Vision 2020: Grand Cavalla Integrated Village Development

William V. S. Tubman University
Harper, Liberia, West Africa
CAVALLA INTEGRATED VILLAGE DEVELOPMENT

Background of the Project

The Government of Liberia established William V. S. Tubman University in 2009. Since its inception, the University has been and is strongly committed to provide quality, relevant, meaningful, gender-sensitive, transformational, nationalistic, and globally competitive curricular programs for the people of Maryland County, the Southeast Region, and the whole of Liberia. It is also committed to provide programs to support the government in responding to the high expectations, the growing needs, the true and genuine hopes and aspirations of the region in terms of economic progress, modern technology, and agro-industrial development.

Inspired by the visions of the leadership of the government and the University, and conscious of its roles as catalyst for development and engine for quality and excellent educational experiences, the University took a leap in October 2010 and scouted for suitable communities to jumpstart the development which the University is trying to propel for the entire county.

The University visited Grand Cavalla on October 17, 2010 and immersed with the community and saw the potential of the village to become a model agro-industrial village in Liberia.

Grand Cavalla is a 12-mile-away, 45-minute-drive village from the University. It has hundreds and thousands acres of unused, yet arable lands very much suitable for agricultural farms. It has rolling hills and verdant valleys suitable for goat pasture and cattle-raising. It has a huge and silvery blue body of water rich for aquaculture.
The condition of the road to and fro Grand Cavalla is fair. It is easy for whatever aquamarine or any agricultural product for that matter to be brought fresh or green to the market anytime, any day, any month of the year.

There are also schools that can support in bringing education for transformation back to the mainstream. Most importantly, the village is tempered with rich tradition and centuries of waiting for something different to happen and now very much eager and willing to effect change and development in order to uplift their social condition. The village also has leaders that possess the drive and the enthusiasm to be active partners of the University in fulfilling its mission.
The enthusiasm and willingness of the village are reflected by the way the people and their leaders voluntarily offered the granting of the use of at least 500 acres of land. Such land is offered for the agricultural and other industrial-development programs that the University may be able to engineer in its desire to provide opportunities for better livelihood and living condition of the village and in providing a rich laboratory for an extensive experiential and service learning for both the village and the students.

On December 26, 2010, the University went back to the village and spent Christmas with the children. Radiating the University’s core value of caring and accessibility, the University distributed bags of candies and biscuits to the children, and sacks of rice, boxes of sardines, and drinks to the people.
The goods distributed were symbolical of the agricultural products that the University envisioned for the village to produce in the future.
On March 30, 2010, the Grand Cavalla Township and William V. S. Tubman University signed an agreement on a Land Grant of 500 acres for the University to use for the Integrated Village Development.
The signing ceremony was attended and witnessed by different tribal leaders of the Village, township officials, WVSTU administrators, faculty, and students, county officials, several Ministers of the Country, Legislators, and most importantly, her Excellency, President Ellen Johnson Sirleaf who congratulated the Village and the University for such a project and who said that she will have her hand on the project being “the first of a kind in Liberia, West Africa”.
The Grand Cavalla Integrated Village Development

Grand Cavalla Integrated Village Development is a holistic people-centered development that provides opportunities for the development of the integrity, power, skills, knowledge, and experiences of the village. It aims to empower the village to undertake initiatives and address social, economic, political, cultural, and environmental problems, and to have greater control over conditions that affect their lives. It is a collective and skilled-process that build the village toward a common goal- societal transformation.

The project involves active participation of the different colleges of the University and the Office of Field Placement and Service Learning. The College of Agriculture and Food Sciences provides the skills-training and knowledge for agricultural development and food processing; the College of Arts and Sciences provides the training and exposure to enhance the village’s love and passion for sports, music and arts, and to instill a deep sense of appreciation of
the village’s culture and heritage; the College of Education provides continuing education for the teachers in the village to become efficient and effective in raising up the literacy level of the village; the College of Engineering and Technology provides knowledge and skills-training on the improvement of infrastructures to provide better access to schools, market, and workplace; the College of Health and Sciences provides education and training on the wonders of health sciences; and the College of Management and Administration provides training and workshops to bring about economic gardening and entrepreneurial consciousness in the village.

