



Analysis of the Integration Process of Vulnerable Communities in Social and Economic Development: Batwa a Community of Muyange Site II

Prof. Alexis Ndabarushimana, Ph.D.

PhD in Sociology of rural Development from the Félix Houphouët Boigny University of Abidjan/Côte d'Ivoire Master's degree in Public Policy and Management. Senior Quality Assurance and Standards Officer (SQASO) at Inter-University. Council for East Africa (IUCEA) / Kampala

Desire Ndayizeye

Master Degree in community Development

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Abstract

The lack of access to food, to education, to house, to medical health care, to freedom of participation and the lack of access to sanitary facilities are some of the characteristics of the person who is qualified to be vulnerable. Vulnerability may arise from individual, community, or larger population challenges and requires different types of policy interventions from social and economic development of neighborhoods and communities and income policies, to individual medical intervention. Therefore, the purpose of this study is to analyze the integration process of vulnerable communities in social and economic development, case study of Batwa community of Muyange site II. The objectives of this study are (1), to identify the living conditions of Batwa communities as vulnerable people in Muyange Site II, (2) to show the factors that are hampering the integration process of Batwa communities in social and economic development in Muyange Site II, (3) to find out the role of local administration in the integration process of vulnerable communities in social and economic development, (4) to come up with practical solutions which can accelerate the integration process of Batwa communities in social and economic

development. Through stratified random sampling technic, the research obtained a sample size of 50 households for the study. Therefore, this study combined both qualitative method and quantitative method with the use of the interview guide for qualitative approaches and quantitative with the use of a questionnaire administered directly to Batwa community from Muyange site II. The study established that Batwa community of Muyange Site II faced the problems that hampered the integration process in social and economic development like the lack of access to food, to plots for agricultural basic activities, to education and living in extreme poverty. The study again established that Batwa communities of Muyange Site II are not unique. The study also established that there are different causes that hampered the integration process and set strategies to be adopted by Batwa communities, local administration and the government in order to accelerate this integration process of vulnerable. Moreover, the study found out that Batwa communities should esteem themselves strong and responsible when maintaining the materials of the woodwork and learn how to do the small business in order to be self-financed instead of going out to beg. The study found out again that the local administration should give hope for a positive and improved change in the integration process and that the government should handle Batwa community issues as barriers for the social and economic development and help vulnerable to own houses and land. This will help vulnerable to overcome all kinds of discrimination in social and economic integration process.

Keywords: Integration, Batwa Community, Vulnerable, Socioeconomic, Development, Social Integration and Economy

Introduction

The general objective is to analyze the integration process of Batwa Community as vulnerable people in social and economic development. The main elements which are to be developed are the living conditions of Batwa community, the factors that hampered the integration process and the role of local administration in the integration process.

In every continent, one will find indigenous people/ethnic groups with cultural and social organization, traditions and ways of life that clearly separate them from the rest of the society. According to (Hergum, 2000), one would find variations between these groups, but there are certain common main characteristics, such as: Being very vulnerable when it comes to discrimination, exploitation and oppression. Such people are in danger of being literally exterminated; especially their culture, traditions etc.

In Eastern central Africa, the indigenous peoples known as Pygmies or Batwa are recognized as the oldest dwellers of the African tropical forest

that cover much of central Africa (Hergum, 2000). The same author affirms the tradition that when Hutus invaded Rwanda between 500 to 1000 A.D and later, the Tutsis arrived from Abyssinia in the 16th century finding the Batwa there for centuries and the “ethnic difference” between those ethnic groups is still a strong issue. The Batwa clearly identify themselves as indigenous people in the way they lived and live nowadays, which distinguish them from the other two ethnic groups said to have come from different areas.

Today in central of Africa we identify Batwa in the area of the Great Lakes region, around Lake Kivu, in DRC in the west, Uganda in the north and Burundi in the south. Batwa have no history of long migration. As several studies attest (IWGIA, 2007), Batwa or Pygmies living in central Africa number approximately 300 000 and are called by different names from country to country: Burundi, Rwanda, D.R.C and Uganda they are called Batwa or Pygmies; in Tanzania they are called Hadzabe; Aka or Bambend- jelé in Congo- Brazaville; Bagyeli, Baka and Medzan in Cameroun, etc.

By listening to the Burundian public opinion, one would easily believe that, nowadays the general conception of the Batwa has improved that the Batwa and other ethnic groups had arrived on an equal footing, that discrimination against them was something that belonging to the past and that there was consequently no different left between the rural Burundians. It is not easy as it has been written that « economy conditions are difficult for most rural people in the region today» Lewis (2000) quoted by Janssen (2015, p.20).

Concerning Batwa update information, in Burundi there is a different political approach that was adopted through the Arusha peace negotiations that ended the long civil war (Arusha Peace and Reconciliation Agreement for Burundi, 2003). According to the report of the African Commission's Working Group on Population / Indigenous Communities (2005, p.10-11), Burundi is a country of about 12 million inhabitants, divided into three main ethnic groups, Hutu (about 84%), Tutsi (about 14%) and Batwa (about 2%).

