

PARTICIPATORY POVERTY AND VULNERABILITY ASSESSMENT FOR DISASTER RELIEF – BONGO-SOE, UPPER EAST REGION

“A man is not older than his stomach. It is the stomach that dictates where you have to go” Male participant

“As I sit here, I look black but when I travel, I come back looking fair because I eat well”
Female community participant

INTRODUCTION

Community Profile:

Women’s understanding of POVERTY

“Whatever is in you that is what you bring out, we are all different”

According to the women focus group poverty is the state where one cannot get enough food to eat or the inability to satisfy one’s basic needs. For example, “when you go to the hospital and they have to refer you there is no transportation and even if there is, there is no money to pay for transportation”. In addition, poverty is when one does not have work to do.

Men’s perspectives on poverty

For men, poverty is closely associated with wealth/wellbeing and they categorized people according to their wealth as:

Dakaare (*Plural: Dakapa*): A self-reliant and wealthy person, most of whom are males. He is one who gets to eat and has wealth/properties such as food, lots of animals, and several wives. He may or may not be disabled but have people who work under him. He does not lack anything.

Buntata or Dakabila: Buntata literally means owner. He/she is also referred to as Dakabila which means a small Dakaare. He is the next wealthier person in the community and has quite a lot of food, livestock and may or may not have people working under him.

Asoebe-ena: One who does not have everything but has enough food to feed his family for most part of the year.

Nasah: A Nasah literally means one who lacks. He/she likes working very hard but earns very little. He is compelled to work for either the Dakaare or the Dakabila for food, clothing, etc. he may have people who support him. Most of the disabled, widows and aged fall within this category.

Susah: Susah literally means beggar. People within this category are the most vulnerable in the community. Such a person may either have a farm but cannot cultivate it due to lack of resources and strength. He may also not have a farm at all. He relies on the benevolence of the Dakaare, Dakabila and the Asoebe-ena for survival. Most of these people are the disabled, chronically sick and poor aged ones.

Children stated the differences by describing how children in various households fare. The *naasa* (poor) cannot afford to get decent clothes for his children. Getting footwear for such children is also difficult. Children in poor households do not get nutritious food to make them grow strong and healthy. Furthermore, they do not have access to textbooks and enough exercise books. This makes education difficult for such children. The poor even sometimes don't have money to buy soap and so you will notice that children of such households wear dirty clothes. The poor person has not got enough rooms in his house to the extent that everything happens in one room especially during the rainy season, for e.g. cooking, sleeping, storage and more. .

Children described the non-poor as the *bundana* in the local Grune dialect. Children from these households are privileged, wear nice clothes and are able to change clothes frequently. This is so because their clothes are many. When such children request for something from their parents, they get it faster than a child in the poor household. In addition, children who are given money are also regarded coming from a non-poor household. Happiness is a feature of a child from a non-poor home as a result of the good job of the parents. The house of a non-poor is very big because the rooms in such a house has several rooms each serving a particular purpose.

VULNERABILITY IN THE COMMUNITY

Children cannot do anything to save themselves unless under the instruction of their parents. Mothers that had babies in their hands during that cold night suffered during the flood because they cannot go and leave their children behind. The mother has to find everyone food and water. For all these the mother suffers most followed by the child. If there is a grandmother she may die because she can't run away. The father suffers most because it is his duty to make sure that the fallen house is rebuilt.

When the people were asked to score about who is vulnerable in times of trouble (with particular reference to the flood), these were the score within the household is woman-10, child-3 and the man-2.

For the woman in times if hunger, "when I get small food I will not eat but give it to the children but when the man goes out he gets something to eat. The woman cares more about the children than the fathers. "A child may need a pen or pencil but the man would not mind at all" remarked one woman. The women also said that the men apart from the working on the farm, they do not help the women when it comes to work in the house however both of them work on the farm.

Others also said that it is the father who helps the household in times of trouble. The child has no say in basic decision making. "If the child is not given money to school, the child cannot concentrate when in class" and this affects their performance at the end of the day.

ASSETS THAT HELP IN MOVEMENT UP THE LADDER

The people of Bongo-Soe depend mainly on agriculture (crop and livestock farming). The livestock include cattle, pigs, dogs, sheep, goats, donkeys and poultry (guinea fowls and fowls). The women in the community are into shea butter processing. People go to the market to sell their products from the farm. Our dam also helps us to be a community since we are able to farm in the dry season. Some of us also pick shea nuts to sell. Some of us sell the fruit of the baobab tree to enable us to get money.

Some of the services available in this community are the schools, clinics, road, market. The clinic is accessible to anyone with the National Health Insurance Scheme. With this if you are sick, whether an adult, a young person or a child, you can get medical attention at the Health Centre. The market is basically occupied by women. The men are always in the farm and the women also go to sell and buy things from the market. School is used by our children who need to be educated so that it benefits them in future.

EVENTS/SHOCKS

Shocks and Stresses start at the beginning of 'dawalika'. This is the period after the cold season. There is little food to depend on during the dry and lean season for most households up till the beginning of another harvest. It may be better for some especially those with large farm size or those who had bumper harvest the previous season but very difficult for others who had little. Funeral performances and building of rooms are the main activities during this season.

Those who often suffer most from these shocks are the children, disabled, elderly, orphans, widows and widowers and other vulnerable people. Children also suffer various forms of shocks and stresses during this season among which include, school drop out, hard labour, forced marriage at very tender age as early as age 10 (This

practice is less practiced this day as a result of the fear of being sanctioned for child abuse). Some of the shocks include:

- ✓ Drought and Flood: Drought occurred in about 9 years ago, and then recurred at the beginning of the 2007 rainy season and resulted in wilting and death of most crops. This was followed later by torrential rainfalls leading to floods. Most houses fell and farmlands were inundated. Both the droughts and floods resulted in poor yields and this worsened the plight of the vulnerable in the community.
- ✓ Army worms: Army worm infestation occurred 8 years ago and destroyed most crops and this also resulted in poor yields.
- ✓ Outbreak of diseases: Cholera (4 years ago) and CSM (1997) are the two diseases that left sad memories in their minds as they resulted in death of most people in the community most of whom were the disabled who are mostly vulnerable.

The effects of these shocks were hunger and starvation and these were felt much by the disabled people. At early stages, some of the disabled could get better people to support them. Some had to help in some household chores such as sweeping, etc before they were offered something by family members to eat. But as it became critical things changed. According to one of them “when you saw the disabled people at that time, even the physical appearance alone could tell that they were actually suffering. They were like people living in hell fire”. When such disasters occurred the very vulnerable ones were ignore to suffer. When they called for help they was none. Even if there was any food given to them it was like “a sacrifice to a god” (meaning very insignificant).

The disabled and vulnerable people were able to cope from these shocks by the following means:

- ✓ Assistance from benevolent people within or outside of the community
- ✓ Food assistance from the Government of Ghana (NADMO)

- ✓ Benevolence from Churches
- ✓ Support from NGOs such as World Vision, Red Cross Society, Catholic Relief Service and Sight Savers

However, the group bemoaned that they still suffer discrimination and prejudice:

- ✓ There is social discrimination and stigmatization especially the visually impaired.
- ✓ Some of the disabled, especially the visually impaired have been discriminated against by some officials of NHIS during registration. During registration, they were often told to go and come another day, and since then some of them do not still have health insurance membership cards.
- ✓ Most of them do not have access to relevant information that concern their welfare
- ✓ They are the least voice heard in the community
- ✓ They are not benefiting from the Livelihood Empowerment Against poverty (LEAP) programme that is currently being implemented by the government.