The project also provides rich opportunities for extensive experiential and service learning for both the students of the University and the people of the Village.

Guiding Principles

The following are the values behind the concept of the Grand Cavalla Integrated Village Development:

- Integrity
  The project adheres to the preservation of integrity. It believes in the promotion of moral character and adherence to ethical principles that are sound and perfect for the growth of the village.

- Commitment
  The project is driven by a strong acceptance, willingness, and active involvement of everyone concerned to achieve the goals and the values, and realize its mission and vision.
• Social Justice
The project believes in the promotion and advocacy of social justice. It seeks to improve the village based on the principles of equality, and solidarity where the village recognizes, promotes, protects, and fulfills human rights and dignity of human beings.

• Leadership
The project believes in collective and transformational leadership. It enhances the village’s competence to successfully engage in result-oriented dialog and collaboration for sustainable development. It seeks to elevate the interest of the village, to generate awareness of their needs, to define their values, and steer themselves to look beyond self-interest and act for the good of the entire village.

• Learning
The project provides opportunities for rich experiential and service learning that foster civic responsibility to impact social change.

Vision
The project envisions that in 2020 Grand Cavalla becomes a model agro-industrial village in Liberia, West Africa.

Mission
The mission is to provide rich opportunities to foster agro-industrial development and empower the village to have a healthy and meaningful life of harmony and abundance.
Situational Analysis

- Political Structure

The Grand Cavalla Settlement (clan) of the Kuderweh Chiefdom of the ethnic Glebo tribe comprises of two geographically disconnected areas in Maryland County: (1) The Headquarters of Grand Cavalla Clan, and (2) the North Easter Interior Region. The former is situated in the south eastern coastal region of Harper District between the Whole Graway of the Nyemoweh Chiefdom and the mouth of the Cavalla River along the Atlantic Ocean. This region of Cavalla covers approximately 14,000 acres of land mostly vegetated of savannah grass and interspersed with swamps watered by minor tributaries of the Cavalla River. The latter is located some 30 miles up of the bank of the Cavalla River in the Pleebo-Sodokeh District.

The Headquarters of Grand Cavalla. The Headquarters of Grand Cavalla clan is divided into two politically autonomous sub-settlements: (1) the Traditional Grand Cavalla Clan which was founded in the 16 century (1700) and (2) the Grand Cavalla Townships, a Christian Village created in December 10, 1915 through a national legislative act.

The Traditional Grand Cavalla Clan comprises 5 villages governed and administered by a General Town Chief supervised by a Wodoba, a traditional king of the clan who is represented at the national level by a Paramount Chief. The five villages governed by such General Town Chief are as follows: (1) Cavalla Big Town (Gbède HweKudi), (2) King Town (WodoYedadeke), (3) New Town (Wodo Kyōmōke), (4) Brownell’s Village (Dodolu), and (5) James Town (Nyāto).

The Grand Cavalla Township on the other hand is a Christian village enacted in response to the petition of inhabitants of the Episcopal Missionary station. It carved out the traditional town of Cavalla to form a separate village where the converts would observe
the Sabbath undisturbed by traditional activities of the ethnic kin, majority of whom did not embrace Christianity. This township has legal jurisdiction over the entire coast region of the Grand Cavalla, excepting the traditional villages and the burial sites. It comprises two sub-settlements: (1) the Episcopal Mission Town; currently comprising 25 housing units of 136 inhabitants; and (2) the Ablison, a farming area on the outskirt of the Township comprising 50 households and further sub-divided into the following localities: (1) Yédatoke of 3 households; (2) Sa-duboke of 2 households; (3) Gbédawé-Kudi of 2 households; (4) Too-dabalu of 3 households; (5) Kyémé of 6 households, (6) Kaa-kudí of 10 households, (7) Méné-wlonwè of 6 households, (8) Dinéyikè of 5 households, (9) Dinyémâ-Nòò of only one (1) household; (10) Dweleof 5 households, and (11) Bio-Hnona-yidi of 7 households.

