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University of Cape Coast

UNIVERSITY OF CAPE COAST

SOCIO-CULTURAL IMPACT AND SUSTAINABILITY OF LIVELIHOOD
EMPOWERMENT AGAINST POVERTY (LEAP) IN GHANA: THE CASE
OF NAVRONGO, KASENA-NANKANA EAST MUNICIPALITY OF
UPPER EAST REGION

BY

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Faculty of Arts, College of Legal and Humanities Studies, University of Cape
Coast, in partial fulfilment of the requirements for the award of Doctor of
Philosophy in African Studies

JULY, 2021

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research under supervision and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature.....Date.....

Name: Mark-Anthony Apuri Alongya

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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Name: Dr. Godwin Ramous Kwame Egbenya

Co-Supervisor's Signature.....Date.....

Name: Dr Emmanuel Saboro

ABSTRACT

This study explores the socio-cultural impact and sustainability of the Livelihood Empowerment Against Poverty (LEAP) programme in Navrongo. LEAP was introduced in Ghana in 2007/8 as a public social protection policy to provide basic and secure incomes, aimed at salvaging and protecting the poor and vulnerable in society against global and local livelihood shocks due to declining resources, the negative impact of economic policies and the gradual erosion of socio-cultural support systems. Earlier interventions had minimal impact owing to less immersion of culture as key to innovative development thinking. Four (4) communities, 200 beneficiaries and 17 officials were purposively selected to participate. Pragmatism is the main philosophical anchorage of the study which employed mixed methods; utilizing exploratory-descriptive case studies and surveys including sequential triangulation and convergent designs. Descriptive quantitative data from structured questionnaires were analysed using the IBM - SPSS software programme. Data from interviews, focus group discussions, observation and content materials were analysed thematically and qualitatively. Drawing from functionalism and conservative-liberal continuum theories, the study found Upper East and Upper West Regions as the first pilot household registries; widows and orphaned children were the poorest found in households of six and seven members; culture impacted positively on beneficiaries' lifestyles as it ensured peace, social inclusion, and financial satisfaction. However, the cost of maintaining funerals was seen as a negative cultural issue. Many respondents depended heavily on inadequate LEAP benefits, while some relied on farming and rearing animals as a means of generating additional income. The study recommends among others that government should increase the benefits and identify beneficiaries with capabilities and settle them independently.

KEY WORDS

Cash Transfers (CT)

Culture

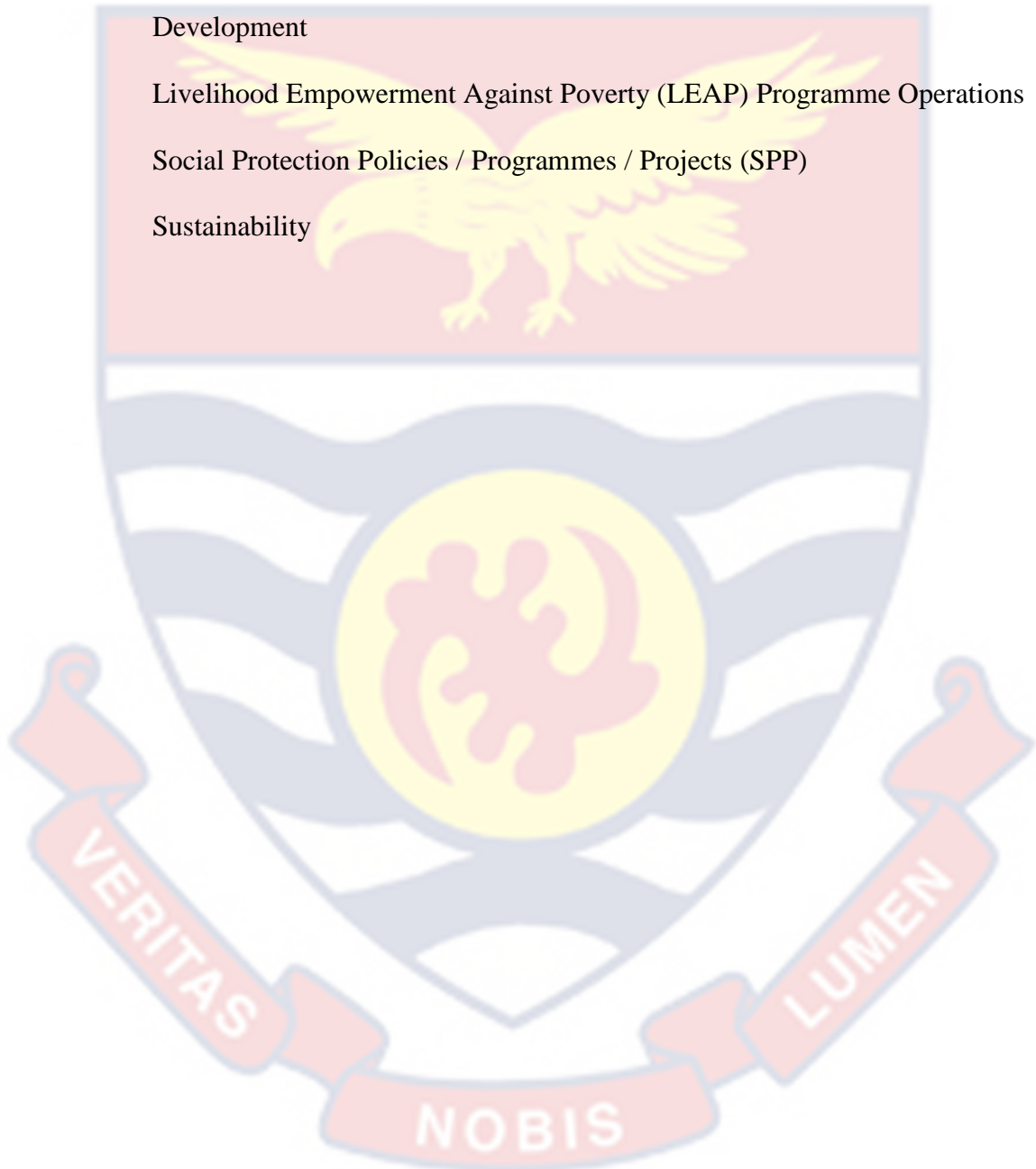
Social

Development

Livelihood Empowerment Against Poverty (LEAP) Programme Operations

Social Protection Policies / Programmes / Projects (SPP)

Sustainability



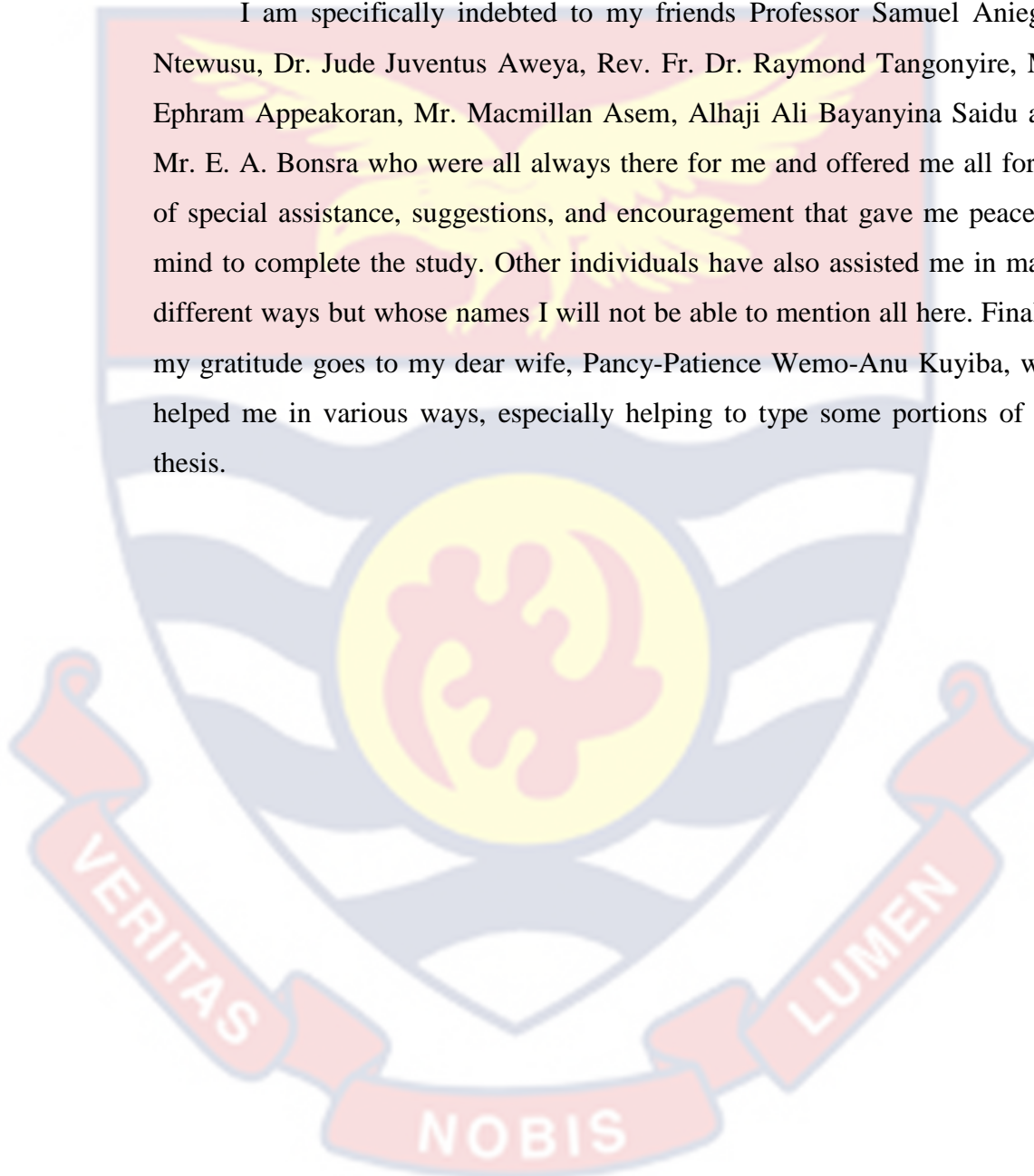
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DEDICATION

To my entire family

especially, my late parents, my wife and my children.



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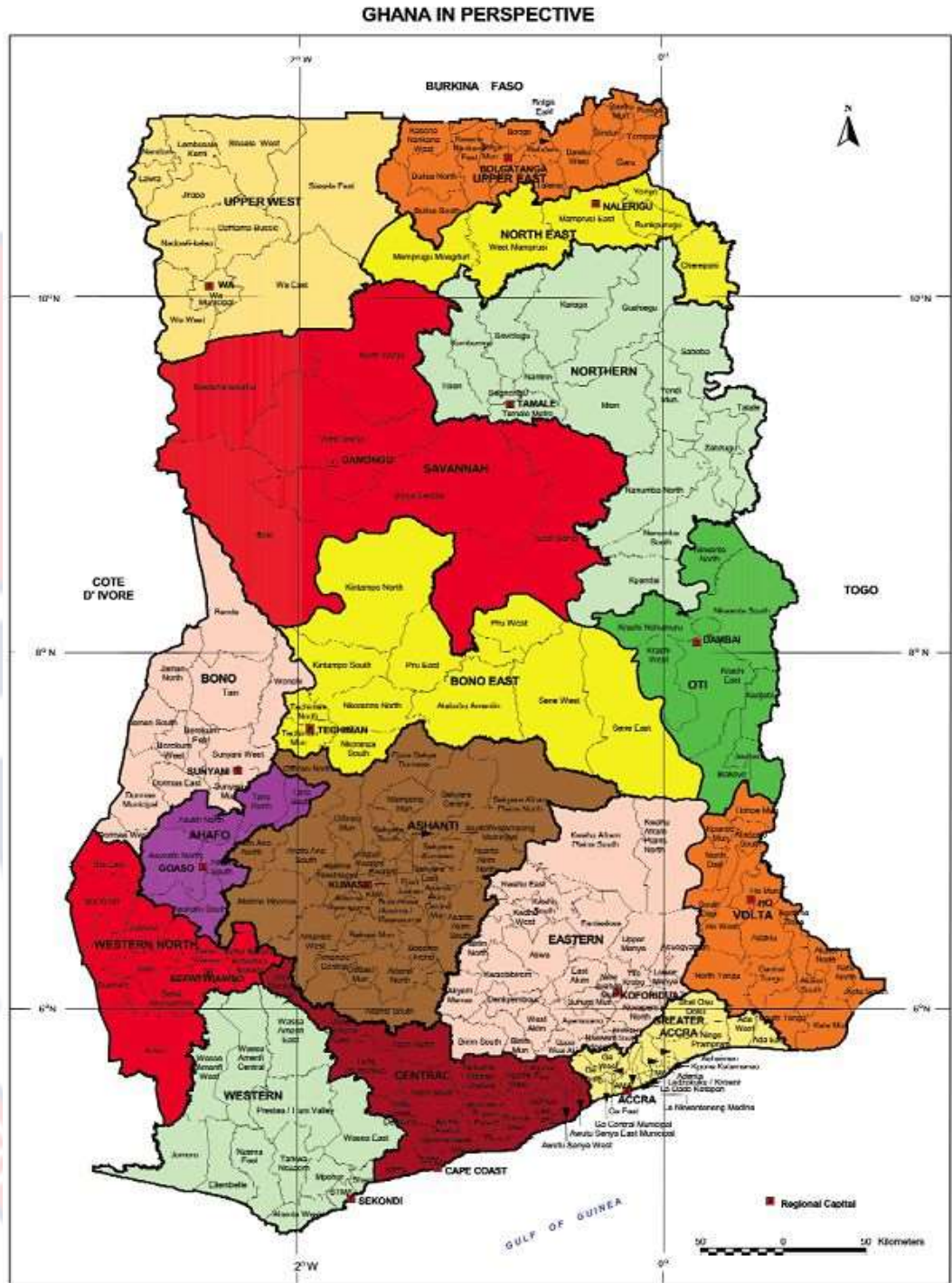
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LIST OF ACRONYMSThe background of the page features a large, semi-transparent watermark of the University of Cape Coast crest. The crest is a shield-shaped emblem with a yellow eagle with outstretched wings in the center. The shield is divided into three horizontal sections: a top red section, a middle white section, and a bottom blue section. A red banner at the bottom of the shield contains the Latin motto "VERITAS NOBIS".

AU:	African Union
COTVET:	Council for Technical and Vocational Education and Training
CAADP:	Comprehensive African Agriculture Development Programme
CT:	Cash Transfers
ETS	External Technical Support
EU:	European Union
FCUB:	Free Compulsory Basic Education
GEA:	Ghana Employers' Associations
GSFP:	Ghana School Feeding Programme
GPRS:	Ghana Poverty Reduction Strategy
GSGPR:	Ghana Shared Growth and Poverty Reduction
IBRD:	International Bank for Reconstruction and Development
IDA:	International Development Association
IMF:	International Monetary Fund
LEAP:	Livelihood Empowerment Against Poverty
MESW:	Ministry of Employment and Social Welfare
MFED:	Ministry of Finance and Economic Development
MGCSP:	Ministry of Gender, Children and Social Protection
NEPAD:	New Economic Partnership for African Development
NADMO:	National Disaster Management Organization
NDPC:	National Development Planning Commission
NLC:	National Labour Commission
NTC:	National Tripartite Committee
NHIA:	National Health Insurance Authority

OVC:	Orphaned and Vulnerable Children
SP:	Social Policies / Programmes / Projects
SPP:	Social Protection Policies / Programmes / Projects
SADA:	Savannah Acceleration Development Authority
TUC:	Trades Unions Congress
WB:	World Bank
PAMSCAD:	Programme of Action to Mitigate the Social Costs of Adjustment
UK-DFID:	United Kingdom Department for International Development
UNICEF:	United Nations International Children and Educational Fund
DANIDA:	Danish International Development Authority
GoG:	Government of Ghana
SDGs:	Sustainable Development Goals
YEA:	Youth Employment Agency





Source: Ghana Statistical Service, Geographical Information Systems (GIS) Section

Figure 1: New Regional Map of Ghana with 16 Regions
 Source: Ghana Statistical Service Geographic Information Systems, 2021

CHAPTER ONE

INTRODUCTION

Background of the Study

This study seeks to explore socio-cultural impact and sustainability of the Livelihood Empowerment Against Poverty (LEAP) programme in Navrongo of the Kasena-Nankana East Municipality of the Upper East Region of Ghana which is taken as a case study. The region is marked with wine colour on the top right corner of the new regional map of Ghana labelled as Map 1 on page xxi. LEAP is a cash transfer programme introduced in 2007 and started operation in 2008. It is one of Ghana's formal public social protection policies designed to protect poor and vulnerable households by providing them with "basic and secure income and complimentary services" against global and local deteriorating livelihoods shocks due to declining resources, population increase, the negative impact of economic policies, and a gradual erosion of traditional socio-cultural support systems.

As a national social policy, social protection is viewed in different ways and perspectives by individuals, scholars, countries, and development agencies globally. According to the Ghana National Social Policy Document by the Ministry of Gender, Children and Social Protection (MGCSP), social protection is defined as;

"a range of actions carried out by the state and other parties in response to vulnerability and poverty, which seek to guarantee relief for those sections of the population who for any reason are not able to provide for themselves" (Mocap, 2015).

Thus, social policy largely refers to guidelines, principles, legislation, and activities that determine the living situations favourable to human welfare. Social policies are fashioned and function in dynamic social, economic, and

cultural circumstances where differing ideas and interests exist over what types of policies are needed to take care of social difficulties and human needs (Herrick, 2013). Some modernization thinkers contend strongly that policymakers should “promote modern cultural traits in Third World or developing countries which would enable modernization” development to occur (Schech & Haggis (2000: 33).

This study is necessary because the literature reviewed suggests that people’s livelihoods are affected because of contemporary global and local conditions necessitating state policy interventions with various forms of social programmes to empower the extremely poor in society. Yet not much information exists on social and cultural influences and beneficiaries’ knowledge and understanding of how to get out of their situations with the modest free monetary intervention provided by the state. The study thus seeks to examine the socio-cultural impact and sustainability of LEAP cash transfers in Navrongo to determine whether short-term cash transfer gains by beneficiaries translate to long-term human social development.

Formal public social protection policies such as the Livelihood Empowerment Against Poverty (LEAP) programme are aimed at salvaging and protecting vulnerable people against global and local deteriorating livelihoods due to declining resources, population increase, the negative impact of economic policies and gradual erosion of traditional socio-cultural support systems, (Faustine, Mathew & Diyamettl, 2002).

The first half of the twenty-first century experienced rapid declines in agriculture and rural-based economies in many countries in Africa, Latin America, and Asia (Zoomers, 2008). This resulted in many people living in

ecologically vulnerable zones where the incidence of extreme poverty had increased tremendously (IFAD, 2001 & Zoomers, 2008). Three-quarters of 1.2 billion people globally are extremely poor and work and dwell in rural areas. Governments and NGOs “have tried to improve the situation” using social protection strategies that have been implemented since the mid-twentieth century (Zoomers, 2008:147). According to Zoomers;

Despite this long history of policy interventions, rural livelihoods generally have not improved. Rural livelihoods are increasingly under stress, and nowadays the rural poor are often described as chronically poor (Zoomers, 2008:147).

What is responsible for the failure of governments' and NGOs' efforts aimed at reducing or eradicating poverty as asserted by Zoomers?

Despite Schech and Haggis (2000: 33) calling on policymakers to promote contemporary cultural qualities, assets, or behaviours in developing countries, and development circles, culture is often not given the needed attention even though it has been recognized as an important factor. Owusu, Osei, and Asante (2017) also observe that culture has played a prominent role in the literature of social change and development over centuries for good reasons as it remains a critical driver of civilization. They stressed that harnessing its strengths for societal good remains a key aspect of innovative development thinking. Similarly, Kwakye (2011) emphasizes that the economic progress of nations is influenced by their social organization- in terms of culture, customs, and traditions- which may be either supportive or inimical to their growth and development, yet in his view, most traditional literature tends to gloss over the importance of culture.

How important is culture to social development? Is its influence positive or negative? Or both? Clifford and Marcus (1986:141) assert that

scholars especially anthropologists distinguish E. B. Tylor's well-known definition of culture as that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Hence, social, and cultural issues manifest simultaneously because of interaction and socialization amongst individual human beings, groups, and families at the micro level or communities and societies at the macro level and in these processes, culture is transmitted vertically and horizontally impacting the lives and activities of older and younger generations.

As part of the interventions to address the challenges, Ghana undertook many social intervention programmes in the past and recently. These include Free Compulsory Basic Education (FCUBE), Free Senior High School Education, National Health Insurances Scheme, Capitation Grant, Programme of Action to Mitigate the Social Costs of Adjustment (PAMSCAD) (Hutchful, 2002) as a result of the structural adjustment policies introduced in the 1980's. Subsequently, Ghana opted to join the Heavily Indebted Poor Countries Initiative in 2001 and got debt relief or cancellation and has also adopted Ghana's Poverty Reduction Strategies (GPRS I from 2003-2005 and GPRS II from 2006-2009). Furthermore, Ghana contracted a loan of \$920 million U.S. dollars from the International Monetary Fund (IMF), part of which was said to be used to facilitate "the Ghana Shared Growth and Development Agenda which outlined several social protection interventions, including increased funding for the LEAP Programme, expected to expand and cover 150, 000 households (Lagarde, 2015).

Legal Framework of Social Protection in Ghana

According to Mocap (2015), as enshrined in the Ghana National Social Protection Policy (GNSPP) document, a variety of legal instruments exists in Ghana that holistically offer a structure that establishes a schema for justification, development, implementation, and regulation of social protection schemes. The policy classifies these important legislations into three main categories which enable citizens to advocate, demand, and participate in social protection, channel protection through sub-national administrative systems and gives authority to key institutions for identification, formulation, and implementation of social protection programmes.

The first group is the amalgamation of nine (9) legal instruments that allow citizens and stakeholders to demand or advocate for social protection delivery as listed in Category 1 in Table 1. These laws are basically to protect vulnerable groups in society such as children, the disabled, sick people, pensioners and by extension the aged and others against labour injustice, violence and human trafficking.

The second group of laws listed as category 2 in Table 2 are crucial for directing the provision of social safety nets at the sub-national level within the public administration system of Ghana such as the National Planning Commission and the Local government decentralized system.

Table: 1: Legal Framework of Social Protection in Ghana

Category 1: Nine Legal Instruments permits stakeholders to demand or advocate for SP.	Category 2 Delivery of SP at a sub- national level Administrati ve system	Category 3A Six key institutions with authority to justify, formulate and deliver SPP	Category 3B Eleven general policies and programmes that reduce overlapping, duplications & contradictions.
The Children Act, 1988 (Act 560)	The Local Government Act of 1993 (Act 462)	Savannah Acceleration Development Authority (SADA) Act 805CT 718”	The Child and Family Welfare Policy of 2014
Labour Act, 2003 (Act 651)	The National Development Planning Systems Act of 1994 (Act 480)”	National Health Insurance Authority (NHIA) Act 852	The National Gender Policy, 2014
Persons with Disabilities Act, 2006 (Act 715)		National Disaster Management Organization (NADMO) Act 517	“The National Youth Policy, 2010
Domestic Violence Act of 2007 (Act732)		Youth Employment Agency (YEA) Act 887	The National Ageing Policy, 2010
The National Pensions Act of 2008 (Act 766) and Amendment Act 883		Council for Technical and Vocational Education and Training (COTVET) Act 718	The National Climate Change Policy (NCCP) of 2014
National Health Insurance Act, 2003 (Act 650) and the amended Act 852 of 2012		Local Government Service Act: Act 656	The National Environmental Policy (NEP) of 2014
The Human Trafficking Act, 2005 (Act 694)”			The National HIV/AIDS and STI Policy
“The Ghana Legal Aid Scheme Act 1997 (Act 542)			The National Decentralization Policy (2010 and 2015)
The Mental Health Act 2012 (Act 846)			The National Local Economic Development Policy (2013)
			The National Urban Policy
			The National Employment Policy (2015)

Source: Survey 2020 (Mocap; 2015 Policy Document)

The third category contains six (6) established acts of key institutions that have the authority to justify, formulate and deliver social protection projects as illustrated by category 3 A in Table 2.

Finally, The National Social Protection Policy (NSPP) as contained in the National policy document also uses the existence of eleven (11) policies and programmes captured as category 3B which are supposed to reduce overlapping, replications, illogicality and facilitate common priority areas that comprehensibly lead to planning and execution of social policies as shown in Table 2. It is interesting that apart from the general legal framework for social protection in Ghana, LEAP does not have a legal framework guiding its operations.

The inception of the LEAP cash transfer Programme in Ghana

As part of Ghana's Growth and Poverty Reduction Strategies, the then Ministry of Employment and Social Welfare (MESW) had the responsibility to establish and complete the National Social Protection Strategy (NSPS) in 2007 with certain key objectives: 1. To reduce extreme poverty by half in the country in line with the Millennium Development Goal 1 by 2015. 2. To provide an all-inclusive society through the establishment of sustainable apparatuses for the safety of persons living in conditions of extreme poverty, vulnerability and exclusion; and 3. To establish a new social cash grant system to deliver basic and secure income for most vulnerable households, by aiming at current social protection packages and also to provide harmonising inputs for beneficiaries of social protection programmes. The Livelihood Empowerment Against Poverty (LEAP) Programme was then established and started operating in 2008 as a free cash transfer flagship social protection

programme of Ghana's Social Protection Strategy, based on the directive and approval of the National Development Planning Commission to consider the poor and vulnerable in national planning and development". (<http://leap.gov.gh/46th-payment-cycle-of-leap-social-cash-grant-to-all-beneficiary-households-across-the-country> accessed; 26/3/2018).

According to the LEAP Manuel (ver. 2.0) by the Department of Social Welfare, Ghana, and supported by UNICEF titled; "What is LEAP?". Besides the cash component of LEAP, the programme also offers other essential complementary services including education, investment in agriculture and primary health care sensitization to prevent diseases and promote good health among children and family members. The broad areas covered by the programme are: Encouragement of six months exclusive breastfeeding of children, introductions of other varieties of food after six months of breast feeding until a baby is two years; feeding children, pregnant women and lactating mothers and other members of the family with a variety of balanced nutritious meals; family members are entitled to free National Health Insurance Scheme (NHIS) cards, pregnant women are entitled to free pre and post ante-natal care; all children under twelve months are entitled to free birth registration; babies and children are entitled to free growth monitoring every two (2) weeks in Child Welfare Clinics until five years; prevention of diarrhoea, cholera and other harmful illnesses where people are encouraged to use latrines and toilets and discouraged from opened defecation; free education for children above five years who must go to school and stay in school", protection of children against worst forms of child labour (fishing, cracking of stones, selling on streets, farming, galamsey or hunting, that is any

work that courses harm to a child in all aspects of his or her life), provision of medicines; school supplies, investments into farming, animals and livestock; and petty trading. The programme is supported by some local and international NGOs”.

The social categories identified within the basket of the extremely poor as beneficiaries of the LEAP programme include:

- i. People aged sixty-five (65) years old and above without any form of sustenance.
- ii. Severely disabled people without productive capacity.
- iii. Orphans and Vulnerable Children (OVC).
- iv. Very poor or vulnerable households with pregnant women and mothers with infants.

History of LEAP operation in Ghana

Cash transfers in Ghana comprises largely informal practices of almsgiving and charitable gifts among family members, neighbours, and friends (Bortei-Doku et. al. 2013; Bortei-Doku Aryeetey & Opai-Tetteh, 2012) These practices had not been documented except oral accounts. However, since 2007 when LEAP was conceived, Government has given yearly budgetary funding for it as a formal cash transfer programme under the National Social Protection Strategy (NSPS). The programme offers various amounts of money to targeted selected households depending on the number of members in each household from one member to four members and above as shown in Table 2. These free cash transfers are paid every two months to beneficiaries in February, April, June, August, October and December (DSW/UNICEF). LEAP extended from covering 1,645 beneficiary families

within 21 districts in 2008 to 213,044 recipient households in 216 districts. By the end of the year in 2013 LEAP had reached 74,000 homes in 100 districts (DSW, 2013) (<http://leap.gov.gh/46th-payment-cycle-of-leap-social-cash-grant-to-all-beneficiary-households-across-the-country> accessed; 26/3/2018).

The aim at the time was to cover 150,000 families or approximately 17% of the projected one million (880,000) chronically poor homes in the nation. As shown in Table 1, LEAP took off in 2008 with allowances of between GHC8.00 (\$2.80) wherever there was one qualified individual, to GHC15.00, where there were at least four entitled peoples. The allowances were adjusted upwards in 2012 to GHC20 and GHC40.00 a month (\$14.20) and were subject to periodic reviews in 2015 and 2016. The increase resulted in LEAP payment also increasing from 8% of the lowest wage to around 25% of the least wage, similar to patterns in other republics in Latin America (ILO, 2012). The intention was to establish a compensation percentage that was reasonable but not a deterrent for looking for waged work. String attachments and complimentary amenities were crucial to the achievement of LEAP (Bortei-Doku et al., 2013; Bortei-Doku Aryeetey & Opai-Tetteh, 2012).

Table 2: Amounts of LEAP Grant Payment in all 216 Metropolitan/Municipal/District Assemblies (MMDAs) for a total of 213,320 beneficiaries

LEAP Circle	One eligible member household Receives	Two eligible member household Receives	Three eligible member household receives	Four and more eligible member household receives
Inception 2008	GHC8.00	GHC15.00	GHC15.00	GHC15.00
2012	GHC20.00	GHC40.00	?	?
January 2015	GHC48.00	GHC60.00	GHC72.00	GHC90.00
46th cycle 2016,	GHC64.00	GHC76.00	GHC88.00	GHC106.00
50th Cycle 2017	GHC64.00	GHC76.00	GHC88.00	GHC106.00
52 ND Cycle 2018 to date	GHC64.00	GHC76.00	GHC88.00	GHC106.00

Source: Field Survey, 2020

Operation of other Cash Transfer and Social Grants in Ghana

Money handovers and other societal allowances have been identified in Ghana which include: State-Sponsored in-kind Social Assistance Programmes, District Assemblies Common Fund, Education Capitation Grants Scheme, School Feeding, Uniforms and Exercise books provision for school children in deprived communities, Youth Employment Scheme, Health Care Support and the LEAP programme. Aryeetey (2017) gives a summary of some types of social schemes being undertaken in Ghana as illustrated in Table 3, which are providing their outlays, main targeting mechanisms, and benefits to beneficiaries.

Table 3: Social Support Programmes, Subsidies and Their Pro-Poor, in Percentages

<i>Programmes/Subsidies</i>	<i>% of Outlays to Poor</i>	<i>Main Targeting Mechanism</i>	<i>Benefits for Households</i>	<i>Conditions Attached</i>
LEAP (MESW)	57.5%	Community/proxy means-testing	GHC8- GHC 12	School enrolment; health visits
NHIS Indigents	>50%	District level identification	Free coverage Under NHIS	None
MoE School Uniforms	49.9%	Geographical poverty base	School Uniforms	Enrolment in public schools
Public Works in 3 Poorest Areas	43.2%	Geog, self-targeting	Public works wages	Employment in public works
MoE Conditional Cash Transfers	42.2%	Geographical, proxy means-testing	Cash Transfer to JHS student	Enrolment in public JHS Schools
School Feeding Lunch	21.3%	Public primary schools	One hot meal a day	Enrolment in public primary schools
NYEP	12.7%	Unemployed youth (18-35yrs)	Training and monthly wages	Enrolment in training programmes
NHIS General Subsidies	12.4%	Soc. Security & district schemes	Coverage of most healthcare costs	Registration and payment premiums
PURC Electricity	8%	Inverted block tariff & lifeline	Subsidized electricity	Residential electricity consumers

Source: Adapted from World Bank (2010) cited by Aryeetey (2017).

Education Capitation Grants Scheme

According to Aryeetey (2017), approximately 48% of the entire nationwide budget apportionment to the Education Ministry was reserved for in-kind handovers for Capitation Grants (CG); School Uniforms (SU); Exercise Books (EB); and levies for Basic Education Certificate Examinations (BECE), (GoG, 2011). For instance, from 2004 to 2005, 40 state elementary institutions enrolled in the capitation scheme where each pupil was given a bursary of Gh¢4.50 closed to (\$1.50) annually for feeding at school. Akeampong (2011) observes that the programme brought about remarkable rises in enrolments all over the country however retention and drop-out numbers were high.

School Feeding, Uniforms and Exercise Books for Children in Deprived Areas

According to the World Bank (2010) report, the Ghana School Feeding Programme (GSFP) was started in 10 pilot-deprived public schools in 2005 and fed 1,984 pupils a day under the Comprehensive African Agriculture Development Programme (CAADP), Pillar III of the New Economic Partnership for African Development (NEPAD). The number of schools increased to 4,920 and supported roughly 1.6 million pupils with meals. It explained that the SF programme was introduced to encourage school attendance and kindle economic activities in the local authorities. The Bank explained that SF helped to increase primary school enrolments in the participating schools by 13% and kindergarten admission levels appreciated by 23% within year one of the commencement of the programme. However, the scheme was accused of corruption mishandling, and grave mistakes in

targeting (World Bank, 2010) which led to societies' complaints and subsequent repositioning of the GSFP for proper management strategies, targeting and provision of quality of meals (Osei-Fosu, 2011).

Another intervention introduced was the school uniform distribution programme. At the close of 2011 around 1.26 million unrestricted uniforms were supplied. In addition, exercise books were also given as part of the GSFP. Like the school feeding, the provisions of uniforms and exercise books to school children were seen as moderately well-managed system, with round 50% of the cash accessed by the vulnerable (World Bank, 2010). Besides, the Government has introduced an inclusive education programme to bring children with disabilities into mainstream education, which was still in the pilot phase as Ghana Education Service tries to address issues of universal access and specialist teachers to manage the programme (Casely-Hayford *et al.*, 2011 & GFD, 2008).

Statement of the problem

Local and national trend of livelihoods strategies reveals that farming communities have difficulties with multiple social, political and economic challenges in Northern and other parts of Ghana where they struggle with new macroeconomic conditions characterized by increasing expenses of production, hard internal competition and few opportunities for domestic trade and marketing. They also face traditional social and cultural systems which are gradually being altered by commercialized norms developing in the peasant landscape, thus affecting income-generating activities and levels of influence over resources including accessibility to land. (Yaro, 2009).

The traditional social and cultural organizations of African societies or families are by nature communal with extended family support systems as safety nets for members of the family especially the needy and vulnerable in society. According to Gyekye (1998), one outstanding feature of the African family is the collective support system of African society and existence of awareness of strong links of kinship that emphasizes the importance of the family. Thus, when one considers the African setting, one is not denoting the elementary family encompassing a couple and their children, but to the larger family, which is made up of many blood relatives who trace their descent to a one ancestor or progenitor and who are socially organised by a sense of duty to one another (Gyekye, 1998).

Shared ideals like unity, communal support, interrelationship, and respect for the happiness of every person in the society, are exceedingly shown in the African extended family. Hence, an individual person in the larger family is groomed not to think of himself or herself as an isolated individual but somebody representing the interest of the group of his or her blood relatives and seeks to bring honour to the group. It is the obligation of every member of the family to try and uphold solidity of the family. However, the extended family support system has been observed as gradually breaking down due to social change and a decline to some extent in the importance of kinship leaving vulnerable people such as the aged, destitute, disabled, orphans, street children and some women helpless (Nukunya, 2003). For instance, around 80% of people in Africa has no official social insurance yet the traditional safety net system is not strong to adequately protect them (Ortiz & Cummins, 2011) as cited by Aryeetey et al., (2012). As the traditional

extended family system are gradually transforming into contemporary nuclear family elements, new establishments are needed to take care of children and older generations (Schech & Haggis 2000: 36).

Farmers in communities in northern Ghana who strive to earn their livelihoods face many difficulties as indicated by Yaro (2009). This situation explains partly why the Upper East Region, where the Kasena-Nankana East Municipality is located, is often cited as one of the poorest in Ghana. Ghana Statistical Service (2013), Non-Monetary Poverty statistics revealed that the Multi-Dimensional Poverty (MPI) Index for the region was 87.3% of all the then ten Regions of Ghana. This region also has the highest maternal mortality rate which is 802 per 100,000 live births (PHC, 2010). This has serious developmental consequences for the people of that region.

Several factors account for the impoverished state of the region with a high incidence of poverty ranging from pre-colonial activities including the slave trade which took many strong men and women away to other regions because slavery was at the core of Ghana's precolonial nation, whose economy virtually wholly depended on slave labour (Perbi, 2004, 110) and colonial policies deliberately designed and reserved for the north as a labour hop for mining and cocoa sectors of the country which affected education, industrial and social developments of the people. According to Bening (1995, 227), in the colonial period, Ghana, then Gold Coast, consisted of three political units namely, the Gold Coast Colony, the Colony of Ashanti and the Protectorate of the Northern Territories of the Gold Coast. Ashanti and the Northern Territories were united with the Gold Coast Colony in 1946 and 1951 respectively as a single administrative unit. They were, however,

subjected to different treatments in the matter of educational and economic development, fiscal policy and land administration before and after the union. While in Ashanti and the Gold Coast Colony, the claims of the chiefs, families, and individuals to land were recognized and the government did not interfere with the traditional system of land tenure, in the Northern Territories the government ignored similar claims and assumed general control over land.” (Bening, 1995, 227).

Other factors include: the spatial geographical location of the region with a climate supporting only short rainy seasons and not conducive for year-round farming as compared to the middle and southern belts of Ghana; natural disasters such as floods, droughts, bush fires; and intra or inter-ethnic land conflicts (Doba and Kandiga situation) and chieftaincy conflicts (Bawku situation) intermittently occurring also lead to the destruction of lives, farms and other properties. As a result, since the 1990s efforts have been made to advance a better understanding of rural livelihood tactics and to convey rural development policies more in line with the ambitions and priorities of rural people (Zoomers, 2008:147).

Browne (2013) emphasises that though a huge body of literature exists that examines social safety nets and cash transfers (CT) effect on poverty reduction and progress, there is much less comprehension of the mechanisms by which this materialises, as such as LEAP seeks among others to empower, expand human investment products, boost resilience and influence on behaviour to inspire investment in mid - to long-term human capital accumulation, which may not be fully taken advantage by poor and vulnerable people who take short-term survival decisions (Browne 2013).

Weigand, (2003) argues that worldwide cash transfers have been criticized by some policymakers that they have a tendency to discourage work and create dependence among individuals or homes benefiting from such programmes. Thus, the design of social intervention policies requires a clearer understanding of what socio-cultural mechanisms are already available in communities and to what extent individuals and households use them to cope with income instabilities and other shocks of livelihood strategies (Weigand, 2003).

Traditional private, and informal mechanisms of social support systems already existed in Africa but are not adequate as explained by Bortei-Doku et al., (2013); Bortei-Doku, Aryeetey and Opai-Tetteh, (2012). This inadequacy, thus necessitated state or public interventions with cash transfer social protection programmes such as LEAP in Ghana. Weigand, (2003) further observed that formal public safety net interventions in developing countries such as Ghana, which try to address the vulnerability of the poor to income disruption and enhance household diet, access to social services, and build capacities, are usually formal social protection programmes that have many challenges. They depend on annual budgetary allocations, time frames, and bureaucratic procedures for receiving and administering cash transfers and other benefits (Weigand, 2003).

There exists a plethora of studies on social protection cash transfers all over the world. For instance, South Africa, Brazil's Bolsa Familia (1995/2003) and Mexico's Opportunities (1997/2002) programmes which are said to be among the best-known social grants' schemes in developmental states that recently offer cash transfers to millions of vulnerable people

through a mix of unconditional universal (social pensions) and targeted systems (Sewall, 2008; Hulme & Barrientos, 2014, 325-326).

Even within the West African sub-region, some scholars have also provided innovative insights into social protection and welfare programmes. Examples of such studies within the specific context of Ghana are some general studies by Twerefou et al., (2014) on the role of social partners in Ghana's poverty reduction strategies and Aryeetey's (2017: 174) randomised assessment of beneficiaries of LEAP in 2012, and informal practices of almsgiving and charitable donation by extended family members Bortei-Doku et al., (2013); Bortei-Doku Aryeetey and Opai-Tetteh, (2012). Some literature and reports also exist on capitation grants, school feeding, school uniforms, and exercise books by Aryeetey (2017), Akeampong (2011), Osei-Fosu (2011), World Bank (2010), Casely-Hayford, et.al, (2011), GFD, (2008), and earlier studies by Yaro (2009) on food security and rural livelihood strategies in three communities namely Kajelo, Chiana and Korania in the then Kasena-Nankana District of the Upper East Region of Northern Ghana more than a decade ago.

Much as previous studies have contributed to enhancing our understanding of the nature of social protection and welfare, generally, very few studies exist on the experiences of the people within the Kasena-Nankana East Municipal areas of the Upper East Region of Ghana and yet these cultural areas have become or are a crucial part of the national discourse as poverty is one of the biggest developmental setbacks in the area. It is, therefore, in this regard that this study becomes important; because it promises to use the ways of these people in these areas to help us comprehend the condition and impact

of social protection as bases particularly how LEAP operations affect other marginalized and poverty-ridden communities. This study, therefore, seeks to bridge this knowledge vacuum by focusing on the operation of LEAP, a Government of Ghana's formal public social protection policy, to assess its social and cultural influences and sustainability.

Purpose of the Study

This study explores the socio-cultural impact and sustainability of the LEAP programme in Navrongo. It is important in the sense that it examines the dynamics of social protection policies, implementation strategies and budgetary allocations, strengths, and challenges. The social and economic activities of the people help to determine whether LEAP impacts positively or negatively on livelihood empowerment, poverty reduction, and social inclusion and sustainability.

Objectives of the Study

The main objective of the study is to examine ways in which socio-cultural activities of the Kasena-Nankana people impact LEAP cash transfers positively or negatively; and whether the funding sources of transfers and utilization by beneficiaries lead to the sustainability of the programme. It finally determines whether short-term cash transfer gains by beneficiaries translate to long-term human social development.

The specific objectives are to:

1. Assess how the socio-cultural activities of the Kasena-Nankana people impact LEAP beneficiaries' lifestyles.

2. Analyse beneficiaries' views on the utilization of LEAP cash transfers in Navrongo.
3. Analyse the sustainability of LEAP cash transfers from the point of view of beneficiaries.
4. Analyse the sustainability of LEAP cash transfers from the point of view of state agencies.

Research Questions

- a. What impact has the socio-cultural activities of the Kasena-Nankana people on LEAP beneficiaries' lifestyles?
- b. How do LEAP beneficiaries utilise cash transfers in Navrongo?
- c. How sustainable is the LEAP cash transfer programme from the point of view of beneficiaries?
- d. How sustainable is the LEAP cash transfer programme from the point of view of state agencies?

Significance of the Study

This study contributes to the general body of knowledge on LEAP's social and cultural impact and sustainability specifically on the Kasena-Nankana LEAP beneficiaries. The study also provides a valuable source of knowledge and insights into LEAP's sustainability concerning funding, the impact of culture and the level of embracement by beneficiaries. The study thus combines theories and concepts and provides a frame in an innovative way for easy analysis and appreciation of the social and cultural ways of the Kasena-Nankana people. This will be useful to academics, researchers, development practitioners, activists, NGOs and policymakers who may be interested in dynamics associated with public social protection policies and

interventions. It is also expected that any emerging unanswered questions that arise during and after the research may be taken on by other researchers for further studies.

Delimitation of the Study

The focus of the study area is Navrongo, the capital town of the Kasena-Nankana East Municipality of the Upper East Region of Ghana. Generally, the Upper East Region is one of the Regions with the highest incidences of poverty over the years as revealed by population, health and demography statistics of the country. It examines LEAP operations in the Municipality by mainly involving beneficiaries and LEAP officials. However, it also includes some LEAP officials at the Regional and National levels. The interests of the study are in the culture of the people and its impact on livelihood empowerment activities of the people towards sustainability of the national LEAP programme.

The study evaluates how the people of Navrongo are socially organized in terms of their culture; traditions, customs, belief systems, economic, religious, political, and rites of passage. The study also looks at livelihood behaviours, activities and strategies necessary for life existence, maintenance and sustenance, and how these issues influence the LEAP's programme which aims at developing society. The study tries to answer such questions to determine the importance of culture on the sustainability of LEAP, thus development in general.

The study begins with a pilot study on some suburban communities of the Adentan Municipality of the Greater Accra Region to pre-test the research

instruments of the main study in which LEAP officials and beneficiaries participated.

Limitations of the Study

Although, as an insider or a native speaker of the study communities' languages, I am fully aware of the challenges of bias and prejudice that may threaten the validity and outcome of the study. I stuck strictly to standardized research protocols and build the necessary rapport, am therefore, impartial in presenting the findings of this study as they appear but not as they ought to be.

The challenges of the study included time, covid-19 lockdown and restrictions on the movement of people, and fear of respondents about releasing their information. The initial biggest problem of the study was the time factor because the main strategy relied on for the conduct of interviews with beneficiaries was to meet them in groups when they gather to collect their LEAP benefits or to rectify faulty E-zwich cards. However, it took every two months for the beneficiaries of LEAP to be paid. I, therefore, had to try to reach some of the respondents and interview them on the phone after I had obtained their contact, the first time I met them.

The second challenge I encountered at the initial stages was fear expressed by respondents in releasing information. However, strict observance of research ethics protocols helped the situation. I took time to introduce myself to the respondents by showing them introductory letters obtained from the Centre for African and International Studies of the University of Cape Coast; the Ministry of Gender, Children and Social Protection and the LEAP Management Secretariate for the Municipal Assembly Authorities of Adenta

in the Greater Accra Region and Kasena-Nankana East in the Upper East Region for both the pilot and main studies respectively.

Finally, the outbreak of the covid-19 pandemic in Ghana in early 2020 resulted in the lockdown of Accra and certain parts of the country which led to the restriction of movement of people. However, I used the lockdown period to code the data I collected from the field, entered it into Excel, imported it into the SPSS programme and generated statistics; frequency, crosstabulation, and pie and bar charts. I analysed the statistics and wrote the findings. I also used the lockdown to do a follow-up to conduct further interviews on the phone until the gradual relaxation of the restrictions on movement. I also devised appropriate measures that enabled me to deal with other challenges as and when they arose. Despite the above problems encountered, the study was completed successfully.

Operational Definition of Some Terms/Concepts Used

Some concepts used in this study such as culture, livelihood, empowerment, poverty, sustainability and operation are defined to provide clarification and enable an understanding of how those concepts are operationalized for analysis in the work.

Sociocultural activities

Socio-cultural activities refer to the culture and traditions involving interactions, relationships, socialization and social institutions of the Kasena-Nankana people such as: *wechongwe* (religion); *loe kem* (funeral performances); *kwera* (entertainment), celebration of *fao* (harvest) festival, *riddles* (wise sayings), *linle* (involving singing a variety of local songs in turns

while clapping hands and dancing in a circle in a very entertaining manner), *sinsole* (stories), *kadiri kem* (general marriage rites), *bu seim* (child naming ceremonies); *vareim* (farming practices); *pari chonga* (traditional political system) - chieftaincy; and other activities.

Culture

Culture refers to the ways of life of a group of people, hence the Keasena-Nankana ethnic group. It manifests and entrenches itself for a considerable period in its material and normative manifestations including institutional ways of the society's past, contemporary, and future lives, concerning economic, technological, political, social, cultural and religious activities and other embodiments of the people.

Impact

Impact refers to the level of influence of one thing's action on another as a result of an interaction. In this sense, it is the identification and measurement of the physical (tangible - material) and normative (intangible – non-material) effects or consequences of cultural practices on the sustainability of the LEAP programme in Navrongo.

Livelihood

Livelihood refers to all forms of opportunities and resources available such as human capital - skills, education; social capital like networks; financial capital like money; natural capital including land, water, minerals; and physical capital comprising houses, livestock, and machinery to the Kesena-Nankana people and their capacities that they have that enable them to access

and utilize the resources and opportunities on regular bases that form their livelihood strategies for their development.

Empowerment

Social empowerment is a process that evolves brainpower of freedom and self-assurance among people or groups of underprivileged individuals by the state through cash transfers, access to health and education to change social relationships through poverty reduction.

Poverty

Lack of necessities for the poor and vulnerable in society like food, safe drinking water, sanitation facilities, health, shelter, education, information and social exclusion.

Sustainability

Sustainability is the capacity of a programme, like LEAP to continue to operate or function for a long time at the same level using methods that are welcoming to people and the environment. Importantly, is the programme capable of constantly targeting and enrolling the poor and needy? Is it able to sustain those enrolled? Is it able to eventually wean and settle those enrolled for a long time with independent sustainable livelihoods?

Operation

A planned set of processes and actions designed by a state organization to improve the livelihoods of the deprived and vulnerable peoples in society against poverty.

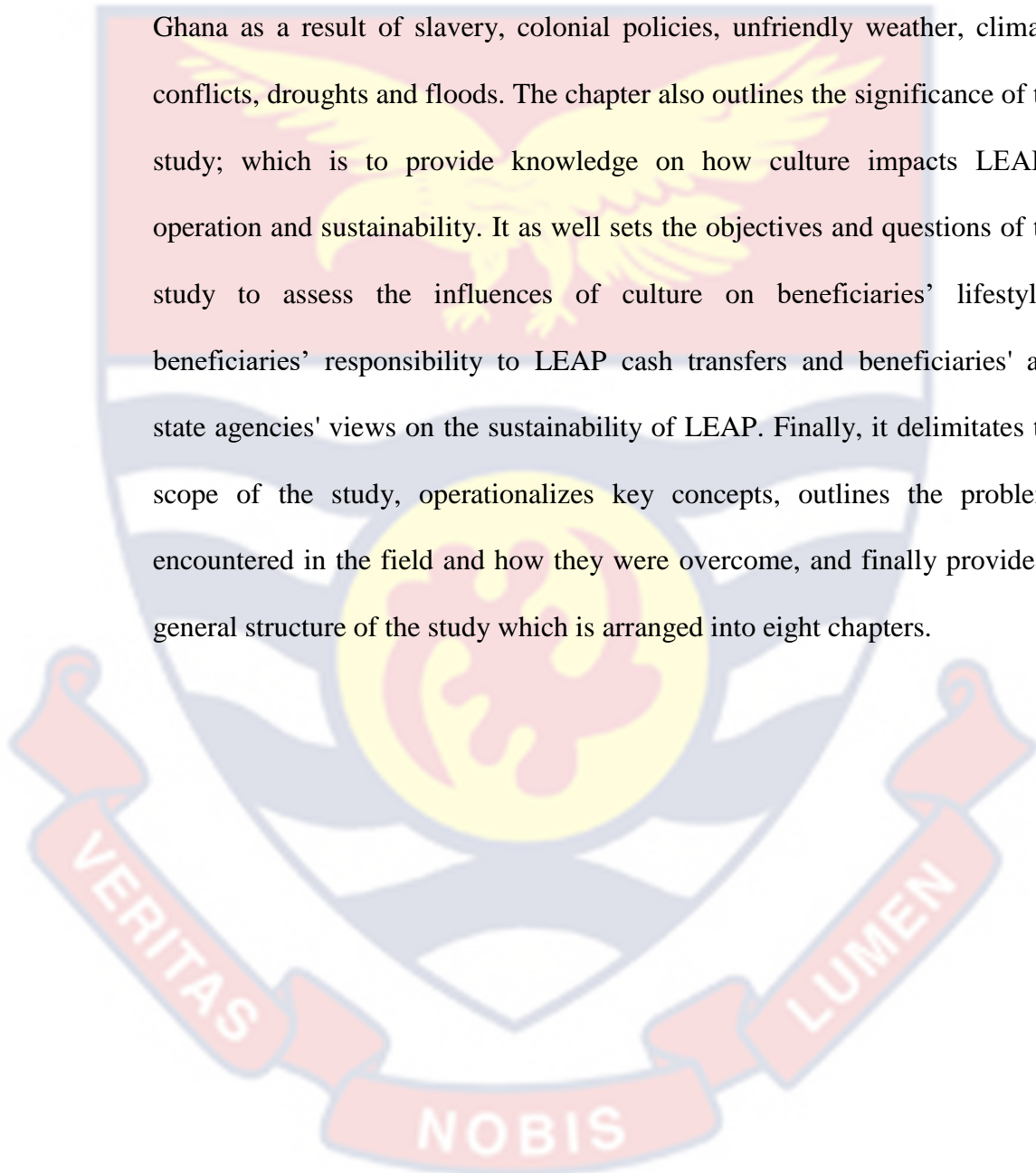
Organization of the Study

The study is organized into eight chapters. Chapter one discusses the background including the problem statement, the significance of the study, objectives, research questions, delimitation, limitation, operational definition of some key terms and concepts used, and organization of the study. Chapter two explores important literature: conceptual definition of some terms, theoretical underpinnings of the study; livelihoods and sustainable development paradigms; empirical data on cultural impact, LEAP beneficiaries' responses to cash transfers and LEAP sustainability; and theoretical framework of the study. Chapter three outlines the methodology of the study which includes, research philosophy and design, study area, population, sampling procedure, instruments, data collection strategy and analysis, ethical issues, discussions of a pilot study and background characteristics of respondents of the main study. Chapter four presents and analyses field data on the impact of culture on LEAP's beneficiaries in Navrongo. Chapter Five also presents and discusses field data on how beneficiaries utilise cash transfers. Chapter Six continues to analyse field data on LEAP's sustainability from the standpoint of the recipients. Chapter Seven analyses field data on LEAP's sustainability from the point of view of state agencies. The final chapter eight summarizes the findings, draws conclusions, and makes a recommendation for policy formulation and implementation, and further studies.

Chapter Summary

This chapter examines and sets the background of the study. It also briefly discusses the inception of LEAP and other social protection

interventions including school feeding, school uniform programmes and capitation grants. It also discusses the problem of the study where little information exists in Ghana about LEAP, decline in traditional sociocultural support systems, widespread occurrence of poverty in the northern part of Ghana as a result of slavery, colonial policies, unfriendly weather, climate, conflicts, droughts and floods. The chapter also outlines the significance of the study; which is to provide knowledge on how culture impacts LEAP's operation and sustainability. It as well sets the objectives and questions of the study to assess the influences of culture on beneficiaries' lifestyles, beneficiaries' responsibility to LEAP cash transfers and beneficiaries' and state agencies' views on the sustainability of LEAP. Finally, it delimitates the scope of the study, operationalizes key concepts, outlines the problems encountered in the field and how they were overcome, and finally provides a general structure of the study which is arranged into eight chapters.



CHAPTER TWO

LITERATURE REVIEW

Introduction

The study explores the sociocultural impact and sustainability of LEAP in Navrongo to determine whether short-term cash transfer benefits given to vulnerable people translate into long-term gains that result in empowerment, reduction of poverty, social inclusion, and sustainability. This chapter examines the genesis and typologies of social protection and welfare. It further contextualizes issues related to the study of social protection policies which include; poverty, empowerment, culture, economic policies, development, and sustainable livelihoods. The review also discusses the theoretic underpinnings of the study using structural functionalism theory that sees society as a system with social processes. Again, the review discusses the conservative-liberal continuum theories that complement the structural functionalists' perspectives. Liberals advocate that the state is responsible for ensuring a level-field atmosphere for development; which is the position of the thesis.

Besides, the chapter also assesses some regional empirical studies and identifies how culture impacts on social, political, and economic development of various communities where formal social protection policies have been implemented. It specifically assesses existing discourses on social policymaking, stakeholder involvement, implementation and budgetary allocation, and sustainability of LEAP cash transfers from the standpoint of beneficiaries and that of the state. Furthermore, the chapter sets up a conceptual and theoretical framework in a diagram highlighting linkages of important concepts and theories discussed in the study. Even though, virtually

no direct information exists on the actual operation of LEAP, the reviews provided a deeper and broader understanding of existing knowledge gaps about the influence of culture on social intervention projects and dynamic ways in which beneficiaries or households of various communities respond differently to state formal social protection interventions, dependent on whether traditional values and embodiments of a people are factored into the strategies of implementing such interventions which impact positively or negatively on livelihoods and sustainable development.

Genesis of Social Protection and Welfare Policies

Social protection and welfare have a long history in human civilization. History shows that formal public social protection interventions started in 1601 before the First and Second World Wars. Kirst-Ashman (2007: 162) asserts that the Elizabethan Poor Law is one of the first pieces of legislations that established comprehensible and steady public sustenance for deprived people through homegrown taxes. It was also the first law to create three classes of vulnerable people who qualified to receive benefits: One “dependent children without relatives” who were capable of working to support themselves were placed in service under the care of any responsible citizen who offered the lowest bid of cost to take care of the children so that the community or the state would reimbursement them. As part of the service provided to the children, males assisted as trainees and were taught various skills, until they were 24 years. Whiles, girls provided domestic services to their supporters till they were 21 years olde or wedded. Two, the impotent poor, was the second category which included vulnerable persons who were physically or emotionally incapable working. These people were given either

“indoor relief” by placing them under the care of institutions called almshouses or poorhouses that provided them food and shelter or “outdoor relief” that gave them the chance to stay outdoor of the establishment and yet continue to receive material things like food, clothing, and fuel. Three, the able-bodied poor, was the third category that was provided with any menial job obtainable and compelled to work or be imprisoned or killed. Some of the people had no option but to work and live in special facilities and workhouses. Unlike the impotent poor, the able-bodied poor people were considered not to be worthy of any assistance because there was nothing preventing them from working to take care of themselves (Kirst-Ashman, 2007: 162).

Kirst-Ashman (2007) citing Gavin & Tropman (1998), explained that reforms were made to the English Poor Law in 1834 for the reason that as time went on, people started to dislike “the Speenhamland system for two reasons: one, it was very costly to sustain all and sundry, and two, people also strongly believed that it encouraged some section of the population to be perpetually hooked onto poverty assistance programmes. The Poor Law Reforms greatly reduced all out-door relief services and reinstated warehouses as the only place where able-bodied people could receive benefits p 162 - 164. Kirst-Ashman (2007) further cited Garvin and Tropman (1998), who identified three central ideological trends that led to the reforms. These were, one, public behaviours directed at the poor turn out to be antagonistic and resentful. Two, the community censured the poor for their poverty. Three, was it impossible for the poor to work and support themselves. Kirst-Ashman (2007) explains that the poor were blamed by attributing culpability to the people who were hurt, who had many uncontrollable difficulties, insufficient possessions, or had

been maltreated due to crime or unexpected circumstance. This study agrees with the view that if poor people would put more energy in a full day's work every day, they would not be poor people (Barker, 2003) cited by (Kirst-Ashman, 2004), however, this can only be achieved if the state takes care of the factors that are beyond the control of the disadvantage and creates an environment full of opportunities and choices. The third consequence of these modifications was the idea of being *less eligible* (Garvin & Tropman, 1998; Reid, 1995) cited in (Kirst-Ashman, 2007). This is the understanding that cash allowances should not be more than the salaries of the poorest people who are employed. People who depend on public hand-outs, then, would permanently be poorer than the poorest people who worked (Kirst-Ashman, 2007).

Apart from The English Elizabethan Poor Law of 1601, scholars such as Hulme, Hanlon, and Barrientos (2014: 325-326) assert that:

Middle-income countries, particularly Mexico, Brazil, and South Africa pioneered the development of cash transfers, and their early success led many low-income countries to start programs that attracted donors and international development banks. This increased tensions, because aid donors and international agencies with headquarters in the North worried that simply giving money to the poor would waste their financial aid and for some, reduce their power. Some of the Washington, DC-based institutions, particularly the International Monetary Fund (IMF), refuse to trust the judgment of the poor and have tried to retain power by imposing expenditure ceilings and harsh conditions. Some of the European donors find it hard to accept that cash transfers can contribute to development and thus might replace some of their traditional development programs, and therefore tend to support cash transfers only as social welfare. (Hulme, Hanlon, and Barrientos, 2014: 325-326)

Hulme et al., (2014: 325-326) submission raises serious concerns about funding challenges and by extension sustainability of social protection policies where clearly donors in the north and west, especially the International Monetary Fund who have long been developing partners, are said to have a

laissez-faire attitude towards cash transfers due to their cultural philosophies enshrine in economic perspectives characterized by cost and benefits analysis of funding. Where there is no direct linkage between funding, productivity, and profitability, donors would normally not be interested. Thus, long-term funding and sustainability of cash transfer programmes such as LEAP may be a mirage and may not achieve their intended purposes if developing countries such as Ghana are not able to mobilize funds, especially within the country as the endogenous growth theorists prescribe and international resources especially technical skills to ensure the success of cash transfer interventions in Ghana.

Bortei-Doku Aryeetey, Afranie, and Sackey (2017) assert that the negative consequences of the Second World War which started in 1939 and ended in 1945 compelled the independent countries to bring together both public and private leaders to deliver social care to households and communities affected by the war. According to them, irrespective of the continuous existence of liberal market economies in some industrialized countries after the war, the United Kingdom (UK), Western Europe, and North America presented family sustenance and extremely backed social and utility facilities with wide coverage which became the cradles of welfare with mainly formal labour (Alcock et al., 2008) cited by Aryeetey, et al (2017). Hence the state was vigorously involved in the funding and implementation of social support programs.

Aryeetey et al, (2017) maintain that newly independent post-colonial nation states in Africa, Asia, and Latin America later adopted the welfare state model as the way forward, but many countries could only stick to a few of the

designs like widespread education and health, as they lacked the industrial base and wealth to embrace full scale welfare services (Gough, 2008). According to them, patrons who were influenced by the philosophy of the basic needs concept of the United Nations (UN) at the time reinforced the hard work in the Global South. Efforts by African countries to pursue social policies have faced many challenges but there is a renewed interest in providing better human security through more sustainable social rights, despite, the challenges (Adesina, 2007).