Coping Strategies during Lean Season

During shocks and stresses characterized by hunger and starvation, households undergo various coping strategies in order to survive. These strategies include:

- ✓ Reduction of quantity, quality and frequency of food prepared per day. This is the period when most families depend only on porridge prepared from grains and little ingredients for dinner.
- ✓ Some depend on wild fruits for most of their meals
- ✓ Request for support from stronger (richer) relatives; some get remittances from migrants
- ✓ Migration: The young men and women in particular are those who normally migrate to urban communities to seek greener pastures and sometimes remit to the older ones back at home
- ✓ Begging: The very vulnerable people go begging when times become very hard. Through begging some are able to feed or save to buy at least a fowl for rearing and if well managed can sustain the household when it multiplies

- ✓ In the immediate past, some parents used to give out their children, especially females for fostering or early marriage at the expense of education. But now, due to the need for education, it is uncommon to see parents giving out their children for fostering or early marriage.

CHILD POVERTY

Children see poverty as the situation whereby an individual cannot feed himself or herself and the children. In addition, poverty is seen as not having money or livestock. They further stated that poverty means not having food to eat and clothes to wear. Poverty is manifest in a person who begs to survive. Children also see poverty in terms of not getting a particular kind of food to eat for e.g. *banku or fufu* (Ghanaian local foods that are commonly available in the middle and forest zones). Children see these delicacies as the preserve of the rich. Some blind people can be said to be poor because they aren't able to farm but there are other blind people that own a lot property.

Factors affecting School Access

The death of parents affects children's access to school since they would not have anyone to take care of them. Children are sometimes compelled to support their parents in farm activities including taking care of livestock. According to children, lack of effective communication between parents often affects their schooling since both parents would not have time for the child. When children are asked to take care of their younger siblings while their parents work on the farm, it results in children not being able to attend school. In addition, adolescent children from poor backgrounds are compelled to work for money in order to cater for their education. When rain is threatening to fall, the school is compelled to close to allow pupils, especially those who have to walk across streams and valleys, to get home safely.

There are also high dropout rates, mostly due to the inability of their poor parents to provide the necessary materials (books, uniforms, etc). Most often, this category of children have no option but to migrate to the urban centers to work, most of whom end up remaining there.

SOCIAL PROTECTION

Institutions that help people in times of trouble are from the perspective of the men are:

- ✓ Clinic
- ✓ Herbalists
- ✓ Family
- ✓ Mothers
- ✓ Police
- ✓ Chief
- ✓ Tindaana (or Landowner/Priest)
- ✓ Ministry of Food and Agriculture (MOFA)
- ✓ Churches
- ✓ Non-governmental organizations
- ✓ Assembly Person

Women also stated institutions like:

- ✓ Magazia-Female leader
- ✓ Husband
- ✓ Police Station
- ✓ District Chief Executive (DCE)
- ✓ Unit Committee
- ✓ Commission on Human rights and Administrative Justice (CHRAJ)
- ✓ Community members
- ✓ World Vision
- ✓ NGOs
- ✓ Ministry of Food and Agriculture (MOFA)

The institutions given by men from the list included both formal and informal ones. Women leaders are clearly absent in the institutions listed by men. However, women included institutions dominated by men and those led by women. Women mentioned their husbands as a source of help in times of difficulty. The society is dominated by men to the extent that the magazia is not considered a “chief” but as a leader. In

addition, the society does not regard women because most decisions taken do not involve women who are often regarded as “information receivers”. The list of institutions mentioned by the women contains a lot of external formal institutions.

However, both women and men agree that World Vision International is very important in their lives since both participants ranked them first among the list of institutions. The Magazia was not the favourite of the women since her scores for the various criteria was not encouraging especially in terms of trustworthy. Institutions that involve people in decision making included the Health Centre and World Vision International. The next institution that followed was the Assembly person and mothers. The traditional institutions that were among the list had scores below six. Even though above average, thus was probably an indication of insufficient trust in them as a social safety net.

FORMAL PUBLIC SAFETY NET

Capitation Grant

The Capitation Grant policy being implemented by the Government of Ghana in schools replaces the imprest system of funding operational cost of schools. This grant is meant to provide GH¢3.00 per student per term and there are indications that it would be increased by 15% to GH¢3.45. Currently it covers the following expenses:

- ✓ Maintenance and repairs
- ✓ Procurement of teaching and learning materials (TLMs)
- ✓ Sports and cultural fees and partly caters for the school's contribution towards district and zonal sporting activities
- ✓ Organisation of school-based in-service training (INSET)
- ✓ Purchase equipment for cultural and sporting activities
- ✓ Sow uniform for at most 5 most vulnerable (needy but brilliant) pupils. They include orphans, those with single parents, and those from very poor backgrounds. The method of selecting these categories of pupils includes interviews, looking at the physical appearance of pupils and recommendations from colleague pupils.

Before the introduction of the Capitation Grant schools were managed by textbooks user fees, maintenance fees, sports and culture fees and the school imprest allocated

by the government. A comparison was made between the Capitation Grant and the imprest which are:

- ✓ Aggregate amount for the capitation is more than that of the imprest
- ✓ It is used to manage so many things including purchase of equipment compared to the imprest
- ✓ Capitation grant is opened and directly beneficial to parents and pupil, but the imprest was not.
- ✓ The grant has compelled parents to know their role to play in the School's Performance Improvement Plan (SPIP). They are there for aware of what teachers are doing.

Parents are happy with the introduction of the capitation grant. It has helped to reduce the burden of the cost of education on parents. They indicated that it has allowed people who could not previously have enrolled in their wards have been able to do so.

The teachers gave the following as some of the achievements of the capitation grant:

- ✓ It has increased school enrolment
- ✓ It has helped lessen the burden of parents in terms of cultural and sports fees
- ✓ Improved the learning and teaching system
- ✓ Helped retained pupils in schools

The capitation grant is, however, bedeviled with the following challenges:

- ✓ Increase in enrolment as a result of the grant does not commensurate with the supply of teachers, classrooms and TLMS
- ✓ The grant is not released in time; the school is almost ending its third term but grant for second and third terms have not been released by government
- ✓ There is suspicion in the administration of the Grant both at the district and school levels

For effective implementation of the capitation grand, the head teacher gave the following recommendations:

- ✓ There is the need for openness in the use of the grand at the school level. This will be possible if parents are involved both in planning and spending the money
- ✓ The government and interested NGOs should organize workshops to sensitize parents and teachers on the importance of the grand and its management.
- ✓ Government should roll out more teachers to match the increasing enrolment. This will be possible if admission requirements into the training colleges are moderate for students from the less endowed schools
- ✓ Increase facilities to be able to contain increasing enrolment figures
- ✓ Set up pilot schools to test the effectiveness of the capitation grand by measuring pupils' performance

Challenges: It does not cover all areas like printing of exam papers, extra classes and exercise books. Disbursement delays too much so that, school activities are interrupted. It does not also cover teachers T& T, maintenance fees and refreshment.

