

UNIVERSITY OF GHANA

CENTRE FOR MIGRATION STUDIES

**MIGRATION AND DEVELOPMENT: A CASE STUDY OF NKONYA  
HOMETOWN ASSOCIATION ON THE DEVELOPMENT OF NKONYA**

**NTUMDA.**

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**INTEGRI PROCEDAMUS**

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**DECLARATION**

I declare with academic honesty that this work except for the references to other books authors is the outcome of my own research work, creativity and innovative ideas.

I am therefore responsible for any errors, omissions and shortcomings that may be associated with this research work. References cited have been duly acknowledged.



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## ABSTRACT

The study seeks to examine the role of Nkonya Hometown association in the development of their community. The study was primarily designed to explore the motivation behind the formation of a hometown association, along with its impacts, as well as the obstacles it faces when interacting with community and local government officials, and to learn about its participation in decision-making processes that affects the beneficiary community. The Nkonya Hometown association is based in Accra. The study employed the theory of social capital as its theoretical foundation to show how the social solidarity mechanisms are interwoven with resources created by associational entities to deliver public good results among communities. The study employed a qualitative research design in exploring how hometown association contributes to the communal development. An interview guide was used as the primary data collection instrument. Twenty-Five (25) respondents were chosen using snowballing sampling. The respondents interviewed includes seven (7) executives of the Nkonya Hometown association, Ten (10) members of the association, and eight (8) opinion leaders and members from the origin community. According to the findings of the research, the association's members benefit from strong social networks that help them maintain and improve their sense of ethnic identity and self-worth. Their members have access to external assets via a bridge network, which aids in the dissemination of knowledge. The research's conclusion is that the local association in this study was not immune to difficulties that impede the pursuit of its purpose and aims, and even its very existence itself.



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**LIST OF ABBREVIATIONS**

CSO – Civil Society Organization

GDP - Gross Domestic Product

GIS – Ghana Immigration Service

HTA – Hometown Association

IDA – International Development Association

NGO – Non-Governmental Organization

NHA – Nkonya Hometown Association

UK – United Kingdom



## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of Study

Migration is a long-standing societal phenomenon. People have always been on the move, particularly as cultures have evolved from hunter-gatherer to postindustrial. As a result of greater possibilities, earning a better income, and reuniting with loved ones, many people have moved, while others have been forced to do so due to sickness, drought, violence, and natural catastrophes (Boyle and Ho, 2017; Malone, 2020; Michael & Benjamin, 2012; Kandlige, & Adiku, 2019). Researchers have dubbed this the "Age of Migration" because of the sheer volume of people moving throughout the world (Castle & Miller, 2003; Awumbila & Agyei-Mensah, 2009).

Out-migration from Africa is continuing at a steady pace. This indicates that Africans or individuals of African origin are more likely to move to nations outside of Africa than people from other continents are to migrate to Africa. Rather than being a destination, Africa has become a source of immigration. Ghana, like the rest of West Africa, exhibits this pattern. Africa's migration since the late 1980s has been mostly intra-continental, in the form of regional migrations by nomads, refugees, seasonal labor migrants and illegal migrants (Doyle, 2015; The World Bank, 2018; KNOMAD, 2019; Flahaux & de Haas, 2016; Kandlige, 2017). As a consequence of disputes for political power and migration in other nations in the Horn of Africa, there is evidence of refugee flows from Algeria, Kenya, Zimbabwe, and South Africa (Kanyangara, 2016).

On the other hand, internal migration is defined as the movement of individuals inside the boundaries of a single area or state. Rural-urban, urban-rural, rural-rural, and urban-urban are all examples of this category. In order to meet these demands, we need more arable land, more places to work, better schools, better roads, and more political and economic stability. International migration is the most extensively studied topic in literature, and it is on this foundation that public

policy is developed. For scholars and policymakers, the relevance of internal migration has been eclipsed. Despite this, it is vital to keep in mind that the number of people migrating domestically surpasses the number migrating internationally (Castaldo, Deshingkar & McKay, 2012; Deshingkar & Grimm, 2005; OECD-UNDESA, 2013). The majority of individuals are moving inside the United States rather than moving outside the country. Literature demonstrates that whereas 232 million individuals moved abroad in the recent decade, 740 million people moved inside their own country (Castaldo et al, 2012; United Nation Development Programme, 2009; United Nation Conference on Sustainable Development, 2012).

In Ghana, there is a strong sense of belonging to one's place of origin. Migrant Associations in Ghana may be found in churches, ethnic groupings, alumni associations, charitable organizations, and cultural organizations. BONABOTO (Bolgatanga, Nangodi, Bongo and Tongo), Builsa Ladies in Nima, Kokomba Youth Association (KOYA), Bimobas Youth Association (BIYA) and Nawuri Youth Association (NYA) are just a few examples. Busia (1950), Acquah (1958), and Little (1950) are only a few examples of research on early migrant connections (1965). Acquah (1958) sees the groups as a way for migrants to connect with each other and find work. According to Little (1965), ethnic identities and allegiance to the places of origin are maintained and strengthened. The findings from the research reveal that the linkages were there in colonial times and have since grown pervasive.

Hometown Associations are becoming more and more important partners in the process of growth. They have a major role in the development of the communities in which they live, particularly those in which they were born or sent (Ankomah et al., 2012; Nsiah & Fayissa, 2013; Imai et al., 2014; Doyle, 2015; The World Bank, 2018; KNOMAD, 2019). Non-governmental organizations (NGOs) and international organizations in the development sector have paid substantial attention

to migrant associations (Orozco & Rouse, 2007). Partnerships have been formed in order to encourage local development (Doyle, 2015; The World Bank, 2018a; KNOMAD, 2019). According to Krawatzek and Müller-funk (2019) and Schmidt (2019), governments, particularly in developing countries, are unable to provide their citizens with basic necessities as well as the necessary infrastructure for local growth. According to the claims of corruption, lack of political will, and dedication, these administrations are viewed as unable to sensibly use resources. To guarantee that the benefits of development are passed on to the local community, Hometown Associations are considered as reliable mediators (Portes, Escobar, & Radford, 2005). Jacob and Lavigne Delville (1994) believe that these organizations are trustworthy because they seem to be well-structured and because governments are inept at spending money.

A number of countries have already benefited from the projects of migrants associations. As an example, Ghanaian migrants in the Netherlands have helped certain rural areas in Ghana's Greater Accra region to profit from poultry initiatives. The Sankofa Family Poultry Project, which was funded by migrants, supplied women beneficiaries with start-up funds, tools, and training. This was done in order to help women establish their own farms and become financially independent. Obeng (2010) discovered similar development initiatives in the Kwahu region. Among them was the building of a new market, street lighting, and roads and highways.

### **1.2 Problem Statement**

Studies on internal migration in Ghana shows a strong theoretical and empirical understanding of the migratory trajectories and the underlying factors, which are mostly unidirectional from rural to urban centers (Gupta, Pattillo and Wagh, 2009; Ankomah et al., 2012; Nsiah and Fayissa, 2013; Imai et al., 2014; Doyle, 2015; The World Bank, 2018; KNOMAD, 2019). For example, Krawatzek and Müller-funk (2019) and Schmidt (2019) Potts (2013) and Tanle (2014) have

examined the migrants' livelihoods to see how they manage, adapt and integrate into their new communities. Another group of researchers has studied the development of migrant communities, such as the "Zongos" (Zongos is a Hausa term that designated sites where Muslim travelers and merchants resided during the colonial period), slums, and shanty towns, as well as suburb construction and the development of cities (Schwimmer, 1980; Kpormegbe, 1993; Pellow, 2001; Meier, 2005).

Despite the extensive literature on migrant associations (Alarcon, 2000; Caglar, 2006) throughout the globe, research on migrant groups or associations in West Africa are few. In spite of the fact that there are just a few research on the link between groups or organizations and their growth possibilities, they report on this connection (Okafor & Honey, 1998). Migration from underdeveloped nations to wealthy ones has received much attention; nonetheless, intra-African and internal migration is becoming more popular throughout the continent (Adepoju, 2010). Rural-Urban migration has historically been a source and destination for Ghanaian workers. A significant component of the urban population was made up of people who had moved there from rural regions nearby (Beals and Menezes, 1970). Despite the presence of several organizations dating back to the pre-colonial period and continuing into the present day, little is known about migrants' groups in Ghana. This has resulted in the establishment of a variety of groups to satisfy the requirements of migrants upon arriving at their new home. It is important to keep in mind the challenges of adjusting and integrating into the host communities, according to Owusu (2000), as well as the steps involved in creating connections.

While the dynamics of Ghanaian internal migration have long been debated, this research aims to present concrete data to support the importance of the impact or contribution of hometown association to their origin communities's socio-economic and political growth. These hometown

associations are sprouting up, and as a result, there is a need to understanding their impact on community development. By concentrating on the Nkonya Hometown association in Ghana, this research intended to offer both theoretical and empirical literature.

### **1.3 Objectives**

The study seeks to examine the role of Nkonya Hometown association in the development of their communities. The specific objectives are;

1. To examine the role of Nkonya Hometown association in rural community development
2. To explore the impact such roles are having in rural communities and their relevance
3. To analyse the challenges facing the Nkonya hometown association.

### **1.4 Research Questions**

1. What are the motivations for Nkonya hometown association to engage their community back home?
2. What role does Nkonya hometown association play in the development of origin community?
3. What are the challenges facing this Nkonya hometown association?

