbambanze@hotmail.com">vbambanze@hotmail.com</a>	(+257) 79 925 648 (+257) 77 786 985
	Vital Bambaze	Director	selection	x						
	<b>Esperance Minani</b>	participant	x	?	x	?				
	<b>Slyvestre Bazirinyakamwe</b>	participant	x	?	x	?				
	<b>Diane Nduwimana</b>	beneficiary						x	<a href="mailto:diane.nduwimana@yahoo.fr">diane.nduwimana@yahoo.fr</a>	
Union Chretienne pour l'Education et le Developpement des Desherites (UCEDD) - Burundi	Etienne	comptable								
	Office									(+257) 22 403 453
	<b>Innocent Kashomero</b>	Director	selection	x		x			<a href="mailto:ucedbur@yahoo.fr">ucedbur@yahoo.fr</a>	(+257) 79 217 383/77 816 724
	Goreth Bigirmana	beneficiary		x	x*			x		
	<b>Beatrice Munezero</b>	Lead on activities for UCEDD	x	x	x	x			x*	(+257) 79 901 188
Association pour le Regroupement et l'Auto promotion des Pygmees (ARAP) -DRC	Salathiel Nzibariza	participant	x	x	?					
	<b>Alfred Ahingejeje</b>	President	x		x	x				(+257) 79 918 354/77 739 033
	<b>Julien Basimika Enamirwa</b>	Coordinator	x	x	x	x			<a href="mailto:enamirwa@yahoo.fr">enamirwa@yahoo.fr</a>	(+243) 994225783 (+243) 853798164
Collectif pour les Peuples Autochtone au Kivu (CPAKI) - DRC	Dunia Mauziko	beneficiary of capacity grant						x		
	<b>Donatien Mihali</b>	Secretaire Executif CPAKI	x	x	x	x		org	<a href="mailto:cpaki1@yahoo.fr">cpaki1@yahoo.fr</a>	(+243) 99 7740 167 (+243) 85 3720 037
	Aline Wetewabo	Lead on activities for CPAKI	x	x	x	x			<a href="mailto:alinetewewabo@yahoo.fr">alinetewewabo@yahoo.fr</a> <a href="mailto:camvorg@yahoo.fr">camvorg@yahoo.fr</a> <a href="mailto:ghislainemaombi@yahoo.fr">ghislainemaombi@yahoo.fr</a>	(+243) 99 7706 371 243- 999-223105 243-859365207
Centre d'Accompagnement des Autochtone Pygmees et Minoritaires Vulnerables (CAMV) -DRC	<b>Ghislain Maombi</b>	Dept Juridique et Genre							<a href="mailto:mariebwami@yahoo.fr">mariebwami@yahoo.fr</a> <a href="mailto:vestatabena@yahoo.fr">vestatabena@yahoo.fr</a>	(+243) 85 3528 941 (+243) 81 2495 648
	Marie Bwami	participant		x	x	x		x		
	Marie-Louise Tabena	participant	x	x	x	x		x		
UEFA (Union pour l'emancipation de la femme autochtone) - DRC	Adolphine Byaywa	Directrice	selection						<a href="mailto:uefafr@yahoo.fr">uefafr@yahoo.fr</a>	
	Beatrice Bastola	participant		x	x					
	Regine Mariamu Safi	participant			x					
	<b>Esperance Binyuki Nyota</b>	Co-ordinatrice Assistante								
	Esperance Binyuki Nyota	participant	x	x	x	x		x		
l'Action d'Appui pour la Protection des Droits des Minorités en Afrique Centrale (ci-après appelée, APDMAC) DRC	<b>Tuteene Kusimweray</b>	Coordinator	x	x	x	x			<a href="mailto:apdmac2008@yahoo.fr">apdmac2008@yahoo.fr</a>	243-997762241
	Organisation des Femmes Autochtones de l'ADBR pour la Lutte Contre la Violence (ADBR-OFV) - Rwanda									
African Indigenous and Minority Peoples Organisation (AIMPO) - Rwanda	<b>Dativa Kanzayire</b>	President OFAV (women's section of ADBR)	x	x	x			x	<a href="mailto:danzayure@yahoo.fr">danzayure@yahoo.fr</a>	(+ 243) 99 7762 241
	<b>Jean-Claude Kalinganire</b>	Directeur	x	x	x			x	<a href="mailto:jkalinganire@hotmail.com">jkalinganire@hotmail.com</a>	(+250) 78 851 8535 & 0788518535
	<b>Benon Mugarura</b>	Director	x	x	x	x			<a href="mailto:aimpo_i@yahoo.fr">aimpo_i@yahoo.fr</a> <a href="mailto:benonmugarura@hotmail.com">benonmugarura@hotmail.com</a>	(+250) 78 864 8849 & 0788648849 (+250) 78 857 0524 & 0788518535
	Chantal Akimanizanyane	participant	x							
	Alice Uwera	participant	x							
Communauté des Potiers du Rwanda (COPORWA) - Rwanda	Rose Mukaruhinda	participant	x							
	<b>Epiphanie Kanziza</b>	participant (former AIMPO staff)		x					<a href="mailto:epkantziza@yahoo.fr">epkantziza@yahoo.fr</a>	
	<b>Zéphyrin Kalimba</b>	Director	x		x				<a href="mailto:z1kalimba@yahoo.com">z1kalimba@yahoo.com</a> or <a href="mailto:coporwa@yahoo.com">coporwa@yahoo.com</a>	(+250) 78 315 2298
	<b>Gerard Nzungere</b>	Accountant								(+250) 788410077
	Dominique	Finance & Admin								257-252502357 office
	Florence Yanurije	participant	x							(+250) 78 852 5912
	Jeanne d'Arc Mukasekuru	participant	x	x	x	x				
Vincent Bavajure	participant	x								
United Organisation for Batwa Development in Uganda (UOBDU) - Uganda	<b>Marthe Muhawenimana</b>	Education & Gender officer		x	x	x		x	<a href="mailto:muhawe2002@yahoo.fr">muhawe2002@yahoo.fr</a> <a href="mailto:zaninkah@yahoo.com">zaninkah@yahoo.com</a> <a href="mailto:nezahenry@yahoo.co.uk">nezahenry@yahoo.co.uk</a>	250-78883885 (+250) 78 883 8457
	<b>Penninah Zaninka</b>	Director	x	x		x				
	<b>Neza Henry</b>	Staff	x		x					
	<b>Elias Habyarimana</b>	participant	x		x					
	<b>Allen Musabyi</b>	participant	x	x	x	x		x		
African International Christian Ministry (AICM) - Uganda	<b>Janet Nyirabakunzi</b>	participant	x		x			x		
	<b>Timothy Twikirize</b>	executive director	x	x	x	x		org	<a href="mailto:aicmuganda@hotmail.com">aicmuganda@hotmail.com</a>	

