

**COMMUNITY ACTION PLAN (CAP)**  
**OF**  
**TINDONMOLIGO IN BOLGATANGA MUNICIPALITY OF THE**  
**UPPER EAST REGION OF GHANA**

**VISION:**

**ENHANCED FOOD AND INCOME SECURITY FOR RESOURCE POOR PEOPLE, IMPROVED THE HEALTH OF COMMUNITY MEMBERS IMPROVED QUALITY OF EDUCATION, AND FEMALE PARTICIPATION IN COMMUNITY GOVERNANCE, MANAGEMENT, OWNERSHIP AND USE OF LAND RESOURCES IN THE COMMUNITY WITHIN THE NEXT DECADE**

**FACILITATED BY: TRADE AID INTEGRATED**

**&**

**SUPPORTED BY: CENTRE FOR SUSTAINABLE DEVELOPMENT INITIATIVES (CENSUDI)**

## **1. COMMUNITY BACKGROUND**

### **1.1 PHYSICAL LOCATION**

Tindonmoligo is one of the Bolgatanga central communities, located directly west of the Bolgatanga central police headquarters. Our community shares boundaries with the following communities; to its immediate South is Tindonsoblago or URA-DEP village and Tindonsio, the boarder land mark is a stream, part of which is dammed. To the North are Tanzui and Zongo, to the East is Pobaga and to the West is Dorongo.

### **1.2 RELIEF**

The landscape of Tindonmoligo is fairly undulating with heaps of rocks dotted all over the community especially around the central towards the western and south-western parts. The heaps of rocks in the community have limited the space for farming and other residential purposes. The limitation from these rocks coupled with the high demand for land and some traditional land arrangements have made it impossible for some members of our community (especially women and settlers) to have enough and suitable land for farming. This compels some of our women in the community to borrow lands from other communities, as far as Pusu-Namongo, for farming activities.

### **1.3 VEGETATION**

The vegetation cover of our community is purely the guinea savanna type and coupled with urbanization and other human activities the natural green cover can barely be found in certain parts of our community, especially in the dry season. In place of the natural greenery are houses, farmlands and artificial vegetation, some of which are scattered guinea savanna thorny trees, baobab and other Sahelian trees.

### **1.4 DRAINAGE**

The drainage system in our community is made up of both natural and man comprising streams and gutters respectively. There is only one stream which serves the southern boarder of the community separating it from its southern neighbours. The stream flows from the West to the East and is dammed near the eastern boarder of the community providing water for dry season usage.

### **1.5 SETTLEMENT PATTERN**

The settlement pattern is densely nucleated and linear around the eastern and central parts of the community and sparsely nucleated towards the far west. The housing units are a combination of the indigenous Frafra compound housing system, which are detached and semi detached structures.

## **1.6 DEMOGRAPHIC ANALYSIS**

The 2000 population census did not capture separate data on our community but lumped up everything with other surrounding communities. This makes it very difficult for us to compile information on demography. The current population of Tindonmoligo is estimated from the last local election to be 2000

## **1.7 MIGRATION**

There have been records of migration in Tindonmoligo like any other community in the Upper East Region of Ghana, seasonal migration of which is in the lead. Many of our residents of, mainly the energetic youth, are actively involved in seasonal (dry season) migration to other parts of the country (Accra, Kumasi, Takoradi and other farming communities in the Northern Region) to work for money and food. Majority of the emigrants are known to be young females whose main jobs include house helps, dish washing, bar attendance and head portage.

## **1.8 HISTORICAL BACKGROUND**

We the indigenes of Tindonmoligo trace our roots back to Yua in the Kassena-Nankana District. From oral tradition, our ancestors migrated from Yua and first settled in a place currently called Yikene (a suburb of Bolgatanga) under the leadership of Abolga. From there, Abolga moved further to another location now known as Tanzui (another suburb of Bolgatanga), and while he was there he decided to extend his territory without necessarily having to move personally to another location, so he decided to station his four sons in four different places and made them landlords over such places. One of such places happened to be the present day Tindonmoligo.

Abolga sent the rest of his three sons to settle in three different places now known as Tindonsoblgo, Daporitindongo and Soe respectively. The first three names of these locations are each derived from two different words in the Grune dialect – “Tindana” meaning landlord. The other words combined with this word are names of two different colours in the Grune dialect namely “Molga” or “Molgo” for red and “Sablga” or “Sablgo” for black (both derived from the colours of the soils of the respective places). “Dapore also means the back of the house which in Grune is the cardinal description of the East. This can be verified by studying how the traditional Grune compound houses are structured, mostly with the entrance facing sun set direction and the back to the sun rise direction.

## **1.9 CULTURE**

Culture is a way of life of a group of persons, and in a cosmopolitan area like Tindonmoligo; one can not expect one culture. However, from tradition, we inherited among others, the following cultural practices; a harvest festival known as “Ayaglekunre” (literally meaning, hanging or retiring of the farm hoe), Funeral rites, Marriage rites (courtship, betrothal, polygamy, two cows, eight sheep dowry system), and patrilineal inheritance. In addition to these we also practice some norms, believes and taboos and some of them are;

- Respect for the elderly
- Marriage at maturity.
- Belief in smaller gods and ancestral spirits.
- Taboo to make any gun shot noise any where in the community

Culturally, our males are the heads of every family, irrespective of their ages. This has been accepted even by the womenfolk themselves such that, in the traditional home, a woman will hardly do anything in the family without seeking approval from the head of her family. In development, this norm makes it impossible for the women to have an equal opportunity or level playing ground with their male counterparts when it comes to decision making. This male dominance is also a disincentive to female's positive drive for full development.

### **1.10 ETHNICITY**

Tindonmoligo currently consists of different ethnic groups; it can therefore best be described as a cosmopolitan community in which there are various different ethnic groups. These include the Grusis, which are the indigenes, the Kassenas, the Kussasis, the Dagombas, the Dagaabas, the Gas, the Ashantis, as well as people from other neighbouring countries.

The mixed ethnic groups are located mainly in the central and eastern parts of the community, while in the remaining parts are predominantly the indigenous ethnic group.