### **1.5 Significance of the Study**

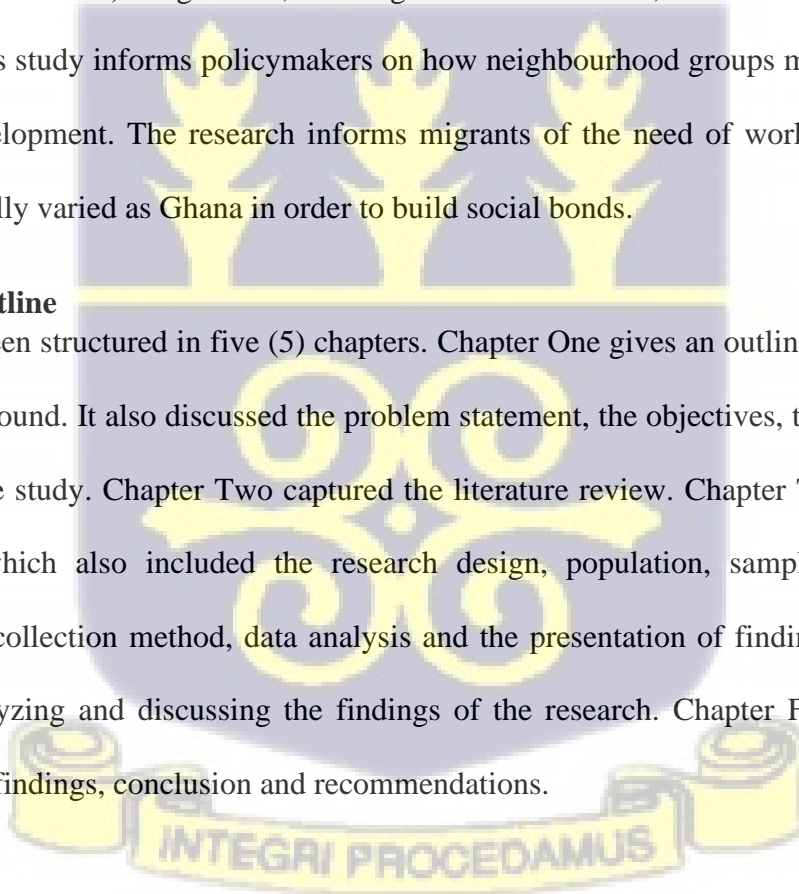
In Ghana, hometown associations have been in existence for a long period of time. Research shows that these associations may be partners in development for members, their host and their origin communities (López, Escala Rabadan & Hinojosa-Ojeda 2001; Antwi Boasiakoh, 2010; Babcock, 2006). As a result of the study, policymakers and those in power will be enlightened on the structure, features, and activities of these associations, allowing for adequate planning and policy considerations.

Internal migration and migrants' groups are also updated in this research. In addition, the research will help to provide light on Ghanaian migrants' social networks. In this manner, the phenomenon is placed in the context of Ghanaian migration. A solution to the problem of migration literature and theories being biased against internal movement has been proposed by Mercer and Page (2008) and Flahaux & de Haas (2016) as well as Awumbila et al. (2016). The study will serve as a reference point for future research comparing the affiliations of migrants in their home countries and those in the diaspora.

Ghana's government has launched a number of youth-focused initiatives, including the Nation Builders Corps (NABCO) Programme, Planting for Food and Jobs, and the Youth Employment Programme. This study informs policymakers on how neighbourhood groups may be involved in community development. The research informs migrants of the need of working together in a nation as culturally varied as Ghana in order to build social bonds.

### **1.6 Chapter Outline**

The study has been structured in five (5) chapters. Chapter One gives an outline introduction and the study background. It also discussed the problem statement, the objectives, the limitations and the setting of the study. Chapter Two captured the literature review. Chapter Three covered the methodology, which also included the research design, population, sample size, sampling technique, data collection method, data analysis and the presentation of findings. Chapter Four focused on analyzing and discussing the findings of the research. Chapter Five presented the summary of the findings, conclusion and recommendations.



## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Introduction

This chapter reviews literature relevant to migration and development nexus. The chapter reviews theoretical literature on hometown association, their role in development and their associated challenges. The chapter also examines the theoretical framework underpinning the study. A final part of this chapter presents a conceptual framework to structure the research.

#### 2.2 Migration

There are additional forces at the destination that compel migrants to transfer in spite of the routes they depend on (Rozek, Svoboda, Harackiewicz, Hulleman, & Hyde, 2017). Migrating is a personal decision depending on one's level of income or a desire to improve his/her livelihood. As a result of migration, they believe they have a better chance of reaching their goal. A wide range of academics have characterized migration in a variety of ways; nonetheless, there are certain common threads that run through all of them. That is, the movement from one position to another, or from one point in space to another. Living beyond one's own country and the time spent in a new location are two aspects of this (Greenwood, 1985). The length of stay, on the other hand, might be short or long-term, depending on variables at both the origin and destination. As defined by the United Nations Human Rights Commission, migrants are people who live outside their state but do not have access to the same legal protections as citizens of the host nation (Sewell, 2015). People who cross international boundaries or migrate inside a state are considered migrants, regardless of their legal status, whether the travel is voluntary or involuntary as well as their duration of stay (Andrijasevic & Walters, 2010).

People, governments, and international organizations throughout the world have all taken a look at migration. Other schools of thinking solely look at population redistribution in terms of access

to other resources that are either nonexistent or limited in the sending regions, but others regard it as a problem for both places (Barnetson et al., 2013). Many more possibilities exist in certain nations than other others (Awumbila et.al, 2008). Nature has carved out these distinct regions based on variances in climate, land use, and natural resources. People rely on these resources so heavily that their absence might cause issues and obstacles for others who are less well-off (Awumbila et.al, 2008). In an effort to guarantee human dignity, many people want to relocate to locations with abundant resources.

### **2.2.1 Internal Migration**

Since the days of colonial rule, Ghana's migration has been more of internal migration. Many individuals from other regions of the nation came to work in the mining and cocoa plantations because of the colonial rulers' need for laborers (Agyei & Ofosu-Mensah, 2009). With 53% and 23%, the Greater Accra and Ashanti regions are the most popular migratory destinations in Ghana. Migrants to Greater Accra tend to come mostly from the Ashanti, Volta, and Upper East regions of Ghana (GSS, 2014). Approximately 740 million people were categorized as internal migrants in 2000. (UNDP, 2009). The number of people who travel inside their own country is three times more than the number of people who cross international borders (Bell & Charles-Edwards, 2013). Anarfi and Kwankye (2010) found that Ghana's internal migration stock was above 3.3 million people in 2005, according to their findings. Unlike any other source of human migration, internal migration in Ghana has had a significant impact on both host and home communities (Oderth, 2002). Black et al. (2004) indicated that Internal migration is the most prevalent kind of migration in West Africa. Migrants relocate for a variety of reasons, both domestically and globally. Economic, political, social, and environmental reasons, such as poverty, access to improved health and education services, and work opportunities, have been the most common causes in Ghana (Awumbila et al., 2011). With the aid of the Millennium Development Goals, domestic migration

has a stronger ability to alleviate poverty and contribute to the expansion of Ghana's economy, as compared to international migration.

### **2.3 Hometown Associations**

In migration literature, "hometown associations" have been characterized in a variety of ways. This is a term used to describe "social groups created by immigrants from the same origin or nation in their host communities" as defined by Silva (2006). Hometown associations (HTAs), and ethnic associations or clubs founded by migrants from a certain country or community to meet specific requirements have been referred to by Owusu, (2000) and Lopez et al., (2001). Hometown Associations (HTAs), as defined by Orozco and Garcia-Zanello (2009), are those associations formed by immigrants who live in the same community and share a common nationality, in order to support their homelands, maintain relations with local communities, and retain a sense of community as they adapt to life in their new home communities or countries. (Orozco 2000; 2003; 2005).

International migration literature has noted that Migrant Associations have been referred to as "hometown associations" (Orozco & Garcia-Zanello, 2009; Lopez et al., 2001; Beauchemin & Schoumaker, 2009). There is no fundamental difference between these definitions and Levitt's (2001) conceptualizations of Hometown Associations as organizations of migrants from the same "town or parish or host nation" who congregate for social and mutual help. In the words of anthropologist Fitzgerald, they are "migrant village associations," which are made up of migrants who have relocated from rural areas to cities and towns (Fitzgerald, 2004).

Portes et al. (2005) describe Hometown Associations as transnational organizations for immigrants and diaspora-based organizations for those who have relocated from their home countries (Akologo, 2005). In international migration literature, the linkages are seen as having major

growth potentials (Babcock, 2006; Orozco, 2006; Silva, 2006). Consequently, the phrase "Hometown Association" serves as an umbrella word for several types of associations, such as hometown associations, ethnic and professional organisations, and migrant sports clubs. The most prevalent kind of Hometown Association is the Hometown Association, however Silva (2006) says that it includes area-based or community-based associations, commercial associations and alumni associations as well as religious and charitable groups.

African Hometown Associations were first documented in Nigeria, the continent's most populous country. Even in Africa's larger cities and towns, these relationships are becoming more commonplace in recent years (Honey & Okafor, 1998). Accra's Kwahu inhabitants, Builsa Ladies, Kokomba Youth Association (KOYA) and Bimobas Youth Association (BIYA) are all examples of Ghana's Hometown Associations (NYA). These groups have been referred to as "youth" associations. However, members of these categories may not be young or young in terms of age. If a group's members are under the age of 24 when they form, they may desire to keep the group's name even if the group's current members are older. Youth also has connotations of vitality and activity, which the associations will seek to match themselves with when interpreting it figuratively. Aside from BONABOTO, the Fante Benevolent Society of Chicago and the Sankofa Foundation in Holland, there are other Hometown Associations, such as Okyeman Cultural Association in Canada, US, and UK, and the Okyeman Benevolent Society in Chicago.

### **2.3.1 Reasons for the Formation of Hometown Associations**

Typically, local associations are created to serve the interests of its members (Antwi Boasiakoh, 2009; Owusu, 2000; Hirano-Nomoto, 2014). Migrant clubs and organisations are frequently more appealing to newly arrived migrants. Orozco and Rouse (2007) argued that new arrivals or 56 migrants in the host communities are more likely to join the core members of Hometown

Associations. People join Hometown Associations for a variety of reasons, according to Orozco and Rouse (2007). Cultural preservation and identity, family reunification, and absorption into the host society are only few of the reasons why people migrate. Hometown Associations, according to Mande (1996), primarily functioned to help newcomers adjust (cited in Beauchemin & Schoumaker, 2009). Helping newcomers find housing, employment, and financing was part of a welcoming atmosphere (Owusu, 2000; Hirano-Nomoto, 2014). It is tough for migrants to integrate in or join associations designated for members of the local community (Owusu, 2000). As a result, migrants will be able to feel more at home in their new country if they develop their own organizations and associations that represent their own culture (Burnet & Plamer, 1988). Some of the most important social advantages have been altered. An informal microcredit system and cultural events and sports tournaments are reportedly offered by local associations.