Furthermore, they argued that worldwide economic shocks in the 1970s and the severe recession of many developing economies, however, forced many third-world countries to abandon most of their publicly funded welfare experiments in return for donor financial support under neo-liberalist reorganizations known as the Structural Adjustment Programme (SAP). They also explained that SAP rolled affected the State negatively in social and economic initiatives and brought about the commodification of basic social facilities. According to them, this was largely in the interest and soul of the revival of neo-liberalism in the 1980s, controlled by conservative party market ideologies in the UK under Prime Minister Thatcher and in the USA by President Reagon (Pierson, 1994). SAP returned economic development in several emerging societies but failed to successfully deliver the welfare assistances to the poor that were expected (Aryeetey et al., 2000). Around 1990, advocates of fairness and social justice ran by international NGOs and the UN concentrated on the development policy space with a movement to protect some level of social fortification, especially in emerging nations (Aryeetey et al., 2017).

From the literature accounts, it is clear that social policies are considered crucial across the globe by both industrialized and non-industrialized societies. Nonetheless, Aryeetey et al., (2017) argue that “decisions about social policy are deeply influenced by political expediency and ideological orientation, rather than efficiency and fairness considerations”. According to them, public expenditure on basic social services is wanted most in developing societies however governments in these countries exhibit the least obligation to the cause and weak accountability systems also affect their efficiency and sustainability. On the part of industrialized societies, they have more resources but less available to support the poor because ideological barriers prevent governments in such countries to do so.

Identifying some important factors for policymaking in Ghana relates to “social policy and human rights” standards, which Attafuah (2017: 28-29) supports the creation of social justices and human rights vital to social policy administrations, ensuing the UN Universal Declaration of Human Rights (1948). Attafuah examined the bill of rights of the 1992 constitution of Ghana, supported by the direct principle of state policy, and agrees that deliberate violations of civil rights are limited but do occur occasionally due to inadequate enforcement of laws. He further contends that people are further at risk from socio-economic deprivation and socio-cultural susceptibilities as a result of weak state capacity and commitment and poor synchronization of customary and statutory laws.

Attafuah (2017: 28-29) classifies human rights into five categories which the state has the responsibility of protecting namely:

- (a) Civil and Political Rights,

- (b) Economic, Social and Cultural Rights,
- (c) Group and Solidarity Rights,
- (d) Right to development and
- (e) Right to peace

The second important factor identified is health, which Bekoe (2017) analysing social policy provisioning in developing economies tracks charities of social policy creativities to Ghana's economic growth, fixed on the examination of different time periods from 1970 to 2011 which showed that health outlay had straight paybacks on fiscal development. Policymakers therefore need to focus on a combined strategies of economic growth and social progress where precedence is given to the health of people (Bekoe, 2017).

The third factor identified is related to the importance of the family in social transformation, which Sackey (2017) asserts that dramatic social transformations that are taking place globally in the 21st century, are mostly in the world of Westernization. She points out interesting literature on ageing, and how grown-up peoples and their relatives have been drawn into pressures. According to her, notwithstanding the advent of external cultures, some old-style organisations remain static where prevailing opinions discard non-African cultural practices. Sackey examined older persons' responsibilities, specifically grandmothers, and how their roles have been redefined by social change and intercontinental resolutions, policymaking, and lawmaking about the elderly. Sackey is of the view that current discourses do not acknowledge the elderly as very important as they describe them as dependant and helpless, instead of a rich stock of experiential knowledge and skills. According to her,

in the first instance, they are considered as a burden on society, while in the second scenario, their place in grooming children for the future is more treasured, hence securing the family in social revolution (Sackey, 2017).

Typologies of Social Protection/Welfare Models

According to Aryeetey et al., (2017), one of the most important typologies of social welfare models was advanced by Esping-Anderson (1990), which was encouraged by Titmuss's seminal arrangement (Abel-Smith and Titmuss, 1974), in which Esping-Anderson (1990) categorizes welfare states in liberal economies into three comprehensive types, based on the responsibility of the State and Dogma of the market in which they are (Aryeetey et al., 2017):

1. Social democratic welfare systems operated in Scandinavia;
2. Corporatist welfare regimes operated in Germany;
3. The liberal systems in the UK and North America rely on heavy targeting. It is also adopted by France and Italy (solidarity system) and Japan (Moderate State Welfarism) where the state plays an important role.

It has been pointed out that Ebbinghaus (2012) criticized Esping-Anderson classification on the bases that it is a Eurocentric framework. However, many analysts have adapted this framework to generate other models. Thus, the main limitation of Esping-Andersen classifications (tables in appendix G(a&b) and the other models that came later failed to justify for social policy and welfare in the less developed or developing countries including those in Africa.

What are the characteristics of each of the Esping-Anderson (1990) models as cited by Aryeetey et al., (2017), even though they are Eurocentric? What lessons are there for Africa or Ghana? The table in Appendix G(a) presents the models, characteristics and their relationship to Africa's emerging social protection policies. In comparison, a critical observation shows that the Scandinavian social democratic system is mainly characterized by: comprehensive social provisioning and universalism; combines capitalist market economy principles and socialist ethics of fairness; and relies on high advanced taxes and budgetary spending on basic social services and human capital development, seem to bear some semblance "with Ghana's National Health Insurance Scheme (NHIS)" which largely depends on and receives directly from, 2.5% each of non-public and public sector workers salary contributions "from the Social Security and National Insurance Trust (SSNIT)" and also collects premiums from individual citizens who are non-contributors of the trust. The NHIS enables citizens to access medical care without cash and carry.

Concerning the corporatist welfare model, which is characterized by a capitalist economy with a mixed or social market; obligatory social insurance payments by workers and their employers; depends deeply on Christian beliefs of social obligation; and welfare aids are determined by employee/employer contributions, and inadequate, government subventions (see Glossner and Gregosz (Eds.), 2010). In comparison, I think that the corporatist model is also very close to the Ghanaian "Social Security and National Insurance Trust (SSNIT)" system which is mandated by the National Pension Act (2008) Act 766 of Parliament for tier one of the three tiers to receive 18.5% made up of

(13% from employer of employee basic salary and 5.5% from the employee basic salary) of each worker's contribution. Out of the 18.5%, SSNIT remits 5% to the second tier for investment to take care of contributors on retirement at ages 55 voluntarily or at 60 compulsorily or on incapacitation or death of a member before retirement.

The liberal welfare model is characterized by the popular view of social rights; de-commodification of welfare; funded mainly by progressive tax system and budgetary distributions rather than insurance as in the case of democratic and corporate models. Nevertheless, it depends broadly on means-testing, the UK model promotes inclusive extensive coverage (Lowe, 2005); provision of state-led welfare in a liberal market; in France, the importance is shifted to the generality of persons left out; the nation performs vital function in financing welfare rations; and demands individuals to work by all means to be able to pay their share to solitary funds (Ambler, 1993) and persuaded to choose for private social insurance benefits.

Aryeetey et al., (2017) noted that apart from European Esping-Andersen's three-categorization of welfare states, a different method to welfare has been used among developing states in Latin America and Asia that are aimed at increasing productivity in their economies. Citing Izuhara, (2013) and Asphalter (2006), Aryeetey et al., (2017) note that in contrast to Europe where social policy agendas are designed for a particular group of citizens rather than universal welfare for all people used "both light and heavy targeting to identify needy groups". They explain that Asia was pressurized by foreign institutions and provincial agencies like the Asian Development Bank (ADB) to increase social protection which led to the adoption of cash transfer

programmes as part of their new welfare procedures. Again, citing Sewall (2008), they maintained that Brazil's approach of Bolsa Familia (1995/2003) and that Mexico's 'Opportunities' (1997/2002) arrangement is one of the best recognized social grants schemes in developing countries that provide cash transfers to millions of deprived citizens through a mixture of clear-cut widespread (social pensions) and targeted schemes in contemporary times.

Aryeetey et al., (2017) maintained that the European state welfare models described earlier are designed to support workers in formal industrial economies that can mobilize income tax and other revenues to fund welfare. Therefore, they do not readily lend themselves to replication in the largely informal narrow tax-based economies of Africa, including Ghana. Though seemingly resilient, these welfare regimes have faced many threats since their expansion after World War 2. They argued that ideological debates about their efficacies continue to divide social democrats and conservatives, but the bigger challenges are linked to operational inefficiencies that result in inclusion and exclusion errors, and threats to funding especially in times of financial crises (Farnsworth & Irving, 2011; Cook & Kabeer, 2009; Gough et al. 2004 & Sainsbury, 2001).

Aryeetey et al., (2017) further stressed that the debate on welfare in Africa has not been given much attention even though it has become intensive and widespread in many countries when they returned to statutory republics. As such, many social policy enterprises in the region have been fragmentary in a varied social policy landscape with hybrids of different models. According to them, this is partly blamed on mismanagement, lack of funding, over-reliance on donors and lack political will. They further indicated that the

impact, therefore, on the one billion Africans who live below the poverty line has only changed to some extent in the last twenty years, regardless of sturdy economic evolution for the greatest part of that period. They cite, Sen (1981) who attributes the challenges to poor redistribution. Most of the social welfare agendas were fashioned in the 1990s when the subject came out in development discourse among development associates. The African Union (AU) has since 2008 been proactive in encouraging the independent states to adopt social policies using recommendations from the AU social policy framework (AU, 2010), to be achieved by 2025. This AU framework pursues a united, well-off and non-violent Africa accomplished by its own inhabitants who represent an energetic power in global affairs (AU, 2008: 6).

The AU Commission's (AUC) agenda on social development is human-centred which seeks to enhance social civil rights and self-respect. Thus, the AU Social Affairs Department's drive is to promote (AU, 2008: 6):

A holistic and human-centred approach to socio-economic development, and intra-and inter-sectoral coordination of the social sector with a view to alleviating poverty and improving the quality of life of the African people, in particular the most vulnerable (AU, 2008: 6),

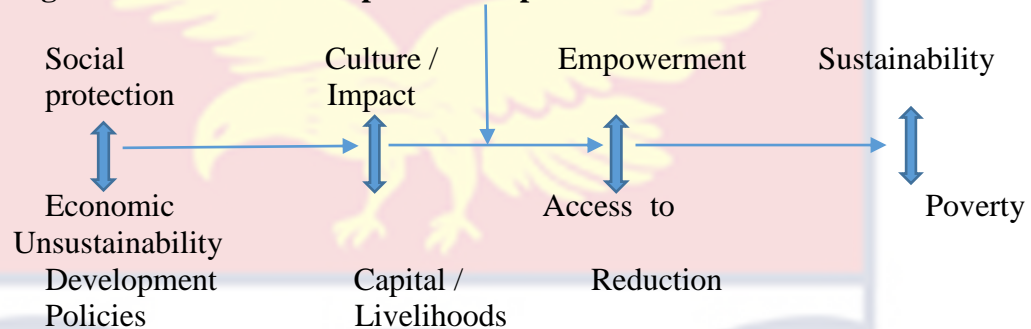
and marginalized to fill the gap where many models of social policies exist in the industrialized world, which are virtually non-existent in developing societies including Africa (Aryeetey et al., 2017).

Contextualisation of Concepts Related to The Work

This section discusses scholarly perspectives for understanding concepts which directly or indirectly related to the study such as; social protection, poverty, empowerment, livelihoods, sustainability, economic policies and development as contained in the interrelationship concepts model

in Figure 2. The basic idea is that social protection is a developmental issue which depends on the level of the economic situation of the nation; and the influence of the culture of the people; and has a direct bearing on people's capacities to access capital resources and livelihoods which leads to empowerment, poverty reduction and sustainability or unsustainability.

Figure 2: Interrelationships of Concepts



Sources: Author's Construction, (Survey, 2020)

Social protection

Ongoing arguments about which intercessions constitute social protection show that it overlaps with many livelihoods like human capital and food security interventions (Harvey & Holmes, 2007). Social protection is generally understood as public and private ingenuities that offer revenue or feeding transfers to the poor and vulnerable against livelihood hazards and boosts the social standing and rights of the marginalized; with the general purpose of reducing the economic and social helplessness of deprived and marginalized segment of the population (Devereux & Sabates-Wheeler, 2004). This description is said to be comparable to practice in international development, however, it may be unrelated to social policy meanings in high-income states (Devereux & Sabates-Wheeler, 2004).

As social protection is generally provided by the state; it is supposedly regarded as part of the 'state-citizen' contract, in which states and citizens have civil rights and obligations to each other (Harvey et al., 2007). Citizens have natural rights to; life, liberty, property and sovereignty as the general will of the people expressed by early thinkers such as John Locke 1632-1704, and Jean-Jacques Rousseau (1762) which must be protected by the state Thomas Paine, (1776) cited by Shaapera, (2015). As has been discussed earlier: The aims of social protection differ from working to reduce dearth and defencelessness, enhancing social wealth, empowering women and girls, promoting livelihoods, and answering to economic and other tremors. As a result, the nature and role of social protection programmes can be distinct giving to the specific objective (Hanlon, Barrientos & Hulme 2010).

Gentilini, Honorati, & Yemtsov, (2014) explain that social protection is a form of safety net in which short-term goals tend to lessen the instantaneous effect of livelihood shockwaves impeding smooth consumption. While other systems of social protection aim at longer-term development and empowering people to change permanently out of poverty (Babajanian, Hagen-Zanker & Holmes, 2014). These long-term goals include creating openings for all-encompassing development, human investment development, fairness and social steadiness. Some social protection drivers aim at societal transformation, equity, empowerment and human rights maintenance.

Devereux and Sabates-Wheeler (2004) describe four social protection functions:

- Protective function provides relief from deprivation such as income benefits and state pensions.

- Preventative function averts deprivation from savings clubs and social insurance.
- Promotive function enhances incomes and capabilities.
- Transformative function addresses social equity and inclusion, empowerment and rights of citizens including labour laws.

Devereux and Sabates-Wheelers (2004) four functions of social protection are relevant to the LEAP programme because the programme is providing monthly income interventions to beneficiaries, promoting and enhancing their capabilities to be able to access healthcare, education and other resources which may ultimately transform their lives. However, I believe that these can be realized if the beneficiaries are well informed about the aim of the LEAP programme, taking into consideration the impact of culture, and continuous and timely provision of benefits to the beneficiaries. Besides, frequent monitoring and evaluation of the programme are also crucial for the longevity and sustenance of the programme.

Hulme et al., (2014) on their part outlined five overriding principles. According to them, social protection programmes and cash transfers are effective when they are: fair, assured, practical, large enough to impact household income, and popular: Hulme et al., (2014) stress that transfers and grants must be impartial by including the greatest number of citizens in the assessment processes to agree on who qualifies and who does not to receive money. They are of the view that categorical grants which are usually given to kids or the aged are mostly understood as reasonable, but may not continuously target the poorest. According to them, a method that excludes the more affluent, as used in Brazil and South Africa is occasionally understood as

fairer than trying to differentiate amongst categories of poverty, where targeting the poorest entails considerable additional care since it can create divisiveness and conflict among neighbours once some obtain support grants and others do not. They caution that proxy means tests may be quite precise but not easily understood by beneficiaries. Hence, they maintained that using poverty dynamics for the selection of beneficiaries is also problematic because, a household identified as poor in the past three months after the household head was sick and incapable to work, may not be poor today. On the other hand, another household next door, known as not being poor three months ago may now be facing hardship due to the occurrence of a disaster such as floods or fire resulting in the loss of property (Hulme et al., 2014).

Regarding the security and sustainability of funding cash transfers, Hulme et al (2014) argue that beneficiaries must be sure that they will receive their cash every month without delay so that households can depend on it. When that happens beneficiaries will be able to plan for long-term savings for investments in education and revenue creation undertakings. The note that the insurance purpose of grants is imperative because farmers, for instance, know that if their crops fail or they fall ill, they will continue to collect some revenue which provides security and allows them to take risks, such as experimenting with new crops or travel to other places to look for work.

Directly linked to the values of fairness and security of cash transfers, Hulme et al., (2014) strongly believe that there must be a structure to reasonably classify recipients and guarantee that they frequently collect their allowances. Thus, such a system requires sufficiently highly skilled public service experts to supervise and audit the system with a dependable and safe

banking or money distribution system for payments. They see complex proxy means tests and multifaceted situations as useless if they cannot be applied properly and constantly, explaining that some states have much more skilled civil services than others, especially some African countries which may be forced to implement modest schemes because they do not have capacities. However, they explained that there are an increasing number of real innovations for shifting cash where civil services are not will established through post offices, lottery agents, and even mobile phones (Hulme et al., 2014).

Hulme et al., (2014) indicate that allowances essentially must be adequately sufficient to cause actual transformation in behaviour, such as growing new crops or ensuring that children are in school or seeking medical care. They are concerned that, if the amount of money given to beneficiaries cannot take care of at least more than one teenager in a family to attend school, then means it is inadequate. In rural African societies where cash earnings are very low and people produce substantial quantities of their food when given a few dollars a month, that is huge and can make a difference in the choices that they make. In contrast, they asserted that in industrialised countries where the cash poverty line and cost of living are higher, it involves additional cash to make a remarkable modification. Hence, allowances preferably should not be less than 20 % of family feeding and where this is difficult to attain grants will not impact positively on people's lives. In support of the above claim Aryeetey (2017) explained that a recent "randomized evaluation study of LEAP beneficiaries in" Ghana in 2012 confirmed that while the cash transfer presented a significant "lifeline of desperate

households, the transfer was too small” representing 11% consumption expenditure to make a serious impact on consumption and poverty reduction when likened to quite successful cash transfer packages that make up about 20% of outflow (Aryeetey, 2017:172).

Hulme et al (2014) are of the view that all social protection or grant programmes must be constitutionally tolerable and popular to the majority of the citizens to succeed and be sustainable. They argue that cash transfers are important for attaining social contracts in emerging nation-states, by substituting war and bribery with unity and social cohesion. They speculate that programmes started by donors are less likely to triumph than those that are homegrown, even if they are well planned, they will not have resident support. According to them no models of social protection can be automatically relocated from one country to another without thorough technical scrutiny and understanding of their principles. High-value investigation is needed together with appreciation that effective programmes required home-grown party-political backing. This analysis allows the government to effectively prioritise its developmental goals with available resources and design appropriate strategies. According to them a decade of experience elsewhere shows that cash transfers can work to reduce poverty and promote development, by giving money to the poor. The next issue to discuss is poverty, which LEAP solely aims to reduce or eradicate among the poor and needy to ensure social inclusion.

Poverty

The main goal of LEAP is to reduce extreme poverty in Ghana and ensure the social inclusion of marginalized and vulnerable people through cash

transfers. To enhance an understanding of the concept of poverty, the discussion is done on two levels; the individual human level and the level of nation-states in terms of development. The Human Development Report (1997) of the United Nations defines poverty as repudiation of choices and opportunities that are crucial to advance human progress to lead an extended healthy inspired life and enjoy a decent standard of living, freedom, self-esteem, and the respect of others. This definition attempts to address all important aspects of human experiences, needs and activities including; personal, political, social, religious and financial. The attention has always been on the economic aspect of poverty concerning the amount of money people raise in relation to other people. However, since the mid-1990s it was known that poverty affects other things more than only a person's income as it is multi-dimensional.

Poverty may be categorized into absolute or relative poverty. According to the United Nations World Summit for Social Development in 1995 where 117 nations participated and signed the Copenhagen Declaration, absolute poverty is a serious economic or social condition characterise by scarcity of basic human needs, like food, safe drinking water, sanitation facilities, health, shelter, education, and information (UN, 1995).

While, Townsend, (1979) researching *Poverty in the United Kingdom* described relative poverty as: *The absence or inadequacy of those diets, amenities, standards, services, and activities which are common or customary in society* (Townsend, 1979)

However, Gordon and Spicker, (1999), point out that the issue of absolute as opposed to relative poverty is a matter of semantics because, in reality, there is no difference between the two concepts.

Poverty Measurement and Benchmark

There is no one single way of measuring poverty as it is a multifaceted problematic development issue because: “*The causes of poverty are things that reduce a person’s resources or increase his or her needs and the cost of meeting them*”. Resolving poverty is not rapid or relaxed, but it is conceivable when there is a clear dream, obligation and strategy. [<https://www.jrf.org.uk/our-work/what-is-poverty> (accessed 28/10/2018)].

According to Hefferman et al (1992: 85) cited by Alongya (1999, 11), the poor of the United States of America (USA) consisted of two classes as of the middle of the nineteenth century which I believe these classifications remain relevant today and not peculiar to only the US but Ghana as well.

The first is the permanent poor or those who are regularly supported throughout the year at the expense of the state, like what LEAP is currently doing in Ghana. The second one is the occasional or temporary poor, or those who receive occasionally relieve during a part of the year, mainly in autumn or winter in the US, or in Ghana when there are human or natural disasters like conflicts, bush fires or residential fire outbreaks, droughts or floods, diseases like covid-19 and pests like army worms that destroy livelihoods, food, properties, farms and lives making people vulnerable.

As such many factors interact and result in short-run shifts which determine who is poor and how many people are poor in any country. However, four factors may predominate in causing livelihood shifts in Ghana:

1. Shifts in the overall performance of the economy.
2. Shifts in the composition of households within the nation for instance a household headed by a vulnerable single parent.
3. Shifts in the level of expenditure on and effectiveness of social programmes.
4. Shifts in the increase of population without a corresponding increase in per capita income to fund; education, livelihoods, jobs, health and social amenities.

Naturally, sustainable economic growth and development are seen as key to alleviating poverty through investment in development projects, infrastructure, modernized agriculture, and increased export volumes as they create jobs and enhance development (Yapa, 1996 cited by Alongya, 1999: 13).

A benchmark of poverty or a line of poverty is the level of income below which a person cannot afford to live; a minimum of diet adequate to nourish a person, acceptable clothing for a person's existence and working environments, and an acceptable shelter from weather factors (Croes & Vermeulen, 2016). Governments define the poverty thresholds for their nations by estimating the average yearly cost of an adult's necessities (Hagenaars, 2017). In terms of evaluating progress in development, the estimated number of people in the world living in severe poverty is becoming increasingly essential. Between 1990 and 2015, the first MDGs were intended to reduce the percentage of people suffering from severe poverty (Potter, 2014). The World Bank decided to put an end to severe poverty by 2030 in 2013 (Yoshida et. al., 2014). In 2015, the United Nations (UN) approved the

objective of the Sustainable Development Goals (SDGs) to "end poverty in all its forms" by 2030 (Sengupta, 2018). Many state administrations, bilateral donar institutions and non-governmental organizations (NGOs) are also working to reduce and eradicate severe poverty. The level and changes in severe poverty are of enormous interest, both to politicians and to the public as one of the most significant pointers to economic growth.

Although its strategy focuses strongly on eradicating extreme poverty globally, its definition and assessment are difficult, and the concepts, techniques and statistics are widely debated. The key to this discussion is in comparing the living standards of many diverse peoples and consuming wide-ranging products and services, all priced in various currencies. Ward (2016) says that one aspect of this issue is how a common threshold (or poverty line) may be defined across nations and through time, which indicates the same level of living below which people are deemed poor. Therefore, the World Bank set a dollar-a-day standard in 1990 to be able to measure poverty at the international level, which describe an income for those living in extreme poverty of \$370 per year, or about a dollar per day (Dodds, 2006: 3).

Because of the theoretical appropriateness of describing extreme poverty in terms of a common level of well-being in all countries, global poverty is generally measured and monitored in terms of a monetary-metric benchmark anchored in the poverty lines of very poor countries and changed in other currencies using the exchange rates of the 'Purchasing Power Parity' (PPP). Nonetheless, one challenge of this method is that it is difficult for PPPs to collect and build information for themselves. At different stages, including 1993, 2005 and most recently 2011, significant modifications were made like

PPPs. Each time the PPP changes, the international poverty line also changes, but the way the adjustment is enforced is typically discretionary (World Bank, 2016).

Besides, the meanings and measurements of poverty, states are rated by the level of development of their economies. According to Dodds, (2006: 3) during the cold war that lasted between 1950 and 1989, the expressions "first world," "second world," and "third world" became very popular. At the beginning, third-world was linked to countries did not have strong friendly and long-lasting ties with either the first world, that is to say the United States of America and its Western allies or the second world, the Soviet Union and other Eastern bloc countries. As time went on, however, the concept of "first world" shifted describe fairly affluent and technologically advanced nations. Meanwhile "third world" described countries that were deprived, indebted to other nations, and not industrialized (Dodds, 2006: 3). When the cold war ended as a result of the dissolution of the Soviet Union in the late 1980s and early 1990s, the concept of "second world," was abolished. The first world" came to refer to all countries that were industrially and technologically developed, while "third world" described poor countries that were largely undeveloped. However, "the idea of a third world was considered insulting, as if poor countries were hopelessly removed from the rest of the world when in fact their people made up at least two-thirds of the planet's population (Dodds, 2006: 3).

Instead, people in academia and researchers' scholars began using the terms; "developed," to describe rich industrialized countries, "developing," to refer to those whose economies were growing, and "underdeveloped" for those

countries that remained poor without large-scale industries or technologies (Dodds, 2006: 3).

Empowerment, which is the subject of the next discussion, is one of the strategies of LEAP aimed at enhancing the livelihoods of the poor and vulnerable in society to reduce or eradicate poverty.

Empowerment

One of LEAP's strategies to reduce poverty is to empower the poor by improving their livelihoods. Empowerment has diverse meanings. It is described as an intentional; process, measure, action or approach in which persons or organized groups upsurge their influence and self-sufficiency to achieve things that they need and desire in society (Eyben, 2011). It focuses principally on backing needy people to expand power and apply more influence over those who regulate admittances to important capitals (DFID, 2011). Eyben et al., (2008) describe empowerment in terms of relations, termed a relational approach, indicating that it symbolizes people's increased capability, to engineer their development, by knowing that development is about authority and the capacity of grassroot people to have a voice in institutional arrangement that impact their survival. While other explanations of empowerment emphasize the role of changing ambitions, signifying that it happens when people understand their creation differently and work towards altering the power structures that keep them in perpetual scarcity (Eyben et al., 2008).

Social empowerment is the process of creating a judgement of self-sufficiency, assurance and stand-in alone or jointly to alter social power relations and the establishments and discourses that discriminate against

deprived people from decision making. Poor people's capacity to hold others to account, are sturdily predisposed by their possessions like land, housing, livestock, savings and capabilities of all types; human capital such as good health and education; social capital like the ability to belong to social entities, a sense of identity, networking, leadership relations; and psychological empowerment like self-esteem, self-confidence, the ability to envisage and seek to work for a better future. Also imperative are people's collective assets and capabilities like voice, organization, representation and identity (<http://gsdrc.org/topic-guides/voice-empowerment-and-accountability/supplements/social-and-economic-empowerment/> accessed 27/10/2019).

According to Kabeer (2001), the term empowerment, comes from American community psychology. However, the origin of empowerment theory is historically connected to Marxist sociological theory have continued to be developed and modelled through Neo-Marxist Theory, also recognised as Critical Theory (Kabeer, 2001). The concept of empowerment is also associated with the Brazilian educational theorist Paolo Freire, who, in the 1970s, supported the freedom of oppressed people through education. Empowerment has also been a dominant principle of feminist movement in which many organizations apply to gender issues which include an extensive range of capabilities from contesting power relations through joint action, to the creation of awareness of individuals and their ability to express their choices and act on them. Thus, empowerment refers to the positive transformation that occurs at several levels such as individual, family, community, or polity; and across various domains; state, market, or society or

dimensions (political, social, cultural, economic, and legal). Empowerment takes place at different hierarchies including individual, household, community and societal levels and facilitated by providing encouraging factor like exposure to new activities which can build capacities, and removal of inhibiting factors such as lack of resources and skills (Kabeer, 2001).

Social Protection programmes are developmental and must be understood from that perspective as they are intended to empower and improve people's economic, social and political conditions. The next issues to discuss are livelihood approaches and sustainability.

Livelihood Pillars and Sustainability

People's livelihood conditions hinge on opportunities available to gain capital which forms their existence tactics. These assets are human Skills, education, social capital such as networks, financial capital like money, natural capital including land, water, minerals, wood and physical capital like houses, livestock, and machinery (Zoomer, 2008:147). Occasionally, cultural capital is added, or physical or financial capitals are substituted by produced capital (Babington, 1999).

I posit that cultural capital (Babington, 1999) cannot be downplayed as individual societies, institutions, organizations and nation-states have their unique cultures that define the core values of their existence. Thus governments, bilateral and multilateral bodies and their diplomats strive hard to understand and master each other's cultures to be able to gain cultural capital which gives them soft power and enables them to deal in all kinds of corporation and collaboration relationships and friendships in areas of politics, social, economic, business and trade, education, religion and cultural

exchanges for the mutual benefit of their citizens. Culture is discussed in detail under empirical studies to understand its level of influence on livelihood strategies and development as a whole.

Mustapha (1992) and Owusu (2011) argue that modern-day livelihood plans in many African cities include taking part in multiple economic ventures in formal and informal sectors. They underscore the need for development and planning theories to focus on changing livelihoods in African cities and the diverse geographies of such activities within urban areas. Thus, the multiple modes of livelihood (MML) approach is suitable for studying diversified means of raising extra income through the attainment of additional jobs and for capturing current changes in African urban economies, particularly those relating to the spread of “multiple livelihood strategies among the not-so-poor sections of the population” (Mustapha, 1992 and Owusu, 2011).

I believe that people in rural or newly urbanizing areas such as the Kasena-Nankana East Municipal area are more likely to be vulnerable to the shocks of changing livelihoods than people in cities since opportunities are wide in cities, however, the “multiple modes of livelihood” (MML) approach could be used in rural or “newly urbanizing areas” to analyse changing patterns and strategies of livelihoods.

There are different ways of understanding sustainable livelihood. Chambers and Conway (1991) define livelihood as comprising the abilities, properties (including both material and social resources) and actions essential for a survival. A livelihood is sustainable when it can cope with and recuperate from pressures, shocks and preserve or augment its skills and resources both all the time, while not affecting the environment where resources abound. I

would situate the study within the most widely accepted concept of 'sustainable development', contained in the (United Nations Brundtland Report, 198), which is defined as development that addresses the needs of contemporary generations without jeopardising the capacity of impending groups to meet their own desires. The heart of this framework includes economic progress, social advancement, and environmental safety (World Summit, 2005). This development paradigm is people-centred; responsive and participatory; multi-level; partnership friendly; sustainable; and dynamic (Ashley & Carney, 1999). To enhance our understanding and appreciation of the dynamics of LEAP the next discussion looks at socio-economic perspectives about livelihood strategies and development.

Socio-Economic Policies About Development

Social protection policies generally fall within development frameworks. In contemporary times development is defined by using indicators such as growth rates of gross national product and average per capita income to one stressing efforts at lowering poverty, unemployment and inequality (Seers, 1973; Currey 1973; Kuiten- Brouwer, 1975; Songsore, 1997; Songsore & Denkabe, 1995).

Songsore, (2011: 1), citing Currey (1973), maintains that development is that course of transformation by which a society progresses with principles, political headship and other arrangements of social organization needed to marshal and use resources in a manner as to take full advantage of the prospects existing to the majority of its people, for recognition to the fullest conceivable level of their potential as human beings. Development must serve the welfares of the majority; no society is perfectly homogenous; all are

composed of opposing interests and social change must benefit some and harm others (Currey, 1973, p.21; Drewnowski, 1976). But on a balance, it must be the interests of the majority that are advanced (Currey, 1973, p.21 & Drewnowski, 1976). The underlying causes of regional imbalances resulting in inequalities in most developing countries lie in the dependent capitalist nature of their economies. Therefore, for regional development theory and practice to become more realistic they must be considered in the system within which regional problems occur (Songsore, 1979).

The questions one may ask in this regard are; what happens to the minority when the majority interest is always advanced? Is it impossible for development actors or policymakers to balance the interest of the majority of people and the interest of minority people to bridge the gap of inequalities among people in a society in the processes of development?

Songsore (2011) explains that human development is the ultimate with economic growth providing the resources. He argues, therefore, that the tenacity of growth should be to improve people's lives but economic growth is sometimes usually at variance with human development. According to him, recent developments on a world scale show plainly that there is no natural link between growth and human development (UNDP, 1997: 13). Others have expressed similar views as they consider the goals of development to include life-sustenance, esteem and freedom (Sen, 1999).

Another important perspective of development is the UNDP *Human Development Index* (HDI) which sees development as the process of broadening people's choices and the level of well-being, enabling them to lead

long and healthy lives, acquire knowledge and have access to resources needed for a decent standard of living (Awedoba, 2005; UNDP 1987:13-14).

The next topic examines and situates the structural-functionalist and conservative-liberal continuum theories that underpin and provides direction to the study.

Theories Underpinning the Issues of the Study

Many theories have been advanced for the study of social issues and the prescription of approaches for adaptation for policy making and implementation. However, in the next discussion, I adopt and discuss only two main theories known as the structural-functionalism and conservative-liberal continuum that are relevant and underpins the study.

Structural-Functionalism

The structural-functionalism theory also known as the social system theory is used to provide a direction in the study. This is a “theory that sees society as a structure with interrelated parts designed to meet the social needs of individuals in a social setting to promote solidarity and stability.

Functionalism was originally propounded by the English philosopher and biologist, Hebert Spencer (1820–1903), who made comparisons between society and the human body contended that, as all organs work together for the good functioning of the entire body, the many parts of society also work collectively to keep society effectively operating (Spencer, 1898). The parts of society that Spencer referred to include social institutions, cultural patterns, belief systems and behaviours held by individuals in various institutions of society especially formal organizations such as the government as custodian of power and resources, and dispensing those resources to provide social services

in the areas of education, healthcare, and economic opportunities to facilitate societal development for a healthy functioning of the social system. Parsons, (1902-1979) was instrumental in the fashioning of the functionalist theory which was greatly influenced by the works of Emile Durkheim, Max Weber and other European Sociologists (Schaefer, 2007).

Another famous structural-functionalist, Robert Merton (1910-2003), explains that social processes have several roles namely manifest and latent functions, where manifest functions are the consequences of social processes that are required or expected, while latent functions are the spontaneous consequences of social processes for example citizen-state relationship is a social contract with responsibilities entrusted on both as expressed by Harvey et al (2007), Locke, Paine and Rousseau. As such, one of the state's functions is to protect its citizens' inalienable rights, especially the rights of the vulnerable in society. Even though, Comte (1953, vol.2: 127-128); cited by Knuttila and Kubik (2000: 37) openly criticizes the "basic assumption of utilitarian and social contract theories of society where he argues that human societal development "is not the outcome of deliberate human action, but rather emerges because of man's social tendencies". This argument is a contradiction with Comte own other views, where he maintained that "human society changed, developed and evolved in a manner similar to many biological entities" because man's social tendencies are not static, but subject to change; and that change is not wholly predictable of its future outcomes if deliberate efforts are not made to influence the direction of change.

Kirst-Ashman (2007) citing Dolgoff, Feldstein and Skolnik, (1997); Jansson, (2003); McInnis-Dittrich, (1994), maintains that one best way of

thinking about how the vulnerable should be served by social welfare and protection programmes is to consider the conservative-liberal continuum which mainly focuses on ethics related to social obligation for human welfare. I used this continuum to support the functionalist theory on the role of the state in creating an enabling environment for all kinds of citizens, both the rich and the poor, that enables them to make choices by participating in social, cultural and economic activities for the proper functioning and wellbeing of the state. The study, therefore, is inclined with the liberals' philosophy on the state's responsibility in social welfare or protection, while partly - but not wholly inclined towards the conservatives and the radicals' ideas about the need for state social interventions as discussed in the next topic.

The Conservative-Liberal Continuum

1. *Conservatism*

According to Kirst-Ashman (2007), conservatism is the philosophy that individual people are responsible for their own actions, hence government should not meddle so much in people's lives, because change is largely needless. As stated, there are three characteristic viewpoints of conservatives (Popple & Leighninger, 2002). First, conservatives usually are against change and rest on tradition. They generally feel that the outcome of change is trouble, so it's best to maintain the status quo at all times, which means if things are not spoiled there should not be a move to fix them.

Second, Kirst-Ashman (2007) notes that conservatives tend to have negative opinion about human nature; they believe people are generally dishonest, selfish, lazy, and unable to support others in need. The see society

as irrational for providing welfare to citizens, yet they are happy to receive such benefits when given to them.

Third, conservatives typically regard people as impeccably capable of taking care of themselves. Thus, if they decide to work hard and take care of themselves, they would not need to be assisted by the state. They also believe that people on welfare do not deserve state support but they should rather be taking care of themselves. Karger and Stoesz (1998) describe the conservative approach that government should not interfere so much in provision of safety nets and resource to it citizens but only to those who need them cited by Kirst- (Ashman, 2007:8).

2. Liberalism

Liberalism explained by Kirst-Ashman (2007) is the viewpoint that government should actively participate in the social, political, and economic structure of the state so that all citizens rights and freedoms are protected in the name of social justice. Three ideas portray the liberals' standpoints which more or less are the opposite of conservatives' viewpoint (Poppo & Leighninger, 2002: 6-8): First, liberals like change and believe there is always an improved way of getting issues resolved. They understand history to be progress, and believe that constant transformation brings sustainable advancement. Second, liberals are "much more optimistic" about "human nature". They trust that people are brought into the world with countless potentials who are naturally social, curious, loving and can be transformed for good. If people have adequate resources to meet their needs, they will not be poor. Third, the liberals also accept that people's activities greatly affect their

environment. Hence, it is not that there is a nonexistence of free will among people, but rather that their free will is restricted by environmental impediments like racism, poverty, and sexism, among others (Karger & Stoesz, 1998: 8). Liberals believe that it's government's responsibility to take care of people from these impediments and create a nurturing environment in which they can function (Kirst-Ashman, 2007).

3. Radicalism

A further extreme approach is radicalism; the philosophy that the social and political system is not structurally proficient of truly ensuring social justice. Instead, radical, essential changes are necessary for the elementary social and political arrangement to realise actually fairness and equity for all people. According to the radical viewpoint, for instance, poverty, defined as the result of exploitation by governing class, occurs for at least two reasons (Karger & Stoesz, 2002: 115-116). First, the existence of many poor people as workforces allows higher classes to keep earnings low for the reason that it is very easy to replace workers. For instance, if low-paid workers protest, they can easily be fired and yet some persons will be read to accept the vacancies to earn money so that they will not be poor. The working class thus benefits massively from cheap labour and becomes wealthy. Secondly, keeping a class of people in poverty increases the esteem of the middle class. To change the status quo, a new social structure needs to be established (Kirst-Ashman, 2007).

The conservatives' viewpoint about change is problematic because of their strong stances on minimal government intervention and people being solely responsible for their lives. My argument is that change is very necessary

as society is dynamic and has all manner of rich and poor segments of the population for which deliberate major social policies need to be instituted by the government to bring about positive change in the lives of poor and vulnerable people. Secondly, the assertions that some people are “corrupt, self-centred”, “lazy, and incapable of true charity” is a characteristic nature of society which is made up of individuals whose behaviours are not static. They are the kind of people who do not seek the progress of society and therefore their behaviours need to be controlled by the state towards the common good of society. Thirdly, the assertion is a hasty conclusion because even though such negative morals exist it is not everybody in the society that practices them. Indeed, some good people care about the well-being of members of society and make efforts to improve the situation. The inclination of this study hinges on the liberals’ perspective where change is seen as a means of progress. The liberals trust in the abilities of humans to do greater things and the importance of the ecology or environment which is both the physical and social habitat of man. The radical’s ideologies, on the other hand, are quite similar to the liberals as they also believe in change, but rapid change when not properly planned and managed well may result in serious developmental catastrophes. The radicals’ viewpoint about many workers being poor enables higher classes to keep wages low is a popular understanding. However, the radicals may be too speculative about the higher class feeling well seeing many people suffering. I believe the corporate world may consciously or unconsciously enjoy the inexpensive labour of the poor masses but not every privileged person necessarily deliberately takes prestige of exploiting the “poverty of the poor” because it has negative development consequences on

the society as a whole. Any society that functions well has the potential for social, political, economic, cultural and religious development where the majority if not all the people are fairly satisfied with life. In a situation where the state fails to provide basic developmental necessities to all of its citizens, there is bound to be malfunctioning of the ecological and social system, thus the state.

Bortei-Doku Aryeetey, Afranie and Sackey, (2017) explain how recent social agitations for better social and economic policies like the Occupy Wall Street Movement and the Arab Spring which took place in Egypt, Tunisia, Libya, Sudan and Syria, and; the southern Europe predicaments of the 2008 financial meltdown have been influential in re-kindling awareness in social development, particularly around issues of rights and accountability. The large uncontested relaxed approach to basic social services delivery that political leaders and technocrats in developing countries presided over for decades has been overtaken in many places by greater scrutiny by the general public. More open bargaining between society and the state is placed around issues of scope and equality of service delivery (Bortei-Doku Aryeetey, Afranie and Sackey, 2017).

In applying the theories as shown in Figure 3, I seek to examine the manifest (material) and latent (non-material) functions of LEAP as a state intervention designed to address the basic developmental needs of vulnerable people - including food, education and health to determine its socio-cultural impact, efficacy and sustainability on the lives of beneficiaries as aimed by the programme to attain progressive and inclusive society. Knuttila and Kubik (2000: 37) citing (Fletcher 1971. Vol:177) posit that Auguste Comte believes

that the key to understanding the social phenomena in the only right way is looking at each component wholistically;

...in more concrete terms this means that each aspect of the social system, from individuals to families and ultimately governments, must be understood as parts of a larger whole. The larger whole, moreover, is an evolving, developing, and even progressing whole, which must be understood as a cumulative process of institutions, knowledge, skills, traditions, values, and beliefs which cannot be simply deduced from the nature of man as a biological individual (Fletcher 1971. Vol:177).

Similarly, Masland (1985) is of the view that to reveal the culture of a people, it is imperative to, first of all, exhume the noticeable “manifestation of institution’s culture and then infers something about the culture based on their manifestations”. Culture is dynamic as it is a way of life of people (Awedoba, 2005), and influences their social and economic lives greatly. Hence, the unforeseen consequences of LEAP are the latent functions which are cultural influences, often ignored in development practices and discourses, yet are dynamic and have the potential of resulting in sustainable or deteriorating livelihoods.

Table 4 below provides a summary of the linkage, relevance, and policy implication of the two main theories to the study. This structure would facilitate an easy understanding of the field data collection strategies and analysis. Structural Functionalism's ideological stance is that society is a social system because every segment of society is very important in the social system. This theory, therefore, supports a broad base of pro-poor practical social protection policies.

Table 4: Linkages and Relevance of the Two Main Theories**Underpinning Study**

Theory	Ideological stances	Relevance to the study	Policy implication
Structural functionalism	Society as a Social system	Every segment of society as a system is very important	Supports broad base pro-poor practical social policies
Conservative - Liberals Continuum	Conservatism Individualism (corrupt, self-centred, lazy, and incapable of true charity)/ Minimal state intervention/ Change not necessary	Change is not necessary for empowerment against poverty	Does not support political commitment to pro-poor social policies to benefit the vulnerable
	Liberalism Full intervention of social, political, and economic structure, protect rights and privileges / social justice/ Change is necessary.	Change is very necessary for empowerment against poverty	Supports pro-poor Innovative Practical social policies
	Radicalism The social and political system is structurally not capable of truly providing social justice.	Drastic, fundamental changes are necessary for empowerment against poverty	Supports pro-poor practical social policies but must tread with caution

Source: Field Survey, Author's construction, 2019

The ideological underpinning of conservatism is that individual people turn out to be corrupt, self-centred, lazy, and incapable of true charity and as such, change is not necessary and advocates minimal state intervention. This means that it does not support political commitment for pro-poor social policies to be made to benefit the vulnerable in society.

Liberalism is anchored on the ideals that the state should be fully involved in providing interventions such as social, political, and economic

structure, protection of rights, privileges and social justice. This theory sees change as very necessary in supporting pro-poor Innovative Practical social policies for development.

Finally, Radicalism views the social and political system, as structurally not capable of truly providing social justice. Hence, drastic, fundamental changes are necessary for empowerment against poverty. Even though it supports pro-poor practical social policies, caution must be taken to keep within the financial limits of the state.

The next discussion examines culture and its impact on livelihood interventions that facilitate a critical review, analysis, and appreciation of empirical regional studies done in Africa and Europe and locates viewpoints on how vulnerable people have responded to various social development interventions directly or indirectly provided by internal or external state government agencies to communities in general. The interventions that are analysed here are not necessarily those provided in the study area but areas that at least share similar social and economic development characteristics. The general assumption for this analysis that that lessons could be learned to understand cultural implications, both positive and negative, of institutionalized social policies and the livelihood opportunities, challenges, and experiences of the beneficiaries of those interventions.

Review of existing empirical regional works related to the Study

This evaluation of empirical studies considers broadly the impact of culture on social, political, and economic development and sustainability of LEAP cash transfers. Social protection policymaking, implementation, budgetary allocations and actors of the processes in Ghana are also reviewed.

The review enables a deeper understanding of the literature on existing knowledge gaps in the area of social protection dynamics in Ghana about how some beneficiaries or households respond to social protection policies and their consequences for livelihood sustainability and development.

Conceptualizing Culture

Before discussing the impact of culture, it is important to briefly examine what culture is about. It is not easy to define culture as it is referred to in many different ways and phrases such as popular culture; high culture; national culture; youth culture; consumer culture; global culture; multicultural; culture clash” just to mention a few. Culture is mostly used as an issue in the media, politics and everyday life. It is one of those words whose connotation is often not taken seriously (Schech and Haggis 2000: 16). A top cultural theorist pointed out that culture is one of the two most complex words in the English language, Williams (1983: 87) cited by (Schech & Haggis 2000: 16). Culture manifests itself in material and normative aspects of societies past, present and future endeavours.

The word culture has an extensive history which is echoed in countless ways, demarcated and used across many academic disciplines, from literary studies to anthropology and sociology. The many instances in which the word is used echoes history and diversity, often combining bits and pieces of several different meanings or historical uses (Schech & Haggis 2000: 16).

According to Clifford and Marcus (1986:141), scholars especially anthropologists recognize E. B. Tylor’s well-known description of culture as civilization taken in its wide ethnographic sense is *that complex whole which*

includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.

Schech and Haggis (2000: 16) cite Bocoock (1992) who identified five ways in which culture has been defined:

1. Cultivating land, crops and animals;
2. Cultivation of the human mind, arts and civilization;
3. Processes of social development;
4. Meanings, values and ways of life; and
5. Practices which produce meaning.

The world conference on cultural policies (MONDIACULT 1998) defined culture as;

that complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social groups. It includes not only arts and letters but also modes of life, the fundamental rights of human beings, value systems, traditions and beliefs (MONDIACULT 1998).

Nyang (1994) defines culture as a human initiative that has three aspects, that is, the material base, the value base and the institutional base. The material base culture, according to him, encirclements all physical epitomes of the soul and notions of a specific society. The value base, on the other hand, denotes the entire body of morals that govern the virtual worth of all things and conducts within a given social space. While the institutional base is about the procedures and circumstances that are influential in the self-definition and self-advancement of a certain society (Nyang, 1994).

E. B. Tylor's definition of culture as cited by Clifford and Marcus (1986:141) together with Bocoock, Nyang and MONDIACULT all seem to be broad and cover many different activities that people undertake as individuals and also as members of communities and societies for their survival which are very relevant to this study. In assessing the cultural impact of LEAP, it is

important to be guided by the tangible and intangible aspects of the culture of the Kasena-Nankana society including people's belief systems, knowledge, artefacts, morals, custom, tradition, religion, political and social organization and their capabilities and behaviours in appraising and utilizing resources through; manufacturing, supplying and ingesting of goods and services that sustain the society as their livelihood strategies.

How does culture impact social protection such as LEAP? How does culture impact negatively or positively on the economic development of African countries? The following sub-topics is an analysis of the literature about the influences of culture on social, political, ideological and economic development to identify cultural practices that may help to understand the negative or positive impact of culture on LEAP's, sustainability among the Kasena-Nankana ethnic group.

Impact of Culture on Political and Ideological Development

Kwakyee (2011) asserts that there is a "general agreement that the economic" progress of nations is influenced by their social organization- in terms of culture, customs, and traditions- which may be either supportive or inimical to their growth and development; however, most of the traditional literature tends to gloss over the importance of this factor.

Nyang (1994) writing about the cultural significances of development in Africa points out that after the Second World War, western social scientists started to view transformation and progress in Africa, Asia, and Latin America, of which many theories had come out concerning the nature of cultural revolution and the effect of these changes on humanity, their environment, and their social world. There were two main schools of thought;

the capitalist and Marxian ideologies. The most dominant school of thought since 1945 was the capitalist model advanced by American social scientists who saw development in what came to be called the Third World and now the South as a Journey from agrarian ways of seeing and dealing with societal and corporal realism. On the part of this school of thought distinguished between industrialised nations and the Third World or the South in many variables like mental conducts, loyalty to ancient ways of looking at and handling the economy of affection, lack of technological know-how to exploit natural resources, lack of sense of independence, and lack of political and economic arrangements to handle difficulties of governance and capacity building (Nyang, 1994).

On the other hand, the competing Marxian model was disseminated by the former Soviet Union and China. This school's style of development was that emerging nations would free themselves from the grasp of the world capitalist stranglehold if they did not adopt the capitalist development paradigm. The Marxian approach also permits developing countries to curtail the emergence of class struggle for the inadequate natural resources existing to that society. Thus, the evolving nation-states could only ensure brighter prospects when they regulate the means of production in their nations through central planning and effect the anticipated changes in the welfare of the average inhabitants. The Marxian model was widely embraced by almost all the nation-states in the African continent (Nyang, 1994).

There were other ideologies propounded by some African leaders after the independence of African nations many decades ago. These leaders were considered leaders of the Third World and were confronted with many

challenges, trying to find solutions to the problems of economic advancement and social change. Some of these ideologies were *consciencism* which embodied the existence and interplay of Tradition, Islam and Christianity considered as the triple heritage by the first president of Ghana, Osagyfo Dr. Kwame Nkrumah; *African socialism* by the then, President Leopold Sedar Senghor of Senegal; *Ujamaa* which is a traditional form of socialism or extended family system as opposed to capitalism by former President Julius Nyerere of Tanzania; and *African Humanism* by former President Kenneth Kaunda of Uganda (Nyang, 1994).

Impact of Culture on Social and Economic Development

Nyang's (1994) definition is very central, in the context of this study, the empirical analysis of LEAP's cultural impact and sustainability pays greater attention to the Kasena Nankana society's material embodiments, spirit and ideas; value base significance and deeds; and institutional base processes, conditions and approaches of how instrumental government or social actors are responding to societal needs as a way of inspiring self-definition and advancement among the needy and vulnerable and how they intend reciprocating to institutional social interventions.

Furthermore, similar to other scholars, Nyang (1994) argues that the role and place of culture in development has not been given much focus by economists and other social scientists since they regarded development as a world-wide, unilinear history in which people moved from agrarian to industrialized economies and where modernization was not noticeable, the countries were referred to as underdeveloped. Nyang (1994) asserts that African policymakers succeeded or failed in their social development

implementation programmes contingent on the way they understood and handled culture, religion, and ethnicity. He stressed that so long as donors, development intellectuals, policymakers, and the larger society overlook the importance of these cultural factors, homebased development intensely engrained in the history, culture, and psychology of African Peoples will be disillusioned (Nyang, 1994).

Like, Nyang (1994) and Kwakye (2011) argued that Africa has a rich and diverse culture, customs, and traditions dating back to pre-colonial times but colonialism has diluted and influenced African culture to some extent which has positive or/and negative consequences to growth and development. Kwakye (2011) is of the view that many aspects of African social organization including culture have inhibited rather than promoted the continent's growth and development in various ways such as;

- i. the large nature of African ethnic groups and languages;
- ii. the nature of some cultural practices;
- iii. the culture of absolute difference to elders;
- iv. the culture of silence;
- v. the culture of conservatism;
- vi. the culture of absolute loyalty to relations and friends;
- vii. the culture of fear of authority and political leaders;
- viii. the culture of "blind partisanship, vindictiveness and discrimination;
and
- ix. the culture of male dominance and disenfranchisement of women from participation in the economic and political process.

To begin with, Kwakye (2011) explains that globally people living in the same geographical areas tend to have similar types of customs, cultures, and traditions. For example, there is European culture, North American culture, Latin American culture, Asian culture, and African culture. However, he noted that cultural differences exist in consumption and savings behaviours between the West and the East which have a profound effect on capital accumulation and economic growth.

Kwakye (2011)'s argued that African societies, by nature, have large numbers of ethnic groups who speak different languages, with different customs and traditions within African countries which are recipes for social divisions, rivalries, and tensions arising from competition for opportunities and resources which hinder growth and development. Kwakye (2011) emphasized that there is no other continent in terms of the geographical area of Africa's size in the world that has a multiplicity of tribes and languages as Africa. For Kwakye, language barriers, and customary and cultural differences breed misunderstanding, mistrust, disharmony, and conflict, which retard economic progress.

As Kwakye (2011) rightly noted earlier, colonialism has worsened tribal and ethnic divisions and mistrust in Africa. This has persisted to today and has contributed to the proliferation of civil strife and social instability and retardation of the continent's development. Supporting Kwakye's assertion, Deng (1994) maintained that one of the key hindrances to nation-building in Africa has been internal wars due to ethnic diversity, which affects national unity and impedes economic and social progress. He argues that culture is essential and therefore must it be fundamental to conflict resolution and

development. Culture in these respects can be approached from two interconnected perspectives: the cultural identification of the parties which usually involves ethnic struggle for authority and resources, and the institutional arrangements, procedures, and instruments for conflict resolution and development. Deng (1994) analysed the cultural dimension of the conflict that ensued in Onglei and Abeyi development projects in Sudan between Arabized-Islamized North and the Dinka Ethnic groups in the South” is an Afrocentric case study. According to Deng (1994), the conflict that lasted for 40 years which was a conflict of cultural identities in the contest for the description of national identity between the Arab-Islamic model and Western-oriented secular model. Because the identity issues of political and economic were not effectively assessed before the two projects were established, thus the indigenous people rejected the proposed development. Besides, the project was perceived to be coming from abroad, with their own culture deeply undermined, the people felt debilitated and found themselves in a perpetual dependency circle. Deng (1994) concluded that there is a pressing need to devise a strategy that can politically, economically, socially, and culturally use the values and institutions of traditional societies to make them stakeholders with contemporary science and technology. Africans must have positive mindsets towards ethnicities, which are African realities and are seen as building blocks for indigenous, sustainable political and economic development.

Furthermore, according to Kwakye (2011), cultural and customary practices in African countries tend to be detrimental to productivity and growth. These include practices prohibiting economic activities as a result of

traditional and customary beliefs, which limit production capacities. He argues that Africa's extended family system depends largely on "few successful individuals to cater for others, while socially beneficial, it is a disincentive to thrift and hard work and a drag on productivity and growth". Work taboos that do not allow people to fish or farm on particular days of the week result in low productivity and food insecurity. Agriculture is one of the mainstays of African economies including Ghana. Bening, (2011) suggests that in the application of science and technology research to improve agriculture in Africa, scientists need to recognise and venerate traditional farming systems with the indigenous knowledge, cultural beliefs, and time-tested practices associated with them.

Bening (2011) explains that it might seem paradoxical, as in the quest of African states to 'modernize' agriculture and attain food self-sufficiency. Indigenous land tenure and agriculture systems have been characterized as backward, inefficient, and unscientific. According to Bening, (2011), between 1960 and 1966, the government of Ghana established 127 state farms to deploy modern agricultural practices and tools to improve agricultural yields and supply material to agro-based industries in Ghana. Other countries followed a different path of development, a path that saw the use of local knowledge and indigenous cultural heritage as the starting point of development. Bening, (2011) further noted that Japanese agricultural transformation was based on the improvement of their native technology, now known as Meji Technology, which was in tune with their history and culture. It is largely recognized that agriculture played a major role in Japanese economic development throughout the Meiji era. The Meiji rebuilding signified

efforts by agrarian society to transform into an industrial society. The reorganisation needed a consensus among all interested parties and capable leaders coordinating the many interests (Bening, 2011). The advancement of the agricultural scheme through the hard work of the agricultural reformers preceded the industrial revolution in Japan, much as in England, the Norfolk agricultural system developed before the industrial revolution. Bening, (2011) indicates that the technological system and conditions of British agriculture were, however, quite different from the technological system and culture of Japanese agriculture, where horses or cattle were used to power rice production in which irrigation was the decisive factor. One basic difference between Meji agriculture and the Norfolk type agriculture was that the latter required huge capital investment and hinge on the economic advantage of labour-saving large-scale process, while Meji agriculture was characteristic of small mixed-crop management (Bening, 2011).

The Japanese experience shows “that the search for sustainable” agriculture in Africa should “begin with the traditional farmer” who has been operating a particular farming system evolved over generations through rational methods of observation and experimentation within particular eco-niches and cultural settings. The farmer’s indigenous technical knowledge should be tapped and innovations introduced to solve problems encountered. What would be required then, in a new land tenure reform is to study the traditional system and remedy their defects concerning their farming system to be promoted in the country. For the agricultural scientists and technologists in Ghana, the objective should be to study indigenous technology and fashion our tools which will not constitute a complete break away from our past

achievements but can increase productivity while being in tune with our culture. Instead of our experts drawing inspiration from distant minds, there is the need to fish from the indigenous creative pool of ideas to produce a low-cost appropriate technology that is suitable for the environmental conditions of this country and in tune with the labour surplus economy. The task will be more difficult but more satisfying since it will prepare the platform for a more self-reliant economy (Bening, 2011).

Another negative side of culture as identified by Kwakye (2011) is that African societies have a culture of absolute deference to elders, who are seen as knowledgeable in everything. He appreciates that there is nothing wrong with showing respect for elders, but stressed that there is everything wrong with the youth being prevented from advancing their own beliefs and views, and not being able to challenge some of the views and long-held beliefs of the elders if they feel that they are wrong, outdated, or harmful to economic and social advancement. Besides, elders have the first right to leadership positions, whether they are qualified or not, as the youth are reminded to wait for their turn. This tradition stifles initiative in young people. It also deprives African countries of the services of some of the most qualified and resourced citizens. The “elders-first syndrome” retards the progress of the continent. He reminds us of the contributions that youthful people such as Clinton, Obama, Blairs, Macrons, and others, have contributed to the progress of their countries; (USA, Britain, and France respectively) although they became leaders at relatively young ages. He wondered, why the youth in Africa cannot be given such opportunities to demonstrate their potential.

The existence of a culture of silence in many African countries is another negative aspect of culture. This implies that people refrain from complaining about the actions of people in authority no matter how unpalatable they may be. This attitude encourages the perpetuation of wrongdoing by the leadership. It also encourages general bad behaviour, often; the actions of people in authority have worked to the detriment of the general population and the economy and retarded overall progress (Kwakye, 2011).

A culture of conservatism is also seen by Kwakye (2011) as a culture that prevents Africans from developing. There is a culture of “respect for the status quo” and a lack of enthusiasm for change. This culture stifles innovation and development. The United States, for instance, prides itself on a culture of embracing change, which has been instrumental in its superior economic performance. Furthermore, Africa seems to have a culture of “risk-averse”, which also stifles innovation and progress. Much of the economic progress in the West and elsewhere are owed to peoples’ love of risk, adventurism, and experimentation, which bring rewards in terms of discoveries and inventions. Africans, however, seem to be content with what they have, which holds them down. As it is said, “nothing ventured, nothing gained”, or “use it or lose it”. Part of Africa’s lack of enthusiasm for risk, adventure, and innovation seems to emanate from the relatively favourable natural surroundings, including the ready availability of natural foods and relatively “benign” tropical climate, at least compared with the bitter temperature winter conditions, which induce a sense of satisfaction and complacency (Kwakye (2011)).

Kwakye (2011) maintains that in Africa, absolute loyalty to relations and friends is fetish. It is like a taboo to disclose crimes and bad behaviour of

relations and friends. This culture encourages wrong-doing and protects wrongdoers sometimes at the expense of the national interest. As a result, people, including leaders, can continue to perpetuate their wrongdoing, using relations and friends as cover-ups or proxies.

Kwakye (2011) further notes that in Africa, a culture of fear of authority-political leaders; public servants; peace officers; pastors- is quite pervasive. This culture encourages wrongdoing by people in authority. It also encourages the oppression of the people by those expected to protect them. Allied to this is a culture of docility and pliability, which also encourages oppression as well as perpetration of bad deeds by leadership and authority. The docility and pliability (or gullibility) of Africans may in part emanate from the pervasiveness of illiteracy and ignorance on the continent, a weakness often seized upon by the uneducated and elite minority to manipulate the uneducated and ignorant majority to their benefit.

Kwakye (2011) argues that Africa has a culture of “blind partisanship, vindictiveness, and discrimination”; a culture of “pull your opponent down”; a culture of intolerance of opponents. This culture breeds mistrust, hatred, and divisiveness. It makes one wonder if western-type democracy is ideal for Africa. President Museveni and others do not believe that it is and have advocated a “union type” of government devoid of partisanship and that marshals the total resources of the continent for development.

According to Kwakye (2011), Africa also has a culture of male dominance and disenfranchisement of women from partaking in the economic and political process. This culture deprives the continent of the ability to tap into the large resource pool, for development. The prohibition of half of the

populace from active involvement in the economy is potentially inimical to growth and development.

Finally, Kwakye (2011) states that a development that does not take account of the cultural base and multiplicity of the peoples for whom it is planned is destined to fail. The participation of local peoples is crucial for progress and cultural multiplicity to flourish. There must be the answerability of public institutions not to the few elites that are ruling, but to the people themselves. Select parts of culture from the people that are helpful and use them to support development and management processes such as conscientious-building, reciprocity, and other aspects. According to Deng (1994) reversing the mindset of ethnic groups that have been regarded destructively as tribalistic in the past to see them as positive political and economic forces is the surest path to take. Finally, Africans should continue to be resilient to the culture allowing for the dynamism that transcends negative traditions and imbibes modernity (Okomjo-Iweala, 1994).

