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**VILLAGE STUDY REPORT of
Agyati – BAFUT**

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SUMMARY

The report is written in partial fulfillment of the requirement for the award of a Diploma in Development Studies (DDS) with the main objective to equip participants with practical knowledge and skills to jointly work hand in hand with communities to identify problems, collect data, and analyze using PRA tools and methods. The study was carried out in Agyati, Bafut sub-division, Mezam division of the North West Region, of Cameroon. The team constituted four PRA insiders and nine PRA outsiders. The research commenced on the 28th of November to the 18th of December 2009.

Agyati village is believed to have been founded around the 18th century mostly by the Tikari tribe. The population is heterogeneous with approximately 5336 inhabitants of whom 44.27% are males and 55.73% are females. The population is heterogeneous in nature. Most people depend on land for survival. There are 48 villages in Bafut amongst the 48 villages we limited ourselves to Agyati and its five quarters.

The economy of Agyati is characterized by economies of agglomeration, and the most predominant activity is farming, involving about 80% of the total population. They grow crops mainly for subsistence and the surplus is commercialized. The other 20% of the population are involved in other activities.

With regards to infrastructural development the village has a good number of infrastructures ranging from schools to offices and churches just to name a few. Infrastructures include; sub-delegation of agriculture, post office, electricity, pipe borne water, medicine stores, forestry and wildlife, social welfare, five churches of different denominations. Schools found here range from nursery, primary, secondary, and high schools. Milling machines, bars, restaurants and community hall are also found here.

Notwithstanding the people of Agyati are constraint with problems and most prominent amongst these problems are poor market and marketing system , inadequate water supply , inadequate finances, poor farm to market roads and poor management of the catchments area.

In the identification of development problems conducted in a focus group discussion a list of problems were enlisted and these were carefully group into core problems. This were ranked according to their preference of priority needs

From the first ranked priority a suggested development plan was formulated on capacity building on marketing, management and skill development project. In which starting capital of 100,000 fcfa will be provided top the trained persons. This project is estimated at 4,947,800 fcfa and the project would last for twelve months.

PREFACE

Beneficiaries of development are often regarded as merely recipient of charity and they have nothing to offer. This approach has led to the collapse of many projects .In an effort to correct this wrong perception; the use of PRA tools has been introduced. PRA enables the community to rediscover themselves and exploit the available resources and to work interactively with development actors to through active participation of the community. This enhances sustainability and high sense of ownership.

The report produced is a quid to subsequent development initiative and will trigger more research in the area .this document entails priority needs of the community and role the community can play to accelerate development.

This research is a partial fulfillment of requirements for the award of diploma in development studies certificate.

ACKNOWLEDGEMENT

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Our sincere thanks goes to Dr. Colonel Angwafor, the sub divisional delegate of agriculture Bafut, the chief of agricultural post Nsem, medical doctor of Nsem health center and councilor Mrs Comfort Mankaha , Pa Bonifor Joseph

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CHAPTER ONE

1.1 INTRODUCTION

The situation of underdevelopment has caused some social scientist to conclude that development theories in general are in crisis or in a state of bankruptcy, especially with respect to Africa or so-called less developed world. Since development theories constitute practice then the socio-economic crisis facing the less developed countries (LDCs) cannot be divorced from policies and strategies adopted by the countries to bring about development.

As put forward by Robert Chambers in his urban bias theory, development practitioners often neglect development in the rural areas. It is in the above light that Pan African Institute for Development-West Africa (PAID-WA) was established in 1967 to train aspired development experts who will be tactful in responding to the needs of the rural poor.

A twenty-one-day village study is organized at the end of the common core to enable students investigate and analyze the socio-economic and physical factors affecting the communities in a given locality and join hands with the people to identify problems and find solutions to the problems.

1.2 Purpose of the Study

The main objective is to equip participants with practical knowledge and skills to jointly carryout a participatory diagnosis with the local communities through problem identification, situation analysis and to come up with a suggested development plan.

Other objectives include:

- To develop possible solutions to the identified problems
- To develop methods to collect useful information using PRA tools
- To identify developmental problems with the active participation of the community.
- To develop a suggested development plan based on the priority needs of the community of Agyati.
- To write a clear, concise report on the findings and analysis of the village study.

1.3 Scope of the Study

The study was carried out in AGYATI village found in BAFUT sub-division, MEZAM division in the North West region of Cameroon, from the 28th of November to the 18th of December 2009.

1.4 Methodology

During the 21days study, the following methods/PRA Tools were used: Focus Group Discussion, Community Meetings, Village Transect Walk, village Map, Aerial View Analysis, Direct Observation, Venn Diagram, Historical Timeline, Seasonal Calendar, Daily Activities profile, Problem Analysis, Field Investigation Personal Interview, Semi- Structure Interview, Pie Chats Problem Scoring and Ranking, Problem Linkage, Trend Analysis, Key Informant, Review of Secondary Data and village seminar.

1.5 Limitations of the Study

- The twenty-one-day period was too short to carryout an in-depth research of the study area.
- The period of research coincided with the peoples' preparation for their end of year cultural festivals (annual dance).
- During the period, there was also preparation for the sub-divisional agro-pastoral show that involved most of the villagers.

1.6 Evaluation of the Interdisciplinary Team

Daily responsibilities/task was assigned by the team leader to each member of the PRA team. At the end of each day, meetings were held to evaluate the day's work and plan for the next day.

Although we did achieve our objectives, there were rough moments during the research work. Despite all these the team maintained a high sense of maturity during the study period and this led to the attainment of our objectives. Household work was done jointly and relationship within the group was very cordial with the respect of everyone's opinion.

Research Team

The team was made up of nine (9) PRA outsiders (participants) and four (4) PRA insiders.

PRA Outsiders:

1. CHI- TUMANJONG ERNEST (TEAM LEADER)
2. MEDIKI NANYONGO AGNES (ADVISER)
3. AMET SALLAH (SECRETARY)
4. MATO- ANJU LUM (SECRETARY)
5. ACHAM ELVIS TSEI
6. ASONGWE ERIC NJI
7. ABEH ANIMBOM ALBERTINE (TREASURER)
8. EYONG ETA MBUAGBAW
9. ATUH BOLVIE AYONWI

PRA Insiders:

1. SHULEFU JOSEPH
2. NCHANG HELEN
3. TANGWA FRANCIS
4. ABONGNWE CHUNGONG

CHAPTER TWO

BACKGROUND INFORMATION OF THE STUDY AREA

2.1 Introduction

The people of Agyati came from Mankaha, Niko and a few others came from other villages. Agyati by interpretation means, "land full of spear grasses good for farming". The founders of the village came from the Tikari tribe. Agyati is made up of five quarters and bounded by Bawum in the southwest, Mankaha in the west, Niko in the northwest, Nsem in the north, Ntabuwe in the far north, Nibe and Ntangoh in the east and Nsoh in the south. The traditional annual dance is called "Iben nfor dance". They also have other traditional dances such as the "Njang" and "Mbagalum" dances. The main dish here is "Achu"

2.2 Physical setting

2.2.1 Location

Agyati is a village found under the Bafut Sub-division of Mezam division in the northwest region of Cameroon. It is located between latitude 6 and 7 degrees north of the equator and longitude 10 and 11 degrees east of the Greenwich Meridian (Macmillan Atlas of Cameroon). It is about 16km from Bamenda town. Agyati occupies the southern part of Bafut Fandom. In land area, it is one of the largest villages in Bafut and is made up of five quarters. Agyati is bounded in the North by Nsem, in the South by Nsoh, East by Ntangoh and in the West by Mankaha.

2.2.2 Topography

Generally, the topography has a captivating landscape with undulating hills and gently sloping valleys. It is characterized by several streams such as the Nta'a bang bang and Akaka. The settlement occupies about one-third of the land area, while the rest of the land is used for cultivation of food and cash crops like cocoyam and oil palms respectively. It also has rich fauna and flora.