The Batwa communities of Burundi are recognized as one of the most vulnerable sections of the Burundian population even though there are other vulnerable people. It has been stressed that, among these vulnerable people there is a high level of poverty; their children lack access to education; inaccessibility to land and health care; quasi- institutional exclusion from employment, as the threat of extinction of their culture, (IWGIA, 2007). However, the Batwa communities constitute a work force, which would make it easy to intervene on their behalf. In Burundi, the Batwa are emerging more and more hopefully. This community is currently represented in parliament and senate respectively by one and three members. In fact, the Burundian constitution (2005) reserves for the Batwa community

three places in the parliament and the senate (Art 33). Accepting this group of Batwa community to participate in social and economic development of the country is vital for a proper improvement of their situation. From Toivanen Reetat (2011), the participation of minorities who are indigenous people has long been an issue in the human rights reports.

In Bubanza province, precisely at Gahongore hill, there is a site called Muyange II that has more than 200 Batwa household and 415 households of other ethnic groups. It has started in 2000 during the civil war that Burundi was undergoing. The most of the population who are living there are in bad life conditions which qualified them to be vulnerable. Some NGOs like CORD, UNIPROBA and Christian Aid have been supporting them to develop their own economic projects, such as to raise their awareness about literacy, the modern banana farming, the modern breeding of goats they have received as gifts, sensibilization to the activities of arts and women groupings with savings and credit.

Despite of all those interventions, Batwa community and other vulnerable peoples are still having problems of self-financial support, social and economic integration, in that they go out of their site to beg or work for individuals in order to have their daily bread. All the Livestock that were given to them were some slaughtered for their nutrition, others were sold in order to get money for food and alcohol drinks. Surrounding households are being alerted to keep security of their harvest against robbers from Muyange site II.

In fact, integrating Batwa community and vulnerable people in general allows them to participate in a full and effective manner in societal and economic development power structures and it is the solution to overcoming discrimination and inequality. It is not easy, as it has been written that « economy conditions are difficult for most rural people in the region today » Lewis (2000) quoted by Janssen (2015). Muyange Site II needs help to raise awareness, donations to improve themselves and more capacity building training especially on how to cultivate the selected crops in a modern way, how to maintain the materials of the woodwork and how to do the small business in order to be self-financing instead of going out to beg.

Concepts or Key terms: Integration, Batwa Community, Vulnerable, Socioeconomic, Development, Social Integration and Economy need to be defined.

Integration, Etymologically, integrating comes from the Latin "integrare" which means to make whole, complete. According to Daron (1998, p.389), the integration with the association with the subject, the subject having to adapt, being in conformity, the group being able to be displayed or less favorable to this insertion. In this work, integration means to consider batwa

community as vulnerable people and try to lift up them socially and economically in order to participate into development of the country.

Batwa Community, according to Lewis (2001, p.5), “the Batwa community refers to a group of hunter-gatherers and former hunters living in the equatorial forests of central Africa”. In this research, Batwa community is defined as minority ethnic people that are not able to access ownership of a land as known in Burundi.

Vulnerable, can be defined in three senses where according to Webster New World College Dictionary (1999, p. 1604). First of all, “vulnerable is that which can be wounded or physically injured”. Secondly, “vulnerable is that which is open to criticism or attack, easily hurt, as by adverse criticism and sensitive”. Or affected by a specified influence, temptation. Thirdly, according to this web site: <https://pubmed.ncbi.nlm.nih.gov/17848429/> , visited on 22/04/2021 at 3:45, vulnerability, is the susceptibility to harm, results from an interaction between the resources available to individuals and communities and the life challenges they face. Vulnerability results from developmental problems, personal incapacities, disadvantaged social status, inadequacy of interpersonal networks and supports, degraded neighborhoods and environments, and the complex interactions of these factors over the life course. The priority given to varying vulnerabilities, or their neglect, reflects social values. Vulnerability may arise from individual, community, or larger population challenges and requires different types of policy interventions- from social and economic development of neighborhoods and communities, and educational and income policies, to individual medical interventions

In this article, vulnerable is used to signify those people who are poor materially as a minority group of people who are living in bad conditions, ignored people who are not able to get primary needs like education, food, housing, land etc.. and who need to be sustained and to be protected.

Socioeconomic, the socio-economic concept is related to social problems in their relations with economic problems (Grand Larousse Universel 1985, p.9655). When we talk about the socio-economic integration, it is about the whole of the procedure of integration brought to reinforce the social ones by favoring the vulnerable people or their families the access to the need which necessitates the economic means. They must be applied in the sense of improving the lives of individuals. They may include food, education, rent payments, funeral expenses in the event of death, financial assistance, medical care, etc. For financial assistance, it is generally provided to families in socio-economic difficulties with a view of contributing mainly to their financial independence through income generating activities. Socioeconomic, is the whole ways which can induce Batwa community easier access to food, education, land, medical care,

financial assistance and different position in public and private administration.