Citizens' Participation and Responses to Nation-States Governments'

Social Policy Interventions

How responsible are beneficiaries to state cash transfers in the use of the monies given to them? No direct comprehensive literature exists that appraises the operation of the LEAP programme which is one of Ghana's indigenous formal social development policies aimed at eradicating or reducing poverty and inequalities among the poor and vulnerable citizens towards social inclusion. This section continues with reviews and discussions on three existing regional empirical studies done on social interventions by

different scholars at different periods and geographical locations, and different economies and cultures, which I deem relevant.

Examining empirical case studies of communities' responses to Government social protection policies, Tsikata (2012) studied extensively people's livelihoods, experiences, and responses, especially to the Volta Lake and Kpong Resettlement Projects. These communities were affected by the construction of 'The Akosombo Hydroelectric Power Dam over the Volta River between 1961 and 1965 and commissioned in 1966' (2012:1) during Kwame Nkrumah's time, the first president of the First Republic of Ghana to provide the nation with hydroelectricity. Even though the communities affected by the construction of the Akosombo dam are not the same communities of the study area, I believe important lessons could be learned from a review of the social protection policy consequences on the communities. The Volta River Development Act, of 1961 established the "Volta River Authority (VRA) as a statutory corporation to oversee the construction of the dam" and the generation of electricity, Jopp (1965); Futa (1963) as cited by Tsikata (2012). The Ghana Government spent 70.5-million-pound sterling on the construction which was executed by an Italian consortium known as IMPREGILO. Tsikata (2012) noted that 'the 1956 Preparatory Commission Report on the Akosombo Dam had three of its volumes dealing specifically with issues of resettlement of affected people.

According to her, the Commission had initially suggested money reward for people to relocate to continue their independent lives. This idea was prevented because of experiences of self-resettlement in India, due to time limitations with the project and many displaced who needed to be resettled.

The commission had well-thought-out relocation to be part and parcel of the Volta River Project. This was overturned by the choice to drop project machineries not very important to electricity generation. Thus, resettlement became the main duty of the Ghana Government, which the VRA inherited when it was started (Tsikata, 2012:137).

Tsikata (2012) explained that £4.5 million was earmarked for compensation and out of that amount £4 million was to be footed by VRA and any expenditure exceeding that amount was to be borne by Government. However, she pointed out that VRA spent £8 million which was mainly used to pay compensation and resettlement. According to her, despite the £8 million exceeding the initial £ 4.5 million, it was said not to be adequate as the Lower Volta did not receive part of that money. She reveals that in all, 64, 000 peoples from over 700 communities were relocated in 52 new communities in the Volta Basin because of the Akosombo Dam. She noted that the communities were provided with various facilities such as lodging dynasties, clean water, sanitary facilities and schools, but they were not given electricity for 30 years after their resettlement. Tsikata (2012) outlines some problems that were associated with the experiences and responses of resettled people:

One, compensations covered only two categories of landlords; those whose two million acres (800,000 hectares) of lands were flooded by the dam water, and those who possessed the 430,000 acres (172,000 hectares) essential for resettlement townships and agricultural purposes. VRA handled compensations until 1973 when it was handed to the Lands Department.

Two, land in 1980 was not seen as having much value, nonetheless, the loss of biodiversity and the future value of such lands were not considered in

the assessment. Valuations that were done much later showed that about 22,680 hectares of farming land originally used for staples like cassava, maize, guinea corn, rice, yam, and cash crops like cocoa by many small-scale farmers, was flooded. Besides, tracks of forest and forest reserves with important economic trees such as mahogany, Wawa, and rarer species such as ebony were also submerged, Amatekpe, (1999) and Yeboah, (1999) as cited by Tsikata (2012).

Three, the compensations paid for the loss of land, crops, houses, and herbal trees and plants with medicinal values and other resources did not take into consideration the fact that the re-settlers needed to create new livelihoods which needed a much robust means to reproduce. For instance, the complete recent life agreed to the re-settlers required a much higher outlay of resources than their old lives did. Farming has always been the mainstay of Ghanaians including the resettled communities, the type of farming introduced to the re-settlers was mechanized farming which was a failure. It is said that mechanized farming was seriously criticized by the re-settlers for not being planned well, hence the farmers abandoned it halfway through in favour of manual land clearing with food aid which also did not achieve its goal. The mechanized system of farming introduced to the re-settlers failed because several small plots totalling 5 hectares were to be given to individual farmers to adopt the mechanized system, while VRA was to own farming equipment such as tractors, sell fertilizers to the farmers and buy their produce at the end; farmers were to be grouped into three categories namely arable farmers (40%), tree crop farmers (40%), livestock farmers (15%) and pastoralist (5%), Hart (1980), quoting Chambers (1970) as cited by Tsikata (2012), and there were

also delays in the preparation of lands, only one third, that is 15,000 acres out of 54,000 targeted had been cleared by the time of resettlement partly because the clearing of land for agriculture had to be abandoned for construction of houses, the crops were produced at a loss and re-settlers were supported with food. The farmers resisted mechanized farming also because they simply did not have the resources to purchase inputs, Graham (1986) as cited by Tsikata (2012).

Four, there were also problems between those people resettled and the communities whose lands they were being settled on as a result of failure to pay compensation to the owners of such lands, Kalitsi (1970); Graham (1986) cited by Tsikata (2012).

Five, resettlement housing also had its challenges because those who had lived in rented houses before the resettlement were excluded from the provision of resettlement housing. The houses provided were based on the core house concept. Despite, the number of rooms a family used before the resettlement, they were provided with a one room with footing for three extra rooms. Though building materials and technical advice were provided for the completion of the houses, many of these core houses were not expanded beyond the initial one-room core.

Six, another problem of the resettled communities was health. The communities had sanitation and water challenges. Their communal latrines broke down as a result of a lack of maintenance culture, and the disposal of sewerage, refuse and other waste became difficult. Their water pumps also broke down and could not be repaired basically as a result of a lack of resources, Derban (1999) as cited by Tsikata (2012). The VRA was tired of

the responsibility of providing water to the resettled communities and stopped in 1972, compelling the communities to resort to the Volta Lake water which led to an increase in water-borne diseases such as schistosomiasis, malaria, dysentery, typhoid fever, and hookworms. Tsikata (2012) further citing Derban (1999) noted other diseases like yellow fever and dengue that occurred earlier which resulted in many deaths.

The above problems faced by resettlement communities showed that the original plan of packages ranging from compensation for lands loss, agricultural packages, housing infrastructure, and the provision of water and sanitary facilities were not sustainable in their implementation, probably due to hasty planning, lack of adequate resources and uncritical appraisal of the cultural and environmental situation of the people who were resettled. Therefore, the resettlement project was a social intervention handled by VRA and by extension Government. To a large extent, it was a failure in terms of its original designs.

Nonetheless, the development actors, VRA, and Government learned a lot of lessons and experiences which impacted passively the Kpong resettlement project which came much later in 1980, even though it was smaller than the Akosombo one. The Kpong project had to resettle (55) small villages and (1) suburban community displaced by the Kpong Dam in six new communities namely; Torgome, Fodzuku, South Senchi, Old Akrade, Natriku, and West Kpong. To avoid the earlier mistakes made with the Akosombo resettlement project, the culture of the people was taken into consideration by grouping the people into the communities based on ethnicity, proximity to their original communities, and their status as rural or suburban dwellers. The

communities were not too close to the dam to prevent the spread of water-borne diseases. Also, houses were constructed for each family based on the number of rooms they had before the resettlement. Infrastructure and social services were also said to have improved as a result of the establishment of many mechanisms to deal with health, sanitation, agriculture, fishing, and the removal of tree stumps in the Volta Lake were very helpful. Tsikata (2012), however, cautioned that despite the appropriate measures adopted, some of the challenges faced during the implementation of the Akosombo resettlement project also resurfaced in the Kpong resettlement project. The sustainability of social intervention projects is always an issue to consider “in the planning”, appraisal, and “implementation processes”. The consideration of the Kpong people’s cultural issues contributed greatly to the success of the resettlement project.

The next discussion is about the sustainability of LEAP as a cash social policy.

Empirical Case Studies on the Sustainability of the LEAP Programme

This third section reviews Afrocentric empirical literature on state policies on livelihood strategies, employment, and provision of assistance to the needy through LEAP by looking at the origins of the policy, the motivation behind its creation and social partners or stakeholders’ interests and participation in the process to ascertain the strengths and weaknesses of social policies, whether their mode of implementation affect sustainability.

LEAP was introduced in line with chapter six of the 1992 constitution article 36 (1) which enjoins the state to;

take all necessary action to ensure that the national economy is managed in such a manner as to maximize the rate of economic development and to secure the maximum welfare, freedom, and happiness of every person in Ghana and to provide adequate means of livelihood and suitable employment and public assistance to the needy (1992 Constitution of the Republic of Ghana).

Twerefou et al. (2014: 57-75) did some empirical studies on the responsibility of Social Partners in Ghana's Poverty Reduction Strategies (PRSs) as to whether it was a Development Success Story? According to them, the Ghanaian economy had experienced significant variations as a result of the initiation of the Economic Recovery Programme (ERP) and the Structural Adjustment Programme (SAP) with the aim of transforming the economies of the mid-1970s and early 1980s. They maintained that the macroeconomic performance of the country improved and stabilized after the application of the ERP/SAP mainly braced by the International Monetary Fund (IMF) and the World Bank (WB). Precisely, annual real Gross Domestic Product (GDP) growth averaged about -2.2 percent between 1975 and 1982, the average annual inflation rate was about 64.9 percent and balance of payments deficits stood at about \$6.8 million over the same period. Due to the recovery programmes, progress in real GDP and GDP per capita rose to 4.8 and 1.9 per cents respectively between 1984 and 2000.

Twerefou et al., (2014) citing Baah-Boateng, (2004) indicated that regardless of the remarkable economic achievement, the effect of the various programmes on the physical reforms of the economy was not robust in the areas of employment and poverty reduction due to incomplete and disjointed nature policies. Citing the Ghana Living Standards Survey (GLSS) they maintain that unemployment rose from about 4.7 percent in 1992/1992 to

about 8.2 percent in 1998/1999 while the incidence poverty declined from 51.9 percent to about 39.5 percent within the same time period. In 1999, the designing and operation of PRSs became a string-attachment for assessing the enhanced HIPC introduced by the WB, IMF, and other Development Partners (DPs). They were of the view that the formulation and implementation of the PRS in early 2000 redirected everything about nationwide development on poverty lessening, different from earlier strategies that treated poverty in a secluded way (Twerefou et al., 2014).

Twerefou et al (2014) believe that from 2001 the International Labour Organization (ILO) was very instrumental in supporting the capacity building of social partners to participate in the PRSs course with the understanding of assisting them to champion the employment and good work agenda as the link between progress and sustainable poverty reduction. According to them, after about a decade of formulating and implementing the GPRS I and II with the involvement of Civilian Organizations and Social Partners, there were some successes in job creation and poverty reduction. They also note as illustrated in Table 5, that statistical evidence from the Ghana Statistical Services (GSS) shows that the rate of joblessness decreased from about 10.4 percent in 2000 to about 7.5 percent in 2003 and further to about 5.8 percent in 2006 while general poverty prevalence came down from about 39.5 percent in 1998/1999 to 28.5 percent in 2005/2006. Besides, they noted that since 2000, GDP growth has been impressive, especially after the finding of crude oil in viable proportions in July 2007 and ensuing investments in the sector have facilitated real GDP growth increased to about 13.6 percent in 2011.

Table 5: Labour force distribution and poverty

	1991/92	1997	1998/99	2000	2003	2005/2006
Total Population (millions)	14.9	17.1	17.7	18.8	-	22.2
Labour Force (millions)	6.05	-	8.21	8.29	-	9.75
Total Employment (millions)	5.77	-	7.6	7.4	-	9.16
Employment (%)	84.8	80.7	76.8	82.1	73.6	68.8
Underemployed (%)	10.5	12.5	15.7	-	18.9	7.3
Unemployment (%)	4.7	3.9	8.2	10.4	7.5	5.8
Inactive (%)	23.5	26.9	20.1	25.3	27.92	25.4
Participation rate (%)	76.5	-	77.9	74.7	-	-
Poverty (Headcount) (%)	51.9	-	39.5	-	-	28.5

Source: Adopted from Twerefou et al (2014)

Twerefou et al., (2014) pointed out that a study carried out by Nsawah-Nuamah et. Al., (2010) reveals that the most significant factor was an upsurge in wages, which followed increased incomes and dwindling poverty in recent years. According to them, the study shows that earnings rose quickly amid 1998 and 2005 by 64 percent for males and by 55 percent for females. Also, there were key instabilities in the form of employment augmentation in this period which was about the extension of available jobs in micro-firms from 3.4 to 6.7 percent of the number of workers and the rise of jobs in farming from 35.1 percent to 37.3 percent farmers. They emphasize that the study establishes different discernment that salaried occupations were not being created when in reality they expanded far quicker than the labour force growth.

Twerefou et al (2014), used an exploratory study and provided some analysis of the nature of engagement between the government of Ghana and social stakeholders in the planning and implementation of the GPRS I and II. According to them they also relied widely on secondary sources of research data augmented by inadequate consultations with social partners and other key

stakeholders including National Development Planning Commission (NDPC), Ministry of Finance and Economic Planning (MoFEP), United Nations Development Planning, European Union, among others.

Twerefou et al., (2014), pointed out that their analysis was mainly descriptive, as more quantitative work needed to be done to establish if the engagement between government and social partners could be considered a development success story that increased decent employment and improved peoples' livelihoods and development. The descriptive analysis presented below suggests that social partners have to some extent been influencing active labour market policies through the four channels in diverse ways.

Participatory Processes of Social Policy Formulation in Ghana

Twerefou et al., (2014), are of the view that social partners such as employer and employee representatives and the social partnership-cooperative relationship between employers and employees are very important in industrial relations literature. Social partners and social partnerships help to reduce conflict between employers and employee unions to facilitate an effective and efficient combination of capital and labour resources for growth and development. Social partnerships are also a positive-sum game in which both parties stand to gain from cooperative solutions or lose from non-cooperative behaviour (Hugh et al., 1998). The social partnership ensures the right of employees to form unions to represent their interests in the equitable distribution of wages and benefits. In this partnership, state regulation plays a key role in ensuring a cooperative social partnership in the industrial relations system. Hugh et al., (1998), identified four main channels through which

social partners and social partnerships could influence active labour market policies and development as a whole as follows:

1. The first channel is Corporatism, where social partners have a responsibility to participate in political and economic decision-making processes that affect them.
2. The second conduit is Tripartism in Employment Services, where Institutions directly partake in the preparation and execution of labour market strategies.
3. The third canal is Programme Participation, where sponsors and providers of programmes and facilitators of job creation programmes in the private sector participate.
4. The fourth channel is Collective bargaining, where the Government, Employers' Associations (GEA) and Organised labour (OL) are involved in the search for harmonised labour market policy goals through collective agreements.

Twerefou et al., (2007), provide detailed information on the structure of social partnerships in Ghana. Mainly comprised of organized labour, Ghana Employers Association, and the government. The local partners sometimes collaborate with international governmental and non-governmental organizations including the Britain Wood Institutions in certain specific development projects.

I. Government

The government refers to the functioning state of Ghana with three arms namely: The executive, made up of the president and his ministers in charge of policy formulation and implementation; the legislature which had

227 and now increased to 275 parliamentarians representing their constituencies all over Ghana with a speaker as the overall leader of parliament charged with legislative responsibilities; and the Judiciary including the Police Service and so forth headed by the chief justice in charge of maintenance of law and order in the country, and the armed forces in charge of defence. Other important governmental bodies include the National Development Planning Commission (NDPC) which is the forecasting arm of the government and falls rightly under the Office of the President and the Ministry of Finance and Economic Planning (MoFEP), which is responsible for budget allocation (Twerefou et al, 2014). Power, security, and resources of the state are vested in the Government and the state has the responsibility as contained in the 1992 constitution to effectively utilize those resources for the benefit of all citizens.

II. *Organized Labour in Ghana*

According to Twerefou et al (2014), Organized Labour in Ghana comprises of Trade Union Congress (TUC), Ghana Federation of Labour (GFL), Ghana National Association of Teachers (GNAT), Civil Servants' Association (CSA), and Ghana Registered Nurses Association (GRNA). Of all these organizations, the TUC is biggest labour body that represents organized labour in all negotiations with the government and employers' associations on labour matters (Twerefou et al, 2014).

III. *Ghana Employers' Association (GEA)*

The GEA was inaugurated in 1959 to offer a joint method to issues concerning industrial relations, represent and encourage the interest of its members in their interactions with organized labour and enhance upright

industrial kindred in Ghana. It is the main employers' association that has a trail record of good organization in the social partners' scheme (Twerefou et al, 2014).

IV. *Other Associations*

Twerefou et al., (2014), indicate that there are other associations like the Association for Small-Scale Businesses and the Centre for Indigenous Business whose activities and membership are however said to be quite limited as compared to others. They note that the Ministry of Manpower, Youth and Employment is the institution responsible for designing and application of Labour Acts, policies, regulations, and resolutions on business relations, as well as for monitoring and assessment of such policies and programmes. The Ministry is also accountable for the operation of labour market programmes in partnership with other stakeholders. It arranges meetings of the National Advisory Council on Labour and the National Tripartite Committee on wages and counsels the government on the conclusions of these agencies (Twerefou et al (2014)).

Twerefou et al., (2014) maintained that there existed constant enhancements in work relations over the years as a result of increasing importance of the functions performed by government, employers, and employees as social associates. They noted that the government, employers' associations, and workers' unions are satisfactorily represented in the two main establishments in the labour market, that is to say, the National Labour Commission and the National Tripartite Committee as obligatory by law. The GEA and TUC are also individually embodied in about thirteen and nineteen key National Institutions, Commissions, Boards, and Committees impacting

the labour market. They also successfully contributed to the formulation and implementation of labour policies and programmes (Twerefou et al., 2007).

Twerefou et. Al., (2007) revealed that the GEA and TUC carried out important functions in diverse ways in the preparation and execution of the Labour Act. They successfully discussed in detail with legislative commissions before the introduction into law of the structure and purpose of the National Labour Commission to amicably resolve occurrences of labour empathy strikes and lockouts, unintended and impermanent employment, and unionization procedures among others. They have also effectively established a bipartite association which enables them to have quarterly meetings, fora, and dialogue to discuss issues of importance to both associations including prevention of the occurrences and spread of the deadly Human Immuno-deficiency Virus / Acquired Immune Deficiency Syndromes pandemic.

Besides, they came together to organize workshops including education on work-related wellbeing, health, communication procedures, work environment issues and programmes for the formal and informal sectors. In addition, they jointly organized academic developments and sensitization sessions and conferences for labour market newly employed peoples. On a whole, social partners have consulted, dialogued, and negotiated among themselves to deal with little wages, poor salaried situations, postponements in the payment of allowances, interruption in dialogs, solidarity strikes, and non-payment of outstanding salaries that led to the staging of a rational number of industrial actions averaging 34 yearly from 2001 to 2004, a good number of which were cordially resolved. The TUC in particular has been noted to be powerful in pressing for wage determination through the National Tripartite

Committee. Thus, most government sector jobs are part of the Joint Negotiating Treaties while the GLSS 5 shows that nearly 42.7 percent of employees have written bonds with employers (Twerefou et al., 2007).

Formulation of GPRS I & II

As part of the conditionalities for the attainment of HIPC status, the Government of Ghana designed a programme paper called Ghana GPRS I with five main thematic areas, which was implemented from 2003-2005 and then continued with phase two known as GPRS II had two strategic areas, implemented from 2006-2009, was a more detailed policy based on wider and comprehensive consultation among stakeholders who took into account their experienced the formulation of GPRS I. Further, in 2010, the country started the implementation of the third round of the Poverty Reduction Strategy dubbed Ghana Shared Growth Development Agenda (GSGDA) (Twerefou et al, 2014).

Twerefou et al., (2014), explained the actualisation of the PRSs involved all stakeholders when the NDPC established Cross-Sectoral Planning Groups (CSPG) with members from both government and non-governmental establishments. Hence, each Ministry, Department, and Agency (MDA) was requested to recommend technically skilled officers to represent them on the main relevant themes of the policy document. They pointed out that the involvement of non-governmental organizations enabled the Commission to invite specific organizations based on their special areas of technical know-how, amid the five main policy issues recognised in the GPRS I, both the TUC and the GEA participated in discussions of the Human Resource Development CSPGs aspect. However, during the GPRS II formulation, which involved

three concepts, the TUC joined both the Human Resource Development, and the Good Governance and civil responsibility CSPGs, while the GEA joined in only the Human Resource Development CSPG (Twerefou et al, 2014).

Funding and Budgetary Issues of Social Policies

The study is interested in the sustainability of social intervention policies such as LEAP the funding of which is one of the crucial factors that can facilitate or derail the operation of the LEAP Programme. GoG (2011) as cited by Aryeetey (2017: 158) writing about cash transfers and provision for the underprivileged in Ghana, maintained that Government had made budgetary allocations for social intervention programmes for operation by MDAs since 2005 which had seen “modest increase in Government funding”. She explained that these monies had conventionally been part of the finances of social sector government agencies.

According to Aryeetey (2017: 158), the total funding comprises statutory budgetary provisions for social protection and over-all budgetary apportionments to the sectors. She further indicated that donor funding to social protection had gone up and where NGOs had provided some amounts of money, the overall value was not identified due to poor records on non-state actors in Ghana. She emphasized that it was essential to reassess the funding model for social grants to raise the amounts of constitutional supplies to improve sustainability, transparency and management of resources and their distribution. For her, the unpredictability of available funding for LEAP and service delivery plans annually creates serious hindrance to the integrity of the scheme.

Twerefou et al., (2014), appraising employment issues in oth the GPRS I and II documents emphasized the way jobs could be created in the sectors and if funding and budgetary allocations were enough. They, however, maintained that the incapability of the papers to deal with reasonable remunerations due to string attachments levied by the IMF in 2006 barred any upsurge in the wage bill. According to them, in the execution of the GPRS II, the Government of Ghana in 2006 took a decision not to work with the IMF because of the impracticable conditionalities imposed. As such, they posit that several vital social programmes like the LEAP, Fair Wages, National Youth Employment, School Feeding, provision of school uniforms which had positive social consequences would not have been successful if the state had not decided to uncouple with IMF (Twerefou et al., 2014).

To further deal with challenges associated with the funding of social policy projects, Twerefou et al., (2014) explained that the NDPC aligned the GPRSs documents to the budget and prioritized all the programmes. However, they noted that not much consideration was given by politicians to the implementation of the document about budgetary allocations and prioritizations. They further stressed that the government duty bearers were more involved in distributing the resources to satisfy their short-term political goals at the expense of the medium-term objectives specified in the GPRS. They pointed out that one reason for such an unfortunate occurrence was the result of the relationship between the MoFEP which is in charge of budget allocation and the NDPC which is in charge of planning. They argued that the NDPC is responsible for development planning and comes directly under the Office of the President, while the MoFEP allocates funds with no much

attention on GPRS policy documents written by the NDPC. According to them it was a negative sign indicating that GPRS was irrelevant as they raised concerns about what use would a GPRS medium-term plan be if budgetary provision in the short-term plan that was supposed to take care of the medium-term plans did not conform with the projected provisions made in the medium-term plan.

Twerefou et al., (2014)'s study also revealed that there was little political obligation on the part of the government to implement the GPRS. They explained that nevertheless job creation was nicely captured in the document, absence of application and poor monitoring of employment growth made it difficult to appropriately examine the employment impact on the GPRS. For them, these issues bring to the fore one important thing, which is the connection between political manifestos and national development plans, whether governments should apply what is written in party's manifesto or what has been nationally agreed upon?

Twerefou et al., (2014) study about social development partners' participation uncovered that participation of the government through the NDPC was quite interesting. However, there were some interior and external difficulties which made participation by social partners problematic particularly in the formulation of the GPRS I. Concerning the internal challenges, social partners were concerned that brief timelines given to them to make contributions into some policy choices. For instance, the NDPC sometimes delayed in making documents available to them in advance to enable them to scrutinize the matters before participating in workshops.

Social partners, especially the TUC also stated that the cost of partaking in the GPRS policy discussions was high. Besides, the NDPC reported that social partners did not have the necessary skills to participate in programme design with the MDAs who had been in the business of framing, executing and nursing policies for many years. Furthermore, social partners also indicated that they limited capacity to formulate policies. As such, where they had contracted consultants to assist CSPGs to formulate the policies, they did not come to an agreement with them on some subjects mainly attributable to the deepness of their familiarity with national policy formulation. They also resorted to listening and doing nothing to incorporate the suggestions that were made. In addition, social partners having realized their insufficiencies took pains to upgrade their abilities in workshops organized by International Confederation of Trade Unions and other organizations. Not all, social partners were also of the view that participation cost, like time and resources was solely borne by them once they had to relinquish other similarly imperative conferences and events unswervingly pertinent to their Union.

Concerning the external challenges, Twerefou et al., (2014), said their study with social partners showed that the ability of the NDPC to organize hands-on workshops aimed at openly incorporating the opinions of the public was rather inadequate.

They also noted that DPs did not give much money which occasionally came late and give conditions that are very difficult to attain. Furthermore, they stressed that DPs like the IMF only focused on economic issues and neglecting other vital social aspects of development. For example, the string attachment to keep inflation at an extremely low-level reduces government

payments' ability which negatively affects job creation. For instance, some social partners were not invited to participate in the Washington D. C. meeting between the World Bank and government that decided the macroeconomic strategies to be applied and the pointer for gaging macroeconomic performance (Twerefou et al., 2014).

The next discussion is a review of a regional study about the English law that established the first state social intervention in Europe.

One of the objectives of the study is to explore existing social protection and welfare policies to identify for a deeper understanding, whether there are situations of best practices. The literature generally reveals the existence of Eurocentric welfare models and the virtually non-existence of African models as Aryeetey (2017) explained that African support systems were not documented.

Conceptual Framework of the Study

The conceptual and Theoretical Framework presented in Figure 3 establishes a clear relationship between structural functionalism and conservative – liberals' theories adopted by the study on one hand and the main important variables which are culture and livelihood, empowerment and sustainability. The conceptual framework involves theory, culture, LEAP and sustainable development. The middle of the frame is like a trunk of a tree where there is a state with citizens which is a society and a social system with many processes. Culture is the main tool which is transmitted as a result of the interaction of human beings with the social system. As the transmission of culture takes place, it impacts greatly on the livelihood strategies of the peoples.

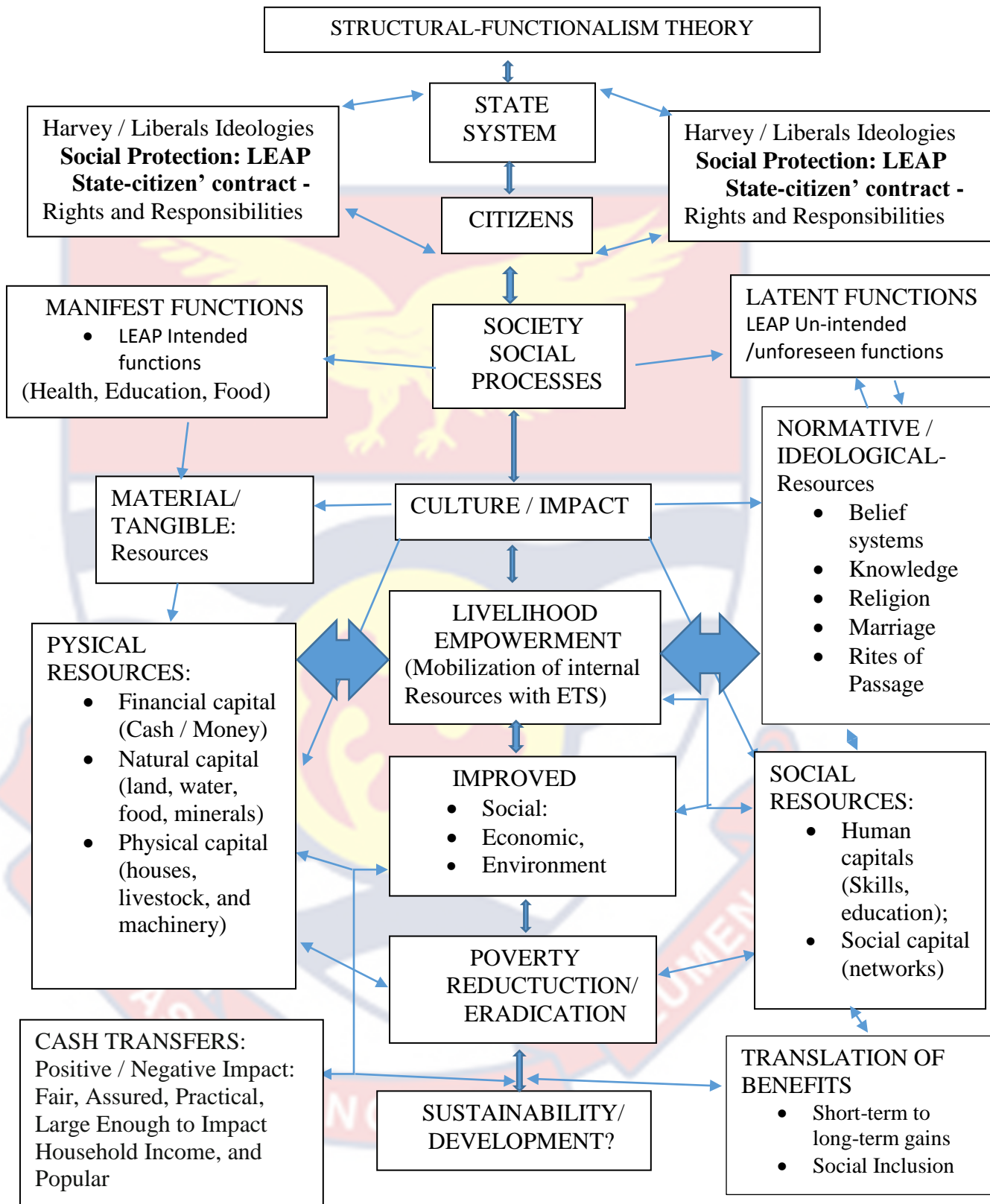


Figure 3: Conceptual and Theoretical Framework of the Study

Source: Author's Construction, (Survey, 2020)

Structural functionalism sees the society, thus the state, as a social system with manifest and latent functions where the state and citizens have responsibilities to each other which is in the form of a social contract. The state is supposed to create an enabling environment by protecting citizens' rights and ensuring law and order. On the other hand, citizens are supposed to be responsible and law-abiding, hardworking and take advantage of the existence of any livelihood opportunities like LEAP cash transfers to enable development to take place to reduce poverty. Therefore, the many various concepts identified are related to one another at different levels which need measurement and analysis in the study.

According to Baker (1999: 108), in research, "measurement requires the identification of variables which are used to describe something that varies". This means a variable is anything that has quantity or quality that varies with time when directly or indirectly subjected to different conditions. This study is concerned with two variables namely the dependent variable which is the sustainability of LEAP and the independent variable referring to socio-cultural impact. The research seeks to determine the relationship between the dependent variable (sustainability of LEAP) and the independent variable (impact of culture or cultural impact) on LEAP's sustainability. As discussed above culture is simply seen as a way of life of societies or people which has the under-listed dynamic multiple variables.

At what level does cultural manifestation impact the sustainability of LEAP? Social and material manifestations of livelihoods are very important in the framework. The Social aspect of culture includes religion, festivals, beliefs and knowledge systems and rites of passage (birth or naming

ceremonies, marriage ceremonies, puberty rites and death or funerals). The Economic aspects of culture also include; peoples' behaviours relating to the cultivation of land, crops and animals – farming or trading, use of indigenous knowledge systems and technologies, marketing, distribution and consumption of goods and services as livelihood strategies). The political aspects of culture consist of traditional leadership, social organization and inheritance systems and maintenance of law and order also form part of livelihood strategies. The Religious aspect of culture also consists of religious belief systems and practices. Finally, the Normative aspect of culture comprises the cultivation of human minds, ideas, ideologies, arts and civilization, traditions, customs, laws, taboos and totems, indigenous knowledge systems, beliefs, art, morals, law, capabilities and habits amongst others.

Chapter Summary

The literature showed that social protection is part of the 'state-citizen' contract, in which states and citizens have reciprocal rights and responsibilities to each other (Harvey et al., 2007) as article 36 (1) of the 1992 constitution of Ghana stipulates. The first part of this chapter discussed the origins of social protection and established that social protection started after the end of the second world war. The chapter further discussed the typologies of social protection models which are the Scandinavian democratic social protection systems, the German corporatist welfare regimes, and the popular liberal system in the UK and North America that relies on heavy targeting. Key issues of poverty, livelihoods, empowerment, socioeconomic policies and sustainable development are contextualized. The second section discussed two main theoretical underpinnings of the study namely structural functionalism which

posit that society is a system with social processes and complemented by the conservative-liberal continuum where the liberals are greatly in support of state intervention in development which is the position of the thesis. The third part of the chapter examined three regional empirical studies on the impact of culture on social, political and economic development.

Two studies in Ghana (the Volta Lake and Kpong resettlement projects) and one in Sudan (the Onglei and Abeyi development projects) confirmed that interventions in the livelihoods of people failed when the culture was not considered at the beginning. Social protection policies provided a theoretical and conceptual framework for the study. The literature revealed that good social protection policies are not biased, but they are secured and sustainable, assured, practicable, and large enough to cause a real change, and politically acceptable and popular to the majority of the citizens. The Eurocentric empirical study by Kirst-Ashman (2004: 162) revealed that the 1601 Elizabethan Poor Law is considered the first law that outlined clear and reliable public support for disadvantaged people through local taxes. It also was the first to create groupings of qualified beneficiaries by classifying the following three: Dependent children, the impotent poor, and the able-bodied poor. The chapter concluded with a complex theoretical and conceptual diagrammatical framework to provide a clear relevance of the main ideological stance about the major concepts and variables to enhance an understanding of the stance of the thesis.

The next chapter discusses the methodology and profile of the study area including the methods used in the data collection and analysis of the study.

CHAPTER THREE

RESEARCH METHODOLOGY AND STUDY AREA

Introduction

This study explores socio-cultural impact and sustainability of LEAP in Navrongo and determines whether short-term cash transfer benefits given to vulnerable people translate to long-term gains like empowerment, reduction of poverty, social inclusion and sustainability. This chapter clearly outlines the research philosophy, design and other methodological approaches that are used in the study to achieve the set objectives.

It, first of all, identifies the mixed method approach as the main technique of the study which is anchored on pragmatism as the major philosophical pillar driving the research. It also discusses exploratory-descriptive research designs of the study which includes case study and survey. A description of the study area, population, sampling strategy, data collection instruments, procedures, analysis and ethical considerations have also been covered.

The chapter also presents and summarizes field data results and findings on a pilot study conducted in the Adentan Municipality of the Greater Accra Region which preceded the main study conducted in Navrongo, the Kasena-Nankana Municipality of the Upper East Region of Northern Ghana. Finally, the chapter presents an analysis of the field biodata of respondents of the main study and ends with a summary of the main issues discussed in the chapter.

Research Philosophy

The philosophy of this study is pragmatism. I adopted the pragmatic research philosophical approach because of its flexibility, practicability and appropriateness which enabled me to use mixed research methods as the main approach of the thesis to address the research questions and thus the problem of the study. Teddlie and Tashakkori (2009) referred to pragmatism as the best model for mixed-method research (Denzin, 2012). Pragmatism research philosophy underscores that the research question is the most important determinant, and it accepts concepts to be applicable only if they support action. Hence, pragmatism offers a new “alternative epistemological paradigm” where knowledge comprising warranted claims results from taking practical actions and experiencing their outcomes (Dewey, 2008; Hall, 2013:19). Unlike “positivism and interpretivism research philosophies which are two extreme mutually exclusive paradigms about the nature and sources of knowledge”, where positivism focuses solely on quantitative approaches, and interpretivism concentrates on qualitative approaches, pragmatism philosophy, on the other hand, integrates more than one research methods and tactics in the same study as it enables the assimilation of multiple research procedures such as qualitative, quantitative and action research methods (Biesta, 2010; Morgan, 2007, 2013).

Furthermore, Pragmatics recognize the existence of countless diverse approaches of describing the world and carrying out research; that no single point of view can ever give the entire picture and that there may be numerous truths. Thus, pragmatism serves as a philosophical sequencer for social research, irrespective of whether that research uses qualitative, quantitative, or

mixed methods. As a new paradigm, it replaces the older philosophy of knowledge approach which understands social research in terms of ontology, epistemology, and methodology (Guba & Lincoln, 2005; Lincoln, 2010). This new paradigm is important because it represents a wider value of pragmatism as a philosophical scheme, along with its unswerving practicality for topics such as research design which is the next topic to be discussed.

Research Design

A research design is a systematic plan set out to study a scientific research problem (Babbie, 2013:90). Research design, therefore, commences with preliminary interest, clue, or theoretical anticipation and proceeds through sequences of interconnected stages to narrow the focus of the study so that ideas, approaches, and procedures are well defined. In this direction, the main research design of this research includes; exploratory-descriptive case study and survey which involve sequential triangulation and convergent approaches of data collection and analysis such as pilot studies, in-depth interviews, observation and focus group discussions. Exploratory research is conducted to determine the nature of the problem. I used focus group discussions to brainstorm and explore the research questions which enabled me to raise more questions for further exploration to understand the dynamics of the LEAP programme in the final analysis. While descriptive research utilizes elements of both quantitative and qualitative research strategies within a single study. The term descriptive research denotes a type of research question, design, and data analysis that are applied to a research problem which aids in providing a detailed accurate picture of a research phenomenon (Babbie, 2013).

Accordingly, triangulation comprises quantitative, qualitative and observation approaches to data collection, processing and analysis are used to collect data. As a mixed research method, triangulation is the use of multiple sources (Baker, 1999; 225).

The essence of using a triangulation or mixed-method research design (MMRD) is to enable me to collect and analyse data that is reliable, dependable, credible and can be replicated. Creswell and Creswell (2018) maintained that the Mixed Method Research Design includes collecting both qualitative and quantitative data in response to research questions and or hypotheses. It uses meticulous procedures of data collection, analysis, and interpretation of both quantitative and qualitative data. According to Creswell & Creswell (2018), there are three elementary types of Mixed Method Research Designs known as convergent, explanatory and sequential mixed method designs.

The convergent Mixed Method Design enables the simultaneous collection, analysis, separation and comparison of data results of both quantitative and qualitative data to determine whether the findings agree or disagree with each other (Cresswell, 2014; Cresswell & Cresswell, 2018).

The Sequential Explanatory Mixed Method Design is carried out in two stages. The researcher first collects qualitative data, analyses them and uses the results to strategize or build on to the second stage, which is the quantitative stage. This design aims to have qualitative data to explain the initial quantitative results (Cresswell, 2014; Cresswell & Cresswell ,2018).

With the quantitative approach, I designed and used structured questionnaires which were open and closed-ended questions. After collecting

the information, I coded and analysed them quantitatively with computer software, IBM-Statistical Packages for Social Sciences Research (SPSS). However, with the qualitative approach, I used interview guides, observation guides, and focus group discussion guides to obtain primary data and information which was analysed without using many figures; in some instances, no figures were used. Besides, the research also included data collected from secondary sources such as archival materials from libraries such as books, journals, articles, population census reports, medical reports, speeches from libraries, the internet, newspapers and so forth.

Concerning the qualitative approach, I used three main data collection and analysis strategies because of the strengths that are associated with those approaches necessary to achieve my research objectives. I employed observation as one of the primary forms of data collection tools. Secondly, I used focus group discussions. Finally, I used in-depth interviews. Throughout the process, I analysed and presented “the social world”, of the LEAP programme “as it appears” (Baker, 1999).

Profile of the Study Area, Navrongo

The study area is Navrongo which is located in the Upper East Region of Ghana as shown with light wine colour on the top northeastern part of the new regional map of Ghana in Figure 1 on page XXII. The people of the Upper East Region are made up of Frafra, Grushe, Kusasi, Mamprusi, Nabdam, Tallensi, Kasena/Nankana, and Bulisa, though these may not be exhaustive as the market business centres in the Districts or Municipal capitals have a combination of migrant settlers and Muslim communities who speak various other languages. The Frafra, Tallensi and Nabdam people are located

in the central part of the Region with Bolgatanga as a Municipal Capital as well as the Capital of the Region. Kusasi and Mamprusi are found in the northeastern part of the region in the Bawku East and Bawku West Districts. The Buili-speaking people are located in Biu, Chuchuliga, Sandema and other areas. The Kasena and Nankana are located in the Kasena/Nankana East Municipality with Navrongo as the District Capital, which is the focal town of the study. The Kasena and Nankana are also found in the Kasena/Nankana West District with Paga as the District Capital. The next issues briefly discussed under the social structure of the Kasena-Nankana people include; traditional leadership, marriage, religion, land ownership and languages.

Social Structure of the Kasena-Nankana People

Navrongo is the political and administrative Centre of the Kasena-Nankana East Municipality as shown in Figure 4. The Municipality is one of the two split Districts of the Kasena-Nankana areas, and one of the nine districts of the Upper East Region. The four-round dots in red colour seen on the map shows the location of the actual study communities namely Korania, Gongnia, Janania and Vonania which were chosen to participate in the study as LEAP communities.

The people of the Upper East Region are a patrilineal ethnic group. Besides, there are modern political and administrative structures which ensure that law, order and economic activities are carried out peacefully. There is also the existence of traditional political systems headed by chiefs depending on the status of the traditional areas whether paramountcy, divisional or subdivisional or village levels. Navrongo's chieftaincy is paramount. Chiefs of the various hierarchical levels are the traditional authorities. The main duty of

a chief is to hold in trust the culture of the people which embodies traditions and customs. Adherence to the traditions ensures peaceful coexistence and law and order amongst individuals, families, communities and villages. The paramount chief is usually the person whom all other chiefs under him report (Mangiameli, 2013; Yaro, 2012). Chiefs also manage micro land, marriage, theft and other disputes in communities. They also collaborate and assist the modern courts to deal with other conflicts or issues beyond their jurisdictions. The regalia or symbol and authority of chieftaincy in Navrongo is *Kwara in Kasem* or *Dongo in Nankana* which is made up of animal horn and originate from Zeko.

Land in the Kasena-Nankana Traditional Areas is generally owned by Landlords known as *Tindana (Tindama)* in the Nankani and Frafra-speaking areas or *Tigatu (Tingatina)* in the Kasem-speaking areas. The role of Tigatu (*Tindan*) as the spiritual figurehead is entirely restricted to land-related matters such as land economy, land rights. The Tigatu (*Tingatina*) purifies the land when blameless blood is spilt on it, and an unknown corpse is found on it. It is the Tigatu who performs sacerdotal rites for rain, to implore of the god's favour when there is no rain (Owoahene-Acheampong, & Awedoba, 2017; Bourdier, & Minh-Ha, 1983).

Like other societies family units of the Kasena-Nankana range from elementary ones involving the family of orientation and family of procreation to extended family systems comprising lineage and clans. The most senior male of any of the family systems would usually be the head. The elementary family is the smallest, followed by the lineages which is a collection of nuclear families and the clan which is the biggest unit as it constitutes a group of

lineages. Family heads are custodians of family movable and immovable properties. Male children inherit directly from their fathers. The marriage system among the Kasena-Nankana is exogamous where males or females who are of age and wishing to exercise that rite of passage must take their spouses from outside their family lines, as marrying within one family constitute incest which is a taboo. This is essential to discourage inbreeding among people to prevent the spread of certain genetic diseases in society.

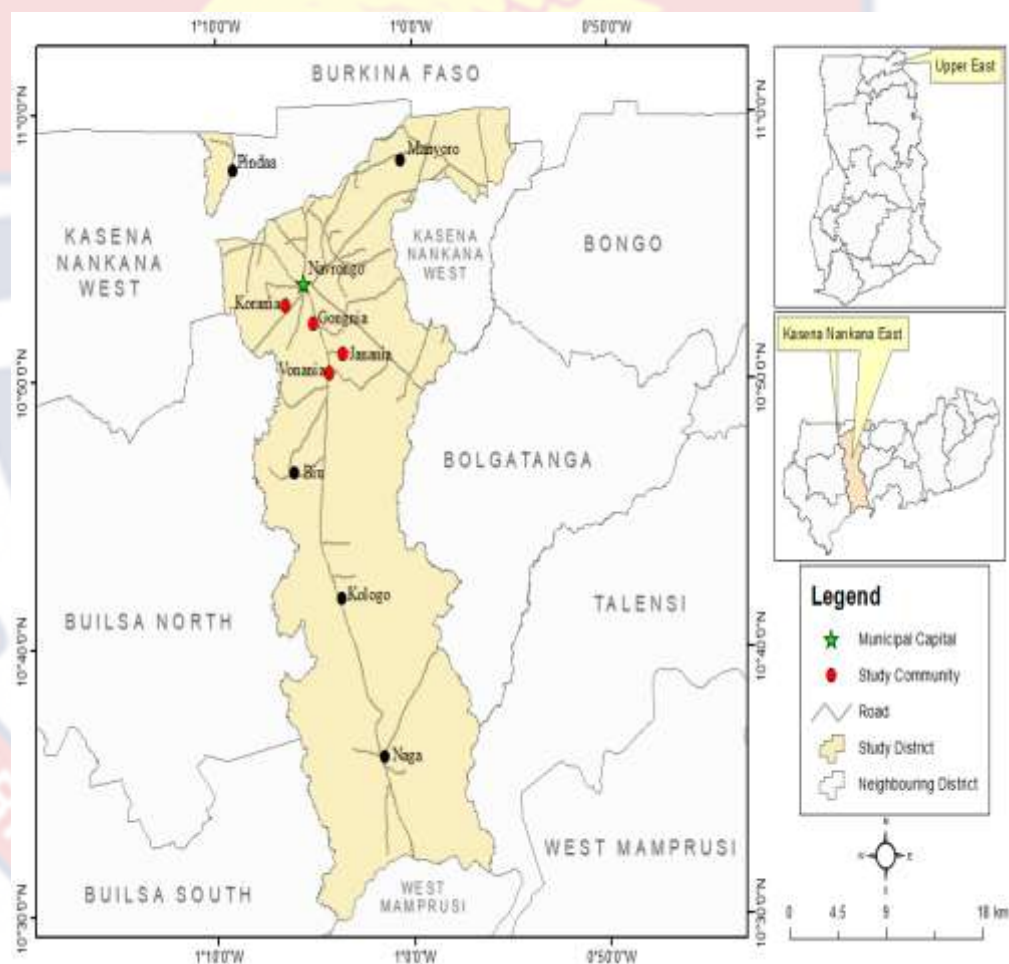


Figure 4: Map Showing Upper East Region and the study communities

Source: Department of Geography and Regional Planning, University of Cape Coast (2020)

Traditionally, the Kesana-Nankana people's religious worldviews and practices are centred on ancestral worship, libation, fortune telling / divination

and pacification of spirits. That notwithstanding, in recent times, orthodox religions like Christianity and Islam have also been accepted and practised by some people which have a great impact on their lives. Christianity was introduced in Navrongo, in Northern Ghana by the Society of Missionaries of Africa (SMA) in around 1906 when many traditional people converted to the new religion, Christianity (Der, 2001; McCoy, 1988). The market and business centre of Navrongo is cosmopolitan due to the influx of migrants and indigenes some of whom have also adopted the Islamic religion.

Languages of the Kasena-Nankana Ethnic Group

The people of Navrongo speak languages known as Kasem and Nankani. Some people are multilingual or bilingual and can speak both Kasem and Nankani or more. Others speak only one language. The market business centre of Navrongo has a mixture of migrant settlers and Muslim communities who speak other languages including Hausa. The market centre is therefore cosmopolitan.

According to Awedoba (2000), the Kasena are an ethnic group found in both Upper Eastern Ghana and Burkina Faso. Their language is one of the ten languages officially sponsored since 1950 by the Ghana Government. It has been a school subject, taught in elementary school, in the Kasena-Nankani District. Now it is taught not only in some of the junior high and senior high schools in the Upper East Region but it is also taken up to the first-degree level in some Ghanaian Universities' Ghanaian language education at all levels which comprises several sub-disciplines. He emphasizes a decade ago that the traditional oral literature of the people of the Upper East Region of Ghana, unlike their languages, was still to receive the scholarly attention it

deserves. In the case of the Kasena-Nankana people, very little of their rich literature and culture have been studied since the pioneering work of Fortes on the Talensi social structure in the colonial era. He argues that though Forte's work will remain anthropological classics for the Voltaic cultural zone, it has to be accepted that not only has society changed tremendously since the 1930s when Fortes engaged in research there. The societies of the areas, similar as they may seem, have no uniform culture. There is thus a pressing need to study the institutions and practices of people like the Kasena and to document their culture for the present as well as for future generations.

Awedoba further notes that, the Kasena stand in danger of losing their literature, given the deleterious effects of the inroads that the electronic media (radio and TV) make into the society and its projection of non-Kasena-Nankana norms and outlooks. He explains that they call themselves by the ethnonym, Kasena, which seems not to have any etymological meaning, however, their 'neighbours call them by several sobriquets such as *yulsi* (used by the frafra speaking people) *Awuna* (which means, I say) *Achilong* (My friend)' etc.

Thus, the Kasenas are a collection of people speaking Kasem, a gur language of the Grusi sub-branch, and also sometimes Nankani, another gur language belonging to the Oti volta sub-branch (Awedoba, 2000). Awedoba further notes, in the southern part of Kasena land, Nankani and Kasena identities seem to merge as personal names, especially in the chiefdom of Navrongo where a person may have a Nankani name but speaks Kasem as their first language and vice versa. Many people are bilingual in these languages in the southern part of Kasena land or rather Kasena Nankani land.

Awedoba citing Zwernemann (19:191) distinguishes three subgroups of Kasena: The Western (Kasem occidental exemplified by Koumbili in Burkina Faso), eastern (Kasem oriental exemplified by Tiebele and Kampala in Burkina Faso) and southern Kasena (Kasem meridional exemplified by Navrongo) a distinction that goes back to Tauxier (1912) cited by Awedoba who divided the Kasena in the French possessions into “fra” and Boura”.

According to Awedoba “Kasena, to a large extent, the Nankana, exhibit a more or less uniform culture which is enshrined in their institutions, although there is no single legend that suggests that these people have a common origin. They have nevertheless similar legends explaining how they came to be where they are today. They never saw themselves as one people who sprung from a common apical ancestor as other African peoples like the Tiv of Nigeria (Bohannan,1970) or the Somalis of Somalia (Lewis,1975). According to Awedoba, the views of colonial authorities like Eyre-Smith (1933) which suggest that the Kasena once lived in Kasena near Zamfara can only be taken as baseless conjecture. In his opinion, the absence of other evidence would be misguided to depend on place names found on ancient maps alone to arrive at a people’s source of origin even though linguistic evidence may have a place in historical studies.”

Awedoba also indicates that outside the Kasena land, they are generally known as Grunshie but this is a term with negative connotations. Kasena call their country Kasego, their language and culture are Kasem or kasene and the people are Kasena to themselves. The variety of legends that Kasena clans recount usually traces their origins to diffusion Centres located further north in what is today, Burkina Faso. The hunter features prominently

in these legends. He is depicted as having quarrelled with his siblings who either did not respect his rights to personal property, such as his dog, or to the chiefship of his community, which he should have succeeded to. Rather than engage his kin in internecine war he chose to leave home. In his wanderings, he eventually arrived at the homes of people who by all accounts were troglodytes living in subterranean homes. He was welcomed as he came with good news about the slain game. He taught the locals to build houses above the ground and more importantly, he introduced chiefship to these people who had hitherto no knowledge of that institution. He thus became their first chief, acknowledged priest of the *kwara or chieftaincy shrine and was respected as such especially as his kwara was projected as a fetish shrine that could bring prosperity to the local community*. “What languages the migrants and the autochthonous people spoke on first contact is not always clearly defined. In the case of the chiefdom of Navrongo, the migrants who hailed from Zeko in present-day Burkina Faso spoke Nankani. Whether the autochthonous people spoke Kasem or Nankani is not clear. One of these migrants from further north is acknowledged as the founder of Navrongo in legends collected by St. John Parsons (1958).”

Population

The district has a total population of 109,944 {10% of the regional population, (urban population 29,993 and rural population 79,951)} and a total land area of 16745 sq. kms (2010 Population and Housing Census). The Upper East Region is situated in the northeastern corner of Ghana between longitude 00” and 10” West and latitudes 100 30” N and 110N”. The total

regional land area is 8,842 sq. km and the total regional population is 1,046,545 people (GSS, 2002, 2010 census).

Climate, Soil and Vegetation

The climate of the area consists of a tropical continental climate; while the vegetation is the Guinea or Sudan Savanna type, and the soil is composed of 70% groundwater lateritic soil, 20% savannah chrosols and 10% acid cleisols soils (Bennett & Kunrotifa, 1986).

The climate is conducive for the growth of vegetation mainly composed of grassland combined with short trees like the acacias (acacia albida is very common), the gigantic baobab, shea nut, ebony and dawawa fruit trees which are some of the commonest woody plants. The annual average rainfall is about 48 inches, which is moderate and mostly falls in the short-wet season which lasts from May to October with a peak in August. The dry season which starts from November to February is usually cool as a result of the influence of the dry dusty Harmattan wind that blows from the Sahara at this time of year and the latter part of the dry season is characterized by high diurnal or day temperatures which can reach over 100 Fahrenheit in the shade in March - April. During this period of the year water is scarce., however, this is alleviated by the provision of potable water from boreholes, and wells and the construction of small earth dams from the colonial days until the construction of a large dam which is the Tono Irrigation scheme which makes it possible to grow food and cash crops in the dry seasons as well (Awedoba, 2000)

Economic activities

The major economic activities of the people include farming such as; rice, maize, guinea corn, millet, tomatoes, and shea butter; rearing animals such as cattle, sheep, goats, pigs, fowls, and guinea fowls; and trading. An important project that is located in the area that facilitates farming during the dry is the Tono Irrigation Project which is manned by the Irrigation Company of Upper East Region (ICOUR).

Educational Institutions and Other Government Agencies

The Kasena-Nankana East Municipality has three tertiary institutions namely: University for Development Studies, now C. K. Tedam University for Technology and Applied Sciences Campus; St. John Bosco's Training College and Navrongo Community Nursing School. The area also has about four Senior Secondary Schools and a good number of basic schools. Apart from the educational institutions, the Municipal also has government agencies such as the Department of Social Welfare and Community Development, District Education Offices, Town and Country Planning, Survey Office, National Commission on Civic Education (NCCE), National Disaster and Monitoring Organization (NADMO), Agric, CHIRAJ, Navrongo War Memorial Hospital, Navrongo Health Research Centre and other offices. These formal institutions and agencies provide formal employment to mostly educated and skilled people who earn their livelihoods.

Target Population

The main population include the people of Navrongo of the Kasena-Nankana East Municipality of the Upper East Region which has a total population of 109,944 (10% of the regional population).

Sample and Sampling Method

The actual target group is specifically drawn using a purposive sampling procedure to select 4 communities in Navrongo namely; Korania, Gongnia, Vonania and Janania for the main study. I used purposive sampling to select the four communities based on the eligibility of the communities as LEAP-participating villages. Other reasons for the selection were convenience, proximity, limited time and closeness of the communities to the University for Development Studies, Navrongo Campus, now known as C. K. Tendam University of Technology and Applied Sciences where a lot of changing patterns of land use, from traditional farming purposes to commercial purposes such as the building of blockhouses and hostels for students as a result of the activities of the University which attract people of different backgrounds; students and workers from all over Ghana and abroad where a lot of livelihood changes were taking place. These communities were purposively selected out of about a total number of 66 LEAP participating communities. Besides, these are the only LEAP communities which are not far away from the University and Navrongo Central Market. They are also closer to the University for Development Studies. Thus, these communities are becoming cosmopolitan with changing patterns of livelihoods. Land acquisition in these areas is no longer based on customary practice where tokens of gifts such as fowls are involved but are solely now based on monetary transactions. This situation leads to changes in land use and livelihoods. The aim of the selection of the four communities was not to do a comparative study among them.

The purposive and snowball sampling procedures were used to select 217 respondents made up of 200 beneficiaries and 17 officials of LEAP. Out of the total number of 217 respondents; 200 of the respondents were selected

purposely selected from a total population of about 4,272 registered LEAP beneficiaries. This was done by obtaining a list of LEAP beneficiaries participating-communities from the Department of Social Welfare and Community Development from the Kasena-Nankana East Municipal Assembly shown in Table 6. While 17 were staff or officials were selected through the snowballing method who participated in the study as illustrated in Table 7. This was done at different levels of protocols beginning from the Ministry of Gender, Children and Social Protection through the LEAP Management Secretariate to the Kasena-Nankana East Municipal Assembly. The study communities are in bold font as shown in Table 6.

Table 6: Kasena-Nankana Municipality's LEAP Payment Participating Communities

Sn	Main/Sub-urban Community	Sub-Villages	No. of Beneficiaries	Total No. of Beneficiaries
1	Navrongo Central	-	-	-
2	Gongnia	-	62	
3	Korania	-	97	
4	Janania	-	134	
5	Vonania	*Ayorigibisi	15	304
6		Tinlungo	16	
7		*Kadaribisi	29	
8		*Anamolgabisi	39	
9		Akanbengo	197	
10			8	
11	Doba	Main – Gayingo	73	792
12		*Adiabisi	67	
13		Gorm	34	
14		Gengabnia	15	
15		*Akolgebisi	8	
16		Koringo	15	
17		*Afabisi	92	
18		Kasi	48	
19		Abenpingo	61	
20		Akorigu-Daboo	6	
21		Akunkongo	12	
22		Anyangadoni	53	
23		Gomongo	133	

24		Azaase	112	
25		Atosale	63	
26	Biu	Main	82	135
27		Tampula	53	
28		Digongo	8	
29		Tuo	44	
30		Zuo	21	
31	Kolgo	Nayeri	44	275
32		*Ageabisi	55	
33		*Animbisi	49	
34		Zongo	54	
35		Kawingo	8	
36		Chaba	81	
37	Naga	Pengu	52	263
38		Chou	28	
39		Tindama	94	
40	Nangalkinia	Up	62	
41		Tekoro	80	
42		Yetonia	84	
43	Pongu	Up Telania	77	521
44		Nimbasinia	118	
45		Wusongo / Bawiu	162	
46		*Erabisi	113	
47	Natugnia	*Akombisi	84	398
48		*Sabisi Nyose	201	
49		Main	46	
50		Safaro	82	
51	Manyoro	Wura	57	406
52		Wanjagnia	110	
53		Gwari	111	
54	Naga Balori		70	
55	Tono Township		20	
56	Kapania		61	
57	Gani		57	
58	Wuro		97	
59	Yogbania		75	
60	Bonia		113	
61	Pindaa		43	
62	Nawognia		44	
63	Uwa	Gingirigu	30	160
64		*Atisanbisi	130	
65	Kognama		25	
66	Bundonia		58	
Total Number of Beneficiaries			4,271	

*Serendipity

Source: Field Survey, 2020 (obtained from the Department of Social Welfare and Community Development, Navrongo)

Data collection instruments

The main research questions were addressed to achieve the objectives of the study by using the following instruments; structured questionnaires, interview schedules, focus group discussions, observation guides and tape recorders and smartphones to obtain primary sources of information.

The structured questionnaire was made up of about seventy-five percent closed-ended questions used to collect quantitative data and twenty-five percent opened-ended questions used to collect qualitative data, see Appendix A Questionnaire for LEAP beneficiaries on page 276. The structured questionnaire is crucial because it was used to survey beneficiaries' demographic characteristics, knowledge about culture and its impact on their lives, how they use LEAP cash transfers and the sustainability of LEAP from the point of view of beneficiaries and state agencies.

Two different interview guides were designed. One for LEAP officials which was used to conduct in-depth interviews and the other one was used for focus group discussions with each of the four LEAP participating communities; Gognia, Korania, Vonania and Janania, selected to participate in the study, as shown by the appendix B in page 284 and appendix C in page 288. The focus group discussions helped to brainstorm a range of issues that the study sought to discover. These questionnaires were open-ended questions used to collect in-depth qualitative data from LEAP officials and beneficiaries about the impact of culture, uses of cash transfers and sustainability.

An observation guide was another instrument used in the data collection, see Appendix D on page 290. It was designed with some important items listed to guide me in the processes of observation of the activities of

LEAP beneficiaries such as processes of verification of their e-zwich identity cards and collection of allowances, economic and non-economic activities. The observation was done concurrently not as a participant but as an outsider with the other instruments to obtain both qualitative and quantitative.

I also used two digital devices; a tape recorder and a smart cell phone to capture information on the primary data gathering processes. The tape recorder was used to record the focus group discussions and interviews with individual beneficiaries and staff. The smart cell phone was used to take pictures from the scenes of focus group discussions, interviews with the beneficiaries and observations. However, I did not include the pictures in the thesis because of ethical considerations to maintain the confidentiality and anonymity of the respondents.

While secondary sources of data were collected from published materials such as social protection policy documents including the LEAP operations manual and Ghana poverty reduction efforts materials; population, housing, health and demographic reports; journals, books, articles, libraries, maps and credible internet sources.

Data Collection Method

The structured questionnaires were administered personally to participants in the field with the help of two research assistants who were trained. One for the pilot study and one for the main study. Interview guides were designed and used for focus group discussions among LEAP beneficiaries in each of the four communities. Observation guides were also designed and used to observe participants along with in-depth interviews. Table 7 summarizes the data collection procedures used which comprised

administration of questionnaires including in-depth interviews, focus group discussions and observations.