Textbooks are not enough for the pupils. The ratio is one textbook is to three pupils (1:3). Some of the subjects do not even have textbooks e.g. ICT.

National Health Insurance Scheme (NHIS)

The NHIS insurance has been christened locally as “*gmar door gu waar*” which literally means ‘cut wood to guard against cold’. People have to get firewood to prepare to use it when the weather becomes cold. This reference really makes the understanding of the reason for the NHIS good.

The focus groups hailed the NHIS as a very good policy. To them it has brought a huge sigh of relief since with a small amount of money one can now access health service throughout the year. According to the medical Assistant at the Health Centre, the NHIS has improved Health Centre attendance. People now report to Health facilities with

minor ailments. Before the introduction of the NHIS, people reported to health facilities when their condition became unbearable. NHIS has improved health delivery tremendously. People have embraced the policy since I haven't encountered any patient who has come here without the National Health Insurance Card. NHIS has made people to be aware of their health.

The only problem is that people come with expired cards unintentionally due to the short period of its usage. You know people do not usually fall sick said the Medical Assistant. Someone might fall sick about say twice or thrice a year, such a person might not be aware that the card has expired since the card has been used for so long. The old people are given free medical services. The old people who even come here have their cards.

For the renewal process however I recommend that should be extended to about five years. If the renewal time is extended people will not come with expired cards. But with the current system, one can attend a health facility once and the next time he comes it might have expired.

Labour Intensive Public Works

When that happens we would work and get money to do what we want. Those of us who have no NHIS cards can be able to register if we have jobs to do. Older women cannot work but the younger women would like it and we are waiting for the time when it would start. It will benefit our children to be able to get something to live on. When the dam was being built women carried stones to protect the dam wall. So if government wants to make such efforts paid for it is a welcome news.

MIGRATION

“As I sit here I look black but when I travel I come back looking fair because I eat well” –
young woman

A man is not older than his stomach. It is the stomach that dictates where you have to go

Migration is more pronounced during the *uneh* season when times become difficult because at that time there is not enough food for the family and there is the need to look for alternative sources of livelihood. Community members who are not able to cope with these shocks among others are compelled to migrate by moving to places of greener pastures. It has become a societal norm since failure to move out is equivalent to irresponsibility among peers. Migration can be in two ways. Some people migrate and come back during the farming season or when school re-opens. Other people move out stay for longer periods of about more than a year.

The dominant destination of migration is the southern part of the country which is often referred to as “bush” by local people. The major city of destination is Kumasi. Other destinations of migrants are Bolga, Tamale, Bawku, Kumasi, etc. Migration is not only internal but external, it involves the crossing of international boundaries especially for people who live closer to the borders of some of these countries. Burkina Faso is also a destination point for people in Bongo-Soe.

Since most of the disabled cannot work and do not even have transportation fares to travel, they mostly remain at home while the stronger ones travel. According to them, it

is very rare to see those migrants remitting home and even if they do remit whatever is being remitted get lost on transit, meaning those they send the items through normally cheat on the disabled as they have less voices.

Jobs Migrants Perform

Some people also go to Tamale to wash bowls, or carry water. We go to Burkina Faso to winnow millet, farm, trade and buy dogs and donkeys which we use in farming. If we go to Bawku the men push trucks and the women either go to fetch water or wash bowls. As for Dagbon I have been there so many times. After harvest we pick whatever is left (the migrants engage in gleaning), wash bowls, pick Shea nuts, brew pito (local drink) and arrange for apprenticeship for our grown up children. Those who manage to get to Kumasi are involved in washing of bowls, farming on by day basis, carrying of head loads (*kayeiyel*) and sweeping. Others live and work on cocoa farms as a result of which some of them now own cocoa farms.

Categories of People Involved in Migration and Decision makers

It is mainly young men and women. Children aged about 14 years and above move out of home and forget about schooling. Some of them come back home already married. There are those that move and return shortly but some too move and stay for longer periods. Usually men between the ages 16 and 30 years stay in the host locations for between three months and ten years. As for the students who migrate they usually come back.

Proportionally, 6 out of 10 women do migrate while among the men it is 4 out of 10. Women move out more than men because they want to find support to keep the children happy. In addition women who move out are widows. Others also believe there are more women in the community. Migration is less among men because they have to stay back and protect the home.

It is usually the man who has the authority to allow persons to travel but at times the women can just leave when there is lack of understanding among the people in the

household or when they believe that their husbands wouldn't allow them. For people who are not married the decision of whether to travel or not is taken with the one who provides support for such a person. Sometimes too the couple can decide together and move with their children though this is uncommon

Benefits of Migration as seen by Women

- ✓ When you can't pay the school fees or make food available what do you do? You go to look for it.
- ✓ Women who travel and come back are loved by their husbands because they look fresh and are better able to prepare different types of meals.
- ✓ Some of the men didn't have places to sleep but when they come home they are able to build their own houses. We learn more about how keep our homes cleaner.
- ✓ Others are also able to buy donkeys to help them in farming.
- ✓ Women travel to get money to buy clothes to wear and soup ingredients to prepare food for the family.
- ✓ When you get other peoples items to use and they come to collect and insult you. Funeral performance is necessary so we have to travel to find money and come back to help in the performance.
- ✓ Women travel, work and get money to buy modern bowls.
- ✓ When you borrow from other community members you don't look respected that is why you must travel to look for money.
- ✓ When you travel you become fresh, you get clothes, cooking pots, foodstuff
- ✓ You're able to support your child in school when you come back home.

Disadvantages of Migration as seen by Women

- ✓ Some men keep long and marry even before they return.
- ✓ Some women are forced to live with friends because they don't have rooms to sleep in. Such women eventually are divorced.
- ✓ Some men and women come home with HIV/AIDS.
- ✓ At times the landlord that received them refuses to pay them for work done.

- ✓ At times when they are returning armed robbers attack the vehicles and they lose their hard earned cash and other properties. Some also die due to road accidents.

Migration from Men's Perspective

Focus group discussions with the men revealed that quite a number of people; especially the young men and women migrate from the community to other urban communities. Some migrate to “Dagbon” in the Northern Region of Ghana while others migrate to “Kumasi” (referring to urban communities in the southern part of the country; these include, Accra, Takoradi, Obuasi, Sunyani, Techiman). Others also migrate across the northern borders of the country to the neighboring Burkina Faso. Migrants either stay in these communities permanently or on seasonal basis where they go during the dry and lean season and returned when rains set in. According to them it is compelling issues which make people to migrate and the following causes were mentioned:

- ✓ Hunger and starvation:
- ✓ When there is conflict among members of a family or household; that is, when there is no peace within a family or household.
- ✓ When one suspects a threat from a witch or wizard
- ✓ One could also be sick and migrate to other places for treatment

The first cause normally compels people to migrate seasonally especially during lean season and return when conditions are better. People who migrate as a result of the remaining causes do not mostly return home. They move to stay away from home, sometimes with their families for relatively longer times without thinking of returning home. The benefits of migration were therefore said to be monetary gains and foodstuff in exchange of working for other people as well as health and safety. The young men they said work on people's farms and truck pushing among others while the young women are involved in washing of plates and carrying of head load commonly referred to as “Kayayei”.