### **1.11 COMMUNITY GOVERNANCE SYSTEM**

#### **1.11.1 Traditional Governance System**

Unlike many communities, we the people of Tindonmoligo from time immemorial have remained traditionally acephalous under the supreme authority of the Tindana who in other communities is only a spiritual head and land custodian. Even though the Tindana performs the above roles he is as well the ceremonial and Traditional political authority of our community. Supporting the Tindana as the traditional political head are three sectional elders – males, from the three sections of the community. However, our females are represented at the community level by their leaders known as the Magazias and other influential females such as the educated female elite. The female representatives though are integral parts of the traditional political system, they are not actively involved in decision making processes; they however work closely with the modern political unit on issues that require their participation, either at the decision making or project implementation level.

### **1.11.2 Modern Political System**

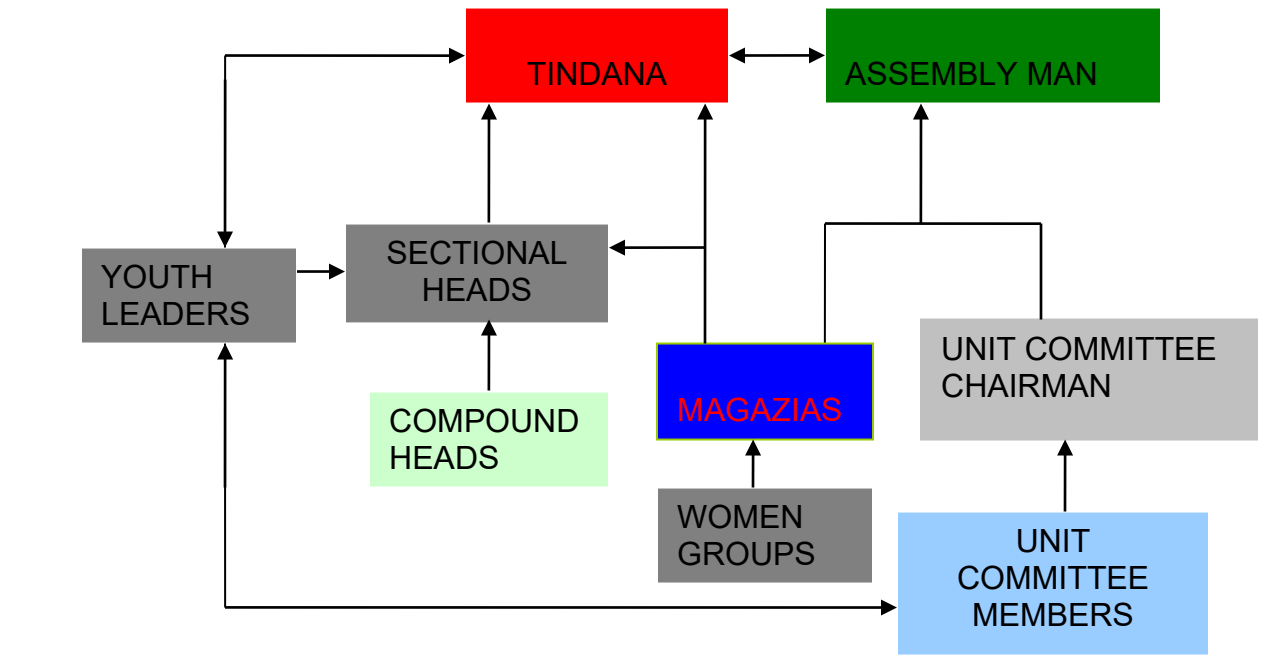
Representing the modern political system in our community is the Assembly man, with the support of the unit committee members. This governance system works closely and in collaboration with the modern political system on matters affecting the community.

Also very prominent in the community are very active youth groups of about three. Leaders of the youth groups offer their support accordingly to both the Tindana and Assembly representatives in the community, while on their own organize and support each other and the entire community on developmental issues.

It is very important to note that it is still males who form the core of much of the decision making processes of our community. It is on very few issues and occasions that our women are actively involved in decision making. The justification for the male dominance lies within traditions and the perception that women cannot keep secrets, hence their involvement in decision making at some levels will betray the very course for which such decisions are taken. Also, it is believed that any attempt by any member of the community to allow female dominance will expose one to the criticism of other community members to the effect that such a woman or group of women would be seen to be controlling their husbands or compound heads.

However, we as a community have currently realized how dehumanizing and belittling the female marginalisation is and are willing to actively involve our women to participate in community governance. This is because it is not good to make the male children of our women seem more reasonable and important than their own mothers. Some of such male children even look down upon their mothers and females in general just because tradition has positioned them authoritatively higher than females. Some male children are even bold enough to tell their mothers that they own them and any other property in the home. However, on marrying off girls, much of the decision on choice of suitor comes from girls and their mothers. Ironically, rich women are seen to be recognized and involved, if not given the chance, to lead in community governance.

**FIGURE1: COMMUNITY GOVERNANCE ORGANOGRAM**



**SOURCE: Field Survey March 2007**

**Note;** direction of arrows show direction of next authority

The direction of the arrows in figure 1 indicates the direction of flow of authority as well as line of collaboration and consultation. With this, it is evident that the women leaders are the most networked but practically the situation does not appear the same. The realistic aspect of it is that, it describes the extent to which the women have to be consult the men and perhaps their (women) level of dependency in matters of governance.

## 2. SOCIAL INFRASTRUCTURE

### 2.1 EXISTING INFRASTRUCTURAL SITUATION

The general social infrastructures and services in Tindonmoligo are relatively not bad, especially in the cosmopolitan section. However in the indigenous outskirts and interior, there is complete non-existence of certain facilities such as health, water and sanitation facilities. The table below shows the infrastructural situation in our community.