	Generous Hope	participant	x							(+256) 486 435 350 (+256) 772 859 832	
	Richard Turyamwesimira	Staff	x		x						
	Juliette Nuryantwara	Advocacy Officer				x					
	Ntamusore Epafura	participant									
	George Kwarigaba	Finance Manager									
	Kedrace Ntziki	participant	x	x	x	x		x			
<b>Consultant</b>	Frances Carlisle - Consultant (UK)		x	x					<a href="mailto:francescarlisle@googlemail.com">francescarlisle@googlemail.com</a>		
	Rosemary Nyakikongoro - Consultant (Uganda)		x	x			x		<a href="mailto:nyakikongoro@yahoo.co.uk">nyakikongoro@yahoo.co.uk</a>	07816 764047 256- 77-2419050	
<b>MRG - Uganda</b>	MRG Office Kampala										
	Paul	Project Officer (main organiser for training & planning meeting)							<a href="mailto:paul.mulindwa@mrghmail.org">paul.mulindwa@mrghmail.org</a>	+256-414372549	
	Jolly	Head of Uganda Office							<a href="mailto:jolly.kemigabo@mrghmail.org">jolly.kemigabo@mrghmail.org</a>	256-712-649647 +256 775 623 237	
<b>Other Contacts</b>											
<b>Burundi</b>											
Espoir de Nyangu school, Nuteho	Maze Kahingo Manny	Headmaster							via UCEDD who run the school		
Mennonite Central Committee, Gitega	Adolphine	Capacity Building Officer									
New Family for Development	Claver KARAKURE								<a href="mailto:karakuraclaver@yahoo.com">karakuraclaver@yahoo.com</a>	257-79-90-6199	
UNESCO	Josephine NTAHOBAR	Charge de Programme Culture							<a href="mailto:j.ntahobat@unesco.org">j.ntahobat@unesco.org</a>	257-79-371876	22-24-25-05 and 22-21-53-82
BINUB Human Rts & Justice Divn	Marie INAMUGANARO	Human Rts National Officer							<a href="mailto:inamuganuro@un.org">inamuganuro@un.org</a>	257-22-20-5157	257-79-928-635 minamu64@yahoo.fr
<b>Rwanda</b>											
Batwa woman	Daviva Mukeshimana	Kagano Village									"10 years ago we were near the forest, entering it illegally. We gathered honey & food. We're glad Gov't brought us here, near to others. Gender programme is very useful. Violence has decreased; NGOs played a big part"
Landowner adjacent to Kagano Batwa village	Itsienne	Neighbour									"Been here 4 years. Batwa children who don't eat don't go to school. Culture is a problem; no improvement. Money goes to the bar. Need to teach them. They steal; not from me, but from others"
US Peace Corps	Patricia Siza	Primary Health							<a href="mailto:patsiza@gmail.com">patsiza@gmail.com</a>	250-7830-76419	
US Peace Corps	Mary Rose Axiak	HIV/ AIDS - Health							<a href="mailto:c/o Patricia">c/o Patricia</a>		
Worldwide Foundation for Batwa	Hope Joseph	Field / my interpreter/ co-fac									
Wellspring Foundation for Education	Desire Nimpano	Teacher Trainer							<a href="mailto:nimpano@yahoo.fr">nimpano@yahoo.fr</a>		"Government is doing everything for Batwa; free school for all, and materials and uniforms for them specifically"
School Director Mpanda, Kibeho District	Innocent Nkundimana	Headmaster and Director									
Secrétaire Exécutif du Secteur de Kibeho	Habimana Vedaste	Affaires Sociales									
<b>Uganda</b>											
CARE	Wilberforce Tirwomwe	(Field Coordinator) ; .							<a href="mailto:wjtirwomwe66@gmail.com">wjtirwomwe66@gmail.com</a> <a href="mailto:tirwomwe@careuganda.org">tirwomwe@careuganda.org</a>	256 772 964 504	256- 759 -964- 504
CARE											
Forest Peoples Programme	Dr Christopher Kidd	Project Officer							<a href="mailto:chris@forestpeoples.org">chris@forestpeoples.org</a>	44-1608-652-893	Mob +44-78-93-59-53-11 +256-48-64-30-140 +256-77-39-76-752 c/o United Org for Batwa Devt in Uganda, Box 169, Bunagana Rd, Kisoro, Uganda
Government of Uganda	Ddungu Martin	State Attorney, Dir Pub Pros							<a href="mailto:ddungumartin@yahoo.com">ddungumartin@yahoo.com</a>	256-414-332-500	"Yes, the Batwa get pushed off their land; they owned all of this. in theory you can get justice, but in court, because of the technicalities of the law,

Cafe workers	Elizabeth Ngugu & 2 friends									256-752-345303	people do not have any document... they were born there, but they don't have a document... even the town councils take their land... Money changes hands.'
											"Yes, we know them. They are the people who don't wash. They smell. And they don't have a settled place, they just roam around".
Tourist Connection Inn, Kihiki, SW	Byensi Allan	Tourist Adviser									"Yes, they suffer. They are the original people here. But what can we do?"
										256 784 340440	
										256 772 898417	
Transculture Psycho-Social Organisation	Lilianne Kona	Program Co-ordinator								<a href="mailto:konalillian@yahoo.com">konalillian@yahoo.com</a>	
Transculture Psycho-Social Organisation	Rose Mogga	Technical Support Officer								<a href="mailto:RoseMogga@yahoo.com">RoseMogga@yahoo.com</a>	243-81051-7041
										243-99474-9897	

## Appendix Three: Meetings in Batwa Communities

### Meeting with Batwa 1: Uganda, 4 October 2010:

Consultant, interpreter and driver arrived to be met by two drunk Batwa men and a sober Batwa woman. On the fifteen minute walk up to the AICM community school, the latter, whose name is Nora, told her story. Her husband (who was one of the drunk men) moved out of their community to take a job as a watchman for a piece of land she stayed behind on the land they were tilling and which they felt they owned, but to which they have no title. However, she was pestered for sex by Batwa men in her community, who thought they were doing her a service in meeting her needs. She resisted. She was beaten, and eventually attacked and cut with a panga knife. She left the village to come to her husband. They will never go back, as they never had title and they would not now get the land back.

We worked with a group of 10 adults – 6 women and 4 men - who had between two and five children over the course of the meeting. The setting was a small schoolroom with rows of desks; we worked on the inadequate floor space, and as the light fell we moved outside; and then inside again in the dark as the rain came down.

### Methodology 1: Focus Group

As for all subsequent group meetings, each participant was introduced to the purpose and topic of our visit, told that they would not benefit financially from our visit and could choose to participate or not. They were told they could choose to give names or not and that what they said would not be attributed to them. Each person was invited to say something about violence against women, until all had spoken, and asked to allow others to respond. They said:

One woman (F) said: 'We face violence from Batwa men'

(F) 'We also face rape from other communities' men'

(F) 'At home , he expects food...'