2.2.4 Soil

The soils are mainly made up of a mixture of loam, rocky, sandy, clay, stone and fine sediments, good for the cultivation of tubers such as cassava and yams. Shale soils are found in the valleys where colocassia cultivation is done. Loamy soils on the other hand are found in some parts of the village and are suitable for farming, where as on the other hand clay and sand are found in small amounts along the valleys and are less suitable for farming activities.

2.2.5 Distribution of Soils and various Crops Cultivated in Agyati

The distribution of soils in Agyati is not easily determined due mainly to the fact that all the quarters have at least the various soil types. Agricultural land use and patterns in the various quarters are virtually the same. In a nutshell the same crops are cultivated as seen below:

Table 2.1: Soil Field Test (through observation and findings)

Soil types	Soil Texture	Quarter	Type of cultivation
Shale soils	Fine texture	Njifenah	Watermelon, Huckleberry
Loamy soils	Fine texture	Ghondeng, Njifenah, Njinuwe	Cassava, Yams, Colocassia etc.
Clay soils	Sticky texture	Ayo-omeko, Njifenah, Ntakukore	Raffia palms/bushes
Alluvial soils	Fine texture	Ghondeng, Njifenah, Njinuwe, Ayo-omeko, Ntakukore	Raffia palms
Sandy soils	Grainy texture	Ghondeng, Ntakukore, Njifenah	Groundnuts, beans, cassava, sweet potatoes, palm trees, eucalyptus
Laterites	Coarse texture	Ayo-omeko, Ntakukore	Eucalyptus, mangoes, pears, plums, palms

Source: PRA Team's field investigation

2.2.6 Fertility

Soil fertility has tremendously reduced mainly due to poor farming practices such as “Ankara”. Burning of the land before cultivation leads to the destruction of soil nutrients resulting in poor yields. However, the fertility of the soil has increased due to seminars organized by the sub-delegation of agriculture discouraging the burning of farm lands, and introduction of crop rotation, and the use of organic manure.

2.2.7 Land Utilization

Principally, land is used for dual purposes: agriculture and construction of houses. Crops such as cassava, yams and cash crops are grown on hill slopes while the valleys are used to cultivate colocassia (cocoyam), using traditional methods of cultivation by continuous cropping. The rest of the land is used for housing. The settlement type is linear and concentrated along the main high way but as one moves away from the main road, the settlement become sparsely distributed, especially in the quarters of Njiniweh, Ayo-omeko, Ghondeng and the Bororo community.

2.3 Historical profile

It is believed that migration, frictional wars and power struggle that characterized the 15th, 16th, 17th and early 18th centuries gave birth to Bafut. The semi Bantu tribes like the Tikaris, Ngembas, and Betis all originated from the northern part of Africa. They migrated and settled at the Adamawa to Lake Chad as the Bantu, as a result of the Muslim invasion. The semi Bantu tribes migrated and settle at the Lake Chad area as Bantus. From the Lake Chad area the Bantu people further migrated temporally and inhabited to the Ndop plain. They split into three group due to power rambling. Because of this need for succession one of this groups remained Ndop and others moved towards the west of Mbebili.

The Bafut people finally settled at the stony hill of Mbebili for defensive purposes. The Tikaris of Bafut had known the Bali Chombas as slave sellers who could on the back of a horse use bow and arrows to attack enemies.

The people of Agyati migrated from Mankaha and Niko about 69 years ago while Bawum migrated from Mendankwe some 400 years ago. The former chief of Mbebili (Chief Neba Chi) had been so selfish and due to the large number of these villagers, the Fon of Tikari came and took control over Mbebili, giving rise to the present Bafut Fandom.

As the Bafut people wandered about in search of fertile land for crop production, water and defensive reasons, a woman by name “Ndela Ambue” descended the stony Mbebili hills to one stream (Nkinsari), the present site of Bafut palace. She observed the fertility level of the soil and upon return proposed to the Fon and the entire community to move down and relocate. The Fon decided with his people to move down from the hills and constructed houses (“achum”). It is sad to learn that the woman who discovered the place was killed by the Fon through live burial in a mock ceremony in her honor in a place called “Nsani-munwi” for fear that the woman will one day boast of discovering Bafut.

Since inception to date, the following Fons have ruled Bafut; Nebafor, Chunga, Ngwabih, Suhlem, Achirimbi I, Abumbi I, Achirimbi II, and to the present Abumbi II.

2.4 Culture

The Village of Agyati has a homogenous population, constituting different tribes. The Tikari form the majority of the village. The cultural and traditional practices of Agyati are well conserved and much respected by the people. The culture and tradition has tremendous impact on the community as it influences farming and other activities. In Agyati, two traditional public holidays are observed every week. Eight days are observed: Mumita’a, Mutaniba’a, Nkofikuu, Ntooba’ari, Yika, Yijon, Njwila’a and mbindoo. Mumita’a is the day set aside as native Sunday or “Country Sunday” and “Yijon is the market day in Agyati/Bafut. On these days, no body is allowed to go to the farm not to talk of hoeing it. Traditional sacrifices are carried out in their secret society houses where strong traditional herbs are chopped and spiced with blood of “country fowls”. This concoction is then distributed on road junctions and farm roads by the traditional society. This is aimed at protecting the village and farms against witchcraft and improves on crop yields respectively. There is also “Mbuteh Mfor”, a grass cutting ceremony for the roofing of the thatch “Niifum” (tomb). All these activities are crowned by the “Mandele “at the village and “Abin” at the

paramount level. The festivals come up at the end of the year in December. “Abin” is celebrating success for the battle between Bafut and Bali by the Bafuts.

Some traditional dances in Agyati includes: the “Njang dance”, “Mbagalum dance”, “Abin nfor dance” amongst others.

2.4.1 Beliefs

In Agyati, there are certain beliefs that strongly influence the people’s life. The people believe that the Southwest monsoon winds which damage crops are sent by the Menchum people through witchcraft. They also believe that the “Mumitta’a” are days that the ancestors move around correcting things done in the wrong manner. They also believe that before seeing and talking to the Fon, you must offer a gift. However the people of Agyati are Christians and do belong to different denominations such as Presbyterian, Catholic and the Pentecostal churches.

2.4.2 Tradition and Customs

In Agyati some traditional practices include the following; Women are not allowed to see masquerades (“jujus”) such as the “Kwifon”, “Chong” and “Takumbeng”. Seeing these jujus may result to death. Before greeting the Fon, anything held in the hands should be kept away. When a Fon dies, he is reported missing and not death and where the Fon is buried is called “Nefum”. Their traditional meal is “Achu” and “Yellow soup”. During ceremonies such as marriages, death celebrations and cultural festivals, they usually dress in their traditional gowns made up of different colours such as red, black and yellow. In such Ceremonies, palm wine and kola nuts are drunk and eaten respectively. During death celebrations, guns are fired.