Development, is “ the culmination of the totality of the actions undertaken to direct a society towards the realization of an ordered set of collective or individual living conditions judged desirable in relation to certain values” (Rocher 1985, p.190). In addition, development is the series of passage for a specific population and for the fractions of the populations that compose it, of a slower phase, at the lowest possible cost, taking into account the solidarity between the nations (Levret 1961, p.82).

Social Integration, In the social sense, this concept is not easy to define, but Petit Robert (2002, p.14) describes it in terms of the integration of the populations. Social integration refers to an operation by which an individual or a group is incorporated in an activity, in a milieu. On the other hand, it is a policy to integrate disadvantaged populations, immigrants, minorities and the poor. In the case of our research, S.I means incorporate Batwa community in activities that can help them to stand up socially and economically in order to achieve the level of self - support, access to education easier, to be part of tax payers and contribute in a development of the country.

Economy, is defined as that which relates to the economy, a set of phenomena related to the economy (Payot, 2007). The term "economy" is the set of activities of a human collectivity related to the production and consumption of wealth. In this article, economy signifies the human activities that can help Batwa community to be self-support and self - financing in order to satisfy socially and economically the step of holistic integration.

Methodology, Research Methods and Theoretical Approach

The concern in this study based on the impact of integrating vulnerable communities in social and economic development of Burundi and to come up with practical ways of their integration.

Close-ended and open-ended questions were formulated in order to analyze and find out the living conditions of Batwa community in Muyange site II. Close-ended and open-ended questions were formulated in order to know factors hampering the integration process of Batwa community in social and economic development in Muyange site II. Close-ended and open-ended questions were formulated to show the role of local administration in integration process of Batwa community in social and economic development. Close-ended and open-ended questions were formulated in order to get practical solutions which can accelerate the integration process of Batwa community as minorities in social and economic development

power structures as well as to awaken the Batwa's responsibility towards overcoming their own discrimination and inequality.

A dialogue with the local leaders of that site for an official letter allowed the researcher to collect data from different community members in Muyange site II.

A theory in research usually makes distinctions between different classes of objects and actions and is accompanied by rhetoric and an explanatory diagram, (http://www.nelson.com/wiki/index.php?title=Sustainable Development Theories" Category: Library). A theory as noted is a general explanation of why variable work together, how they are related to each other and especially how they influence each other. "Theories also are explanations that can help understand people's behavior and can provide a framework to community developers to help comprehend and explain events" (Galvan 2004, p.4). The integration process of Batwa community vulnerable in social and economic development, is analyzed by making distinctions between classes of vulnerable people. Three theories were established:

Theory of Social Integration, on the theoretic level, social integration indicates principles by which individuals (actors, agents, or subjects) are bound to each other in the social space and it refers to relations among the actors, i.e. how the actors (agents) accept social rules.

The concept of integration is fundamental in functionalist theories, and it defines a mode of relations of the units of a system by virtue of which, on one hand, they act to avoid disrupting the system, and, on the other hand, they cooperate to promote its functioning as a unit. The conception of integrity is important in other theoretical perspectives that use other concepts as well, e.g. consensus, solidarity, correspondence, etc.

Social participation could be described as one of the dimensions of social integration, i.e. participation in the construction and reconstruction of social reality or in the production and reproduction of social life. Another dimension could be based on exercising and having a sense of belonging and satisfaction (Kamali, 1999). When participating in social life, individuals get involved in social relations that comprise grounds for successful strategies and satisfaction (for example, being a teacher is not just giving lectures and participating in daily activities in educational centres, but also participating in the reproduction of society through transferring human capital). It also means accepting the very basis of the educational system. This acceptance of the system is not, however, based on the belief in pre-existing 'rules' or 'truths'; it depends on a process of incorporation of characteristics (habits) that determine how one acts, thinks, understands, and evaluates one's own and others' actions. By the way of elaborating this example further in respect to a teacher working at a Lithuanian school of ethnic minorities (or to be

more precise at a school with instruction in a minority language), being a teacher means not only rendering the cultural values of minorities, but also rendering the cultural conceptions of the majority's society. Participation in social life encompasses abilities and opportunities to recognize social reality and at the same time to be recognized by members of other community groups. The integral social action of an individual is a dialectical self-realization process that takes place in a known social context that provides appropriate means for meaningful social action. These means cover positions and opportunities that are necessary to act for individuals and groups according to their dispositions, i.e. according to incorporated knowledge of social life (Kamali, 1999).

Theory of Low Development, according to this theory that started in 1950s, poverty was seen as a consequence of economic underdevelopment. In the year of 1970s, economic development did not necessarily eradicate poverty. This theory help the researcher to understand the integration process of Batwa community in social and economic development as it is among the low developed people as each one can testify. Developing low population like Batwa is to let them also participate into general development of a country as stipulated by a theory based on low development. Poverty becomes an autonomous notion of the economic sphere. This is the birth of development theories from low (https://fr.wikipedia.org/wiki/Th%C3%A9ories_du_d%C3%A9veloppement#Deuxi%C3%A8me_famille_:_Les_th%C3%A9ories_du_d%C3%A9veloppement_par_le_bas[1]).