Table 7: Strategies used for the collection of data for the main Study

Location	Department / Unit /Institution	Data Collection Method	No. of (key/informants) Interviewed Males (ms) Females(fs)	Instrument
Interview of LEAP Staff / Officials/key informants				
ACCRA	LEAP Management Secretariat	One on One In-Depth Interview	2 (Ms)	Interview Guide
	Head of Local Government Services		3 (2ms&1f)	
	Adentan Department of Community and Social Welfare		4 (2ms&2fs)	
BOLGATANGA	Upper East Regional Department of Community and Social Welfare		1 (m)	
NAVRONGO	Kasena-Nankana Municipal Assembly, Department of Community and Social Welfare	One on One In-Depth Interview	3 (2ms&1f)	Interview Guide
	Community Focal Persons		4 (3ms&1f)	
Subtotal			17 (12m&5fs)	
Interview of LEAP Beneficiaries Study Area – Navrongo				
All four participating communities	LEAP Beneficiaries	In-depth Interviews /Observation/survey	200 (32ms&168fs)	Structured Questionnaire (Closed and Opened ended Questions)
Gongnia			10 (2ms&8fs)	
Korania			10 (3ms&7fs)	
Janania			10 (1m&9fs)	
Vonania			10 (1m&9fs)	
(B) Subtotal			240 (39ms&201fs)	
Total Sample Size			257 (51ms&206fs)	

Source: Field Survey, 2020

The research instruments used for the main study were structured questionnaires with closed and opened-ended questions; focus group discussions and observation guides for beneficiaries; and interview guides for LEAP officials as shown in Table 7. A tape recorder and smart cell phone were used to record the interviews including focus group discussions and taking pictures respectively. I also used a notepad to write very important information obtained from the field, especially the observations. The main study was completed in May 2020. Before going to the field for the major and final collection of data for the study, I obtained clearance or an introductory letter from my Department, the Centre for African and International Studies of the University of Cape Coast and presented it to the Ministry of Gender, Children and Social Protection, the host Institution of LEAP. The Gender Ministry then officially directed me to the LEAP Management Secretary where I was given another letter introducing me to the Municipal Chief Executive of the Kasena-Nankana East Municipality, Navrongo which was the main study area and the Municipal Chief Executive of Adenta, the pilot study area and the Department of Social Welfare and Community Development.

After I had completed the pilot study, analysed the data and corrected the research instruments, I moved to Navrongo in the Upper East Region and submitted my letter to the Municipal Chief Executive and the Director of Social Welfare and Community Development and was welcomed and granted permission to conduct the study. I took the opportunity of the LEAP payment days when beneficiaries met to verify their e-zwich cards and collect their allowances and conducted my interviews. I was assisted by LEAP officials of the Department of Social Welfare and Community Development in Navrongo

with the list of LEAP communities and beneficiaries. I administered and conducted one-on-one in-depth interviews with 50 respondents from each of the four communities; Gognia, Korania, Vonania and Janania that participated in the study making a total of 200 beneficiaries. I also conducted some interviews with respondents on the telephone to clarify some issues after the one-on-one interviews when I could not meet them again personally but they were willing to spare at least 5 minutes of their time. Out of the 50 respondents in each community, 10 respondents were purposively selected to participate in the focus group discussions of each community because they were LEAP beneficiaries. I, therefore, conducted four (4) focus group discussions in the main study with 40 beneficiaries. This means only one (1) focus group discussion was carried out in each of the four communities that took part in the study at Navrongo. Observation of 200 LEAP beneficiaries' activities was mostly done concurrently with the interviews. I conducted 17 in-depth interviews with LEAP officials with the interview guides. Any person who was a LEAP beneficiary and staff or official was eligible to be selected to participate in the study. Interviews and focus group discussions took place at Gognia and Vonania LEAP payment grounds.

Data processing and analysis

Quantitative and qualitative research techniques were used in analysing the data. The first part of the analysis involved computer software, IBM-Statistical Packages of the Social Sciences (IBM-SPSS) which was used to analyse data collected from the field quantitatively. Responses from the closed-ended questions of the structured questionnaire used to collect data from the beneficiaries were coded and entered into the IBM-SPSS software

programme to run frequency and percentage tables, pie and bar charts, and crosstabulations tables. Bar and pie charts have mostly been used in the analysis due to their clear presentations, visibility and easy comprehension of the phenomenon investigated. Crosstabulation, frequency and percentage tables have also been presented in a few instances. The data collected with the open-ended question of the structured questionnaires were also itemized into themes, coded and entered into the IBM-SPSS programme and analysed. While data collected through in-depth interviews, focus group discussions and observation guides were itemized and categorized into themes and analysed and some of the findings were presented as case studies in the text.

Ethical issues

A crucial study like this which involved all kinds of vulnerable people demanded that all ethical issues should be given much attention to building the necessary rapport that was needed to make the study successful. Before going to the field, I applied and obtained an introductory letter from my department, the Centre for African and International Studies which I sent to the Ministry of Gender, Children and Social Protection, the main host institution of LEAP for clearance to conduct the study. The Ministry, in turn, introduced me to the state agencies which are the Municipal Assemblies of both Adenta in the Greater Accra region for the pilot study and the Kasena-Nankana East in Navrongo in the Upper East Regions for the main study (see the clearance letters at Appendix H). Besides, I also visited the Department of Social Welfare and Community Development in the pilot and main study areas. The confidentiality of individual respondents and the information given by them was strictly observed. For instance, I used pseudonyms in the form of numbers

to represent each respondent and community during the interviews and observations.

Results and Discussions of the Pilot Study in Adentan Suburban

Communities

Before going to the field for the main study, I pre-tested the instruments designed for the study in the Adentan Municipality, which was chosen for the pilot pre-test study due to convenience, proximity and near similarities of social characteristics between its sub-urban communities and Navrongo. The expression, pilot study, is used in two different ways in social science research. It refers to viability studies which are small-scale-versions, or trial runs done in preparation for a major study (Polit et al., 2001: 467). A pilot study may also be the pre-testing of a certain research instrument (Baker 1994: 182-3). De Vaus (1993: 54) observes many benefits that are associated with pilot studies, emphasizing that researchers should not take the risk of carrying out research studies without first of all doing pilot testing their instruments before embarking on a main study. One of the importance of carrying out a pilot study is to get a warning about the suitability of the main research protocols, whether the selected methods or instruments are suitable or complex. However, Pilot Studies may also have several challenges such as the possibility of making wrong guesses or assumptions based on pilot data as a result of adulteration or problems related to findings or funding demands.

This pilot study was therefore conducted purposely to pre-test and make corrections to the research instruments and protocols designed for the main study of the thesis to ensure its feasibility and success (see the research instruments and protocols on Appendices A to D On pages. The suburban

communities of the Adentan Municipality which took part in the pilot study include Otano, Dzeiyor, Ayegbwe Town, KICU and Tessa. These communities had about a total population of 95 beneficiaries. The purposive sampling procedure was used to select 36 respondents for the study out of which 30 were beneficiaries and 6 were officials of LEAP. The research instruments used for the piloting were: structured questionnaires with closed and opened ended questions; focus group discussions and observation guides for beneficiaries; and interview guides for LEAP officials. The pilot study was carried out in January 2020. Before starting the pilot study, I obtained a clearance letter from my Department, the Centre for African and International Studies of the University of Cape Coast which enabled me to go into the field. I presented the letter to the Ministry of Gender, Children and Social Protection and I was directed to the LEAP Management Secretary where I was given another letter addressed to the Municipal Chief Executive (MCE) of the Kasena Nankana East Municipality, Navrongo, my main study area and the Municipal Chief Executive (MCE) of Adentan in Greater Accra Region, the pilot study area. I proceeded and presented the letter to the MCE and the Director of the Department of Community and Social Welfare at the Adentan Municipal Assembly and was welcomed to conduct the study. I took the opportunity of the days' beneficiaries met to validate or correct errors on their e-zwich cards and conducted one-on-one in-depth interviews with the 30 beneficiaries and six officials. I was assisted by officials with the register of some beneficiaries of LEAP for the pilot communities. I also conducted a few interviews with respondents on the telephone to clarify some issues when I could not meet them physically but they were willing to spare about 5 minutes

of their time. I was assisted by one Research Assistant whom I trained. Out of the 30 respondents 10 were selected, who participated in one focus group discussion. The observation was mostly done simultaneously with the interviews.

Analysis of the Pilot Field Data

Analysis of the pilot empirical field data were done quantitatively and qualitatively concerning the literature reviewed which focused on the nature of the social and cultural impact, responses to cash transfers, and sustainability of LEAP and other complementary services, sustainability, strengths and weaknesses of LEAP. A computer software, the IBM-Statistical Packages for the Social Sciences (IBM-SPSS) was used to analyse the data from the field quantitatively. Closed-ended questions of the structured questionnaire used to collect data from the beneficiaries were coded, entered into the software programme and used to run frequency and percentage tables, pie and bar charts, and crosstabulations. Bar charts have been mostly used for this report due to the clear presentations, visibility and easy comprehension of the phenomena investigated. The opened-ended questions of the structured questionnaire and the interview guides were itemized into themes and coded for analysis with the SPSS programme. However, some of the opened-ended questions were analysed manually thus qualitatively.

Socio-Economic and Demographic Characteristics of Respondents of the pilot study

Analysis of the sex distribution of respondents was crucial as it determined the level of vulnerability of respondents. Most of the respondents,

who took part in the study were females constituting 23 (76.7%) of the total sample. While the males only formed 7 (23.3%) of the sample as shown Table E1 and figure E1 below in appendix E on-page. This is because the female population of Ghana is slightly more than the male population according to the Ghana Housing and Census reports published over the years. It is also a fact that most women are more vulnerable than men due to their physical and cultural orientations. Physically, they perform reproductive roles, (pregnancy for about nine months and child delivery); childcare (breastfeeding and physical and emotional presence for the babies) and providing other forms of care to them than men. These roles sometimes work against their health, social, economic productive activities. Besides, social and cultural training of girls, who grow to become women, mostly confined them to household chores. This form of training does not help girls to remain in school to be able to complete and obtain certificates, just as the male counterparts, in order to be empowered and have many livelihood choices in the future. However, it is important to appreciate that in recent times, among elites' societies in urban and suburban centres such as towns and cities, some of the gender issues concerning upbringing of children of both sexes are not too much of a problem as male and female children are given almost equal care and education hence leading to equal empowerment and opportunities.

The frequency table E2 in the appendix E shows the age distribution of the respondents. The age distribution is also important in the analysis because it determines the level of vulnerability of beneficiaries of LEAP. Most of the respondents who took part in the study were between the ages range of 30 – 39 years old constituting 58 percent of the total sample. The second group of

respondents who were much older-aged between 40-49 years forming 11.8 percent of the sample. These categories of respondents include orphans, pregnant women and the disabled according to the LEAP needs assessment. Respondents whose ages were above 60 years and had no productive capacities consisted of only 11 (36%) as shown in frequency table E3 (see appendix E). The respondents who took part in the pilot study resided in Otano, Tessa, Ayegbwe Town, Dzaiyo and KICU as shown in figures E2 and E3. The study showed that all the beneficiaries who took part in the Pilot study were migrants who came from ten different hometowns mostly in Volta, Eastern and Central Regions. Only (3%) of the respondents were from Ashaiman in the Greater Accra Region. It was found out that more than half 16(53%) of the respondents came from Bato in the Volta Region and followed by Mamfi 4(14%) in the Volta Region as shown in figure 3 (see appendix 5).

The findings show that most of the respondents in the pilot study were enrolled in the LEAP programme in 2017. It was revealed that the majority of the respondents 23 (76%) were without productive capacity which included the disabled, the aged and children. While 7 (24%) were people with productive capacity who were caretakers of other beneficiaries and were not directly benefiting from the LEAP cash transfer. This last group collected the benefits on behalf of their relatives who were registered. Most of the beneficiaries were adults 21 (61%) and also married 11 (52%). Those who were widows or widowers constituted 4 (12%). While respondents who were children formed 6 (28%). The respondents who were children were mostly orphans. Most of the respondents indicated that they had five members in a house 7 (33%), second largest number of household members was seven

forming 6(28%). While the respondents with six, eight, ten and twelve members of the household constituted between 5% and 10% each. Household members mostly were women, husbands and orphaned children. While in a few instances some members were grandparents, uncles, aunties and sisters.

Concerning the religious background, almost all the respondents indicated that they were Christians who constituted 99% and only one respondent was a traditional believer. Respondents were asked to confirm whether they were LEAP beneficiaries and the categories of beneficiaries that they belonged. All of them confirmed that they were registered as beneficiaries as shown in figure E4 (see appendix E). The findings shows that One-eligible-Member household was in the majority 12 (42%) and the Three-eligible-Member household was in the minority 4 (10%). Figure E5 (see appendix E) shows that majority of each of the One-eligible-member households 12 (47%) received an amount ranging between 61 to 64 Ghana cedis. The two-eligible-member households 10 (31%) were the second largest with many beneficiaries in that category who receive an amount ranging between 75 and 76 Ghana cedis. The third-largest category of beneficiaries was the Three Member-Eligible-households who received between 84 and 87 Ghana cedis. The least group of beneficiaries who indicated that they received the highest benefit of 105 Ghana cedis was the Households that had four or more members. The beneficiaries explained that they were paid every two months and so the received LEAP money six times in a year. This meant that one-person's benefit was 32 cedis per month. Benefit for two persons per month was about 38 Ghana cedis. Three, beneficiaries benefit per month was about 43 Ghana cedis per month. Finally,

four and above household members benefit was about 52.5 Ghana Cedis per month.

Educational level and occupation of Beneficiaries of Adentan, the pilot study

The educational level of respondents in terms of qualification, knowledge and skills enhances peoples' abilities and capacities and level of access to job opportunities as they are important factors of livelihood strategies. As is illustrated in figure E6 in the appendix E, it was found that majority of the respondents 17 (64%) had at least basic education and vocational training, while 10 (33%) never went to school. The remaining 3 (10%) had other forms of education beyond the basic levels. Most of these respondents 17 (53%) were unemployed, while 9 (30%) of the respondents were doing petty trading. Only 2(8.5%) was engaged in farming and 2(8.5%) was into private informal teaching as could be seen in figure E7 in the appendix E. In the literature Zoomer (2008:147) noted that people's livelihood largely depended on opportunities available to access capitals which form the bases of their livelihood strategies which include human capital such as possession of knowledge, skills, education as well as "social capital (networks), financial capital (money), natural capital (land, water, minerals) and physical capital (houses, livestock, machinery. Trading)".

The study revealed that the main source of income to the majority of the respondents (35%) is the LEAP cash transfer. Some female respondents had other sources of income inherited from their late husbands (25%). While respondents constituting (22%) had income from the sale of farm and animal products and personal labour. The least source of income was remittances

from family members which further reveals the breaking down of traditional family social support systems. The majority (58%) of the respondents said their main source of income was more than GHC 120.00 Ghana cedis per year.

Socio-Cultural impact on LEAP beneficiaries' lifestyles of Adentan, the

Pilot study

The question of what impact had socio-cultural activities on LEAP beneficiaries' lifestyles started with a general question to understand their perspective of culture? The respondents generally could explain what culture was. However, the majority of them referred to culture as music, drumming, and dancing. While (34%) referred to culture as festivals. Others (21%) referred to it as religion, spirituality, soothsaying and puberty rites. The majority (82%) of them constituting a very significant number believed that culture had positive impact on their use of financial (money) resources as illustrated in figures E8 in appendix E. While few of them (18%) indicated that culture did not have an impact on their use of financial resources. In figure E9 in appendix E, the majority of respondents stated that culture has an impact on beneficiaries' use of financial resources. The majority of the respondents (54%) indicated that culture impacted positively on them. These respondents claimed that culture served their social needs positively as showed in figure E10 in appendix E as culture was part of their traditions. Secondly, they explained that culture impacted on family cohesion and social inclusion, for example, if you are a girl and you do not perform *dipo* which is a puberty rite for adolescent females among the Krobo society of Eastern Region of Ghana you will not be allowed to enter the chief's palace.

While (30%) of the respondents stated that the impact is negative. Those who said it is negative only gave a reason that culture was costly to maintain, especially attending funerals and naming ceremonies. Other respondents (15%) explained that the impact of culture is both positive and negative as could be seen in figure E9 in appendix E. It was realized that respondents spent most of their incomes on funerals, festivals, entertainment, music, drumming and dancing performances, marriage and puberty rites. The above findings, where some respondents indicated that culture had impacted both positively and negatively on their use of financial resources conform to the literature reviewed, where Kwakye (2011) stressed that the economic progress of nations is influenced by their social organization- in terms of culture, customs and traditions- which is either supportive or inimical to their growth and development.

Beneficiaries' Responses to LEAP Cash transfers by in Adentan of the pilot study

The question of how beneficiaries respond and put to effective use of LEAP cash transfers revealed that they generally understood what LEAP was about because they were sensitized about LEAP-by-LEAP officials. Most of the respondents (80%) engaged in income-generating activities such as selling provisions; farming of corn and vegetables; charcoal burning; washing clothes and cleaning for people for money; frying fish for sale; selling fruits and other foodstuffs as illustrated by figure E11 in the appendix E.

Even though almost every respondent knew what LEAP was about, those who ventured into petty businesses to generate income lacked technical support in terms of practical knowledge and skills to sustain their businesses.

This did not negate the assertion in the literature that beneficiaries sometimes are unaware of the operations of social welfare programmes. The reason being that respondents said they were not provided with technical support in their income-generating activities as was noted in the literature that the design of social intervention policies requires an understanding of what socio-cultural mechanisms are already available in communities and to what extent individuals and households use them to cope with income fluctuations and other shocks of livelihood's strategies (Weigand, 2003).

The respondents indicated that they mostly use the money to buy foodstuff to feed their children (60%) others use their monies to pay light bills and school materials for their children as shown in figure E12 in appendix E. While figure E13 in appendix E shows that respondents mostly spent on funerals, festivals, entertainment, group association dues, marriage and puberty rites. The respondents noted that beneficiaries who receive LEAP monies depended heavily on them for their maintenance. They however indicated that this did not make them lazy not to work to generate additional income as has been argued by Weigand (2003) in the literature, that worldwide cash transfers criticized by some policymakers that they tend to "create dependency among individuals or households benefiting from such programmes". However, in this study, the majority of the beneficiaries explained that the LEAP money did not make them lazy as asserted by Weigand because the money was not enough and as such without working it would be very difficult to supplement the cash, they received from LEAP which was good but it was woefully inadequate. Inadequacy of allowances given to beneficiaries confirms Hulme et al (2014) assertion in the literature

that social protection programmes and cash transfers impact positively when they are; impartial, guaranteed, real, widespread, and sufficient to impact family incomes.

Sustainability of LEAP Cash Transfers from the Point of View of Beneficiaries and state agencies of Adentan of the pilot study

How sustainable is the LEAP cash transfer programme from the point of view of the beneficiaries? The respondents generally indicated that they had been positive changes in their lives since they joined the LEAP programme in the communities which took part in the pilot studies as shown in figure E14 in appendix E. They explained that the monies they received had boosted their businesses, feeding and nutritional needs of their children, and also used to pay their debts as indicated in figure E15.

However, the majority of beneficiaries could not tell whether the LEAP programme is sustainable or not as they had no idea where funding comes from even though they merely mention that it came from the government. Few of the respondents however said the fact that the money was from the government, the state should continue to pay them as they depended so much on it. All the respondents were happy that they were on the LEAP cash transfer programme. The majority of them said if they were given loans, it would enable them to have enough money to invest in businesses to generate more income to adequately meet their financial and social needs. This is an innovative way which some beneficiaries respond to LEAP cash transfers. The expectation by beneficiaries for the state to reduce poverty and vulnerability, build human capital and improve livelihoods of citizens to withstand economic shocks are the reasons why Harvey et al., (2007) argue in the literature that

social protection is typically provided by the state and thus, it is notionally regarded as part of the state-citizen contract, in which states and citizens have rights and responsibilities to each other.

How sustainable is the LEAP cash transfer programme from the point of view of the beneficiaries? Officials of LEAP noted that the Ghana Government is supported by organizations including UKAID, UNICEF, DFID, and the World Bank, and others which supported in capacity building, logistical support, and cash. It was revealed that the LEAP policy would not be sustainable if different governments that come to power do not pay much attention to its implementation.

Problems identified by Officials in the implementation of the LEAP

Programme of the pilot study

The officials of LEAP identified some problems that affect the implementation of the LEAP programme. One of them is the lack of transportation or vehicles for LEAP officials to effectively do their work. According to them, lack of transportation affects their work so much as it makes it difficult to cover many communities and beneficiaries. They explained that even though motorbikes are very mobile they are dangerous because they frequently involve in accidents and sometimes injure officials. Another problem identified is the lack of money for the mobilization of beneficiaries. This makes mobilization of beneficiaries a difficult task. Hence, if the focal persons are not happy with the allowances given to them it affects the efforts, they make to mobilise people, which is not good for the LEAP programme. They explained that the allowance given to focal persons as mobilization money is not enough. Besides, they indicated that Participating

Financial Institutions, such as the Access Bank which pays the beneficiaries allowances are not able to rectify beneficiaries' faulty E-zwich cards on time to enable them to access their benefits which is a big challenge to them. Furthermore, the noted that sometimes officials of the participating Institution, the Bank responsible for payment, delays in arriving at the pay points to pay beneficiaries which leads to beneficiaries waiting for longer hours before they receive their allowances. Sometimes even when the officials arrive, slow or lack of internet service courses further delays in verifying beneficiaries E-zwich cards before they receive their monies. Finally, the said sometimes some beneficiaries' cards are not credited during payments which causes inconveniences and worry among beneficiaries and officials are blamed for a situation which they have no control.

Suggestions for improvement of the LEAP Programme (pilot study)

The officials of LEAP suggest the following ways for improvement of the LEAP Programme: One of the suggestions made is that any political party that comes to power at any time should have the political will to continue to implement the LEAP programme for the benefit of the vulnerable in the society. This issue of politics is what Hulme et al (2014) asserted in the literature that social protection programmes and cash transfers work best when they are popular and embraced by all political parties in a country so that any party that is in power will not undermine their implementation among other important factors to impact household incomes. Another suggestion indicated by the officials is that focal person's mobilization allowances are inadequate and as such should be increased to enable them to do their work well. They also suggested that the participating Bank, which is the Access Bank that pays

beneficiaries is far away in Osu, thus they are of the view that if the Opportunity Bank which is at Madina and closer to Adenta, is made to take over the payment from the Access Bank it would help the beneficiaries a lot especially when they have problems with their E-zwich cards, they can have them quickly rectified at Madina to enable them to receive their monies as the beneficiaries are not supposed to cover a distance more than 5 km to access their LEAP money. Furthermore, the officials suggested that if they are provided with vehicles, it would enhance their transportation needs. According to them, motorbikes are very mobile but they are not suitable for all occasions of their work due to the high risk that is associated with their use. Besides, the officials indicated that they needed capacity building which includes logistics and money. Finally, officials explained that the LEAP money was small to meet the needs of some of the beneficiaries and so needed to be increased.

Conclusions of the pilot study

The Pilot study was carried out as a pre-test to assess the prospect of some vital portions' instruments and protocols of the study. Due to personal challenges, time factors and lack of resources, it was not possible for me to embark on the pilot study and then the main study originally planned to have taken place in the second half of 2019 when I had up to June 2020 to complete my main study. As such, I eventually was able to use the whole of January 2020 to complete the pilot study and then February to May 2020 to complete the main study. I used a digital tape recorder to record some of the interviews especially the focus group discussions. I also used a phone camera to take pictures of some scenes such as interviews with beneficiaries and scenes of petty traders working as part of the observation. The equipment such as tape

recorders and cameras, and research instruments such as structured questionnaires, interview guides, and observation guides were all feasible for the main study as they were successfully used in the pilot study. I trained a research assistant who assisted and enabled me to collect all the data that I envisaged which would be useful for future analysis. There were no problems with data management. The data gathered was highly variable, however, data collected from different institutions could be analysed together or separately based on the specific objectives of the study. The pilot study offered me the opportunity to correct some of the questions and typographical errors identified in the questionnaires before I went for the main study. I got practically the same answers to the questions in the questionnaires. On a whole, the pilot study was a success due to the volume and accuracy of information captured with the instruments used for the piloting. The few inaccuracies which were identified with the instruments were corrected and used for the main study.

Discussion of Socio-Demographic Characteristics of Respondents of the Main Study in Navrongo

Discussions of the distributions of the social and economic characteristics of respondents include; sex, age, physical vulnerability, and occupation. These are important as they facilitate an understanding of the level of vulnerability of respondents.

Analysis of the sex distribution of respondents showed that most of the LEAP respondents who took part in the study were females constituting 168 (84%) of the total sample. While the males only formed 32 (16%) of the sample as shown in Table 8 and Figure 3. The sex composition of respondents

in the main study is similar to that of the pilot study where the females outnumbered the males. This is because the female population of Ghana is slightly more than the male population as revealed in the Ghana Housing and Census reports published over the years. It is also a fact that most women are more vulnerable than men due to their physical and cultural orientations. Physically, women perform reproductive roles, where they become pregnant for about nine months and when they deliver babies, they are mostly always physically present for the babies than men, breastfeeding them and also providing other forms of care which sometimes works against their health and economic productive activities. Besides, traditionally, the social and cultural training of girls, who grow to become women are mostly confined to household chores. This form of training does not help girls to remain in school to be able to complete and obtain certificates just as their male counterparts, which enables them to compete well in the job markets and also to be able to attain higher education and leadership skills for them to be empowered and have many livelihood choices. However, it is important to appreciate that in recent times, among elite's families and societies in urban centres such as towns and cities, some of the gender issues concerning the upbringing of children of both sexes are not too much of a problem as male and female children are now given almost equal care and education hence leading to equal empowerment and opportunities.

Table 8: Sex of respondents

Sex	Frequency	Percentage (%)
Male	32	16
Female	168	84
Total	200	100

Source: Field Survey, 2020

The frequency Table 9 shows the age distribution of the respondents. Most of the respondents who took part in the study were between the age range of 61 and above forming 55(27.5%). These respondents were mostly within the retirement age in Ghana. Unlike the pilot study where most of the respondents were in their Middle Ages, ranged from 31 – 40 years old constituting 58%. The second group of respondents were much older, aged between 41-50 years forming 51(26.5%) of the sample. These categories of respondents, therefore, included pregnant women, widows, widowers, and the disabled who are within the LEAP needs assessment requirement bracket. Respondents whose ages were above 60 years had no productive capacities. as shown in the frequency Table 9.

Table 9: Age distribution of respondents

Age distribution	Frequency	Percent (%)
20 – 29	11	5.5
30 – 39	30	15
40 – 49	53	26.5
50 – 59	51	25.5
60 and above	55	27.5
Total	200	100

Source: Field Survey (2020)

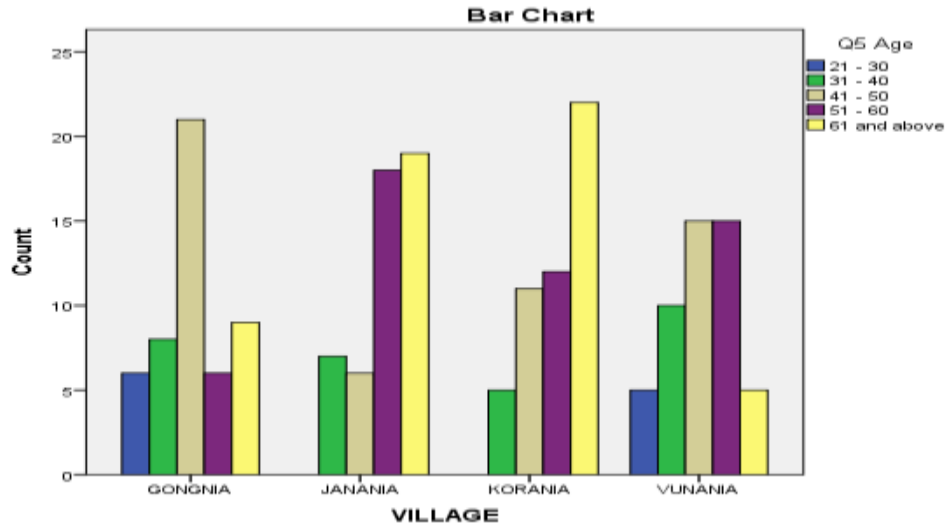


Figure 5 Age distribution of respondents of the study communities
 Source: Field survey (2020)

All the respondents who took part in the study were indigenes of Navrongo and from the following four villages; Korania, Gongnia, Vonania, and Janania. The study showed that there was no migrant from any part of the country among the beneficiaries who took part in the main study. Unlike the pilot study where some respondents were from at least ten different hometowns mostly in Volta, Eastern, and Central Regions.

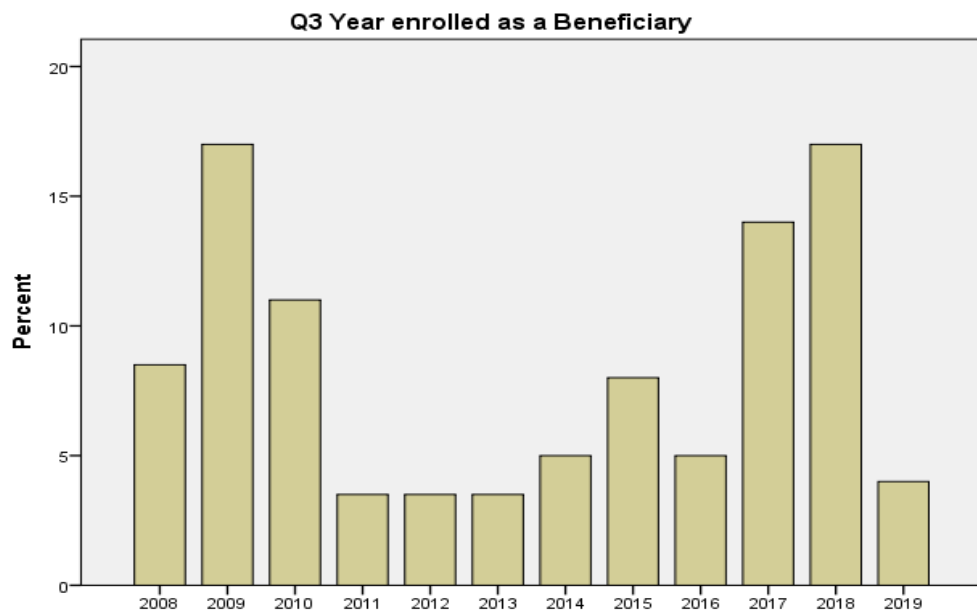


Figure 6: Showing the years enrolled as beneficiaries
 Source: Field Survey, 2020

Figure 6 shows that respondents in the main study were enrolled in the LEAP programme in different years since its inception in 2008. The majority of them were however registered in 2009, 2010, and 2017, 2018 under different governments that is to say NDC and NPP respectively. The NPP established the programme in 2007 and left office by 2008 and the NDC took over and continued and registered beneficiaries started in 2008 and by 2009 the number of beneficiaries registered had increased from about nine percent in 2008 to 17 percent 2009. When the NPP Government came back in 2016 the number of registrants increased from 15 percent in 2017 to 19 percent in 2018. The reason is that since the inception of registration of beneficiaries in 2008 and for the past 10 years there had not been a formal appraisal to lay of people who were doing well apart from some beneficiaries who died within the ten-year period. Many eligible people have become aware of LEAP operations and have registered as beneficiaries

As shown in Table 10, it was revealed that the majority of 23(76%) of the respondents were without productive capacity which included the disabled, the aged, and children. While 7(24%) were people with productive capacity who were caretakers of other beneficiaries and were not directly benefiting from the LEAP cash transfer. This last group collected the benefit on behalf of their relatives who were registered.

Table 10: Physical Status/Vulnerability of Respondents

Physical Status/Vulnerability	Frequency	Percentage (%)
Child	19	9.5
Disabled (blind, crippled, amputated limp, etc)	47	23.5
A person without productive capacity	38	19.0
A person with a Productive Capacity	49	24.5
Other (e.g., caregiver etc)	47	23.5
Total	200	100

Source: Field survey (2020)

Most of the beneficiaries were adults who were either widows or widowers constituting 132(66%). The respondents still in marital relationships were 63(31.5%). While single respondents were 5(2.5%). The respondents who were children had lost at least one or both parents. A few of them were orphans who lost both parents (2%), while the majority of them lost their fathers (9%).

Concerning the number of people in a household, Figure 7 below reveals that most of the respondents had six members in a house 58(29%). The second-largest number of household members was five forming 39(19.5%), followed by seven with 31(15.5%) and four with 21(10.5%). While the respondents with twelve members of the household were the least constituted between 3(1.5%) as illustrated in figure 7 below. Household members mostly were women, husbands, and children including orphans. While in a few instances, some members were grandparents, aunties, brothers, and sisters.

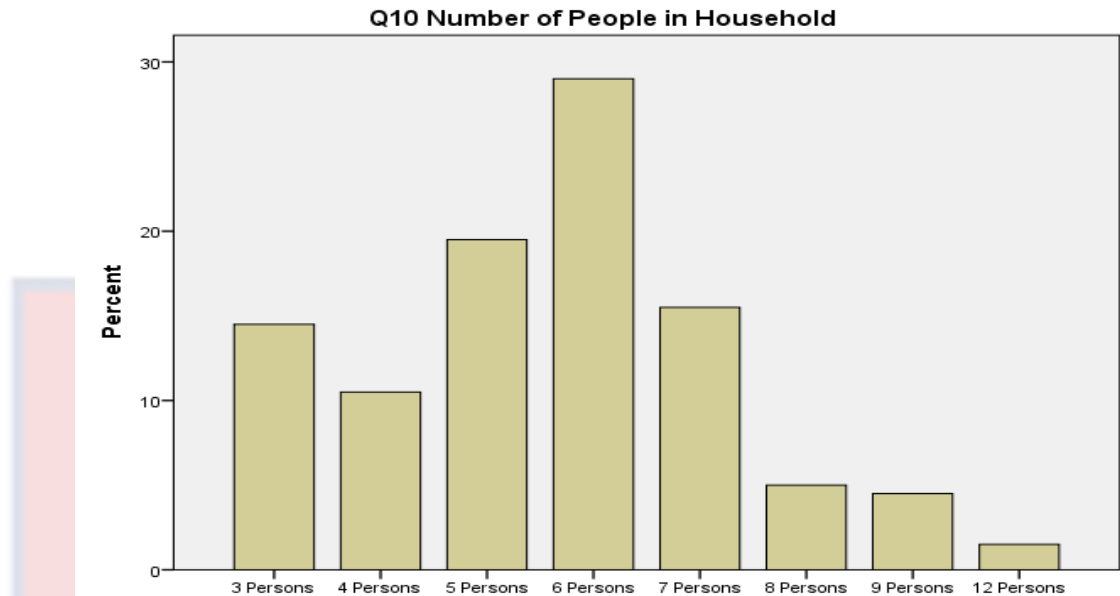


Figure 7: Number of people in a household

Source: Field survey (2020)

Concerning religious background, the majority of the respondents indicated that they were Christians which constituted 172(86%). While 26(13%) respondents were traditional believers and only 2(1%) respondents did belong to any religion. There was no Muslim among the respondents. Respondents were asked to confirm whether they were LEAP beneficiaries and the categories of beneficiaries that they belonged. Almost all of them 192(96%) confirmed that they were registered as beneficiaries. However, 8(4%) respondents indicated that they had registered but these respondents noted that they had never received their allowances

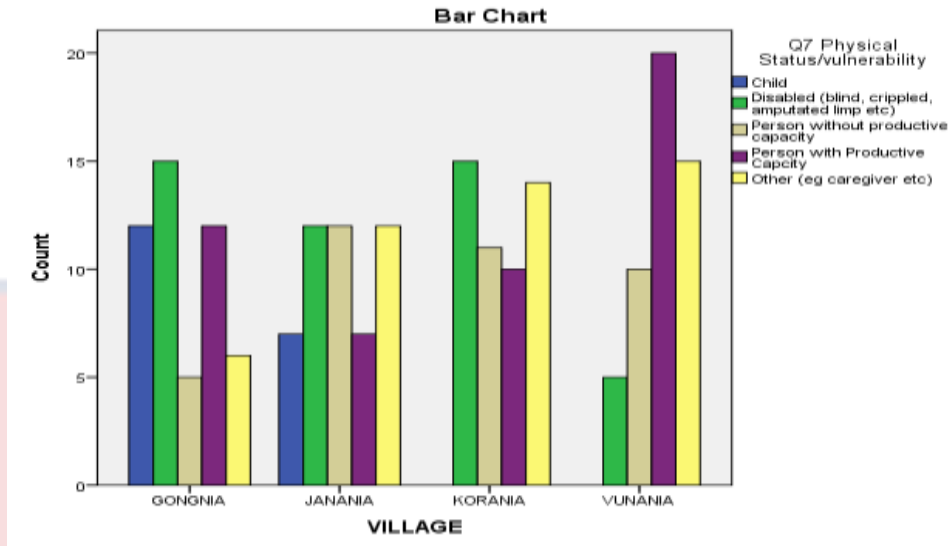


Figure 8: Physical Status/vulnerability of respondents in each of the four villages/communities
 Source: Field survey (2020)

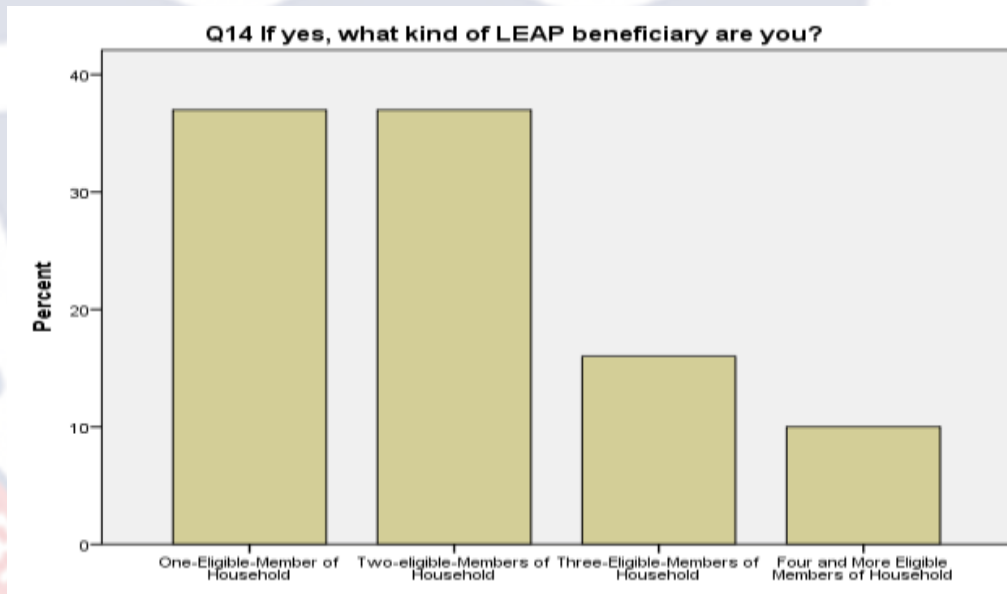


Figure 9. Categories of LEAP beneficiaries
 Source: Field survey (2020)

Figure 9 above shows the distribution of eligible household members. One and two-eligible-Member households were in the majority and each constituting 74(37%). The second-largest eligible group was the Three-eligible-Member household which formed 32(16%). The smallest group was the Four-eligible household.

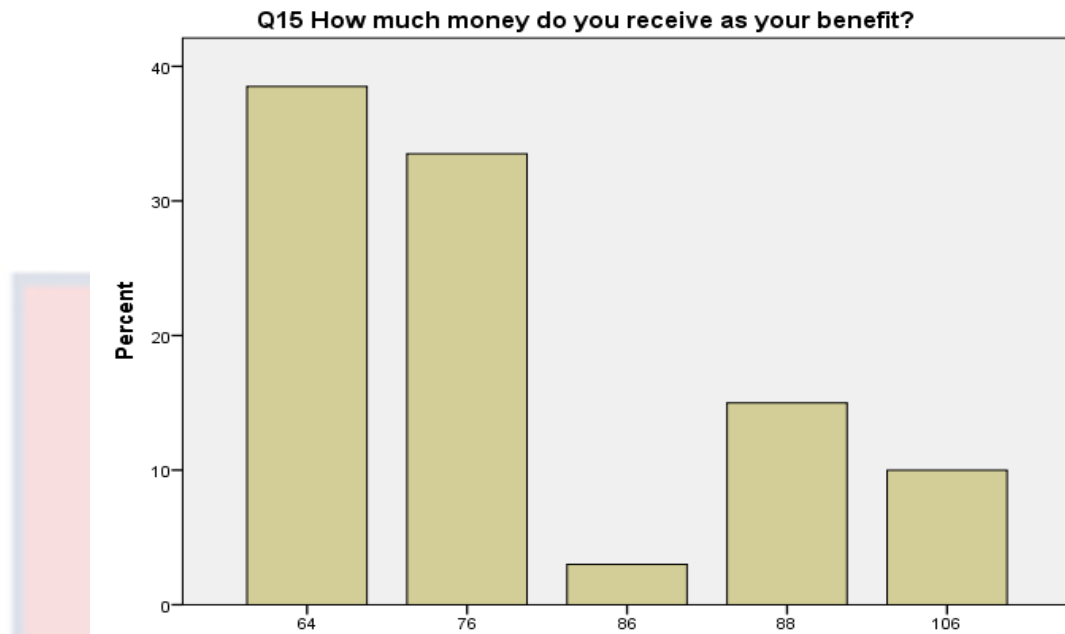


Figure 10: Amount of money each member in categories of LEAP beneficiaries received

Source: Field survey (2020)

The current official amount of cash transfer allowances being paid to the various categories of the eligible-member households by LEAP as revealed in the literature are 64 Ghana cedis for one registered member; 76 Ghana cedis for two registered members in a household; 88 Ghana cedis for three registered members in a household; and 106 Ghana cedis for four registered members in a household. Figure 10 above shows that one eligible-member household each received 64 Ghana cedis every two months which is the largest group 77(38.5%). The two-eligible-member households were the second largest group 67(33.5%) of beneficiaries that each received a cash transfer allowance of 76 Ghana cedis for every two months. The third-largest category of beneficiaries was the Three Member-Eligible-households who received between 88 Ghana cedis every two months. The smallest group of beneficiaries who indicated that they received the highest benefit of 105 Ghana cedis was the Households that had four or more members.

The beneficiaries explained that their cash transfer allowances were paid every two months hence they received LEAP money six times a year. This meant that one person's benefit was 32 cedis per month. Two beneficiaries together received 38 Ghana cedis per month. Three beneficiaries' benefits per month amounted to about 43 Ghana cedis per month. Finally, four and above household members' benefits were about 52.5 Ghana Cedis per month.

Educational level and occupation of Beneficiaries

The educational level in terms of qualification, knowledge, and skills enhances peoples' capacities and level of access to occupations as they are important factors in livelihood strategies. As illustrated in Figure 10, it was found in the study that the majority of the respondents 140(70%) had no formal education. While 44(22%) indicated that they had basic education. At least 13(6.5%) had vocational training. Only a few of the respondents 3(1.5%) attended secondary school.

Most of these respondents 97(48.8%) were unemployed. The second-largest number of beneficiaries 96(48%) indicated that they were engaged in farming and rearing of animals. while 5(2.5%) of the respondents were doing petty trading. Only 2(1.5%) were engaged as domestic cooks. as could be seen in Figure 11. The above field statistics confirm the fact that the main occupation of the people of Navrongo is farming and a bit of pity trading. Beyond farming, other occupations are formal which are competitive and require certain educational qualifications for employment which are lacking among the beneficiaries as revealed in Figure 8 hence explaining the large unemployment figure discovered.

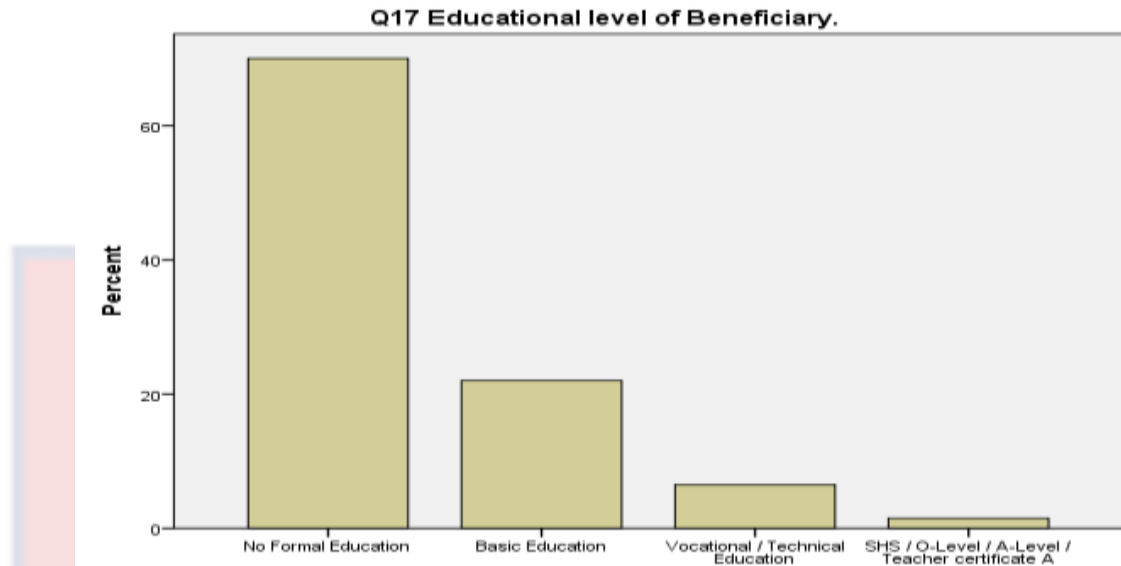


Figure 11: Educational level of respondents
Source: Field survey (2020)

In the literature, Zoomer (2008:147) noted that people's livelihood principally depended on opportunities and choices available to access capitals which form the bases of their livelihood strategies which included human capital like possession of knowledge, skills, education as well as social networks, financial capital such as money, natural resources like land, water, minerals, and physical resources including houses, livestock, machinery and trading.

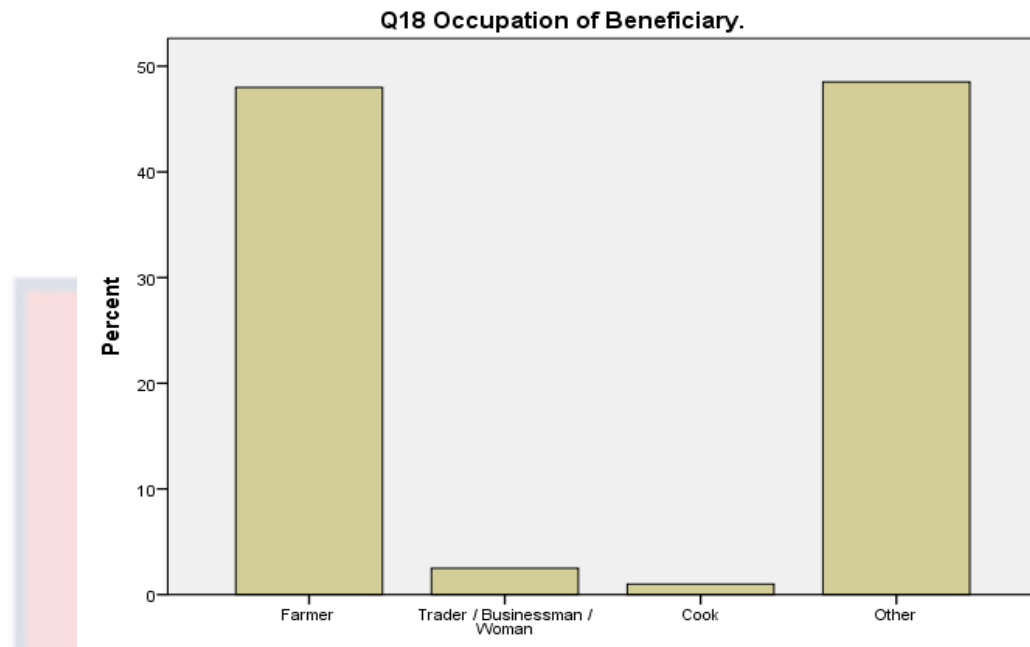


Figure 12: Occupations of beneficiaries
Source: Field survey (2020)

The study found that the majority of the respondents 148(74%) had the LEAP cash transfer allowance as their main source of income as illustrated in Figure 13. There were no female respondents who had other sources of income that they inherited from their late husbands as was the case in the pilot study. The second main source of income 29(14.5%) of respondents was from the sale of farm and animal products. Some respondents' main source of income 11(5.5%) was obtained from personal labour or services provided to people for money. Income from businesses or trading in buying and selling of provisions was another source of income to respondents which constituted 9(4.5%). While the least source of money as gifts was from friends and strangers.

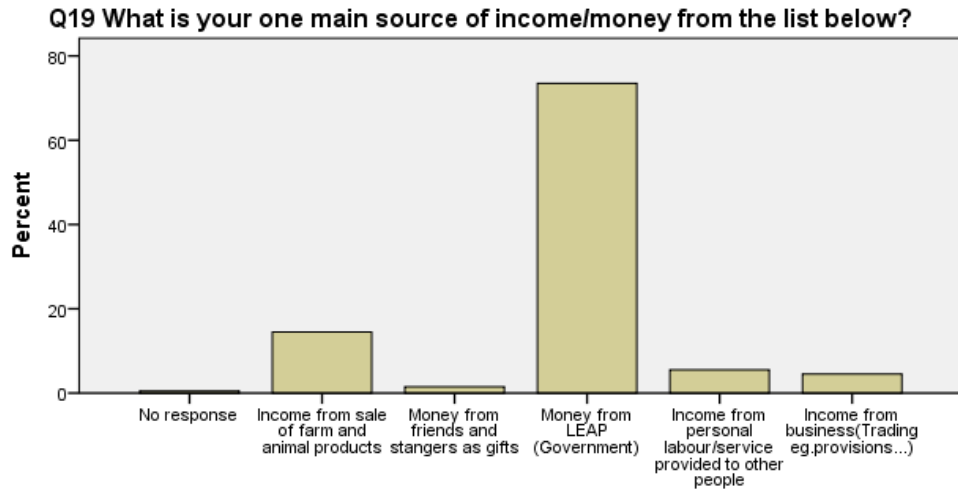


Figure 13: Main source of income/money for beneficiaries
 Source: Field survey, (2020)

The majority (58%) of the respondents said their main source of income was between GHC 61 - 80 Ghana cedis every two months or six times a year as demonstrated by Figure 14. The LEAP cash transfer allowances which are paid to beneficiaries' range between 64 – 106 Ghana cedis which meant that respondents whose main sources of income fell below 64 Ghana cedis were newly registered as LEAP beneficiaries who had not yet received their first allowances due to challenges with their E-zwich cards.

Q20 What amount does your main source of income/money constitute per month (as ticked in q15)?

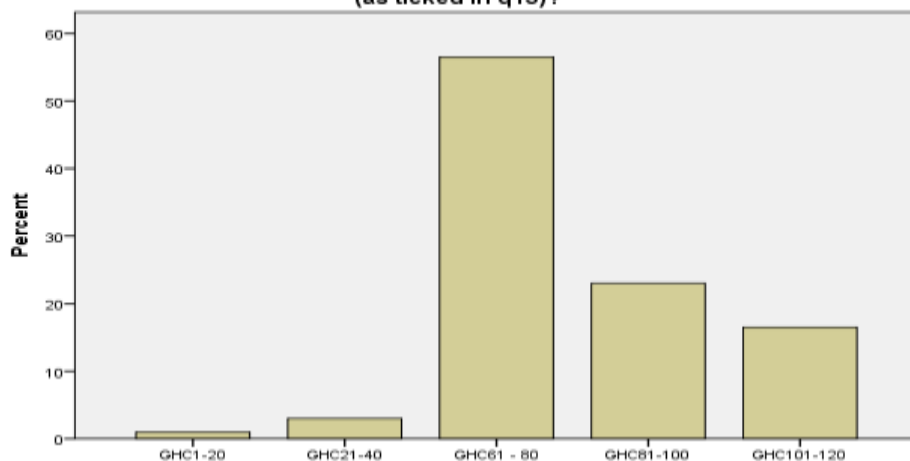


Figure 14 Amount of the main source of income/money of beneficiaries
 Source: Field survey (2020)

Respondents were asked to indicate whether they had other sources of income and the majority of 132(66%) indicated that they did not have as shown in Figure 15. While 68(34%) indicated that they had other sources of income. These other sources of income or money of the respondents included the sale of farm and animal products, remittances and gifts, provision of labour and businesses, and trading as illustrated in Figure 16.

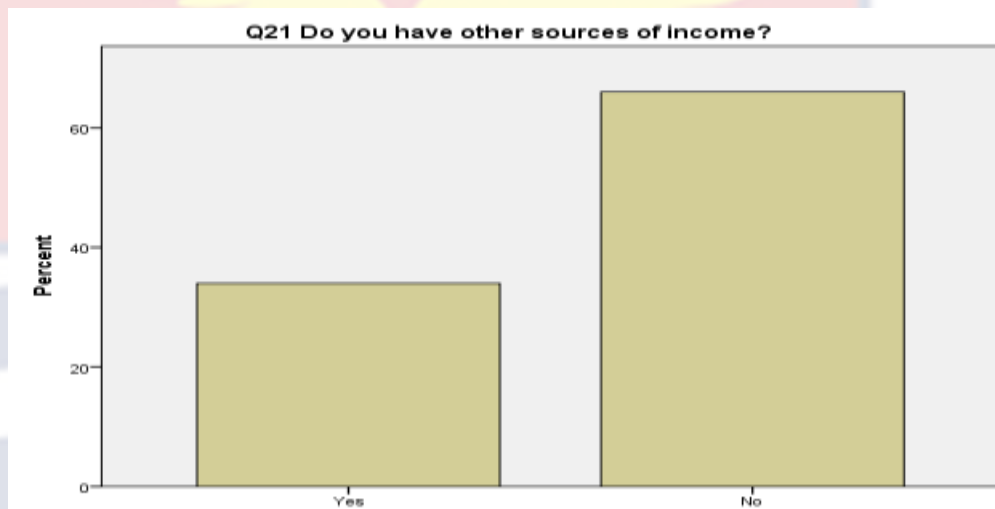


Figure 15 Respondents' other sources of income or not
Source: Field survey (2020)

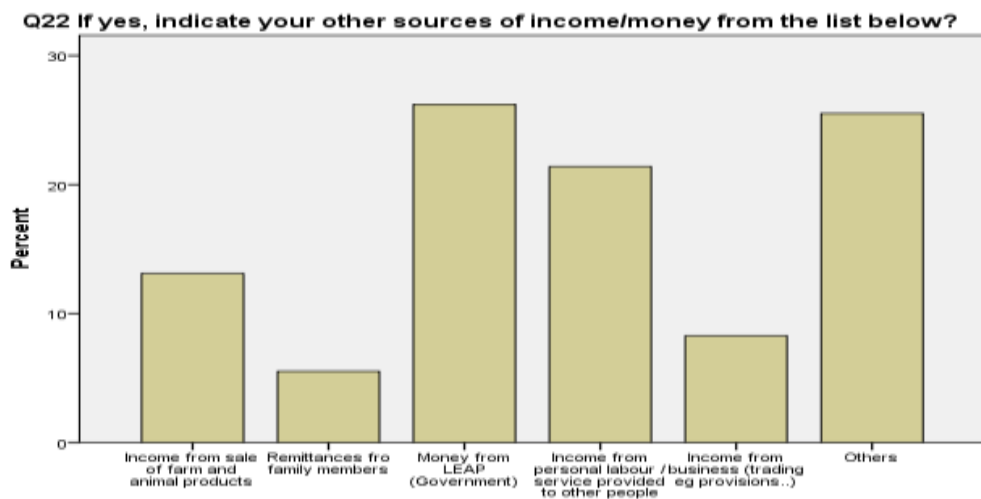


Figure 16: Other specific sources of income of beneficiaries
Source: Field survey (2020)

The next chapter which is chapter four deals with the impact of culture on the lifestyles of LEAP in Navrongo.

Chapter Summary

The chapter set the methodology of the study. It discussed pragmatism as the main philosophy of the study that drove the research. This is a flexible philosophy that allows the use of a mixed-method approach in data collection and analysis. Secondly, exploratory – descriptive; case studies, and surveys have been discussed as the research designs of the study. As such, sequential triangulation and convergent design approaches are used involving interviews, focus group discussions and observations for the successful collection and analysis of data. The purposive sampling procedure was used to select 4 communities, 200 beneficiaries, and 17 officials for the study. Besides, the dynamics and social history of Navrongo have also been presented in this chapter. Presentation and discussion of the biodata of the main study helped to understand the rest of the findings of the main research. Challenges of the study which were encountered include; financial, and time constraints, covid-19 lockdown and restrictions on the movement of people, and fear of respondents to release information have already been discussed in detail in chapter one. The biodata showed that the majority of the LEAP beneficiaries in Navrongo were women and orphaned children.

The next chapter which is chapter four deals with the impact of socio-cultural activities on the lifestyle of LEAP beneficiaries of the Kasena-Nanakana ethnic group.

CHAPTER FOUR

IMPACT OF SOCIOCULTURAL ACTIVITIES ON THE LIFESTYLE OF LEAP BENEFICIARIES OF THE KASENA-NANAKANA ETHNIC GROUP

Introduction

This chapter presents and analyses field data collected with the survey instruments which were structured questionnaires, focus group discussions, and observation guides to identify and assess the socio-cultural activities of the Kasena-Nankana Ethnic Group and addresses the first research question (A): What impact has socio-cultural activities of the Kasena-Nankana people had on LEAP beneficiaries' lifestyles? Importantly, first of all, the chapter tries to understand the respondents' perspective of culture, as scholars have presented different appreciations of it. For instance, Schech and Haggis (2000: 16) argue that culture is not easy to define because it refers to many different phrases such as; popular culture; high culture; national culture; youth culture; consumer culture; global culture and it is much in fashion as a subject in the media, politics and everyday life, however, those who use it rarely say what they mean by it and so it is one of those words whose meaning is often taken for granted as such Williams (1983: 87) a leading cultural theorist pointed out that culture is one of the two most byzantine words in the English language. The chapter goes further to determine whether culture had positive or negative latent manifestations or impacts on the socio-cultural, economic, educational, health, religious and political activities of the beneficiaries and ends with a chapter summary.

Culture, defined by LEAP beneficiaries in Navrongo

The question about what impact has socio-cultural activities on the lifestyle of LEAP beneficiaries started with a general open question to explore respondents who participated in the study's viewpoints of culture. The respondents provided many different perspectives about culture as illustrated in Figure 17. According to them, culture included traditional practices such as a way of life (*nabara kem*) of people like their language; pouring of libation; making sacrifices to gods for good crop harvest, the performance of funerals; farming systems and practices such as the rearing of animals; taboos; music, *jongo* (drumming and dancing or a form of entertainment) after harvest and in the night during moonlight known as *linle* (clapping hands and throwing legs simultaneously between two females), *sinsole* (stories), *dindia* (riddles) and *tapuna/takamuna* (wise sayings). These are generally referred to by the people of Navrongo in the two languages that they speak e.g. In *Kasem* as *Nabara Kam* or in *Nakani* as *Kindima etigo/Chodima etigo* which both mean ancestors' ways of doing things.

Language is intangible and one of the most important aspects of normative culture. Like other ethnic groups, it is through the *Kasem* or *nankani* or both languages that people of Navrongo communicate, understand and execute their daily activities without problems. Language is carried out in different forms whether direct oral, verbal, sign communication, or documented forms. However, language could also be expressed through indirect communication such as art or physical forms, stories, riddles, proverbs, music, drumming, and dancing that enable education and continuous transmission of knowledge and skills of material and nonmaterial cultural

items and values. Some of these values are taboos that serve as social control systems to ensure law and order in society for peace to exist to enable sustainable development to take place. Besides, economic activities such as farming systems enable the people to cultivate their land to grow crops and rear animals which they depend on for their feeding and sometimes sell surplus produce for income and use the money to take care of their other needs. The entertainment aspect of culture brings people together to relax, socialize, and make friends and ultimately leads to social bonding and inclusion. Other cultural practices such as pouring libation and making sacrifices are still being seen by some people as very important in their lives, as they felt it offers the opportunity to communicate with their ancestors as intermediaries between themselves and their God.