**Table 1: Social infrastructure**

Facility	No.	Condition	Provider	Users	Staff
Day Care	2	Good shape and functioning	Seventh Day Adventist (SDA) and community Private	Surrounding communities	4
Primary	2	Good shape, renovation needed	Seventh Day Adventist (SDA) & private proprietor	Surrounding communities	23
Junior Sec. School	4	Need renovation.	Government of Ghana, Seventh Day Adventist and private proprietor	Surrounding communities	23
Senior Secondary School	1	Good but needs expansion	Government of Ghana	Whole Country	-
Traditional healers	6	Operational	Practitioners themselves	Any interested person	-
Boreholes	2	Functioning but inadequate	Government of Ghana	Surrounding Sections	-
Pipe Born water	Some houses	Not extensive	Government of Ghana	Individual households	-
Dam	1	Seasonal	Government of Ghana & community	Community	-

**Source: Field Survey March 2007**

## 2.2 EDUCATION

Tindonmoligo is blessed with educational institutions of the first three levels, thus Day Care, Primary and Junior Secondary Schools. The types of schools range from public to private. So in terms of education a large section of the community have ready access to the various levels and types of education from early childhood development stage to the first cycle level. With the existence of private and purely commercial educational facilities, our community might be said to have physical access to education but actual economic access depends so much on one's ability to pay for the services offered. As a result, many students in the commercial schools are from places other than our community because not many of our community members can afford to send their children to the private and commercial schools.

It has been observed that most parents are actually taking location advantage of the public educational facilities in the community as more students in such schools come from our community and Pobaga. Tindonmoligo therefore serves as an educational service center for many communities including Gambibgo, Pusu-Namongo, Zuarungu, Kalbeo, Soe, Dorongo and Sherigu.

Due to the wide coverage area of educational institutions coupled with the establishment of the capitation grant in some schools in our community, enrolment figures in all the schools are very high with very minimal drop out ratio. There is also higher enrolment of girls than boys in all the schools within the community. According to heads of some of the schools it is as a result of the realization of the importance of the education of the girl children and the fact that, the female population in most communities is higher than males that account for the higher girl child enrolment than boys in the schools.

**Table 2: Enrollment and staffing situation of schools in Tindonmoligo**

NAME OF SCHOOL	BOYS	GIRLS	TOTAL	STAFF TRAINED		STAFF UNTRAINED		TOTAL
				M	F	M	F	
<b>Adabasi J.S.S</b>	99	97	198	4	2	2	-	8
<b>Aningazanga J.S.S</b>	89	98	187	2	4	3	1	10
<b>SDA J.S.S</b>	79	166	245	2	4	1	1	8
<b>Seventh Day Adventist Primary</b>	335	245	580	8	6	2	0	16
<b>OMARIA Primary</b>	75	93	168	3	2	0	2	7

**Source: Field survey March 2007**

Performance of some of the schools in the Basic Education Certificate Examination, are appreciably high. Adabasi J.S.S for instance is said to be

among the best performing schools in academics in the Bolgatanga Municipality. It is also said to be doing very well in sports. Seventh Day Adventist Junior Secondary School has been scoring above 80% in the Basic Education Certificate Examination. However Aningazanga Junior Secondary School, due to records of truancy, has of recent performed poorly.

Educational institutions in our community are faced with the following problems, many of them cross-cutting.

- Old and incomplete structures
- Lack of potable water sources for pupils and teachers
- Poor community co-operation
- Truancy of some students
- Poor attendance due to funerals and other family commitments
- Inadequate tables and chairs for teachers and students.
- Lack of recreational grounds
- Inadequate library books and other new course text books (French and Pre-vocational skills)
- Intrusion and harassment of educational facilities and staff by some community miscreants (especially wee smokers). Some of them usually break open the doors and widows and enter to steal furniture or sleep with their women or, worse still, defecate in the drinking pots of the students. This particularly happened in the Adabase Junior Secondary School.
- Poor attendance to PTA meetings by parents and guardians.

One most single major problem affecting education development in our community is the lack of early childhood development centers and schools especially at the far western corridors of the community. Partly as a result of that, there are said to be more children of school going age in that section of the community not in school. Partly contributing to the above situation are poverty and ignorance.

## **2.3 HEALTH**

Most of us in the community do not have access to resident modern health facilities, however due to location advantage some of us are able to access health care from health facilities in other parts of the Bolgatanga Township. Most of us access health care from the Regional Hospital, which is about 2 km away from the community.

In addition to the modern health facilities consulted outside the community, there are some few drug stores and a number of indigenous or local health service providers who manage health situations that cannot be handled by modern health facilities. They also offer first aid services for certain ailments such as fractures, stomach disturbances and others.

The ten most prevalent diseases in the community are as follows;

- Malaria

- Eye problems of various degrees
- Stomach disturbance
- Joint pains (Rheumatism)
- Hernia
- Cough
- Diabetes
- Tuberculosis
- Skin infection (Boils etc)
- AIDS

## **2.4 WATER**

The water situation in Tindonmoligo is very deplorable especially in the dry season. There are three main sources of water supply in our community; namely, Bore Holes, Dam and pipe borne water. We use the boreholes and the dam as sources of domestic water supply. The dam for instance, is also used for watering our livestock and for constructional works.

There are only three boreholes serving all the population in our community. A fourth but commercial borehole has just been constructed around the regional museum quarters to augment water supply from the existing ones.

Some houses in the central and all houses at the eastern part of the community depend solely on pipe borne water, which is without many problems because it is relatively reliable and sufficient for users as it is extensively distributed. Some of our households which are not connected to pipe borne water buy from others who are connected. Some local compounds which are not nearer to the few boreholes are depending solely on buying water from those with pipe borne water facilities. One's guess about the negative implication of inadequate water on the very poor is as right as a reality. Also, the implication of this on women in poor households who cannot afford is far reaching as they spend much of their economic time walking long distances to fetch water. This limits their level of participation in some economic and social activities.

## **2.5 POWER/ELECTRICITY**

A large section of Tindonmoligo is hooked to the national grid of electricity but there are still many houses, mainly the local ones at the western section of the community, still with no access to electricity. There are however some houses with access to the power but probably due to the cost have not hooked on.

There are many newly constructed access roads within the community but no street lights have yet been provided and as a result movement on such roads in the night becomes very risky.

## **2.6 SANITATION**

The environmental situation in many parts of our community is very bad, as there are choked gutters in some sections of the community and in some instances, no gutters at all. There are polythene waste littered all over most parts of the community and this condition poses danger to our health.

There are only three public toilet facilities in the whole community. Two of these are located near the cluster of schools in front of the Seventh Day Adventist church; the remaining one is located around the Zamse Secondary Technical School Park. This leads to a popular mode of human waste disposal being the free range system, which is practiced in most parts of the community where there are no toilet facilities. Even the free range system in some places, is gradually and rapidly, under threat as a result of urbanization which leads to extension of buildings/human settlements in areas that are used as free range grounds. Disposal of human waste can therefore be done conveniently during the night or early dawn. Community members, especially women who are unable to dispose their waste usually will wait till the next darkness.