The population then becomes the actor and not only beneficiaries. From this theory, the vulnerable Batwa community of Muyange II Site can learn to be involved into activities which can help them in participation into developing the country considerably like other communities, by raising up their social and economic abilities.

Theory of Poverty, Poverty is the state of not having enough material possessions or income for a person's basic needs. Poverty may include social, economic, and political elements. Absolute poverty is the complete lack of the means necessary to meet basic personal needs, such as food, clothing, and shelter. The floor at which absolute poverty is defined is always about the same, independent of the person's permanent location or era. On the other hand, relative poverty occurs when a person cannot meet a minimum level of living standards, compared to others in the same time and place. Therefore, the floor at which relative poverty is defined varies from one country to another, or from one society to another.

According to this approach, we notice that poverty is like the product of the unequal relations existing in the society. On the other hand, this theory shows us that the model of empowerment focused on the economy is one of

the solutions for improving the socio-economic conditions of Batwa in the world in general, and in Burundi in particular.

The theory of mass poverty developed by Galbraith (1980, p.164), starts from the idea according to which the populations which are victims of it live. He believes that this situation of accommodation to poverty is justified by the inability of a lasting increase capable of lifting them out of poverty. He explains this situation of poverty by "the normal tendency of a rich country to increase its production and income. The assurance of being paid for their efforts reacts on the aspirations of the people; when you are relatively sure to get more, it is worth trying ... in a poor country and on the other hand, we tend towards a balance of poverty "because "any increase in income triggers forces that cancel it out and restore the previous level of deprivation". Galbraith concludes by stating that in both cases there is accommodation to the possibility of the best in one and the absence of all hope in the other.

Target Population

The targeted the population of all household of Batwa community in Muyange Site II (200). Considering the number of Batwa who are living in Muyange II Site concerned by the study, the questionnaire was administered to the sample of fifty (50) household of Batwa who represent $\frac{1}{4}$ among (200) Batwa households living in Muyange Site II and five local administrators in the interview protocol. In order to determine this sample, the researcher based up on the remark given bay Javeau quoted by Dr. Alexis (2018, p.7) which says: "les théories statistiques ne sont pas à appliquer à la lettre mais aucun échantillon ne devrait pas compter moins de trente individus" (Javeau 1990). "Which translates as: Statistics theories are not applied as are constructed but any sample should not count less than thirty individuals". Here it is the translation that statistics theory cannot be applied always literally, but that any sample could, in no way, countless than thirty individuals.

These respondents were selected using stratified sampling technique. Stratified or representative sample is desirable to select a sample in such a way that certain subgroups in the population were represented in the sample in portion to their numbers in the population itself (Borg, 1971). This technic ensures that Batwa community and local administrators be represented in the sample.

Table 1. Age group and Level of Instruction of Batwa community Respondents

Age group	Age group 18-25	Age group 26-30	Age group 31-35	Age group 36-40	40 and above	Tot n=50	%
Level instructions							
Never attended School	2	3	2	1	10	18	36
Primary school	10	7	4	4	5	30	60
Secondary school	2	0	0	0	0	2	4
University	0	0	0	0	0	0	0

This table records the information concerning the different categories of the respondents' identification of Age group and level of instruction. The data from the field show that among the respondents, 18 respondents out of 50, i.e 36% did not attend school, 30 respondents out of 50, i.e 60% did attend primary school and 2 respondents out of 50, i.e 4% attended secondary school in this research.

Briefly, table 2 unveils that the educational level of the Batwa community in Muyange Site II is low, in that the majority among them 60% content themselves with reaching an education that doesn't go beyond the Primary school. Low education is likely not to foster rapid socio-economic integration rate, as far as the Batwa Community, in general, and in particular, as far as the Batwa in Muyange Site II are concerned.