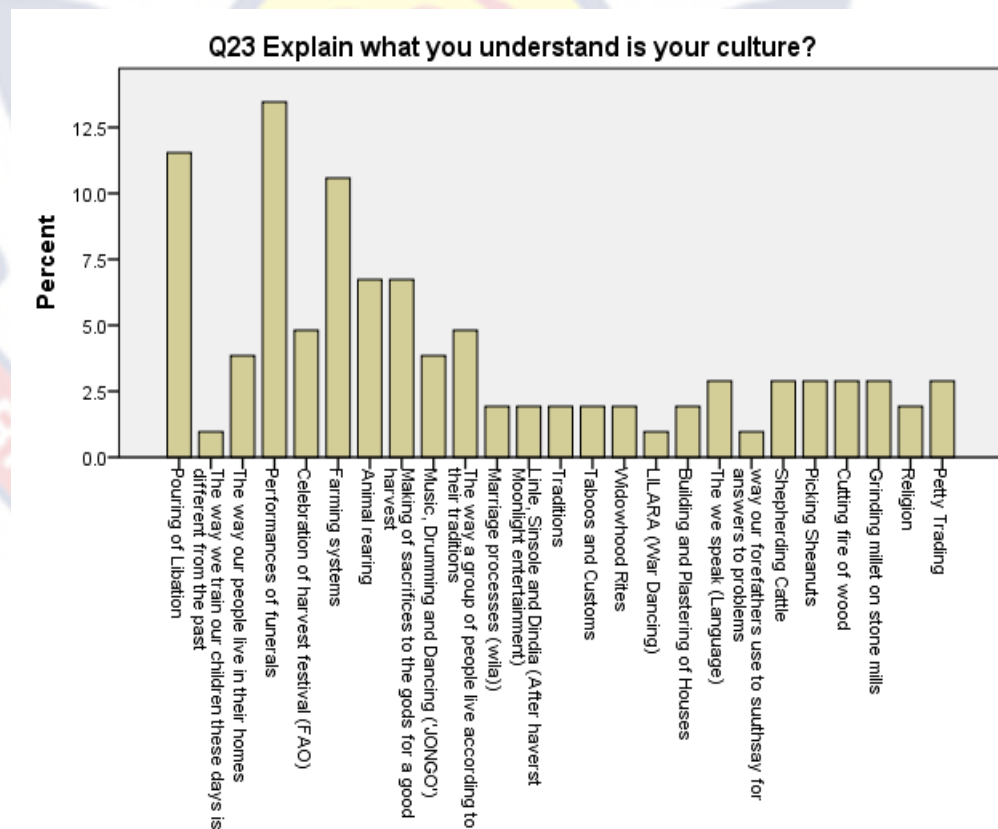


Figure 17: Respondents' viewpoint of culture
 Source: Field survey (2020)

Usually, after the rainy season which ends around October or early November and especially after harvesting annual crops, the people of Navrongo celebrate the *fao festival* (harvest festival) to make merry and also thank God for a good rainy season and bumper harvest. Furthermore, funeral performance is also another important cultural activity identified by the LEAP respondents of Navrongo which they hold dearly. The performance of a deceased person's funeral mostly takes place in stages. The first stage is the mourning period and the processes that lead to the burial of the body. Traditionally, and in the olden days, dead persons were buried immediately they passed on without coffins, but in contemporary times people are now burying their dead with coffins because with the availability of mortuary facilities with twenty-hour electricity enables bereaved families to store their dead bodies in the War Memorial Mortuary for some time so long as they can afford until at a time, they are ready to bury. The second stage is the period of performance of the final funeral rites (*lua fulum*). It involves the preparation of assorted foods like bambara beans, beans cakes (cosay), millet cakes (masa) and sour TZ cooked with millet flour and baoba fruit flour. Animals like fowls and goats are also killed. The performance of funerals is important because it creates an avenue for families who lost their loved ones to pay last respects to their deceased relatives by bidding their souls fare well.

To further group into various perspectives, and determine and appreciate, respondents' level of understanding of culture to aid in the analysis, a structured closed-ended question was presented to respondents to choose from a list of nine items that they believed formed part of their culture

as shown in Figure 18. A total number of 335 responses was received from the respondents.

The majority of the respondents 74(22.1%) confirmed the existence of indigenous beliefs and knowledge systems, norms, customs, and traditions.

Some respondents 69(20.6%) acknowledge that socio-cultural activities, which comprised festivals, rites of passage, birth, marriage, and funerals were part of their culture.

Economic activities including traditional farming systems, trading, marketing, and distribution systems had 67(20%) responses which the respondents believed formed part of the culture.

Health activities bordering on traditional knowledge systems of diseases and treatment for health delivery was another important cultural component identified by the respondents which constituted 41(12.2%).

Religious and spiritual activities consisting of people's beliefs in the existence of a supreme being, ancestors, and practices of sacrifices and pouring of libation using food and animal products were confirmed by the respondents as part of the culture with a total response of 38(11.3%).

Educational activities that involved the cultivation of minds and impartation: belief and knowledge systems had 34(10.1%) responses.

Political activities including traditional chieftaincy authority of skins and stools, successions processes, and modern systems constituted 7(2.1%) of the responses.

Human capabilities including cultivation of the minds, innovation, and invention had the least responses from the respondents 1(0.3%). The human

capacities item was insignificant as it got responses that were within any other perspective of the above cultural components

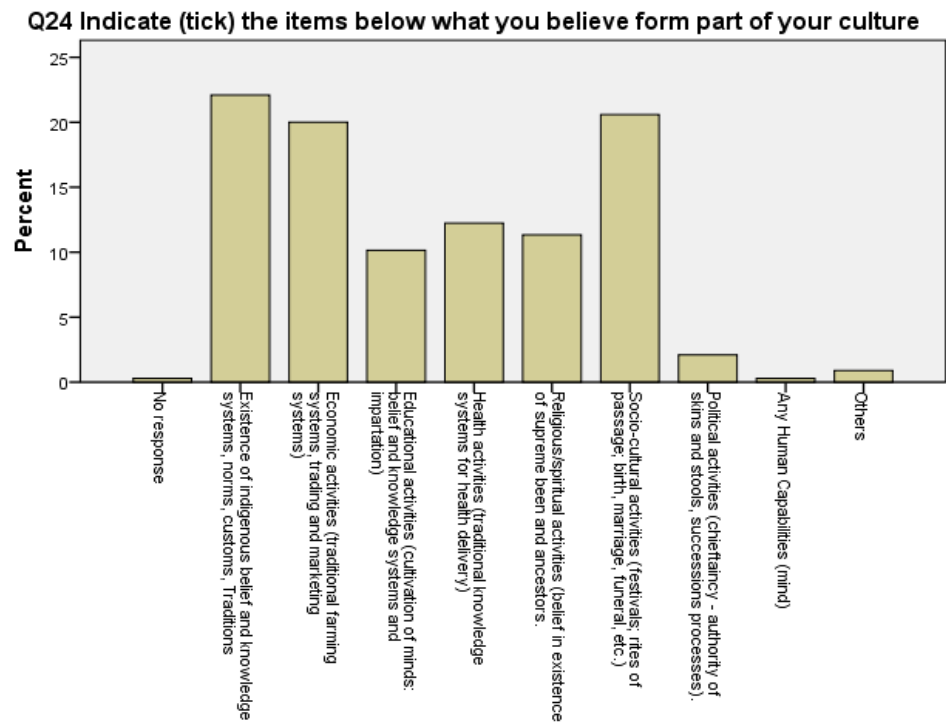


Figure 18: Things respondents believed formed part of their culture
Source: Field survey (2020)

These respondents' views in Figure 18 about culture are in line with various perspectives on culture discovered in the literature which had been expressed by some scholars, E. B. Tylor's well-known definition captured by Clifford and Marcus (1986:141) that says culture is a complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The world conference on cultural policies (MONDIACULT 1998) also appreciated the complex nature of culture, Bocock (1992) identified five ways in which culture has been defined: Cultivating land, crops, and animals; cultivation of human mind, arts, and civilization; processes of social development; meanings, values and ways of life; and practices which produce meaning.

Besides, Nyang (1994) defines culture as a human initiative that has three dimensions namely; material, value, and institutional bases. The material base culture, according to him, holds all material personifications of the life and philosophies of a particular society. The value base, on the other hand, signifies the total body of ideals that governs the relative significance of all things and all deeds within a given social universe. While the institutional base describes the processes and conditions that are instrumental in the self-definition and self-advancement of a given society (Nyang, 1994).

The issues the beneficiaries have identified as part of their culture are associated with Tylor's definition of culture together with Bocock, Nyang, and MONDIACULT which all seem to be broad and relevant as they cover a wide range of cultural activities that the LEAP beneficiaries of Navrongo undertake as individuals and also as members of their communities and part of the larger society as identified by the respondents in the study.

Impact of Culture on LEAP Beneficiaries of Navrongo

The study revealed that respondents had a fair knowledge of what culture was, to form the basis for determining its influence on development. Therefore, in assessing the sociocultural impact of LEAP, respondents were asked to indicate whether culture had a positive or negative effect on their lives. The majority of the respondents 118 (58%) constituting quite a significant number believed that culture had a positive impact on their use of financial resources (money) as illustrated in Figure 18. While 76 (38%) of them indicated that culture did not have an impact on their use of financial resources. Those who had no idea at all whether culture had a positive impact or not were insignificant which constituted 6 (1.8%).

Q25(A) Does culture have any impact on the way people use their money (financial) resources?

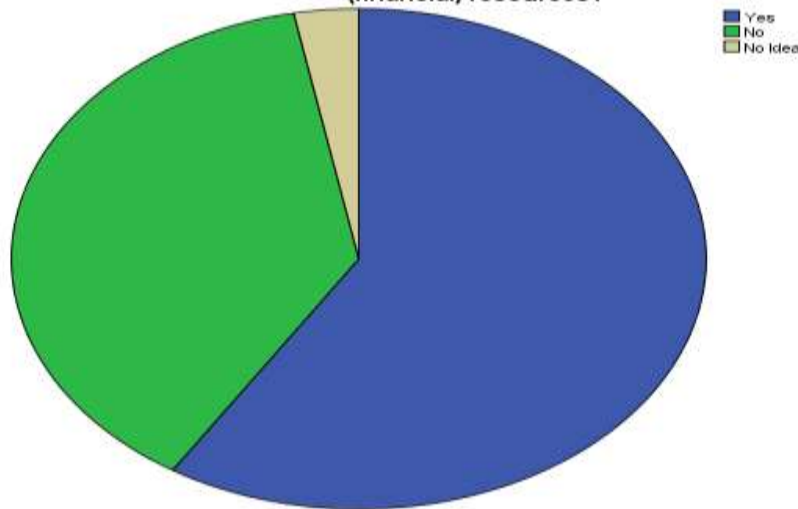


Figure 19: Impact of Culture on Beneficiaries' Lifestyles
Source: Field Study, April 2020.

In Figure 19 the respondents indicated that culture has positive, negative, and both positive and negative impacts on beneficiaries' use of financial resources. The majority of the respondents 95 (47.5%) indicated that culture impacted positively their lifestyle concerning the use of financial resources. The respondents who said it impacted positively on their lifestyle claimed that culture served their social and economic needs as illustrated in Figure 20 in the bar chart below. They explained that rearing animals and farming helped them to produce food to feed their families and also generated more money from the sale of surplus: produce such as groundnuts, millet, beans, maize, vegetables, and vegetable seeds; and animals such as fowls, guinea fowls, goats, sheep and in rare instance pigs.

Secondly, the positive impact of culture besides economic and social as noted by the respondents was that it was their tradition that could not be questioned and so they could not stop what their forefathers were doing. Hence, they used their sums of money on customs and traditions that help them to get protection, have good health, live good lives, and have peace.

Besides, they stated that if you do not spend on traditional things, you will not have peace and good life. For example, if you marry, you have to perform the marriage rites which involve payment of bride price or services and other important items for the marriage to be legally binding. Besides, if you are bereaved you do not expect someone else to perform your funeral for you. It is your responsibility to perform your father's funeral.

The essence of observing cultural practices as has been explained above most importantly is to maintain family, protection, cohesion, and social inclusion. This issue was also revealed in the pilot study when beneficiaries explained, for example, that if you did not perform *dipo* which is a puberty rite for adolescent females of the Krobo society of Eastern Region of Ghana you were not allowed to enter the chief's palace.

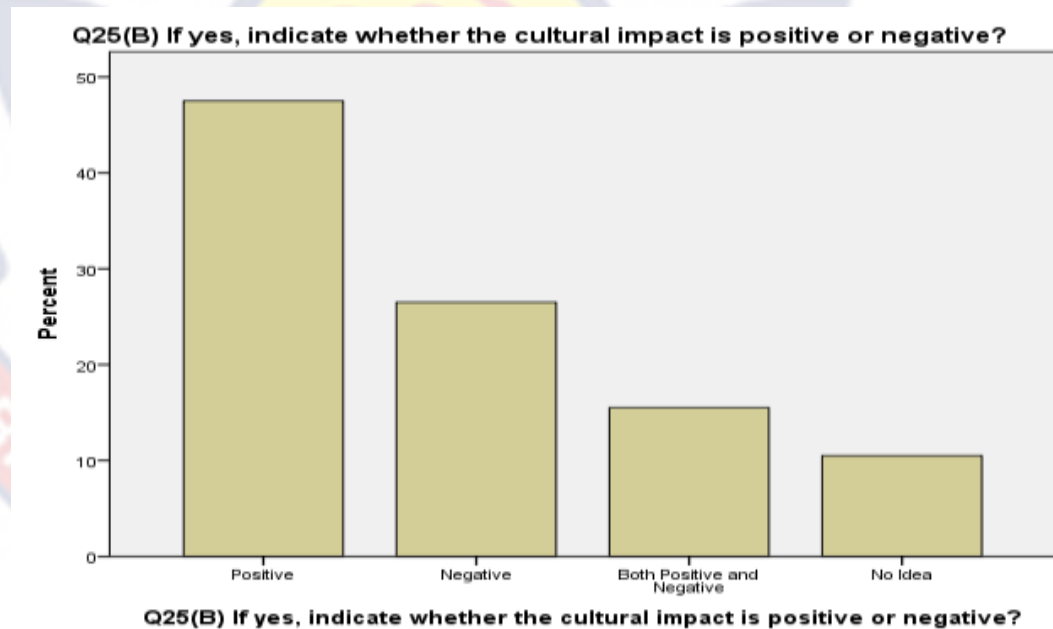


Figure 20: Positive and negative impact of culture on beneficiaries' lifestyles

Source: Field survey (2020)

While 53 (26.5%) of the respondents stated that the impact of culture on them was negative. Those who said culture was negative gave a reason that it was costly to maintain as explained in detail below. Apart from the above,

other respondents 31 (15.5%) explained that the impact of culture was both positive and negative as could be seen in Figure 18 above. An insignificant number of respondents 21 (10.5%) however specified that they did not have any idea whether culture had a positive impact or not. It was realized that respondents spent most of their income on funerals, festivals, entertainment, music, drumming and dancing performances, marriage, and puberty rites. This is in line with what Kwakye (2011) asserted that some cultural and customary practices in African countries tend to be detrimental to productivity and growth. These include practices prohibiting economic activities as a result of traditional and customary beliefs, which limit production capacities.

The respondents who said culture was negative explained that it wasted much of their resources especially the little money that they receive from LEAP. Secondly, they noted that the performance of funerals is very expensive nowadays because hitherto they used not to bury their dead with coffins and also provide food by taking away disposable bowls for people who came to mourn with bereaved families but now, they do all those things. They further asserted that after spending so much on funerals they had no money left to feed their children. Also, they explained that culture had a negative impact if one did not spend on children's schooling but unproductive traditional things. Another negative impact of culture identified by the respondents was that it does not help the poor. For example, one woman lamented even to the point of shedding tears that her husband could not pay her bride price before he died and it had become a big problem for her because she had children and yet she was not recognized as having been properly married by both her family of orientation and her apparent deceased husband's

family. The finding of the study thus corroborated three aspects of Kwakye's perceived beliefs of what constituted the negative impact of culture such as; the nature of some cultural practices, the culture of conservatism, and the culture of male dominance and disenfranchisement of women from participation in the economic and political process. The biodata showed that the majority of the LEAP beneficiaries in Navrongo were women. However, the findings did not overtly confirm the other negative aspects listed by Kwakye such as the large nature of African ethnic groups and languages; the culture of absolute difference to elders; the culture of silence; the culture of absolute loyalty to relations and friends; the culture of fear of authority and political leaders; and the culture of "blind partisanship, vindictiveness, and discrimination.

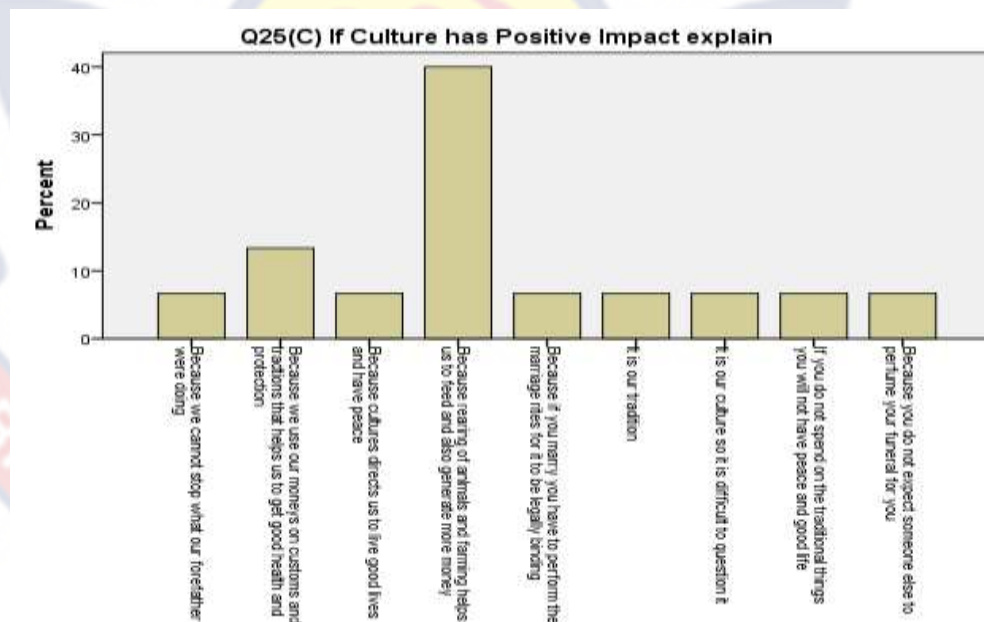


Figure 21: Positive aspect of culture
Source: Field survey (2020).

Thus, for a marriage relationship to be accepted as properly contracted in Navrongo, both families of the man and the woman who are to marry must be involved and agreed for the important exchange of gifts to be transferred

from the man’s family to the woman’s family generally known as bride price which ranges from small items such as; fowls, guinea fowls, salt, cola, tobacco to big items including goats, sheep, dog, and cow. However, these items are usually not provided at once but in bits at various times right from the knocking stage to the time of contraction of the marriage and beyond especially if the man is not in a position to pay within a short period. I am of the view that it is possible that if the people realized that some of the things that go with the performance of funerals are becoming obsolete, unnecessary, and very expensive, they would make adjustments as culture is dynamic and is subject to change when necessary to continue to serve the needs of the people.

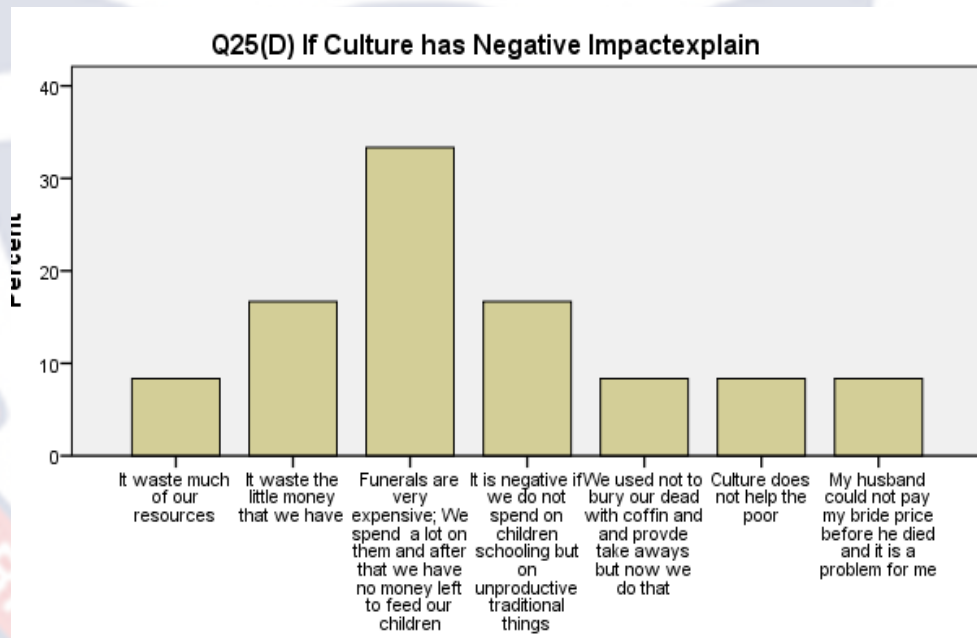


Figure 22: Negative aspects of culture
Source: Field survey (2020)

Below are two case studies that capture the influence of culture as expressed by respondents

Case Studies

Case 1 by male beneficiary:

If you spend the LEAP money on the rearing of farm animals and farming of millet, corn, groundnuts, beans, and others and you harvest

and sell, you can get money to buy items for sacrifices, but if you spend on sacrifices what will you get? You will only fulfil tradition but you will not have money.

Case 2 by a female Beneficiary

It is because it is our tradition so it is difficult to question the tradition. We used not to bury our dead with coffins and provide takeaway food but now we do those things which involve a lot of money.

The above findings where some respondents indicated that culture had impacted both positively and negatively on their use of financial resources conform to the literature reviewed, where Kwakye (2011) stressed that the economic progress of nations is influenced by their social organization in terms of culture, customs and traditions which may be either supportive or inimical to their growth and development.

Chapter Summary

The chapter discussed beneficiaries understanding and construction of culture to determine whether culture impacted positively or negatively on the lifestyles of LEAP beneficiaries in Navrongo. The assessment of the socio-cultural impact on LEAP beneficiaries was guided in the analysis by tangible and intangible aspects of the culture of the Kasen-Nankana society which include; belief systems, knowledge, farming systems, artefacts, morals, customs, traditions, religion, political and social organization, and their capabilities and behaviours in appraising and utilizing resources through; production, distribution, and consumption of goods and services that sustain the society. Most of the respondents amply demonstrated that they had a fair knowledge of what culture constituted, which generally related to the ideas of culture deduced from the literature. However, indigenous beliefs and

knowledge systems, norms, customs, and traditions had the majority of the responses 74 (22.1%) of what they understood to be culture.

The majority of the respondents agreed that culture had an impact on development, and therefore on LEAP beneficiaries' lifestyles' in Navrongo.

They explained that the cultural impact is both positive 118 (58%) and negative 78 (38%) when asked. With regards to the specific effects of culture on the lifestyles of the people of Navrongo, respondents explained that culture helps them to protect themselves, live good lives, and have good health, thus leading to family cohesion and social inclusion by the majority 95 (47.5%). For example, rearing animals and farming which are the mainstay of the people helped them to produce food to feed their families and also generated more money from the sale of surpluses, culture is their tradition which could not be questioned and so they could not stop what their forefathers were doing. Hence, they spent their monies on customs and traditions that help them to get protection, have good health, live good lives, and have peace.

On the part of the negative aspect, 53 (26.5%) of the respondents stated that the impact of culture on them was negative because it is costly to maintain, wasted their time and money, and does not help the poor. They noted that the performance of funerals is very expensive in contemporary times because they used not to bury their dead with coffins and also provide food in take-away disposable bowls for people who came to mourn with bereaved families but now, they do all those things.

The next chapter which is five deals with the responses to the utilization of LEAP cash transfers by beneficiaries in Navrongo.

CHAPTER FIVE

BENEFICIARIES' VIEWS ON THE UTILIZATION OF LEAP CASH TRANSFERS

Introduction

This chapter continues to present results, discussions and evaluates field data collected through survey instruments such as structured questionnaires, focus group discussions, and observation guides to determine how responsible or effective beneficiaries of LEAP in Navrongo used cash transfers as the state has a responsibility of protecting livelihoods, as has been noted by Attafuah (2017) who separated human rights into various categories; civil, political, economic, social, cultural, group, solidary, development and right to peace which the state has the responsibility of protecting. In the same way, all citizens including the poor and vulnerable also have rights and responsibilities towards state social protection programmes. To address the second research question (B): How responsible or effective are cash transfers utilized by LEAP beneficiaries in Navrongo? The study, first of all, tried to understand respondents' awareness of their responsibility concerning their use of LEAP money or any other sources of money that they had. Thus, it assessed specific expenditures beneficiaries made on socio-cultural, economic, educational, health, religious and political activities.

Beneficiaries' knowledge of the purposes of LEAP in Navrongo

The question on LEAP beneficiaries' utilisation of cash transfers in Navrongo, first of all, sought the respondents' knowledge about LEAP. The data revealed that the beneficiaries generally understood what LEAP was about because the majority of the respondents 160(80%) indicated that they

were sensitized about LEAP by officials as could be seen in the bar chart in Figure 18. Other respondents got to know about LEAP through the public 24 (12%), family members 7 (3.5%), and others such as friends 9 (4.5%).

These responses as illustrated in Figure 23 below showed that a lot of effort is being made by LEAP officials to identify vulnerable people in Navrongo and get them enrolled in the LEAP programme once they qualify or meet one of the four social categories which fall within the basket of extremely poor as set by LEAP such as people who are aged (65) years and above without anybody to provide their needs; severely disabled persons without productive capacity; orphaned and vulnerable children (OVC); and extremely poor or vulnerable households with pregnant women and mothers with infants.

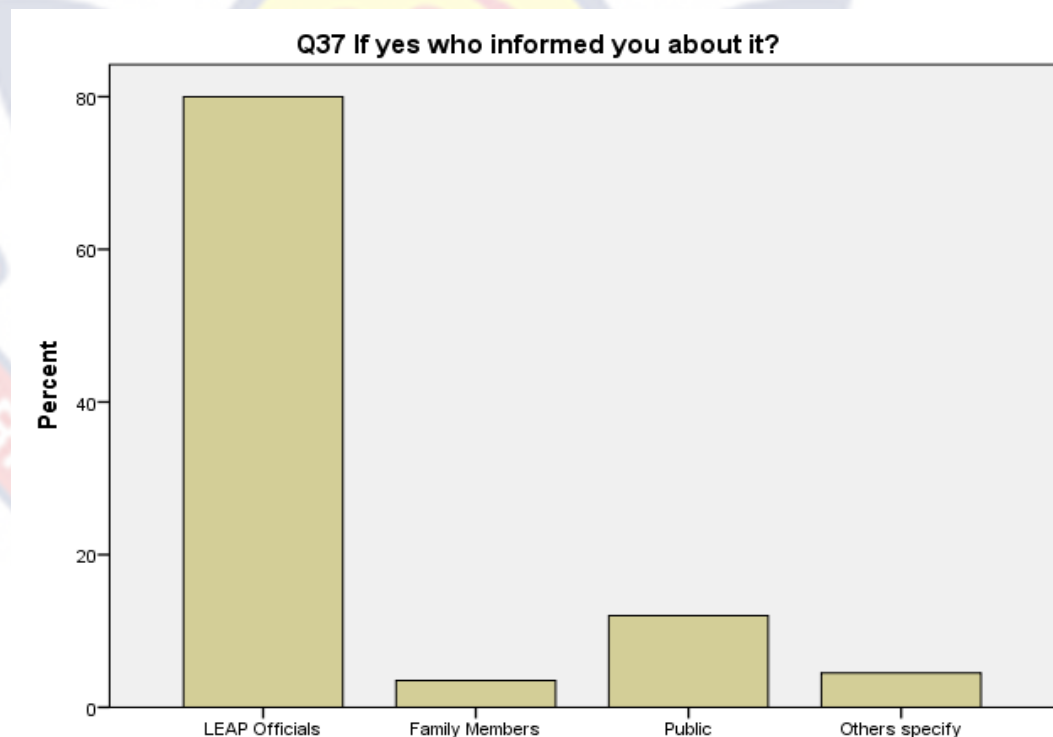


Figure 23: How beneficiaries got to know about LEAP

Source: Field Study, April 2020.

Reasons why Beneficiaries were Enrolled on the LEAP Programme in Navrongo

The respondents were asked to indicate why they registered as LEAP beneficiaries and varied responses were given. The study revealed that most of the respondents 110 (55%) were women who were old, widows and disabled and children who were mostly orphans. Those who were disabled consisted of the blind or visually impaired who were in the majority, hunchback, crippled, stroke, and amputated limbs. Other respondents also indicated that they were generally poor. These responses have been captured by the Bar chart below in Figure 24. Highlighting some of the case studies for instance as shown in the bar chart, it was realized that the respondents did not have productive capacities as they were disabled. On the other hand, few caretakers were physically fit but only took care of their aged or sick relatives who were enrolled on the LEAP programme so they were not the direct beneficiaries of the cash transfer allowances:

Woman 1 said: “I am old and a widow”

Woman 2 said “I am visually impaired and old

Woman 3 said: “I am a disabled person who cannot work

Woman 4 Said: “I was impregnated by a man who was not responsible”.

Woman 5 Caretaker said: “My mother has a hunchback and is crippled”.

Woman 6 said: “Both my husband and I are poor”

Woman 7 caretaker said: “I am taking care of my orphans and my old man

”

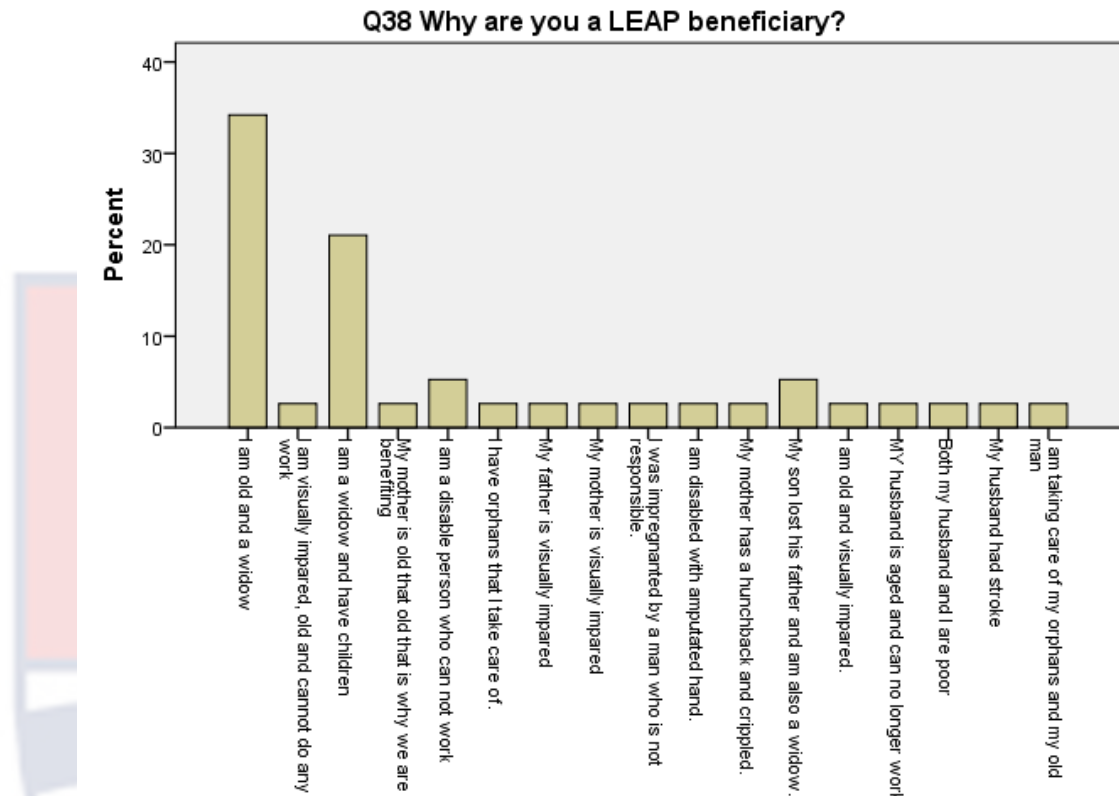


Figure 24: Reasons why respondents were registered

Source: Field survey (2020)

It was noted from the study that beneficiaries of LEAP had been on the programme for various periods ranging from one to ten years as presented in Figure 25 in the bar chart below. It was found that most of the beneficiaries 95 (47.5%) had been on the programme for two years. The second-largest number of respondents of beneficiaries 68 (34%) had been on the programme for a long spanned ten years. This is an indication that from the inception of the LEAP programme in 2008 no beneficiary has been exited based on the fact that they had been on the programme for long. Officials of the LEAP programme explained during our interaction that the programme was yet to officially assess and gradually exit some beneficiaries and settle them with some other sustainable livelihood programmes. They, however, noted that some beneficiaries were chronically poor and had no productive capacities to

earn their livelihood. These people could not be excited as the cash transfers were to help them maintain their basic needs.

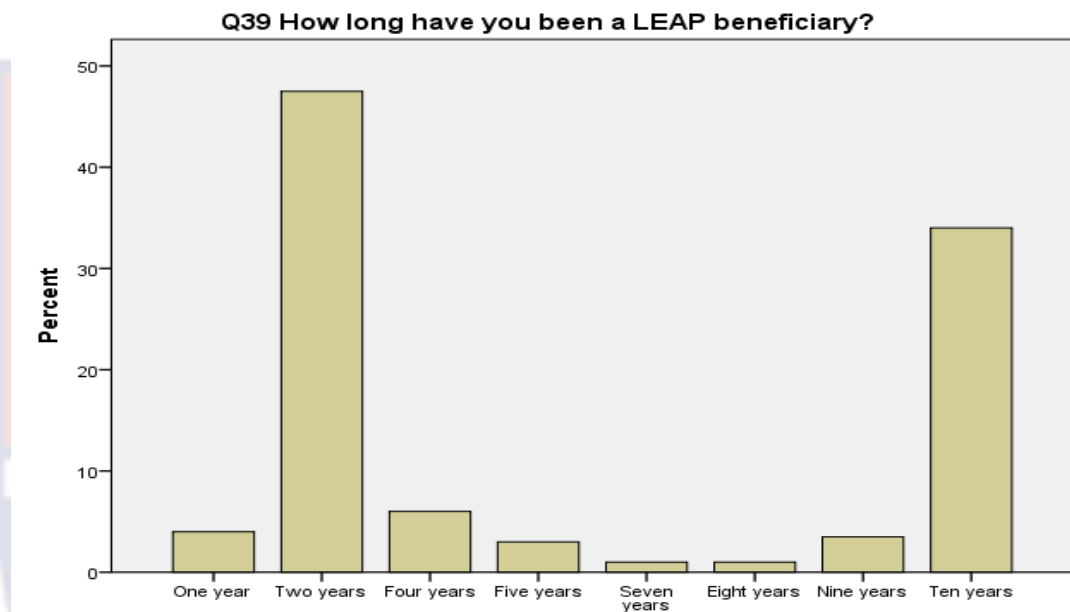


Figure 25: Length of time beneficiaries have been on LEAP
Source: Field Study, April 2020

Beneficiaries' Views on the utilization of LEAP Cash Transfers in Navrongo

After finding the length of time respondents were on the LEAP programme, the next question was to evaluate what they were doing with the LEAP money, and it was found that they generally spent their monies on various essential items and services some of which were purely for consumption and others were for both consumption and income generation purposes as shown in the bar chart in Figure 26. The items and services they spent on included: Buying of foodstuffs for feeding 84 (38.9%); health care services 36 (16.7%) school learning materials (books, pens, and pencils, etc.) 36 (16.7%); rearing of animals (fowls, etc.) 24 (11.1%); school uniforms 16 (7.4%); school fees, farming, clothing, trading and soap for washing each had

4 (1.9%). The descriptive statistics above clearly showed that the majority of the respondents spent on food, health, school learning materials, and animal rearing. While a few of them spent on school fees, farming, clothing, trading, and soap.

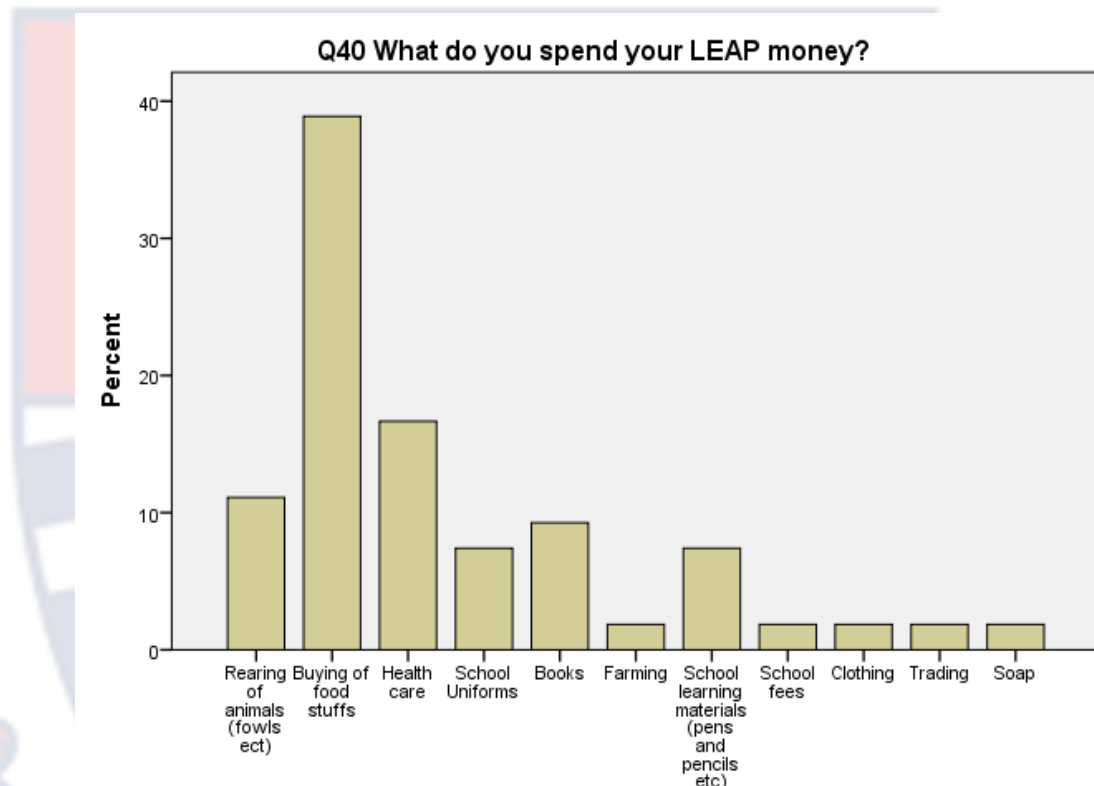


Figure 26: Things beneficiaries spent LEAP money on
Source: Field survey (2020)

It could be seen from Figure 26 that buying food, and expenditure on health services, clothing, and soap were not income-generating activities. It was also reported by respondents and observed through interaction that some beneficiaries spent their money on alcoholic beverages, womanizing, and marrying more than one wife.

On the other hand, expenditures on animal rearing, school fees, learning materials, farming, and trading were incoming generating activities some of which are long-term investments, especially education. Thus, as could be seen in Figure 27, the study showed that the majority of the beneficiaries

constituting 130(65%) were not engaged in income-generating activities. While 70(35%) of them were engaged in income-generating activities. Farming and rearing of animals are major agricultural activities that form part of the mainstay or long-time traditional livelihood strategies of the people of Navrongo.

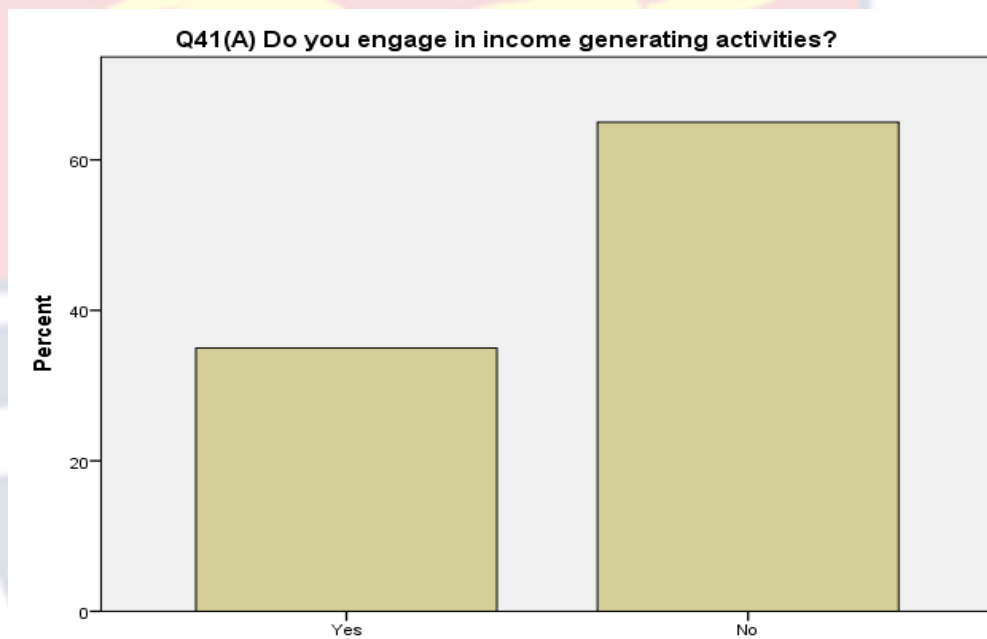


Figure 27: Beneficiaries' Engagement in Income Generation Activities
Source: Field survey (2020)

The specific income generation activities listed by the respondents during the study could be grouped into four categories namely farming, trading in farm products, provision of personal labour, and gathering and production of shea butter and charcoal. The majority of the respondents were engaged in farming which included; growing cereals such as corn, beans, groundnuts, and millet; and vegetables such as tomatoes, pepper, garden eggs, cabbage, (okro) okra, *kanzaga*, and *viu* and animal rearing such as guinea fowls, fowls, goats, sheep, cattle, pigs and in few instances donkeys. The second category of income-generating activities engaged by the respondents

was mostly trading in farm and animal products just as has been listed above. The third category which is the provision of personal labour involved working (weeding, scaring birds on rice farms, threshing rice, and harvesting crops) for farm owners, especially at the Tono Irrigation site for money, and some also regularly washed people's clothing for a fee. The fourth category involved some beneficiaries who were engaged in picking shea nuts and production of shea butter. While others were engaged in cutting wood and burning charcoal as these have all been illustrated in Figure 28.

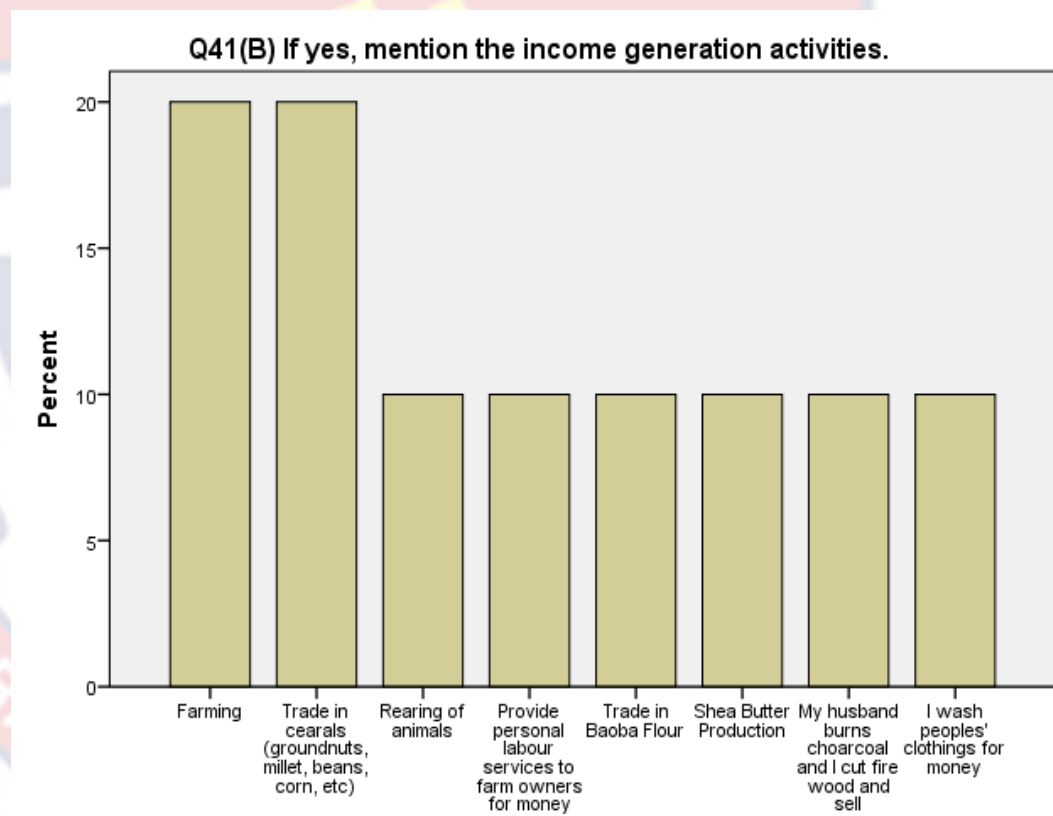


Figure 28: Beneficiaries' engagement in specific income generation activities

Source: Field survey (2020)

Aside from the income generation and non-income generation activities engaged by the beneficiaries, the study went further and assessed the specific economic, education, health, religious, and sociocultural activities that

respondents spent their monies on.

Economic activities

With regards to economic activities that respondents spent their monies on as shown in Figure 29, the study revealed that most of the respondents 74(36.5%) were engaged in farming crops and 59 (29.1%) were occupied with animal rearing which included goats, sheep's, fowls and guinea fowls. Respondents who were engaged in trading which comprises buying and selling petty goods and animals constituted 29 (14.3%). while those dealing in mobile money and phone starter packs were only 3 (1.5%). This further confirms the fact that farming is the mainstay of the people of Navrongo.

Q27 Indicate the specific economic activities that you spend your money on?

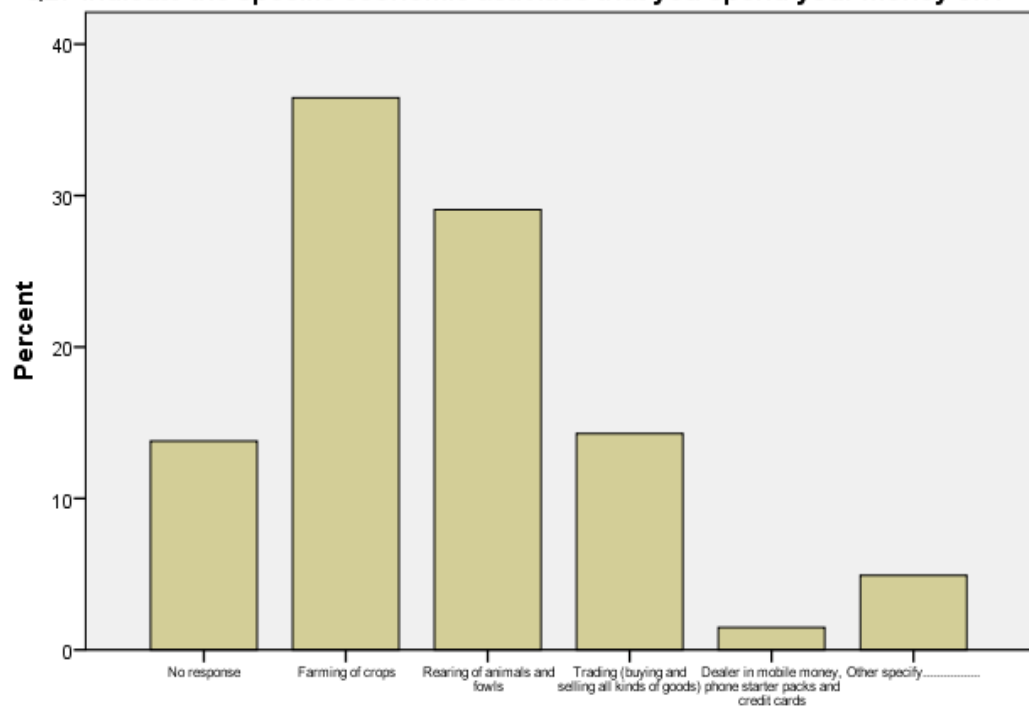


Figure 29: Economic activities that beneficiaries spend their monies on
Source: Field survey (2020)

Educational activities

Expenditure on education by beneficiaries showed that most of them 95 (35.1%) spent on school materials such as text and exercise books, pens, pencils, erasers, etc. The second item beneficiaries mostly spent on education was school uniforms 93 (34.3%) and other educational things beneficiaries spend on were school fees. Feeding money (chop money) formed 17 (6.3%) of school children. The last things people used their monies on were tables and chairs as could be seen in Figure 30. Education of children is one of the objectives of the LEAP program to empower beneficiaries. Furthermore, finding out the specific health-related materials beneficiaries spent on as shown in Figure 27 showed that most of them 127(59.1%) spent on medicine.

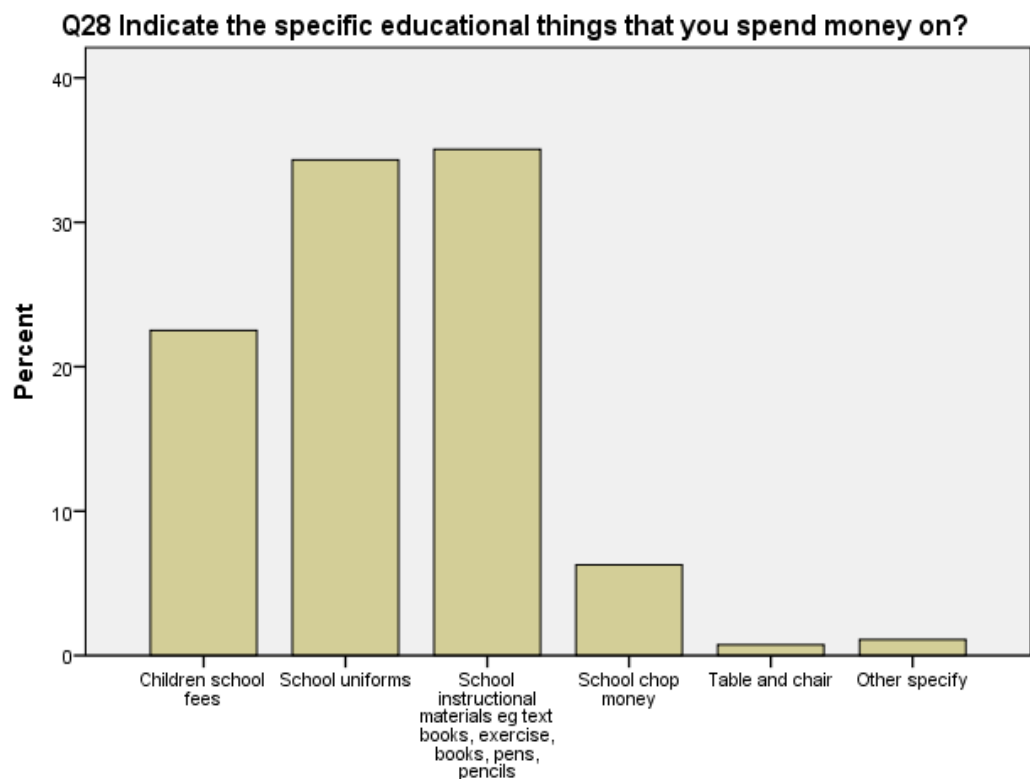


Figure 30: Educational things that beneficiaries spent their monies on
Source: Field survey (2020)

Health activities

On the part of health, as demonstrated in Figure 31 in the bar chart below, health is one of the most important factors that the LEAP programme aims at empowering beneficiaries. Because without good health no citizen can function well physically to be able to go about his or her daily social and economic activities.

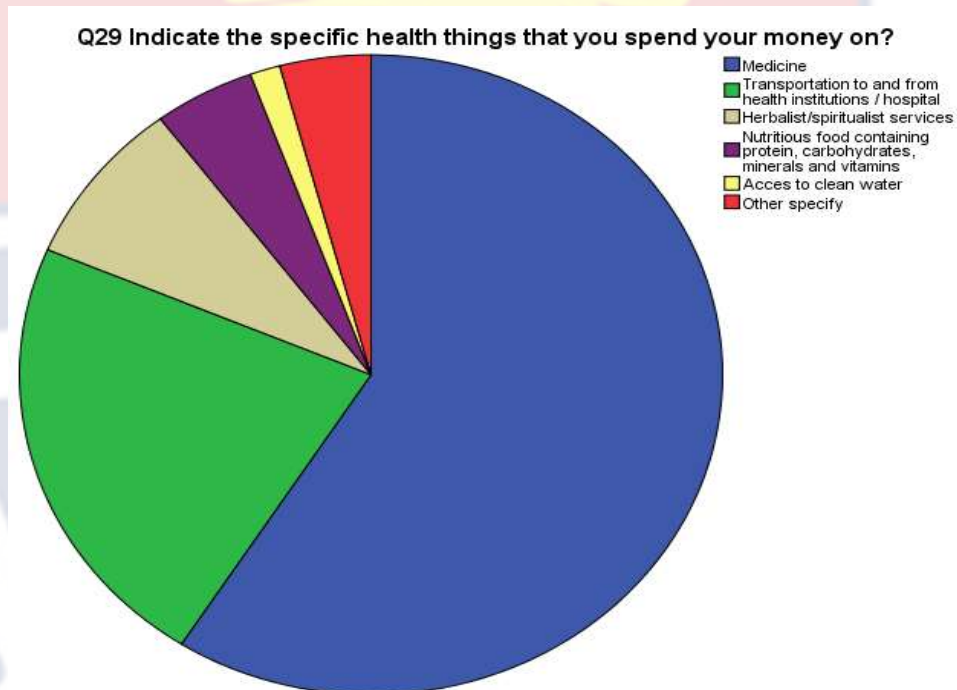


Figure 31: Health things that beneficiaries spent their monies on
Source: Field survey (2020)

It was therefore found out that 194 (97%) of the beneficiaries were enrolled on the National Health Insurance Scheme (NHIS) as shown in the pie chart above in Figure 32 and were supposed to enjoy free medical care any time they visited hospitals. However, in many cases, they were given prescriptions to buy their medications from outside the hospitals as the medicine was not always available hospitals' pharmacies. This accounts for the reason why a very most of the beneficiaries spent their money on

medicines 127 (59.1%) as indicated in Figure 31. This is a latent and unintended function of LEAP that negatively affects beneficiaries' welfare and livelihoods.

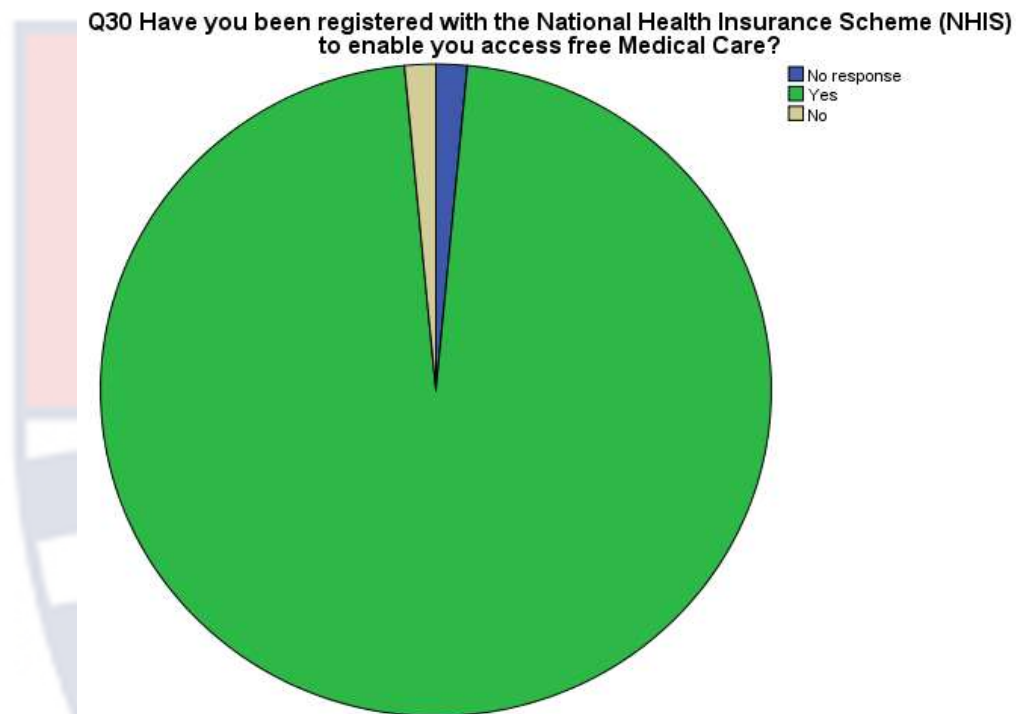


Figure 32: Number of people who enrolled in the National Health Insurance Scheme (NHIS)

Source: Field survey (2020)

It also meant that after spending a lot on medicine they did not have much money left for feeding, let alone to invest to generate more income. Apart from medicine, most of the respondents 48 (22.3%) also spent on transportation trying to access modern health facilities or services from herbalists or spiritualists. Besides, very few of the respondents 12 (4.7%) used their monies on nutritional foods containing a balanced diet such as meat (protein) cereals (carbohydrates), oils, minerals, and vitamins from fruits and vegetables. Nevertheless, on one occasion, women were observed purchasing fresh vegetables from vendors who had come to sell at Vonania Primary

School where the cash transfers were paid to beneficiaries of Vonania and Janania as shown in the two pictures in Figure 32.

Access to clean water was however not a big challenge to the majority of the respondents due to the availability of boreholes and wells, and limited pipe water, as only a few of them 3 (1.4%) spend money accessing potable clean water. Other open sources of water that enhanced the livelihoods of the people of Navrongo such as the Tono irrigation project dam canals, small dams and streams for dry season gardening, livestock consumption, and building purposes were also available in each community except for the canals which were not in Janania and Vonania. However, the streams only contained water in the rainy season.

Political activities

The other factor concerning specific political activities that the respondents spent their monies on showed that the majority of them used their monies on community development projects 87 (43.7%) followed by other activities that were not specified. However, a significant number of respondents spent money campaigning for political aspirants such as assemblymen/women or parliamentarians or presidential candidates under any political party's ticket which was in the form of drinks especially *pito* at social gatherings such as at drinking bars or spots as illustrated in Figure 33. This kind of expenditure boosted the morale of the respondents who did this but had had no ultimate assurance of benefitting eventually in terms of empowerment if the aspirants they campaigned for won or not because they were not obliged to do anything concrete for them, but they would have exercised their political rights and aspirations, "group and solidarity rights"

and hence be socially satisfied and inclusive in terms of participation. It also meant that these people were only poor and vulnerable beneficiaries, only concerning physical possession but in terms of mind, they were not. Beneficiaries are therefore fully aware of their responsibilities as citizens.

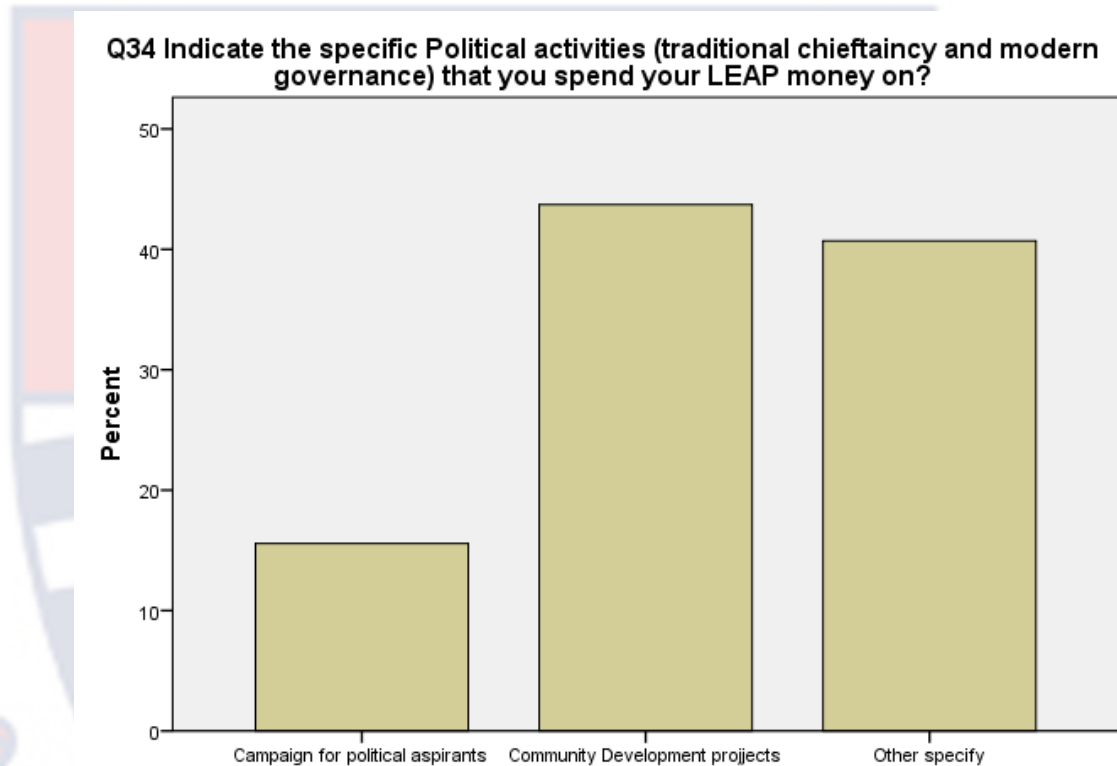


Figure 33: Political activities that beneficiaries spent their monies on
Source: Field survey (2020)

Religious activities

Religion is one of the most important aspects impacting the lives of people in Navrongo. The study revealed that most of the respondents were Christians who spent a large chunk of their monies, about 65 percent of it, paying church dues as illustrated in the pie chart contained in Figure 34.

Q32 Indicate the specific Religious / spiritual activities that you spend your money on?