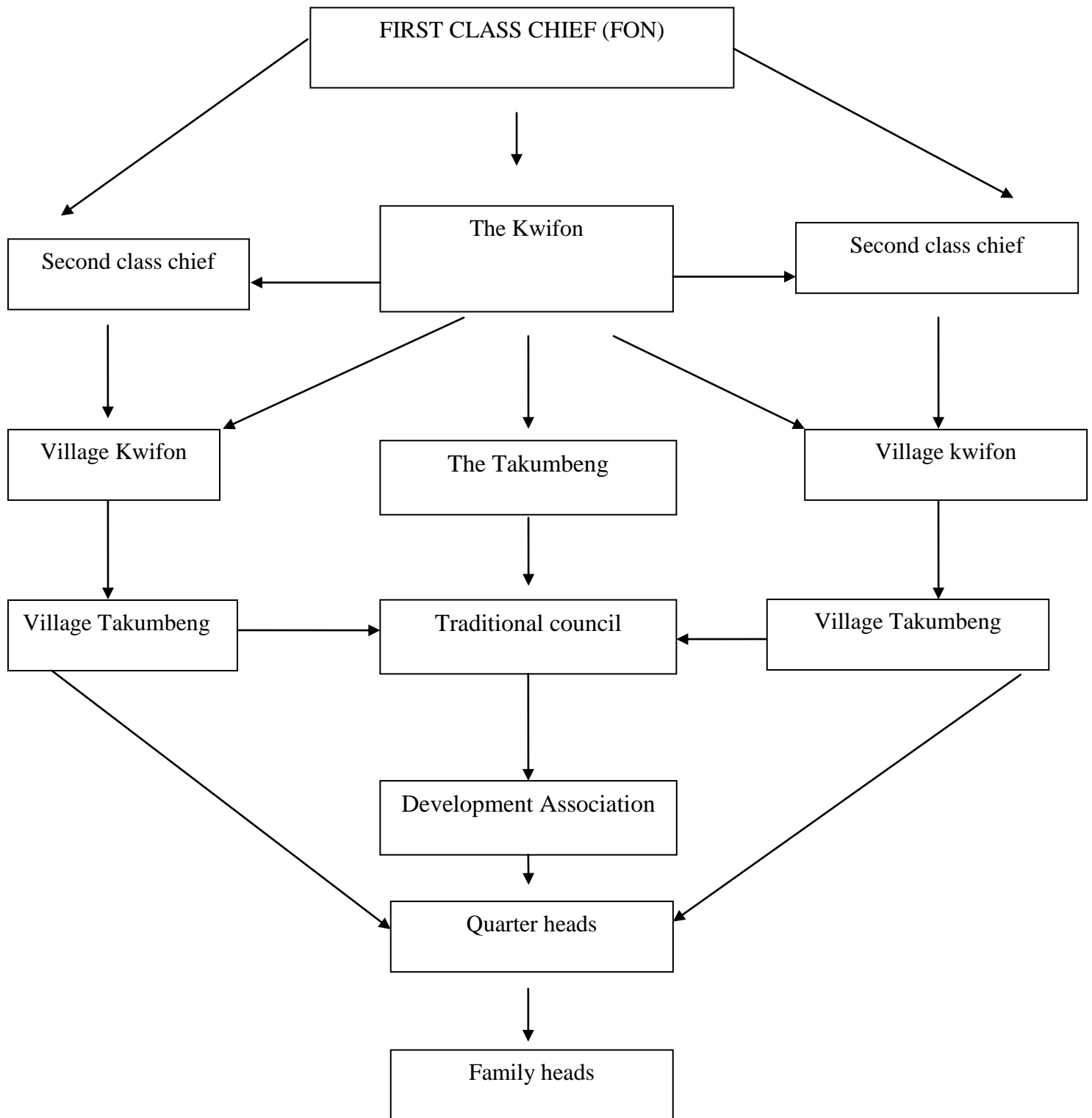
2.4.3 Marriage

In Agyati, marriage is conducted in three ways; church, traditional and court marriages. In Agyati, no single man claims traditional rites. Bride price is paid by the man. The bride price is a token paid by the groom to the bride’s family and it must not be more than the amount that was paid on the girl’s mother. After eating and drinking, the girl is then anointed with either palm oil or cam wood depending on what was done on her mother, after which the bride is then given in marriage to the husband. They take her home and festivities then continue there since the girl is often accompanied by some of her family members and friends.

2.4.4 Inheritance

Succession is patrimonial, but presently some families in Agyati do practice matrimonial succession. The successor is often the second son willed by the father and executed by the family or traditional authority after his death (father). The successor remains in his late father's compound and takes care of his mother, brothers and sisters. Part of the property is shared among the other brothers. If the man dies without a male child, his grand son succeeds him. In the event that the man died without a child, his brother or sister's child succeeds him.

Figure 2.1 TRADITIONAL ADMINISTRATIVE SET-UP OF BAFUT



Source: Bafut Traditional Council.

The Fon rules the whole of Bafut and power is disseminated from the Fon to the Fon's representative (Second class chiefs) in Agyati who gives feedback to the Fon on the happenings of the village. The Kwifon takes care of problems concerning land situations and witchcraft in the Fondom. Problems of such nature in Agyati are forwarded to the palace by the senior quarter head for further investigation by the Kwifon.

The Takumbeng are traditional societies which come out once a year to regulate problems affecting the Fondom. The Traditional Council takes care of problems concerning land acquisition in the Fondom.

The Agyati Development and Cultural Association (ADECULA) take care of development projects in the village. Problems affecting the quarter are solved by the quarter heads and if the problem is above the quarter head, it is passed on to the Kwifon Society where a conclusion may be arrived.

2.4.5 Institutional Development

The main development umbrella organization is the Agyati Development and Cultural Association (ADECULA) which shoulders all the development activities taking place in the village. ADECULA was founded in the early nineties with objective to improve the wellbeing of the sons and daughters of Agyati. The purpose of association is as follows

- identify and carry out feasibility studies of developmental projects in the community.
- encourage the inhabitants through public lectures and workshops.
- build a strong, united and peaceful community.
- Promote and encourage behavioral character by training inhabitants of the community through public lectures, just to name a few.

With all the objectives of ADECULA spelt out to the letter it has experienced the following successes;

- Construction of school fence in primary and nursery schools along main roads this has helped to reduce the number of accidents involving school children.
- The community of Agyati has portable drinking water though not all the quarters enjoy frequent flowage thanks to ADECULA.
- The association has a good relationship with PLAN Cameroon which assist the association in fencing of the schools.
- They have succeeded in training women on child to mother care practices.

Like the normal say “no human is perfect” ADECULA faces problem of funding to improve farm to market roads and also construction of bridges linking the community and their farms. Notwithstanding, there are few institutions that are very much dormant. The reason not clear as there is no person to contact to give insight catalogue of mode of operation and their ineffectiveness. But one can conclude that if no action is taken to remedy the unfolding situation some of these institutions mostly the government institution might gradually decay. The institutional linkage is very weak thus cause limited information flow which undoubtedly creates misunderstanding and encourages grievances. The absence of a sub chief has created a vacuum in the traditional administration, this has a negative impact on the village development, as development work is often suspended. It is a fact that inadequate coordination is a hindering factor to rapid and sustainable development.

With regards to modern institutions they are confronted with mainly financial constraints which limits their over all productivity and efficiency.

Most institutions in communities were born from traditional ones and evolve slowly and gradually to their present forms.

Notwithstanding Agyati has both traditional and modern institutions that work principally for the development of the community. The main traditional institutions are the Fons, traditional council, sub- chief, quarter heads among others, while modern institutions include government offices, schools, cyber also there are Churches of different denominations such as the Presbyterian church, catholic church, full gospel mission, church of Christ.

There are cooperative and association like the “njangi” groups, women and men cooperative, farmers cooperative which also operate under the umbrella of development.

2.4.6 Social and Cultural Background

2.4.6.1 Housing

People in the past used thatched houses made of bamboos mud and giant ferns roofed with dry grass. Presently they use mud bricks and corrugated iron sheets for construction of houses. However the thatched houses still exist in this area.

2.4.6.2 Education

As a common say, as agriculture is the backbone of the economy of most nations and the source of employment of most rural community; education is fundamental and a strong force to sustainable human development. The people of Agyati are foresighted and have seen the need of being educated, for this reason they have embraced western education. This is manifested with the constructions of three secondary schools (PSS Bafut, PGSST and COTECC Bafut), five primary schools, and three nursery schools, and a Secondary Technical College.

With the advent of formal education since pre-colonial days, the community has succeeded with a good number of educationist male and females in high positions. Sons and daughters of the community are found virtually in all the four corners of the earth. Their tentacles are within the public and private sectors. However, they contribute greatly to the development of the village.