They however identified disadvantages of migration as;

- ✓ Loss of active labour force as the young and active men and women migrate every year and do not often return home
- ✓ Some people even migrate with the entire family members and abandon the house to collapse
- ✓ The young men and women stand the risk of contracting various sexually transmitted diseases (STDs) as they are exposed to a lot of people
- ✓ The young women at times return with unplanned pregnancies or children which jeopardizes their chances of marriage
- ✓ Some male migrants get involved in various social vices including alcoholism, substance and drug abuse, stealing, armed robbery, etc.

Beneficiaries of Migration

Women benefit from migrant income since they are in the majority when it comes to migration. When their husbands migrate too they benefit from them too. Children are the next beneficiaries of migrant income from either mother or father. The man would usually send money to the wife to keep the family back home. Children's school fees are paid. The man would also send money to relatives otherwise they would say he is discriminating.

POWER, VOICE AND POLICY

The leadership includes a Chief (now a reagent), *Tindana*, Assembly persons, community police, and the District Chief Executive (DCE). The chief and the Tindana derive their source of power from the Elders and the people. The Tindana is like the spiritual leader of the people. In terms of rank the Tindana is more powerful than the chief. The Assembly persons derive their source of power directly from the people who voted them to power. They are therefore accountable to the people. Children stated that leaders of the community include District Chief Executive, Chief, Assembly member and the head of the family. The Head of the household is head in the house. The voice of the child is not heard in the house and this has transcended into the larger society.

According the adults say the child does not tell the truth. Traditionally children are not supposed to sit in the midst of adults when the latter are engaged in a conversation.

Women are not heard in the society. Husbands surprisingly see their wives as “strangers” on the pretext that they come from a different house. A stranger therefore does not meddle in the affairs of the owner of a house. She came for marriage so cannot meddle in the family affairs. The status of the Magazia is not equivalent to that of a chief but is seen as an ordinary women group leader.

According to the institutional analysis the chief is responsive to the needs of the people. However in the view of the people World Vision is very responsive to their needs. People tend to concentrate on material things than immaterial things. Since the chief does not give anything tangible to people to improve upon their lives he is placed second to an external institution.

In terms of institutions that involve people in decision making, World Vision International (WVI) was believed to more participatory in decision making. Before they embark on any project they involve the people so that they know what actually the needs of the people are. Another criterion which is honesty was also generated from the people. Once again the chieftaincy institution was lagging behind the WVI since people said that there was some kind of favouritism when matters are brought to his authority. The Magazia who is also the leader of the women scored poorly in terms of participatory decision making and honesty. It looks from the institutional analysis that traditional institutions are not actually performing as it should have been expected.

The focus group of the men also came out criteria such as provides help when needed, effective in their work, reliable in terms of getting help when you are in need, have a say in decision-making. With regards to the provision of help the chief was ranked very high as compared to the low scoring by women with regards to responsiveness. Since the society is dominated by men and the chief himself is a man that solidarity is expected. It also points out that the men benefit from the chief as opposed to the women who are in the mid of the two extremes, in between the chief and magazia. The chief scored higher

points in the other criteria. However one similarity between that of the men and the women had to do with the ranking where NGOs were considered the most important. For the men in particular, the NGOs and the assembly person were put on the same pedestal outlining the importance of these institutions to the development of the people. However when it came to the ranking of institutions in order of importance chief was ranked fifth by the men and second by the women.

KEY POLICY ISSUES

Crop farming is basically rain fed.

Migration is as a result of the lack of employment opportunities.

Traditional institutions are not helping people materially.

Farming is done on a small scale.

ANNEX 1:

The elephant says that “I’ll step my foot for my child to drink so that in future my child will step for me to drink

If you lay a strong foundation you can be sure of durable home

“If you’re alone in your house you have two seasons. We never catch up with the season”

.“As I sit here I look black but when I travel I come back looking fair because I eat well”

No matter the situation the farmer will not lose)

You don’t compare the past with the present to do farming)

whatever is in you that is what you bring out, we are all different)

A man is not older than his stomach. It is the stomach that dictates where you have to go

An adult does not run over young crops for nothing

When the donkey wants you to fall you do not see its ears

ANNEX 2:

CASE HISTORIES OF FLOOD VICTIMS

The Floods I'll Always Remember

My name is Akologo Adongo. I am a farmer and a women leader at Bongo Soe. Life in Bongo Soe over the years has been quite good. I am over seventy years old. I happened to be a participant at the ongoing research into poverty and vulnerability, which began on 25th June 2009 in the Bongo Soe community. I contributed to discussions about how the foods of 2007 affected our community and also shared my personal story of how the flood affected my family in particular. This story that I am telling today may serve as a final relief to me because I have never been able to share it fully. I hope that anyone that reads it will have the passion to support flood victims anytime it occurs anywhere.

On that fateful day in the year 2007 all of us who were present in Bongo Soe experienced a heavy down pour of rain during the day. Every one was happy because the rainfall distribution wasn't so good during the early parts of the wet season. In deed that particular down pour was enough for all to be assured of a bumper harvest but the opposite happened.

Before the night came the sky was clear and we comfortably prepared ourselves as a family to visit our farms the next morning. At mid night whilst everyone was enjoying the sleep another down pour of rain started again. It was so heavy that the whole yard got flooded and all of us left our rooms and run through the rains towards the community's primary school buildings. As we got to the primary school we realized that other households whose houses had fallen were taking refuge there. Women and children and even men were lamenting whether life could return to normal. I personally

wondered if the rain would even stop that night. Many children had no clothes and the weather was pretty cold. The classrooms saved lives that night. Well, I can only now say that God listened to our prayers and the rains stopped before day break but the moving water that occupied the farm lands lying along the sloppy parts of our community was frightening. Farm crops like groundnuts, soya beans, bambara beans and rice were washed away.

Many whole houses and rooms collapsed. In my house three rooms collapsed. Our foodstuffs were soaked and we had to dry them in the cold weather for well over five days. Food to eat was a difficult to come by as every household was desperately addressing their household food challenges. Some settlers whose whole houses collapsed had to leave to their home communities.

That year I harvested less than half a bag of groundnuts but in my estimation I could have gotten more than 16 bags from the seven acre farm. Our early millet was completed washed away. Even though government announced that food ration will be distributed to all affected households my household never got anything. People came round and wrote our names but any time a vehicle load of foodstuffs came to the community my name wasn't included. 2007 was actually a difficult year because of the floods. It is one year my household really could not cope well with hunger. When the next wet season started some people came around with improved seed varieties and were distributing to flood affected households. Again when I queued for nearly over two hours and got to the front with my empty sag I was told that my name was not on the list.

The next time I opened my eyes and found I was lying at the Health Centre and the nurses were fixing water into my body. When I was discharged after two days, two of my grand children were also sick. How did we get out of this suffering? My son who is schooling in the United Kingdom happened to hear of how we are suffering through a phone call and sent us some money. This is how we were saved. Therefore for anyone to refuse to send his or her child to school these days would mean that as a people we

would never be forgiven by God. I am finally relieved and I pray that I'll never experience such in my lifetime.

CASE HISTORY OF A BLIND WOMAN

Love And Hate Made Me So

My name is Martha Ayamga. Born in 1972 I found myself in the hands of illiterate parents. My father died in 1982. I got married in 1988 to a teacher and we lived happily together at Winkogo in the Talensi-Nabdam district until his sudden death in 1990. Currently I am relying on the Charismatic Renewal group to survive.