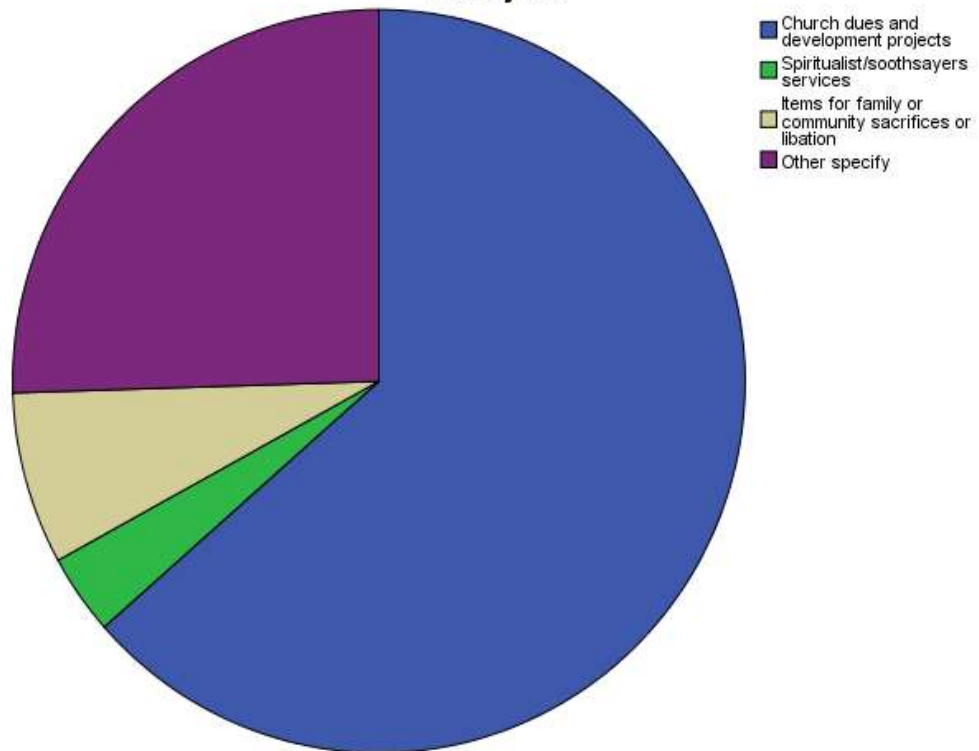


Figure 34: Specific religious activities that beneficiaries spent monies on
Source: Field survey (2020)

Socio-cultural activities

With regards to socio-cultural activities, the majority of 130(65%) of the respondents indicated that they mostly used their monies to perform funerals as could be seen in Figure 35. Whereas, other expenditures were mostly on group association dues, marriage, and child naming ceremonies, and festivals.

Q33 Indicate the specific Socio-cultural things or activities that you spend your money on?

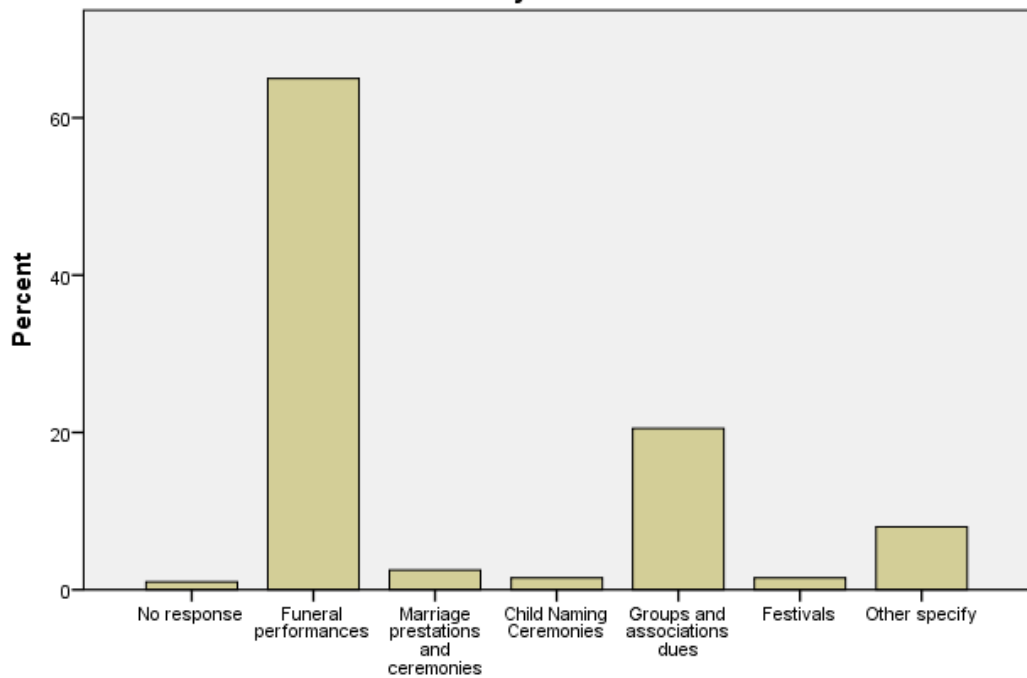


Figure 35: Socio-cultural things or activities that beneficiaries spend money on

Source: Field survey (2020)

The question of whether free cash transfers encouraged dependency and laziness among beneficiaries had an interesting revelation as identified in Figure 36. The majority of the respondents were of the view that beneficiaries who received LEAP monies depended heavily on 121 (60.5%) on them for their maintenance but they did not become lazy, as a result, did not work to generate additional income, as been argued by Weigand (2003) that globally cash transfers have been criticized by some policymakers that they have the propensity to discourage work or create dependency amongst individuals or households that benefit from such programmes. Nonetheless, a significant number constituting 79 (35.5%) did not depend solely on the LEAP money. This category of beneficiaries is very crucial as it has the potential to invest and generate more money and gradually become self-dependent when targeted and assisted with technical support on income generation activities. However,

in this study, the majority of the beneficiaries 184 (92%) explained that the LEAP money did not make them lazy as asserted by Weigand (2003) because the money was not enough, and as such without working it would be very difficult to supplement the cash, they were receiving from LEAP which was good money, but was woefully inadequate. The inadequacy of allowances given to beneficiaries confirms Hulme et al (2014) assertion in the literature that social protection programmes and cash transfers work well when they are; reasonable, secure, real, common, and huge enough to impact household incomes.

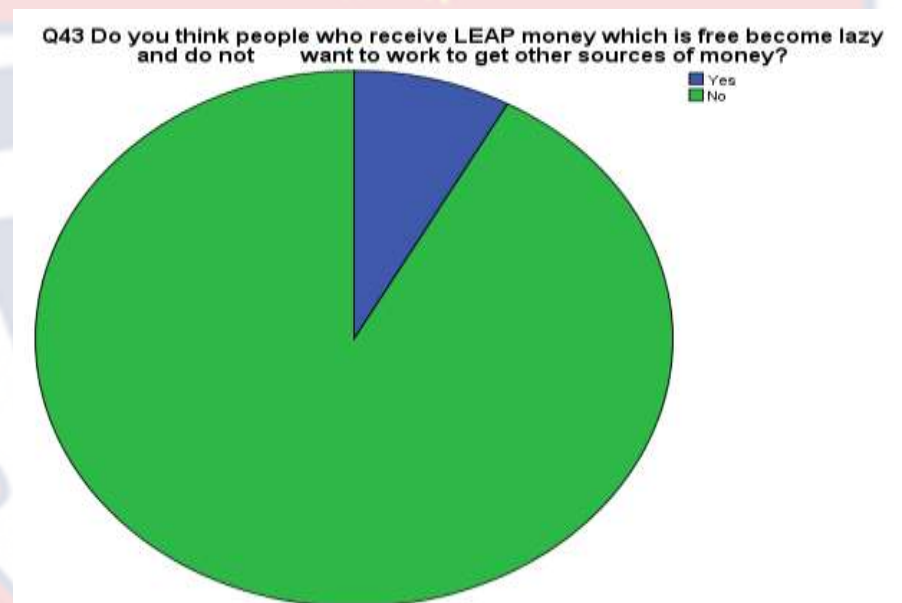


Figure 36: Views of Beneficiaries on Whether Free Cash Transfers Make them lazy

Source: Field survey (2020)

It has been argued that worldwide cash transfers have been criticized by some policymakers in that they tend to discourage work or create dependency among individuals or households that benefit from such programmes. Even though almost every respondent knew what LEAP was about, those who ventured into petty businesses to generate income in order

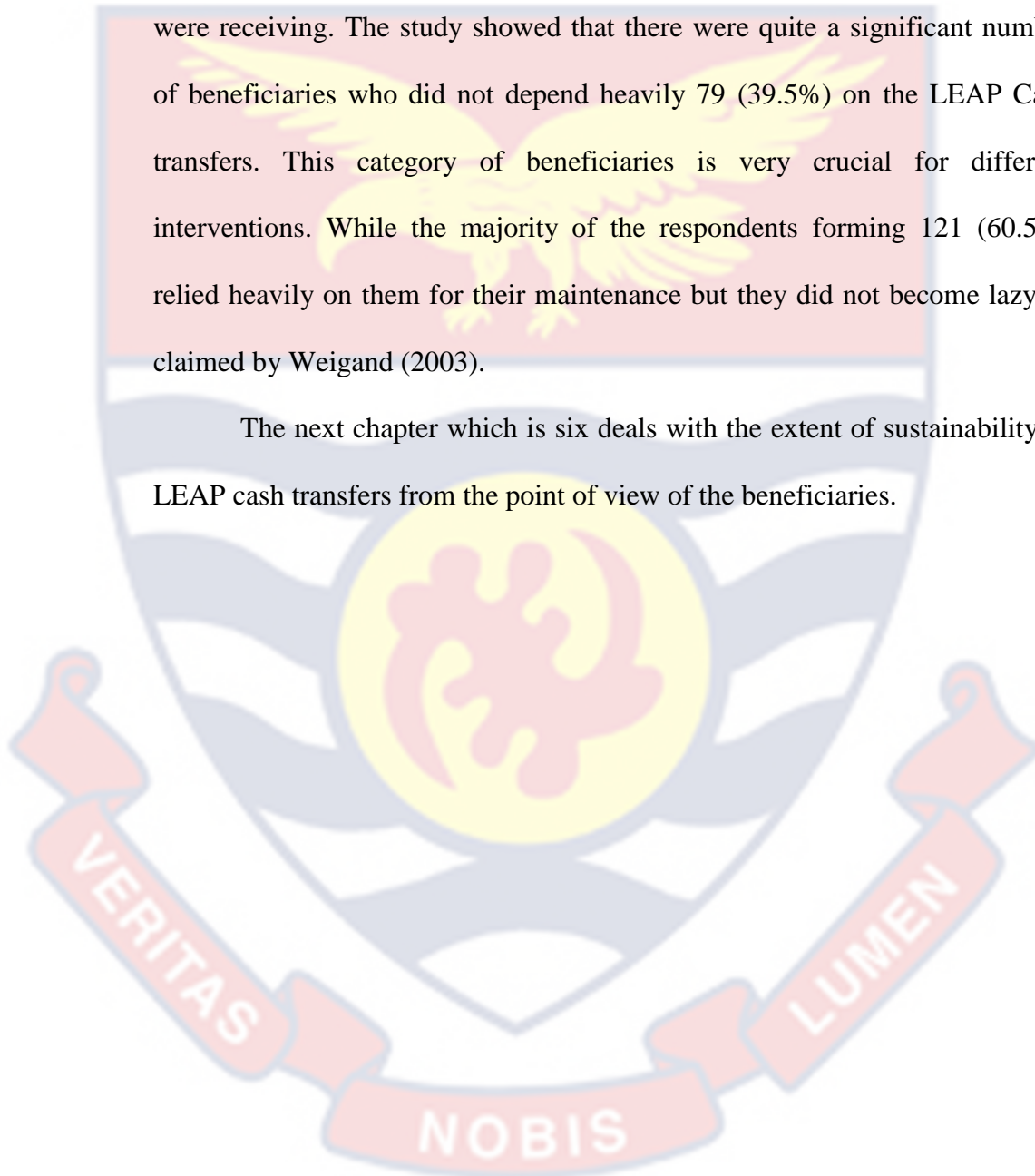
not to depend solely on LEAP's benefits lagged behind technical support in terms of practical knowledge and skills to sustain their business. This did not refute the assertion in the literature that beneficiaries are sometimes not aware of the operations of social welfare programmes which is a latent function of the LEAP policy. The reason is that respondents said they were not provided with technical support in their income generation activities as was noted in the literature that the design of social intervention policies requires a clear understanding of what socio-cultural mechanisms are already available in communities and to what extent individuals and households use them to cope with income fluctuations and other shocks of livelihood's strategies (Weigand, 2003).

Chapter Summary

This chapter addressed the rights and responsibilities of LEAP beneficiaries by looking at how the expended LEAP cash transfers or any other resources generally available to them. The field data reveals that beneficiaries in Navrongo understood what LEAP was about because the majority of the respondents 160 (80%) were sensitized officials about LEAP. It was also discovered that beneficiaries spent their monies on both income and non-income generation activities mostly on economic 133 (66%), education 95 (35.1%), health 194 (97%), medicines 127 (59.1%), religious, political, community development 87 (43.7%) and socio-cultural activities 130 (65%) like the performance of funerals. The majority of the respondents were Christians 127 (64%) who spent a large chunk of their monies paying church dues.

The majority of the respondents depended heavily on LEAP cash transfers for their maintenance but they were not lazy 184(92%) as contended by Weigand (2003). They indicated that the LEAP money was not enough and as such without working it would be very difficult to supplement the cash they were receiving. The study showed that there were quite a significant number of beneficiaries who did not depend heavily 79 (39.5%) on the LEAP Cash transfers. This category of beneficiaries is very crucial for different interventions. While the majority of the respondents forming 121 (60.5%) relied heavily on them for their maintenance but they did not become lazy as claimed by Weigand (2003).

The next chapter which is six deals with the extent of sustainability of LEAP cash transfers from the point of view of the beneficiaries.



CHAPTER SIX

SUSTAINABILITY OF LEAP CASH TRANSFERS FROM THE POINT OF VIEW OF THE BENEFICIARIES

Introduction

This chapter continues with the presentation of results, discussion and analysis of field data gathered from the survey structured questionnaire, focus group discussions, and observation on the sustainability of the LEAP cash transfer programme from the viewpoint of beneficiaries in Navrongo. It is a fact that state social protection cash transfers depended on annual budgetary allocations, time frames, and bureaucratic procedures in receiving and administering monies and other complementary services to the vulnerable.

Thus, the main issues addressed in this chapter included, the number of times beneficiaries received their allowances in a year, the extent of sustainability of the programme, adequacy of cash transfers, any challenges hampering accessibility of cash transfers, impact on beneficiaries' lives, and identification of ways to improve upon the programme. These addressed the third research question (c): How sustainable is the LEAP cash transfer from the point of view of the beneficiaries?

Payment of LEAP cash transfer allowances to beneficiaries in Navrongo

To determine whether the LEAP programme was sustainable from the point of view of beneficiaries, the study first sought to understand how cash transfers were paid to beneficiaries and it was revealed that they were supposed to be paid every month. However, in reality, they are paid every two months, and in rare cases when the payment delays it takes three months to be paid. This meant that two monthly allowances were always put together and

paid to the beneficiaries. This situation compelled some of them to resort to borrowing to take care of their financial needs including settling their debts when they eventually receive their allowances. Vulnerable people waiting for two months to receive their allowances is too long a time which is a big challenge to them. As was stated in chapter six the total number of payments made to beneficiaries in a year is six times. Hence, out of twelve months, only six payments are made. This is an unexpected negative latent consequence of LEAP on beneficiaries.

It was observed that Nara Rural Banks is the financial institution that pays beneficiaries when due. This Bank is located in Paga, the District capital of Kasena Nankana West, located about 4 miles from Navrongo and hence the study communities. It was observed on the field that officials of the Bank verified beneficiaries of Gongnia and Korania before paying them their allowances. The monies are always loaded onto beneficiaries' E-zwich cards. The beneficiaries then move to the pay point where their E-zwich cards are verified and confirmed whether there is money or not or whether the holder of the card is the true beneficiary of the card.

Sustainability of the LEAP programme in Ghana

The study also wanted to find out whether the LEAP programme was sustainable. Generally, the beneficiaries could not tell whether the programme was sustainable or not as they said they were happy the government was giving them such allowances which were helpful. According to them, the government was like a father so they prayed that the government would make a lot of effort to be in a position to continue to pay them to reduce their suffering, if not to alleviate it completely from poverty.

The existence of poverty impacts negatively people's lives as it impedes progress and leads to social exclusion. Thus, a society functions very well if citizens feel that they are not excluded from the social system which includes, economic, social, religious, political, educational and cultural needs as was articulated in the literature; social protection is usually provided by the state and as such it is theoretically conceived as part of the 'state-citizen' contract, in which states and citizens have rights and responsibilities to each other (Harvey et al., 2007).

This is in line with the structural-functionalist theory which perceives society as a structure with interconnected parts intended to meet the biological and social needs of the individuals in it to promote solidarity and stability (Schaefer, 2007). Herbert Spencer who likens society to the human body and contended that just as the numerous organs of the body work collectively to keep the body functioning, the various parts of society must work together to keep society functioning (Spencer 1898). The parts of society that Spencer referred to include social institutions, cultural patterns, belief systems, and behaviours held by individuals in various institutions of society especially formal organizations such as the government as custodian of power and resources, and dispensing those resources to provide social services in the areas of education, healthcare, and economic opportunities to facilitate societal development for healthy functioning of the social system. However, according to Robert Merton (1910-2003), social processes have countless clear and dormant purposes. Obvious roles are the consequences of social processes that are pursued or expected, while covert roles are the spontaneous consequences

of social processes. These processes have direct or indirect positive or negative consequences on society.

Beneficiaries' Opinions on the Adequacy of LEAP Cash Transfers

On the question of whether the LEAP cash transfer was enough to adequately take care of beneficiaries' needs, the majority of the respondents 160 (80%) constituting a very significant number indicated that the allowance was not enough. While 40 (20%) said the allowance was enough. The statistics showed clearly that even though the LEAP cash transfer was crucial and helped the vulnerable beneficiaries in society, it was woefully inadequate.

The respondents' views about the adequacy of the LEAP cash transfers reflect what was revealed in the literature that social protection is generally considered as all public and private ingenuities that offer revenue or feeding handovers to the poor, guard against the vulnerable the from livelihood jeopardies and improve social status and rights of the marginalized; with the complete aim of lessening the economic and social susceptibility of poor and downgraded people (Devereux & Sabates-Wheeler, 2004).

However, Hulmes et al (2014) maintain that grants ideally should not be less than 20 % of family feeding and where this level is not met the grants are doubtfully going to have the wanted consequence

Aryeetey (2017) noted that a recent “randomized evaluation study of LEAP beneficiaries in” Ghana in 2012 confirmed that while the cash transfer provided significant support for distressed households, the transfer was too small representing 11% consumption expenditure to make a serious impact on consumption and poverty reduction as compared to fairly effective cash

transfer programmes that make up about 20% of household expenses (Aryeetey, 2017:172).

Challenges of accessibility of LEAP cash transfers to beneficiaries

When beneficiaries were asked whether they had difficulties accessing their allowances, the majority 170 (85%) of respondents said they did not go through any difficulty when accessing the allowance. They explained that any time they were about to be paid they humbly formed a queue and waited patiently until it was their turn to be paid. However, an insignificant number of respondents 20 (10%) who said they went through challenges accessing their allowances as shown in the pie chart in Figure 37, indicated that they had long waiting hours before receiving their allowances.

Q46 (A) Do you go through challenges trying to access your LEAP money?

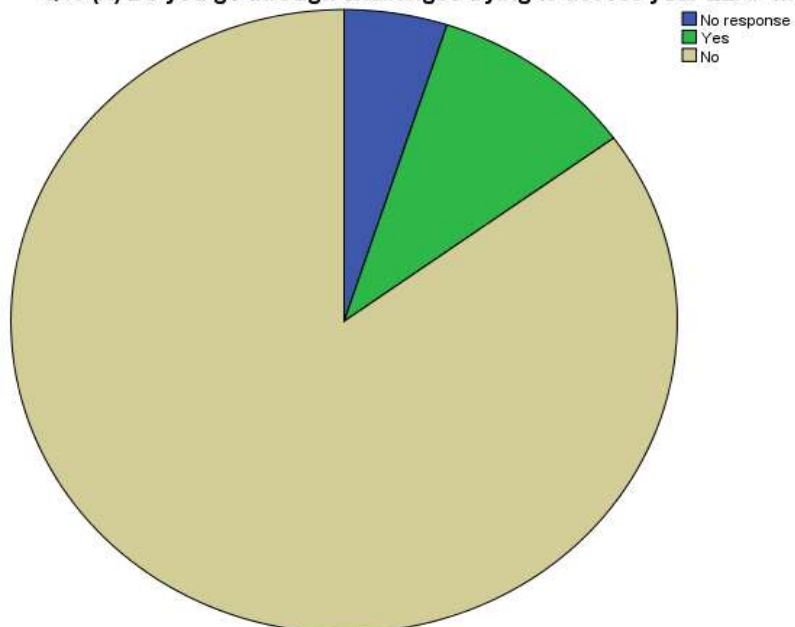


Figure 37: Difficulties Beneficiaries encountered accessing allowances
Source: Field survey (2020)

Impact of LEAP on Beneficiaries' Lifestyles

Furthermore, one other important question considered was whether beneficiaries who were on the LEAP cash transfer programme, when stopped from receiving the allowances would be able to take care of themselves as shown in Figure 39. The majority of the respondents 179 (89.5%) said they would not be able to cater for their financial needs when dropped from the programme, because according to them they had no other sources of livelihood or earning income. Some of the reasons given by the majority of the respondents are listed as case studies:

Case 1:

- i. By an old man; "I am visually impaired now and cannot farm".
- ii. By an old woman: "I will not get food to eat again because I am weak and so cannot work".

Case 2:

- i. By a widow: "I will not be happy and will die early from many problems if the money is stopped".

Case 3:

- ii. By a widow: "My children and I will go back to suffering. We do not have other productive sources of livelihood. LEAP is our main source of income".

Case 4:

- iii. By a widow: "The money helps us a lot. It will be difficult, only God can provide".

However, respondents constituting 21 (10.5%) indicated that they would be able to care for themselves because they invested part of their allowances in farming and rearing animals which they can depend on in case

they are no longer on the LEAP programme. This finding is very important because it demonstrates the efforts beneficiaries are doing with their benefits.

Besides, some of the respondents said that they would return to begging to sustain themselves if they were taken off the cash transfer allowances and if this were the situation the cash transfer programme would not have attained its objective of reducing poverty and ensuring social inclusiveness.

Respondents who said that they would not be able to take care of themselves when taken off of the LEAP programme are said to be within the condition of absolute poverty as identified in the literature where poverty is categorized into absolute or relative poverty as declared by the United Nations World Summit for Social Development in 1995 where representatives of 117 countries participated and signed the Copenhagen Declaration that absolute poverty is a socio-economic disorder resulting from scarcity of basic human wants, including food, safe drinking water, sanitation facilities, health, shelter, education, and information. It hinges on not only income but also on access to social services.

Even though, Gordon and Spicker, (1999) advised that reality, there is no difference between absolute and relative poverty as poverty is a “complex problem that needs a range of measures because the causes of poverty are things that reduce a person’s resources or increase his or her needs and the cost of meeting them which may have short term, medium-term or long-term impact” (<https://www.jrf.org.uk/our-work/what-is-poverty> (accessed 28/10/2018)). So, solving poverty is not a fast or easy process, but it is possible by starting with a vision, commitment and plan that critically analyses political,

economic, social, religious and cultural issues that affect people's lives and hence may reduce a person's resources or increase his or her needs.

Kirst-Ashman (2007) citing (Dolgoft, Feldstein & Skolnik, 1997; Jansson, 2003; McInnis-Dittrich, 1994) maintains that one best way of thinking about how the vulnerable should be served by social welfare and protection programmes is to consider the conservative-liberal continuum which mainly focuses on values related to social responsibility for human welfare.

It was realized that the LEAP programme is supposed to face out some beneficiaries after they had been on the programme for some time. However, that has not been done. Thus, Figure 39 shows that most of the respondents 197 (98.5%) would not be able to take care of themselves when if they are taken off the beneficiaries list. This is because they would have nothing to rely on for their sustenance. Only 10.5 percent of them would be able to take care of themselves.

Q47(A) Now that you have been receiving the LEAP money for some months or years, if they stop giving you that money will you be able to continue to meet your financial needs?

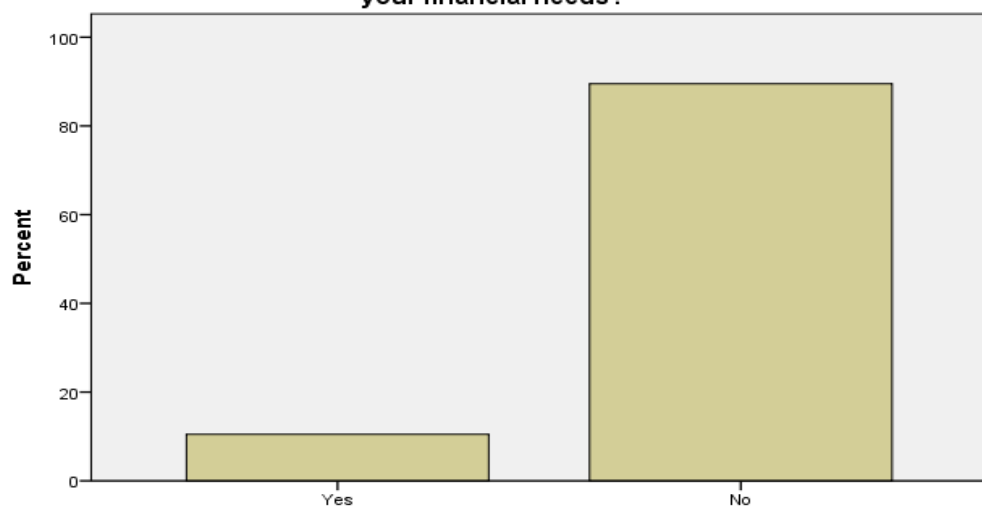


Figure 38: Bar Chart Showing whether beneficiaries would be able to take care of themselves when they are dropped from LEAP

Source: Field survey (2020)

Also, the study was interested in finding out whether there had been positive changes in the lives of beneficiaries since they started receiving LEAP cash transfers. The majority of the respondents 165 (82.5%) generally indicated that there had been positive changes in their lives from the time they joined the LEAP programme in the communities which took part in the studies in Navrongo as shown in Figure 38. They explained that the monies they received had boosted their businesses, feeding and nutritional needs of their children and also helped them to pay their debts as indicated in figure 39. However, 29 (14.5%) of the respondents indicated that LEAP had no positive impact on their lives. These categories of respondents were beneficiaries who had recently joined the scheme and had problems with their registration, E-zwich cards and non-payments.

Q48(A) Has there been positive changes in your life since you started receiving LEAP money?

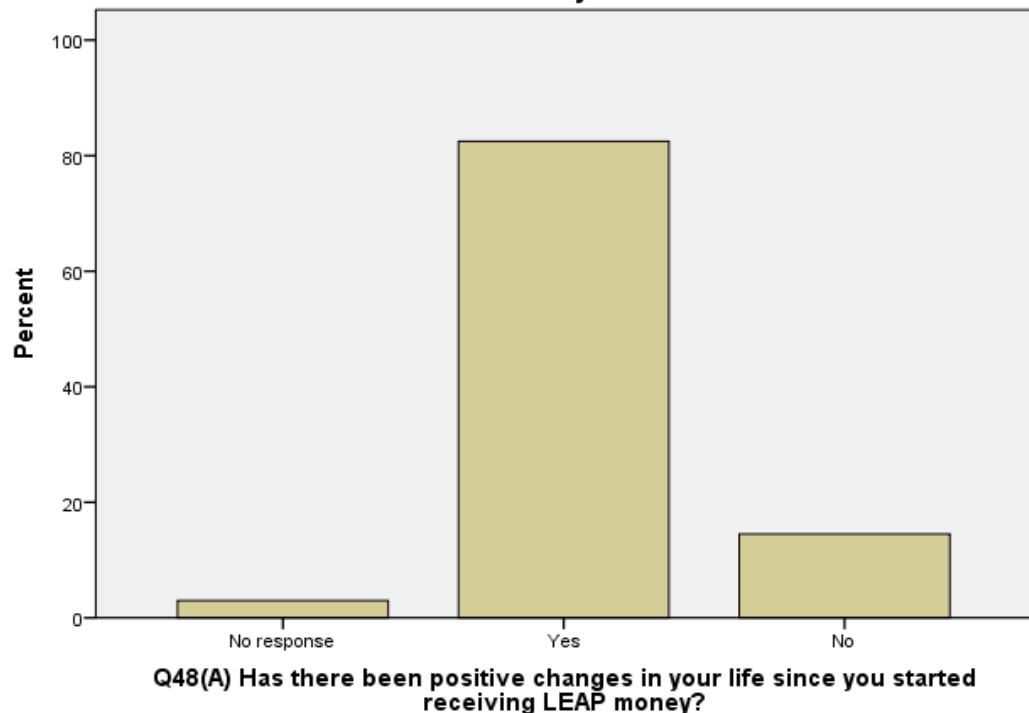


Figure 39: Showing positive changes in beneficiaries' lives
Source: Field survey (2020)

The bar chart in Figure 40 below illustrates various responses about actual manifest positive changes that impacted the lives of beneficiaries which are categorised into economic, education, health, feeding and financial.

Economic:

Concerning the economic aspect of positive changes associated with the lifestyles of the respondents, they were able to do farming and rearing of animals and thus now had goats and fowls that they could be sold any time they needed money.

i. Education:

On the part of education, the positive changes enabled the beneficiaries to buy educational materials such as school uniforms and books for their children and also ensured that they fed well and were healthy before being taken to school. In a few instances, some respondents were able to take care of their children up to the SHS level.

ii. Health:

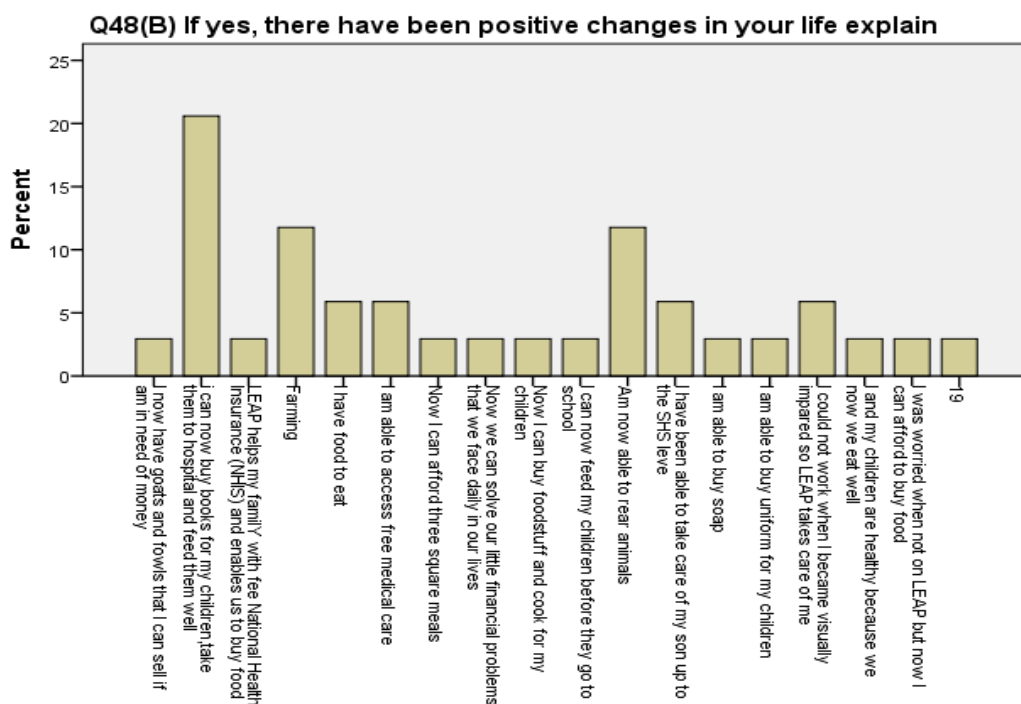
Concerning positive changes in health issues, beneficiaries indicated that LEAP helps their families with free registration of National Health Insurance (NHIS) and enables them to go to the hospital to access free medical care.

iii. Feeding:

Feeding was one of the main items listed by respondents as having changed positively in their lives. For instance, some of the changes indicated were that respondents could now afford to eat three square meals a day; they could buy foodstuff and cook for their children before they go to school.

iv. Financial:

Financially, visually impaired persons who were beneficiaries were able to buy basic daily needs such as soap and also solved other little problems that they faced daily. The positive impact of LEAP on beneficiaries' lifestyles largely conforms to Devereux and Sabates-Wheeler's (2004) conceptual framework which describes four social protection functions: Protective function providing relief from deprivation such as income benefits in case of positive changes related to the economic and financial status of beneficiaries; Preventative function averts deprivation of beneficiaries education, health and food; promotive function enhances incomes and capabilities in farming and rearing of animals and trading; and finally, transformative function addressing social equity and inclusion, empowerment and rights of citizens to a decent standard of living.



Q48(B) If yes, there have been positive changes in your life explain

Figure 40: Actual positive changes in beneficiaries' lives
 Source: Field survey (2020)

Some case studies were also captured on beneficiaries' responses concerning positive changes in their lifestyles after they had joined the LEAP programme which is discussed below.

Case Studies of Positive Changes in the Lifestyles of Beneficiaries After

Leap Inception

Case 1 By a female in Gongnia with reproductive capacity aged 41-50 years:
I used to cry because I had no food to feed my children but now, I can feed them.

Case 2 By a male in Gongnia caretaker aged 51-60 years:
Who takes care of his crippled mother: *Yes, because my mother asked me to rear fowls and goats so I have been able to use part of the LEAP money to buy fowls, goats and sheep for rearing. This has helped us a lot.*

Case 3 By male in Gongnia. disabled aged 51-60 years:
I used not to be blind but I became blind before I joined LEAP. It has changed my life positively because I used to worry a lot.

Case 4 By a female in-Gongnia:
Now I am healthy and my children are also healthy because we eat well.

Case 5 By female in Janania:
I have been able to get shelter for my household.

Case 6 By a female in Vonania aged 41-50 years:
I am no longer strong to work and earn income. I was able to buy one sheep to rear and now I have two.

Case 7 By a female, in Janania:
There was a time I did not have money but now being a LEAP beneficiary, I can buy things for the children.

Case 8 By a female who had a stroke in Vonania- aged 51-60:
I used to beg for money to buy my drugs but now that I am a beneficiary of LEAP I no longer beg.

The case studies clearly show ways in which the LEAP programme is increasing livelihood strategies and empowerment of the vulnerable in society which conforms to the literature by Chambers and Conway (1991), about

sustainable livelihoods: A livelihood encompasses abilities, possessions including physical and social resources and actions essential for a means of living. A livelihood is sustainable when it can withstand and recuperate from social and economic pressures and tremors and sustain or increase its skills and resources both now and in the future, while not reducing the natural resource base. Thus, the most widely accepted concept of 'sustainable development', contained in the (United Nations Brundtland Report, 198), sees sustainable development as progress that satisfies the desires of the contemporary without jeopardising the capacity of upcoming generations to their desires. The core of this paradigm includes economic development, social development, and environmental protection (World Summit, 2005) which is people-centred; responsive and participatory; multi-level; partnership friendly; sustainable; and dynamic (Ashley & Carney 1999).

Identification of ways to improve upon the programme

The last question of this chapter obtained the views of respondents as to what should be done to make the LEAP programme sustainable. The majority of beneficiaries could not tell whether the LEAP programme was sustainable as they had no idea where the money was coming from even though they merely mentioned that it came from the government.

They, however, suggested some ways which could be done by the government to make LEAP sustainable. One the majority of the respondents 165 (82.5%) suggested that government should continue to pay the as they relied so much on them. They also said the LEAP allowance should be increased because it is inadequate. Another proposal made by the respondents with each, almost on the same level of rating 29 (14.5%) was that they should

be provided with jobs to enable them to work and earn income to take care of their financial needs. They also said that they wanted to be supported to do farming and rear animals such as fowls, goats and sheep which would for them to be able to produce food and meat for consumption for their nutritional needs. The animals could also be sold to raise additional income or money.

Finally, another important thing they wanted to be done for them was to be supported to maintain their houses which were affected by rainstorms and floods. These people explained that during the last rainy season when they were affected by storms, the National Disaster Management Authority (NADMO) visited them and assessed the extent of damage to their houses and promised to assist them but never came back. Furthermore, the respondents also suggested that caretakers should use the monies they receive on their behalf well, as some caretakers receive and spend the money anyhow.

All the respondents were happy that they were on the LEAP cash transfer programme. As noted above, some of the respondents said if they were supported to do farming, rear animals and trading it would enable them to invest in businesses to generate more income to adequately meet their financial and social needs. The expectation by beneficiaries for the state to empower and enhance their livelihoods, reduce poverty and vulnerability, build human capital and improve the livelihoods of citizens to withstand economic shocks are the reasons why Harvey et al. (2007) argued in the literature that social protection is usually provided by the state and it is theoretically conceived as part of the 'state-citizen' contract, in where both states and citizens have reciprocal rights and responsibilities to each other.

Thus, the objectives of social protection differ extensively, from reducing poverty and vulnerability, building human capital, empowering women and girls, improving livelihoods, and responding to economic and other shocks. As a result, the form and function of social protection programmes can be quite distinct according to the purpose of the interventions (Hanlon et al, 2010). Based on the multiple roles that social protection plays, the analysis of the field data links to the point made in the literature by Gentilini, Honorati, & Yemtsov (2014), that social protection is a form of safety net in which short-term goals tend to mitigate the immediate impact of livelihood shocks impeding smooth consumption. While other forms of social protection aim at longer-term development and aiding people to move permanently out of poverty (Babajanian, Hagen-Zanker & Holmes, 2014). These long-term goals include creating opportunities for the vulnerable for inclusive growth, human capital development, justice and social stability such as investment in the education of children as has been seen with the positive impact of LEAP.

According to the findings, it is a positive call, where some people want to be supported to set up businesses or other economic activities. I think in supporting the poor in that direction, lessons should be learnt from the English Elizabethan Poor Law of 1601, even though very old and Eurocentric, its positive aspects could be embraced. For instance, Kirst-Ashman (2004), asserts that the 1601 Elizabethan Poor Law established a comprehensive and dependable public support system for deprived people through local taxes. It also identified and categorised three eligible recipients; dependent children, impotent poor, and abled poor:

According to Kirst-Ashman (2004), dependent children without relatives who were capable of supporting themselves were placed in services under the care of responsible citizens who bided with the lowest cost to take care of the children. They were then reimbursed by the state for whatever cost they incurred providing the child's needs. Boys served as apprentices and taught a trade until they attained their 24th year. Whereas, girls provided domestic help until they were either 21 or married". I think that in Ghana orphaned children who are dependent and could work should be assisted to do so as it also helps to build them up and enhances their livelihood capacities for adulthood tasks. However, care has to be taken that underage children are not made to do work that is beyond their physical capacities and constitutes child labour and abuse.

The second category explained by Kirst-Ashman (2004) was made up of impotent poor people comprising those who were physically or mentally unable to work. These people were given either "indoor relief" services (i.e., placed inside institutions providing food and shelter called alms-houses or poorhouses) or 'outdoor relief'. These people were given opportunities to decide whether they wanted to live in a state institution or outside of the institution but received material support like food, clothing, and fuel. This category of poor persons was not productive and therefore always needed the support of the state for only consumption purposes.

Kirst-Ashman (2004) further noted that the third category was the able-bodied poor peoples who were given any substandard job existing and forced to work and anybody who refused to work was punished including going to jail or put to death. Some people were forced to live and work in workhouses

and special facilities. Unlike the impotent poor, these people were considered undeserving of help because they should be able to take care of themselves.

Like the first category, the third category is also very important because it has the potential for productivity that can change the fortunes of the poor. I, however, do not share the idea that they should be forced into any productive venture as that would not solve the problem. In development processes, all actors must understand the need for change, it should be voluntary to enable the people to own whatever venture they are involved in to be able to give their best. This will enable the people to work and earn dignified incomes which would lead to financial empowerment and social inclusion.

These notwithstanding, Kirst-Ashman (2004) pointed out that the English Speenhamland system was revised because as time went on people did not like the system (Gavin & Tropman, 1998). After all, it was costly to support everyone. People also felt it created a dependent population of people who would never get out of poverty. Kirst-Ashman (2004) further explains that the poor were blamed by ascribing fault to the people who were hurt, had problems beyond their control, had few resources, or been victimized by some crime or unexpected circumstance. This study agrees with the view that if poor people would expend a little more effort in a full day's work every day, they would not be poor people (Barker, 2003), however, this can only be achieved if the state takes care of the factors that are beyond the control of the disadvantage and creates an environment full of opportunities and choices.

Chapter Summary

The key issues discussed in this chapter; are timelines for disbursements of allowances, the extent of sustainability of the programme, adequacy of cash transfers, any challenges hampering accessibility of cash transfers, impact on beneficiaries' lives and identification of ways to improve upon the programme.

Beneficiaries received their allowances six times a year. This means they are paid every two months. Some of the beneficiaries took to borrowing and begging to take care of their financial needs due to the long time it took for them to be paid their allowances.

Beneficiaries could not tell whether the programme was sustainable or not as they said they were happy the government was giving them such allowances which were helpful. According to them, the government was like a father so they prayed that the government would be in a position to continue to pay them to reduce their suffering. Thus, a society functions very well if citizens feel that they are not excluded from the social system. This is in line with the structural-functionalist theory which perceives society as a structure with interconnected parts planned to cater for the biological and social needs of individuals and foster cohesion and stability.

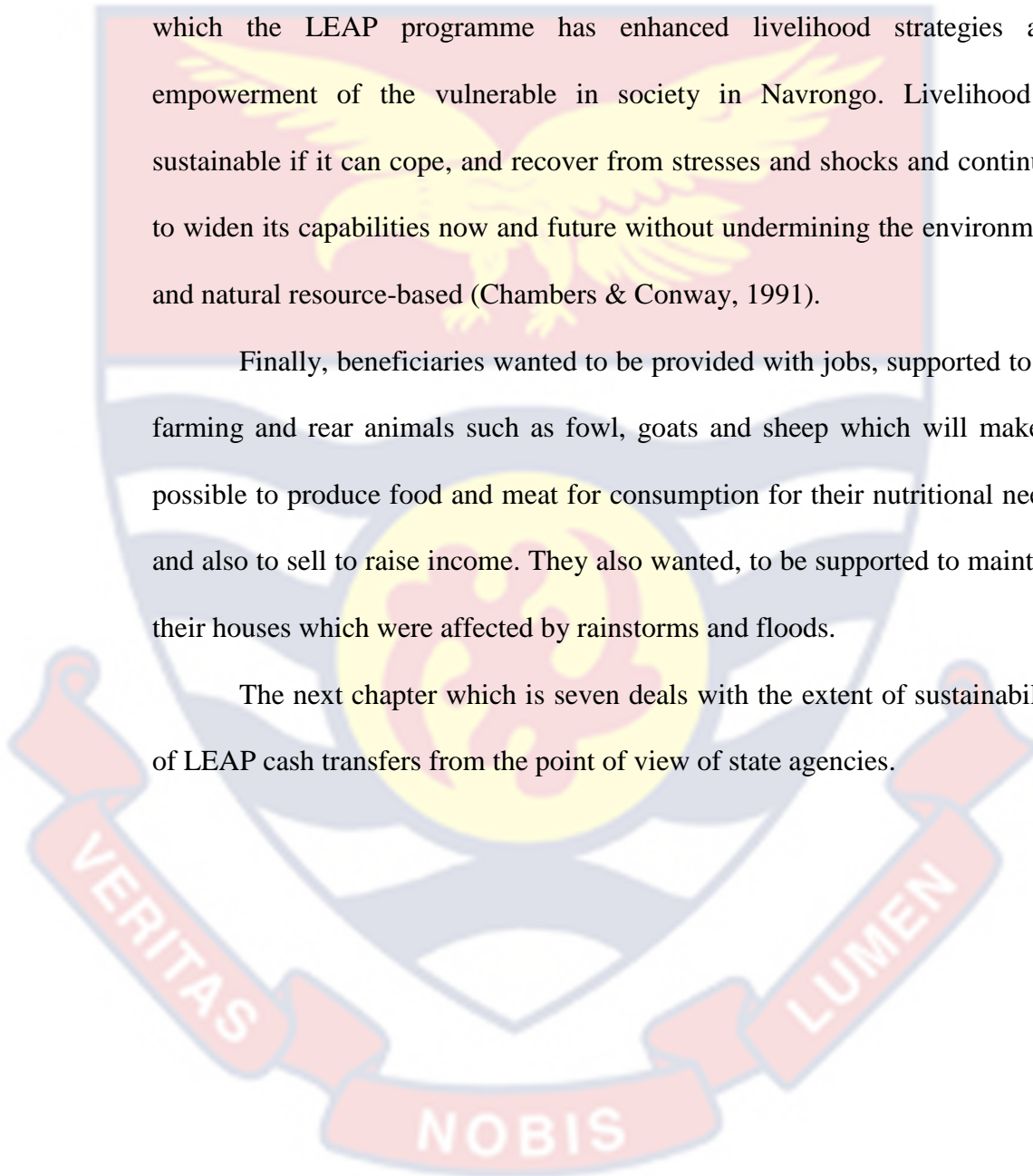
Thirdly, the chapter assessed and revealed that LEAP beneficiaries' cash transfers are inadequate. Challenges hampering the accessibility of cash transfers to beneficiaries included long waiting hours before receiving allowances. The majority of the respondents who are chronically poor 179 (89.5%) would not be able to cater for their financial needs when dropped from the programme. However, 21(10.5%) indicated that they would be able

to take care of themselves because they invested part of their allowances in farming and rearing animals which they can depend on in case they are no longer on the LEAP programme.

Besides, the case studies observed in the study clearly showed ways in which the LEAP programme has enhanced livelihood strategies and empowerment of the vulnerable in society in Navrongo. Livelihood is sustainable if it can cope, and recover from stresses and shocks and continues to widen its capabilities now and future without undermining the environment and natural resource-based (Chambers & Conway, 1991).

Finally, beneficiaries wanted to be provided with jobs, supported to do farming and rear animals such as fowl, goats and sheep which will make it possible to produce food and meat for consumption for their nutritional needs and also to sell to raise income. They also wanted, to be supported to maintain their houses which were affected by rainstorms and floods.

The next chapter which is seven deals with the extent of sustainability of LEAP cash transfers from the point of view of state agencies.



CHAPTER SEVEN

SUSTAINABILITY OF LEAP CASH TRANSFERS AS EXPRESSED BY STATE AGENCIES

Introduction

This chapter presents results and assesses field data collected through interviews, observations, content and textual analysis of existing empirical literature and determines the extent of sustainability of the LEAP cash transfers programme as expressed by state agencies. Before establishing the main discussion, it is crucial to stress that state social protection cash transfers such as LEAP depended to a large extent on annual budgetary allocations, time frames and bureaucratic procedures in receiving and administering them and other complementary services to the vulnerable. The fourth main research question (D) addressed: How sustainable is the LEAP cash transfer programme from the point of view of the state agencies?

As such, the focal issues addressed in this chapter about LEAP's main sources of funding, sustainability on the part of state agencies, problems associated with implementation and disbursement of cash transfers, maximum duration that beneficiaries stayed on the programme, impact on beneficiaries' lives and identification of ways to improve upon the programme.

Sources of Funding to LEAP

How sustainable is the LEAP cash transfer programme from the point of view of the beneficiaries? Both the literature and field data revealed that the Ghana Government is the main financier and has been supported by international organizations including The European Union (EU); the United Kingdom Department for International Development (UK-DFID); the United

Nations International Children Educational Fund (UNICEF); the World Bank which comprises two institutions namely “the International Bank for Reconstruction and Development (IBRD), and the International Development Association (IDA)”;

and the Netherlands, all supported the Ghanaian Government in capacity building, logistics and cash. It was revealed that the LEAP policy would not be sustainable if different governments that come to power do not pay much attention to its implementation.

It was stated that the support given by the above bodies was in two areas. The first one is in the form of technical assistance which includes staff capacity building, training and learning tours. The second one is the financial assistance which is in the form of grants and logistics.

As contained in the literature in chapter three of GoG (2011) documents cited by Aryeetey (2017:158), writing about cash transfers and lifeline support disadvantaged groups in Ghana, maintained that the Ghana Government had made budgetary distributions for important social intervention programmes for execution by MDAs since 2005 which had seen a modest increase in Government funding.

According to Aryeetey (2017), the total cash comprises of constitutional fiscal backing to social protection and general distributions to the sectors. Also, she indicated that donor funding to social protection had improved, and NGOs contributed a reasonable sum nevertheless the total cost was not known due to poor records on non-state actors in Ghana. She emphasized that there was essential to reassess the funding model for social grants to raise the level of statutory supplies as a means of enhancing sustainability, transparency, harmonisation of resources and their

apportionment. For her, the uncertainty of availability of money for LEAP and amenity distribution timetables from year to year becomes a big challenge to the integrity of the scheme (Aryeetey, 2017).

Operation and Sustainability of LEAP

Interviews with officials revealed that the Upper East and Upper West Regions had the first Household Registries of LEAP as pilots for effective targeting and registration of beneficiaries which was going to be replicated in other parts of the country. Also, there is a LEAP Management Secretary under the Ministry of Gender, Children and Social Protection that oversees LEAP operations. However, the Department of Social Welfare and Community Development under Local Government Services is directly in charge of the implementation of LEAP.

They indicated that the programme was impacting positively on the lives of beneficiaries in many ways including health accessibility, education of children, farming, and enhancement of nutritional needs. However, there has not been a management assessment to find out whether some of the beneficiaries could take care of themselves after they had been on the programme and benefitted from cash transfer allowances for some time now. This study reveals in chapter three that 10.5 percent of the respondents could be faced out.

As for the position of beneficiaries on sustainability, according to officials of LEAP, its sustainability was difficult to ascertain with the explanation that funding of the programme was mainly by the Government of Ghana and partnered by other donors. They, however, said that the LEAP programme was institutionalised by the state in 2007 by the New Patriotic

Party (NPP) under His Excellency John Agyekum Kufour at the time and therefore, so far, there have been some political commitments by the two biggest parties; NPP and NDC since they each continued with the LEAP programme any time they are in power. For instance, when the National Democratic Congress Party (NDC) came to power under His Excellency Professor Evans Atta Mills in 2008 and subsequently under His Excellency John Dramani Mahama in 2012 both continued with the programme until NPP came back to power under His Excellency Nana Addo Danquah Akuffo Addo in 2016 and continued the programme as beneficiaries' enrolments from 2008 to 2019 are shown in Figure 4 in chapter three.

They further explained that despite the existence of political will and commitment to let the LEAP programme succeed in Ghana the levels of commitment given to the programme by individual politicians were not the same. This is the situation pointed out by Aryeetey et al., (2017), that “decisions about social policy are deeply influenced by political expediency and ideological orientation, rather than efficiency and fairness considerations”. According to them, public expenditure on basic social services is required in emerging societies but governments in these countries do not pay attention to the basis and weak accountability systems also affect their efficiency and sustainability. This is evident in the field data that showed variations in levels of beneficiaries' enrolment figures in the programme from 2008 to 2020 as shown in Figure 4 in Chapter 3. The enrolment figures at the beginning of 2008 gradually increased under NDC then fell under the same NDC regime from 2011 to 2015 and then increased again during the NPP turner from 2016.

The study revealed from the above data that the LEAP programme is popular as it has been embraced by citizens for both the political class and civilians especially the poor and the vulnerable. This is in line with one of Hulmes et al., (2014) five overriding principles that social protection programmes and cash transfers work well when they are impartial, guaranteed, real, adequate to positively influence household income, and popular. By way of recap, I agree with Hulmes et al who believe strongly that social protection or grant programmes must be politically tolerable and popular enough to the majority of the citizens to succeed and be sustainable. They further maintained that cash transfers are important for attaining social agreements in developing countries, by substituting struggle and fraud with harmony and social ties. They speculate that donor-initiated and driven programmes are less likely to win approval than those that have indigenous roots, even if they have “optimal” design they will not have local ownership. According to them, no models of social protection can be mechanically shifted from one country to another without a comprehensive methodical analysis and interpretation of their principles. High-quality practical scrutiny is required together with the appreciation that real programmes need to be grounded on local political support. This analysis allows government to alter goals and competing demands for resources, and develop its approach. According to them a decade of experience elsewhere shows that cash transfers can work to reduce poverty and promote development, by giving money to the poor.

In the same vein, as was noted in the literature in chapter three by Twerefou et al., (2007), there were difficulties connected with the funding of social protection policy projects in which the NDPC aligned the GPRSs

documents to the budget and prioritized all the programmes. However, according to them, not much focus was given by office-bearers to the application of the paper about budgetary sharing and prioritizations. They further emphasized that the politicians were more concerned in distributing the resources to gratify their immediate political goals at the cost of the medium-term aims thoroughly outlined in the GPRS. They pointed out that one reason for such an unfortunate occurrence was a result of an unhealthy relationship between the MoFEP which was in charge of budget provision and the NDPC which was accountable for forecasting. They argued that the NDPC is the development arm of the government which answers directly to the President, while the MoFEP apportions funds with little concentration on GPRS policy paper organised by the NDPC. According to them, it was a negative sign indicating that GPRS was irrelevant, as they questioned, of what importance will a medium-term plan of GPRS be if financial provisions in the short-term plan budget that was supposed to be used to execute the medium-term plans were not constant with the projected provisions made in the medium-term plan.

Problems identified by Officials in the implementation of the LEAP

Programme

The officials of LEAP identified many issues that affect the implementation of the LEAP programme which are related to internet, transportation, mobilization allowances, difficulty in replacing deceased caregivers or faulty E-zwich cards, delays in releasing benefits and disappointment of non-reflection of beneficiaries' monies on their cards at payments point.

The lack of transportation or vehicles for LEAP officials to effectively do their work was one of the challenges identified by the officials. According to them. One male official in Navrongo indicated that:

“Lack of transportation or vehicles for work affect our work so much that makes it difficult for us to cover many communities and beneficiaries whenever there are important exercises to be carried out”. He explained that “even though motorbikes are very mobile they are dangerous as they frequently involve in accidents and sometimes injure officials.”

The hijacking of LEAP by non-vulnerable and elite people termed by officials as “elite capture” was another problem identified. This means that the LEAP allowances also find their way into the pockets of people who are not poor and therefore do not qualify to be enrolled as beneficiaries. Hence, this situation does not allow the programme to operate freely without interference from some political elites in determining who should be enlisted. This is an intended function of LEAP that impacts negatively on its sustainability.

The lack of legislative instruments backing the LEAP programme was another problem identified by officials which affect LEAP implementation. One official in Accra said that: “LEAP does not have its own legal framework for its operation and therefore needs to have one”. Since LEAP was established in 2007 it has general relied one existing legal framework for other social interventions comprising acts of parliaments on the National Health Insurance Scheme, Disability and other recognized social protection policies in Ghana as discussed in chapter 1 in Table 1 as captured in the Ghana National Social Policy Document of 2015 by the Ministry of Gender, Children and Social Protection. This situation does not allow the LEAP programme to

operate independently with-it own rules and guidelines because the other acts that it draws from are quite general. Hence, LEAP does not have specific legislative instrument backing its operation to promote optimal operation.

Difficulty in replacing E-zwich cards. When a caregiver dies or when the cards are faulty was another challenge identified by officials. For instance, an official in Navrongo indicated that:

whenever a caregiver dies his household members who are beneficiaries, on whose behalf, he or she received the benefits, are not able to access their benefit because it is the deceased caregiver's thumbprint which is on the E-Zwich card and the system, therefore making it very difficult to replace.

They further indicated that Participating Financial Institutions are not able to rectify beneficiaries' faulty E-E-zwich cards on time to enable them to access their benefits which is a big challenge to them. Where they can rectify them, it takes a very long time to do the rectification.

Internet connectivity was also identified by both beneficiaries and officials as one of the challenges of the LEAP payment process. It is through the internet that beneficiaries' data are verified before they are paid. Hence, when the internet is very slow or not available it delays or does not make it possible for payment of LEAP benefits to take place.

Furthermore, it was noted that sometimes officials of the participating Institutions, and the Banks responsible for payment, delay in arriving at the pay points to pay beneficiaries which leads to beneficiaries waiting for a long time before they receive their allowances. Sometimes even when the Bank officials arrive early at the pay points, as indicated already above, slow or lack of internet service causes further delays in verifying beneficiaries E-zwich cards before their monies are paid to them.

Delays in releasing LEAP benefits are also one of the problems identified by respondents. The study revealed that beneficiaries are usually paid every two months instead of every month as a result of delays in funds being released for payment. As explained above the delays result in beneficiaries receiving two months' allowances together when paid.

However, it was noted among others in the literature that one of the functions of a best social protection programme is that there must be the assurance of timely payment system for security and sustainability of funding of cash transfers for beneficiaries to be convinced that every month the cash will be paid to them so that families can hinge on it and be able to make long-term strategies like investments in education and income generation ventures (Hulme et al, 2014), which was not the case with the LEAP as the payments usually delay and eventually are paid every two months.

Mobilization of beneficiaries was identified as another problem articulated by officials. Allowances are given to focal persons as mobilization money is not enough. According to the official's mobilization of beneficiaries is a difficult task. Hence, if the focal persons are not happy with the allowances it will affect their mobilization efforts which are not good for the LEAP programme.

Furthermore, one other challenge is that since the LEAP programme started in 2008 there has not been an appraisal to determine whether some beneficiaries would be able to now take care of themselves for them to be faced out from the benefits list and assisted with other programmes.

Finally, it was observed and confirmed by respondents at pay points that some beneficiaries go to receive their monies at the pay point and are told

that their E-Zwich cards are not credited with money to enable them to be paid. This causes disappointment and a lot of inconvenience to the beneficiaries after waiting for a period of two or more months. It is also a great worry to the officials as they are blamed for such unfortunate situations over which they say they have no control.

Suggestions of Ways for Improvement of the LEAP Programme

Figure 40 illustrates the respondents' views when asked what should be done to make the LEAP programme sustainable. The majority of the respondent was of the view that the government should increase the allowance because it was not sufficient.

They also explained that “even though the allowance was not much government should continue to pay it to LEAP beneficiaries as it was the main source of income for the majority of them”.

Besides, they said “the government should resolve challenges relating to all faulty E-zwich cards or cards of deceased caregivers that needed replacement to enable the affected people to access their allowances”.

Some respondents said they should be given loans to help them establish businesses. When asked how they were going to pay back loans when given to them, they said it should be taken from their allowances or they will pay the loans from their business proceeds. They also explained that they could be given about six months or twelve months allowances at once which is a bulk of money that will enable them to invest and generate more money to be able to pay back. Some respondents in both the pilot and main study communities wanted loans to be given to them, however, those in the pilot

communities had strong views on this idea than respondents in the main study communities.

Besides, some beneficiaries said they should be given food and assisted to maintain their rooms that have been destroyed by rainstorms and flooding. These responses are captured in Figure 41 below.

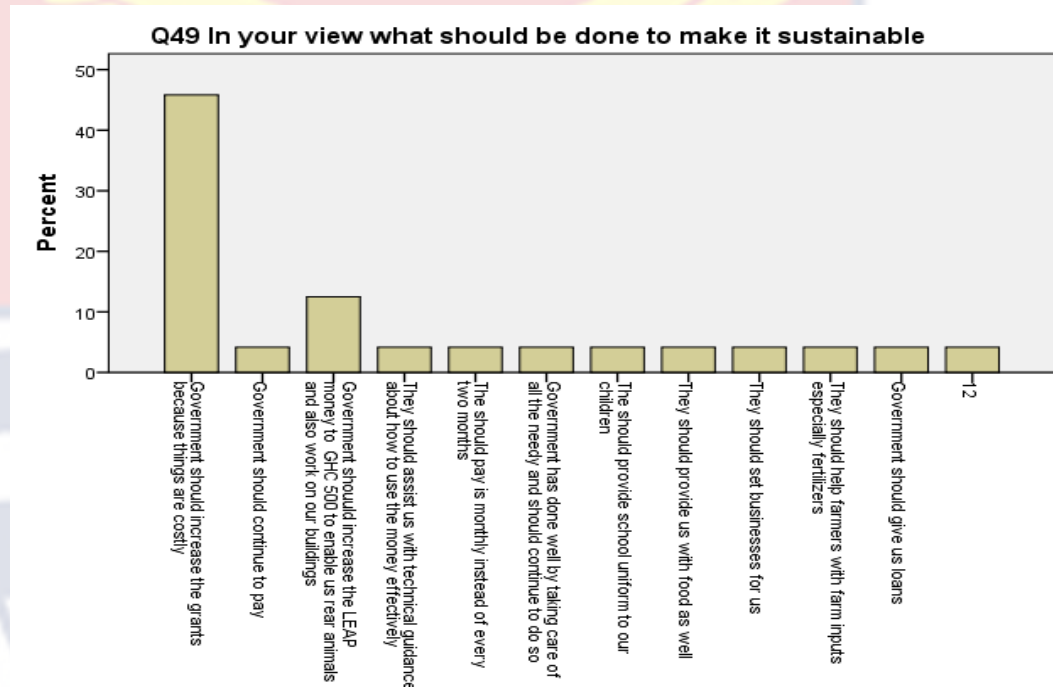


Figure 41: Things to be done to make the programme sustainable
Source: Field survey (2020)

The officials of LEAP suggested the following ways to the improvement of the LEAP Programme:

One of the suggestions made is that any political party that is in power at any time should have the political will to continue to implement the LEAP programme for the benefit of vulnerable people. This issue of political will is what Hulme et al., (2014) asserted in the literature that social protection programmes and cash transfers work best when they are popular and embraced by all political parties and stakeholders in a country so that any party that is in

power will not undermine their implementation among other important factors to impact household incomes.

Another suggestion indicated by the officials is that the focal person's mobilization allowances are inadequate and as such should be increased to enable them to do their work well.

They also suggested that the participating financial institutions and Banks that pay beneficiaries should not be far away from beneficiaries to enable them easily have access to such banks to have their problems with their E-Zich cards rectified for them to receive their monies as the distance beneficiaries are supposed to cover to access their LEAP money is not supposed to be more than 5 kilometres. It was observed that the Nara Rural Bank which was about four miles away from beneficiaries. However, during payments, officials of the Bank move to the beneficiaries' communities to pay them or replace their cards when necessary.