The availability of the Municipal Assembly dustbins in certain parts of the community have however made domestic waste a minor environmental problem in places where such bins exist. There is however the need for attitudinal change, and the provision of more of the dust bins in the remaining parts of the community would be of great help to the community. To some people however, the structure of the bins needs to be improved upon to make them easily accessible to all and sundry for waste disposal. Also, the bins should frequently be emptied to avoid them from spilling over.

### 3.0 ECONOMIC CONTEXT

#### 3.1 ECONOMIC ACTIVITIES

The major economic activity of majority of people in Tindonmoligo is agriculture – crop production, livestock rearing (and formerly fishing). Crops and livestock production are the main means of livelihoods of the indigenous members of the community. Crop production is purely seasonal; rain fed and on subsistence basis and as such solely depends on the weather and the physical and/or financial capacity of the farmer. In addition to these, majority of people especially in the central and developed part of the community do not have enough land to farm on due to the increasing rate of urbanization in such areas.

In addition to agriculture some of our community members are engaged in other activities to serve as supplementary or substantive means of livelihoods activities. The various economic activities undertaken by members of the community are shown in Table 3 below. The sex group participation in each of the activities is also indicated.

**Table 3: Economic/Livelihood Activities.**

CATEGORY	ACTIVITY	SEASON	SEX OF PARTICIPANTS
Agriculture	Cropping	Rainy Season	M & F
	Rearing	All year round	M & F
	Fishing	When there is water	M
Processing	Malt processing	All year round	F
	Pito brewing	-DO-	F
	Food processing	-DO-	F
	Weaving	-DO-	M & F
	Carpentry	-DO-	M
Trading	Retail of manufactured and locally produced goods	-DO-	M & F
Service	Dress making	All year round	M & F
	Hair dressing	-DO-	F
	Public service	-DO-	M & F
	Construction works	-DO-	M & F
	Security service	-DO-	M & F
	Bar attendance	-DO-	M & F

**Source: Field survey March 2007**

### **3.2 HUNGER SITUATION**

Despite the relatively wide economic safety network, there is high rate of poverty in the community, which is manifested in most households in the form of severe hunger. Severe hunger normally starts as early as April and lasts until June/July when the early millet is mature for harvest. The worse hit categories of people by hunger are the most vulnerable groups which include **poor women and men (defined as those with little or no access to economic resources), widows, orphans and disabled**. We have realized that the traditional extended family system which serves as a safe haven for orphans is almost at the verge of collapse in the community and this is attributed to the influence of foreign culture (what is termed as the white man's life) and worsening general economic conditions.

#### **3.2.1 COPING STRATEGIES**

Coping strategies normally adopted by people in our community to survive through the hunger situations include the following;

- Sale of per diem labour (commonly called "by day")
- Food Rationing (change of diet and / or reduction in the quantity and number of meals per day)
- Out-migration for porter jobs at the Southern part of the country
- Sales of personal effects and
- Begging
- Borrowing

### **3.3 LOCAL RESOURCE SITUATION**

The above poverty situation would have been less or even eliminated if there were enough and valuable resources as well as employment avenues for people to engage in. Unfortunately, however, the limited resource situation in the community coupled with non-existent employment avenues even worsens the situation. In terms of employment opportunities for instance, a survey revealed farming as the only employment opportunity available for especially the illiterate youth who form a greater proportion in the community. Coupled with the numerous challenges (erratic rainfall, poor soil fertility, inadequate farm implements, etc) confronting this avenue majority of the youth loiter about in the community.

#### **3.3.1 List of local resources**

- Human resources (strong and able bodied men and women, educated members of the community).
- Livestock
- Poultry
- Land
- Dam
- Educational facilities (2 primary schools, two Day Care centers)
- Four (4) Junior Secondary Schools and 1 Senior Secondary School)

### 3.4. SOURCES OF INCOME

Group discussions carried out with a cross section of our men and women on their sources of income revealed that women have more sources of income compared to their male counterparts. One therefore would have expected women in the community to be more economically sound than their male counterparts. However, the inverse is the situation. This, we realised, is as a result of the ever increasing responsibility of women within the household. The woman is mainly the bread winner in terms of feeding the family, child care, etc., and hence has no option than to engage in multiple income activities to live up to this huge responsibility. It has been revealed that some of our men have shirked their responsibilities and rather use their incomes for drinking.

**Table 4: Sources of income distribution (Men & Women)**

SOURCE	MALE	FEMALE
Farming	√	√
Sale of land	√	-
Bride price	√	-
House rentals	√	-
Basket weaving	-	√
Animal rearing	√	√
Pito brewing	-	√
Petty trading	-	√
Shea butter extraction	-	√
Dadawa processing	-	√
Sale of firewood	√	√
<b>TOTAL SCORE</b>	<b>6</b>	<b>8</b>

*Source: Field Survey 2007*

### 3.5: MONTHLY EXPENDITURE PATTERN OF 20 SAMPLED HOUSEHOLDS IN TINDONMOLIGO

Household incomes in our community are spent according to certain priority areas, some of which are shown on Table 4 below:

**Table 5: Expenditure areas of 20 sampled Households**

Expenditure	Total Amount Spent (¢000)	Average Amount Spent (¢000)	Percentage %
<b>Food</b>	10,330	516	28.2
<b>Funeral</b>	8,060	408	22
<b>Education</b>	7,800	390	21.4
<b>Clothes</b>	2,960	148	8.1
<b>Drinking</b>	2,854	142	8
<b>Marriage</b>	4,515	225	12.3
<b>TOTAL</b>	<b>36,519</b>	<b>1,829</b>	<b>100</b>

*SOURCE: Field survey March 2007*

From Tables 4 & 5 above one can see clearly the expenditure areas as well as the intensive income expenditure areas of some households in the community.

### **3.6 FORMAL AND INFORMAL EMPLOYMENT SOURCES**

Formal sources of employment in the community include the following: Government ministries, departments and agencies (teaching, health service, security services, etc.). Informal sources of employment and their percentage sex distributions are outlined in Table 5 below.