The North Eastern Interior Region. The Township is made up of 5 villages with a population of over three thousand (3000). These villages have a unique political life. In addition to a political and administrative structure that reports to the central government, the traditional leadership plays an integral and important role in the governance of the society. Moreover, the Episcopal Church which has been in the community for almost 150 years serves as the guidance of enlightenment. It guides the people, and provides them the opportunity to embrace and appreciate their culture. The Episcopal Church has also been serving as the center of educational advancement in the community where a public school and a clinic were built by the said community and staffed by the central government.
Socio-Economic Condition

The socio-economic condition of Grand Cavalla is a microcosm of the entire Liberia. Like the rest of the country men and women in this village suffer from poverty and hunger. The main livelihood is subsistence agriculture and fishing but with lack of technology and knowhow not many families in Grand Cavalla even earn 1 dollar a day. Accordingly, 80% of Liberia’s population lives on less than $1 a day (Oxfam International, as cited in Liberian Literary Foundation, 2008). This is very much felt in Grand Cavalla where only 1 % (30 of 3000) of the population is employed by either the national government or the Episcopal Church in Liberia.

The main economic activity is food production through a backward slash and burn cultivation. The major crop is the upland rice which is sometimes intercropped with cassava or vegetables. Sugarcane is also cultivated mainly for production of cane-alcohol for local consumption and this has gained economic productivity for the last thirty years. In Grand Cavalla a male is not expected to be counted among his equals if he does not have a plot of productive sugarcane. In some areas, the cultivation of rubber is gaining momentum and great interest.

Livestock production is very limited to cattle. The community has yet to be educated on domestication of animals, such as poultry, hog-raising as well as goats and cattle pasture.

Grand Cavalla generally lives in communes. A survey conducted by the University and the people of Grand Cavalla reveals that housing units in the coastal traditional headquarter of Grand Cavalla totals 233. 161 of these are small huts that are made of local materials of sticks, mud, and thatch roofs; 61 are built with mixed local materials which are roofed with zinc, others with asbestos; and 11 are constructed with concrete blocks and are roofed with zinc or asbestos. These houses are built so closely together showing their commune and extended family life.
There are not many facilities or gadgets in the house; not even clothes lines to dry their laundry. Under the heat of the sun, the women lay their clothes over the grass, most often with animal dung scattered on the ground. They allow the cattle to just roam around their yard unconscious of the need to clean and sanitize their homes.

In terms of health and sanitation, Grand Cavalla has a community clinic where the people could go for medication and health care. During the past five months (November 2011 to March 2012), there were 1,645 reported cases of various diseases that had been treated in the clinic. Malaria ranks the highest (30%) followed by respiratory infections (10%). Diarrhea is also prevalent in the community. In spite of the presence of the clinic, many of the people in the community still prefer to seek medication through a traditional healer.

With the efforts of the University and some NGOs, the village is beginning to be conscious of the need for toilets rather than running to the bush or to the ocean for defecation or urination. Of the 233 households in Grand Cavalla, there are 98 latrines serving 183 households in the five coastal villages and the township. Other households still do not have latrines indicating that many still do open urination and defecation. So far there are 11 commodes, 31 communal concrete pits with slabs, and 56 dug out pits for individual use. The two schools in the village are also served with 8 holes gender-sensitive institutional latrines. However, keeping the facilities clean and sanitary is a major challenge in the village. It has also been observed that the sandy condition of the soil around Big Town and James Town makes it difficult to construct pit latrines for families in the said communities.

The main mode of transportation for the people to go to the market in Harper is motorcycle. They can also take the canoe to go to other places near the border of the Ivory Coast. Due to lack of money, however, the people of Grand Cavalla most of the time walk 24
miles to and fro the market in Harper to trade their small produce. What they long for is accessibility of their basic needs. Grand Cavalla does not have the stores or market where they can trade and buy their food, clothing, or medicine.