Regardless of the above, the educational system is hindered by inadequate learning materials, inadequate water supply, and poor school enrollment as the number of schools outweighs the school population. Most parents cry about boarding school fee expenses which are very high. Thus the need for a government secondary school in Agyati is necessary to reduce the burden faced by parents on school expenses.

2.4.6.3 Informal Education

Informal education is a process through which knowledge is acquired out of an organized institution by a group or individual. The Bororo community practice informal education through “Sheikoh” who is the leader of the Bororo community.

It is a common and effective system of education opened to every body mostly free of charge and has no structure. This system of learning is common in the southern part of Agyati where the Bororos have settled.

They form a ring and the “sheikoh” being the leader, teaches them the holy Quran and the Sunnah (practice) of the prophet Muhammad (S.A.W). This knowledge and belief has been passed from one generation to the other and to the present day Bororo settlement. This educational system is alien in this community. They explained that, their reason for this educational system is due to the high tuition fees of formal education. Logically the idea is not substantive because they owned some cattle and if one is sold can sponsor a reasonable number of children. In the same light it can be seen that their tradition supersedes their thinking. This has limited their manner of acting towards positive responds.

Moreover people in this community do not only learn through this means but also acquaint themselves with happenings within and outside environs through radio and television and the internet.

2.4.6.4 Health and Nutrition

The health facilities situated at Nsem (Presbyterian Health Center) provide clinical service to the men, women and children of Agyati. These are the people who visit the health center. The center is moderately equipped with drugs, while the facilities are relatively good. It has only one medical doctor who attends to all the patients. People from the surrounding environment visit the health center in quite a good number.

The hospital has no ambulance to evacuate patients to other hospitals in case of emergencies which cannot be handled in the health center. This could result in lost of life if such an emergency arises. The table below shows some diseases affecting the people of Agyati.

Table 2.2: Some Diseases affecting the People of Agyati

Number	Common disease	Number of cases	Percentage
1	Malaria	7126	86.6%
2	Skin Disease	289	3.5%
3	Pneumonia	197	2.39%
4	Influenza	176	2.13%
5	Amoebiasis	102	1.23%
6	Wounds: All Type	119	1.44%

7	Typhoid	84	1.02%
8	Rheumatism	61	0.74%
9	Disease Of Oval Cavity	52	0.63%
10	Diarrhea	22	0.26%
	TOTAL	8228	100%

Source: Nsem health center.

The above table shows that malaria is the most prevalent disease that affects the community, accounting for 86.6%. This is followed by skin diseases with minimal of 3.5% amongst other diseases.

However malnutrition rate is reported rear because of good clinical education given to mothers on the rationing of food diets. The general population's health condition is some what satisfactory due to the type of food they eat. These include starchy meals, vegetables, meat and fish which constitute a balance diet.

The services provided by the hospital include outpatient, antenatal, infant health care, maternal health care, HIV/AIDS testing and counseling.

In terms of collaboration, there exist a cordial relationship between traditional doctors in the village and the hospital. This collaboration is fostered through capacity building of the traditional doctors as this is needed for the expansion and standardization of health care delivery system as traditional medicine play a great role in the social strata of the community thus respond quickly to the increasing demand for health services. Generally the environmental sanitation is poor due to the fact that there is little or no attention given in cleaning the garbage area, untreated water wells. Streams and springs serve as resting places for mosquitoes, which intern increases the prevalence of malaria in the area.

2.5 Economic Background

More than 80% of the people of Agyati depend on agriculture. Subsistent agriculture is the most prominent practice in the area for their livelihood. Most people depend directly or indirectly on the marketing of agricultural surpluses for a substantial portion of their income. Those who grow and sell agricultural products obviously depend directly on agricultural markets. The main crops grown are; cocoa, coffee, oil palms, cassava, yams, plantains, maize, beans, groundnuts, sweet potatoes and vegetables. Some other people earn income by providing the labour force needed for the production process, thus depend on agricultural production indirectly. Others depend indirectly on agricultural production for their income through the provision of agricultural inputs such as seeds, equipment, animal feeds, chemicals and also processing activities.

Apart from agriculture, other main activities which generate income in the area are retail trade, provision of services such as hair dressing and barbing saloons, shoe mending, broom making, palm wine tapping, hunting, transportation services by motor bikes and the operation of drinking bars (for the sale of local palm wine and branded bottled drinks).

The economy of this area is capable of expanding, if it opens itself to a wide variety of opportunities such as the processing of agricultural products into semi finished and finished products. Expanding agricultural production coupled with other sectors of the rural economy, is thus the basis for a sustainable rural economic development.

2.5.1 Agricultural production

The village agriculture and economy falls under the following;

- ❖ **Crop production**
- ❖ **Animal production**
- ❖ **Service production**

Crop production

Both food crops and cash crops are grown in this area. It is important to note that due to poverty alleviation measures, most of the food crops have become income generating crops. The tables below show some major food and cash crops/trees, and the families to which they belong.

Table 2.3: Some major food crops grown in Agyati

Names of common crops	Family
Cocoyam	Araceae
Colocassia	Colocacia
Cassava	Euphorbiceae
Plantains/Banana	Musaceae
Yam	Diascoreceae
Beans	Fabaceae
Cowpeas	Fabaceae
Pumpkin/squash	Cucurbataceae
Tomatoes	Solanaceae
Maize	Graminaceae
Huckleberry	Solanaceae
Okro	Malvaceae
Pepper	Solanaceae

Source: Sub-divisional delegation of Agriculture Bafut.

Table 2.4: Some cash crops/trees grown in Agyati

Names of cash crops/trees	Family
Raffia palms	Arecaceae
Plum (bush butter)	Burseraceae
Mangoes	Anacadiaceae
Pear	Lauraceae
Pawpaw	Caricaceae
Coffee	Rubiaceae
Eucalyptus	Myrtaceae
Palm tree	Arecaceae

Source: Sub-divisional delegation of Agriculture Bafut.

Table 2.5: Main Income generating food crops in Agyati

Crops	Area cultivated	Yield of crop(Kg)
Cocoyams/ colocassia	1 hectare	15,000-20,000Kg
Cassava	2-3 hectares	20,000-30,000Kg
Plantains/Banana	2.5 hectares	12,000Kg
Sweet potatoes	0.5 hectare	3,000Kg
Maize	1.5 hectares	1,500-2,000Kg
Groundnuts	1 hectare	20,000-30,000Kg

Source: Sub-divisional delegation of Agriculture Bafut

Table 2.6: Prices of some basic commodities in Agyati market

No	Crops	Quantity	Price (FCFA)
1	Cassava	Heap	100.00
2	Tomato	Heap	100.00
3	Onions	Heap	100.00
4	Cabbage	Whole	200.00
5	Garden Eggs	Whole	100.00
6	Chilli Pepper	Whole	100.00
7	Sweet Potato	15 Litter (Bucket)	1000.00
8	Carrot	Heap	100.00
9	Beans	1 Cup	75.00
10	Okra	Heap	100.00
11	Pineapple	Heap	150.00
12	Lime	Heap	100.00
13	Bitter Cola	Heap	100.00
14	Water Melon	Whole	400.00
15	Pumpkin	Whole	100.00
16	Groundnut (Decorticate)	1 Cup	100.00
17	Banana	Bunch	1000
18	Groundnut (Undecorticate)	1 Cup	50.00
19	Meat	1 Kg	2000.00
20	Meat And Bones	1kg	1500.00
21	Smoked Meat	Heap	1000.00
22	Maize	1 Cup	100.00

Source: PRA Team (market survey)

Animal Production

Animals are reared in Agyati to generate income to meet up with the demand for basic needs. These animals also serve as source of food for the local population. Some of these animals are used during traditional rites such as “Ngambe”, death celebration, annual dance and other ceremonial events.