**Table 6: Distribution of Informal Employment Sources**

<b>Employment source</b>	<b>Female (%)</b>	<b>Male (%)</b>
Farming	40	60
Trading	70	30
Dress making	56	44
Weaving	50	50
Construction sites.	65	35
Leather works	0	100

***Source: Field Survey 2007***

### 3.7 DEVELOPMENT INTERVENTIONS

#### 3.7.1 Government Interventions

- Construction of Access roads
- Institution of Health Insurance Scheme
- Electricity Supply
- Building of School blocks
- Introduction of Capitation grant in basic schools
- School feeding programme
- Provision of refuse bins
- Introduction of Youth Employment Programme
- Sinking of Boreholes

#### 3.7.2 NGOs and Religious Bodies Development Interventions

The types of development interventions by some NGOs and religious bodies include those presented in Table 7 below.

**Table 7: List of interventions**

DEVELOPMENT PARTNER	SERVICE PROVISION	STATE	IMPACT
Seven Days Adventist Church ( S D A )	School block	Old, needs renovation	Enhanced teaching and learning
Link Community Development	Educational support	On-going	Improved teaching and learning
CENSUDI	Gender Advocacy	On-going	Yet to be felt
Private individual	School block	Complete and functioning	Improved education

**Source: Field Survey March 2007**

#### 3.7.3 SELF HELP INTERVENTIONS

- Construction of a Day nursery block which is ongoing
- Construction of Wells
- Communal cleaning
- Formation of community based organization.

#### 3.7.4 DEVELOPMENT PROBLEMS

In carrying out some of these Self Help Projects (SHEPs), there were some challenges we encountered either during the execution or implementation period or upon the completion of the projects. These challenges are discussed below under each of the projects.

### **Day Nursery**

For the day nursery, there were:

- Lack of building materials
- Poor community participation
- Difficulty in getting water for construction work

### **Water Projects**

- Too much pressure on existing boreholes due to limited number of boreholes
- Lack of money to enlarge existing dam
- Low retention level leading to drying up of dam especially in the dry season
- High pressure on dam

Other developmental problems include:

- Poor sanitation
- Rampant sale of land
- Expensive funerals
- Low patronage of formal education
- Truancy of some section of the youth
- Teenage pregnancies
- Limited access to drinkable water

### **3.7.5 GROUPS AND ASSOCIATIONS**

There are three main women's groups in the community. These include those engaged in Trading, Weaving and sourcing of external support.

There are also two main youth groups engaged in

- Community mobilization
- Peer reformation activities
- Communal labour for community projects
- Community vigilante and watch dog activities
- Community cleanliness and sanitation

## **4.0 SITUATIONAL ANALYSIS ON KEY ISSUES**

### **4.1 FOOD SECURITY ANALYSIS**

Most rural households in the northern parts of Ghana are unable to feed themselves throughout the year due to the inadequacy of food. This usually results in perennial food insecurity which continues to widen up the hunger gap yearly. Food security situation in our community is no exception as most of us cannot feed throughout the year due to the perennial food shortage.

Just like most rural communities in the Upper East Region majority of the people in our community are farmers who depend on the land as their main source of livelihoods. Notwithstanding this, it has been revealed that food insecurity still remains a major problem in the community. Some contributory factors to this problem include low yields and waste of farm produce especially during funeral performances, which normally claim the entire foodstuffs of most households. The size of one's harvest largely depends on the size of one's farmland, one's capacity (financial) and, most importantly, the weather conditions.

Farming in the community is based largely on small holder farming systems with plot sizes ranging between 0.5 – 1 acres per household. It is a subsistence activity with crops like groundnuts, rice, millet, maize, etc. being cultivated mainly to serve the need for home consumption and in few cases surplus quantities are marketed. Generally, crops yields are very low and produce normally do not last for more than five months of the year, with a hunger period of not less than five to six months being typical in our community. It has been revealed that vulnerable households (defined as the landless and widows) run out of food three months after harvesting. Families therefore survive by rationing their food and seeking income as seasonal workers from Southern Ghana as there are little or no off-season incomes generating activities to engage in the community during the dry season.

Further worsening the situation is poor land ownership, access to economic resources, drought and soil erosion which make it difficult for farmers, especially landless men and women to grow enough food to eat. Poor crops yields has come about due to increased pressure on farmland as a result of high population growth (leading to demand for land for residential purposes), deforestation, inappropriate farming practices, such as the slash and burnt system of agriculture and low production capacity of most households. These combined factors have resulted in soil infertility, erratic rainfall patterns and extreme high temperatures among others, thus resulting in food insecurity in the community.

During a time trend analysis of the environment especially with respect to agricultural land we realised that current agricultural lands in our community have undergone severe deterioration. This is attributable to continuous farming on the same piece of land due to population pressure, over grazing by livestock,

uncontrolled tree cutting among others. It was further revealed that majority of our farmers do not have knowledge on improved farming methods and mainly depend on age-old and rudimentary farm implements such as the hoe and cutlass for farming activities; only a few of our farmers can afford bullock ploughs to cultivate their fields. Notwithstanding we currently rely on our indigenous knowledge in farm practices, which we believe could be improved to increase soil fertility thereby increasing crops yields.

Seed insecurity is also a major problem in the community as majority of households find it extremely difficult to reserve some seeds for the next farming season. This is mainly due to the severity of food insecurity in the community making households to consume every available grain in their homes at the expense of reserving some for sowing the next season.

Due to the above situations, the other subsidiary activities such as basket weaving, petty trading, sale of firewood, pito brewing, dawadawa processing, etc. are said to be serving a very crucial purpose as far as the livelihood of most households are concerned. Unfortunately the issue of capacity (financial, skills, etc.) is a threat again as many of us are unable to carry out these activities on more profitable basis and on full scale. Women who are the lead actors in this sector are the most affected.

Animal rearing is very prominent in our community though this is on a small scale. Fowls and small ruminants such as goats, sheep, pigs, and in some cases cattle are mainly reared for sale and domestic consumption. Though livestock rearing is carried out by both sexes in our community, it is mainly men who own such animals and for that matter determine which animal should be sold or slaughtered for home consumption. Some women, especially widows also own animals in the community. Despite the potential of animal rearing as a major source of nutrition and incomes, high mortality caused by the spread of seasonal diseases is common in the community. Also, feeding of animals especially during the dry season is a major constrain, which in most cases leads to straying and deaths of animals. Though women in the community are interested in animal rearing as an alternative source of livelihoods, they are constrained by lack of capital to invest and expand the venture.