(M) 'Some women put themselves into positions where they will be beaten' [I asked 'why?']. 'They go to the bar, but they are not supposed to go there for a longer time than men; in that case, who is the man?'

(F) 'So we stay in the bar as long as them; we still have to prepare food, even if it is at 9pm. What right does it give them to beat us?'

(F) 'For some men, beating is part of their life. Why should I have sex with him if he does that?' [I asked 'So you refuse?']  
'[But] that is why I was married. Why should I have to refuse the thing which brought me into his home?'

(M) 'When a man gets drunk, he gets violent'

(F – Kedrace, a participant in MRG trainings): 'I went to Gabon and to Geneva... [I asked 'Gabon?' ... temporary confusion...]  
'Gambia, I went to Gambia... Women get drunk. There are so many problems. I have no words to say...'

(W) 'Someone died. Every man should go and camp with the body, build a camp-fire, stay until it is buried. My husband stayed in the house. I tried to tell him to go with the other men. He said i was trying to have sex with someone else, and he beat me.

(F) I don't have a man. I go in the forest for firewood. People stop me and say 'Who are you cooking for? '. I get separated from others. They [the perpetrators]say 'I will rape you.' And they do.

(F) 'All the time, people abuse me. They say that I smell, and that is why I have no man. What did I do to deserve this?'

(M) 'Sometimes women leave home with things to sell. They say 'You buy [goods] for me'. Then they drink, and will refuse to go home and cook'

(M) 'With rape, there used to be political corruption. We used to be asked for money. Now we know our rights, they [the authorities, police, courts etc] don't ask now '

### **Methodology 2: Stakeholder Mapping of 'Who helps you in tackling VAW?'**

"Helpful NGOs" – amongst whom were UOBDU and AICM (also CARE and 'Trust' ) were listed as the most important stakeholder.

(Trust, CARE, AICM OUBDU)

Other: Africayas – AFRICARE = CARE, Nature Uganda and ENEF // )

Batwa men were the second largest grouping, and the stakeholders with whom they had the greatest contact.

Third largest was Police

Fourth largest was Women's Committees (set up by the Ugandan Government)

Fifth was Government

Sixth was 'unhelpful NGOs' (Afri-care, Nature Uganda and ENEF)

Seventh was local leaders

### **Methodology 3: Comparison movement:**

I had been told by the interpreter in preparation discussions that years 2008, 2009 etc. may not mean much to participants. It was difficult to think of a regular occurrence with which to measure time consistently. In the end, we agreed on 'planting Irish potatoes' as something which each would have done, and would remember.

Participants were invited to consider two dates (i) the first time they planted Irish potatoes and (ii) the last time they planted Irish potatoes. They were asked to compare the levels of violence against women – from all sources – in their Batwa community. For high levels of violence they were to stand tall, and even lift their hands in the air for the highest levels. For low levels, they were asked to stoop. (Methodology Note: I deliberated inverted this, so that a 'bad thing' was high and a 'good thing' was low – in order to offset biases. In retrospect, this caused confusion, and further explanation was needed).

The group did this communally, showing high levels of violence at the time of their first planting (from head height to arms half-raised above the head) and lower (between crouching and breast height).

When they were asked to do it individually, there was a conformity... initially violence had been high (hands above head) and it had been lowered to waist height. Four of the women volunteered that 'this does not mean that it has gone away'. But there was clear consensus that it had been reduced. "Because they are afraid of doing it now" said one woman.

### **Meeting with Batwa 2: at Batwa community, 4 October 2010:**

Consultant, interpreter and driver arrived at this community to find only children and a non-Batwa man who wanted to talk about English football, and a non-Batwa woman who had assumed we were a health mission.

Slowly, some Batwa left their digging and joined us; we ended up with three women and two men. All were farmers.

### **Methodology 1: Focus Group**

After introductions (see Meeting 1, above), each person was invited to say something about violence against women, and for others to respond. They said:

One woman (F) said: 'We like digging. But we have to borrow land, we can't afford to buy it. It is all owned by the Bakiga (dominant ethnic group in the region). We were chased away from the forest...'

(M) 'From trainings, it has changed. We go to dig together; it is not as before. It is positive training'

(M) 'It feels like a good thing which has created harmony in homes'

(F) 'I can go to market with my man, we can bring things together, and work together'

(F leader) 'I go out to train. When I return I train here, what I know. It benefits children studying' [I asked 'Why is studying important?'] 'When you study, you can travel and read signposts'

(F) [a younger woman with two children, who was too shy initially to speak] Others: 'She doesn't know anything'

(F Leader) 'Women are complicated. If you have a problem with your husband, can you get a quick understanding?'

(F) 'My husband beat me with a stick'

(F) 'Then we go to the LC1 (local leadership). My husband is the Chariman. The organisations (NGOs) have taught us this in training. First we go to our husband. Then to the local leader. Then to the NGO. Then to the Sub-County (higher administrative body). Then to the police. Then to the judiciary.'

(F) 'Some cure the problem. Some of them help'

(M) 'It goes further if the LC1 are not satisfied. Otherwise it stays in the village. The legal way depends on the gravity; some things are dealt with in the community. Or there are organisations (NGOs). I don't know their names'

[A child strikes his mother. The rain pours down loudly on the roof]

'Women also go [to training].. she can be better than a man'

[I asked if Violence Against Women (VAW) had increased or decreased]

(F) 'It has reduced'

(F) 'It is reduced when a man has money; he can buy salt and firewood'

(F) 'It is not necessarily about money. It is when he returns with something'

(F) 'If a man is violating, he is earning his shame in the community'

(F) 'It is easier now, we have people to advise us'

[Who?]

'NGOs. Violence has decreased. We are continuously going to meetings and we are sensitised'

['What do they tell you in the sensitisation']

(M) 'Firstly, it is a crime. Secondly, that she is looking after the children. If she leaves, you lose. Thirdly we could kill her by mistake.'

### **Methodology 2: Stakeholder Mapping of 'Who can help you in tackling VAW?'**

Batwa men were seen as very close but unimportant, and then the Chair of local political structures was mentioned as the closest stakeholder. The Judiciary/Courts as the most important (though distant). "Helpful NGOs" – amongst whom were UOBDU and AICM – were listed as less important, but relatively close stakeholders.

### **Methodology 3: Comparison movement:**

I had previously been told by the interpreter in preparation discussions that years 2008, 2009 etc. may not mean much to participants. It was difficult to think of a regular occurrence with which to measure time consistently. In the end, we had agreed on 'planting Irish potatoes' as something which each would have done, and would remember.