Home-town associations function as an intermediary between the host nation and one's home-country of origin by providing a forum for socialization and conversation, as well as facilitating the flow of information (Sardinha, 2009). Norris (1975) argues that Hometown Associations also help migrants establish new lifestyles in their new towns by providing family bonds and exchanges. Associations that promote cultural activities help migrants preserve connections to their homelands, according to Twumasi-Ankrah (1995). A seamless transfer and integration into their new communities is due to this, says him. Little (1965), in his study of ethnic and tribal connections in Ghana, confirmed the significance of this. It was found that the Bantari Cattle Herders' Hometown Association provided members with work possibilities, dispute mediation and other necessities to assist them in establishing themselves in Wungu, northern Ghana. As a matter of fact, what a specific association provides for its members is heavily reliant on the demands of

its members (Owusu, 2000). As Reitz (1980) points out, the connections symbolize migrants' efforts to adapt to their particular surroundings.

#### **2.4 Rural and Community Development**

Through the migration of people, HTA form a tangle of connections (Cordero-Guzma'n, 2005; Basch et al., 1992; Graham 2001). Resources and information are provided to the nations of origin in the United States, including materials, human resources, and finances to carry out initiatives and activities. More migration may be a result of all these initiatives since they provide new relationships and prospects for growth. (Cordero-Guzma'n, 2005) Consequently, organizations are being asked to devote resources to the development of human capital (Krishna, 2002, p. 3).

Citizens' affiliations to organizations, stated, have both individual and public benefits, in that there are positive externalities to the society in connectedness (Putnam, 2000; Nordtveit, 2005). Neoclassical economists also argue that social capital reduces crime and increases mutual trust, resulting in increased economic development (Sachs, 2015; Markowska-Przybyla, 2012; Peiro-Palomino, 2016). An "intense" democracy and economic development may be achieved when there are numerous civic organizations and a large number of individuals who participate in these organizations (a "strong" civil society). When it comes to a community's economic development, the number and effectiveness of civic groups will have a significant impact on the degree of community peace and patterns of political engagement (Nordtveit, 2005).

Non-governmental organizations (NGOs) and other non-governmental organizations (NGOs) were a possible agency inside civil society that may stimulate external pressure on governments for change" (Nordtveit, 2005). The preservation of a good state, or system maintenance, in other words, the creation or strengthening of democratic institutions that protect the rule of law,

legitimate peaceful oppositions, and the expression of dissent in acceptable ways became the role of non-profit organizations and civil society organizations (Nordtveit, 2005).

Among the most important functions of civil society organizations (CSOs) is to serve as a bridge between the person and the government. An extensive network of civil society groups may serve as a bridge between the state and its inhabitants, according to researchers. As a result, government programs operate better and state policies have a greater influence when they connect with organized groups of people instead of individuals. CSOs may also help citizens get more out of government initiatives and market possibilities by organizing and coordinating their individual efforts. Krishna (2002) points out, there are compelling grounds to assume that social organizations are better suited to play these mediating functions compared to state-controlled institutions. Recent research on social capital have discovered a hitherto overlooked resource: the abilities and energy of the disadvantaged themselves. These studies show that civil society groups play a critical role in mobilizing social capital for development purposes.

Non-governmental organizations (NGOS), according to Parker and Badu (1992), have become an integral part of the Third World's development process. Organizations such as NGOs help to reduce the costs of developing nations' institutional inadequacies, which typically include administrative problems and a lack of efficiency in completing development tasks like providing social services and safeguarding the environment. In recent years, the number of non-profit organizations (NGOs) and the amount of money they raise has increased quickly.

## **2.5 Hometown Association and Development**

Migrants' associations are becoming more and more important partners in the process of growth.

They have a major role in the development of the communities in which they live, particularly those in which they were born or sent (Beauchemin & Schoumaker, 2009; Portes, Escobar, &

Radford, 2005). In the development community, migrant associations have received a lot of attention from non-governmental organizations (NGOs) and international institutions (Orozco & Rouse, 2007). Partnerships have been formed in order to encourage local development. Governments, particularly those in developing nations, are often unable to provide their citizens' fundamental requirements and provide the infrastructure necessary for local growth (Beauchemin & Schoumaker, 2009). According to the claims of corruption, lack of political will, and dedication, these administrations are viewed as unable to sensibly use resources. To guarantee that the benefits of development are passed on to the local community, Hometown Associations are considered as reliable mediators (Portes, Escobar, & Radford, 2005). Jacob and Lavigne Delville (1994) believe that these associations are trustworthy because they seem to be well-structured and because governments are inept at spending money.

### **2.5.1 Social Engagement and Development**

Ghanaians living abroad have been actively interacting with their family back home, much like other diaspora populations. In the previous section, it was said that Ghanaian traditions, kinship, and lineage are entrenched in the reasons that encourage people to look back and develop it. Also, Ghanaian authorities have sought to remind people of their heritage by playing the kinship and lineage card. Engaging back home even extends to Ghana's patrilineal and matrilineal inheritance systems. Akan women's matrilineal customs, in which women are expected to take care of the family and travel to find work that would help the family's economic well-being, are an example of this. Even though both Clark (1999) and Wong (2006) stated that Ghanaian women travel to the United States and other developed countries to work, their children remain at home with their extended family members because of restrictive migration laws and the poor conditions of reception in the receiving countries. When they arrive at their final location, they find ways to support the relatives they left behind financially. In the Netherlands, Ghanaian women, for

example, continue to pay for their children's education back home and financially support them until they ultimately join them in the Netherlands, according to Mazzucato and Poeze's (2016) analysis. In contrast to individuals who may visit their loved ones in Ghana whenever they want, people who do not have legal residency must wait until their application for legal residence has been accepted before they can go back and see their loved ones (Manuh, 2005). Family well-being lies at the heart of all of these.

The inference is that migrants, whether from Ghana or elsewhere, will ultimately return home, even if it is for their funeral, when they have the chance and means to do so. To emphasize the responsibilities of Ghanaians who live outside their own country, Ghanaians use classic Ghanaian proverbs. In 1765, the first Ghanaian returnee (Philip Quarcoe) returned to Ghana and established a school (Ofosu-Appiah, 1997). Traditional dynastic families also have a large number of Ghanaian nationals returning home. There is a king and queen in every Ghanaian town or village, who historically reign alongside government officials. Chiefs, kings, and queens have often been summoned from overseas, particularly from the United States and Europe. There is a high percentage in Ghana of the children, grandchildren, and great-grandchildren of traditional rulers who leave the country in search of a better education in the West, and many never return. If they are the next in line to succeed the dead monarch, they return to assume the throne upon the death of the king or queen. Most of the newly established Ghanaian traditional kings have been foreigners who returned to the country after the death of their predecessors. The amount of social remittances that these newly appointed rulers may provide to the growth and well-being of their villages, towns, and communities can be deduced.

There is little written on the roles, influence, and social remittances these medical and health workers have had on Ghana's health system despite the fact that Ghana is a big exporter of health

workers, particularly to the UK. One well-known example is Asampong and others (2013). On a volunteer basis, many Ghanaian health workers return home to work on community health initiatives, while others return with the intention of teaching their experiences to younger and freshly certified health workers (Asampong et al., 2013). After retiring or amassing sufficient wealth, some Ghanaians return to the workforce. Prof Dr Kwabena Frimpong-Boateng, a well-known Ghanaian cardiologist who was stationed in Germany, came to Ghana to reinvigorate the country's cardiology center by creating the country's first Cardiothoracic Center (Frimpong-Boateng, 2000).

### **2.5.2 Economic Engagement and Development**

The Ghanaian diaspora, like the Filipinos, Indians, and Mexicans, has been sending billions of dollars back to Ghana from the United States (Awumbila & Teye, 2014). Based on the World Bank (2018) statistics, it is estimated that remittances have grown from 5.2 per cent of Ghana's GDP to 7.3 per cent over the last three years. Remittances to Ghana are expected to outpace ODAs in the macroeconomic context (Quartey, 2006; Awumbila et al., 2008; Teye et al., 2018). After Cocoa, Gold and Tourism, the Bank of Ghana announced in 2001 that remittances had become Ghana's fourth-highest foreign currency earner (Anarfi et al., 2003). The World Bank and the Bank of Ghana's statistics do not include remittances sent by friends visiting Ghana to their families, as well as the quantities of money that Ghanaians overseas bring with them on short-term trips to Ghana. Remittances and hard foreign currency transactions in Ghana are considered to be three times more than the Bank of Ghana estimates, placing Ghana on a level with Mexico and the Philippines as part of the top nations that receives remittance (Mazzucato, van den Boom & Nsowah-Nuamah, 2008).

When it comes to potential investments in Ghana, Ghanaians living abroad have demonstrated a keen interest. Bump (2006) asserts that Ghanaians living outside the country and the money they send back have served as a stimulus for the growth of small businesses in Ghana. Despite the fact that there are several investment possibilities in Ghana, Ghanaians living outside of the country haven't overlooked them. For its part, Ghana's authorities are more than happy to take advantage of what Ghanaians living in other countries can provide in the way of resources and expertise. Motivating, attracting and raising awareness of the government's appreciation for investment in Ghana's economy is the purpose of these measures. As a result, Ghanaians living outside of the country have always and continue to have reservations about investing in the country's businesses because of their distrust in the caretakers of these assets. This has discouraged some Ghanaians living outside of Ghana from investing in the country because of distrust and negative experiences (Kandilige, 2017).

Accumulated funds from Ghanaian-based diaspora associations have invested in agriculture and farms in Ghana, with an emphasis on empowering women. The Netherlands has one of these. Accompanied by immigrants from Ghana, the Sankofa Association set up the Sankofa Family Chicken Project, which has allowed Ghanaian women to take up poultry production in their communities (Orozco & Rouse, 2007; Ankomah et al., 2012). An association in Ghana called Sikaman helped facilitate a barter trade agreement between SOCAR, a second-hand car company in the Netherlands, and Sikaman to export cars to Ghana for pineapples, which has been well received by local Ghanaian farmers who previously struggled to compete with larger and established multi-national fruit exporting companies (Ankomah et al., 2012).