One major issue unraveled during this survey is the widening gender disparity in terms of roles or activities carried out by men and women. In a participatory discussion we observed that women are over burdened in terms of activities carried out at the household level relative to men. Haven realized this; we saw the need for men to be more proactive in supporting their female counterparts at the household.

**Table 8: Gender Role Analysis**

<b>ACTIVITIES</b>	<b>MALE</b>	<b>FEMALE</b>
Land clearing	✓	✓
Sowing	-	✓
Weeding	✓	✓
Harvesting	✓	✓
Processing	-	✓
Storage	✓	✓
<b>Total</b>	<b>4</b>	<b>6</b>

**Source:** Field Survey July 2007

Table 8 shows that females are generally engaged in all activities during the farming season in the community. However, there is a school of thought that the situation varies from one household to the other.

In terms of access and control over key economic resources, the inverse is the situation as male's access and control over key resources is greater than females. This was revealed during a group discussion with men and women as illustrated below:

**Table 9: Access and Control of key resources**

<b>RESOURCE</b>	<b>ACCESS (%)</b>		<b>CONTROL (%)</b>	
	<b>MALE</b>	<b>FEMALE</b>	<b>MALE</b>	<b>FEMALE</b>
Land	80	20	100	0
Livestock	100	0	100	0
Food stuff	100	0	100	0
Seed	90	10	100	0
Farming implements	95	5	100	0
Organic manure	80	20	100	0

**Source:** Field Survey August 2007

**Table 10: POCC ANALYSIS**

<b>KEY ISSUE</b>	<b>POTENTIALS</b>	<b>OPPORTUNITIES</b>	<b>CONSTRAINTS</b>	<b>CHALLENGES</b>
<b>Food &amp; Income Security</b>	Available of a dam  Arable land  Strong labour force  Indigenous farming technology  Local resources (stone, organic manure etc)	CODRIGAP interventions  Micro credit schemes  Conducive micro climate and business environment	Use of rudimentary farming tools  Irregular rainfall pattern  Increasing soil infertility  Lack of irrigation facilities  Poor land tenure system (women do not own land and also have limited access to land)  Lack of modern storage facilities	Bad farming practices (slash & burn)  Uncontrolled tree cutting  Rampant sale of agricultural land for residential purposes  Inadequate government & NGO intervention  Waste of food during funerals  Inadequate knowledge on post harvest management practices

#### **4.1.1 LAND USE AND MANAGEMENT**

Land in most rural communities is one most single important resource that most people depend on for their livelihoods. In the past land was considered an important asset within every household in our community and its sale to an outsider was therefore prohibited or if sold at all the needed thought was deeply given before it was leased out.

Among other resources, land as an economic resource is used in our community for residential purposes and, most importantly, for farming. Despite the importance of this economic resource there exists a wide gender disparity in most rural communities with respect to access to and control over land and its associated resources and with reference to our community, land is basically owned by males and they dictate how and for what it should be used. This situation is an aged-old traditional system which has been passed on to us by our forefathers. It is therefore unthought-of to see females having control over land in the community. It is only in few cases that women (mainly widows) could have

control over land mainly inherited from their deceased husbands, but even in such cases, brothers of the deceased husband still exhibit control over the land.

When we critically analysed gender roles in relation to farming activities on agricultural land in our community, we realised that females provide much of the farm labour for most of the farming activities (weeding, sowing, harvesting etc) as compared to males as indicated earlier in Table 8. Giving the enormous inputs that females put into farming activities, it would therefore be wise and economically beneficial if women are given consideration with respect to control of and access to land.

Presently, land is increasingly becoming a scarce commodity in our community and this is contrary to the past when land was abundant. The present situation is due mainly to the ever increasing demand for land for residential purposes which have prompted some land owners to rampantly sell their land for economic benefits. The situation has culminated in a drastic reduction in land for farming purposes for most households. Though there are some fallow lands in the outskirts of the community, we are logistically constrained as there is lack of modern farming implements to cultivate on such parcels of land. Most households therefore resort to backyard farming on small parcels of land (mainly 0.5 – 1 acres). The effect of this is the ever growing food insecurity in the community.

#### **4.1.2 MICRO FINANCE**

The provision of micro finance support to rural people has been tipped as a major remedy to rural poverty. There has therefore been a major move by both governmental and non-governmental organizations towards the provision of micro financial support to rural people especially women in most communities over the past decades. Considering the location advantage of our community, which is closer to the Bolgatanga municipality, one would expect that people in our community would have more access to these micro financial schemes. This however is not the case as most of us in the community have not had access to such credit schemes and most of us have no idea about the procedures one has to go through to benefit from such schemes. More so, the procedures involved in accessing such credit schemes are so cumbersome, time wasting and in some cases political, as one has to belong to one particular political party to be able to access such support.

## **4.2 HEALTH SITUATION ANALYSIS**

Within the Tindonmoligo community there exist no health centers to readily cater for the health needs of our people. However, due to the proximity of the community to the major town of Bolgatanga, we are able to access modern health care services from the Regional Hospital and other health centers. Some of our community members also prefer herbal medicine to treat their ailments due to economic and cultural reasons, in some instances; the kind of ailment also determines where treatment will be sought for. Despite the introduction of the National Health Insurance Scheme some community members are yet to register with the scheme. The major reason is high poverty in the community which makes it impossible for people to afford the premium cost of registering with the scheme. This has very serious implications on the health of the people as any serious ailments on a community member could lead to his or her death. Others also resort to self medication with its attendant consequences.

## **4.3 SOCIO-CULTURAL ISSUES**

### **4.3.1 WIDOWHOOD RITES**

It has been revealed from discussions by our women, and accepted by the entire community, that there are still some traditional cultural practices which impact negatively on women in particular. One of such practices known as widowhood rites was the subject of discussion. One of our women in a discussion had this to say about the practice; *“we the women in this community especially the widows suffer a lot under this traditional practice”*. When a woman's husband is dead, the widow is undressed and only leaves used to cover her private parts and for the rest of the funeral days she walks about in the community in that situation. Sometimes her properties are seized whether acquired by herself or together with the husband. The widow is also compelled by her household to marry any brother of the deceased husband. Apart from this she is also subjected to other inhuman treatments. For instance her hair is forcefully shaved off and cotton inserted into her ears. The widow is also compelled to drink concoctions prepared by the chief priest in the community and the reason is for the woman to prove her innocence in the death of the husband. We are considering abolition some aspects of these practices because a widow that is taken through this practice goes through health, emotional and sometimes physical trauma for the rest of her life.