Through the help of some NGOs particularly, the *Solidarités* (that signed an MOU with the University as a partner in bringing hygiene and sanitation education and in providing artisan wells), some of the households now have access to clean and potable water. So far there are only 3 hand pumps and open artisan wells in Grand Cavalla serving an average of 14 households to a hand pump. Lack of spare parts and know-how to repair the facilities are major challenges in the community.

As far as electricity is concerned, there are currently 6 units of “Tiger Generator” owned by private individuals that can be used from time to time for the 183 housing units in the five coastal villages and the township. Electricity is only made available during special occasions such as wakes and feasts. There are 2 video clubs that run electricity and where people can go to charge their phones for a fee. In Grand Cavalla, owners of power generators are obliged to be generous to lend or share electricity in times of wakes or feasts in the village.

Having no ample supply of electricity, the traditional manner of cooking is the use of wood as fuel for the fire hearths or the use of charcoal pots. In Kingstown, 16 households use firewood; in Big Town, 4 households use coal pots and 92 households use firewood; in James Town, all 29 households use firewood; in New Town 1 household uses coal pot and 9 households use firewood; in Brownell’s Town all 9 households use firewood, in the Township 9 of the 37 households use charcoal pots and 27 use firewood; in Ablison all 50 households use firewood.
On education and literacy, the CIA World Fact-book (2010 as cited in Liberian Literacy Foundation) indicates that that the illiteracy rate is 58% among women in Liberia. In Grand Cavalla, it is worse. Most adult women cannot speak and write in English. There is not even a school that would train them to read and write in their own language. Presently, the village has two schools: (1) a Public Primary School that caters to K-1 to Grade 6; and (2) a Private Elementary and Junior School. However, there is not a school in the village where the children and the youth can go after their Junior High School education. Both the adults and the youth in Grand Cavalla are very much wanting in education. They are eager to learn and yet not much attention is placed on their needs. There is not a conducive environment for learning and teaching; there are not enough instructional materials and books. A survey conducted by the University shows that there are a total of 229 students attending the Epiphany Elementary and Junior high school in the Academic Year 2011-2012; 136 are boys and 93 are girls. In Cavalla Public School, there are 168 pupils; 99 of them are males and 69 of them are females. These pupils and students perform very low in their academics. Initial assessments indicate that the junior high school students do not read at the 5th grade level. Several factors may be contributing to their poor academic performances among them are socio-economic factors, psychological factors, poor nutrition and health, and lack of academic preparation of teachers which was attested by the Liberian Development Foundation (2011) in a report stating that the unqualified teachers in Liberia are estimated at 62% (causing nose dives of enrolment especially of girls).
Cultural Life

Family

In Grand Cavalla, family is like most of the traditional Glebo families that are extended, interconnected, and inclusive of brothers and sisters, first and second cousins, nieces and nephews, uncles and aunts descending from the same paternal or maternal grandfather’s brother’s or sister’s children and the like. Grand Cavalla is a patriarchal society. A family is patrilineal and male dominated. The men are the breadwinners while the women are relegated to nurturing and attending to the needs of their children but are required to work a great deal in agriculture. The women and children cut firewood, weed vegetable gardens, prepare food and ensure that there is enough food on the dining table.

Courtship and Marriage

As Glebro tribe, courtship and marriage in Grand Cavalla strictly adhere to the customs and tradition. While some of the clans in Grand Cavalla allow polygamous marriage, they do not allow marriage between and among blood relations, especially for first blood relation of the first generation which is tabooed and not normally favored. Marriage is not a simple process for them. A Glebo man needs to fulfill five steps if he wants his marriage proposal accepted: (1) engagement; (2) character assessment; (3) character evaluation; (4) payment of dowry; and (5) giving the woman to the marriage.