I was small when I got blind and so my parents sent me to a community called Dua to seek treatment from a herbalist. The herbalist dropped water from a herb into my eyes and on the spot I could see partially. I thanked God for His support. However after barely two days I was sent back to the herbalist to receive further treatment to enable me get full recovery but very sadly when we got there the herbalist told my parents that the thing that made me blind had taken the herbs away and so there was no way I could be treated.

Under this unfortunate situation I fell in the hands of one late Fr. Label and our Parish Catechist who took me to the Wa School for the Blind under full sponsorship. Subsequently Fr. Label died and my mother couldn't take care of me properly but we struggled together. Painfully when the going got tougher my own mother told me that there was no need wasting resources on me since I cannot be married for the family to benefit by way of dowry. This sad situation made me to drop out of the Wa School for the Blind in 1988.

In that same year I met a male teacher who pledged to take care of me and I agreed. He arranged and I got admitted into the Bolgatanga Rehabilitation Centre where I learned weaving as a skill. Interestingly when I completed this man proposed marriage

and I humbly accepted. Later on I got pregnant and delivered a baby girl. My dear husband was teaching at the Abilba Junior Secondary School and so he was a very popular person. In order to protect me against future uncertainties he made a WILL for me in which he apportioned a greater part of his property to me and reserved the rest for his brother. Unfortunately he fell sick shortly and died leaving me with a crawling baby.

After the death of my dear one, I followed up and got my share of the WILL which amounted to an equivalent sum of five hundred Ghana cedis today (5 million cedis at the time) including other tangible properties. Little did I know that my late husband's brothers were unhappy over the way the WILL was distributed. One day these relatives came to me and made me to understand that since my late husband gave me a greater proportion of his wealth then they wouldn't use what they had for his funeral. I was told clearly that I must make part of the money available for the funeral. Well, I decided to work with one of my late husband's brothers whom I really trusted to see how the funeral could be performed.

Interestingly though, one morning this trusted fellow walked up to me and suggested that I should open an account in the bank to safe guard it so I welcomed it. The next day we went to the bank and he helped me to do it. Surprisingly when I needed part of the money to support in the funeral performance we moved to the Bank together and I was told that the account was written in the name of the person leading me around. In deed I almost collapsed but God being on my side, I took things easy and rather asked him to lead me back home. Upon arrival I requested him to make the money available to me but he wasn't willing to do so. With the help of the Parish Priest we found that the only money left in the bank was an equivalent sum of one hundred and fifty Ghana cedis.

I therefore took the matter to the Police and sadly they drove me away without listening to my case. I suspected that they might have thought that I was coming to beg and when I attempted again to speak to them they drove me away. I wasn't scared at all by

actions of the police but I rather pursued the matter with the Commission for Human Rights and Administrative Justice (CHRAJ) and the man was forced to return an equivalent of one hundred and fifty Ghana cedis with the excuse that he had used the rest to purchase the necessary items towards my late husband's funeral. CHRAJ however advised me to leave everything to God with the reason that if the case is sent to court and no relative is prepared to give support my money may get depleted.

After the funeral of my late husband was performed I got sympathizers to build a room in the family house and I roofed it with iron sheets purchased from the balance that I received. . While at home I contacted a Voluntary Organization that assisted me with a cooking pot and a few bags of rice that I lived on with my child. Right now how to get rice and other food stuffs is very difficult because my mother can longer provide and so I mainly depend on the church for periodic support to live on. Last year when things got worse I relied on the charismatic renewal group in the Catholic Church. To add more oil onto the fire my only daughter who was being supported by World Vision International to learn hair dressing suddenly got pregnant and had to abandon the training to marry. Her husband cannot do anything to keep the family. At the moment I am just wishing and praying that the Good Lord shall touch the hearts of other people to come to my aid so that I might be able to join others in weaving for a better living. Life is very hard and blind people like me can only survive when other people who have care about us.

ANNEX 3

3.1 Focus group discussion with Eight (8) teachers of Bongo – Soe R/C JHS

List of issues discussed:

- ✓ School enrolment
- ✓ Retention
- ✓ Performance
- ✓ Capitation
- ✓ Recommendation to improve quality of education.

Bongo-Soe R/C Junior High School was build by the Catholic Church in 1969. It currently has a population of three hundred and sixty-one (361). Below is a breakdown of the mentioned population for 2008/2009 academic year.

| Level | Boys | Girls |
|-------|------|-------|
| JHS 1 | 42 | 79 |
| JHS 2 | 46 | 74 |
| JHS 3 | 50 | 74 |

Enrolment figures have been increasing over the years as we recorded over the past two years. The school recorded three hundred and forty-two for the 2007/2008 academic year and three hundred and sixty-one (361) for the 2008/2009 academic indicating an increase in enrolment.

This is because of the support from World Food Programme dry food rationing which is basically targeting girls hence keeping them in school. That is why their number is more than the boys. Also because of capitation grant, parents think there is no need to keep their wards at home. World Vision also has some students they sponsor in the school and as to how their students are selected we do not have an idea. They come to visit them in school. They also supported the school with food items when the disaster occurred two years ago.

School attendance is however seasonal. Children do not come to school in the rainy season because they are engaged in farming. They are either farming for their families or for somebody to enable them get money to support their families. This mostly happens in the lean season (April - June). Some of the students are even parents. Some even seek permission from school authorities to go home and farm. It is also a norm that if you grow up to a certain age, you do not expect your parents to still be

taking care of you for it will be your turn to take over from them whether you are still in school or not.

The school has staff strength of eight (8), six (6) males and two (2) females. Seven of these teachers are trained while one (1) is untrained. All of them are however employers of the Ghana Education Service (GES).

Drop out rate is very low, less than 1% and it is mostly the girls who dropout. Teenage pregnancy is the main caused of the dropouts and poverty is the root cause of both drop outs and teenage pregnancies. About two (2) to three (3) girls drop out of school every academic year due to teenage pregnancy. Some do come back to complete their education after delivery, others go to different schools and others do not come back at all.

Performance: The school performance over the years has not been the best. The poor performance is due to the laziness of the pupils and also parents not taking absolute responsibility of their wards education. Pupils refuse to do their home work and also refuse to attend extra classes. They do not also read at home and some cannot even read at all. Their foundation is not always properly built at the primary level.

The teachers some parents have left their children to live a free life and others even engage them in farming, selling in the market and even allowing them to travel during holidays. Those who travel come two (2) or four (4) weeks late and hence can not catch up.

Another thing that hinders performance is interruption by GES officials from the District Education Unit. This de-motivates teachers to put in their best when it comes to teaching to help the pupils. Also some of the teachers do not do their work well in the sense that some absent themselves from school without any concrete reason.

Average class size of the school is sixty (60) and the school has six (6) classrooms (each level has A&B). The school has two separate three unit classroom blocks. These were put up the Catholic Church and European Union (EU) in collaboration with the community.

The workload on teachers is too much as some teachers handle more than two (2) subjects. The location of the school also has an influence on the attendance as some teachers find it difficult to come to school because they do not have means of transport and there are no accommodation facilities for them to stay within the school premises.

It is only one three (3) bed room teacher's quarters for the whole circuit which has about twenty schools. Also when it rains, children from overseas communities are unable to come to school and this also affects their performance.