Table 2.7 Livestock Population in Agyati

Type	Number of Livestock
Goat	237
Pig	593
Cattle	502
Fowl	2015

Source: Sample Survey of 45 houses in Agyati, conducted by the PRA Team

Table 2.8: Animal Husbandry Techniques in Agyati

Animal species	Breeding	Housing	Feeding	Health/Hygiene
Fowls	<ul style="list-style-type: none">• Breed freely• Improved layer	<ul style="list-style-type: none">• Perch on trees• perch in one corner in the kitchen• confined in poultry	<ul style="list-style-type: none">• In the morning, corn is thrown to them.• Scatter earth around home in search of worms	<ul style="list-style-type: none">• No vaccine to local breed.• Little or no attention when sick.• To feed with fowl feed and vaccinate when stressed.
Goats	<ul style="list-style-type: none">• Breed is in the dry season when they are let loose.	<ul style="list-style-type: none">• Kept in houses made of bamboo.• Tired around verandas.	<ul style="list-style-type: none">• Tired in the field in the morning and they are brought back in the evening.• Roam about freely.	<ul style="list-style-type: none">• Remove ticks before tying.• Sweep the fence often when it is dirty.• No vaccines are given to the goats.
Cattle	<ul style="list-style-type: none">• Indigenous breeds.• The bulk released to mate the cow.	<ul style="list-style-type: none">• Kept in a range.	<ul style="list-style-type: none">• Nomadic• Moves around hills and valleys to graze cattle.• Semi free range.• Supplementary food.	<ul style="list-style-type: none">• No vaccines to local nomadic system and little attention when sick.• To improve breed, vaccination is carried out.

Pigs	<ul style="list-style-type: none"> • Breeds freely in the dry season when let loose. 	<ul style="list-style-type: none"> • Confined in pig sty. 	<ul style="list-style-type: none"> • Feeds mostly from household remains like the peelings of cocoyam and sweet potatoes. • Pig feeds are some times given to them. 	<ul style="list-style-type: none"> • Giggers and Africa swine are common with them. • Washed with water from steams. • The pigs are sometimes vaccinated.
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Source: Field investigation by the PRA Team.

Climate

The climatic condition of Agyati fluctuates through the influence of the winds or air masses, the North East trade winds and south west monsoon. The seasonal revolution caused by the trade winds led to different climatic conditions in Agyati. The undulating topography caused adverse conditions in the environment.

Seasons

Two distinct seasons, the wet and dry seasons characterize the climate of this area. The wet season is about seven to eight months beginning from March to November with an annual rainfall of about 2000mm while the dry season starts from November to March (about four months). During the wet period, there is the effect of the Monsoon winds that blow over this area and in the dry season the North East trade winds. Table shows rainfall figures for the years 2002 to 2006.

Table 2.9 Monthly rainfall and rainy days (2002-2006)

Yr.	Rainfall	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Annual average
2002	Rainfall (mm)	0	10	55.3	251.4	146.1	256	366.5	35.3	338.2	192.5	67.7	3.2	167mm
	No. of rainy days	0	2	9	17	16	18	26	26	24	21	6	1	13.8 days
2003	Rainfall in (mm)	0	9.3	18.4	74.8	168.2	360.9	577.9	289.3	313.8	222.8	19.5	0	171.24mm
	No. of rainy days	0	2	6	19	20	28	29	26	23	22	6	0	15.1 days
2004	Rainfall in (mm)	9.8	30.6	63.2	205.1	191.8	308.2	479.6	316.8	303.3	240.9	117	17	192.5mm
	No. of rainy days	1	2	7	26	24	26	29	28	28	25	13	1	17.5 days
2005	Rainfall in (mm)	0	47	189.7	193.4	300.1	380	339.6	370.8	371.8	166.8	4	17.2	198.4mm
	Number of rainy days	0	8	10	12	26	27	27	23	29	23	2	1	16.31 days
2006	Rainfall in (mm)	20.8	24.9	63.4	141.1	258.7	347.4	347.9	505.1	533.9	219.7	2002.7	0	222.13mm
	Number of rainy days	3	0	8	18	19	18	23	24	24	22	24	0	14.42days

Source: Bamenda meteorological center

Temperature

Due to the nature of Agyati and Bafut in general, the village has different temperatures at different times of the day and year. The temperature is around 15 degrees in the morning and 28 degrees during the day and roughly 18 degrees in the evening. In either case, altitude greatly moderates the temperatures.

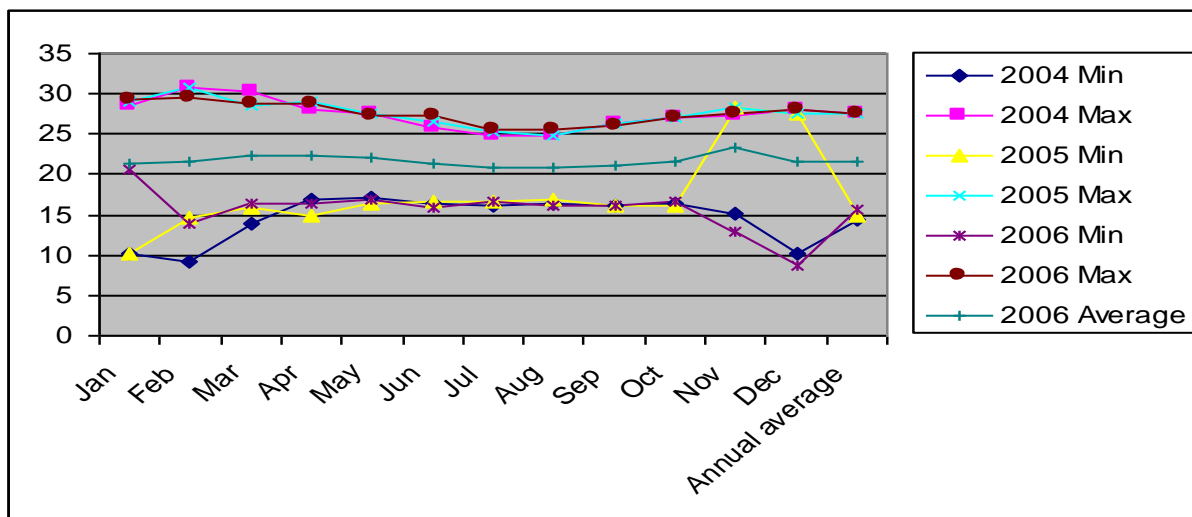
Table 2.10 Temperature: minimal, maximal and average for the year 2004-2006

Yr	Temperature	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Annual average
2004	Min	10.3	9.2	13.8	16.9	17.1	16.5	16.2	16.5	16.1	16.3	15.2	10.3	14.5
	Max	28.6	30.8	30.2	28	27.6	25.8	24.9	24.8	26.4	27.1	27.2	28	27.45
2005	Min	10.3	14.6	15.8	14.8	16.5	16.7	16.7	16.9	16.2	16.1	28.4	27.6	14.9
	Max	29	30.8	28.6	29.1	27.5	26.6	25.4	24.7	26.2	27.1	28.4	27.6	27.6
2006	Min	20.5	13.9	16.5	16.5	16.8	15.9	16.7	16.2	16.2	16.7	13	8.6	15.6
	Max	29.2	29.6	28.8	28.9	27.3	27.2	25.6	25.6	26.1	27.1	27.5	28.1	27.6
	Average	21.3	21.48	22.28	22.4	22.13	21.45	20.91	20.8	21.2	21.7	23.3	21.7	21.71

Source: Bamenda meteorological centre.

The above shows that average temperature is at its highest in the months of March and May while April has the lowest the rest are moderate.

Figure 2.2 Curve showing minimal, maximal and average Temperature for the year 2004-2006



Winds

Prevailing winds in the village are the north east trade winds and the south west monsoons which brings the dry and the wet seasons respectively.