In the modern society, some of the steps may be regarded to be unjust and may even be regarded as a violation of the civil rights of women as parents decide who their daughter should marry. Engagement in Grand Cavalla is “taking the hand” of a maiden which can be done immediately right after the birth and before the “naming” of the girl-child. This is known as pre-
matured engagement. It can also be offered to an adolescent female who has reached the traditional age of consent (pubescent, at puberty). An intention for a pre-matured engagement is expressed by “sticking a piece of fiber or a straw in the hair” of the child, by either the man who desires the child for his future wife, or the man’s wife, or his parents, or a family member. In this case, it is the consent of the parents of the child that is crucial, not the knowledge and consent of the “child” (pānô). The engagement of an adolescent can be done directly by the man who intends to marry or indirectly by intermediaries. It entails presentation of a coin tightly tied on a white handkerchief to the maiden. If the presentation of the coin is done by an intermediary, information on the person making the marriage proposal should be provided upon the presentation of the coin. If and when the maiden returns the handkerchief with the coin still wrapped on it, the maiden is not ready or interested in the proposal, or she could be soliciting a follow-up request as a saying goes: “one throw of an axe cannot cut a tree.” In cases where the marriage proposal is accepted for consideration, initial interpersonal contact is made to ascertain what to do next. The maiden may suggest to the man to start approaching her parents, which could be done by the gentleman himself, although the most respectable approach is through intermediaries, or preferred family members, or representatives of the parents. This stage of the courtship is done by presenting a plate that contains a coin and a tobacco (wa-de) which when accepted and positively replied with, engagement occurs. The gentleman then presents tokens and begins to render services to the family.

The next stage is the Character Assessment Visit by the Bride-to-Be. The Grand Cavalla people require the bride-to be to visit and live and spend time (Nî-ya) with the family of the groom. This is a cultural practice which is usually made during farming season (cleaning, planting, or weeding) to provide both families the opportunity for inter-assessment not only of
characters but capabilities. After the required time, the bride-to-be returns to her own people and awaits reaction or the Feedback of the Visit by the Groom-To-Be, which is the follow-up visit (Nyënâmô) of the groom-to-be bringing token of food and drinks to the future parents-in-law. Such visit indicates that the conduct of the girl met the approval of the groom’s-family. However, if during the character assessment visit, the girl realizes that the character or conduct of the man or his parents is not worthy of her care, and decides not to marry the man, the token of food and drinks should not be accepted because acceptance of such signals the willingness of the father of the bride to give her daughter’s hand for marriage, and is now ready for the acceptance of the payment of a dowry (ke plô wudi.) For the first traditional marriage of a girl the dowry is Do wudi; one nanny goat for the mother of the bride or its equivalent amount of twelve shillings and six pennies or $ 2.5 US dollars; Ke plô wudi (price for the dowry), one cow or its equivalent in cash (six pounds sterling or $ 24.00 for the father of the bride or the family. For a marriage of a woman who has been married before and divorced, the price of the dowry is doubled (US$48.00) to provide for adequate restitution of any claim from the previous marriage. In Grand Cavalla, giving a woman in marriage is the sole right of the father of the bride or his designated representative, and not the mother and her family.

Death and Funeral Customs

Though there are some traces of modern influence in the burial rites of traditional leaders in Grand Cavalla, their practices remain unique and distinct in the Glebo culture. No one is permitted to cry when a person dies in the village until the high priest “Bodig” is informed by the authority. A dead person’s body cannot also be brought into the village unless the high priest is informed through the Gbobi who is the head of the traditional Defense Force. If a Chief dies
announcement is done by the sounding of the *Talking Drum* after informing the high priest. The beating of the drum is supposed to be accompanied by the firing of guns. After such, the women are now allowed to cry and summons be sent as needed. The setting of the time of the burial ceremony for the Chief undertaken by the Confederation of *Glebo Dible* (Glebo Chiefdoms) follows amidst pageantry of festivities, war dance, and killing of cattle. If a *High Priest* (*Bodi*) or *Gyide* (wife of the High Priest) dies, public crying and celebration for the death of the high priest or his wife is forbidden. If the *Yibadio* or *Tibawa* (anointed leaders of the *Sidibo* or Defense Force) dies, burial of any of them is performed by war dance and slaughtering of cattle at the expense of the family, for these two members of the traditional defense force are regarded as *representatives of the gods of war* on earth. If an ordinary person dies, he or she can be buried in three places depending on how he or she lived his or her life on earth. There is a cemetery (1) for persons “pre-judged innocent” of witchcraft; (2) for people who are pre-judged guilty of witchcraft; and a cemetery (3) for persons whose death is caused by accident. It must be noted however, that persons who die of accident are not given the opportunity to have burial ceremony.