Response Rate

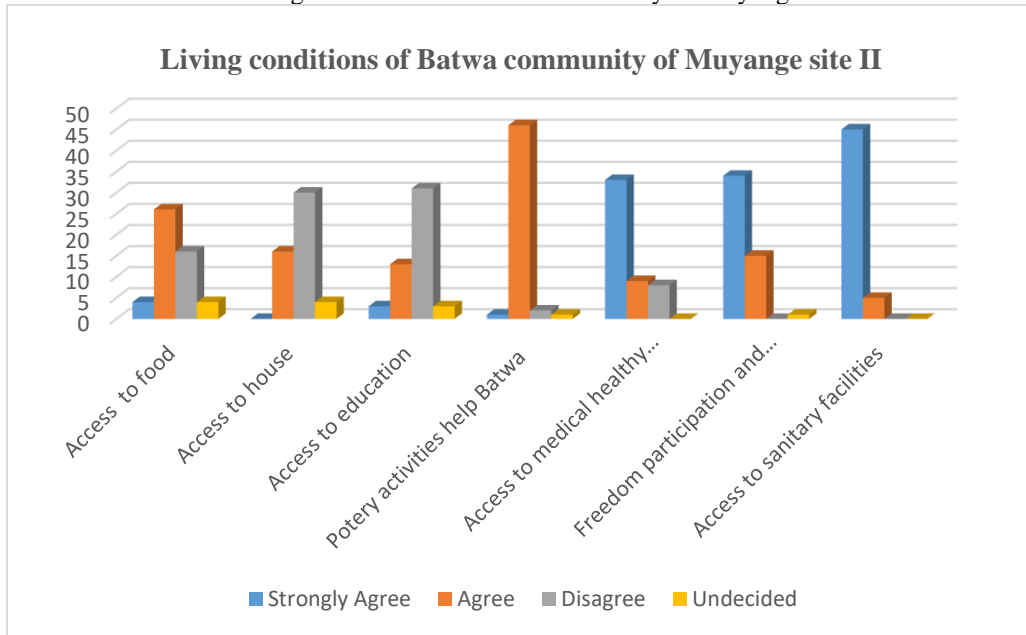
In this work, the target population was 200 households in Muyange site II located in Bubanza commune, Mitakataka zone and at Gohongore hill. Using Alain Bouchard's formula, the sample of 50 households of the respondents has been identified and 50 questionnaires have been distributed to them. The questionnaire was administered and the respondents were to show the living conditions in which they are staying, to reveal the factors that hampering integration process of Batwa community in social and economic development, to testify on the role of local administration and to deal with the suggestions which can accelerate the integration process in social and economic development.

The present researcher used the Likert scale to develop the questionnaire which was used to collect the data. It was developed by and named after organizational psychologist Rensis Likert where a questionnaire takes the following format: (1) Strongly Agree (SA); (2) Agree (A); (3) Undecided (U); (4) Disagree (D). The Likert scale is the sum of several of the items (<http://psychology.about.com/od/index/g/Likert-scale.htm>).

All the respondents have filled in and returned the questionnaires making a response rate of 100%. This response rate was excellent and equal to what Mugenda and Mugenda (1999) stipulated in regard to response rate of 50% being able for analysis and reporting. The sample size of the

interviewees was 4 local administrations, and all of them we actually interviewed, which making a response rate of 100%. The data collected from both Batwa community of Muyange site II and local administration were analyzed in figures.

Chart 1. Living Conditions of Batwa Community of Muyange Site II



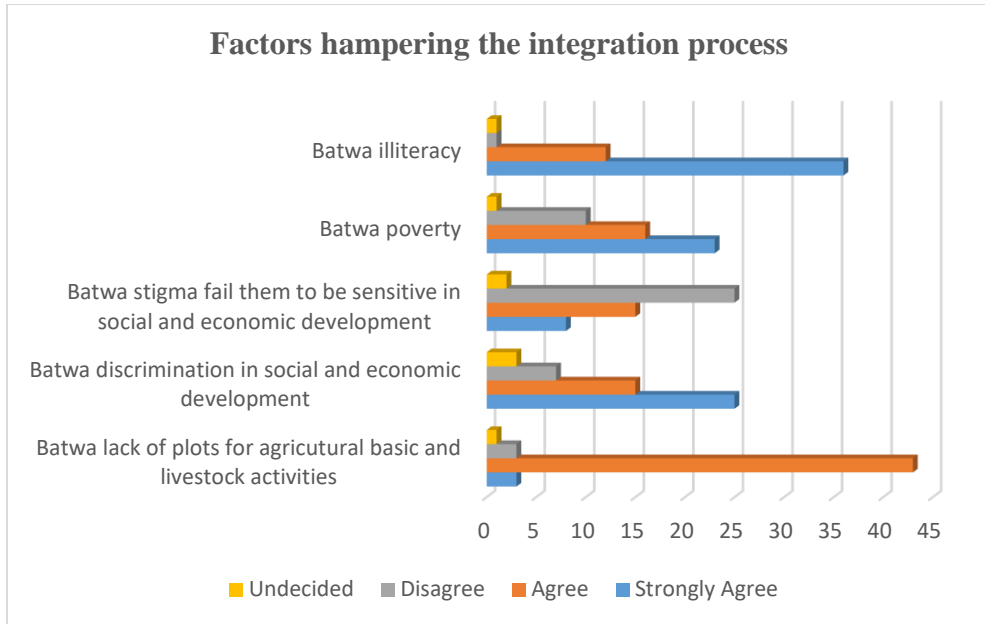
Source: Data collected from the field

Living conditions of Batwa community carry out a miserable life characterized by the lack of access food, house and public education. 16 respondents out of 50, i.e.32% disagree that vulnerable access food. 30 respondents out of 50, i.e. 60% disagree that vulnerable access to house. 31 respondents out of 50, i.e. 62% disagree the access to education.

The results show that Batwa community do still having problem of access food, house and public education as related to what Jansen (2015, p.20) said when quoted from Lewis (2000) economic conditions are difficult for most rural people in the region today where many of Batwa’s neighbors are also poor and resent actions they perceive as favoritism.

Moreover, these findings match better with Dr. Alexis (2021) that primary needs constitute the living conditions of every human being which grant him better life. He agreed that having access to water, medical health care, access to education, access to house and having a job made the quality of fundamental needs of every human being. The following show the hindrances that slow the integration process of Batwa community in social and economic development.