PTA meeting attendance is seasonal, when it is the farming season and market days, parents do not come for meetings. Community and school relationship is cordial. The school management team is composed of seven (7) people, five (5) men and two (2) women. There is light and a borehole in the school.

Capitation grant: It is Three Ghana Cedis (GH3.00) per pupil per term. It is basically used for the following:

- Maintain ace of school
- Sports jerseys, footballs etc.
- Cultural activities
- Needy children upkeep
- First aid box

The needy children include:

- Children without parents (orphans)
- Broken homes children
- Aged parents wards
- Poor parents who cannot just help their wards in school.

The teachers said before capitation grant, schools were being managed with the imp rest system which some head teachers did not even know that it exists. It was only managed by the office officials. Capitation grant is more flexible and accessible to all schools than the imp rest system.

Achievements of Capitation grant: The teachers gave the following as some of the achievements of the capitation grant:

- It has increased school enrolment
- It has helped lessen the burden of parents in terms of cultural and sports fees
- Improved the learning and teaching system

- Helped retained pupils in schools

Challenges: It does not cover all areas like printing of exam papers, extra classes and exercise books. Disbursement delays too much that, school activities are interrupted. It does not also cover teachers T& T, maintenance fees and refreshment.

Text books are not enough for the pupils. The ratio is one text book is to three pupils (1:3). Some of the subjects do not even have text books e.g. ICT.

The teachers made the following *recommendations to improve quality of education*: These include:

- Making teachers conditions of service better i.e. good salary, fuel allowance etc.
- There should be proper monitoring and supervision measures at all levels of the educational system.
- Furniture for pupils should go back to the old system of table and chair instead of the dual furniture being used now. This will prevent pupils from copying, making noise during lesson sessions and even feel more comfortable to learn.
- Make available enough classrooms since enrolment has increase without corresponding infrastructural development
- Clarify the issue of northern and southern text books not being the same while they all sit for the same exam.
- Suppliers of furniture to schools should always consult the school before executing contracts.

3.2 Focus group discussion with two (2) teachers and SMC Chairman

List of issues discussed:

- ✓ Enrolment proportion of boys and girls in school.
- ✓ Pupil/Teacher ratio and quality of teaching and learning
- ✓ Daily attendance, pupils' retention and dropout rates
- ✓ Government's pro-poor policies and programmes
- ✓ School/community relationship and how the school is managed

Content of Issues Discussed

The team got to the school when the teachers were preparing to hold a school management committee (SMC) meeting, but the teachers spared some time for the team before the commencement of the meeting. The chairman of the SMC had the opportunity of participating in the discussion.

Enrolment proportion of boys and girls in school

Built in 1961, the Bongo-Soe R/C Primary School has a current pupil population standing at 836. General enrolment figures for the 2007/2008 and 2008/2009 academic years are given in the Table below.

| Academic year | Number of Boys | Number of Girls | Total Enrolment for the year |
|---------------|----------------|-----------------|------------------------------|
| 2007/2008 | 406 | 414 | 820 |
| 2008/2009 | 427 | 409 | 836 |

When asked why enrolment figures for girls have dwindled over the years the following reasons were given:

- ✓ Less boys dropout from school than girls
- ✓ Girls are often removed from school and given out as housemaid
- ✓ More girls do household chores than boys
- ✓ The perception that boys always do more than girls in school and that girls would end up being pregnant or being married off to another family
- ✓ There is inadequate motivation for girls in school.

The overall increasing trend in enrolment figures was however attributed to:

- ✓ Awareness creation by teachers, PTA, SMC and Ministry of Health educational programmes which help reduce teenage pregnancy among girls.
- ✓ Capitation grant.

Pupil/Teacher ratio and quality of teaching and learning

With the above mentioned population, the school currently has a total of twelve (12) permanent teachers and one (1) part-time personnel who is currently in school but does his teaching practice with the school. Of the total of 13 teachers 10 (3 trained and 7 untrained) are male and 3 (2 trained and 1 untrained) are female. Four (4) of the pupil/untrained teachers who are currently not on GES payroll, were employed by the National Youth Employment Programme (NYEP) while two (2) of them are on the GES payroll. There is also a volunteer teacher.

Due to the high population of pupils and limited number of teachers, the school is compelled to run the double-stream system of classes. However, the limited number of classrooms has compelled them to put an average of 73 per teacher. This adversely affects effective teaching and learning. To improve upon effective learning, the school has, however, instituted an award system for brilliant but needy pupils. It has also planned to implement a literacy, problem-solving and numeracy programmes where

pupils will display their knowledge in English Language, Science and Mathematic respectively. With respect to quality of teaching and attendance by teachers the head teacher confirmed that it was good and that there was no record of unprofessional behavior by staff.

Daily attendance, pupils' retention and dropout rates

Daily attendance is generally encouraging but with seasonal fluctuations. Attendance and retention in school for both boys and girls, however, dwindles especially in the rainy seasons. The following account for this factor:

- ✓ Children are compelled to support their parents in farm activities including taking care of livestock
- ✓ They are asked to take care of their younger siblings while their parents work on the farm
- ✓ Adolescent children who come from poor background are compelled to work for money in order to cater for their education
- ✓ When rains are threatening to fall, the school is compelled to close pupil to allow especially those who have to walk across streams and valleys get home safely.

There are also incidences of drop out mostly due to the inability of their poor parents to provide the necessary material (books, uniform, etc). Most often, this category of children have no option than to migrate to the urban centre most of whom end up remaining there.

Government's pro-poor policies and programmes

The Capitation Grand policy being implemented by the Government of Ghana in schools to replace the imprest system of funding operational cost of schools is said to be very useful. This grand is meant to provide GH¢3.00 per student per term and covers the following expenses:

- ✓ Maintenance and repairs
- ✓ Procurement of teaching and learning materials (TLMs)
- ✓ Sports and cultural fees and partly caters for the school's contribution towards district and zonal sporting activities
- ✓ Organisation of school-based in-service training (INSET)
- ✓ Purchase equipment for cultural and sporting activities
- ✓ Sow uniform for at most 5 most vulnerable (need but brilliant) pupils. They include orphans, those with single parents, and those from very poor background. Method of selecting these categories of pupils includes interviews, looking at the physical appearance of pupils and recommendations from colleague pupils.

Before the introduction of the capitation grand schools were managed by textbooks user fees maintenance fees, sports and culture fees and the school imprest allocated by the government. A comparison was made between the capitation grand and the imprest which are:

- ✓ Aggregate amount for the capitation is more than that of the imprest
- ✓ It is used to manage so many things including purchase of equipment compared to the imprest
- ✓ Capitation grand is opened and directly beneficial to parents and pupil but the imprest was not.
- ✓ The grand has compelled parents to know their role to play in the school's performance improvement plan (SPIP). They are there for aware of what teachers are doing.