Participants were invited to consider two dates (i) the first time they planted Irish potatoes and (ii) the last time they planted Irish potatoes. When this proved difficult, their capacity to remember years was tested (5 years ago, 3 years ago, today) and this worked better. They were asked to compare the levels of violence against women – from all sources – in their Batwa community. The group did this by movement between posts in their community shelter; moving between a higher violence post, a 'middle violence post' and a 'lower violence post'. Over the (5, 3, today) years there was a definite view that violence had reduced, although this was not uniform between all participants.

### **Meeting with Batwa 3: Batwa community, 5 October 2010:**

Consultant, interpreter and driver arrived at this roadside community, which apparently is constantly visited by tourists. Most of the community appeared to be drunk.

### **Methodology 1: Focus Group**

A group of four women and five men volunteered to share their views on Violence Against Women (VAW). Their comments were as follows:

F: (female) 'You can meet people and they will just rape you. I heard about it on the radio'

M: 'I heard yesterday that there are girls on the other side of the hill. Some people connive and sell them and sleep with them and return them to the community'

M: 'I don't own anything. Men can have sex with a Mutwa woman because they think they can cure their back'

F: 'I don't own land; I only own where my shack is built – I don't even have enough room to put my garbage'

F: 'If a man chases you from your home, you go. He can destroy you'

F: 'I received seeds to plant but I failed to find anywhere to plant them. So I ate them'

M: 'I could never beat my wife'

M: 'I have been here a long time. I feel I am being chased from my own land. We will leave, and get some peace. I have animals, sheep – but nowhere to graze them, so they stay in the enclosure.'

F: 'If my husband fights me, I will go to my mother's house. I can beg there, and survive; I won't be leaving anything behind here.' [that is, 'I have nothing to lose']

F: [the young woman who had not previously spoken]'We have learnt to go to the markets with men. Before we went by ourselves. We can go to the well with him. He sits with me. We go to bed together'

F: 'After maturing, a woman can get married. In the case of birth, a man should help'.

F: 'We do work, digging. It is all aimed at money and cooking. I would love it if he helped. We could make money together to build a home'

[What are the types of violence']

F: 'He could wake up early, complaining of work. Or jealousy; he slaps and kicks'

F: 'Or at the trading centre, if friends are gossiping. That can destroy a marriage'.

### **Methodology 2:**



**Stakeholder Mapping:** 'Who helps Batwa women deal with VAW?' The closest stakeholder was the community, although the LC1, LC2 (progressive stages of Government legal hierarchy) and Sub County were seen as more important. The most important stakeholder was Police, although they were the most distant. NGOs – national or international – were not mentioned.

**Methodology 3:** Participants were invited to consider how we could measure time to show different levels of violence at different times. The birth of children was suggested; first child, second child, third child etc. But one man had no children. In the end they decided that the use of years would work better).

By showing Ugandan coins, it was explained that different articles would have different values as follows:

One bean would be worth 50 Francs; participants would be given two beans, 2 x 50 =	100
One inside silver wrapper of a sweet would be worth 100; they would get two x 100 =	200
One red wrapper of a sweet would be worth 200, they would be given one =	200
One gold wrapper would be worth 500, they would be given one =	500
	-----
Total	= 1000

They had six ways (two beans, two silver wrappers, one red, one gold) of 'spending' their opinion on when their freedom from VAW had been strongest.

Three posts were designated. One was five years ago (when there was no VAW training – although at no time was the link made to this fact), one was three years ago (when it was right at the start, ditto), one was now (after repeated VAW trainings, ditto)

A trial run was carried out, and any clarifications made:

The final results were:

Freedom from VAW now:	58% = 5250 votes
Freedom from VAW three years ago:	26% = 2350 votes
Freedom from VAW five years ago:	16% = 1500 votes

**Meeting with Batwa 4: Batwa community, Uganda, 5 October 2010:**

Consultant, interpreter and driver arrived at this community after a long drive on poor roads. Nobody in the community appeared to be drunk. The Ugandan facilitator remarked that this was because it was remote; alcohol was harder to get, and there weren't tourists to give easy money.

Methodology 1: Focus Group with five women and three men These were asked to share their views on Violence Against Women (VAW). Their comments were as follows:

M: 'Beating happens when she has done nothing'

F: 'There is the issue of digging someone else's plot. If I can do it in my own garden (ie own land) ; I will be strong'

F: 'Digging in the rain, getting firewood... this work creates problems'

F: 'With wife-beating, a woman can be broken'

M: 'Women have a lot of digging to do, when men play football. In this way, you are making her suffer... not good, and then you want to sleep with her!'

F: 'Poverty is the problem. It brings suffering. Nothing to make us stay.'

F: 'Also violence. If a man produces a kid, and he cannot look after it, cannot take the woman to hospital – this is also violence'

### Methodology 2:

MRG's programme has – at all levels of its logical framework - the issue of confidence of Twa women and Twa people. In interviews, the lack of confidence is perceived to be a cause of different types of marginalisation and violence.

To test the level of this confidence, a visual house was created with paper. It was explained that this was a rain shelter, which was on neutral land owned by nobody. Different types of grass and leaves were placed in it to represent food; there was enough for three people for four days. Six pieces of paper were ripped, and it was shown how only three of them could fit into the shelter.

Participants were given the six pieces of paper, and told that each piece of paper would represent a person; they were asked to choose how to represent them. They chose to ask one participant to draw on them. The six people were:

- i) A Mutwa girl of 12, working as a maid for Bakiga people
- ii) A Mutwa woman of 35, a mother of four children
- iii) A Mutwa man of 35, a father of four children, none of which were with the woman
- iv) A local non-Mutwa Sub-County Chief, 50, who has HIV/AIDS, with two children
- v) A white foreigner, 50, who is a grandfather, who has HIV/AIDS, with two children
- vi) A non-Mutwa sex worker, 35, in Kabale, who has no children

A story was told in dramatic fashion that rain had started to fall. Then the rain became heavier. On the radio it was stated that the rain would last for a week. The stocks of food would be barely enough for three people etc.

Participants were asked to nominate one person in turn who should be allowed into the shelter.

Comments were;

'Can a *Muzungu* [white foreigner] get AIDS?' [Yes, it is transmitted by unprotected sex, and all peoples have sex' 'What is unprotected?' 'When a condom is not used' 'What is a condom?' after which the local facilitator did not want to translate further]

(M) 'I think the local chief'

(M) 'I don't care about the sex worker. She can stay outside, and keep away from the others'

(M) 'The sex worker will be the one to go in. She is the one who will not be afraid'

[it was further explained that the purpose was for participants to choose who they *wanted* to enter]

(F) 'It should be the 35 year old woman; she is naturally more vulnerable'

(M) 'Yes, it should be the Mutwa woman'

(F) 'It should be the local chief; he has AIDS; how will he survive in the rain?'