## **COMMUNITY VISION:**

**ENHANCED FOOD AND INCOME SECURITY FOR RESOURCE POOR PEOPLE, IMPROVED THE HEALTH OF COMMUNITY MEMBERS IMPROVED QUALITY OF EDUCATION, AND FEMALE PARTICIPATION IN COMMUNITY GOVERNANCE, MANAGEMENT, OWNERSHIP AND USE OF LAND RESOURCES IN THE COMMUNITY WITHIN THE NEXT DECADE**

## COMMUNITY ACTION PLANS MATRICES

FOOD SECURITY						
Goal 1: Enhanced food and income security for resource poor people in the next 6 years						
Objectives /Strategies	Activities	Time Frame		Responsibility		Resources
		Start	Finish	Lead	Collaborators	
Increase and sustain household food crops production	Training of farmers on improved soil fertility and soil and water conservation techniques such as compost preparation, stone/earth bonding, grass stripping, etc.	Jan 2008	May 2009	CENSUDI	TRAX, Community	Vehicles, Fuel, Tools packs, Stationery etc
	Expand existing dam for dry season irrigation farming	Nov. 2008	Feb. 2009	BMA, IDA	CENSUDI	Package
	Provision of revolving improved seed packages to vulnerable farmers	Nov. 2008	Nov 2009	CENSUDI	MOFA, TRAX, Action aid	Seed Package
	Train farmers on improved dry season farming techniques	Nov.2009	Ongoing	CENSUDI	TRAX, MOFA	Funds and Gardening tools
	Assist farmers with modern farming inputs – donkeys, donkey carts, bullock ploughs	Jan 2008	Feb 2008	CENSUDI	MOFA	Funds

	etc					
Increase household production of small ruminants	Train farmers on improved animal housing techniques	Jan 2008	July 2008	CENSUDI	TRAX, MOFA	Funds
	Train farmers on livestock management and crops and livestock integration	Jan 2008	May 2008	CENSUDI	TRAX, MOFA	Vehicles, fuel, stationery etc
	Assist households with improved breeds of livestock on revolving schemes	When support is ready	Ongoing	CENSUDI	BMA, MOFA	
	Provide early treatment for small ruminants especially pigs	Yearly	Yearly	Municipal extension staff	Trained community livestock workers	Treatment material and equipments
	Identify and train community livestock volunteers on animal health management.	June 2008	June 2010	MOFA	CFTS	Time money and other needed training m
Increase income levels of resource poor households	Facilitate in the formation and training of women groups on business and entrepreneurial skills	May 2008	July 2008 yearly	Trade Aid Integrated	CESUDI	Time money, training materials
	Provide technical skills in the development of new income sources	When support is	Ongoing	Trade Aid	CENSUDI	Time money and other materials

	Assist women groups with revolving credit facilities	-do-	-do-	-do-	-do-	Money
	Facilitate in the linkage of local producers to markets	2008	-do-	-do-	-do-	Time, money and other resources
	Mobilize, train and support youth to undergo vocational training	When support is ready	Ongoing	CUNSUDI and Trade Aid	BMA NBSSI	Time money and other resources
	Support resource poor women weavers and other craft dealers with working inputs and ready market	2009	ongoing	CENSUDI	Other partners	Money
	Train farmers(esp. women groups) in tree nursery establishment and management techniques	June 2008	August 2008	TRAX	CENSUDI	Time money, training material
Enhance environmental management practices among resource poor households	Train farmers in tree growing and protection	July 2008	Sept 2008	-do-	-do-	-do-
	Assist households with economic tree species for planting	2008	2009	Forestry commission	MOFA, CENSUDI	Seedlings
	Train households on improved energy saving stoves construction	****	*****	*****	*****	Money, training material
Improve post harvest	Training of farmers on	Oct.2008	Nov. 2010 yearly	MOFA	CESUDI	Money, training

management of food crops	improved seed storage and other post harvest management techniques	yearly				material and time
	Sensitization on waste of foodstuff during funerals	Nov. 2008	Dec. 20078	Trade Aid	CESUDI	Time, money
	Hold funeral stakeholder meetings to assess stakeholders capabilities before performing funerals					

## HEALTH, WATER & SANITATION

### Goal 2: To improve the health of community members in Tindonmoligo

Objectives /Strategies	Activities	Time Frame		Responsibility		Resources
		Start	End	Lead	Collaborators	
To improve household sanitation	Train households on improved sanitation management techniques and environmental cleanliness	2008	2010	BMA	GHS MA, Community.	Time and Money and other educational material
	Assist households in the construction of compound pit latrines, soak away pits and refuse dumps	2009	Till sanitation situation is improved	AM and Tindaana	Community members and their partners	Waste bins, Toilet Facilities. Time, Will and Understanding.
	Periodic cleaning campaigns by youth groups	2008	Ongoing	Youth group leaders	Sectional heads	Water, gloves, rakes and other materials

	Check the operation of Galamsy operators and the negative effects of their activities on the community	2008	*****	BMA	AM,Tindaana	Time and commitment
Increased (economic & physical) access to basic health services	Sensitize & encourage community members to register with the MHIS.	June 2008	July yearly	CENSUDI and partners	MHIS Staff	Time, money
	Provision of a community health centre	2009	2010	NGOs, BMA and Community	GHS	Money, land, labour, building material.
	Improve community income levels through micro income assistance and training	2008	Ongoing	CENSUDI	BMA, NBSSI	Money, and expertise
	Facilitate profitable collaboration between traditional health practitioners and modern institutions	2009	2010	GHS	Traditional health practitioners	Money capacity building.
To ensure increased household access to potable water	Construct two additional boreholes	When support is ready	When water is available	BMA	Member of parliament	Money
	Train households on hygiene in water usage – safe transportation, storage, etc	May 2009	Ongoing	*****	*****	Money and training material
Increased capacity of	Facilitate the	July 2009	Sept. 2008	CFTS and	Tindaana	Time money