The capitation grand is however bedeviled with the following challenges:

- ✓ Increase in enrolment as a result of the grand does not commensurate with the supply of teachers, classrooms and TLMs
- ✓ The grand is not released in time; the school is almost ending its third term but grand for second and third terms have not been released by government
- ✓ There is suspicion in the administration of the grand both at the district and school levels

For effective implementation of the capitation grand, the head teacher gave the following recommendations:

- ✓ There is the need for openness in the use of the grand at the school level. This will be possible if parents are involved both in the planning and spending of the money
- ✓ The government and interested NGOs should organize workshops to sensitise parents and teachers on the importance of the grand and its management.
- ✓ Government should roll out more teachers to match with the increasing enrolment. This will be possible if admission requirements into the training colleges are moderate for students from the less endowed schools
- ✓ Increase facilities to be able to contain increasing enrolment figures
- ✓ Set up pilot schools to test the effectiveness of the capitation grand by measuring pupils' performance

School/community relationship and how the school is managed

The school-community relationship, they said is very cordial. The school has a SMC and a PTA that manage the affairs of the school. Meetings are attended regularly and the community supports the school in one way or the other. This rainy season, the community allocated 2 acres of land to the school for farming and even assisted in the preparation of the land for sowing using bullocks.

3.3 Focus Group Discussion with Medical Assistant

List of Issues Discussed:

Health Delivery

Type of Health Facility

The facility is a Health Centre (HC). The HC was built by the District Assembly. The population of the coverage area is 13023. In addition to these are three Community Health Integrated Programme and Service (CHIPS). The CHIPS is manned by two resident nurses. The locations of these CHIPS are Feo, Akolposga and kabre with 2 females, 2 females and 2 males respectively.

The staff at the HC are as follows:

1 Medical Assistant

1 Mid-wife

4 Community Health Nurses

2 Extension Officers

2 Orderlies

1 disease Control Officer

1 Health Aid

Out this males constitute 5.

The services provided at the HC include the following:

Clinical Care

Voluntary counseling and Testing

Post natal Care

Immunisation

Focused Antenatal Care

Adolescent health

Child Care

Family Planning

Skilled Delivery

Management of HC

The HC is managed by the Sub-district Health Management Team. It is made up of the Medical Assistant, 2 Mid-wife and the assembly Member as a representative of the community.

Top 10 Medical Cases (First Quarter)

| | |
|------------------------------|-----|
| Malaria | 587 |
| Pregnancy related diseases | 68 |
| Skin diseases and Ulcer | 46 |
| Road Traffic Accident | 26 |
| Respiratory Tract Infections | 21 |
| Diarrhoea | 11 |
| Chicken Pox | 8 |
| Epilepsy | 4 |
| Malaria in Pregnant Women | 3 |
| Anaemia | 3 |

Attendance

The attendance to the HC depends on ;the days and the months of the year. Between January and February, as result of no rainfall or low amount of rainfall, malaria which is the dominant disease is not usually reported. However in the in the months of July, August and September malaria cases dominate cases brought to the HC.

The group that usually that usually attend the HC are the children, pregnant women and the youth. The old men usually do not want to leave their farms to seek medical attention and not to talk of queues that they would join.

Referrals

The cases that are usually referred are severe malaria cases, labour related complications and road Traffic Accident which usually involve theatre, deep cut and

where anesthesia is required. Referral cases are sent to Bongo and Bolga. The means of transport is by motor or ambulance. For the ambulance people would have to pay for the cost of fuel which is GH¢ 4.00.

Relationship Between Community and HC

The relationship between the HC and the community has been cordial. People used to complain about the attitude of staff but of late there has been less complaints. I can say that we are now doing well.

National Health Insurance Scheme (NHIS)

The NHIS has improved health delivery tremendously . I haven't encountered any patient who has come here without the National Health Insurance Card. The only problem is that people come with expired cards unintentionally due to the short period of its usage. You know people do not usually fall sick. The old people are given free medical services. The old people who even come here have their cards.

The NHIS has made people to be aware of their health. The renewal process however I recommend should be extended to about five years. If the renewal time is extended people will not come with expired cards. But with the current system, one can attend a health facility once and the next time he comes it might have expired.

Traditional Birth Attendants

Some pregnant mothers deliver at home. On a scale of 10, 7 women deliver at the HC. People want to deliver and walk to their homes. People do not want to stay in the HC for long. We have 14 TBAs. Out of this number only 3 are untrained. The HC is better in terms of quality, you are checked regularly. Delivery at the HC is the best.

Challenges of household Deliveries

You can have any pregnancy related complications and you will not get the immediate attention. For pregnancy, ambulance services are free but for other cases people will

have to pay for the fuel of the ambulance which 4 Ghana Cedis. The ambulance service is situated at Namoo which about 10 kilometers long in distance.

Other Health Providers

The community has a powerful herbalist who treats all kinds of illness eg phycatric patients. He admits people. However in times that he is not able to treat some ailments he refers to the HC for our attention. We often visit the herbalist frequently. There are also chemical shops where people turn to.

Challenges

Availability of means of transport. Preicely a car and and an ambulance

Provision of decent accommodation for staff

More staff needed to help in the smooth running of the HC

For the CHIPS to there is the need to provide electricity

No X-ray and laboratory

Institutions

District Health Management Team

Ghana Health Service

District Assembly

Met Africa

Children and Health Service

As a result of intensive education the frequency of skin infections has reduced. People are now aware that it can be treated. Also through education we have made people to know the need to wear footwear. Also through our Reproductive Health Education children especially the girl child say in class 3 knows about menstruation. The child knows it will get to a time that she will be bleeding and that if at that time she sleeps with a man she could become pregnant.

ANNEX 4:

4.1 Focus Group: Women

When you are in trouble you go to the your elected Assembly person. You can also go the chief to see the assembly person. If you need help you can go and see an elderly person or the Tindana.

If it is a woman's problem we send it to the women leader. I seek the help of my husband when I am in trouble. We also go to the Police Station. We go to the District Chief Executive (DCE), Unit Committee, Commission on Human rights and Administrative Justice (CHRAJ), Doctor. Community members, World Vision, Government, Ministry of Food and Agriculture (MOFA).

| INSTITUTIONS | CRITERIA (out of 10) | | | | Most Important |
|----------------------------|----------------------|-------------|--------------------------------|---------|----------------|
| | Responsive | Trustworthy | *Participatory Decision making | Honesty | |
| Chief | 5 | 1 | 2 | 5 | 2 |
| Assembly Person | 2 | 3 | 6 | 5 | 3 |
| World Vision International | 9 | 5 | 10 | 10 | 1 |
| Mangazia | 1 | 0 | 4 | 2 | 4 |
| Father | 3 | 2 | 3 | 2 | 6 |
| Mother | 10 | 7 | 6 | 10 | 5 |
| Health Centre | 6 | 6 | 10 | 10 | 7 |
| MOFA | 10 | 10 | 8 | 8 | |

*involves community members in decision making

Source: Participatory Poverty and Vulnerability Assessment, 2009

4.2 Focus group discussion with 9 men

List of issues discussed:

- ✓ Social Protection

The men's group mentioned various institutions, both formal and informal, that offer some social protection in time of need. These are:

- ✓ Clinic
- ✓ Herbalists
- ✓ Family: Traditional support system, where help is given by the well to do within the family and community
- ✓ Police
- ✓ Chief
- ✓ Tindaana (or Land Owner/Priest)
- ✓ Ministry of Food and Agriculture (MOFA)
- ✓ Churches
- ✓ Non-governmental organizations
- ✓ Assembly Person

The importance of these institutions were discussed and ranked and scored as tabulated below.