(M) 'How can the woman leave her husband outside?'

[It was reiterated that they were not married, and didn't have any relationship to each other]

(F) 'I should be the Chief. There is no cure for AIDS'

[I asked if anyone would be interested in speaking in favour of the sex worker. 'No'. Do you have no sympathy for her? 'No' I then moved her to the side, and one man said 'Don't put her near me']

[I synthesised on the others, and suggested that the woman's vulnerability was based on gender; was the girl not also female? And that the Local Chief's vulnerability was based on his AIDS; did the *Muzungu* not also have AIDS?]

There was further participant conversation around the need to get some people into the shelter. The rain would be a problem for all of them. But they could not all get in the shelter; the food was not enough. People spoke up for the Mutwa girl and the Mutwa woman. It was suggested that they could not go in the shelter with the people with AIDS. And then it was clarified that AIDS was only passed on by sex; it would be OK if they did not have sex. Was this possible? In any case the people with AIDS would surely die if left in the rain. Perhaps only those two should go in.

In the end, I asked them if they wanted to agree together who would go in, or to vote. They decided to vote, with results as follows:

- i) 9 votes: A Mutwa girl of 12, working as a maid for Bakiga people
- ii) 6 votes: Mutwa woman of 35, a mother of four children
- iii) 4 votes: A local non-Mutwa Sub-County Chief, 50, who has HIV/AIDS, with two children
- iv) 4 votes: A white foreigner, 50, who is a grandfather, who has HIV/AIDS, with two children
- v) 0 votes: A non-Mutwa sex worker, 35, in Kabale, who has no children
- vi) 0 votes: A Mutwa man of 35, a father of four children, none of which were with the woman

The Batwa woman and girl were put into the house. They were asked to vote for either the Chief or the Muzungu; they narrowly chose the Muzungu.

I explained the purpose of the exercise; that a key factor in NGO considerations had been the confidence of Batwa women. I also said that I was impressed that they had decided to protect two of the Twa people, despite the fact that they were not presented as being senior. They said that this was a result of the trainings: 'Now we know our rights'. I said I was also impressed that they had conducted the exercise on the basis of need – without recourse to issues of race or nationality. They asked what I felt, my answer? I said that there was not a right answer. I felt sorry for the sex worker who was also human and had needs, but I could see that there was only food and shelter for three people.

### METHODOLOGY THREE: Scoring:

As above, in Meeting 3, participants were invited to consider how we could measure time to show different levels of violence at different times. The birth of children was suggested; first child, second child, third child etc. But one man had no children. In the end they decided that the use of years would work better.

By showing Ugandan coins, it was explained that:

One bean would be worth 50 Francs; participants would be given two beans,  $2 \times 50 = 100$

One inside silver wrapper of a sweet would be worth 100; they would get two  $\times 100 = 200$

One red wrapper of a sweet would be worth 200, they would be given one = 200

One gold wrapper would be worth 500, they would be given one = 500

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Total = 1000

They had six ways (two beans, two silver wrappers, one red, one gold) of 'spending' their opinion on when their freedom from VAW had been strongest.

Three posts were again designated. One was five years ago (when there was no VAW training – although at no time was the link made to this fact), one was three years ago (when it was right at the start, ditto), one was now (after repeated VAW trainings, ditto)

A trial run was carried out, and any clarifications made:

The final results were:

Freedom from VAW now: 45% = 4700 votes

Freedom from VAW three years ago: 25% = 2650 votes

Freedom from VAW five years ago: 30% = 3206 votes

(NB: It was noted that one older woman, who had refused invitations to speak at the meeting, immediately went to cast all her 1,000 votes at '5 years ago'. It was unclear whether this was her genuine opinion, or whether she wished to 'create/go against the flow', or whether she had misunderstood it. In any case, it was decided that the procedure should not be stopped or further explained, as this would carry the danger of people feeling led to a 'correct answer'. What was most significant to the consultant about this event was that although this woman had cast the initial votes, others did not follow.)

#### **Meeting with Batwa 5: (An individual woman)**

"10 years ago we were near the forest, entering it illegally. We gathered honey & food. We're glad Gov't brought us here, near to others. We were like animals. Now we practice cleanliness, washing bodies and clothes, having friends; we are more or less human. We are in three districts now, we were assisted by AIMPO to get access to land which we are using in Associations. They are helping us to develop ourselves. AIMPO has helped us, but it does not prevent other well-wishers from helping us. But this here is not our land to cultivate, and this person here (points) does not even have a house. In those days, only whoever had the capacity to buy poles was helped by Autopen who provided iron, steel, windows, doors.

Gender programme is very useful, because every woman knows her rights. She will report violence to the authorities. (I said 'Even if it was your husband and he went to jail?') I could not allow my husband to go to jail; I would ask them to reconcile us and give us counsel. If he went to jail I would have to feed him!

Polygamy has also been abolished; none of these families here practice it. It is also a question of economy; we do not have enough land. We have the Family Planning methods – not producing children because there is not food for them.

Violence has decreased because of the campaign against it; every time, people are invited to speak out. Whenever we are violated we have a chance to report it. And every Thursday there is a community meeting which allows us to speak out. We are also training in adult literacy and agriculture. Apart from local initiatives, NGOs played a big part"

#### **Meeting with Batwa 6: A Batwa Family and their non-Batwa Neighbour:**

We entered a pitiful and tiny branch shack with sacking for a roof. Rain was pouring through the sacking and being collected in seven different containers. It housed eight people. No-one appeared to be drunk.

'We did not join the co-operative (CBO) because we didn't have the tools required, the main thing was the hoe. So we did not go. This co-operative has benefited members; they participate without problems and register progress. She (neighbour) is in it.

A certain lady here, a Mutwa, was raped here yesterday. She was coming home; non-Mutwa ambushed her. Today she is going to the Sector. First she went yesterday to the Umudugudu (lowest level of local community government); they gave her a letter to the Cell, who gave her a letter addressed to the Sector, who will give her a letter to the local authorities.

I have no news about it. But when the local authorities receive the letter from the Sector, the local Defence Unit will arrest the perpetrators and take them to the Sector to imprison them.

Violence is a combination of many things. There is no plan, no negotiation; he (the perpetrator) can even kill you. But when he is imprisoned, it reduces bad acts. And this happens because we know our rights... it is not like the old days.

Human rights is first of all respect. If you are collaborating, have friendship, no inferiority complex. We have been told about rights through Local Authorities; people come together. Now when we go to bars, there is no more segregation; we are not put to one side, we know our rights. It is both NGOs and Government who have done this. They all have the same approach. AIMPO has been very instrumental; other NGOs also on human rights.