Chart 2. Factors hampering the integration process



Source: Data collected from the field

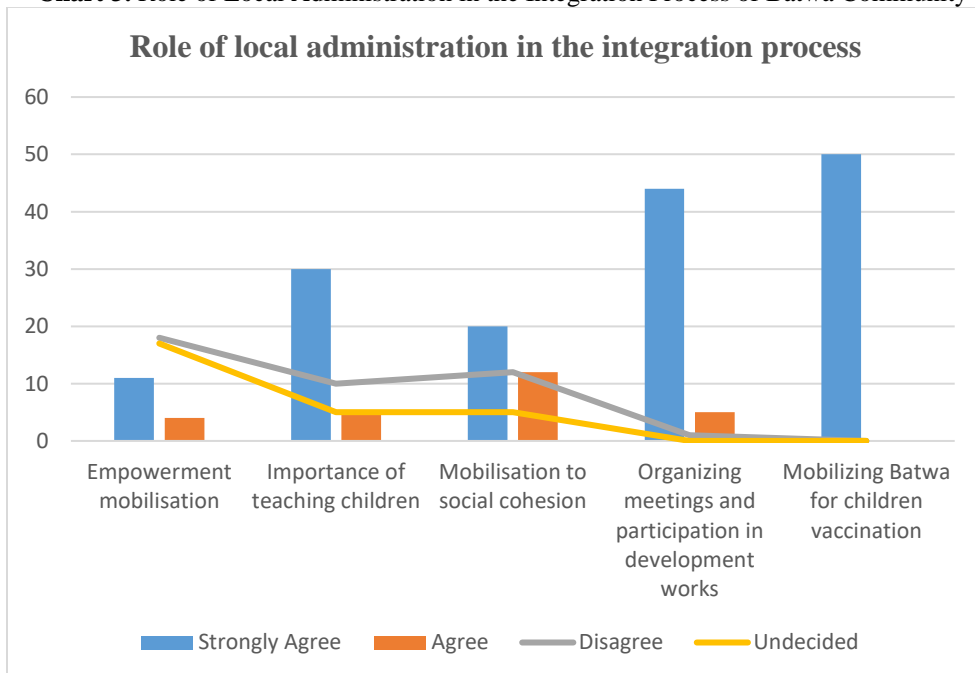
From the findings, five parameters were assessed as the characteristics which hamper the integration process of Batwa community in social and economic development. 36 respondents out of 50, i.e. 72% strongly agreed that Batwa’s illiteracy hamper the integration process. 23 respondents out of 50, i.e. 46% strongly agreed that Batwa’s poverty hamper the integration process in social and economic development. 25 respondents out of 50, i.e. 50% disagreed that stigma fail them to be integrated. 25 respondents out of 50, i.e. 50% strongly agreed that always Batwa’s discrimination was the factor that hampered the integration process. 43 respondents out of 50, i.e. 86% agreed that Batwa’s lack of plots was the factor that hampered the integration process.

The above results show that Batwa lack of plots for agricultural basic and livestock activities, Batwa discrimination in social and economic development, Batwa poverty and Batwa illiteracy were factors which hampered the integration process. This match better with Jansen (2015, p.20) as quoted from Gaudeman (2001) that in the foundation of Batwa Community what is interesting is to share the lasting resources such as land and water, produced things and ideational constructs such as knowledge, technology, laws, practices, skills and customs, and created, allotted and apportioned to people in the community through social relationships and associations; valued connections maintained as ends themselves.

The attention is that people in general they have to share lasting resources. Gregory (2015) said that once people are mobilized, they will

defend their dignity by starting to plan for their priority. Once mobilized, they will be fighting out injustice in which they stayed along generation, they will start to plan projects and to fixe advantages for a long term. Moreover, Torado (2003) support the findings above by saying that social development required to invest in the population which mean to eradicate obstacles, hindrances that forbid communities to implement their plans with dignity. So, he added that it is good to help the population to grow up and to develop their knowledge in order to contribute in the families. The following is based on the role of local administration in the integration process.

Chart 3. Role of Local Administration in the Integration Process of Batwa Community



Source: Data collected from the field

From the findings, five areas that local administration were strongly concentrated in mobilizing Batwa community in order to facilitate integration process in social and economic development. 30 respondents out of 50, i.e. 60% strongly agree that were mobilization to the importance of teaching children. 20 respondents out of 50, i.e. 40% strongly agree that were mobilization to social cohesion. 44 respondents out of 50, i.e. 88% strongly agree that were organization of meeting mobilizing Batwa to participate in community development works. 50 respondents out of 50, i.e. 100% strongly agree that were mobilization of Batwa to respond vaccination programs.

These results show that the role of local administration in the integration process of Batwa community in social and economic development were done on the areas of the importance of teaching children,

mobilization on social cohesion, public development works and mobilization for Batwa child vaccination. Jounot (2004) said that to raise up the living conditions of people, empowerment must be seen in the area of infrastructures development, public service modernization in serving people, economic development support, promoting information technics, education, health care , housing and jobs.