| Name of individual//Institution | Provides Help when needed | Effective in their work | Reliable in terms of getting help when you are in need. | Have a say in decision-making | Positions |
|--|----------------------------------|--------------------------------|--|--------------------------------------|------------------|
| Clinic | 5 | 5 | 8 | 7 | 5 |
| Herbalists | 10 | 10 | 8 | 7 | 3 |
| Chief | 8 | 8 | 8 | 7 | 6 |
| Traditional Support | 5 | 5 | 8 | 7 | 7 |
| Police | 1 | 1 | 5 | 7 | 8 |
| Tindaana (Land Priest) | 7 | 9 | 9 | 2 | 4 |

| | | | | | |
|-----------------------------------|---|---|---|---|---|
| MOFA (Extension Services) | 9 | 8 | 9 | 8 | 2 |
| NGO's (World Vision, WFP & CODAC) | 9 | 9 | 9 | 9 | 1 |
| Assemblypersons | 9 | 9 | 9 | 9 | 1 |

*WFP-World Food Programme
CODAC-Community Development and Advocacy Commission*

Clinic:

The community relies on health care services from the clinic. The performance of the clinic was said to be average. However, staff turns away patients who report during the night. Others were of the opinion that the staff may have the fear of being attacked during the night since most of them are not indigenes. Their concerns regarding the clinic are mostly channeled through the Assembly Person. Others felt there was the need to engage locals as part of the clinic staff.

Herbalist:

The group said most community members have absolute trust in services rendered by some herbalist as they provide the needed help when approached. One of them gave a testimony as follows: *"I was inflicted with a strange disease and attended several hospitals and clinics but to no avail. It was a herbalist who cured me."* That particular herbalist is very reliable and receives patronage not only from the indigenes but also patients from other communities afar. However, no body has a say on the business of herbalists

Chief:

The community members have trust in the chief and rely on him to settle disputes and other issues. The chief involves his council of elders which comprise clan heads in decision making. However, the chief's powers is getting diminished by other authorities in the community (police, Assembly Person, etc).

Family

Well to do family members and the 'dakapa' (rich people) provide for the poor people (mainly the 'nasah' and the 'susah') in times of need for food, money and material things. Their assistance is very effective as they are very close to them and mostly empathic. They have very little say in whatever the rich does; *"a beggar has no choice"*.

Police:

The Police offer some protection from criminals and help settle disputes. However they are not to be trusted because they can be very unpredictable. In terms of effectiveness they act very fast when they receive any report but you cannot rely on or trust them because they sometimes extort money from them and still disappoint them.

Tindana

The Tindaana is their land priest. He ensures that land is owned and used by the right people. His work is effective because he consults the community gods and pours libation for their welfare. He also calls for meetings to decide on what to do to appease their gods in times of disasters or calamities. So far he is liked by people and has been performing his duties satisfactorily

MOFA:

Most farmers in the community do not have all the farming technology and so rely on the knowledge given by Extension Officers. They always respond to any issue reported to them and also teach them better agronomic and other farm practices. Their services are very effective because farmers who follow their advice strictly get good result. Their agro chemicals and drugs are very effective for treating sick animals. *'They have helped us improved on our crop yield and livestock as well'*

NGOs:

NGOs provide physical projects, basic needs, health services, etc. They deliver on their promises and they are able to convince people to offer communal labour. They make immediate follow-up and regularly inspect and supervise their projects. The community has a say because they can ask to remind them of promises made or make request for assistance. They involve community in their plans and activities. *'World Vision has transformed our lives. But for them some of us would have migrated or living miserable lives'*

Assembly Person

They community can confide in the assembly person even in the night. He/she does not discriminate. He/she is very effective because he/she goes for meetings and gives feedback to them. The assembly person is reliable and stands solidly behind you in times of trouble. The people can also call for meetings to air their concerns about development.

4.3. Focus group discussion with 13 disabled persons–visually impaired & physically challenged

List of issues discussed:

- ✓ Poverty, Vulnerability and Wealth Ranking
- ✓ Social Protection
- ✓ Migration
- ✓ Leadership, Participation and Voice
- ✓ Government Pro-poor policies

Poverty and Vulnerability Ranking

In order to assess the understanding of poverty and vulnerability, a question was posed; “who is a poor person?” and the responses given are tabulated below.

| Number | Category in Grune Dialect | Literal Meaning/Characteristics |
|--------|-----------------------------------|---|
| 1. | Dakaare (<i>Plural: Dakapa</i>) | A self-reliant and wealthy person, most of whom are males. He is one who gets to eat and has wealth/properties such as food, lots of animals, and several wives. He may or may not be disabled but have people who work under him. He does not lack anything. |
| 2. | Buntata or Dakabila | Buntata literally means owner. He/she is also referred to as Dakabila which means a small Dakaare. He is the next wealthier person in the community and has quite a lot of food, livestock and may or may not have people working under him. |
| 3. | Asoebe-ena | One who does not have everything but has enough food to feed his family for most part of the year. |
| 4. | Nasah | A Nasah literally means one who lacks. He/she likes working very hard but earns very little. He is compelled to work for either the Dakaare or the Dakabila for food, clothing, etc. he may have people who support him. Most of the disabled, widows and aged fall within this category. |
| 5. | Susah | Susah literally means beggar. People within this category are the most vulnerable in the community. Such a person may either have a farm but cannot cultivate it due to lack of |

| | | |
|--|--|---|
| | | resources and strength or does not have a farm at all. He relies on the benevolence of the Dakaare, Dakabila and the Asoebe-ena for survival. Most of these people are the disabled, chronically sick and poor aged ones. |
|--|--|---|

Focus group discussion with 6 men (including 2 disabled, visually impaired & physically challenged)

List of issues discussed:

- ✓ Seasonal mapping
- ✓ Migration

Content of Issues Discussed

Seasonal Mapping

When asked how many seasonal divisions they have in a year the men's group mentioned two (2); namely rainy season ("Yuubreh") and dry season ("Ouneh"). The dry season begins immediately after harvest of late millet when the rains stop falling. The rainy season on the other hand, as the name suggests, starts with the onset of rainfall.

The dry and rainy seasons were further given sub-divisions as tabulated below:

| SEASON | LOCAL SUB-DIVISIONS | DESCRIPTION/ACTIVITIES CARRIED OUT |
|--------------------|---------------------|---|
| Dry Season (Ouneh) | Samampooliko | This is actually the beginning of dry season characterized by availability of dry stocks of cereals, grasses and other crop residues. People start clearing around their compounds and digging the soil for building etc., |
| | Ooro | This is the period of cold season through to Harmattan. Building activities continue and funerals, festivals and other occasions such as passing-out for those learning vocations are performed. With all these festivities people are compelled to use or sell various items including foodstuffs and livestock to grace the occasions |
| | Dawoliko | This is the period of heat. |

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|------------------------|--------|---|
| | | Some still perform funerals and others still build. Activities during this season also include clearing of farmlands and spreading of farmyard manure on the farms. The end of Dawoliko is the onset of early rains. |
| Rainy Season (Yuubreh) | Sigsaa | Yubreh is the period between first rain (Sigsaa) and the last rain before the start of the dry season. Activities include ploughing, sowing of early millet, sorghum, and other crops. |
| | Yubreh | Yubreh is the actual rainy season when the rains often fall heavily till end of the rainy season. Activities are sowing of groundnuts, late millet, etc. It is also period of first weeding, second weeding, and harvest of early millet, third weeding, harvest of groundnuts, late millet and other crops. The end of this season is the beginning of the dry season. |