Sunshine

This is the intensity of the sun's rays reaching the surface of the earth. It is higher in the dry season from the months of November, December, January and February. Perhaps due to clear skies, solar radiation reaches the earth surface directly causing high temperatures.

2.5.2 Service Production

Apart from the production of agricultural goods, the village has a lot of centers and workshop for the production of goods and services. These non-agro products contribute about 20% of the economy of Agyati. The services of non agricultural production are carpentry, welding, hair dressing saloons etc.

CHAPTER THREE

DEVELOPMENT PROBLEMS

3.1 Introduction

In spite the community been blessed with resources that could earnestly bring in development, there are challenges that impede the development process and prominent among these are as outline below.

3.2 Problem identification by sector

Economic sector: Despite an increase in agricultural production and the expansion of service production that characterize economic agglomeration in the area, the economy is still hindered with inadequate finances; and high interest rate on loans.

Agriculture sector:

Agriculture is the main source of living for the majority of the people. Produces about 90% of people's income and employs over 80% of the labor force. Notwithstanding the sector is constraint with: low yields; inaccessible farm land; inadequate farm inputs; expensive animal feeds; poor agricultural practices; improper preservation and grinding techniques.

Social institutional sector:

The presence of such institutions is encouraging but has impediments that need urgent attention. Prominent among these are: inadequate water supply; poor attendant of women and youth during meetings; absence of health post; poverty; poor management of the catchment area. Poor packaging techniques; inadequate service delivery by some institutions; and inadequate electricity supply.

Infrastructural sector:

The physical infrastructures in the community has classified Agyati to semi urban town. Regardless of this the infrastructure status has the following as it impediments: poor town planning; poor farm to market roads; poor market structure.

Environmental sector:

The following are some of the factors that led to serious environmental problems: Burning of farms ("Ankara"); deforestation thus extension of wild species; inadequate environmental sanitation, provoking malaria prevalent.

Political and cultural sector:

Their culture has negative impact on the community for instance Agyati community observe many festivals thus reducing the number of farm days. Political differences have obstructed mobilization of resources for vital development initiatives. To some extent disunity amongst people hindered community participation.

3.3 List of problems

1. Low yields
2. Inadequate finance
3. Inadequate water supply
4. Access to farm lands
- 5 Expensive feeds for animals
6. Poor farm to market roads
7. Inadequate equipments/ farm inputs
8. Improper preservation techniques
9. Lack of adapted grinding machines
10. Poor packaging techniques
11. Poor marketing system
12. Poverty
13. High interest rates on loans
14. Poor management of the catchment
15. Inadequate environmental sanitation
16. Poor agricultural practices
17. Absence of health facilities (government health centers)
18. Poor town planning
19. Poor attendance of women and youths during meetings
20. Inadequate electricity supply
21. Inaccessible farmland
22. Poor market structure
23. Inadequate service delivery by some institutions
24. Deforestation
25. Poor soil fertility

3.4 Core problems

1. Inadequate water supply
2. Inadequate financial resources
3. Poor market and marketing system
4. Poor management of the catchments area
5. Poor farm to market roads

3.5 Problem analysis

3.5.1 Identified Problems And Analysis.

Problems	Causes	Effects	Coping strategies	Opportunities
Inadequate supply of water	<ul style="list-style-type: none"> • Poor feasibility studies • Fall in water table • Limited resources • Inadequate maintenance • Improper use of pipes • Lack of knowledgeable technicians 	<ul style="list-style-type: none"> • Water born diseases • Social upheaval • Long distance treks • Low productivity 	<ul style="list-style-type: none"> • Digging of personal wells • Rationing • Rehabilitation of catchments 	<ul style="list-style-type: none"> • Possible location of new catchment area • Availability of labour force • Conduct capacity building for youths and women • Support from government and NGOs • Use of water pumps
Poor market and marketing system	<ul style="list-style-type: none"> • Absence of bridges and gutters • Poor farm to market roads • Lack of proper preservation techniques/packaging 	<ul style="list-style-type: none"> • Negative attitudes of people towards processed vegetables • Insufficient knowledge on processing of vegetables 	<ul style="list-style-type: none"> • Create market at the farm • Producing and selling at low prices • Direct lobbying with traders and vendors • Middle men buying farmers produce 	<ul style="list-style-type: none"> • Training • Sensitization • Access to credit facilities • Formation of cooperatives • “Njangi groups” • Construction of storage facilities • Establish industries close to farms • Improve market for selling farm produce

Inadequate financial resources	<ul style="list-style-type: none"> • High interest rates • Poor agricultural practices • Inadequate equipments/farm inputs 	<ul style="list-style-type: none"> • Low purchasing power • Stunted business • Poverty • Expensive animal feeds • Low yields • Poor living standards 	<ul style="list-style-type: none"> • Applying more insecticides, pesticides and fertilizers • Seminars, workshops and awareness raising in church and other institutions • Form “njangi groups” • Merge CIGs and “njangi groups” to cooperatives • Loans 	<ul style="list-style-type: none"> • Capacity building for youths and women • Diversify production • Lobbying amongst farmers to improve prices • Gov’t subsidies
Poor farm to market roads	<ul style="list-style-type: none"> • Poor skills to lobby for road construction • Poor maintenance of roads constructed • High cost incurred in constructing farm to market roads • Embezzlement of road funds by contractors and some government officials 	<ul style="list-style-type: none"> • Low prices of farm products • Farm products get bad before reaching the market • Low incomes • Low standards of living • Poor health due to poverty 	<ul style="list-style-type: none"> • Formation of cooperative societies • Subsidies from government to assist farmers • Farm inputs and equipments from government to increase outputs • Community works to maintain roads 	<ul style="list-style-type: none"> • Support from donors • Availability of human and natural resources (sand, gravel, stones) • Assistance from MIDENO and the local council • Support from internal and external elites of the village • General fund raising through the village development association
Poor management of the water catchment area	<ul style="list-style-type: none"> • Limited resources • Misuse of funds • Limited knowledge on management 	<ul style="list-style-type: none"> • Water born diseases • Inadequate water supply • Low productivity 	<ul style="list-style-type: none"> • Rehabilitation of the catchment area • Digging of private wells • Rationing 	<ul style="list-style-type: none"> • Capacity building on management skills • Availability of natural and human resources • Support from national and international NGOs

CHAPTER FOUR

DEVELOPMENT POTENTIALS

4.1 Introduction:

With respect to various problems faced by the community they have the following potentials: economic, social, physical and institutional potentials respectively.

4.2 Economic Potentials:

Agyati is an agrarian community. Over 80% of the population engages in agriculture for food and income generation activities. The fertility of the soil encourages cash crop production. The rearing of animals is another potential that the community can exploit to improve earning capacities. Palm wine tapping is another economic source of most men in the community. Production of non agricultural services in the area has contributed immensely towards the socio-economic development .service like tailoring, carpentry, welding, wooding, hairdressing, milling so on and so forth serves as source of income .petty trading in the area is very profitable because of large number of inhabitants.

4.3 Social Potentials:

Agyati community amongst several villages in Bafut sub-division is fortunate to have electricity, water and a community hall these amenities are a gateway to other development activities for example the availability of electricity is an opportunity in the creation of a cool store, the water could be used to harness dams to generate electricity. On the other hand the community hall could be use to organize social festivals within the community it could also be used to render ceremonies such as marriages and fund raising activities.

4.3 Physical Potentials:

The availability of streams is a potential for irrigation during farming in the dry season. Sand could be extracted from the streams to be used for construction. The availability of stones and gravel are vital potential resources.

The vast forest cover of eucalyptus trees could be used for fuel wood and roofing of houses as well as electric poles.

4.4 Institutions:

Agyati has numerous institutions such as agricultural post, which provides training to farmers in the community to improve in their farming techniques. The social welfare can give

updated information regarding the population to suit agricultural production demands. Schools in the community will help to curb illiteracy rates thus enhancing self-reliance.