HTAs in Ghana assist in the capacity building projects such as constructing schools, churches, and infrastructure development. Books for the library are also donated to orphanages and victims of

natural disasters are supported by HTAs. Funding is concentrated in cities and villages with a large proportion of people who live outside their home country. For example, Nieswand's (2009) analysis on 40 Ghanaian HTA-funded projects showed that funding activity was greater in villages and towns where a substantial number of Ghanaians were born outside of Ghana. According to the report, the Ashanti and Brong Ahafo regions, which are home to the bulk of Ghanaians who live outside the country, had 63.5 percent of the projects examined. Eastern Region had 11.5 percent, Central Region had 9.6 percent, Northern Regions had 5.8 percent, Western Region had 3.8 percent, and Volta Region had 1.9 percent. Researchers Mazzucato and Kabki (2009) discovered that HTA-funded projects in Ghana were not free of micro-politics between HTAs and rural leaders in a study of five towns. As a result, the degree of trust between Ghanaians living outside the country and the country's government has always been an issue.

### **2.5.3 Political Engagement and Development**

Diasporic politics and state relations have been extensively studied in homeland political rebuilding (Stergaard-Nielsen, 2003; Mohan, 2006, 2008). Political developments in Ghana have always been guided by Ghanaians with both local and international education and job experience. With a focus on their hometowns, Ghanaian HTAs have been involved in a variety of welfare and development initiatives in rural communities. Despite the fact that Ghanaian governments are normally responsible for the development of their hometowns' communal welfare, the amount of corruption and theft of monies allotted for rural development are not able to achieve such developments. It is a result of these acts that rural regions are left in an impoverished condition, with high unemployment and low educational enrollment, as well as high rates of illiteracy, that rural inhabitants are poorer (Chambers, 1983; Boto et al., 2011; Osei, 2017). Access to basic and secondary education, for example, was just made free in 2004 and 2017 respectively (Rolleston, 2011; Mohammed Gunu, 2018). Despite the fact that elementary and secondary education are free,

rural regions are severely deficient in facilities, infrastructure, and even resources like as instructors, books, computers, and instructional materials. Due to the poor status of facilities, amenities, infrastructure, and resources in rural regions, instructors are reluctant to take assignments in these places (Hedges, 2002). In addition to physicians and nurses, a sizable number of individuals avoid working in rural regions for the same reasons as teachers (Amalba et al., 2018).

Rural residents are particularly affected by the limits imposed on them by these social and resource constraints. HTAs have been forced to take the lead in rural development initiatives because of the erratic nature of Ghanaian administrations, but also because of the social norms ingrained in their sense of communalism and duty in family, lineage, and personhood, as detailed in the preceding sections. Some recipient nations had a larger percentage of Ghanaian HTA participation than others, according to Nieswand's (2009 p 25) research. 46 percent of the Ghanaian HTAs associations working in rural development were located in North America (USA and Canada) and 50 percent in Western Europe (Great Britain, Germany, Italy and the Netherlands), according to the study's findings (6 per cent). Next, we'll take a look at some of the most important rural developments.

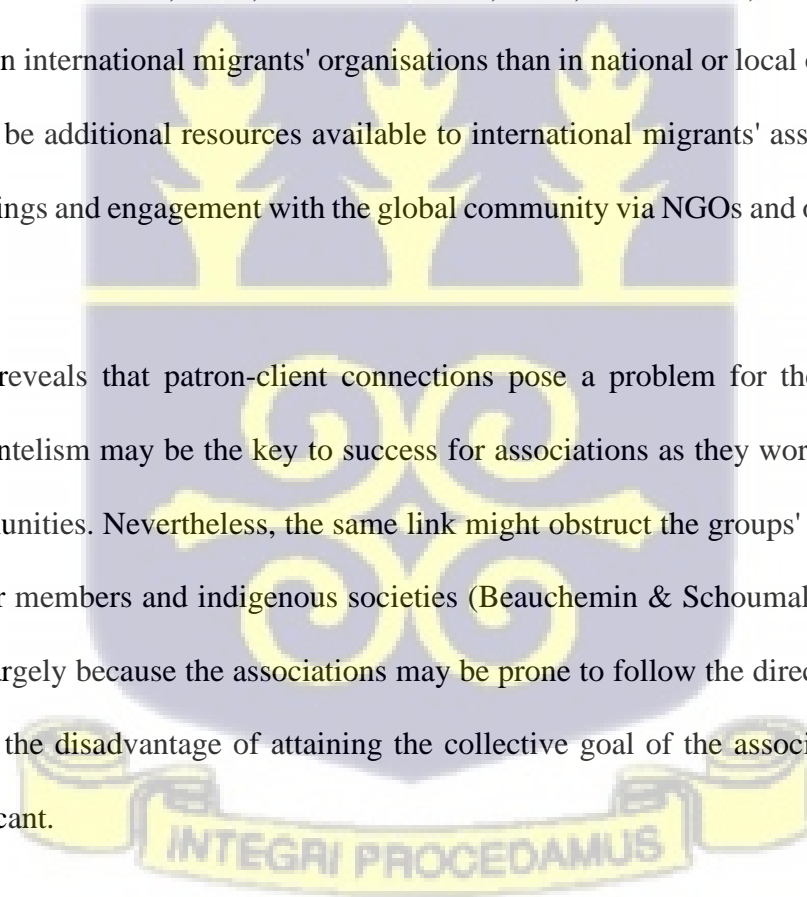
## **2.6 Challenges Facing Migrants' Associations**

It is not easy to run a Hometown Association and carry out its functions. Several research have pointed to these difficulties. A wide variety of challenges are faced by these associations in their endeavors to help the communities where they were born, from concerns of perpetuation, politics, and culture to economics. Lack of interest, patron-client connections, education, and geography are among the social qualities that contribute to apathy. Silva (2006) remarked that interest in migrants' affiliations may decline as older generations age away. As a result, the relationships may

not last as long. The offspring of migrants who get active in their host communities and start families may grow to accept the new culture and lose interest in maintaining the migrants' affiliations because of their new surroundings (which is distinct from their parents' place of origin). As a result, there may be a decrease in commitment from the younger generation since they may have lost touch with their ancestral homelands.

Another obstacle that the groups encounter in their efforts to improve the community is a lack of financial support. According to Silva (2006), members cannot be compelled to donate. Members' ability to contribute varies widely based on factors such as their age, education, and income (Beauchemin & Schoumaker, 2009; Orozco & Rouse, 2007; Portes et al., 2005). There may be more influence in international migrants' organisations than in national or local ones, as a result of this. There may be additional resources available to international migrants' associations in terms of personal earnings and engagement with the global community via NGOs and other development organizations.

Literature also reveals that patron-client connections pose a problem for the migrant groups' operations. Clientelism may be the key to success for associations as they work to integrate into their host communities. Nevertheless, the same link might obstruct the groups' ability to improve the lives of their members and indigenous societies (Beauchemin & Schoumaker, 2009; Mande, 1996). This is largely because the associations may be prone to follow the directions and wills of the patron(s) to the disadvantage of attaining the collective goal of the association and what is regarded significant.



## 2.7 Theoretical Framework

### 2.7.1 Social Capital Theory

Using the Social Capital theory as a basis for discussion, this study examines the importance of social cohesiveness for economic growth and sustainable development. According to Smith (2000-2009), Lyda Judson originally coined the term "social capital" as a sociological notion. Discussing rural school communities in Hanifan's writings (1916, 1920). "Those physical and intangible items that matter the most for people's everyday lives" is what he used the phrase to describe." Goodwill, camaraderie, compassion, and social interaction among members of a 'social unit' were of great interest to Hanifan. After a period of time, the word was adopted by the general public. The notion was introduced into academic circles via the work of Jacobs (1961) on urban life and neighborliness, Bourdieu (1983) on social theory, and Coleman (1988) on the social context of education.

Social capital tends to concentrate on the genuine advantages that individuals may get from their social networks or connections, which is correct. Since these connections aren't supplied naturally or socially, but rather by the agent's effort to form such networks, with a potential trickle-down impact that must be figured out to fit into the beneficiary category, much of his thinking is based on this. As a consequence of planned or unintentional investment strategies, both individual and communal, aiming at creating or re-creating social ties that may be used in the short or long term, the network of relationships is formed. As he said, social capital is made up of two parts: first, the social links that enable actors to claim resources belonging to their partners; and second, the value and durability of those resources.

Putnam (1993) ties social capital to a civic virtue in a further extension of the concept. According to him, 'whereas physical capital refers to tangible goods and human capital refers to the attributes of humans, social capital refers to relationships among individuals - social networks and the norms