**Spiritual Life**

Grand Cavalla is known for its traditional religion. They are polytheistic in nature. Every minor decision of public interest in the traditional Grand Cavalla village is preceded by “consultation of a god” to determine the root cause and solution of the problems. There is not a reported incidence in the traditional and oral history of the people of Grand Cavalla in which the *consultation of the gods* required or resulted in outright demand for “public human sacrifice.” However, there are stories that in times of certain inter-tribal wars, victory cannot be ascertained
without a loss of a life during the entire episode of the attack. So it may be accepted and expected that someone designated will certainly die in a particular battle.

The village prosecutes and resolves issues depending on the nature of the case. On issues of general secular interest (popular opinion), where generative issues on which strong feeling are expressed by the public and the people normally feel that if nothing positive is done about such issues, the safety of the community could be at risk, the issues are dealt with by a forum (Tapânô) of citizens presided over by the Wodoba or King. On issues arising from neglect of the spirit of the ancestors, traditional clan (family) in Grand Cavalla believes that it has to be resolved with respect to an oracle on a shrine tabernacle or fireplace, dedicated to the ancestors. Here, designated members of the clan go to the tabernacle and pray. It is mostly done in times of uncertainty or trouble. Periodic animal sacrifice or chicken cooked in pepper soup, served with cooked local rice and palm oil is made to appease the spirit of the ancestors. On issues arising from concerns of the Dark World (witchcraft), where rumors or allegations of pending epidemic of diseases and even death threaten the safety of individuals as well as the community, the Council of Elders or Takae take action and ask for the intervention or help of a diviner to determine the solution or way forward. On issues originating from concerns of the anointed representatives of the deities, the god of war is invoked. The village believes that the traditional defense force (Sidibo) is responsible for the worship of the “god of war” and thus this requires an annual animal sacrifice of cattle to ensure victor in times of war. The god of good harvest is also invoked, worshipped, and sacrificed before the commencement of the farming season. Like in all perceivable likelihood, this also requires animal sacrifice. For fertility issues, the god of fertility is invoked. The village believes that fertility of women is controlled by such god who they believe to live in the water (creek) from which the women fetch drinking water. The priest
of this god is a woman who is said to lie in the water. Periodic animal sacrifice of chicken, cooked in pepper soup, served with cooked local rice and palm oil is made.

**Grand Cavalla’s Current Situation on Developmental Projects**

Grand Cavalla has great potentials to become a model agro-industrial village. However, the people need to be trained, educated, and be organized, to become active participants in effecting the needed change in their village.

Fig. 1 shows the lack of organized and collaborative development efforts in Grand Cavalla. Several NGOs come every now and then to provide education and training, health and other related services. But the impact is not much felt by the village. Most often, when the NGO’s leave the community, they take back with them the hopes of the village for a better life.
The Current Situation of Grand Cavalla

Fig. 1 Schematic diagram of the Current Situation of Grand Cavalla Village
Fig. 2 explains what William V. S. Tubman University envisions to happen in the Grand Cavalla Village. It hopes to bring together the NGOs, the regions, and the county collaborating and working together for the holistic development of Grand Cavalla while vertical programs from the national government and some international organizations are sought to strengthen and enhance the developmental programs of the village.