#### **Meeting with Batwa 7: at a Village Community, Rwanda 12 October 2010:**

I went independently of MRG partners, with non-Mutwa NGO staff members and a volunteer. After an initial introduction and discussion standing outside in the rain, I asked the female volunteer if she could expore any VAW issues with the women, and they invited her inside a hut made of branches and sacking, while I remained outside talking to some men and one woman.

The group of around 3 men, 1 woman and 15 children reported that:

- They had no land, and worked for others – sometimes for 1kg of beans per day, or bananas or sweet potatoes.
- They have not received assistance from any party, or any training on rights (one of the CONCERN staff members said that he had been repeatedly in the community delivering health awareness) except that His Excellency the President had stated that all Rwandans are equal.
- Their needs were land, school fees (for older children), educational uniforms and materials, food, work, houses, 'everything'.
- They stated that their children went to school. The children themselves seemed to know the year 'sixieme' 'troisieme' etc in which they said they were studying.
- They said that violence had reduced for Batwa women, and this was due to Government policies and better relations with authorities, the police, neighbours
- They knew their neighbouring Batwa communities, but they had not heard of any organisations for, or of, Batwa.
- Asked the direct question 'Do you know COPORWA?' in the middle of other fictional NGO names, the woman said she may have 'somehow heard' the name. The others said no.
- When asked if they could ever consider going to live in the forests, they said no. When asked why, they stated that it was the law, that people now owned the forest.
- One woman said 'We accept that they take our forest. Why can we not take a little of their land?'

From the group of (number) women, the female volunteer reported that:

- The villagers' main problems were lack of land, bad housing, and money for school tuition/supplies. They also complained about very low wages when farming other people's land (200 rwf or food) and that the sector and cell leaders never visited them or helped them with their problems.
- The villagers told us that the government planned to move them into better housing except that five families had to share one house (three bedrooms) and were given no land. The villagers refused to move into this house and have stayed at their current site.
- On issues of domestic violence, the Twa reported very little problems with spouse beatings, wife rape etc. They stated that the couples can usually reach a consensus which does not lead to violence. They did mention that outsiders have sometimes come in and beat them or forced the women to have sex. 'A few rapes, but not really a big problem', reduced.
- They stated that there was not really a problem with domestic VAW.

#### **Meeting with Batwa 8: Rwanda, 13 November 2010**

6 women, 4 men, 10 children:

Did you have any training in GBV? No, no-one came to talk about that.

Someone else said: One day, COPORWA told us to come to a meeting at the Sector to train the community about VAW. We had a discussion about land. Other people took our land. We asked them 'Make a discussion about the land'. It was in June 2010, 8am to 16h. They gave us 200 francs each (23p) This was the only contact we had with COPORWA. There were 300 people, from the same area too. A list of people was made. There was Marthe from COPORWA and the Social Affairs people from the Sector. It was on the land of the Sector. We were told to form an association to cultivate; they promised to help with agriculture. They taught us about violence against women, and sexual violence.

Was it useful? (M) Not useful. There was no follow-up. We are hungry here. From morning to evening we didn't eat. There was no follow-up; they never came here.

I asked someone else (F) , 'Was it useful?' Yes, it was good. 'Did anything change?' It was just one meeting, And there is no violence between us.

Other non-Batwa cannot accept us. They neglect us. Some people say we are potters, others say we are pygmies.

(M) The ex-Govt has done very bad things to us. This Govt does good things; visits us. They think we are good. To be a Mutwa is not a problem but it would be better if an NGO or Govt help us to leave this miserable life and be in the same condition as others. If not, we are not Rwandans.

Children go to school. Sometimes they leave it because of hunger or no shoes. If you have 5 children, you cannot fund 2 children in school. Need books. There is great violence because other communities think we steal, so they beat us. Some children went to prison for stealing. Another case – a man was accused us of Genocide, because he had accused his sister of selling his land.

This land is for us. One man has an avocado tree only. A long time ago, in the time of the King, we had land. Others have land and terraces, not us.

#### **Meeting with Batwa 9 Rwanda, 13 November 2010**

8 women, 6 men, 30 children.

No-one came here to talk of VAW. We went to a meeting on violence. Bureau de SERIRE, Concern Organisation. 9am to 4pm.

Do you know COPORWA? Yes. They came here. Kalimba. And Marthe. She passed a week here. Had conversations with women. Mat production too. He said prayers as well.

Was it useful? Very useful. Because we were dispersed before, now we are together.

Marthe and the organisation Mahuro Mobilay worked together to build houses. Marthe came for mats and prayers. Worked for development, not for VAW.

Do you know of any other Batwa organisations? Don't know. COPORWA says we should organise in co-operatives. We have 24 houses here. There has been a remarkable decrease in corruption.

Where did Marthe stay? In the health facilities.

#### **Meeting with Batwa 10: School and School Children at the UCEDD School, Espoir de Nyangugu, Nuteho,, Burundi**

[First we met with Headmaster Maze Kahingo Manny. He told us that there were now 80 pre-school children, of which 22 were Batwa girls and 25 Batwa boys. There were also 240 primary school children, of which 76 were Batwa girls and 74 Batwa boys. The Batwa therefore were in the majority in both sections of the school. When the school had started in 2001, there had been 35 Batwa children and 20 non-Batwa.

Maze said that Batwa do better on external tests than non-Batwa, and have won prizes in national competitions through the years. Constraints remained the lack of time to study at home, dirty clothes (and preoccupation with dirty clothes), and poverty in general.

He said that UCEDD visit, particularly Beatrice. Mennonite Central Committee supported 11 secondary girls and 35 in the 11-16 range in a 3-year programme, and also school salaries, offices etc through UCEDD. Christian Aid had been a long supporter, having built the school, but had cut its support for enrolment of girls because of the financial crisis, although it still supported UCEDD on food security, HIV/AIDS etc.

Meeting with Schoolchildren of around 11-16 years:

We conducted the 'Rain Shelter' exercise [for methodology, see 'Meeting with Batwa 4' Points in discussion:

- Vulnerability and not race or standing was the subject of eligibility to enter the shelter, except that it was suggested the white man could enter because he would bring lots of things to share.
- Pre-occupation was mostly with children.
- Some of the children knew that HIV/AIDS is transmitted through sexual contact

Votes:

44 votes: Mutwa woman, 35 years old, with two children

28 votes: Mutwa man of 35 years old, with two children

22 votes, Mutwa girl of 13 with one baby, working as domestic help for others

12 votes: non-Mutwa woman, begging in Gitega

8 votes: White man, 50 years old, with AIDS

8 votes: Political chief, Burundian, with AIDS

The result reflected confidence amongst the Batwa and non-Batwa children in the rights of Batwa people.

### **Meeting with Batwa 11: Burundi**

Around 100 people, most of whom children.