Putting together the results on the role of local administration in the case of integrating Batwa community in social and economic development, pertains to what Kamali (1999) said that integration of a social system means the reciprocal interaction of segments of a certain social structure. Regardless of the direct meaning of integration as a word, it is not presumed that the relations or interactions are harmonious. Integration covers conceptions of conflict as well as order, so the same concept could be applied to forms of stability of social relations and compensation of balance among different social units and groups. In the broadest sense, the term integration is used to define developments that determine connections of related diverse elements into the social whole, system, community, or other unit.

The following chart suggest practical solution in order to accelerate integration process in social and economy.

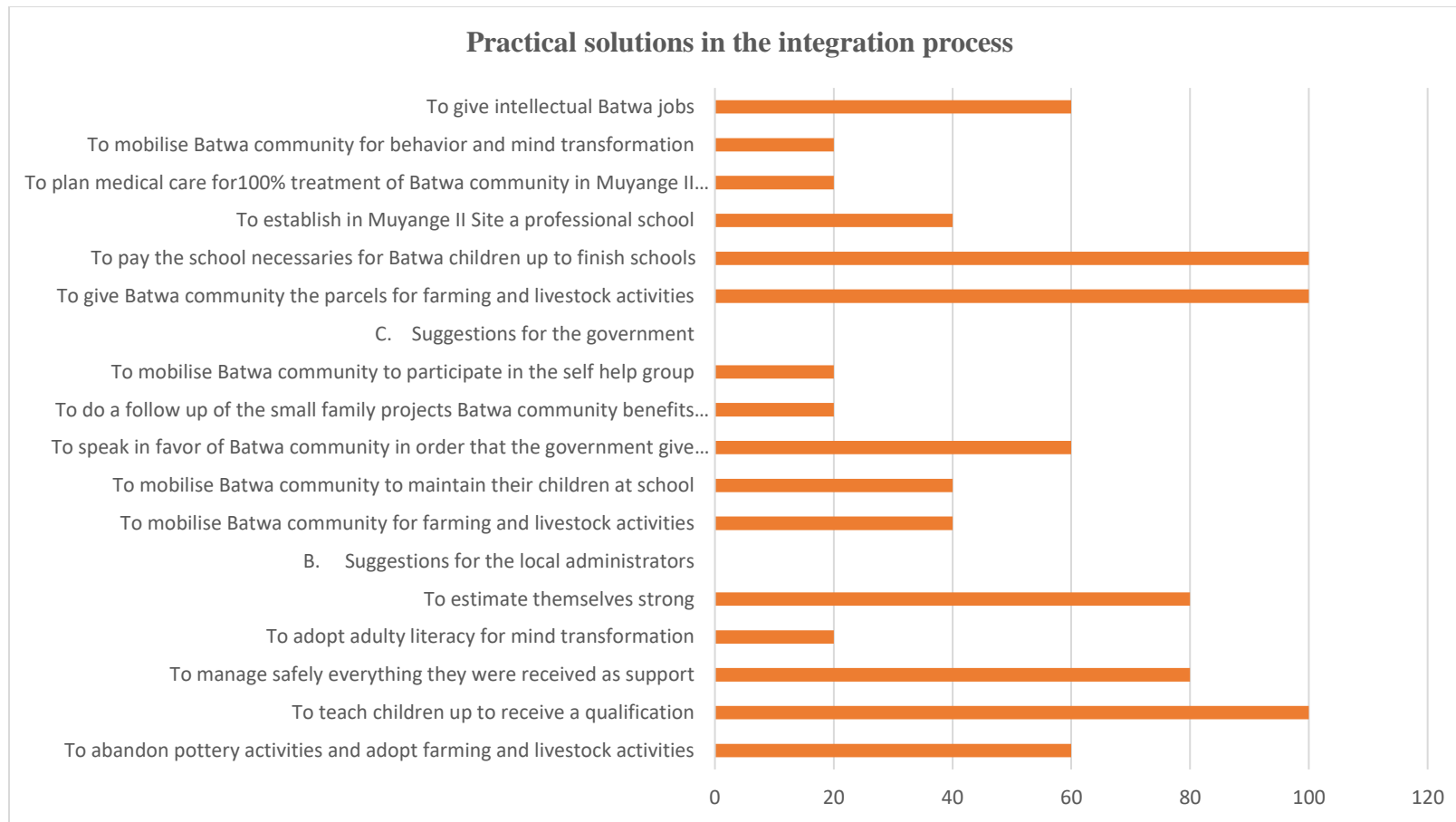


Chart 4. Practical Solutions which can accelerate the Integration Process
Source: Data collected from the field

The findings concerning the solutions mentioned by the respondents in the integration process of Batwa community in social and economic development. Batwa community regarded as the first aspect in the integration process. 30 respondents out of 50, i.e. 60% said that Batwa community should involve in basic agricultural and livestock. 40 respondents out of 50, i.e. 80% said that they should manage safely everything they received as support. 50 respondents out of 50, i.e. 100% said that Batwa should put children in schools up to receive a qualification. 40 respondents out of 50, i.e. 80% said that Batwa should esteem themselves strong. The second regard should be focused to the local administration and the government. 30 respondents out of 50, i.e. 60 % said that local administration should speak in favor of Batwa in order that they get plots for basic agricultural and livestock activities. 50 respondents out of 50, i.e. 100% said that the government should give Batwa plots. 50 respondents out of 50, i.e. 100% said that the government should pay school necessities for Batwa children up to finish schools.