The University will work with the people to address the problems and transform the village into an agro-industrial village. A perfect eye vision is 2020. With the current condition of the village, several phases of development need to be implemented. It is a long road to development but with the commitment and the leadership of the University and the people of the village, Grand Cavalla is envisioned to become a model agro-industrial village in 2020.
Grand Cavalla Integrated Village Development

Fig. 2. Schematic diagram of the Integrated Village Development

William V. S. Tubman University-Grand Cavalla Partnership
Vision 2020: Integrated Village Development has 7 goals to fulfill in order to achieve its mission and realize its vision. The following are the goals and some of the objectives and strategies of the project:

**Goal No. 1: To inspire and move the village to achieve better quality of life**

**Objectives:**

1. To promote gender equality and empower women
   - To educate the village on equitable gender power relations within households and wider society
2. To provide primary and secondary education
3. To provide means of water and electricity
4. To develop a transportation plan
5. To improve health condition
   - To combat malaria and other diseases
   - To reduce child mortality
   - To improve maternal health
   - To reduce HIV/AIDS and its stigma

**Goal No. 2: To eradicate poverty and hunger**

**Objectives:**

1. To develop economic gardening
   - To provide critical information needed by businesses to survive and thrive.
   - To develop and cultivate infrastructure that goes beyond basic physical infrastructure and includes quality of life, a culture that embraces growth and
change, and access to intellectual resources, including qualified and talented employees.

- To develop connections between businesses and the people and organizations that can help take them to the next level — business associations, universities, roundtable groups, service providers and more.

2. To boost economy through entrepreneurship

- To make the community entrepreneur friendly
  - To improve the entrepreneurial climate, infrastructure, and support systems through awareness, recognition, and cultural innovations.
    - To appreciate entrepreneurs
      - To feature them in local newspapers, radios, etc.
    - To use partnership and collaboration
      - To extend business incubators across borders
    - To promote socialization
      - To establish networks and organize interest groups, etc.
  - To build a skilled and increasingly inclusive leadership group with capacity to improve and sustain the community
    - To develop leadership, empower women, and engage youth in entrepreneurship

3. To reduce unemployment in the Village

- To develop a workforce bank
- To train and equip the village with technical skills of their interest
- To develop a linkage with different employers
4. To equalize income distribution
   - To promote gender equality in the labor market
   - To provide equal job opportunities for both gender
   - To advocate preferential treatment for female and ethnic minority applicants who fulfill job requirements
   - To advocate for re-organizing work and improving those working conditions that inhibit women from the village access to traditionally male blue-collar jobs
   - To monitor the proportion of men and women from the village that are applying, particularly for managerial/technical jobs or in specific areas
   - To develop and propose tax reform

5. To mainstream food security
   - To improve agricultural productivity
     - To do soil testing
     - To improve soil fertility through organic matter, compost, or manure
   - To develop the agro-industrial sector competitiveness
     - To provide skills and training
     - To promote efficiency and competitiveness
     - To develop multilateral and bilateral trade agreements
     - To develop incubators and technology
     - To cluster SMEs
   - To increase urban demand for agricultural products
   - To introduce integrated rice, fish, and vegetable farming system
• To create diversified, non-agricultural, labor-intensive activities which can be supported by the farming community

• To establish food processing plants and marketing supports
  o To set up infrastructural facilities in various sectors of food processing industries such as mushroom cultivation, spices, coconut, palm nut, cassava, etc.
  o To establish food processing industrial estates or food parks
    ▪ To find assistance for the establishment of common facilities such as power and water supply, cold storage, ice plant, and of major processing facilities such as fruit concentrate, etc.
    ▪ Among the small processing plants that can be established are as follows:
      ❖ Small Scale Cassava Processing Plant
      ❖ Small Scale Rice Mill
      ❖ Small Scale Palm Oil Extraction Mill
      ❖ Poultry Feed Plant
      ❖ Small Scale Fruit Juice and Jam Making Plant
      ❖ Tomato Paste and Ketchup Production Unit
      ❖ Groundnut Processing Plant
      ❖ Cattle Ranch and Beef Meat Production
      ❖ Livestock Production Feed Plant
      ❖ Coffee Processing Plant
      ❖ Dairy Processing Plant
- Cassava Processing Plant
- Water Purification and Bottling Plant
- Sugar Cane Production Plant
  - To establish infrastructural facilities for preservation and processing of fish