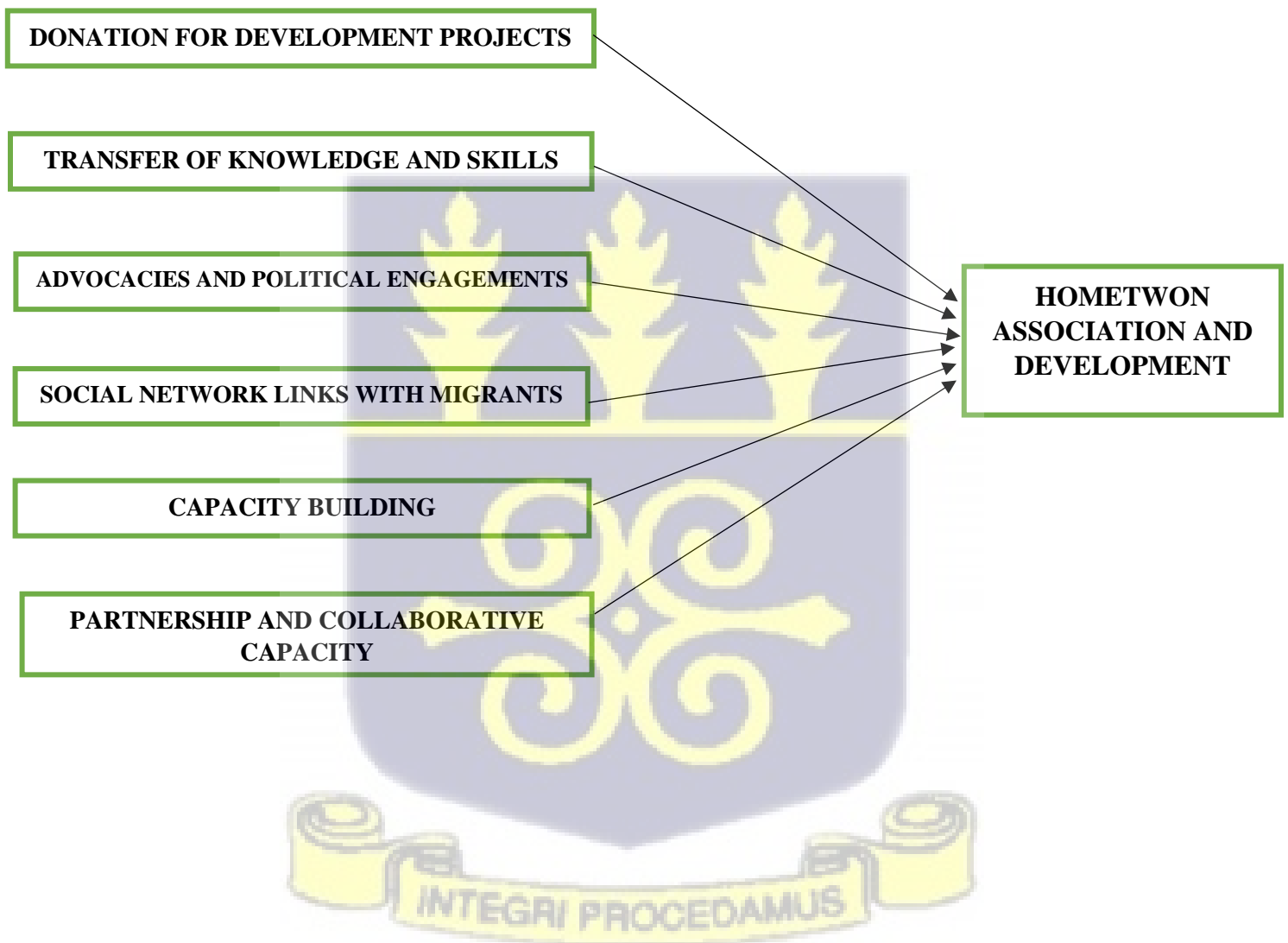
of reciprocity and trustworthiness that result from them'. Because of this distinction, he believes that "social capital" emphasizes the reality that civic virtue is most potent when it is anchored in social interactions that are mutually beneficial to all parties. If you have a lot of good people, but they're all isolated, you don't have a lot of social capital' (Putnam, 2000: 19). He argues that social capital differs from conventional capital in that it is a "public good" rather than a resource owned by the people who benefit from it. When it comes to social capital, the private sector falls short, as it does with other public goods like clean air and safe streets. This implies that social capital is frequently a byproduct of other social activities that arise from the interactions between people in a society. Typically, social capital consists of links, norms, and trust that may be transferred across social contexts. It is in this sense that social capital is intimately linked to "civic virtue" since it tends to provide advantages that other persons benefit from, not only by virtue of their participation in the networks that produce that social good. It was put out by Putnam in 1993.

## **2.8 Conceptual Framework**

For the purpose of the study, Figure 1.1 below shows the conceptual framework of the study. It shows a pictorial view of the various variables used and themes used for the study. The work of HTAs is necessary for solidifying the relationship with the community and promoting wellbeing. If the project generates wealth, it leads to the economic growth of the community (Orozco, 2006). For the purpose of this study, the role of HTA in community development impact in six dimensions. The first dimension deals with how the donations of HTAs positively contributes to the development of their home country. Transfer of knowledge and skills accounts for the second dimension. The third dimension has to do with HTAs advocating and their engagements in the politics of the home communities. HTAs are seen as a source of social network link which has a potency of positively impacting the development of their home community. The fifth dimension

deals with the capacity building initiatives put in place at communities of origin help in equipping residents of the various communities with skills which leads to human capacity building and development. The Lat dimension has to deal with how HTAs partner with other organisations to work on projects that eventually have a developmental impact over time.

*Figure 1.1 Conceptual Framework*



## CHAPTER THREE

### METHODOLOGY

#### 3.1 Introduction

This chapter outlines the researcher's procedure and methodology for conducting the investigation. The first section discusses the research design and methodology. The demographics of the study, sample size, interview design, and data analysis methodologies will next be reviewed. This chapter also discusses the data type and source, as well as the study's ethical considerations.

#### 3.2 Research Design

The research design is the broad framework of technique and processes utilised to achieve the overall research objectives and goal (Creswell, 2013). It explains how the data was collected and how it was analysed. The research design might be quantitative, qualitative, or mixed, depending on the nature and objectives of the study (Pandey & Pandey, 2015). The study employed a qualitative research design. Qualitative research design explores the attitude, values, and beliefs to understand better people or organisations' way of life (Boateng, 2016). The chosen research design assisted in addressing the research objectives and questions.

The study employed a case study research strategy to help in answering the research questions effectively. A case study is a research strategy that focuses on a single object, organisation or people to adequately study them and draw conclusions (Silverman 2013). Saunders et al. (2009) stated that a case study gives researchers the ability to investigate and understand a particular subject's context and process.

#### 3.3 Study Population

According to Creswell (2009), a study population is as any group of items that can be measured or observed theoretically. The study targeted association members in executive positions and ordinary members. Beneficiaries represented the second category of the population. The

beneficiaries refer to individuals or organisations or communities that may have benefited from the activities of the migrant associations. This category was considered important because the researcher believed that their story would add on to the information elicited from the other categories. The last category of opinion leaders included people such as Assemblymen and women, District Co-ordinating Directors (DCDs), Chiefs/Queen mothers or women leaders. This category is selected from the host and origin communities of the migrant associations.

### **3.4 Sample size and Sampling Method**

Following the identification of a study population, data was collected using a purposive non-probability sampling procedure. Respondents are chosen for the research based on specific characteristics that are of interest and relevance through a non-probability sampling approach called snowballing sampling. These specific characteristics covered their experiences of the activities of the hometown association and them hailing from Nkonya. Twenty-Five (25) respondents were chosen using snowballing sampling. The sample size was chosen as it reached its saturation at the 25<sup>th</sup> respondent. The respondents interviewed includes seven (7) executives of the Nkonya Hometown association, Ten (10) members of the association, and eight (8) opinion leaders and members from the origin community.

### **3.5 Data Source**

For analysis, the study relied primarily on primary data for its analysis. However, secondary data was used in the review of related literature. Primary data is information that the researcher has directly observed or obtained from an original source to meet the study's goals (Nicholson & Bennett, 2013). To solicit for information from respondents in this study, interview were utilised as the primary data collection instrument.

Besides primary sources, the researchers also gathered information from secondary sources such as articles, published papers in journals, books, and other publications on hometown association

and their role in development. The researcher was able to supplement the main data with secondary data from these sources.

### **3.5 Data Collection**

For the purpose of the study, interviews and focus group discussions were used in the collection of data. The process of gathering information directly from a responder in their own words is referred to as an interview (Creswell, 2009). It was decided to use a semi-structured interview for the research, which is an interview format in which certain questions are predetermined before the interview begins and new ones arise during the session. In order to get a better understanding of the developmental role played by Nkonya hometown association, twenty-five respondents, including senior executive officers, members of the association, beneficiaries and opinion leaders were interviewed. Only open-ended questions were asked during the in-depth interview. Twenty – five in-depth interviews were conducted for the study. The interview's structure was determined by the study's objectives and research questions. In-depth interviews lasted 45 minutes on average per interviewee. Interviewees gave their permission to have their interviews recorded, and the collected data was subsequently transcribed. Three sessions of focus group discussions were conducted with each session lasting for an hour. These discussions were organised on 19<sup>th</sup> November, 26<sup>th</sup> November and 3<sup>rd</sup> December. Two focus group discussions were organised at their Accra Regional secretariat. These discussions were organised after their association meeting. The last discussion was organised at the Nkonya community. Each of the focus group discussion had twelve participants.

### **3.6 Data Analysis Techniques**

In a methodical and iterative way, the semi-structured interviews were first transcribed, thoroughly checked, and categorized per the main interview guide areas. The themes that emerged from the data were formed using the respondents' exact words. As a result of the possibility for open-ended

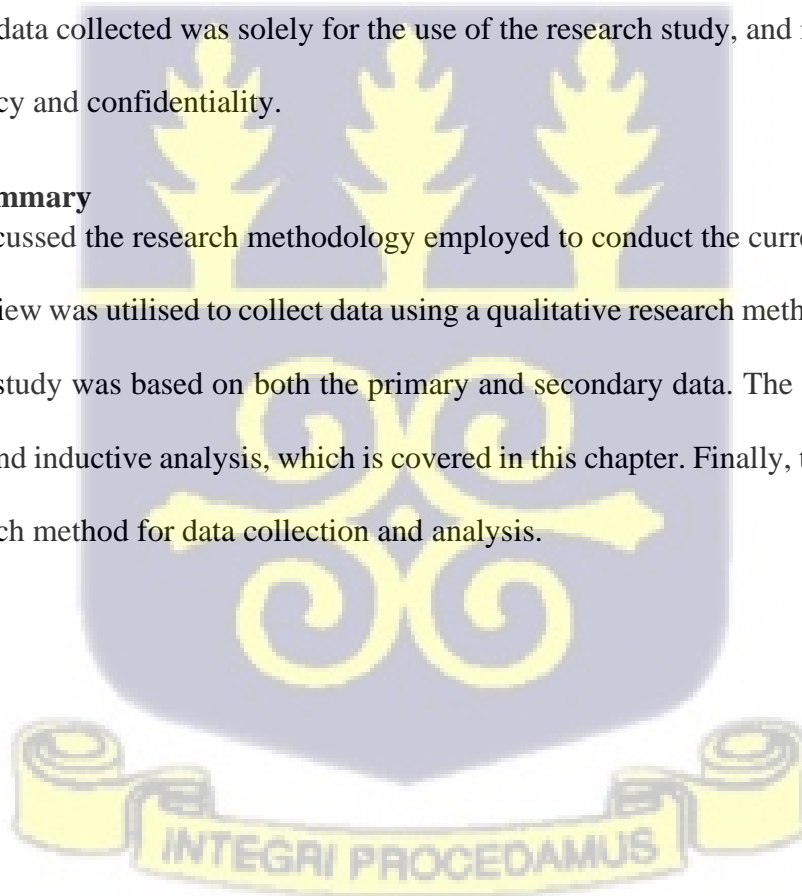
inquiry, case study research may utilize the inductive approach (Amaratunga et al., 2002). Rather than being forced on respondents before the data is gathered and analyzed, an inductive approach uses patterns, themes, and categories of analysis that arise from the information given by respondents themselves.