CHAPTER FIVE

SUGGESTED DEVELOPMENT PLAN

5.1 INTRODUCTION

The village of Agyati is blessed with numerous potentials ranging from human to natural resources that could be exploited to accelerate development in the area. During the three weeks research in Agyati, the above mentioned core problems were seen as the stumbling block to the people development.

Based on priority need of the community the team and the various groups decided to develop a plan on this priority problem.

5.2 Problem: poor market and marketing system

5.3 Project Goal

The overall goal is to improve on the livelihood of the people of Agyati.

Project Objective

- To train cooperatives, CIGs, groups on marketing and management skills, processing and preservation methods of 185 participants within 12 months.
- Capacity building on preservation and processing techniques of 155 participants drawn from groups and individuals
- To provide initial capital of 100,000 FCFA to train participants to set up small businesses.
- To establish and strengthen large cooperatives within a year.

Concluding statement

The Agyati Cultural and Development Association is responsible for the implementation of the project. There is need to setup a task force within the executive responsible for organizing fundraising, mobilization and negotiation of loans from lending agencies, particularly from cooperatives, NGOs, government institutions among others.

However, participants will be responsible for their own feeding either through contribution or lobbying (from philanthropists). Groups undergoing market and marketing system, processing and preservation and management skill training, should contribute 35% of the cost, while the community would contribute 65%, or better still groups will contribute 20%

and the community 30% and remaining 50% lobbied elsewhere. The trainees are required to have collateral to be bonded for at least one and a half year.

Monitoring and Evaluation

Periodical monitoring activity will be done by a local personnel and he is expected to submit report to ADECULA. At the end of each training session, reports are to be prepared. Two resource persons are to be hired, one must be a local person (indigene) within the community to train and monitor activities.

Nevertheless the task force set by ADECULA shall be responsible for the supervision of the project.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1 Conclusion

Social scientists in development theories, spelt out that development is a continuous process- W.W. Rostow. The past and present development of the village has metamorphosed from a traditional society into a semi urban town. Agyati is gradually evolving from a simple to a complex society.

Agyati is an agrarian community but lacks improved farming techniques, thus production has not been highly profitable. Additional education on farming practices and fertilizer inputs will go a long way to improve yields. Aspects of tradition that hinders agricultural progress should be re-examined and better practices put in place.

Inadequate potable water resulting from poor management of catchments is among the dominant problems in Agyati. Additional education on the management of the catchments will go a long way to reduce this problem and the health and social wellbeing of the people will significantly improve.

Agyati people are gradually gaining skills in non-farming activities, such as carpentry and hair dressing. This has reduced pressure on farm land and diversified labour to non-agricultural sectors.

In cognizant to the above, the community's living standards have improved considerably with no harm to its moral and traditional norms.

6.2 Recommendations

- With the presence of human and natural resources, the community should implement the suggested development plan.
- The village is blessed with streams, sand and gravel but they don't exploit it to its fullest. Training is required to improve utilization and exploitation of these resources.
- The water committee should be trained on management and basic maintenance techniques to take care of the pertinent issues affecting water supply.
- ADECULA should develop plans and project proposals since they have no specific development plan.

- The community must hold the bull by the horn; this implies that they must offer part of their time and financial resource for socio economic development and sustainability.
- The community is blessed with people with wealth of knowledge; hence they need to share with others to enable the majority benefit from these natural talents.
- With the presence of a good number of institutions (public and private) it shows that the people have close rapport with agencies.
- ADECULA should lobby funds from MEDINO (Northwest Development Authority), NGOs, council and other bilateral agencies.

6.2.1 Recommendation for PAID-WA

- PAID-WA should find out thoroughly information about communities before sending participants to carry research work to prevent conflict in activities.
- PAID-WA should carryout explicit awareness campaign in communities to ease the work of participants, as the time frame is limited for research work.
- PAID-WA should write to key institutions (government offices) operating in the communities and not only sending letters to chiefs, Fons, and mayors.

ANNEXES

Table 4.4 Scoring and ranking of Core Problem

Core Problems	Scores	Ranking
Inadequate water supply	*****	2 nd
Inadequate financial resources	*****	3 rd
Poor market and marketing system	*****	1 st
Poor management of the catchments area	****	5 th
Poor farm to market roads	*****	4 th