**Goal No. 3: To improve political life of the village**

**Objectives:**

1. To foster greater interaction between government and the people
2. To develop capacities and commitment for effective citizenship and leadership
3. To educate the village on political choices and pedagogical goals

**Goal No. 4: To develop a village that celebrates its quality of life, heritage, and future**

**Objectives:**

1. To create an environment that preserves, fosters, celebrates, promotes and supports artists, diverse art forms, sports, and cultural heritage
   - To form a fund-raising body for the arts and sports
   - To develop a cultural center with high quality exhibits
   - To organize arts and sports classes for the village
   - To develop arts, sports, and culture education programs for schools
   - To set up well-designed space for, sports, festivals, performances, and other special events.
• To develop a program to redesign the village as an arts district with a performing arts center and an arts emphasis, using paintings, murals, etc.
• To establish a series of festivals
• To develop an annual festival that moves each year from township to township that celebrates and promotes our heritage and culture through exhibits, demonstrations, musical arts, theatre and dance;

2. To develop and foster knowledge and appreciation for the culture and history of the townships

3. To preserve the natural areas and redevelopment of historic buildings and landmarks necessary for the preservation of the village

4. To encourage heritage-sensitive development
   • To advocate for historic preservation for historic buildings and places
   • To encourage the village to plant flowers and trees and build parks to draw visitors to admire the natural beauty as well as the historic structures.
   • To allocate a large and viable green space to accompany any new development.
   • To have schools teach history and culture of the region.

Goal No. 5: To foster respect for diversity among and within faith traditions.

Objectives:

1. To build a village that promotes both respect for "the other," as well as a healthy commitment to one’s own belief.
   • To provide opportunities for inter-faith dialogue
• To build confidence among religious leaders and increase their knowledge of different faith traditions

Goal No. 6: To protect and enhance environmental quality throughout the village

Objectives:

1. To preserve open space and other areas that may be unsuitable for development and to protect existing vegetation.
2. To integrate vegetation with new development
3. To provide programs for sanitation, air and water pollution, solid waste disposal
4. To advocate for recycling of waste products
5. To increase village awareness and education on energy conservation

Goal No. 7: To pursue funding for the Grand Cavalla Integrated Village Development

1. To develop global partnership for development
2. To outline available local, regional and state funding programs and market these to local businesses
3. To seek new non-traditional funding opportunities
4. To assist the village with the establishment of local revolving loan funds.
5. To sponsor business round-tables to assist in establishing business connections
6. To explore the invitation of business leaders from other countries
7. To investigate the development of a commercial cooperative to allow local independent businesses to work together
8. To advertise county-wide funding programs available via a billboard, web sites, etc.
Timeline

Establishing Grand Cavalla as a model agro-industrial village through the Grand Cavalla Integrated Village Development requires many years. William V. S. Tubman University and Grand Cavalla Village target 8 years for the development. It is envisioned that by 2020, the vision and mission of the project is completed.

Needed Funds and Source of Funds

The Grand Cavalla Integrated Village Development requires the resources and funding. William V. S. Tubman University enjoins every benevolent individuals, organizations, government instrumentalities, non-governmental organizations, funding agencies and nations that are concerned with people empowerment and emancipation to help make Grand Cavalla Village Project a success so that it can serve as a model agro-industrial village in Harper, Maryland County where people live a more meaningful life of harmony and abundance.

Monitoring

Regular collection and analysis of reports on the development of the project shall be conducted to ensure that the result of the implementation of the strategies and plans of action are in cognizant with the objectives and contributory to the achievement of the goals.

Evaluation

Systematic and objective process shall be designed to determine the worth, the relevance, the effectiveness, and the impact of the project in transforming the lives of the people in Grand Cavalla.