Furthermore, the officials suggested that if they are provided with vehicles, it would enhance their transportation needs. According to them, motorbikes are very mobile and flexible but they are not suitable for all occasions of their work due to the high risk of accidents that is associated with their use.

Besides, the officials indicated that they needed capacity building which includes logistics and money.

Chapter Summary

The principal issues addressed in this chapter concerned LEAP's main sources of funding, problems associated with the implementation and disbursement of cash transfers, maximum duration that beneficiaries stayed on

the programme, impact on beneficiaries' lives and identification of ways to improve upon the programme. There, existed the LEAP Management Secretariat under the Ministry of Gender, Children and Social Protection oversaw the operational activities of LEAP. Interviews with officials also revealed that the Upper East and Upper West Regions had the first Household Registries of LEAP as pilot programmes for effective targeting and registration of beneficiaries aimed at replicating in other parts of the country. Both the literature and field data revealed that the Government of Ghana was the main financier of the LEAP programme. However, some international governmental and non-governmental organisations like the EU, UK-DFID, UNICEF, the Netherlands, IDA and the World Bank supported including technical assistance in staff capacity building, training and learning tours.

On the part of the sustainability of LEAP, GoG (2011) documents cited by Aryeetey (2017: 158) revealed that the Ghanaian Government had made statutory budgetary distributions to distinct social intervention packages for operation by MDAs since 2005 which had seen a modest increase in Government funding. However, it is necessary to reassess the funding model for social grants to raise the level of legislative requirements as a way of realising sustainability, transparency and coordination of funds and their distribution. The volatility of accessible funding for LEAP and service delivery agendas from year to year constitutes a serious challenge to the credibility of the scheme. They indicated that the programme was impacting positively the lives of beneficiaries in many ways including enabling access to health, education of children, farming, and enhancement of nutritional needs.

For example, the study demonstrates that 10.5 percent of the beneficiaries could be faced out by the management.

The officials of LEAP explained that LEAP sustainability was difficult to ascertain because the bulk of funding for the LEAP programme was mainly coming from the Government of Ghana and partnered with other donors. Lack of commitment by politicians to the proper application of the budgetary provisions, prioritizations, slow internet, faulty E-zwich cards, delays in releasing benefits, inadequate funds for mobilization, and an unhealthy relationship between MoFEP and the NDPC were some of the challenges identified about the programme. The study revealed from the above data that the LEAP programme is popular as it has been embraced by citizens both the political class and civilians especially the needy. This is in line with one of Hulme et al., (2014) five overriding principles that maintained that social protection programmes and cash transfers are effective when they are; just, guaranteed, real, common, and substantial to impact family revenue. They further contend that cash transfers are important for accomplishing social contracts in evolving countries, by changing skirmishes and dishonesty with camaraderie and social cohesion. They speculate that donor-initiated and motivated programmes are less likely to win approval than those that have indigenous roots, even if they have optimal design, they will not merit local ownership.

The next chapter which is eight deals with a summary of the findings, conclusion and recommendation for further studies or policymaking and implementation.

CHAPTER EIGHT

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter summarises the findings of the study, draws conclusions about the impact of culture on LEAP, beneficiaries' responses to LEAP cash transfers, and LEAP sustainability from beneficiaries' and state agencies' standpoints and concludes by making recommendations for both further studies and policy formulation and implementation.

Summary of the Findings of the Study

The main objective of the study was to examine ways in which social and cultural activities of the Kasena-Nankana people of Navrongo impact LEAP cash transfers and complimentary services, and how these are utilized towards the sustainability of the programme. LEAP is one of Ghana's formal public social protection policies designed to protect vulnerable and poor people against global and local worsening livelihoods due to diminishing resources, population increase without equal livelihood opportunities, the negative impact of economic policies and the gradual erosion of traditional socio-cultural support systems.

Weigand, (2003) claims that the administration of formal cash transfers is bureaucratic with many challenges and cash transfers are also perceived to make people who received them lazy and constantly dependent on them for their livelihoods (Weigand, 2003). This study became necessary as discourses on social protections suggest that people's livelihoods are deteriorating due to recent worldwide and local circumstances requiring state policy interventions

with various forms of social programmes to empower the extremely poor in the society which had not succeeded as intended. Because not much information existed on cultural influences and beneficiaries' familiarity and understanding of how to capitalize on the modest free monetary intervention provided by the state to improve their lot. Even though some general studies enhance our understanding of social protection policies, very few studies existed on the experiences of the people of Navrongo of the Kasena-Nankana East Municipal areas of the Upper East Region of Ghana and where these areas are very important part of the national discourse due to the high incidence of poverty which slows down developmental in the area. The study, therefore, uses the ways of these people of Navrongo to help us to better understand the nature and impact of social protection as a bases to help us understand how LEAP operation affects other relegated and poverty cantered communities.

The study thus aimed at bridging these gaps among others and sought specifically to: Assess the impact of socio-cultural activities on the Kasena-Nankana LEAP beneficiaries' lifestyles; evaluate the level of beneficiaries' effective utilization of LEAP cash transfers; analyse the sustainability of LEAP cash transfers from the point of view of beneficiaries, and that of the state agencies to determine whether short term cash transfer benefits translate to long term gains and thus human social development and inclusion.

To achieve the above objectives the study is situated within structural functionalism and supported by the conservative-liberal continuum theoretical underpinnings, where functionalism understands society as a social system, whereas the liberals advocate state support to the social system for proper

functioning and wellbeing of every component of the system. Internal mobilization of resources by the state is one of the best to develop the social system. While pragmatism, which is the main philosophical stance of the study, enables the use of mixed-method research approaches of quantitative and qualitative data collection and analysis in the pursuit of knowledge of any social phenomena. Thus exploratory-descriptive, survey and case studies research designs were employed in the study. Sequential triangulation and convergent designs were used in the data collection bearing on interviews, focus group discussions and observations. The research instruments used in the field included structured questionnaires, focus group discussions and direct observations. The purposive sampling procedure was used to select 36 respondents for the Pilot study in the Adentan Municipality, and the same method was used to select 4 communities and 217 respondents, made up of 200 beneficiaries and 17 officials for the main study. The IBM - statistical package for social sciences software was used to analyse the quantitative data gathered with the structured questionnaire which was coded and entered into the software. Descriptive statistics, frequency, percentage, crosstabulation tables and bar and pie charts were all generated and presented. Also, data gathered through in-depth interviews, focus group discussions and observation were analysed qualitatively. Besides, the dynamics and social history of Navrongo have also been discussed. Also, ethical considerations were given much attention, observed and discussed to ensure the success of the study. Furthermore, findings from the pilot study conducted in the Adentan Municipal area of the Greater Accra Region were presented and discussed in Chapter Three. The pilot study helped to refine the field instruments and

protocols designed for the main study. It also enabled and facilitated an easy presentation and analysis of the main data due to the experience gained from analysing the pilot study data. It has been realized that the findings of the main study are overserved to be in the same direction as the pilot study. Finally, the presentation and discussions of the biodata of respondents of the main research conducted in Navrongo, in the Kasena-Nankana East Municipality in the Upper East Region have been done in chapter three. Presentation and discussion of the biodata of the main study helped to understand the rest of the findings of the main research. The main findings of the research which cover the four main objectives and questions of the study are discussed in chapters four, five, six and seven in the order in which they are captured in the organization of the study in chapter one.

One of the most important concepts of LEAP is poverty which is categorized mainly into two; absolute or relative poverty characterized by a lack of necessities of life. However, Gordon and Spicker (1999), contend that there is no difference between absolute and relative poverty as it is a matter of semantics. Hence, there is no single measure of poverty. It is a complex problem that needs a range of measures as; *“the causes of poverty are things that reduce a person’s resources or increase his or her needs and the cost of meeting them”*. One of LEAP’s strategies to reduce poverty is to empower the poor by improving their livelihoods. Empowerment is described as; an intentional process, measure, action or approach through which individuals or organized groups increase their power and autonomy to achieve certain outcomes that they need and desire in society (Eyben, 2011). It, therefore, focuses principally on supporting disadvantaged people to gain power and

exert greater influence over those who control access to key resources (DFID, 2011). It was also noted by scholars that people's livelihoods depended so much on opportunities available to them to access resources like capital (human, financial, social, cultural, natural and physical) which form the bases of their livelihood strategies. Mustapha (1992) and Owusu (2011) argue that contemporary livelihood strategies in many African cities involve participation in multiple economic activities, usually in both the formal and informal sectors. However, the findings of the study did not reveal any situation where a beneficiary of LEAP in Navrongo was employed in the formal sector. A livelihood is sustainable when it can survive and recuperate from stresses and shocks and maintain its aptitudes and resources both now and in the future, while not reducing the natural resource base.

The next summary is the findings on the first objective and corresponding research question of the study.

Summary A: Impact of Socio-Cultural Activities on Lifestyles of LEAP Beneficiaries of Kasena-Nanakana Ethnic Group

What impact has the socio-cultural activities of the Kasena-Nankana people on LEAP beneficiaries' lifestyles?

One of the findings showed that most of the respondents had a fair knowledge of what culture constituted which generally related to the concepts discussed by various scholars. However, indigenous beliefs and knowledge systems, norms, customs, and traditions had the majority of the responses 74 (22.1%) of what they understood to be culture. While human capabilities including cultivation of the minds, innovation and invention had the least responses from the respondents one (0.3%) of what they considered was

culture. This means that people are unconsciously not placing much attention on the power of the mind to turn things around for their benefit, especially the vulnerable in society. The above two responses reflect E. B. Tylor's (capabilities) and Bocook's (cultivation of minds) concepts of culture.

Another finding confirmed that culture had both positive 118 (58%) and negative 78 (38%) impacts on development, and therefore on LEAP beneficiaries' lifestyles' in Navrongo as some scholars such as Kwakye and others had discussed in the literature including empirical studies. With regards to the positive impact, they clarified that culture is their tradition which could not be questioned and so they could not stop what their forefathers were doing. Hence, they spent their monies on customs and traditions that help to protect them, live good lives, have good health, peace and consequently lead to family cohesion and social inclusion. These corroborate scholars' views and empirical studies on the influence of culture on development (Owusu, Osei, & Asante, 2017; Kwakye 2011; Deng 1994; Tsikata, 2012; Bening, 2011).

For instance, Benin, explains how Japanese society was transformed from agrarian to industrial one through agriculture mix cropping Meiji Technology, which depended on their history and culture using mostly horses and cattle power to cultivate rice. He also indicates that the British Norfolk agricultural system was also developed using labour-saving methods before the industrial revolution. Similarly, Tsikata studying the livelihoods of the Volta Lake and Kpong resettlement communities which has been discussed in detail in Chapter 2, explains that the Kpong resettlement project was more successful than the Akosombo one because the culture of the Kpong communities was taken into consideration in the planning of the project from

the beginning to the end, which was not the case with the Akosombo project. Finally, Deng studying the Onglei and Abeyi development projects in Sudan, concludes that the 40-year conflict between the Arabized-Islamised North and the Dinka Ethnic groups was mainly about cultural and national identities between Arab Islamic and Western Secular Models. The above submissions of the importance of culture have been discussed in detail in Chapter 2 (pages 66-69 and 74-79).

Economically, the majority of the respondents 95 (47.5%) indicated that culture impacted positively on their lifestyle in the use of financial resources in the sense that it served their social and economic needs. For example, the rearing of animals and farming which are the mainstay of the people helped them to produce food to feed their families, and also generated more money from the sale of surpluses.

On the part of the negative aspect of culture, 53 (26.5%) of the respondents stated that the impact of culture on them was negative because it is costly to maintain, wasted their time and money and does not help the poor. For example, one poor widow lamented even to the point of sharing tears that her husband could not pay her bride price before he died and it had become a big problem for her because she had children and yet she was not recognized as having been properly married by both her family of orientation and her apparent family of procreation with the deceased husband. The respondents also asserted that the performance of funerals is very expensive in contemporary times because they used not to bury their dead with coffins and also provide food by taking away disposable bowls for people who came to mourn with bereaved families but now, they do all those things and after

spending so much on funerals they had no money left to feed their children and provide education to them. This is an unintended consequence of LEAP that impact the life style of the people. Before contemporary times there was no twenty-four-hour electricity in the Navrongo War Memorial Hospital to enable people to keep dead bodies in the mortuary for some time until they were ready to bury. The nature of some cultural practices like the culture of conservatism, the culture of male dominance and the disenfranchisement of women from participation in the economic and political process feeds into the general argument that males and females are brought up with differential opportunities that tend to favour men more than women as illustrated in the biodata that the majority of the LEAP beneficiaries in Navrongo were women. However, the findings did not overtly confirm the other negative aspects listed by Kwakye such as the large nature of African ethnic groups and languages; the culture of absolute difference to elders; the culture of silence; the culture of absolute loyalty to relations and friends; the culture of fear of authority and political leaders; and the culture of “blind partisanship, vindictiveness and discrimination”.

Another insignificant number of respondents 21 (10.5%) specified that they did not have any idea whether culture had a positive impact or not. It was found that besides economic activities, respondents spent most of their incomes on funerals, festivals, entertainment, music, drumming and dancing performances, and marriage and puberty rites.

The second summary is the findings on the second objective and the corresponding research question of the study.

Summary B: Beneficiaries' Views on the Utilisation of LEAP Cash

Transfers in Navrongo

How are cash transfers utilized by LEAP beneficiaries in Navrongo?

The second objective of the study was to analyse the responses of LEAP beneficiaries to cash transfers in Navrongo. It was found that beneficiaries in Navrongo generally knew what LEAP was about as the majority of them 160 (80%) indicated that they were sensitized about LEAP operations by officials.

It was also discovered that beneficiaries spent their monies on both income and non-income generation activities mostly on economic, education, health, religion, political and socio-cultural activities. Concerning the economic activities, the study showed that, most of the respondents 133 (66%) used their monies on agricultural activities such as the farming of crops (maize, beans, millet, rice, vegetables); and animal rearing (goats, sheep, fowls and guinea fowls); and petty trading which (buying and selling of petty goods and animals) 29 (14.3%).

Concerning education, the study found out that most of the respondents expended their monies 95 (35.1%) on school materials (text, exercise books, pens, pencils, erasers); school uniforms 93 (34.3%); and money 17 (6.3%) given to children for feeding at school was the least.

On the part of political activities, the study showed that the majority of the respondents used their monies on community development projects 87 (43.7%). However, a significant number of respondents spent money campaigning for political aspirants which were in the form of drinks especially pito at social gatherings like drinking bars or spots. This kind of expenditure

bolstered the morale of the respondents. Whether their candidates (assemblyman/woman, parliamentary candidate or presidential candidate under any political party) won or not? And whether they benefitted in terms of empowerment, but they would have exercised their political rights and aspirations and hence be socially satisfied and inclusive in terms of participation. In that sense, it meant that these people were only poor and vulnerable concerning their lack of physical possessions to some extent but in terms of their mindsets, they were not and were fully aware of their responsibilities as citizens.

On the part of health, it was found that 194 (97%) of the beneficiaries were enrolled on the National Health Insurance Scheme (NHIS) which was a supplementary service of LEAP. These people were supposed to enjoy free medical care at any time they visited hospitals. However, in many cases, they were given prescriptions to buy their medications from outside the hospitals they attended as they were told medicine was not available. Hence, a very significant number of beneficiaries 127 (59.1%) spent their money buying medicines.

Religion is one of the most important aspects of culture that impacts the lives of people in Navrongo. The study revealed that most of the respondents 127 (64%) were Christians who spent a large chunk of their monies paying church dues.

Meanwhile, regarding socio-cultural activities, the majority of the respondents 130 (65%) indicated that they mostly used their monies to perform funerals. While other expenditures were mostly on group association dues, marriage and child naming ceremonies and festivals.

Furthermore, the study revealed that the majority of the respondents were of the view that beneficiaries who received LEAP monies depended heavily on 121 (60.5%) for their maintenance but that did not make them lazy 184 (92%) as argued by Weigand (2003). According to them, the LEAP money was not enough and as such without working it would be very difficult to supplement the cash they received. The inadequacy of allowances given to beneficiaries confirms Hulme et al, (2014) assertion in the literature that social protection programmes and cash transfers are good when they are: fair, assured or reliable, practically addressing the needs of the people, popular and prominently big enough to impact household incomes.

However, the study also revealed that beneficiaries did not depend heavily on 79 (39.5%) of the LEAP Cash transfers. I see this 39.5 percent category of beneficiaries as a very important group that has potential and some level of abilities that could be targeted and assisted with additional funds or projects and technical support in small-scale businesses and farming to make them self-dependent and gradually, sustainably and conveniently face them out of the LEAP programme without exerting economic and social stresses on the functional social system of the state, thus the society.

The third summary is the findings on the third objective and corresponding research question of the study.

Summary C: Sustainability of LEAP Cash Transfers from Beneficiaries'

Viewpoint.

How sustainable is the LEAP cash transfer programme from the point of view of beneficiaries?

The third objective of the study was to analyse the sustainability of LEAP cash transfers from the point of view of beneficiaries in chapter six.

The study confirmed that beneficiaries received their cash allowances every two months instead of monthly. This means that two months' allowances were always put together and paid to the beneficiaries. However, there have been instances where payment was delayed and it took three months before they were paid. This long waiting period obliged some of the beneficiaries to resort to borrowing to take care of their financial needs and then settled the debts any time they were paid. It was observed that Nara Rural Bank located in Paga, the District capital of the Kasena Nankana West District was the financial institution that paid beneficiaries of the study communities which are in Navrongo, the Municipal capital of the Kasena-Nankana East. The Bank usually loads the allowances on beneficiaries' E-zwich cards, moves to the payment ground at the communities, and then verifies beneficiaries' E-zwich cards before payment is made to them.

Concerning the extent of the sustainability of LEAP, it was found that almost all the beneficiaries were happy that the government was paying them cash allowances which were very helpful to them. However, beneficiaries had no idea whether the programme was sustainable or not. They only prayed that the government would be in a position to continue to pay them to reduce their suffering, if not to alleviate poverty completely. This reinforces the general concerns: That, the existence of poverty impacts negatively on people's livelihoods as it impedes progress and leads to social exclusion; that a society functions very well if citizens feel that they are not excluded from the social system which includes, economic, social, religious, political, education and

cultural occupations as was seen in the literature; that, formal social protection is typically provided by the state and as such it is a contract between the ‘state-citizen, in which states and citizens have reciprocal rights and responsibilities to each other (Harvey et al., 2007). This line of argument also falls within the structural-functionalists and conservative-liberals theorists’ ideologies emphasising the fact that the state is a social system (Rober Merton, 1910-2003) with different segments of people, with manifest and latent functions and therefore needs interventions which should be homegrown to address the needs of the vulnerable in society (Hebert Spencer, 1820–1903)

The study also found out that the majority of the respondents 160 (80%) explained that the allowance was not enough. While 40 (20%) said the allowance was enough. The above statistics showed that even though the LEAP cash transfer was a lifeline and helped the vulnerable who are beneficiaries in society, it was woefully inadequate.

It was also found that the majority of the respondents 170 (85%) did not go through any difficulty before accessing their allowances. Nonetheless, an insignificant number of respondents 20 (10%) encountered challenges accessing their allowances which included long waiting hours before receiving their allowances.

One other important question considered was whether beneficiaries would be able to take care of themselves when taken off the LEAP programme. And it was found that the majority of the respondents 179 (89.5%) would not be able to cater for their financial needs when taken out of the programme. These are people who are said to be chronically poor as explained by Zoomers or being within the condition of absolute poverty as

declared by the United Nations World Summit for Social Development in 1995 where representatives of 117 countries participated and signed the Copenhagen Declaration. Begging for alms was the only option left for them if they were taken off the programme and if this were the situation the cash transfer programme would not have attained its objective of livelihood empowerment, reduction of poverty, social inclusiveness and sustainability. As stressed by Hulmes et al, that grants ideally should not constitute below 20 % of family feeding and when this does not materialise, they will have the anticipated consequence. Aryeetey (2017)'s "randomized evaluation study of LEAP beneficiaries in" Ghana in 2012 confirmed that while the cash transfer presented a vital sustenance for distressed homes, the transfer was not enough representing 11% of consumption expenditure to make a serious impact on consumption and poverty reduction when likened to fairly effective cash transfer programmes that make up about 20% of expenditure (Aryeetey, 2017:172).

However, 21 (10.5%) indicated that they would be able to take care of themselves because they invested part of their allowances in farming and rearing animals which they could depend on in case they are no longer on the LEAP programme. This category of respondents is said to be in a condition of relative poverty which depends on varying situations and time as has been emphasized that "the causes of poverty are things that reduce a person's resources or increase his or her needs and the cost of meeting them which may have short term, medium-term or long-term impact on the quality of life of a person" (<https://www.jrf.org.uk/our-work/what-is-poverty> (accessed 28/10/2018)). So, solving poverty is not a fast or easy process, but it is possible by

starting with a vision, commitment and plan that critically analyses political, economic, social, religious and cultural issues that affect people's lives. Kirst-Ashman (2007) citing (Dolgooff, Feldstein & Skolnik, 1997; Jansson, 2003; McInnis-Dittrich, 1994) maintains that one best way of thinking about how the vulnerable should be served by social welfare and protection programmes is to consider the conservative-liberal continuum which mainly focuses on values related to social responsibility for human welfare.

Besides, the study found out that the majority of the respondents 165 (82.5%) generally had manifest and latent positive changes in their lives from the time they joined the LEAP programme in the communities which took part in the studies in Navrongo. They explained that the monies they received had boosted their businesses, feeding and nutritional needs of their children and also helped them to pay their debts. The positive changes that impacted the lives of beneficiaries could be categorized into economic, education, health, feeding and financial. However, 29 (14.5%) of the respondents indicated that LEAP had no positive impact on their lives. These categories of respondents were observed to be beneficiaries who recently joined the scheme and had problems with their registration, E-zwich cards and could not be paid.

The case studies observed in the study clearly showed ways in which the LEAP programme has enhanced livelihood strategies and empowerment of the vulnerable in the society in Navrongo which conforms to the literature. Chambers & Conway (1991) about sustainable livelihoods: A livelihood covers capabilities, assets involving material and social resources, and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance

its capabilities and assets both now and in the future, while not undermining the natural resource base. Thus, the most widely accepted concept of ‘sustainable development’, contained in the (United Nations Brundtland Report, 198), sees sustainable development as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The main concerns of this paradigm are; economic development, social development, and environmental protection (World Summit, 2005) which is people-centred; responsive and participatory; multi-level; partnership friendly; sustainable; and dynamic (Ashley & Carney 1999).

Finally, the study identified challenges and ways to improve upon the programme. The majority of respondents 165 (82.5%) suggested that government, should increase the LEAP money and continue to pay them as they depended so much on it.

The study also revealed that quite some respondents with each, almost on the same level of rating 29 (14.5%) wanted the government to provide them with jobs, support to do farming and rear animals such as fowl, goats and sheep for them to produce food and meat for consumption for their nutritional needs and also to sell to raise income. They also wanted to be supported to maintain their houses which were affected by rainstorms and floods. The call for support is in line with Harvey et al., (2007) argument that social protection is usually provided by the state and it is theoretically conceived as part of the ‘state-citizen’ contract, in which states and citizens have reciprocal rights and responsibilities to each other.

The analysis of the field data links to the point made in the literature by Gentilini, Honorati, & Yemtsov, (2014) that social protection is a form of

safety net in which short-term goals tend to mitigate the immediate impact of livelihood shocks impeding smooth consumption. While other forms of social protection aim at longer-term development and enabling people to move permanently out of poverty (Babajanian, Hagen-Zanker & Holmes, 2014).

These long-term goals include improving opportunities for inclusive growth, human capital development, equity and social stability such as investment in the education of children as has been seen as part of the positive impact of LEAP.

Referring to the findings where some people want to be supported to set up businesses or other economic activities is a positive call. I think in supporting the poor in that direction, lessons should be learnt from the English Elizabethan Poor Law of 1601, reviewed in detail in chapter two, even though very old and Eurocentric, its positive aspects such as having operated a system with many centuries ago where jobs were provided to vulnerable dependent children and the abled-poor, could be embraced. (Kirst-Ashman, 2004) asserts that the poor law is often considered the first piece of legislation that established coherent and consistent public support for needy people through local taxes. It also was the first to establish three categories of eligible recipients by identifying the following; dependent children, impotent poor, and abled poor.

I think in Ghana orphaned children who are dependent and could work should be assisted in the same way as the English Poor Law did as it also helps to build them up and enhances their livelihood capacities for adulthood tasks. However, care has to be taken that underage children are not made to do work that is beyond their physical capacities as that constitutes child labour. The

impotent category of poor people is not productive and therefore will always need the support of the state for only consumption purposes. It is productivity that can change the fortunes of the poor. I however do not agree that the abled poor should be forced into any productive venture as that would not solve the problem. They may be motivated, encouraged and provided with jobs to work. Since, in development processes, all actors must understand the need for change, it should be voluntary to enable the people to own whatever venture they are involved in to be able to give their best. This will enable the abled poor people to work and earn dignified incomes which could lead to financial empowerment, social inclusion and sustainability.

These notwithstanding, Kirst-Ashman (2004) pointed out several reforms were made to the English Poor Law in 1834 for two reasons with time people did not like the system (Gavin & Tropman, 1998) because they thought it was costly to support everyone, and they also felt it created a dependent population of people who would never get out of poverty.

The fourth summary is the findings on the fourth objective and corresponding research question of the study.

Summary D: Sustainability of LEAP Cash Transfers As Expressed By State Agencies

How sustainable is the LEAP cash transfer programme from the point of view of the state agencies? This question was addressed in chapter four.

Concerning sources of funding for LEAP, both the literature and field data revealed that the Government of Ghana is the main financier of the LEAP programme. However, other sources of funding came from friendly international organizations including The European Union (EU); the United

Kingdom Department for International Development (UK-DFID); the United Nations International Children and Educational Fund (UNICEF); the World Bank which comprises two institutions - the International Bank for Reconstruction and Development (IBRD), and the International Development Association (IDA); and the Netherlands, which support in capacity building, logistics and cash. The support provided by the international bodies is in two forms: technical assistance (staff capacity building, training and learning tours); and financial assistance (grants and logistics)

Regarding the sustainability of LEAP, GoG (2011) documents cited by Aryeetey (2017: 158) writing about cash handovers and sustenance for the deprived groups in Ghana maintained that the Ghana Government made legislative fiscal apportionments for singular social policies for operation by MDAs since 2005 which had seen a modest upsurge in Government funding. According to her, such funds had usually formed part of the budgets of social sector ministries, departments, agencies, district assemblies and others. Also, Aryeetey (2017: 158) indicated that donor support for social protection has improved, and NGOs contributed a fair amount of money, though the total value was not known due to poor records on non-state actors in Ghana.

She emphasized that it was essential to reassess the funding foundations for social grants to increase the level of statutory support as a way of improving sustainability, transparency and management of funds and their allocation. For her, the unforeseen perennial challenge of availability of funding for LEAP and service deliveries creates a serious hinderance to the reliability of the scheme.

Another finding I discovered through interviews with officials was that the Upper East and Upper West Regions had the first Household Registries of LEAP as pilot studies for effective targeting and registration of beneficiaries which would be replicated in other parts of the country.

It was also found that the programme was impacting positively on the livelihoods of beneficiaries in many ways including supporting them to access health, education of children, farming, food and enhancement of nutritional needs. Thus, the study discovers that ten percent of the beneficiaries could be faced out by the management and settled with other models.

Like the viewpoints expressed by beneficiaries on sustainability, officials of LEAP stated that sustainability was difficult to ascertain with the explanation that funding of the LEAP programme was mainly coming from the Government of Ghana and partnered with other donors. Hence, despite the existence of a political will and commitment to let the LEAP programme succeed in Ghana, levels of commitment to implement given to the programme by individual politicians were not the same.

Twerefou et al outlined challenges associated with the funding of social protection policy projects in which the NDPC aligned the GPRSs documents to the budget and prioritized all the programmes. The study realized that officials overlooked the implementation, budgetary issues and ordering of social protection strategies for effective performance. Because politicians were more interested in allocating the resources to satisfy their short-term selfish interests at the cost of the medium-term to long term objectives specified in the GPRS. This unfortunate occurrence was a result of the unhealthy relationship between the MoFEP which was in charge for

budget distribution and the NDPC had the sole duty of planning. Also, the NDPC is the forecasting unit of the government that falls rightly under the Office of the President, while the MoFEP allots funds with little focus on the GPRS document prepared by the NDPC.

The study revealed from the above data that the LEAP programme is popular as it has been embraced by citizens both the political class and civilians especially the needy. This is in line with one of Hulme et al (2014) five overriding principles that maintained that social protection programmes and cash transfers are sustainable when they are; reasonable, guaranteed, real, large enough to impact household income, and embraced by all duty bearers. They further contend that cash transfers are important for achieving social contracts in developing countries, by replacing conflict and corruption with solidarity and social bonds.

They speculate that the donor-initiated and driven programmes are less likely to win approval than those that have indigenous roots, even if they have “optimal” design they will not have local ownership. According to them no models of social protection can be automatically transferred from one country to another without high-quality detailed technical analysis, interpretation of their principles and local political support. According to them a decade of experience elsewhere shows that cash transfers can work to reduce poverty and promote development, by giving money to the poor. However, Aryeetey et al, (2017) maintain that “decisions about social policy are deeply influenced by political expediency and ideological orientation, rather than efficiency and fairness considerations”. Besides, they explain that public expenditure on basic social services is required in evolving societies but governments in these

countries show the least assurance to the cause, and weak accountability systems also affect their efficiency and sustainability.

Besides, other problems identified by Officials in the implementation of the LEAP Programme are related to slow internet, lack of transportation, inadequate mobilization allowances, difficulty replacing the deceased or faulty E-zwich cards, delays in releasing beneficiaries' allowances and disappointment of non-reflection of some beneficiaries' monies on their E-zwich cards at payments points.

Some suggestions made for the improvement of the LEAP Programme showed that the majority of the respondents were of the view that government should: increase the benefit because it was not adequate; continue to pay LEAP beneficiaries as the money was the main source of income for the majority of the respondents; resolve challenges relating to faulty E-zwich cards or cards of deceased caregivers that need a replacement; give loans to help beneficiaries establish businesses to be paid back from their allowances or businesses when set up; give six or twelve months allowances at once which is a bulk of money that will enable them to invest and generate more money to be able to pay back.

It is important to emphasize that some respondents in both the pilot and main study communities wanted loans to be given to them, however, those in the pilot communities had strong views on this idea of the provision of loans than respondents in the main study communities.

Furthermore, some respondents also wanted to be given food in addition to the cash and also assisted to maintain their rooms that have been destroyed by rainstorms and flooding.

Officials of LEAP suggested that for the LEAP Programme to be improved and sustainable, any political party that is in power at any time should have the political will to continue to implement the LEAP programme for the benefit of vulnerable people. This issue of political will is what Hulme et al (2014) asserted in the literature that social protection programmes and cash transfers work best when they are popular and embraced by all political parties and stakeholders in a country so that any party that is in power will not undermined their implementation among other important factors to impact household incomes; focal person's mobilization allowances should be increased to enable them do their work well; Financial institutions and Banks that pay beneficiaries should not be far away from beneficiaries to enable them easily have access to such banks to have their problems with their E-Zich cards rectified for them to receive their monies as the distance beneficiaries are supposed to cover to access their LEAP money is not supposed to be more than 5 kilometres It was observed that the Nara Rural Banks which is about four miles away from beneficiaries in the main study communities went to the communities and did their payments and they should be provided with vehicles to enhance their transportation needs ;they needed capacity building which includes logistics and money and the LEAP money was small to meet the needs of some of the beneficiaries and so needed to be increased.

Conclusions

Impact of Socio-Cultural Activities

The findings showed that most of the respondents had a fair knowledge of what culture constituted which conforms to what it is generally known such as material and normative manifestations. However, indigenous beliefs and

knowledge systems, norms, customs, and traditions were widely known which formed part of the normative aspect of culture. While human capabilities including cultivation of minds, innovation and invention had not been recognized so much as part of the culture. However, it is the power of the mind that transforms ideas into material things that make life comfortable for man's existence and advancement in development. The findings also point to the fact that culture has both positive and negative impacts on development and therefore on the lifestyles of LEAP beneficiaries 'in Navrongo and therefore confirmed what pertains in the literature demonstrated by Kwakye, Owusu, Deng, Benin and others. However, most of the respondents of the study indicated that the positive impact was more than the negative impact. The positive impact included economic and financial satisfaction. They explained that they could not abandon their culture so as not to observe their cultural practices as their forefather had done before. They benefited from the observance of cultural practices in the form of protection, good health, living good lives, and having peace which facilitated, family cohesion and social inclusion.

The negative impact of culture is mostly related to it being costly to maintain, wasting people's time and money and does not benefit the poor especially the performance of funerals and marriage rites. Some of these negative aspects of culture expressed by the respondents are not the same as those identified by Kwakye. It is a common phenomenon among many other ethnic groups in Ghana and Africa as a whole, high expenditure on funerals has become a concern to many. Especially amongst the rich. It must be noted that culture is dynamic and subject to change. If the people of Navrongo are of

the view that expenditures on funerals are very high there will be nothing wrong if they sort of modernize the aspects of funerals that are expensive to serve the needs of the people.

Beneficiaries on the Use of LEAP Cash Transfers

The second objective of the study evaluated the responsibility or effective use of LEAP cash transfers by beneficiaries in Navrongo. It was found that beneficiaries in Navrongo generally knew what LEAP was about as the majority of them indicated that they were sensitized about LEAP by officials. These beneficiaries expended their monies on both income and non-income generation activities mostly on farming, educational materials, medications, church dues, political campaigns at the local level and funerals.

Furthermore, the majority of the respondents who received LEAP monies depended heavily on them for their livelihood and daily maintenance but they did not become lazy as they were willing to work to generate additional income to supplement the allowance which was said to be woefully inadequate. Nonetheless, some beneficiaries who made up 39.5 percent did not depend heavily on the LEAP Cash transfers. This category of people is a special group that has potential capabilities that could be further targeted and harnessed to make them self-reliant.

Sustainability of LEAP from Beneficiaries' Perspective

The third objective looks at the sustainability of LEAP. The sustainability of LEAP cash transfers from the point of view of beneficiaries showed that individual beneficiaries received their cash allowances every two months instead of every month but any time there were delays it took three months before they are paid. The Nara Rural Bank served the communities

that took part in the study. Beneficiaries' allowances are usually loaded on their E-zwich cards, and verified at the pay point before payment is made.

Concerning the extent of sustainability of LEAP, beneficiaries were happy that the government pays them such cash allowances to help them take care of their basic needs, however, they had no idea whether the programme was sustainable or not. They said the allowance is inadequate and needs to be reviewed upward to reflect current living conditions. Without government intervention, poverty would persist which impacts negatively on people's livelihoods and slows progress and leads to social exclusion. Many beneficiaries do not go through difficulties before receiving their monies. However, long waiting hours were observed as one of the challenges faced by some at pay points.

The majority of the beneficiaries 179 (89.5%) would not be able to take care of themselves when taken off the LEAP programme after being on it for some time. These are people who are said to be chronically poor or in a situation of absolute poverty which makes it difficult for the state to attain its objective of livelihood empowerment, poverty reduction, social inclusiveness and sustainability if other models are not added to the existing ones. The study showed that the LEAP cash transfer in Ghana formed less than 20% of the ideal expected percentage of household beneficiaries' incomes that it should support which Aryeetey identified that the situation in Ghana is only 11%. However, 21(10.5%) of the respondents could be weaned from the LEAP programme as they have invested in farming and animal rearing and therefore have empowered themselves. This group belongs to the bracket of relative poverty which is subject to changes as has been established that the causes of

poverty are things that reduce a person's resources or increase his or her needs and the cost of meeting them which may have a short-term, medium-term or long-term impact on the quality of a person's life. This study showed ways in which the LEAP programme has enhanced livelihood strategies and empowered vulnerable people in Navrongo especially 10.5 percent of the beneficiaries which conforms to the literature. Chambers & Conway (1991) about sustainable livelihoods: A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base."

LEAP has impacted positively the majority of the respondents' 165 (82.5%) lives from the time they joined the LEAP programme in the communities which took part in the studies in Navrongo. The positive changes reflected their businesses, feeding and nutritional needs of their children. It, therefore, impacted their economic, education, health, feeding and financial conditions. That notwithstanding 29 (14.5%) of the respondents had no positive impact in their lives because they had recently joined the scheme and had problems with their registration, E-zwich cards and could not be paid.

There have been calls for the government to increase the allowance and continue to pay them, provide jobs, support beneficiaries to maintain their houses affected by rainstorms and floods and do farming and rear animals such as fowl, goats and sheep which also make it possible to produce food and meat for consumption for their nutritional needs and also to sell to raise income.

Furthermore, some of the beneficiaries who wanted to be supported to set up businesses or other economic activities is a positive call and in line with Hulmes et al position that in rural African communities where cash incomes are very low and people produce a significant amount of their food when given a few dollars a month, that is huge and can make a difference in the choices that they make. I think in supporting the poor in that direction, lessons should be learnt from the English Elizabethan Poor Law of 1601 (Kirst-Ashman, 2004)

Ghana orphaned children who are dependent and could work should be assisted with work that is appropriate for children to enhance their livelihood capacities for adulthood tasks. The impotent category of poor people is not productive and therefore will always need the support of the state for only consumption purposes. It is productivity that can change the fortunes of the poor. The abled poor can be encouraged and provided with jobs to work but should never be forced into it. Since, in development processes, all actors must understand the need for change, it should be voluntary to enable the people to own whatever venture they are involved in to be able to give their best. This will enable the abled poor people to work and earn dignified incomes which could lead to financial empowerment, social inclusion and sustainability. External technical support could be sought as the endogenous growth theorists noted that internal efforts could be supplemented by external technical assistance in the development process.

These notwithstanding, reforms were made to the English Poor Law in 1834 because the people did not like the system because it was costly to

support everyone. Secondly, they alleged that it created a dependent population of people who would never get out of poverty.

Sustainability of LEAP Expressed by State Agencies

Finally, there exists LEAP Management Secretariat in the Ministry of Gender, Children and Social Protection to oversee the operation of LEAP. While the Department of Social Welfare is the main implementing body of LEAP. It has also been discovered that the Upper East and Upper West Regions had the first pilot Household Registries of LEAP to facilitate effective targeting and registration of beneficiaries which would be replicated in other parts of the country

According to the officials, the main source of funding for LEAP was from the Government of Ghana. However, other sources of funding came from friendly international organizations such as the European Union (EU); the United Kingdom Department for International Development (UK-DFID); the United Nations International Children and Educational Fund (UNICEF); the World Bank and Nederland's. The support provided by the international bodies is in two forms: technical assistance (staff capacity building, training and learning tours); and financial assistance (grants and logistics).

Even though external support is good, donor-initiated and driven programmes are less likely to succeed than those that have indigenous roots and endogenous interventions, even if they have an “optimal” design they will not have local ownership. The study establishes that no models of social protection can automatically be transferred from one country to another without high-quality detailed technical analysis, interpretation of their principles and local political support.

Ghana Government made statutory budgetary allocations to sector ministries, departments, agencies, district assemblies and others towards special social intervention programmes for implementation by MDAs since 2005. NGOs have also contributed a fair amount of money, though the total value was not known due to poor records on non-state actors in Ghana. The LEAP programme impacted positively the livelihoods of beneficiaries in several ways by supporting them to access health services, education of children, farming, food and enhancement of nutritional needs. Thus, the study discovers that 10.5 percent of the beneficiaries could be faced out by the management after proper assessment. The sustainability of the programme on the part of the state agencies was difficult to ascertain as funding mainly came from the Government of Ghana and partnered with international donors. Though the LEAP programme is popular, and political will and commitment prevail, the efforts made for implementation are not enough.

The LEAP programme has some challenges such as slow internet, delay in payment of benefits, lack of transportation, inadequate mobilization allowances for officials, difficulty replacing deceased or faulty E-zwich cards, delays in releasing beneficiaries' allowances and disappointment of non-reflection of some beneficiaries' monies on their E-zwich cards at payments points.

Some suggestions made for the improvement are that government should: increase the cash benefit because it is not adequate; continue to pay LEAP beneficiaries as the money is the main source of livelihood for the majority of the respondents; be provided with food, helped to maintain their houses destroyed by rainstorms, resolve challenges relating to faulty E-zwich

cards or cards of deceased caregivers that need a replacement; give loans to help beneficiaries to establish businesses to be paid back from their allowances or businesses when set up. Alternatively, give six- or twelve-months allowances at once which is a bulk of money that would enable beneficiaries to invest and generate more money which they would not need to be paid back.

Recommendations for consideration in policymaking and implementations

Culture is a way of life of people which has a tremendous effect on their economic, social, financial, political and religious lives. However, sometimes people do not pay much attention to the level and direction of the influence of culture on people's livelihoods. Therefore, it is important that in the effort and processes of empowering and providing development of any kind to people, their culture involving their traditions, customs, beliefs and knowledge systems should be factored into the development processes. This could be done by Governmental agencies, Nongovernmental agencies, and individual enlightened people.

There should be a formal assessment of the beneficiaries' performance by the LEAP management team to determine those who need to be resettled with a different programme to enable such people to become self-reliant. As this study discovers that 10.5 percent of the beneficiaries could be faced out and resettled with other models as they have been able to invest in income-generating activities.

No matter how people want to give befitting funerals and burials to their deceased loved ones, the state could intervene with laws that standardized the performance of funerals to reduce high cost, waste of

resources and pressure that is usually exerted on bereaved families. Many lessons could be learnt from the covid-19 pandemic pick during which some funerals were performed with restrictions on the number of people to attend a funeral. Is it right to say that people who died and were buried during that period were not given befitting burials? This certainly depends on the individual, but the state has a role to play. The state can also put restrictions on the number of days dead bodies should be allowed to be in a mortuary and restrictions on lavish expenditures on clothes and coffins and others.

The state should target the 39.5 percent of the beneficiaries who have the potentials and capabilities to engage in small-scale businesses and support them with special additional funds, technical services or projects aimed at empowering and weaning them out sustainably off the LEAP programme within a specified time. This is very necessary because the current conditions of LEAP only provide cash transfer allowances and supplementary services to vulnerable registered beneficiaries for their daily maintenance. This means that there is no effort by the programme to challenge beneficiaries who want to invest to do so as they are expected to spend on food, education and health. Some beneficiaries, therefore, take their own initiatives to engage in income-generating activities like farming crops, rearing animals, and petty trading. Some of such beneficiaries said they needed loans but when questioned how they would settle the loans they said from their allowances or returns from the investments that they would make. Alternatively, if they were to be given a whole year allowance at once to the enterprising beneficiaries it would constitute sufficient bulk of money to them to enable them comfortably invest without paying back as this will not be a loan.

Besides, orphaned children who are dependent and of age could be assisted to work by the state. The abled and responsible citizens could be invited to take the orphaned children under their care and then the state would reimburse them from time to time for expenses that they make taking care of them. The orphans could also be made to do light jobs in state factories guided by child protection laws and specialists.

Secondly, the abled poor who are in good health should be provided with decent state jobs and encouraged to work to earn decent livelihoods.

The LEAP registries should be well-resourced and the staff well-trained by the state

Suggestions for further studies

Detail research needs to be conducted especially among the elite to determine whether, in the current democratic dispensation, the culture of absolute difference to elders; the culture of silence; the culture of fear of authority and political leaders; and the culture of “blind partisanship, vindictiveness and discrimination are issues of serious concerns.

The total number of poor people and the proportion of the annual budget that is needed to support social protection should be a yearly affair by the LEAP management team to make it possible to attain suitability

I initially wanted to conclude the discussion of the results of the study in relation to progress of the sustainable development goals especially the ones aimed at reducing if not eradicating poverty in Ghana. However, due to limited time factor, I could not do that. I, therefore, recommend that there is the need for further studies to be conducted to determine how far Ghana has gone in trying to achieve the sustainable development goals.

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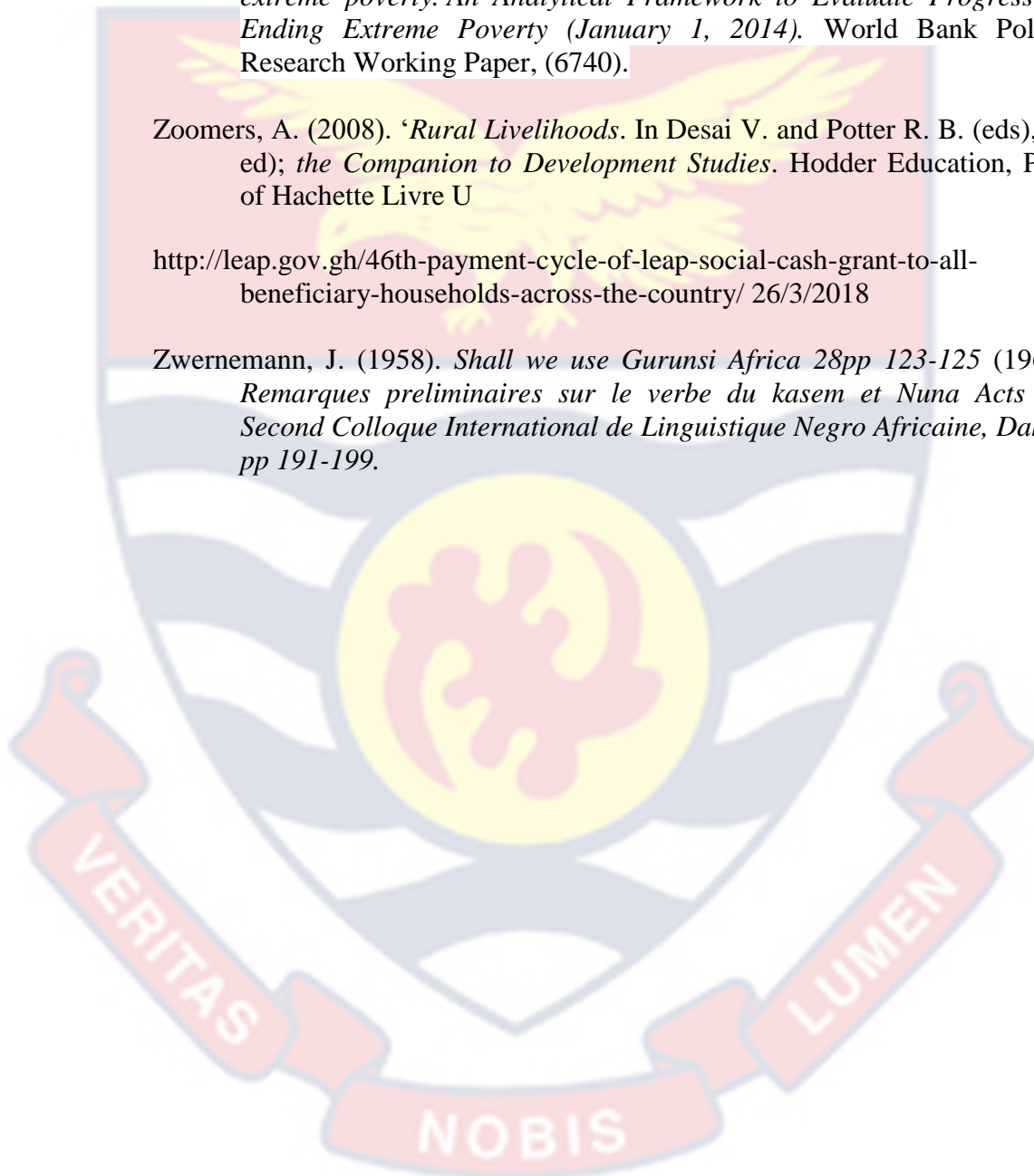
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APPENDICES

APPENDIX A

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES
COLLEGE OF HUMANITIES AND LEGAL STUDIES
UNIVERSITY OF CAPE COAST

QUESTIONNAIRE FOR LEAP BENEFICIARIES (A-1)

Formal public social protection policies such as the Livelihood Empowerment Against Poverty (LEAP) programme introduced in Ghana aim at salvaging and protecting vulnerable people against global and local deteriorating livelihoods due to declining resources, population increase, the negative impact of economic policies and the gradual erosion of traditional family socio-cultural support systems. However, the sustainability of the programme is very crucial if it must achieve its intended purpose. This questionnaire, therefore, explores the *Sociocultural Impact and Sustainability of Livelihood Empowerment Against Poverty (Leap) In Ghana: The Case of Navrongo, Kasena-Nankana East Municipality of Upper East Region*. This research is purely an academic exercise which is one of the requirements for undertaking a PhD degree at the University of Cape Coast. As such, your kind participation in this exercise is voluntary which is very much appreciated, so any information that you give will be treated as confidential.

Direction for filling out the questionnaire:

Fill in appropriately any response peculiar to you in the spaces provided. Where optional responses are provided, tick the response(s) deemed most appropriate and peculiar to your situation for each question.

Section A: Socio-Economic Characteristics (Background) of Respondents of Beneficiaries**(I) General Background of the Beneficiaries/Respondents**

1. Village / Community
2. Beneficiary ID
3. Year Enrolled as a Beneficiary
4. Sex: [1] Male [2] Female
5. Age: [1] 1 – 10 [2] 11 -20 [3] 21 – 30 [4] 31 – 40 [5] 41 - 50
[6] 51 – 60 [7] 61 and above
6. If not an indigene, Home Town (Region):
7. Physical Status/vulnerability:
[1] Child [2] Disabled [3] Pregnant Woman

[4] A person without productive capacity [5] Person with productive capacity

[6] Other specify.....

(II) Socio-Economic Background of Beneficiaries

8. If adult Marital status: [1] Single [2] Married [3] Separated [4] Divorced
[5] Widow/Widower

9. If a child, are your parents alive? [1] Both parents are alive
[2] Both parents are dead
[3] Mother is alive
[4] Father is dead
[5] No idea

10. Number of People in Household:

11. Composition of the household: [1] Aunties [2] Uncles [3] Brothers
[4] Sisters [5] Grandparents [6] Others, specify.....

12. Religious background: [1] Christian [2] Muslim [3] Traditional [4] None
[5] Other...

13. Are you a LEAP beneficiary? [1] Yes [2] No

14. If yes, what kind of LEAP beneficiary are you?

- [1] One-eligible-member (household)
- [2] Two-eligible-member household
- [3] Three-eligible-member household
- [4] Four and more eligible-member household
- [5] Other specify.....

15. How much money do you receive as your benefit?.....

16. Name the family members, *if you are not a single beneficiary but part of a group (two, three or four eligible-member households) that receives the cash.
(Tick)

- [1] Child/Children
- [2] Mother
- [3] Father
- [4] Sister(s)
- [5] Brother(s)
- [6] Grand Parent(s)
- [7] Uncle(s)
- [8] Auntie(s)
- [9] Other specify.....

17. Educational level of Beneficiary: [1] No formal education
[2] Basic education
[3] Technical/Vocational
[4] SSS/O-level/A-level/Cert A
[5] Tertiary (degree, diploma, professional Certificates)
[6] Other specify.....

18. Occupation of Beneficiary:

- | | |
|------------------------------|---|
| [1] Farmer | [6] Office (Clerk, admin, lawyer, banker etc) |
| [2] Fisherman | [7] Teacher/Lecturer |
| [3] Trader/businessman/woman | [8] Other.... |
| [4] Cook | |
| [5] Politician | |

19. What is your main source of income/money from the list below? (**Tick only one**)

- [1] Income from the sale of farm and animal products.
- [2] Remittances from family members
- [3] Money from friends and strangers as gifts
- [4] Money from LEAP (Government)
- [5] Income from personal labour/service provided to other people
- [6] Income from business (Trading e.g. Provisions....)
- [7] Other specify.....

20. What amount does your main source of income/money constitute per month (as ticked in q15)?

- [1] GhC 1-20
- [2] GhC 21-40
- [3] GhC 41-60
- [4] GhC 61-80
- [5] GhC 81-100
- [6] GhC 101-120
- [7] More than GhC 121

21. Do you have other sources of income? [1] Yes [2] No

22. If **yes**, indicate your **other** sources of income/money from the list below.

- [1] Income from the sale of farm products and animals
- [2] Remittances from family members
- [3] Money from friends and strangers as gifts
- [4] Money from LEAP (Government)
- [5] Income from personal labour/service provided to other people
- [6] Income from business (Trading e.g. Provisions....)
- [7] Other specify.....

Section (B) Assessment of Socio-Cultural Impact on LEAP Cash Transfers.

23. Explain what you understand is your culture?.....

24. Indicate (tick) the items below that you believe form part of your culture:

- [1] The existence of indigenous beliefs and knowledge systems, norms, customs, Traditions.
- [2] Economic activities (traditional farming systems, trading and marketing systems).
- [3] Educational activities (cultivation of minds: belief and knowledge systems and impartation)
- [4] Health activities (traditional knowledge systems for health delivery)
- [5] Religious/spiritual activities (belief in the existence of a supreme being/ancestors, and pouring of libation using food and animal products)

- [6] Socio-cultural activities (festivals; rites of passage; birth, marriage, funeral, etc.)
- [7] Political activities (chieftaincy - the authority of skins and stools, successions processes).
- [8] Any Human Capabilities (mind)
- [9] Other specify.....

25. (a) Does culture have any impact on the way people use their money (financial) resources?

- [1] Yes
- [2] No
- [3] Other

25. (b) If yes, indicate whether the cultural impact is positive or negative.

- [1] Positive
- [2] Negative
- [3] Both Positive and Negative
- [4] Other

25. (c) If **positive** explain

.....

25. (d) If **Negative** explain

.....

Section C: Views on LEAP Cash Transfers by Beneficiaries.

26. What do you spend your main source of income/money on? (**Tick**)

- 1. Economic activities
- 2. Educational activities
- 3. Health activities
- 4. Religious/spiritual activities
- 5. Socio-cultural activities
- 6. Political activities
- 7. Maintenance of home (feeding)
- 8. Other.....

27. Indicate the specific **economic** activities that you spend your money on? (**Tick**)

- 1. Farming of crops
- 2. Rearing of animals and fowls
- 3. Trading (buying and selling of all kinds of goods)
- 4. Dealer in mobile money, phone starter packs and credit cards
- 5. Sawing (tailors and seamstresses)
- 6. Carpentry/masonry
- 7. Vulcanization (bicycles, motors and cars)
- 8. Personal labour/services to other people (washing, housemaid/boy etc..)
- 9. Other specify.....

28. Indicate the specific **educational** things that you spend money on? (**Tick**)

- 1. Children school fees
- 2. School uniforms
- 3. School instructional materials (textbooks, exercise books, pens, pencils, erasers, drawing boards, choke, markers, rulers, mathematical set etc)

4. School chop money
5. Transportation to and from school (bicycle, motor, trotro, etc)
6. Table and chair
7. Other specify.....

29. Indicate the specific **health** things that you spend your money on? (**Tick**)

1. Medicine
2. Transportation to and from health institutions/hospitals
3. Herbalist / spiritualist services
4. Nutritious food (protein-meat, fish, eggs, beans; carbohydrates-grain, vegetables, fruits-minerals and vitamins)
5. Health promotion and disease prevention (waste management, personal good hygiene etc)
6. Access to clean water
7. Access to toilet facilities
8. Other Specify.....

30. (a) Have you been registered with the National Health Insurance Scheme (NHIS) to enable you to access free Medical Care? [1] Yes [2] No [3] Other: specify.....

30. (b) If **yes**, who registered you? [1] By myself [2] By LEAP Officials [3] Other-specify...

30. (c) If **no** explanation why you are not registered.....

31. Indicate the specific **Religious/spiritual** activities that you spend your money on? (**Tick**)

- [1] Church dues and development projects
- [2] Spiritualist/soothsayers services
- [3] Items for family or community sacrifices or Libation
- [4] Items for protection
- [5] Others specify.....

32. Indicate the specific **Socio-cultural** things or activities that you spend your money on? (**Tick**)

- [1] Funeral performances
- [2] Marriage prestations and ceremonies a
- [3] Child Naming Ceremonies
- [4] Widowhood rites
- [5] Puberty Rites
- [6] Groups and associations' dues
- [7] Festivals
- [8] Entertainment (drumming and dancing performances)
- [9] Other specify.....

33. Indicate the specific **Political** activities (traditional chieftaincy and modern governance) that you spend your LEAP money on? (**Tick**)

1. Campaign for political aspirants
2. Campaign for political office
3. Transportation to political rallies/activities grounds
4. Purchase of political parties' paraphernalia e.g. T-Shirts

- 5. Political Parties dues
- 6. Community Development projects
- 7. Other specify.....

- 34. Do you know what LEAP is about? [1] Yes [2] No
- 35. Are you educated about the main purpose of LEAP? [1] Yes [2] No
- 36. If yes who informed you about it?

- [1] LEAP Officials
- [2] Family Members
- [3] Public
- [4] Friends
- [5] Others specify.....

37. Why are you a LEAP beneficiary?.....

- 38. How long have you been a LEAP beneficiary?
- [1] One year [2] Two years [3] Three years [4] Four years [5] Five years [6] Six years [7] Seven years [8] Eight years [9] Nine years [10] Ten years [11] Eleven years [12] Twelve years [13] Thirteen years

- 39. What do you spend your LEAP money?.....
- 40. (a) Do you engage in income-generating activities? [1] years [2] No
- 40. (b) If yes, mention them.....

- 41. Do you think people who receive LEAP money become so much dependent on it? [1] yes [2] No [3] other; specify.....
- 42. Do you think people who receive LEAP money which is free become lazy and do not want to work to get other sources of money? [1] yes [2] No [3] other; specify.....

Section D: Sustainability of Leap Cash Transfers From Beneficiaries' Point of View.

43. How often do you receive cash from the LEAP programme?.....

44. Is the LEAP money enough to take adequate care of your financial needs?
 [1] Yes [2] No [3] Other.....

45. (a) Do you go through challenges trying to access your LEAP money?
 [1] yes [2] No [3]

45. (b) If yes explain.....
 45. (c) If no explain.....

46. (a) Now that you have been receiving the LEAP money for some months or years if they stop giving you that money will you be able to continue to meet your financial needs?

[1] yes [2] No [3]

46. (b) If yes explain.....

46. (c) If no explain.....

47 (a) Have there been positive changes in your life since you started receiving LEAP money? [1] Yes [2]

48. (b) If yes explain.....

48. (c) If no explain.....

49. In your view what should be done to make it sustainable/.....

Section E: Sustainability of LEAP Cash Transfers from The Point of View of State Agencies

50. (a) Do you know the main sources of funding for LEAP? [1] Yes [2] No

(b) If yes list/explain.....

51. Do you think the state or government is in a position to continue to give money to the beneficiaries?

52. In your view what should be done by Government to make LEAP sustainable.....

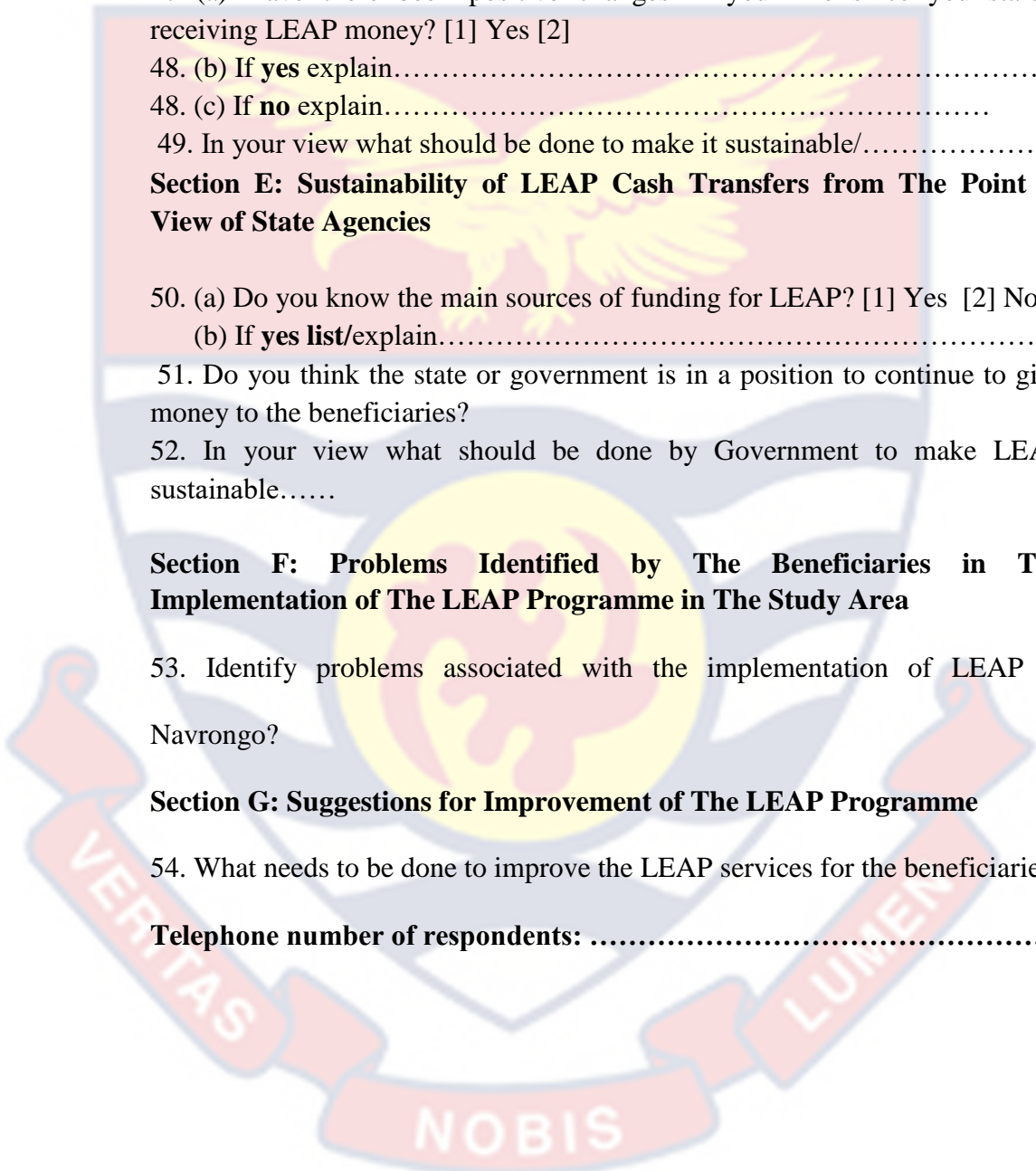
Section F: Problems Identified by The Beneficiaries in The Implementation of The LEAP Programme in The Study Area

53. Identify problems associated with the implementation of LEAP in Navrongo?

Section G: Suggestions for Improvement of The LEAP Programme

54. What needs to be done to improve the LEAP services for the beneficiaries?

Telephone number of respondents:



APPENDIX B

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES
COLLEGE OF HUMANITIES AND LEGAL STUDIES
UNIVERSITY OF CAPE COAST.