### **3.7 Ethical Consideration**

Research ethics are essential to protect both researchers and respondents from harm. Ethics guarantees that research is conducted legally and safely, minimising risks to all those involved (Cooper & Schindler, 2014). In this study, the Research Ethics Policy of the institution was followed. Respondents were informed of the study's objectives and provided their consent to participate. The data collected was solely for the use of the research study, and it was treated with the utmost privacy and confidentiality.

### **3.8 Chapter Summary**

This chapter discussed the research methodology employed to conduct the current study. A semi-structured interview was utilised to collect data using a qualitative research methodology. The data analysis for the study was based on both the primary and secondary data. The data was analysed using thematic and inductive analysis, which is covered in this chapter. Finally, the study followed an ethical research method for data collection and analysis.



## CHAPTER FOUR

### PRESENTATION OF RESULTS AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This chapter addresses the following objectives which includes the role hometown associations play in the development of their hometown communities as well as the challenges they face as an association in their bid to promote community development and growth.

#### 4.2 Socio-demographic Characteristics of Respondents

With age ranging from 25 to 55, members of the association are of Nkonya descent. Gender representation was not equal. Majority of the respondent were males (70%). Number of years of residence within Accra Metroplolis of the respondents ranges from 2 to 30 years. The respondents for discussion were community leaders with status such as assembly members, unit committee member, traditional leader, head teacher and municipal officers. Members of the Nkonya Hometown Association and opinion leaders at the Nkonya community were also included in the research.

#### 4.3 Reasons for Forming Hometown Associations in Accra

The study's objective was to find out what motivates migrants to form a hometown association. This theme's findings explore the factors that led to the creation of hometown organizations. The rising urbanization of cities has led to an influx of rural residents seeking work and other means of subsistence in urban regions, as explained by Abbot (2006). They feel alienated and lonely in big cities, therefore they yearn for small towns where they can interact with individuals from their own ethnic backgrounds and share their shared cultural heritages and sense of community. Both executives questioned agreed that the association's creation in the city is meant to act as a platform for acting in the interest of social and cultural harmony. To provide just one example, the vice president of the Nkonya hometown association indicates that;

*"...the historical and traditional culture structure in Nkonya-Alavanyo system positions the youth for various reasons. In times of ethnic struggle, the status of a belligerent group is particularly important..."*

As more Nkonya youngsters go to the city, they may lose that social cohesiveness and become lonely and isolated. The general secretary of the association confirms this by saying:

*"... so essentially it is a platform for Guans since we are from Oti Region, and therefore there's a need for those in Accra to develop a platform on which people can get together to recollect."*

This also supports Kumaran's (1992) observation that rural migrants in urban centers develop alliances to make up for the relationships they have lost with their relatives and neighbors.

Urban elites, according to Egwu (1998), contribute to rural development by staying separated from their rural roots, making frequent trips back to their hometowns, and joining forces with like-minded groups dedicated to the improvement of their rural communities. This is somewhat supported by the following remarks from a respondent. The general secretary of the Nkonya Hometown Association indicated that:

*"...to create a platform on which people can come with ideas to discuss and assist the various district assemblies on their developmental agenda..."*

Moreover, R1 confirms this by saying that

*"...they also served as a forum for addressing problems affecting the young and the growth of society as a whole. When it comes to this vital period, Nkonya cannot depend entirely on its existing development structures."*

#### 4.4 Membership Composition and Benefits

Based on the findings of the study, it was observed that membership in these organizations is based on the ethnicity of both of one's parents. People who are born to a parent born in Nkonya can be members of that hometown association. To put it simply, "... you're practically a member by virtue of being born in the community." It was also possible to join an organization even if you're not a subscribed user of a social media platform (Facebook), since the association has non-subscribed membership. He indicated that;

*"Once you are born from within these areas you can be a member. Apart from that we have people who are not born within our enclave but once you have the interest of these areas, once you have the interest of Nkonya, we will incorporate you. We can even incorporate you [referring to the researcher] as an ex officio member...hahaha. You know, his [pointing to one of the members] wife is not from the area but she is part of us, that is through marriage. Sometime ago one of our godparents who was a retired regional administrative officer in the Ashanti region, he was so formidable in the development of the area and so we recommended him and he became an ex officio member of the association"*

According to the general secretary of the Nkonya hometown association's general council, "...the first is by being a *Guan* and the second is by affiliation, either you have been following our efforts or you are linked with them."

Immigrants join mutual help groups in order to get financial assistance, according to Abbot (2006). Additionally, migrants join organizations to network and reap the advantages for themselves and

their members. Additionally, Kumaran (1992) put forward the idea that immigrants establish hometown associations to satisfy the needs of city life.

Respondents disclose that the organization's activities and program do not directly benefit their members, but rather they give away their resources, which include material and intangible resources, to people of their geographic origins. To sum it up, the NHA vice president's statements mirrors the objective of the study;

*"It is not a paid membership, and as a result, no benefits are given to members individually. Instead, benefits are given to towns and villages through the inception of development, the leadership of campaigns like the one we just ran, and by acting as a pressure group to encourage our traditional leaders and local authorities to take action for the benefit of the people.... "*

That confirms the idea put out in Global Education (2001) and mentioned by Asifu (2001) that hometown associations might be compared to non-governmental organizations (2011). Indirectly, members may get pleasure from knowing that their work and initiative have improved the lives of their neighbors in rural areas, giving them a feeling of pride. This information has been compiled by NHA's scribe, who explains

*"...when you visit a community that do not have a portable drinking water in spite of the fact that they are surrounded with water but highly salted one. They drink contaminated water, and waterborne illnesses are rampant... you are moved and mobilize resources to supply them with safe drinking water... you will be filled with delight and satisfaction the next time you visit and witness people now drinking better water and diseases decreased.*

*The beneficiary themselves will hold you in high esteem and sees you as a source of their joy... so much satisfaction in that..."*

#### **4.5 The Objectives and Expectations of the Hometown Associations as Roles in Development**

Hometown associations' functions and aims in rural development are the focus of this study. An essential social purpose of immigrant groups and organizations is to fill up service inadequacies in their communities (Cordero-Guzman, 2005). Other fundamental themes arose as a result of the coding procedure used to analyze replies in the aforementioned respect, including economic growth, infrastructure improvement, investment promotion, cultural preservation and development and civic involvement. As a result, the results are discussed in terms of these subtopics.

##### **4.5.1 Economic Improvement**

As stated by Weiss, (1999), in order to enhance rural regions in Third World nations, the level of commitment to increasing productivity must be high. An important part of increasing local production is recognizing and then capitalizing on a region's inherent human and natural resource potential. The local population must take on some responsibilities in this regard in order to motivate the state to join their efforts in improving the economy.

The research collected responses and defined economic growth as an increase in the amount of economic activity that creates jobs and improves the quality of life for people in the community. The study showed that the association's goal was to find native talents to start not just new indigenous enterprises, but also to strengthen existing vocations like farming activities. It is also important to look for local economic prospects that are worth investing in, as noted by Bamidele-Izu and Gemmill (1999) as well as Weiss, (1999). According to NHA's general secretary "... to *find and nurture skills and help indigenous initiatives.*" It was also pointed out by the NHA vice president that the;

*“...Nkonya cooking recipes are falling into oblivion and we thought our livelihood revolved around those areas, for instance our agricultural and those are the key things Nkonya got involved in or God gave them for livelihood”.*

Local government initiatives are being supported by Nkonya's hometown in order to make this goal a reality. During the focus group discussion, a local assemblyman said, *"I assume that they give us with fertilizers and other things because most of us are poor farmers..... Getting your hands on fertilizers is a costly proposition."*

#### **4.5.2 Investment Promotion**

At this point, it is clear that urban migrants play an important role in rural development, with programs and projects that promote social and economic development, and that help to reduce the rural-to-urban migration that Wijararatna (2004) asserts is critical to improving the overall well-being of the rural population.

According to the study, it was described as overseeing efforts that identify and secure funds for economically feasible and long-term prospects. Respondents from the hometown association had a goal of identifying and promoting the existing resources in order to attract prospective investors from the community. Natural resources, such as forests for timber as well as tourism potentials and pottery, have been neglected by the central government to entice investors into exploring and thus stagnating development and keeping in perpetuity their deplorable livelihood activities, say those who responded. In order to attract investment, they took it upon themselves to lead the charge. The general secretary of NHA states that they want to go in this approach.

*“If possible, we want to urge districts to package their respective district into a working document, throwing forth the economic potentials of their districts... to... attract investments and investors into this area.”*

However, this was not mentioned in focus group discussions as a community or local government expectation. Most local governments lack the administrative capabilities and economic know-how necessary to boost their communities' economy is further supported by Parker and Badu (1992). Though it seems that this sub-incapacity theme's is a confirmation of Shaffer (1989) observation that growth is subjective and reliant on the perspective of individuals due to their orientation and experiences.

#### 4.5.3 Infrastructural Improvement

Infrastructural development was a top priority for respondents interviewed for the study, which supports Wijararatna (2004)'s claim that organizations' other development priorities include improving rural infrastructure to support other economic activities. The General secretary of the Nkonya Hometown Association (NHA) indicated that;

*“...if you take a look at infrastructure in the Oti region, nobody will tell you that it is the reason why the Oti region has not performed and not doing so in terms of productivity for livelihood... Our roads, markets, ... they are all in a bad shape which cannot sustain livelihood..... and this is what we seek and strive to improve...”*

The vice president of NHA confirms that *“...we also set out to identify and prioritise renovation of infrastructure in the most impoverished neighborhoods...”*.