Briefly, practical solutions were enormous to Batwa Community and local administration who represent the government to the responsibility of each of one among these groups. Concerning to what Batwa Community are suggested related to what Rwantabagu (2009, p.110-118) said Batwa Community are inferior beings, that their material conditions are their lack of land and other economic means. He argued that having a land in Burundian culture is a powerful thing which qualified someone to be a considered person in the society. Thus, Rwantabagu's idea is fundamental and strong in this research in that in Burundi, most of consumed food come from agriculture, the source of finance.

The above findings align again with Professor Alan Roger (<https://www.dvv-international.de/en/adult-education-and-development/editions/aed-612003/basic-education-and-literacy/adult-literacy-ndash-adult-motivation>) used to help non-literate adults to appreciate how in the modern world they need to become like the other literate population if they are to succeed. Illiteracy, it is often alleged, will confine them to a non- developmental future without literacy, there is no development, and literacy is the key to health, wealth and happiness. This is to say that by implementing themselves the practical suggestions on their side, it will help them to internalize the idea of development and proper humanity as in living a more modern life.

Table 2. Synthetic Overview of the Integration Process of Batwa Community

Causes	Consequences	Strategies
Lack of plots for farming and livestock activities	Food problems and barrier for source of auto-finance.	<ul style="list-style-type: none"> - Giving Batwa plots for agricultural basic and livestock activities - To give Batwa tools for agricultural basic and livestock activities
Lack of means	House problems for Batwa community	<ul style="list-style-type: none"> - Building houses for Batwa
Batwa illiteracy	Education problems	<ul style="list-style-type: none"> - Teaching Batwa children up to finish their school studies - Mobilizing Batwa to adopt adult literacy - Mobilizing Batwa for mind transformation and behavior
Lack of lands where to dig pottery and tools for modernisation	Pottery problems	<ul style="list-style-type: none"> - Giving tools and capacity building for pottery modernization
Diseases	Medical care problems	<ul style="list-style-type: none"> - Medical rescue and vaccinations
Batwa discrimination	Batwa integration hindrances	<ul style="list-style-type: none"> - Social Cohesion mobilisation
Pendemic diseases	Sanitary problems	<ul style="list-style-type: none"> - Public water and vaccinations
Batwa poverty	Begging and lazing around Stealing	<ul style="list-style-type: none"> - Mobilizing Batwa to stop begging and lazing around. - To promote Batwa manual works - To give jobs for Batwa who finished the school - To estimate able Batwa on work.

Table 2 above shows the harmful causes which are hampering the integration process of Batwa community in social and economic development. It represents also the synthetic overview by showing out the consequences of those harmful causes and the strategies which can be used to overcoming the factors that hamper the integration process and it should be done in order to accelerate the socio-economic integration.

Conclusion

This paper contributed to the understanding of the reasons behind the importance of integration process of Batwa community in social and economic development and not only its implications on the characteristics of the person who is qualified to be vulnerable, but also on the factors hampered the integration process and on the role of local administration in the integration process in social and economic development in Muyange site II. It has revealed that lack of access to food, education, houses, Medicare, freedom participation and lack of sanitary facilities are the factors hampered

the integration process in social and economic development of Batwa community in Muyange site II. It is a serious and precarious problem in terms of integration of vulnerable in social and economic development.

The paper highlighted that the factors hampered the integration process of Batwa community becomes everlasting characteristics which affects vulnerable community and people from one generation to the other. In the study, the role of administration founded able to accelerate integration process in social and economic development. Batwa community in Muyange site II who experience the bad living conditions suffers a range of food problem, education, houses, land and healthy problem. Their ability to earn a living and participate in public life diminished and remain with stigma and poverty among other people. Batwa community in Muyange site II are in extreme poverty of primary needs which are the main causes of slow integration process in social and economic development. For more solution, in order to overcome to this big issue, the findings revealed that social and economic development required to invest in the population by eradicate obstacles, hindrances that forbid communities to implement their plans with dignity.

In general, in order to cope with the impacts of integration process of Batwa community in social and economic development, more emphasis must be placed on education of teaching Batwa, giving land for basic agriculture and livestock and build houses to them in order to prevent slow acceleration in the integration process. These issues must be handled with all seriousness by providing all the needed resources for holistic integration. The findings request Batwa community the volunteer to esteem themselves able and proper humanity as in living a more modern life in order to internalize the idea of development and a pressing need for the government and other actors to emphasis more energy and help Batwa community in giving them land as it is known in Burundian culture that land is the sources of finance.

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