Community Water & Sanitation Committees	identification & formation of Community Water & Sanitation Committees			AM		commitment
	Train Community Water & Sanitation Committees on maintenance work.	March 2009	May 2009	*****	CFTs, AM, Tindaana	Money and training materials
Improved sexual and reproductive health care, nutrition & personal hygiene	Conduct food nutrition education for women – Soya bean utilization, use of high nutritional vegetables etc.	When support is ready	*****	*****	Money and time	
	Train community members especially adolescents on safe sexual and reproductive practices	Nov.2008	Dec. yearly	MHMT	Community members	
	Carry out education campaigns for community members on good personal hygiene practices – tooth care, proper bathing, body care, etc	-do-	-do-	-do-	-do-	
	Carry out training for women on proper home management – food safety etc	-do-	-do-	-do-	-do-	-do-

<b>EDUCATION</b>						
<b>Goal 3: Improved Quality of Education in the Community</b>						
<b>Strategies</b>	<b>Activity</b>	<b>Time frame</b>		<b>Responsibility</b>		
		<b>Begin</b>	<b>End</b>	<b>Lead</b>	<b>collaborators</b>	
To ensure the development of early childhood programmes	Provide affordable early childhood development centre	2008	Till facility is ready for use	Education office	Community BMA	Money, building material and labour
	Liaise with GES for the provision of teachers to manage school centers	When center is completed	Till request is met	AM and Tindaana	<b>CFTs</b>	Teachers, Tables and Chair Books
	Seek assistance for the completion of community Day care center	<b>2008</b>	Till request is met	AM	ME office and community.  Tindaana and CFTs	.
Improved educational facilities and learning materials for students	Provide water for cluster of schools within the community.	<b>2008</b>	Till schools have uninterrupted water supply	BMA	Member of Parliament	Money
	Provide labour for school maintenance works.	When the need arises	*****	Community youth	Community members	Labour
	Liaise with GES office and other development partners for needed	<b>2008</b>	Till needed materials are acquired	Heads of schools, SMCs and PTAs	AM, Tindaana	Time Labour, Land, cement, wood, money.

	teaching and learning materials					
	Work with school staff to protect school property	Now	On-going	Community youth	All community members	Labour
	Provide toilet facilities for day nursery pupils	2008	Till facility is in use	BMA and GES		Money and labour
Improved school attendance and turn out especially among girls	Provide educational needs of children	Now	Ongoing	Parent and guardians	Teachers and other educational authorities	Money
	Encourage parents to educate children on sex for their children to prevent teenage pregnancy	June 2008	Ongoing	CENSUDI and Partners	Parent and guardians	Time and commitment
	Sensitize parents and adolescents on effects of early marriages and pregnancies.	<b>June 20086</b>	<b>-do-</b>	CENSUDI and Partners	Parents guardians and community.	Time
	Ban youth from organizing and attending night clubs.	2008	Forever	Parents. Tindaana and AM	Youth group leaders	Time and commitment
	Strengthen the activities of PTAs and School	*****	*****	*****	****	*****

	Management Committees.					
	Facilitate the institution of community award schemes for brilliant but needy boys & girls	Dec. 2008	Dec. 2009	CENSUDI and Partners	Community leaders	Time, commitment and money
	Organize regular PTA, SMC Meetings to discuss educational problems	2008	ongoing	Heads of schools, PTAs and SMCs	Parents and guardians	Time and commitment

#### **COMMUNITY GOVERNANCE SYSTEM**

##### **Goal 4: Female Participation in Community Governance.**

<b>Objectives /Strategies</b>	<b>Activities</b>	<b>Time Frame</b>		<b>Responsibility</b>		<b>Resources</b>
		<b>Start</b>	<b>End</b>	<b>Lead</b>	<b>Collaborators</b>	
To Change negative traditional perceptions about females	Carry out educational campaigns on gender issues	Now	Till des are seen	CENSUDI	Community	Money , time and commitment
	Carry out Gender empowerment trainings	Nov. 2007	On-going	-DO-	-DO-	-do-
	Sensitization on Gender sensitive child upbringing.	On-going	On-going	Parent	Teachers	-do-
	Advocate for conscious involvement of women in decision making at family and community	Jan. 2008	On-going	Community clan and family heads A M	D.A. & CENSUDI	-do-

	levels.					
	Conduct advocacy campaigns for the involvement of women in unit committees	2010	On-going	CENSUDI and partners		
To improve the educational standards of females in the community	Identify and support needy but brilliant girls in schools.	2008	On-going	CENSUDI, BMA	Community elite, CFTs	Money
	Support girls especially dropouts to undergo vocational training	2008	On-going	Censudi	Other NGOs and BMA	Money, Training materials
	Encourage family sex education for young girls to avoid teenage pregnancy.	Feb. 2008	-do-	-do-	-do-	Time and commitment
	Sensitize and encourage parents and traditional leaders to promote girl child education	-do-	-do-	-do-	-do-	-do-
<b>LAND USE AND MANAGEMENT</b>						
<b>Goal 5: Female involvement in the management, ownership and use of land resources in the community</b>						
Objectives /Strategies	Activities	Time Frame		Responsibility		Resources
		Start	End	Lead	Collaborators	
To change traditional attitudes & perceptions about females on land ownership and management	Educational campaigns on the important roles of females in land use and management.	May 2008	Ongoing	CENSUDI and partners	AM, Tindaana, and elders	Time and commitment

	Dialogue with traditional rulers and household heads for involvement of females in land use & management.	May 2008	ongoing	CENSUDI and Partners	CFTs AM	Time and commitment
	Advocacy on human rights issues.	2009	Ongoing	CHRAJ	AM	Time, money and commitment
Improved standards of female education	Encourage traditional leaders & household heads to promote girl child education	2008	Ongoing	CENSUDI	AM and Tindaana	Time and commitment
	Assist brilliant but needy girls to further their education.	2009	-do-	CENSUDI	BMA	money and educational materials
	Sensitize community members to practice sex education to prevent teenage pregnancy.	Ongoing	-do-	MHMT	Women and youth groups	Time money and commitment