Stakeholder Mapping and Focus Discussion:

- The biggest responsibility for getting children to school is with the parents. Action Aid have worked with us on this, and we were also informed about VAW
- Government is the second biggest, particularly local authorities but also including the President who talks about education on the radio
- Action Aid
- Teachers
- Headmasters
- Neighbours
- Other NGOs – World Food Programme gives food to encourage girls to go to school
- Indigenous Peoples' NGOs

In a movement game, all the 9 children currently attending school showed that they liked it.

In discussion, it was clear that there had been a drop in attendance from 36 last year to 9 this year. Reasons stated were:

- Children had been marginalised at school and did not want to go
- There are costs; we were asked to pay for school guards – 2,000 (£1.50) each per year, which is a lot for us
- Some were refused advancement, but dropped back down – this was because of discrimination
- It is not that; some of our children did not behave well at school

## Meeting with Batwa 12: Burundi

Stakeholder Mapping on 'Who helps girls to go to school?'

NGOs

Government insists that girls study; it does not discriminate between boys and girls. (M) Parents – that should be first, and particularly the mothers. They should not load the girls with household tasks.

(F) Why particularly the mothers? There are two parents

Parents help us a lot (from a school student). But sometimes they don't have the means... Teachers – they are fair with us.

We are doing well, we are integrated. Batwa organisations

(School student) Neighbours – both Batwa and non-Batwa sometimes help with a pen or an exercise book.

Constraints:

Poverty (especially in secondary, with school fees) uniforms.

Comments:

Batwa leaders got assistance to study; that is why they are educated now. But they are not bothered about our advancement. They just pass by when they want to be elected; after that we don't see them. There was even one man from near to our village. His parents encouraged him. But he has not set foot in the village since he was elected. Like UNIPROBA, we might hear them on the radio. And they gave us uniforms six years ago. But they have not been back since. UCEDD stays close to us, understands us.

Participants were then invited to categorise their greatest needs and to vote for them, as follows:

3850 votes: Education

2950 votes: Land

2350 votes: Income generation

1850 votes: Homes

1800 votes: Health

1100 votes: Advocacy



## Appendix 4: Partner voting on MRG prioritisation

Methodology was that the four groups in columns 2-5 voted (with stones, sweets, beans etc in four different sessions) on the theses in rows 2-7, which were put by the consultant; the results are the first number given (eg 600 for Row 2, Column 2). The four groups were then asked if they had other theses they wanted to vote on, and these are added as further rows. Each country voted on its own theses (eg Row 10 Column 2 received 650 votes).

A second stage was added in which each country was asked to vote on any of the theses – either those I had put, or those they had devised themselves. In every case, this is given as the second figure in each box (eg 0 votes for Row 2, Column 2)

Statements: The best prioritisation of MRG resources would be to try to..... in order to meet the needs of Batwa (capacities, leadership, for AVAW and education of girls	DRC Partners within RPY	Burundi: UNIPROBA	Burundi: UCEDD	Rwanda Partners who attended final meeting: (COPORWA and ADBR)
Continue to seek funds for work of <b>existing</b> partners	600 0	650 0	400 500	100 0
Fund partners willing to strengthen the participation and leadership of <b>Batwa</b>	250 250	2100 800	950 650	500 0
Fund partners which <b>co-operate</b>	700 250	200 0	350 0	250 0
Fund partners showing <b>capacity</b>	1000 100	1200 400	850 200	2000 (all of COPORWA votes) 2000 (100% COPORWA votes)
Help build a Batwa-led <b>regional leadership</b> thru' which funds could be channelled	600 0	200 0	700 150	650 500
Pull in other, bigger <b>donors</b>	1850 700	1250 700	650 100	500 750
In DRC, I partners added:				
Send money thru RPY instead of 5 NGOs	650 550			
In DRC, partners added:				
New <b>research</b> on maternal health, myths and costumes	450 150			
Advocate for <b>compensation</b>	1300 1100			
<b>Identification</b> of indigenous people thru'out DRC, leading to inclusion in census	1300 1300			
Advocate for carbon trading compensation thru REDD	350 200			
Advocate with DRC Govt for inclusion of indigenous peoples in <b>constitution</b>	1050 200			

UNIPROBA added:				
Adult literacy	550 50			
Economic activity	300 50			
Advocacy for girls in school	1600 2000			
Advocacy for both girls and boys in school	750 600			
Participation of Batwa girls in local/nat/reg/intl fora	1250 550			
<b>Economic</b> activities	300 50			
Construct <b>lodging</b> centres for Batwa who study	1350 600			
UCEDD				
To support NGOs for what the advocacy work they are set up to do (not direct it)			1050 650	
In advocacy, to strengthen the capacity of communities to advocate,( rather than a national elite)			1050 650	
In advocacy programs, accompanying funds for concrete impact on the advocacy theme.			1800 950	
In Rwanda, partners added:				
Funds for Land				
Funds for Property				
Reinforce organisational capacity				800
Continue in a participative way with Batwa NGOs and follow up on existing activities				
Funds for working on VAW				
Funds for the right to education of children, primary and secondary				