The researcher asked a question to the participants of the focus group discussion to see whether the purported beneficiaries anticipated the supply of infrastructure from the local association under study. The findings suggest that they were right in their belief that the organizations would help to support the community's infrastructure. This is reiterated by a unit member of the committee when

she asserts; *“we are always under the mercies of the weather by selling and buying in the open. We need a market structure at least for our health...”*

When the district health officer spoke at the focus group meeting with the local government, this was also the conclusion;

*“Some communities do not have clinics and have to walk a great distance to access health needs. Helping to build clinics will reduce much of the maternal deaths since ...”*

#### **4.5.4. Cultural Preservation and Development**

The research found that hometown affiliation has an additional goal of preserving and developing a culture that is on the verge of extinction. They claim that Nkonya's cultural traditions, such as festivals, singing, dancing, storytelling, and cooking, are becoming more uncommon. As a result, the association believes it vital to redeem it through various initiatives in order to encourage elderly people to share their wisdom with younger generations. According to the vice president of the NHA, this is the case;

*"Nkonya cooking recipes are disappearing and we believed our livelihood depended on them. Those are the key things Nkonya became involved in or God gave them for a life of prosperity. Foods that formerly provided a source of income are now in decline. Traditional foods like beans are disappearing from our tables and are no longer offered on special occasions, and their popularity is declining. We also suggested to include the elder generation in the transmission of Nkonya folklore, dancing skills workshops, and the selection of the finest for recording purposes in the cultural revival and preservation. All the individuals who record history via music are dying...."*

A portion of Egwu (1998)'s assertion that urban elites often promote development in their rural areas of origin by reinforcing traditional cultural practices is supported by this view. This is in part due to the belief that they are still the same people despite their integration into the urban communities. Moreover, it supports Egwu's (1998) claim that migrant elites in the city are barely detached from their rural origins, as represented in the vice president's statement.

#### **4.5.5 Civic Engagement**

According to Nordtveit, (2005), civil society's mission has shifted from development or enhancement of democratic institutions to maintenance of a decent state (Howell & Pearce, 2002).

In fact, Krishna (2002) added to this study by suggesting that a dense network of civil society groups may serve as a mediator between governments and people. Instead of communicating with people as isolated individuals, government institutions that engage with somewhat structured citizen groups boost program effectiveness and increase the influence of state policy. When citizens work together, they are better equipped to take advantage of government initiatives and market possibilities, as well.

According to the research, "civic engagement" is mobilization for involvement in the governing system to guarantee accountability, volunteering as well as peace and order. Research shows that among other goals of organizations, civic duty is one of the most important ones. It would have been incomplete to examine the official status of Nkonya's hometown association's formal status without mentioning the particular circumstances that sparked the procedure. That is exactly what the "usurper" had done, and it was a civic duty to allow it to happen. In the analysis, it was shown that mistrust between police and fighting groups led to an increase in violence during the chieftaincy crisis. To preserve the council's position, law enforcement utilized the Nkonya

hometown association's attendance at the discussion as leverage to bring the sides together in talks for settlement. Vice President of NHA remarked that

*"... Following the ascension to the highest traditional office of Nkonya, there were so much agitation among the youths and elders. We consulted and persistently called for his dethronement...through peaceful dialogue and intermediary role playing and restoration of trust among the police and the groupings..."*

Researchers also found that associations are trying to use their cohesive qualities as a mediator in conflicts to guarantee peace and harmony. As stated by NHA General Secretary while expressing some of its goals, which include: *"...to mediate to ensure that Nkonya remains peaceful..."* As a result, the organization aims to position itself as a pressure group in order to influence the communities in which they were born and raised to be more welcoming to those who come from disadvantaged backgrounds. At this vital juncture in Nkonya's growth, *"what is new is that Nkonya cannot depend entirely on its existing development structures,"* says the respondent of the study.

Aside from exhibiting the aforementioned civic qualities in their social cohesiveness, the main purpose, according to the statement of the NHA's general secretary, is

*"... to promote and encourage the spirit of volunteering. and as well to encourage professionals from the Oti region to begin a serious consideration of giving back to the region a little bit of themselves in terms of time, resource and ideas..."*

In the first focus group session, an assemblyman said that he believes that civic involvement is a necessary component for a healthy democracy.

*“... these days groups have emerged and are making noise of various demands on government to do this and that for them. They achieve results.... why can't our people in the cities do same? ”*

This reaffirm Krishna (2000)'s assertion that organized groups get better results from government initiatives than atomized individuals and to agree with the organizations purpose to function as a pressure group.

#### **4.5.6 Other Expectations**

Discussion participants brought out a number of expectations that did not emerge as an objective of the associations, but which may be found in many ways in the aforementioned subthemes, and which are worth bringing up because of the strong evidence supporting them. For example, they expect assistance in the construction of a new restroom and the construction of a health center for their medical requirements. Research found that crime rates in the community are rising as a result of young unemployment, thus the local organization was asked to provide crime prevention advice to the neighborhood's kids. In the words of a traditional elder in a focus group session, this is encapsulated;

*“...the crime level these days are worrying. As colleague youths, they should advise them against that and rather to engage in something that will bring them legitimate income...”*

#### **4.5.7 Local Surprises**

Respondents were expected to express their desires and demands for the associations. Respondents' ideas on the expectations of hometown associations were a pleasant surprise to researchers.

An ordinary resident during first focus group discussion, for instance stated, “... *they should be attending funerals and communal events like festivals and make their contribution to funerals and festivals for development purposes...*”

Further investigation revealed that funeral attendance serves a number of important social functions, including reconnection with loved ones, the opportunity to reciprocate when attendees are also grieving, and the opportunity to financially support bereaved families by donating to the funeral expenses through donations from attendees of the funeral.

Also interested in hearing was from a key informant (district health officer) that the organization should lend a hand since “...*some youths are poor and lacks productive skills. A group of their mates should take them out of town and put them through an apprenticeship.*”

The researcher questioned why it should fall on the associations to take care of it. Notwithstanding, the researcher was shocked and surprised when a similar statement surfaced in the second discussion from an "opinion leader" that “...*there are so many apprenticeship opportunities in the cities. They should assist them to learn something productive in the city...*”

Correspondingly, expectation like “...*here, we don't have job opportunities...but the jobs are in the city... so they should try and find good jobs for us to come there to work like them...*”

The ordinary member of the group's statement heightened this astonishment and averred my enthusiasm for Cordero-(2005) thesis that migrants are participating in recruiting and settling of immigrants in the cities.

#### **4.6 Activities of Hometown Associations and its Impact on Rural Communities**

Prior to this section's discussion, the study has covered the purpose of this study, which is to investigate and confirm the actions of Nkonya hometown association based on their stated goals.

This section covers the local surprises and other expectations as most of the activities have been covered in the previous section. After then, existing projects and future goals will be presented in order to better understand the scope of the associations' efforts and objectives. Other activities, such as those related to education and its results, will be examined as well.

#### **4.6.1 Mobilizing Funds for Activities of Hometown Associations**

Members of organizations have a main obligation to react to calls about planned events, according to the findings of the investigation. These obligations include, among other things, the desire and readiness to provide their skills as volunteers, particularly in times of crisis, and to support these actions financially. It is also important for members to follow a set rule-of-engagement, which changes according on location and scenario, in order to carry out their duties.

Members are also expected to spearhead and establish particular initiatives or projects in their own villages and report back to the association on their progress to indicate how, if necessary, the association can assist to expedite them. Members are also encouraged to spread the word about the organization and its plans to expand its membership. New members are likely to attend meetings in Accra as a result of this.

#### **4.6.2 Other Activities**

Most Non-State Actors cover service shortages in the educational sector, according to Parker and Badu (1992). Human growth through education is widely accepted as a cornerstone to a community's long-term well-being, according to the findings of this research. The study findings revealed that the quality of education in the communities was rapidly deteriorating. Before their final examinations, Junior High School pupils will take mock tests, which will hopefully pique their curiosity and motivate them to study. GH210,000.00 was spent on this project, with the bulk of the money coming from their organization. Both focus groups were surveyed to see whether the claims were true and if the results showed an increase in the quality of life for those who

participated. The assembly man affirms this by saying “...yes, I know they recently organised an exams for JHS students...this was to enable students dedicate to their studies...”.

Exploring further for its implications and economic cost of not providing that exercise, the traditional elder assert that “...for the first time, I saw my nephew sitting down to study as if [he] was going into a major exams....he wants to benefit from the promised scholarship package ....”

Accordingly, this indicates that the outcome was likewise favorable. “...the last WASSE score improved when compared to the previous ones...because they prepared hard for examinations...” says the unit committee member. The ultimate goal of the mock test activity is to raise the educational standards of the community.

For the last five years, the Nkonya hometown organization has been awarding scholarships to underprivileged but talented kids in the area. The senior high school education of six of these students is financed each year. In order to be eligible for the NHA's award system, one must have been chosen as one of the best two candidates for the Ghana Presidential Scholarship. However, a need-based approach is also used to ensure that other worthy students do not miss out on the opportunity. This assertion is independently confirmed in the observations and interviews conducted by this research with emotional statement by an "ordinary member" who asserts “...davi Mawusi's daughter is now in Ketasco [Keta Senior High School]. Like by now, she would have been here and pregnant if not for the scholarship...” and thereby affirmed by district education officer asserting that “...worked in these communities for long. Most often the next thing they resort to is farming and early marriage with large families...” This is to help us understand the consequence for not having these socioeconomic schemes to plug the service gap that is left observed by Cordero-Guzman (2005).

#### **4.6.3 Ongoing and Future Projects**

As mentioned by the understudied association, the philosophies of the association is to search for avenues to enhance the development of Nkonya. So, they meet every month to discuss current initiatives and projects in their various regions, which they then pass along to the relevant authorities for their consideration.