INTERVIEW GUIDE FOR LEAP OFFICIALS / STAFF (A-2)

Formal public social protection policies such as the Livelihood Empowerment Against Poverty (LEAP) programme introduced in Ghana aim at salvaging and protecting vulnerable people against global and local deteriorating livelihoods due to declining resources, population increase, the negative impact of economic policies and the gradual erosion of traditional family socio-cultural support systems. However, the sustainability of the programme is very crucial if it must achieve its intended purpose. This questionnaire, therefore, explores the *Socio-cultural Impact and Sustainability of Livelihood Empowerment Against Poverty (LEAP) In Ghana: The Case of Navrongo, Kasena-Nankana East Municipality of Upper East Region*. This research is purely an academic exercise which is one of the requirements for undertaking a PhD degree at the University of Cape Coast. As such, your kind participation in this exercise is voluntary which is very much appreciated, so any information that you give will be treated as confidential.

Section A: Socio-Economic Characteristics (Background) of Respondents of Officials General background of the Respondents

Please, provide information in the spaces or options given as applied to you

1. Name (Optional).....
2. Institution/Department.....
3. Occupation.....
4. Position
5. Sex: (1) Male (2) Female
6. Age: (1) 18-20 years, (2) 21-30 years, (3) 31-40 years, (4) 41-50 years, (5) 51-60 years (6) Above 60 years
7. Marital status: (1) Single (2) Married (3) Separated (4) Divorce (5) Widowed

(I) Assessment of Socio-Cultural Impact on LEAP.

8. Explain what you understand is culture?.....
9. Do you think the culture of beneficiaries has a positive or negative impact on their effective use of money given to them? [1] Yes [2] No [3] Other -
Explain.....

Section B: Assessment of Socio-Cultural Impact on LEAP Cash Transfers.

10. What is LEAP?.....

11. What are LEAP’s main aims and objectives?.....

12. Which department is responsible for LEAP?.....

13. Does your department educate beneficiaries about LEAP’s aims and objectives?

[1] Yes [2] No [3] Other.....

Explain.....

Section C: Views on LEAP Cash Transfers by Beneficiaries.

14. Do LEAP beneficiaries put to effective use of LEAP cash transfers given to them? [1] Yes [2] No [3] Other.....

Explain.....

15. How long are beneficiaries expected to benefit from LEAP?.....

16. What are beneficiaries supposed to spend their LEAP money on?.....

17. Are they supposed to engage in any productive or income-generating activities?

[1] Yes [2] No [3] Other.....

Explain.....

18. Do you think people who receive LEAP money become so much dependent on it? [1] Yes [2] No [3] Other.....

Explain.....

19. Do you think people who receive LEAP money which is free become lazy and do not want to work to get other sources of money [1] Yes [2] No [3] Other.....

Explain.....

Section D: Sustainability of LEAP Cash Transfers from The Point of View of Beneficiaries

20. How often do beneficiaries receive cash from the LEAP programme?.....

21. How sustainable is the LEAP cash transfer programme?.....

22. Is the LEAP money enough to take adequate care of beneficiaries' financial needs?..[1] Yes [2] No [3] Other.....

Explain.....

23. Do you go through challenges trying to disburse LEAP money? [1] Yes [2] No [3] Other.....

Explain.....

24. Now that you have been disbursing the LEAP money for some months or years if your organizations stop giving them that money will they be able to continue to meet their financial needs? [1] Yes [2] No [3] Other.....

Explain.....

25. Has there been positive changes in the lives of beneficiaries since they started receiving LEAP money? [1] Yes [2] No [3] Other.....

Explain.....

26. In your view what should be done to make it sustainable/.....

Section E: Sustainability of LEAP Cash Transfers from The Point of View of State Agencies

27. What are the main sources of funding to LEAP?.....

28. What percentage of the national budget constitutes LEAP cash transfer? [1] Yes [2] No [3] Other.....

Explain.....

29. Are there any problems associated with the disbursement of LEAP money? [1] Yes [2] No [3] Other.....

Explain.....

30. Now that beneficiaries have been receiving the LEAP money for some months or years if the state stops giving them money do you think they will be able to continue to meet their financial needs? [1] Yes [2] No

(b) If **yes** explain.....

(c) If **no** explain.....

31. (a) Do beneficiaries stay on the programme, once enrolled for life? [1] Yes [2] No (b) If **no** explain.....

Section F: Problems Identified by The Officials in The Implementation of The LEAP Programme in the Study Area

32. Identify problems associated with the implementation of LEAP in Navrongo?.....

Section G: Suggestions for Improvement of The LEAP Programme

33. What must be done to improve upon the LEAP services for the beneficiaries?.....

Telephone number of respondents:



APPENDIX C

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES
COLLEGE OF HUMANITIES AND LEGAL STUDIES
UNIVERSITY OF CAPE COAST.

INTERVIEW GUIDE FOR FOCUS GROUP DISCUSSIONS (A-3)

Formal public social protection policies such as the Livelihood Empowerment Against Poverty (LEAP) programme introduced in Ghana aim at salvaging and protecting vulnerable people against global and local deteriorating livelihoods due to declining resources, population increase, the negative impact of economic policies and the gradual erosion of traditional family socio-cultural support systems. However, the sustainability of the programme is very crucial if it must achieve its intended purpose. This questionnaire, therefore, explores the *Socio-cultural Impact and Sustainability of Livelihood Empowerment Against Poverty (LEAP) In Ghana: The Case of Navrongo, Kasena-Nankana East Municipality of Upper East Region*. This research is purely an academic exercise which is one of the requirements for undertaking a PhD degree at the University of Cape Coast. As such, your kind participation in this exercise is voluntary which is very much appreciated, so any information that you give will be treated as confidential.

Section A: Socio-Economic Characteristics (Background) of Respondents of Beneficiaries**(I) General Background of the Beneficiaries/Respondents**

1. Beneficiary ID:
2. Year Enrolled as a Beneficiary
3. Community / Village /ID:
4. Sex : [1] Male [2] Female
5. Age: [1] 1 – 10 [2] 11 -20 [3] 21 – 30 [4] 31 – 40 [5] 41 - 50
[6] 51 – 60 [7] 61 and above
6. If not an indigene, Home Town (Region):
7. Physical Status/vulnerability:
 - [1] Child [2] Disabled [3] Pregnant Woman
 - [4] A person without productive capacity [5] Person with productive capacity
 - [6] Other specify.....

(II) Assessment of Socio-Cultural Impact on LEAP.

8. What impact has the socio-cultural activities of the Kasena-Nankana people on the LEAP beneficiaries?.....

Section B: Views on LEAP Cash Transfers by Beneficiaries.

9. How effectively do beneficiaries put to use LEAP cash transfers?

Section C: Sustainability of LEAP Cash Transfers from The Point of View of Beneficiaries

10. How sustainable is the LEAP cash transfer programme from the beneficiaries' point of view?

Section D: Sustainability of LEAP Cash Transfers from The Point of View of State Agencies.

11. How sustainable is the LEAP cash transfer programme from the state's point of view?
12. How sustainable are LEAP complementary services to beneficiaries?
13. Which of the Sustainable Development Goals (SDGs) have a direct relationship with LEAP?
14. Do you think people who receive LEAP money which is free become lazy and do not want to work to get other sources of money?
15. Do you think people who receive LEAP money become dependent on it forever?
16. What needs to be done to ensure the sustainability of the programme?

Section E: Problems Identified by The Beneficiaries in The Implementation of The LEAP Programme in The Study Area

17. What problems are associated with the implementation of LEAP in Navrongo?

Section F: Suggestions for Improvement of The LEAP Programme

18. What must be done to improve the LEAP services for the beneficiaries?

APPENDIX D

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES
COLLEGE OF HUMANITIES AND LEGAL STUDIES
UNIVERSITY OF CAPE COAST.

OBSERVATION GUIDE (A-4)

Formal public social protection policies such as the Livelihood Empowerment Against Poverty (LEAP) programme introduced in Ghana aim at salvaging and protecting vulnerable people against global and local deteriorating livelihoods due to declining resources, population increase, the negative impact of economic policies and the gradual erosion of traditional family socio-cultural support systems. However, the sustainability of the programme is very crucial if it must achieve its intended purpose. This questionnaire, therefore, explores the *Socio-cultural Impact and Sustainability of Livelihood Empowerment Against Poverty (LEAP) In Ghana: The Case of Navrongo, Kasena-Nankana East Municipality of Upper East Region*. This research is purely an academic exercise which is one of the requirements for undertaking a PhD degree at the University of Cape Coast. As such, your kind participation in this exercise is voluntary which is very much appreciated, so any information that you give will be treated as confidential.

Detailed Items for Field Observation of Subjects**Section A: Socio-Economic Characteristics (Background) of Respondents of Beneficiaries****(III) General background of the Beneficiaries/Respondents Observed.**

1. Beneficiary ID:
2. Year Enrolled as a Beneficiary
3. Community / Village /ID:
4. Sex : [1] Male [2] Female
5. Age: [1] 1 – 10 [2] 11 -20 [3] 21 – 30 [4] 31 – 40 [5] 41 - 50
[6] 51 – 60 [7] 61 and above
6. If, not an indigene, Home Town (Region)
7. Physical Status/vulnerability:
 - [1] Child [2] Disabled [3] Pregnant Woman
 - [4] A person without productive capacity [5] Person with productive capacity
 - [6] Other specify.....

(II) Assessment of Socio-Cultural Impact on LEAP.

8. What impact has the socio-cultural activities of the Kasena-Nankana people had on the LEAP beneficiaries? (Identification of cultural activities, level of involvement by beneficiaries and expenditure influences).

Section B: Views on LEAP Cash Transfers by Beneficiaries.

9. How responsive are beneficiaries to LEAP cash transfers by using the monies given to them effectively? (Carefulness and prioritization of the use of LEAP money for education, health, food and other initiative and innovative uses on income generation activities useful for personal growth and sustenance).

Section C: Sustainability of LEAP Cash Transfers from The Point of View of Beneficiaries

10. How sustainable is the LEAP cash transfer programme on the part of the viewpoint of beneficiaries and the part of the viewpoint of the state agencies?
(Views, acknowledgement and concern about sustainability successes).

Section D: Problems Identified by The Beneficiaries in The Implementation of The LEAP Programme in the Study Area

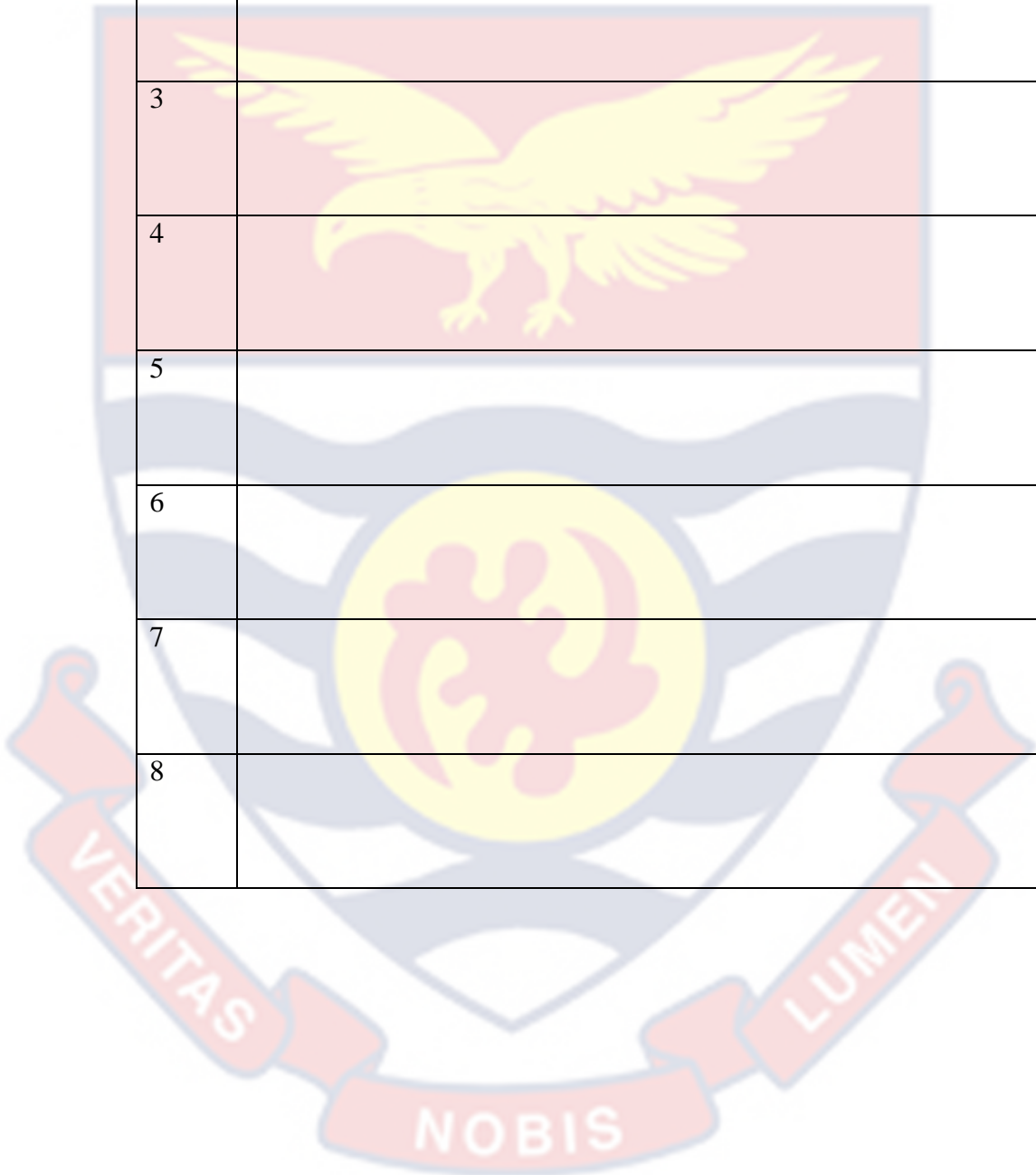
11. What problems are associated with the implementation of LEAP in Navrongo?

Section F: Suggestions for Improvement of The LEAP Programme

12. What needs to be done to improve the LEAP services for the beneficiaries?

Community ID.....Respondent Observed ID.....

ITEM	Remarks for each item's condition observed
1	
2	
3	
4	
5	
6	
7	
8	



**APPENDIX E:
PILOT STUDY SUPPLEMENTARY TABLES AND FIGURES**

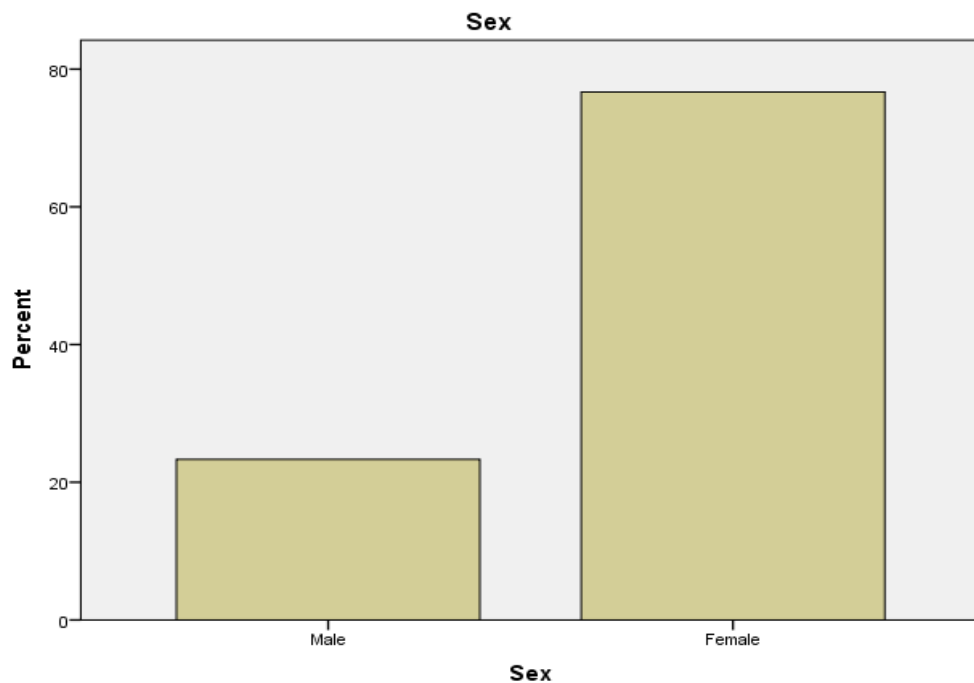
Frequency and percentage tables and pie and bar charts of the Pilot study conducted in some suburban communities of Adentan Municipality

Table E1: Sex of respondents

Sex	Sex	Percent
Male	7	23.3
Female	23	76.7
Total	30	100

Source: Field Pilot Survey, January 2020

Figure E1: Bar chart - sex of respondents



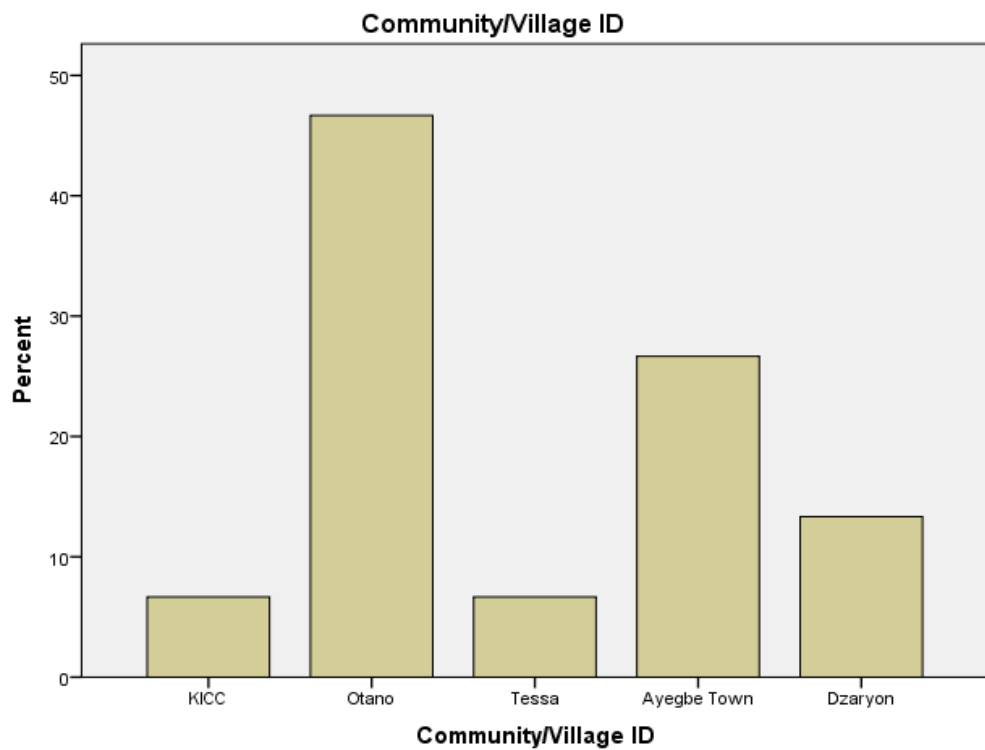
Source: Field Pilot Survey, January 2020

Table E2: Age distribution of respondents.

Age Distribution	Frequency	Percent
20 – 29	2	6.7
30 – 39	20	66.7
40 – 49	4	13.3
50 – 59	2	6.7
60 and above	2	6.7
Total	30	100.0

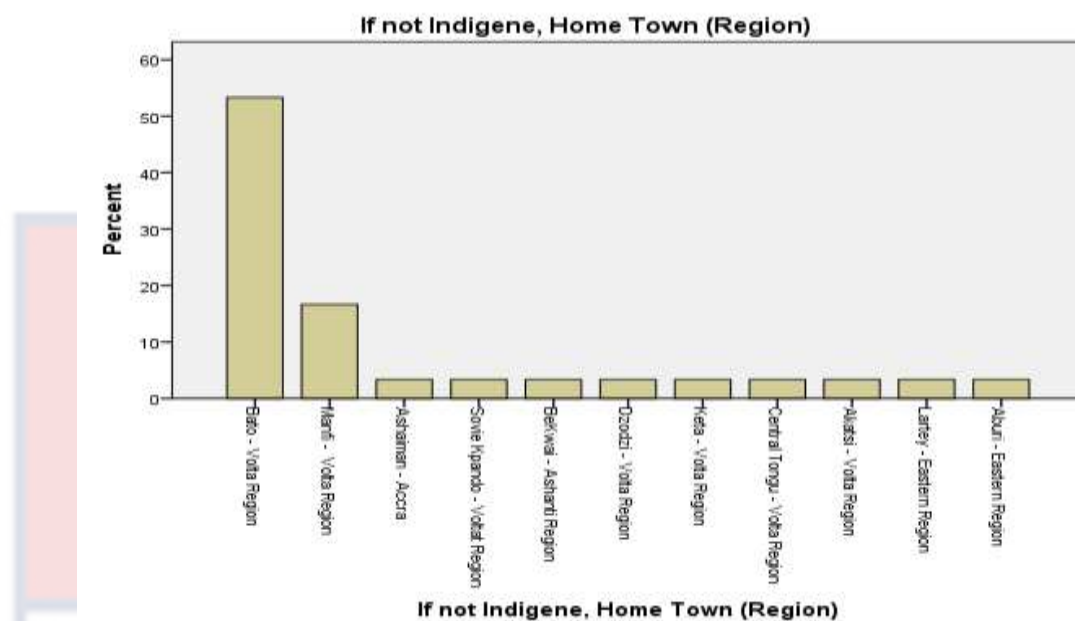
Source: Field Pilot Survey, January 2020

Figure 2 Cross-tabulation of the Pilot study communities or villages



Source: Field Pilot Survey, January 2020

Figure E3: Beneficiaries' Home Towns or Regions.



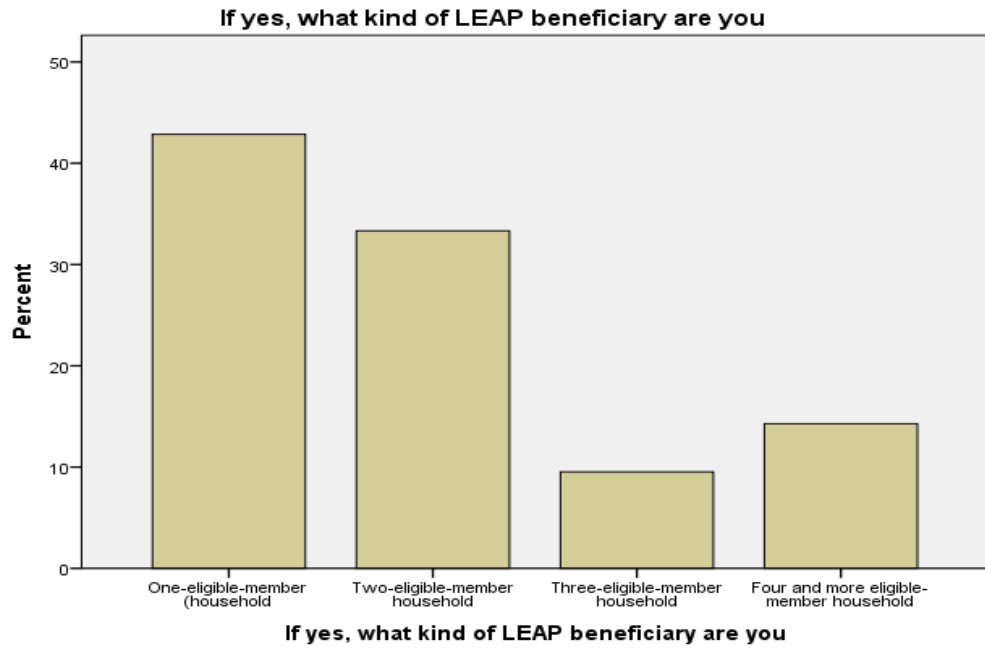
Source: Field Pilot Survey, January 2020

Table E3: Physical Status/vulnerability of Respondents.

Physical Status/vulnerability	Frequency	Percent
Child	5	16.0
Disable	5	16.0
Pregnant Woman	2	8.0
A person without Production Capacity	11	36.0
A person with a Productive Capacity	7	24.0
Total	30	100.0

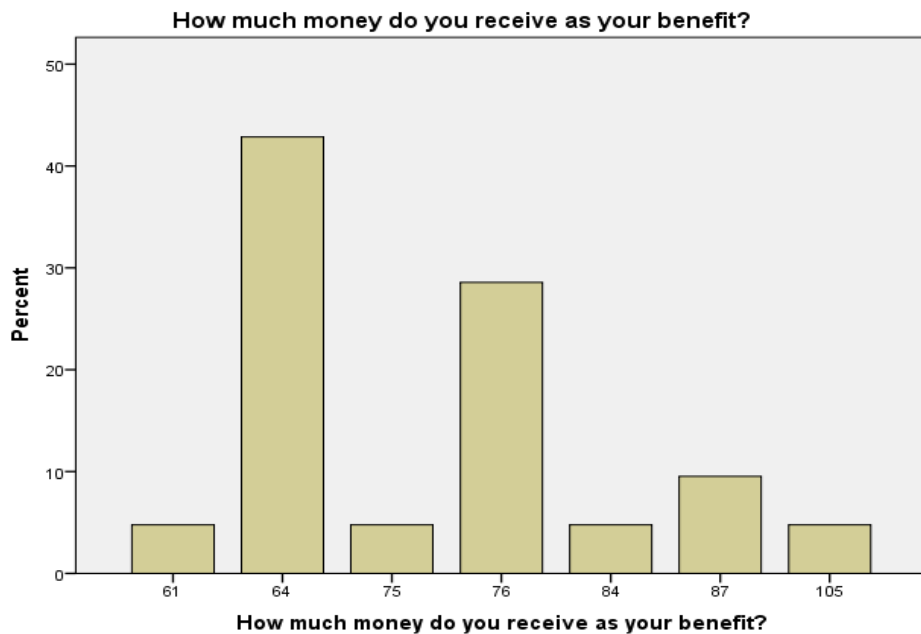
Source: Field Pilot Survey, January 2020

Figure E4: Categories of LEAP beneficiaries.



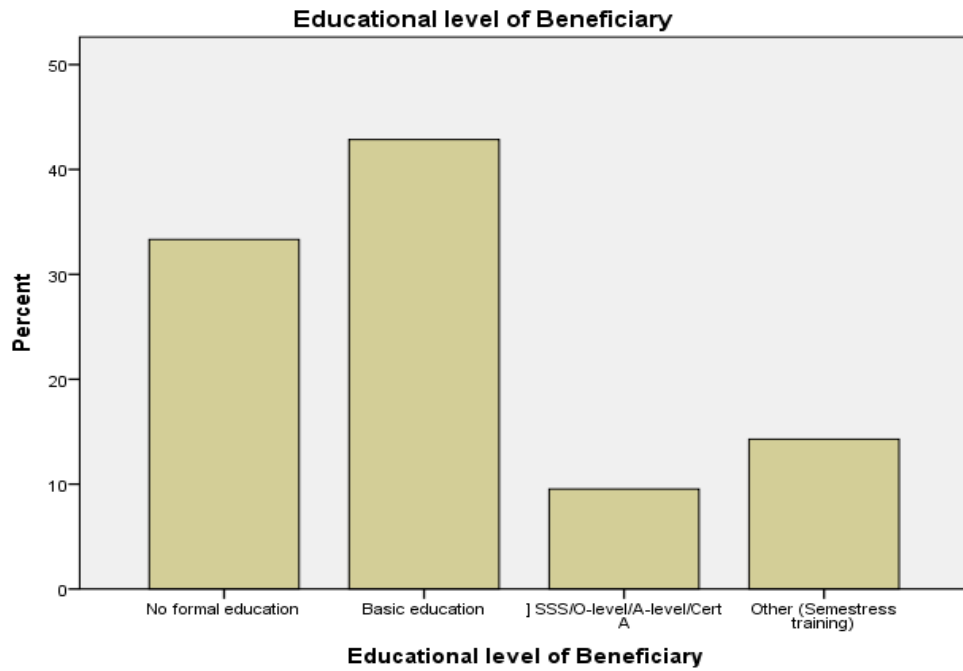
Source: Field Pilot Survey, January 2020

Figure E5: Amount of money each member in categories of LEAP beneficiaries received.



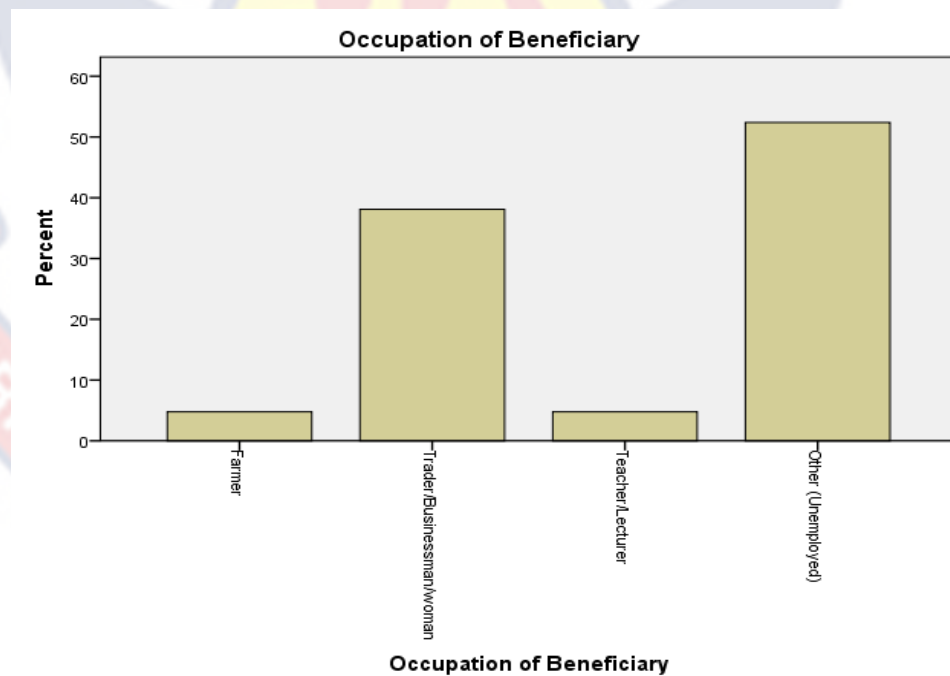
Source: Field Pilot Survey, January 2020

Figure E6: Educational level of respondents



Source: Field Pilot Survey, January 2020.

Figure E7: Occupations of beneficiaries



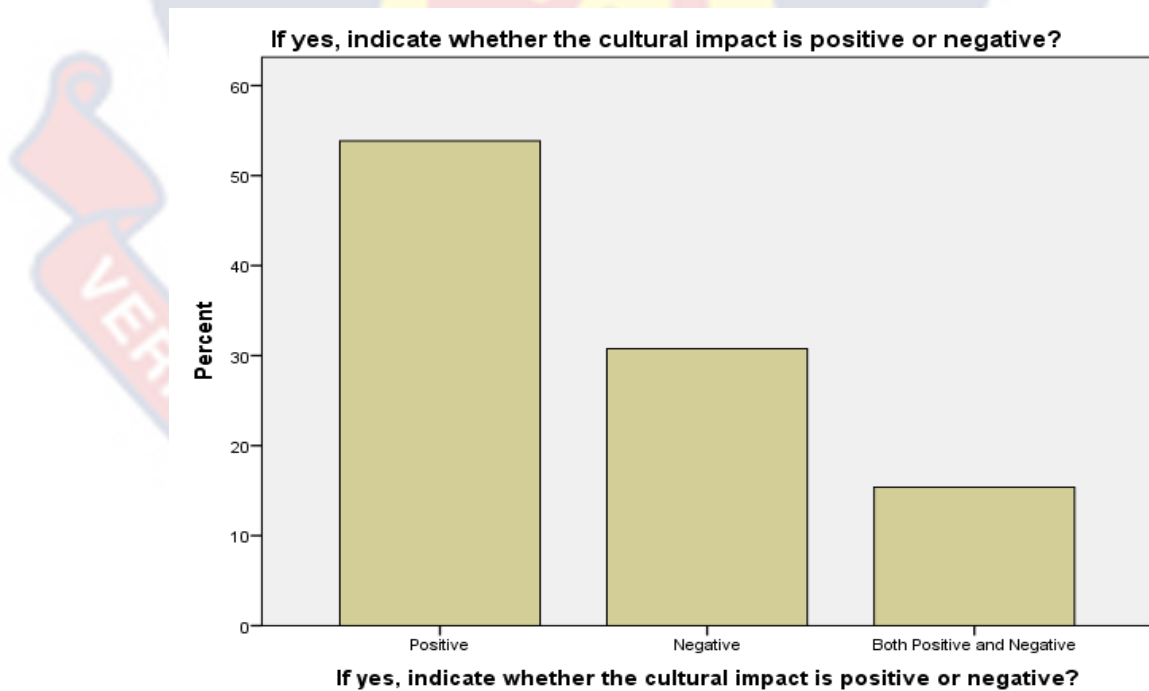
Source: Field Pilot Survey, January 2020

Figure E8: Impact of culture on beneficiaries' use of financial resources (money)



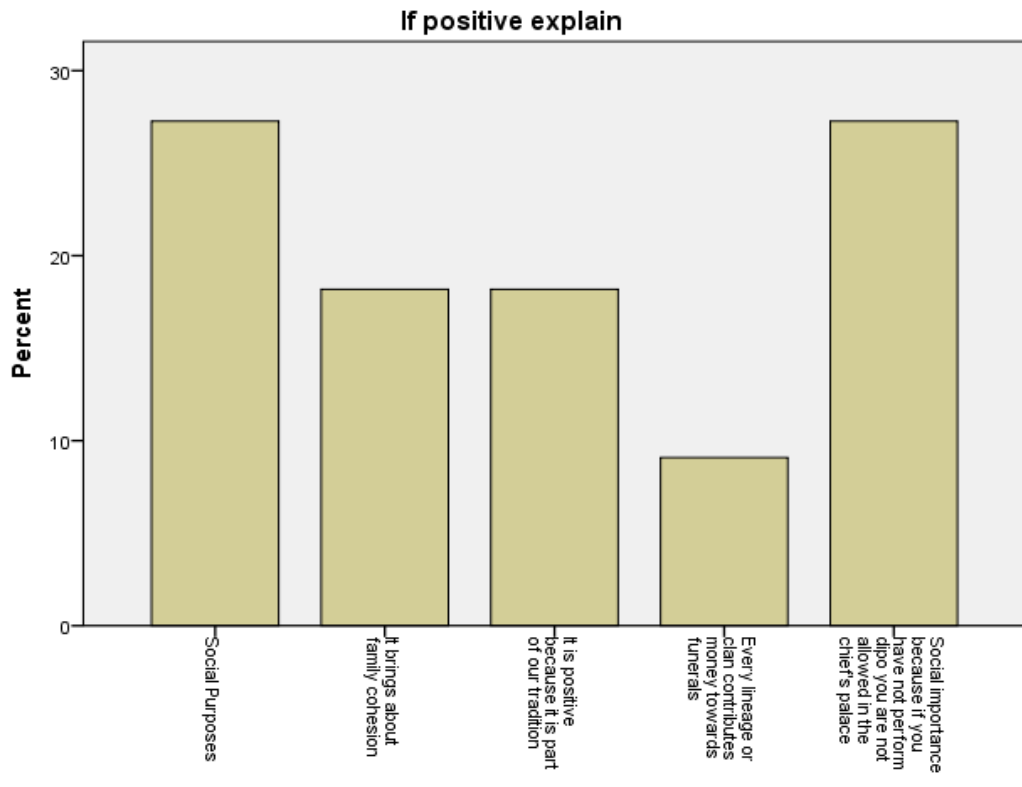
Source: Field Pilot Survey, January 2020

Figure E9: Positive and negative impact of culture on beneficiaries' use of financial resources (money)



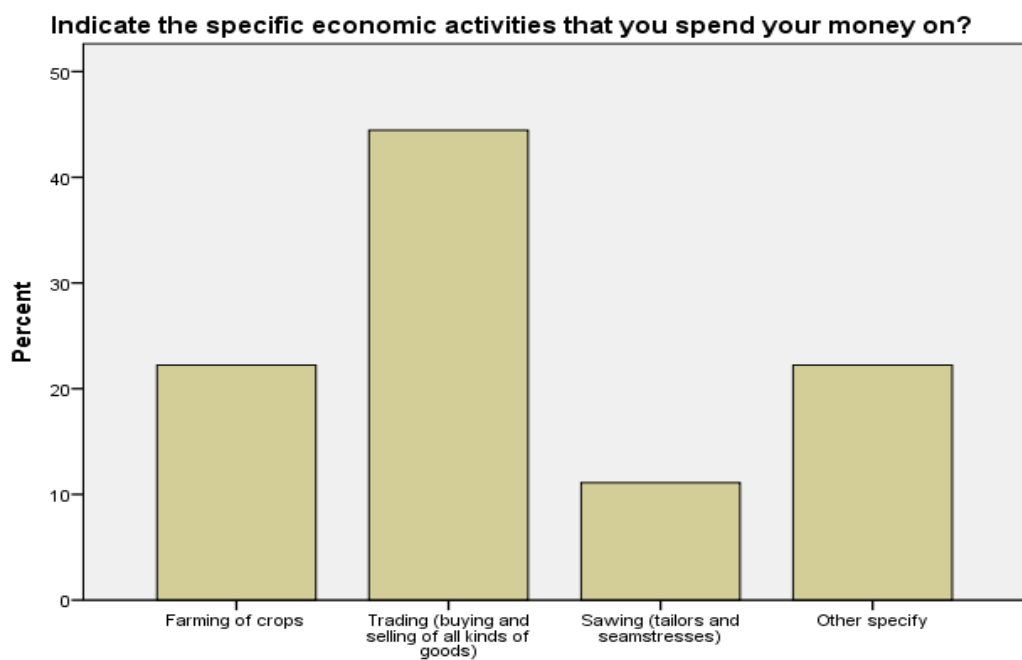
Source: Field Pilot Survey, January 2020.

Figure E10: Positive aspect of culture



Source: Field Pilot Survey, January 2020

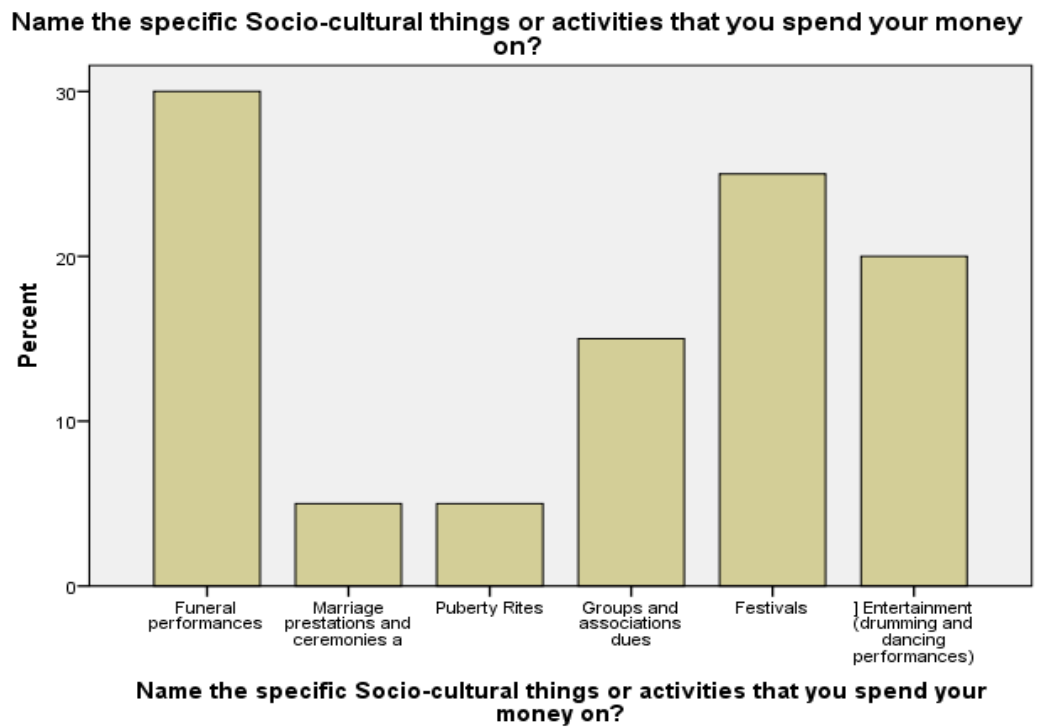
Figure E11: Beneficiaries Expenditures on economic activities



Indicate the specific economic activities that you spend your money on?

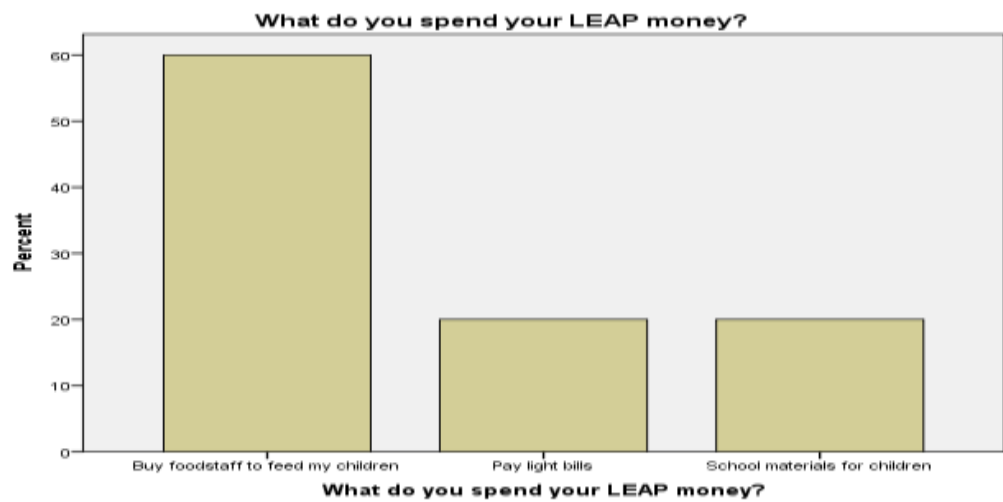
Source: Field Pilot Survey, January 2020.

Figure E12: Socio-cultural things or activities that beneficiaries spend money on.



Source: Field Pilot Survey, January 2020.

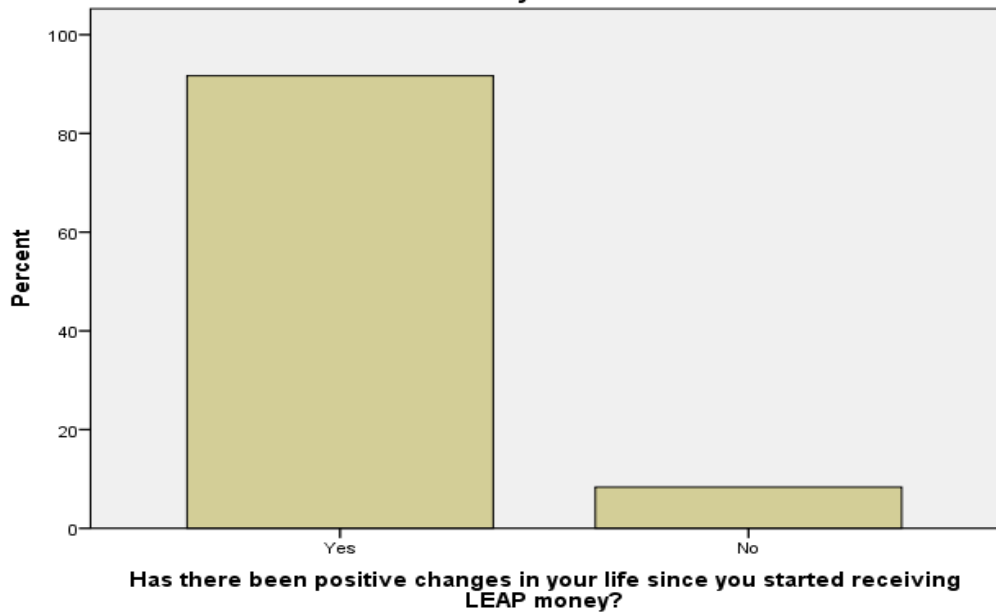
Figure E13: Expenditures of beneficiaries



Source: Field Pilot Survey, January 2020.

Figure E14: Positive Changes in Beneficiaries' Lives

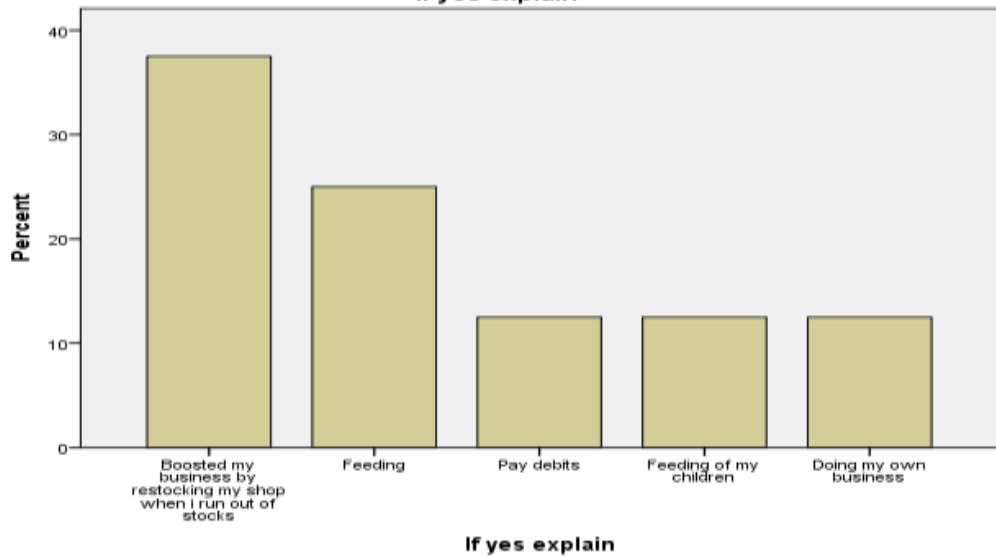
Has there been positive changes in your life since you started receiving LEAP money?



Source: Field Pilot Survey, January 2020.

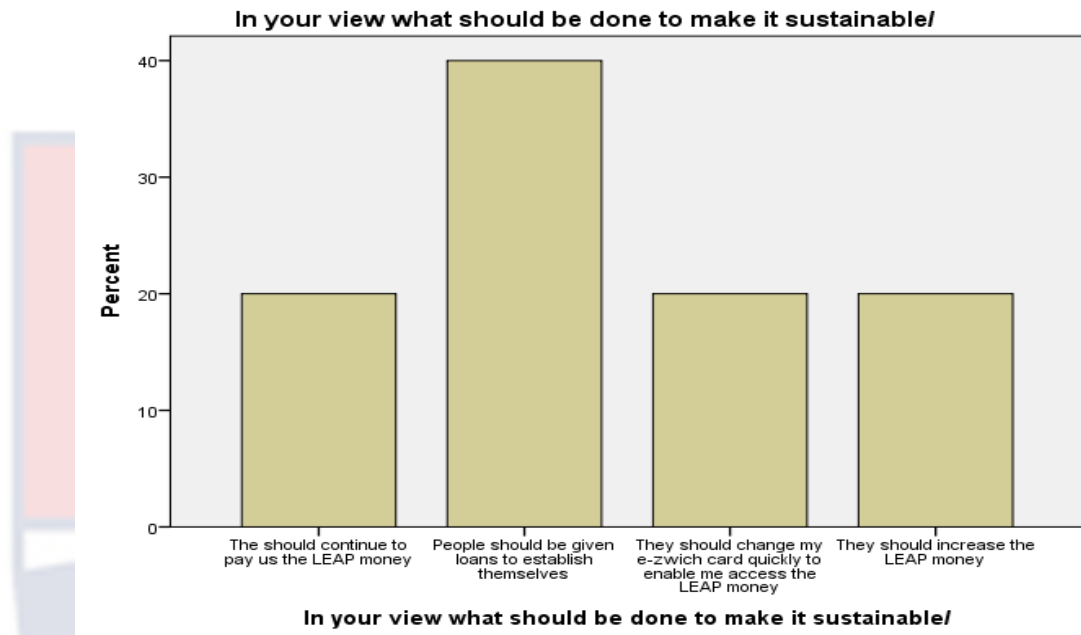
Figure E15: Positive changes in beneficiaries' lives.

If yes explain

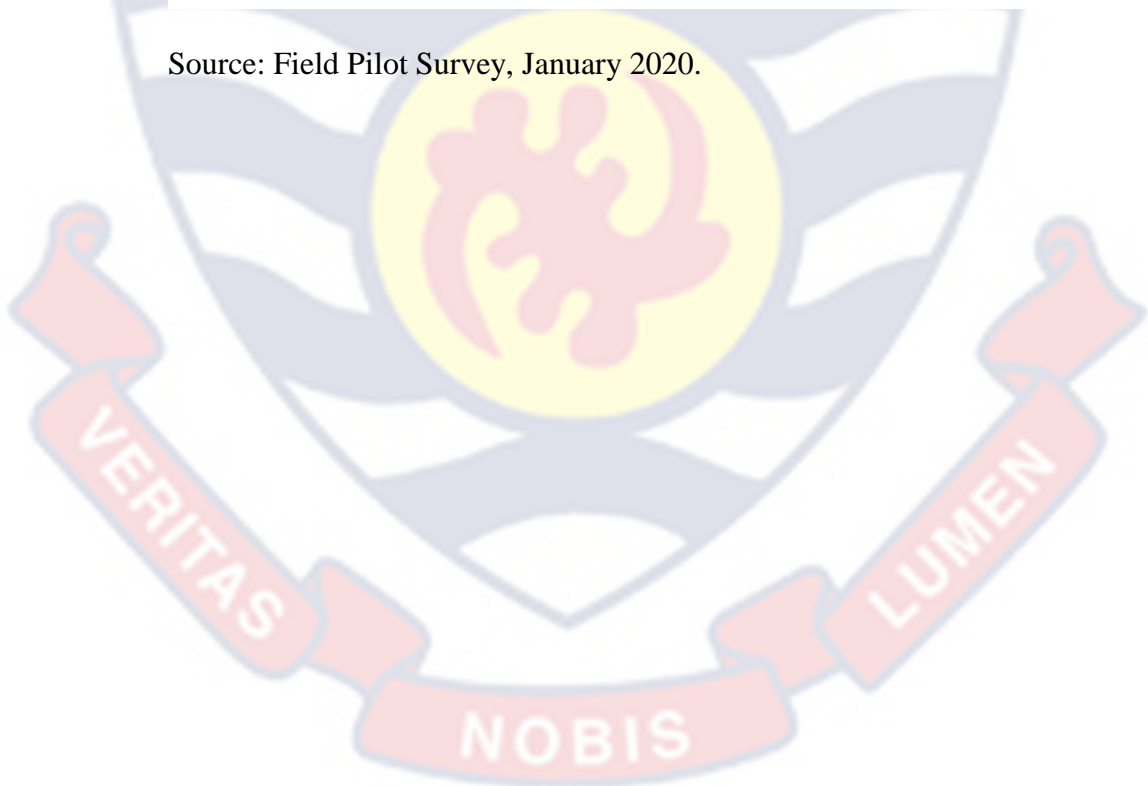


Source: Field Pilot Survey, January 2020.

Figure 16: Showing things to be done to make the programme sustainable from the beneficiary's point of view.



Source: Field Pilot Survey, January 2020.



APPENDIX G(a)

Esping-Anderson's (1990) classification of welfare models

Type of model	Characteristics
Scandinavian Social Democratic Model (Nordic)	<ul style="list-style-type: none"> -Comprehensive social provision and universalism are the hallmarks -It combines capitalist market economy ideologies and socialist ethics of egalitarianism and equality. -It depends on high progressive taxes and -Budgetary spending on basic social services and human capital development. -Highest social expenditure in the OECD (see Hilson, 2008). -Institutional redistributive model” (see Abel-Smith and Titmuss, 1974). -Social Market Model
Corporate Welfare State Model (Germany)	<ul style="list-style-type: none"> -Capitalist economy -Compulsory social insurance payments by workers and their employers. -Draws heavily on Christian ethics of social responsibility. -Welfare benefits are driven by employee/employer contributions, and to a limited extent, government subsidies” (see Glossner and Gregosz (Eds.), 2010). - “Mixed economy or social market economy.
UK Liberal Welfare State	<ul style="list-style-type: none"> -Heavily influenced by the notion of social rights -Higher degree of de-commodification of welfare. -Financed largely through progressive taxation and budgetary allocations rather than insurance. -Though relies extensively on means-testing the UK model promotes inclusive extensive coverage (Lowe, 2005). -Middle-income workers are more inclined to opt for private social insurance benefits.

Southern European Solidary Systems of Welfare (e.g. France, Italy)	<ul style="list-style-type: none"> -Delivery of State-led welfare in a liberal market -Southern UK, based on solidarity principles, with focus on shared duty through taxation -In France, the attention is placed on the inclusiveness of excluded peoples -State plays an important role in funding welfare schemes -Requires people to seek work to be able to contribute their quota to solitary funds (see Ambler, 1993).
USA Liberal Welfare Model	<ul style="list-style-type: none"> -Welfare philosophy and delivery in the USA grew in an environment of conservatism that supports individualism, free markets and restricted state participation in the provision of social goods and services. -Access to public support is heavily means-tested. -Organized at the state rather than the federal level -Public social spending-to-GDP ratio of 20% is below the OECD average of 22% (OECD, 2013). -Universal health insurance in the USA succeeded in 2012 when affordable health insurance legislation, dubbed 'Obamacare' was narrowly passed by the legislature.
Moderate State Welfarism (Japan)	<ul style="list-style-type: none"> Welfare provision in Japan shifted from family-based mutual aid to relatively generous employer-based benefits since the end of the second world war with the idea of empowering people to become self-supporting. -Has been influenced by conservative-liberal welfare systems like the USA residual welfare model, rather than the Nordic universal type (Odaka, 2002; Esping-Andersen, 1997).

Source: Compiled from Aryeetey et al (2017)

APPENDIX G(b)

Hybrid Models of Welfare / Social protection

Author	Types of Welfare	Indicators/dimensions
Esping-Andersen (1990)	<ul style="list-style-type: none"> • Liberal, market-based welfare with low decommodification • Conservative, insurance/assistance moderate decommodification • Social democratic, high decommodification 	Decommodification of welfare Stratification
Leibfried (1992)	<ul style="list-style-type: none"> • Anglo-Saxon (Residual) • Bismarck (institutional) • Scandinavian (Modern) • Latin Rim (Rudimentary) 	Poverty, social insurance and poverty policy
Castles and Mitchell (1993)	<ul style="list-style-type: none"> • Liberal • Conservative • Non-Right hegemony • Radical 	Welfare expenditure Benefit equality Taxes
Sianpff (1994)	<ul style="list-style-type: none"> • Protestant Liberal • Advanced Christian Democratic • Protestant Social Democratic • Late Female Mobilization 	Family welfare orientation Female work desirability The extent of family benefits paid to women
Ferrera (1996)	<ul style="list-style-type: none"> • Anglo-Saxon, social assistance • Bismarck, contributions based • Scandinavian, contributions and public expenditure • Southern, fragmented 	
Bonoli (1997)	<ul style="list-style-type: none"> • British, public expenditure assistance • Continental, insurance • Nordic, insurance • Southern Europe, insurance contributions 	Bismarck and Beveridge's model Quantity of welfare state expenditure"
Korpi and Palme (1998)	<ul style="list-style-type: none"> • Basic Security: citizenship-based entitlement • Corporatist: occupational linked entitlements • Encompassing: citizenship entitlements • Targeted: means-tested 	Bases of entitlement Benefits principle Governance of social programme

Source: adapted from Aryeetey et al (2017) citing Arts and Gellisen (2002: 143-144)

APPENDIX F

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
FACULTY OF ARTS

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES

PHONE: 0332 2000000/050048706

EMAIL: uacc@uacc.edu.gh

CURREF: CAB/1/3/48

YOUR REF:



DATE: 15TH JANUARY, 2020

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION
(MR. MARK-ANTHONY APURI ALONGVA)

This is to introduce the above-named PhD student of the Centre to you for your kind assistance.

Mr. Apuri Alongva is currently undertaking his academic research work on the topic: *Cultural Impact and Sustainability of the Livelihood Empowerment Against Poverty (LEAP) Programme in Nannango*.

He is seeking to collect data from your institution to aid his research.

We would be most grateful if you could accord him the needed assistance he may require from your outfit.

The Center appreciates your kind gesture to me in this regard.

Thank you.

Yours faithfully,

Dr. Alex J. Wilson
Director

name of reply the
number and date of this
letter should be quoted

Ref: 15/2020/16/14/2
or Ref: _____
(Fax No. 010248181/68108)



REPUBLIC OF GHANA

MINISTRY OF GENDER, CHILDREN
AND SOCIAL PROTECTION
P. O. BOX MBO 186
MINISTRIES - ACCRA

Date: 29th January, 2020

**RE: LETTER OF INTRODUCTION
(MR. MARK-ANTHONY APURI ALONGYA.)**

We kindly forward herewith, copy of letter dated 15th January, 2020 on the above subject for your attention.

2. Mr. Apuri Alongya, a PhD student of the faculty of Arts of University Cape Coast is undertaking a project work titled *"Cultural Impact and Sustainability of the Livelihood Empowerment Against Poverty (LEAP) Programme in Nkwanta"*. He requires information to enable him continue his research work.

3. You are kindly requested to offer him the necessary assistance to enable him complete his dissertation.

4. By copy of this letter, the student is to contact Mr. Myles Orgoh, an Assistant Director of the LEAP Management Secretariat for the assistance.

5. Thank you.

DR. AFISAH ZAKARIAH
CHIEF DIRECTOR
for: MINISTER

THE HEAD
LEAP MANAGEMENT SECRETARIAT
ACCRA

cc: Dr. Alex J. Wilson
Director, Centre for African and
International Studies
University of Cape Coast

Mr. Mark-Anthony Apuri Alongya ✓
University of Cape Coast



LIVELIHOOD EMPOWERMENT AGAINST POVERTY (LEAP) PROGRAMME

In case of loss, destruction and any other cause should be stated

Our Ref. No. *LEAP 2020/NS/1/017*

Your Ref. No.



Republic of Ghana

PROGRAMME SECRETARIAT
MINISTRY OF GENDER, CHILDREN AND
SOCIAL PROTECTION
NANANSA - ACCRA

Post Office Box 383 471, Minakwa
ACCRA-GHANA

Tel No: 0302667030/30099099

E-MAIL: leap@ucc.edu.gh

13TH FEBRUARY 2020

RE: INTRODUCTORY LETTER (MR. MARK-ANTHONY APURI ALONGYA)

We forward to you a copy of a letter dated 13th January 2020 with reference number CAIS/L/3/48 on the above subject for your attention.

Mr. Mark-Anthony Apuri Alongya is a PhD candidate at the Centre for African and International Studies of the College of Humanities and Legal Studies of the University of Cape Coast. Mr. Alongya is conducting a research on the topic: "Cultural impact and sustainability of the Livelihood Empowerment Against Poverty (LEAP) Programme in Navrongo". He is seeking to collect data on the above topic to enable him complete the research which is in fulfilment of his academic work.

We would be grateful if your outfit could provide the necessary assistance to bearer of this letter.

Thank you.

MYLES ONGOH
Assistant Director, LEAP Programme

DISTRIBUTION LIST

THE CHIEF EXECUTIVE
Kasena Nankana East Municipal Assembly
Navrongo

THE CHIEF EXECUTIVE
Adenta Municipal Assembly
Adenta

Cc;
THE DIRECTOR,
Dept of Social Welfare & Community Dev't

VERITAS

NOBIS

LUMINA

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
FACULTY OF ARTS

CENTRE FOR AFRICAN AND INTERNATIONAL STUDIES

PHONE: (033) 3309988, 000244788
EMAIL: caia@ucc.edu.gh
COURSE: CAS/1/3/48
YOUR REF:



DATE: 15TH JANUARY, 2020

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

LETTER OF INTRODUCTION
(MR. MARK-ANTHONY APURI ALONGVA)

This is to introduce the above-named PhD student of the Centre to you for your kind assistance.

Mr. Apuri Alongva is currently undertaking his academic research work on the topic: *Cultural Impact and Sustainability of the Livelihood Improvement Against Poverty (LEAP) Programme in Nanyanga.*

He is seeking to collect data from your institution to aid his research.

We would be most grateful if you could accord him the needed assistance he may require from your outfit.

The Centre appreciates your kind gesture to us in this regard.

Thank you.

Yours faithfully,

Dr. Alex L. Wilson
Director



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