OBJECTIVE TREE ANALYSIS

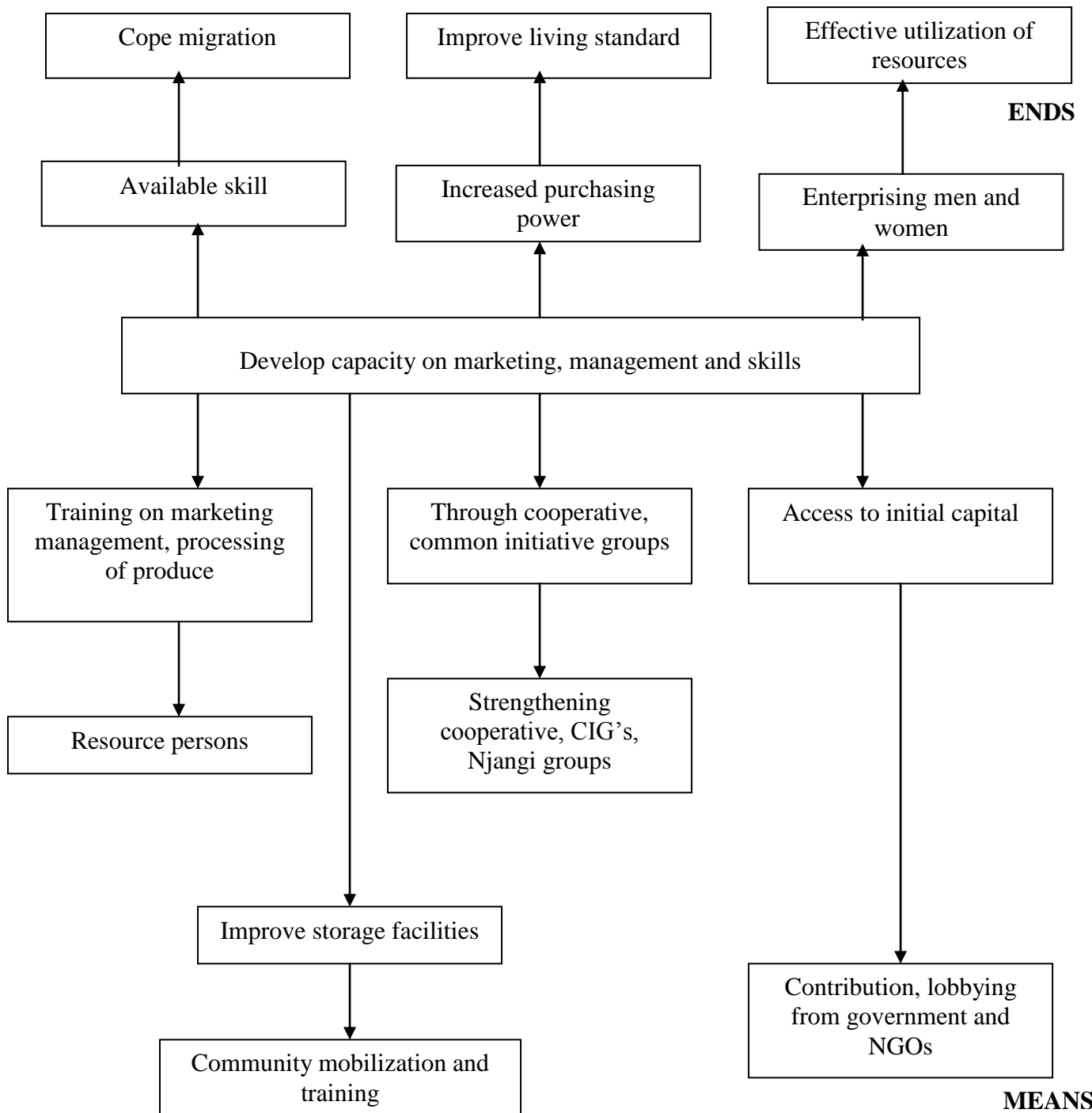
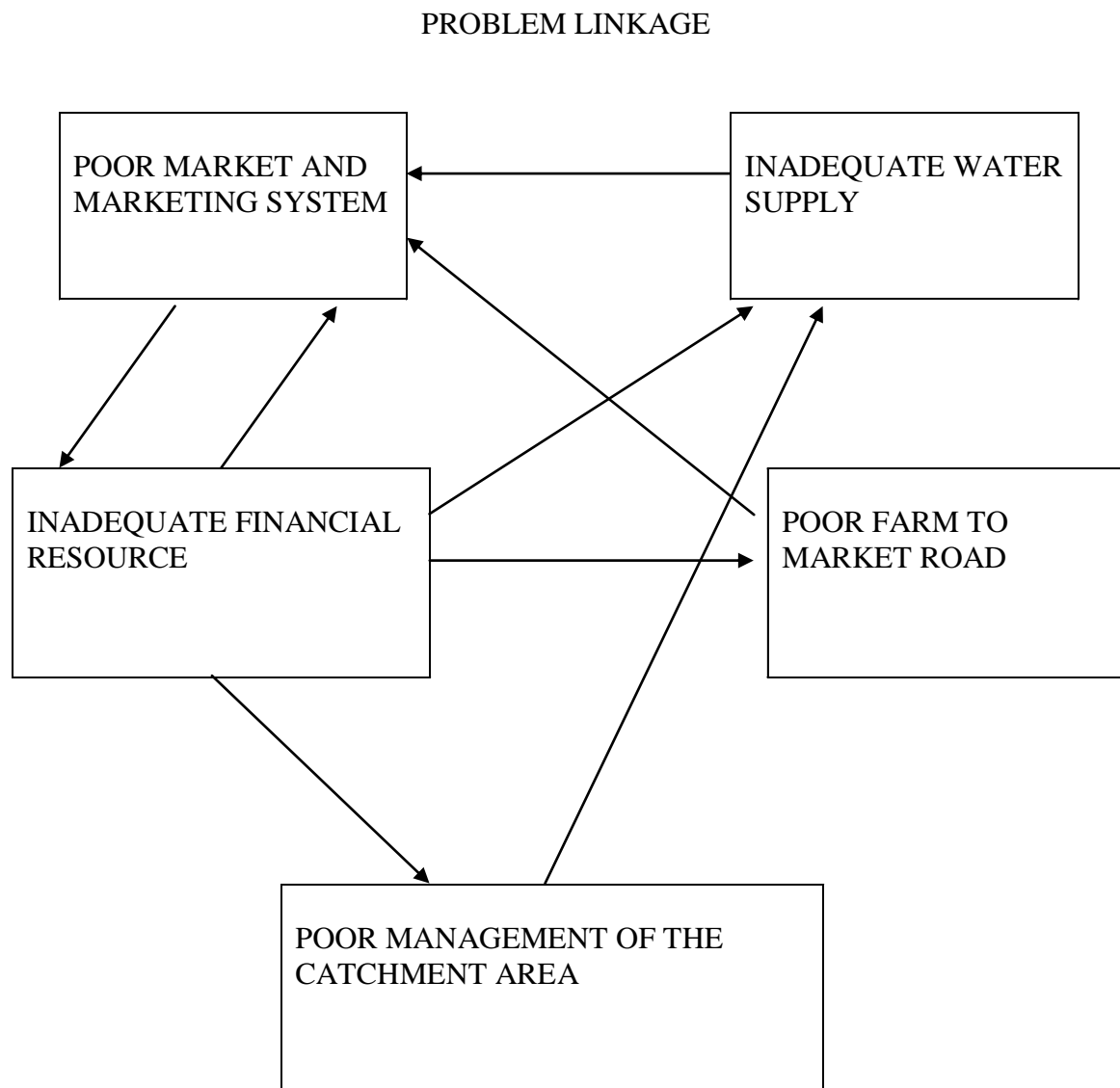
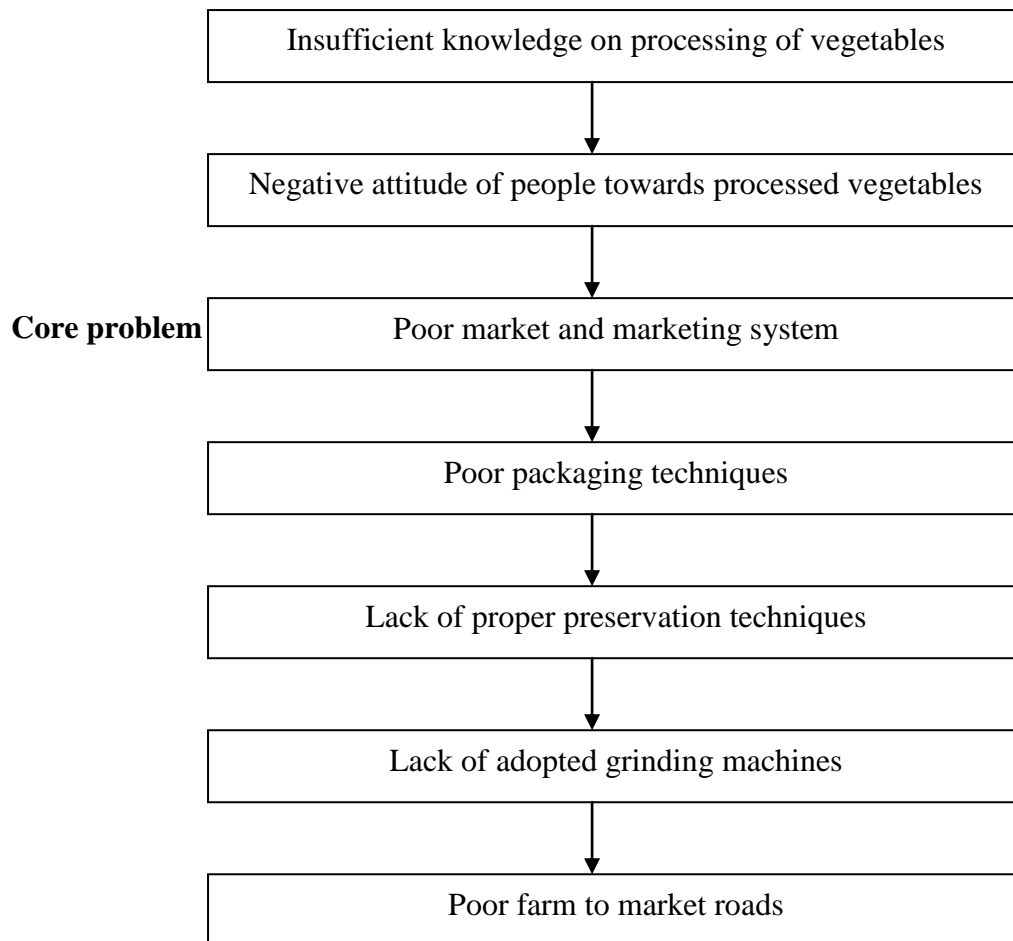


Figure 4.1



The problems identified are linked directly or indirectly. Poor market and marketing system leads to inadequate financial resources. Inadequate financial resources lead to poor market and marketing system, poor farm to markets and inadequate water supply. Poor management of the catchment area has direct consequence on inadequate water supply.

Figure 4.2: PROBLEM TREE



REFERENCE

1. Bafut Traditional Council
2. Bamenda Meteorological Centre.
3. Nsem health center
4. Sub-divisional delegation of Agriculture Bafut