However, the Nkonya hometown association's continuing and future plans caught the attention of our investigation. At Nkonya, an organization is spearheading the construction and creation of a new commercial Silas, which will serve not only Nkonya and the surrounding area, but also the eastern corridor of Ghana, which includes parts of Ghana and neighboring countries. After a feasibility study and drawing of the project were completed by the foundation, the Korean investors brought in by the foundation signed a deal with Ghana's trade commission. The researcher was given copies of correspondence between stakeholders in the form of letters. This claim's validity has been independently verified by the researcher.

The Likpe Rice Project's restoration was also facilitated by the Nkonya local organization, according to the report. A mini-recreational center, a marina, and the restoration of Afife Rice farm are all part of the goals of the Nkonya hometown association.

#### **4.6.4 Perception of Hometown association Associations**

This session aims to shed light on how the associations are regarded and perceived by their beneficiaries in light of the aforesaid activities and the positive consequences they are having. The executives of the association stated that they are perceived by communities as one of their own hence treats them as such basically for the fact that they do not go into the communities with imposition of ideas but hold discussions with the people on available options to in solving their

problems. This is confirmed in an assertion of a headmaster noting “... *for me, I see these people [Hometown association Association] as our own people trying to assist their own people to develop... ”*

They are also seen as real sons of the nation by the people they serve, who are expected to exhibit their patriotism at all times. “... *you see, young guy, we are highly patriotic and nationalistic,*” says an ordinary member of the town. “*Due to the fact that we are often overlooked, we have decided to assist ourselves....*”

As others saw it, they were philanthropists who just like performing good deeds for the sake of making others happy. As the deputy district coordinator puts it, “...*a lot of our people come to help us knowing that government cannot solve our problems, so if our own people help us freely, we accept their free giving...*” The opinion leader says that “...*some people are natural free-givers like Mr. Johnathan Mensah, who is spearheading this thing.*”

#### **4.7 Challenges of Hometown Associations**

The challenges faced by the understudied local association are similar to those faced by non-state players in developing nations, which Parker and Badu (1992) have recognized, despite the fact that such nonstate groups have been positioned as particular allies in the development process of contemporary times.

As a result of their non-subscribing members, the researched association is plagued by a lack of funding for their activities and initiatives. “...*challenges I may say is the non-subscribing nature....difficulty in raising finances,*” said the vice president of the NHA.

They have relied heavily on the donations of famous members of their various hometown groups for the bulk of their funding. As a result of this research, it has been discovered that social media is solely used as a platform for disseminating information and criticism, rather than as a means of obtaining resources. Nkonya's hometown association's operations are mostly funded by the president's network of friends and foreign partners, since he is also a well-known worldwide businessman. *"...main problem has been money since we don't have our own income generating sources other from relying on the president.."*, said the general secretary.

Aside from the fact that most of the operations of organizations do not directly benefit individuals, indifference is also a major obstacle. As a result, the long-term advantages accrue to others and may be realized over time.

#### **4.8 Interaction Between Hometown Associations, Communities and Local Authorities.**

Civil society organizations, according to Bamidele-Izu and Gemmill (2002), are not just stakeholders in governance, but also a driving force for increased international cooperation via the active mobilization of public support for international accords.

For Gidden (1999) to define them as an important "Third Way" to welfare provision, Cordero-Guzma'n, (2005) noticed that immigrant organizations and associations play a role in community creation and development in terms of policy debate, design, and implementation. Migration's increased involvement with rural areas, according to Abbott (2006), strengthens links of unity and shared purpose in development. Parker and Badu (1992) cited non-state actors like Voluntary Work Camp of Ghana (VWCG), which collaborates with communities to provide educational infrastructure for rural Ghanaian communities, as an example of their work. Similar to Aheebwa (2011), Ugandan governments have acknowledged the importance of non-state players as allies in

development by engaging with such actors for the common good, which is consistent with the findings of this study.

A review of the replies of the two executives of the association reveals that the association collaborates with communities through their leadership and with the leadership of the district assemblies, which represent the central government at the district level. *"...is big time collaboration, for instance... then we called the assembly and we met with them then we organize an open forum for parents and everybody within the municipality came into the assembly hall over 300 people or more,"* The vice president of NHA said after discovering that local educational standards were falling, *"We contact the assembly members and the GPRTU when we need to communicate crucial information..."* This is in support of Aheebwa (2011)'s argument that cooperation and collaboration for the common good achieves positive outcomes.

The general secretary of the NHA said that *"...we contact the regional administrator and explain them how it is going to assist the community and we want the district to be part of it and after that they met..."*

Communities' leaders have always requested and demanded money from local associations, as stated by the assemblyman of the recipient community in his statement: *"...we have invited and demanded dollars from them to generate funding for projects..."*

Considering how much they contribute to the development process, the study found that the assemblyman who says *"...given the good works they have been doing and per the experiences of some of them, we wish that [community leaders] are] involved in major decisions taken by the assemblies as their contributions will help a lot..."*

The district assemblies, on the other hand, acknowledge the associations as significant stakeholders, but they do not give them any formal standing when it comes to making decisions for the districts. According to the words of a deputy district coordinator, *"...we don't give them formal consideration in our judgments."* As long as it is official correspondence, they are happy to participate and even promote them.

The research found that it is not the choice of the assembly, but rather the Local Government Act, that prevents them from being involved in community decision-making. The assertion of deputy district coordinator who further helps to explain that

*"... the local government act does not provide for their inclusion in that process, how could we involve them? ... more so with this numbers at the assemblies, we always have difficulty in arriving at decisions. Including them means extra problems... it should remain unofficial...."*

In the focus group discussion, it was found that although there seems to be a strong split on the issue of preferred cooperation, some in the group believe that a combination of the two is important since their contributions are believed to be vital in the overall benefit. *"...they may still support the assembly in other choices because they can still be involved in other decisions,"* a traditional elder is quoted as saying.

To counter this, both executives of local associations said that the current level of cooperation should be maintained, as it looks to be fostering synergies that aid the development process. However, key choices must be made in conjunction with them since they all have a similar interest.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Introduction

The research and its conclusions are summarized in this chapter. The study's conclusion outlines the conclusions drawn from the findings. In addition, this research study chapter includes the implications of the study results, practice recommendations, and future research.

#### 5.2 Summary

An examination of Nkonya's Hometown Association was carried out in Accra. There is an intrinsic social cohesion mechanism in social capital theory that Puttnam (1993) believes facilitates the translation of a "I" mindset to one of a "we" mentality. Members and the general public alike benefit from the "we" mindset, which enables groups of individuals who want to accomplish a common goal to unite and create an organization.

People's need for a sense of belonging to a group and their unwillingness to stay distant from their cultural and developmental roots were found to be the primary drivers of these kinds of affiliations, according to the responses supplied by association executives in the research. Such linkages may also be formed in the context of social disputes, individual or collective self-reflections, and a desire to improve people's lives.

According to Cordero-(2005) Guzman's findings, immigrants fill a variety of functions in society. It was thus determined that associations' roles in development include cultural preservation, infrastructural improvement, marketing for investment, economic development and civic engagement; this was corroborated with the expectations of the targeted community and local authority from the associations.

The analysis also uncovered some shocks when it came to correlating the expectations of the local community to the stated goals of the groups. Expectations for attending funerals and for

organisations to help unemployed teenagers relocate to metropolitan areas for apprenticeships are two examples of this.

The study obtained that examined assertions about the functions of hometown associations analyzed from the beneficiaries' community and the Municipal Assembly was legitimate, based on confirmation of the claims. Nkonya Trade Fair, Sankyiba festival revival, and the expansion of pipe-born water to Lipke village are just some of the events that have taken place in the Nkonya community over the last several years to help instill a love for learning among children. Among the groups' other future ambitions is the renovation of the Afife rice field.

Associations help communities see outsiders as members of their own race who are devoted to their own advancement, and they treat them as such. According to the research, the obstacles encountered by non-state organizations, particularly those from poor nations, are not as distinctive as those previously described in the literature. Due to the non-subscribing nature of membership, as well as indifference and indirect long-term benefit, resource mobilization is a huge difficulty.

Collaboration with all stakeholders was defined in the research as a manner of working with the leaders of communities and local authorities to engage in communication with representatives of associations. Also, depending on the selected activities and who is anticipated to be part, the organization has certain networks of cooperation with the central government.

### **5.3 Conclusion**

Despite the literature's unfavourable depictions, Hometown Associations have some benefits that may be found in the genres of non-state actors via the lives they lead in associations. The continued presence of such groups should not be seen as a threat to the idea of nation building in any given country; rather, they should be treated as a different kind of player (a non-state actor) and evaluated according to the results they have produced. Most of these organizations operate in the underserved

rural areas of developing nations, which gives credibility to their importance and legitimacy as a potentially transformative "third path" to development. The findings of this research show that indigenous associational life is a third route to rural community development, and that the acknowledgment and incorporation of the researched association may aid not only the people of the communities to whom they are ethnically related, but also the local administration and central government in making informed and quality choices.

According to the findings of the research, the association's members benefit from strong social networks that help them maintain and improve their sense of ethnic identity and self-worth. Their members have access to external assets through a bridge network, which aids in the dissemination of knowledge. These associations serve as valuable resources for its members, particularly in the host areas. Evidence suggests that the association helps address the problems of social development in the countries where it originated. As a result, the organization has a significant positive impact on the social well-being of its members and their home communities. The research's final conclusion is that the local association in this study was not immune to difficulties that impede the pursuit of its purpose and aims, and even its very existence itself.

#### **5.4 Recommendation**

First and foremost, the leadership of organizations should implement a strategy of educating their members on the importance of involvement and the possible positive influence that their association may have on their members and their home countries. This will inspire members of the organizations to become involved.

Members should be encouraged to communicate often outside of regular meeting hours in order to build mutual understanding and support, as well as to enable the delivery of aid to those who

need it most. As the associations become more powerful, they will be able to continue making a positive impact on society.

This should be a top priority for both the Ministry and the associations, who should be actively engaged in civic life. In addition to shaping political discourse, it will also drive government and funding agencies toward specific regions where poverty may be reduced.

Even though this thesis' value cannot be understated, more has to be done to give thorough information regarding Ghanaian migrants' associations.. Internal migrants' associations in Ghana should be thoroughly profiled and documented by sociologists and migration researchers in future study on migrants' associations in Ghana.



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