## Appendix 5: Selected from Batwa NGO leaders

<b>1. Which country are you from?</b>	
Burundi	1
DRC	4
Rwanda	2
Uganda	0
<b>3. What your NGO work on Batwa women (BW) before programme</b>	
Yes, worked specifically on BW	All 7
• Type of work before	
Legal advice, promotion of BW rights	4
VAW	2
Literacy, access to edn	1
Livehoods, income-generating activities	5
Advocacy	1
<b>4. What work on Batwa women your NGO doing now?</b>	
Rights awareness and work against discrimination	1
Livehoods and income-generating activities	2
Education, literacy	4
Advocacy	2
Monitoring VAW	3
<b>Started any new work on Batwa women's issues since this programme began?</b>	
Yes	4
No	3
• Type of work	
Advocacy (general and access to education)	3
Livehoods and income-generating activities	
Rights awareness and education	3
None because of lack of funding	2
<b>Has there been any change in the amount of attention paid to Batwa women's issues in the last 2 years?</b>	
More attention	7
• Please describe	
More women in strategic post/leader	1
Better understanding amongst staff of the need to take gender equality	1
Integrated in all activities	2
Greater impact on girls' education	2
Men and Women in our organisation work more collaboratively	3
Local leaders are more sensitised	1
<b>What are the strengths of your NGO in its work on Batwa women's rights?</b>	
Women are present in decision-making (inside the organisation or in the community)	4
Specific work on women	1
Better understand the causes of VAW and seek to address it in our work	1
Gradual integration of gender in all areas of our work	
Raised awareness of local leaders	1
MRG research will serve to inform further work	1
Women have built their capacity (management and facilitation)	
Our NGOs is recognised by Batwa women as representing their needs and interests	2
Advocacy on batwa women's rights	2
Literacy for women	1
Dedication of staff, professionalism and commitment to women's rights	2
Livehoods activities to support household	
Many members did trainings on WRs	1
<b>What challenges does your NGO face in its work on Batwa women?</b>	
Lack of education in women	3
Lack of human resources -especially qualified Batwa women	1
Poverty of Batwa women	1
Sexual violence against women	
Lack of access to justice	1
Lack of funding and short-term funding	2
Illiteracy of Batwa communities	2
Distance between Batwa villages	1
Poverty of Batwa household	2
Discrimination against Batwa	3
Resistance from men	1
<b>Are the people who make the decisions in your NGO mainly men or women or both?</b>	
Decision are taken jointly	6
Not specified	1
• Representation of women in decision-making	
less than 40%	1
40-50% representation of women	5
60% and more representation of women	2
Not specified	2
<b>Does this affect in any way the work your NGO does on Batwa women's issues or the priority given to Batwa women's issues?</b>	
Positive	7
Negative	0
More or less positive	0
• Amongst the positive respondents	
Women's issues are prioritised by the organisation	3
Women are better informed about the situation of women	2
Better impact in programme addressing women's issues	2
<b>Changes in the way that male and female staff and/or volunteers work together?</b>	
Better	7
Worse	
the same as 2 years ago	
• How is it better	
Less discrimination, the place of women is more respected	2
We pay greater attention to women's issues	1
We challenged the gender roles within our work	3
Our work is more efficient	1
<b>Collaboration between male and female staff and/or volunteers in your NGO:</b>	
Better	7
Worse	0
the same as 2 years ago	0
did not answer	0
• How is it better	
More open to the contribution of each - women and men and work more collaboratively	6
Did not specify	1
<b>How many of your staff/volunteers have participated in the following programme activities?</b>	
Training on data collection, Kampala 2008	14
Conducting the research project	19
Advocacy planning meeting in Kabale in 2009	12
Conducting advocacy work	11
African Commission meeting in May 2010	5

some respondents broke down their answer (board, management and members). Answers varied according to the decision-making level, for instance women had 60% decision-making at general assembly, but only 40% at the executive level. (actually 15%)

Have the same staff/volunteers participated in the activities throughout the project or have there been different staff/volunteers participating in different activities? Please give your reasons for maintaining the same people participating in the activities or for changing the participants:

same	2
different	5
- Why different?	
So more people could benefit	3
Change of staff	2
Depending on availability	1
- Why same?	
So there will be a closer follow-up	2
Because they were batwa women	1

Do you feel those staff have benefited from participating in the activities of the programme – the training in 2008, planning meeting in 2009, African Commission meeting in 2010 or the research projects 2008-2009 and advocacy campaigns 2010?

Please explain	
yes	7
- How?	
Time scheduled to feed back to others	3
Staff/volunteers benefited in one way or the other: programme activities	1
Improved research skills	1
New advocacy skills	2

Describe the type of research work (if any) carried out by your NGO before this programme began?

Carried other research	4
Did not carry other research or do not know	2
Did not specify	1
- Thematic areas (lifestyle, land, child soldier, etc.)	4
- On gender equality & women's rights (VAW, etc.)	1

Had your NGO done similar data collection using questionnaires and data analysis?

Done similar work	2
Done similar work but MRG brought new elements (method, themes, more into depth, etc.)	2
No this was new	3
Did not know	

Your organisation could undertake a similar high standard research independently or with external consultant?

Yes, with or without a consultant	7
Yes, with an external consultant	0
No answer	0

Including Batwa men and male NGO leaders in the programme. Do you have any comments on whether this approach has been successful or if another approach would be better?

Successful	7
Not successful	0

Do you have any other comments about any aspect of the programme?

This programme should foresee pursuing the work on women access to social, economic and cultural rights - i.e. give them the opportunity to act, not solely at the theoretical level.

Another recommendation would be to implement a programme to train batwa women on their rights, i.e. organise huge awareness campaign

Addressing gender inequalities within organisations and communities demands time and long-term commitment. It would also be good if the budget was extended in order to train local leaders/authorities on gender equality, to popularise women's rights and gender equality approach and the struggle against discrimination and violence against women. MRG continues to build our capacities and use all opportunities to do so. We would also like to ask MRG to support us and build our capacity in fundraising - which is a difficult areas as donors operating in the DRC are not yet keen in supporting indigenous rights and organisations working for the promotion of indigenous rights. The African Commission is of great interest to us, especially that NGOs in DRC which are speaking to the Commission are not indigenous.

**Appendix Six : Partner articulation of the best future prioritisation of MRG's work:**

**Burundi:**

A mix of UNIPROBA students and leadership added as their key wishes:

**Top priority:** (1600 votes each)

Advocacy for girls in school

**Second priority:** (1350 votes)

Construct lodging centres for Batwa in educational establishments

**Third priority:** (1250 votes)

Participation of Batwa girls in local/nat/reg/intl fora

**Fourth priority** Suggested by partner NGOs (750 votes)

Advocacy for both girls and boys in school

**Fifth priority:** (550 votes)

Adult literacy

**Sixth priority** (350 votes)

Economic activities

**UCEDD:**

**Top priority:** (1800 votes)

In advocacy programs, provide accompanying funds for concrete impact on the advocacy theme. (see recommendation above edit )

**Second, equal priority** (1050 votes):

In advocacy, to strengthen the capacity of communities to advocate (rather than a national elite)

To support NGOs for what the advocacy work they are set up to do (do not direct it)

**DRC:** Partners suggested, and showed greatest enthusiasm for MRG support to prioritise two issues for MRG prioritisation:

**Top equal priorities:** (1300 votes each)

Identification of Batwa nationwide, leading to future Government inclusion of Batwa in the national census (this tallied strongly with Kathryn Ramsay's identification of Batwa being 'uncounted' as a key issue)

Compensation for Batwa forced out of their forests

**Second priority:** (1050 votes)

Advocate with DRC Govt for inclusion of indigenous peoples in the constitution

**Third priority:** Suggested by consultant: (650 votes)

Send money thru RAPHY instead of 5 NGOs

**Fourth priority** Suggested by partner NGOs (450 votes)

New research on maternal health, myths and costumes

**Fifth priority:** (350 votes)

Advocate for carbon trading compensation thru RED.

**Rwanda :** Partners suggested many topics, but because COPORWA cast all its votes only for one topic (which I suggested, that MRG might choose its partners on the basis of capacity, only one topic suggested by COPORWA and ADBR gathered any votes:

**Top priority:** (800 votes) – Reinforce organisational capacity

Other issues suggested, but not voted for were: Funds for Land; Funds for Property; Continue in a participative way with Batwa NGOs and follow up on existing activities; Funds for working on VAW; Funds for the right to education of children, primary and secondary