

UNIVERSITY OF CAPE COAST

ORIGIN-DESTINATION LINKAGES AS LIVELIHOOD STRATEGY FOR
MIGRANTS FROM THE THREE REGIONS IN THE NORTHERN
SECTOR OF GHANA RESIDENT IN THE CAPE COAST METROPOLIS

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BY

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of the Faculty of Social Sciences, College of Humanities and Legal Studies,
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award of Master of Philosophy degree in Population and Health.

MARCH 2019

DECLARATION

Candidate's Declaration

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

Candidate's Signature Date.....

Name: Joycelyn Boatemaa Affum

Supervisors' Declaration

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

Principal Supervisor's Signature Date.....

Name: Professor Augustine Tanle

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

Name: Dr. Samuel Agblorti

ABSTRACT

Linkages are the social and material links and networks that connect migrants to their places of origin. Linkages are employed by migrants to sustain relations as well as improve the socio-economic status of their places of origin. It is against this backdrop that the study sought to assess origin-destination linkages as livelihood strategy among migrants from the Northern, Upper East and Upper West regions of Ghana who are resident in the Cape Coast Metropolis. To accomplish this, a descriptive cross-sectional survey design involving quantitative and qualitative approaches were adopted for the study. The study was grounded in four theories: The New Economics of Labour Migration (NELM), Migration Networks Theory, Migration Systems Theory and Social Exchange Theory. A sample size of 297 was derived from a population of 1,287 using Raosoft Calculator. A self-developed interview schedule and interview guide were used for the data collection. The data were analysed with both descriptive and inferential statistics such as frequencies and Chi-square. The study revealed that majority of the migrants had some form of linkages with their families at their places of origin. Some of these linkages included attending funerals, cash remittances, non-cash remittances, communication and child fostering. Further, the results showed that origin-destination linkages influence migrants' livelihoods both positively and negatively but the positives influence far outweigh the negative ones. It was, therefore, recommended that the various forms of origin-destination linkages be encouraged among migrants.

KEY WORDS

Linkages

Livelihood Strategy

Migrants

Northern Sector

Origin- Destination

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DEDICATION

To my daughter,
Afia Agyeiwaa Danquah.

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CHAPTER ONE

INTRODUCTION

Background to the Study

Human migration has existed since time immemorial (Bhawana, 2013). According to the 2015 Migration Report of the International Organisation for Migration (IOM), there were 232 million international migrants and 740 million internal migrants in the world (IOM, 2015). This mobility can be attributed to people's quest for better and more secured livelihoods (Waddington, 2003).

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) 2017, defines migration as the permanent or temporal change in the usual resident of an individual from one geographical area to another (www.unesco.org/shs/migration/glossary, 2017). For migration to take place, there should be a migrant (the individual engaging in migration), an origin (where the individual is migrating from) and a destination (where the individual is migrating to). Depending on the characteristics of the origin and destination, migration patterns could be classified as rural-rural, rural-urban, urban-urban and urban-rural. The movement could be either voluntary (migrants) or involuntary (refugees, asylum seekers and internally displaced persons). This movement is either within a country or across international boundaries. Research has shown that more people migrate within borders of their countries than across them (King, Skeldon, & Vullnetari, 2008).

Livelihood, according to Chambers and Conway (1992), comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. In simple terms, livelihood is a way

in which people make a living and build their worlds (Whitehead, 2002). Migration serves as an important livelihood strategy for most households in developing countries (Ellis, 2003; McDowell & Haan, 1997; Tanle, 2010; Tanle, 2015). For example, international migration to India serves as a livelihood strategy for Nepalese through remittances from Nepalese migrants (Poertner, Junginger, & Müller-Böker, 2011). Ghanaian health professionals and other professionals emigrate to Europe for economic improvement and educational attainment and this is also a form of livelihood strategy since they are able to improve on their human as well as their financial assets (Anarfi, Quartey & Agyei, 2010).

In addition, households may engage in migration through putting together their resources (financial, advice, care-giving to migrants' family left behind) so as to sponsor the migrant in order to increase their access to assets and mediate risks (Ellis, 2003; Tacoli, 2002; Waddington, 2003). For instance, De Haan (2002) found that migrants in Bihar, India, migrate to reduce the uncertainty of family income, and provide investment funds.

Migration, thus, can be considered as a means of compensation for lack of employment opportunities; reduction of pressure on household food stocks; reduction in seasonal income variability, especially in the dry seasons; and a means to raise food security through remittances in cash and in kind, educational opportunities and availability of infrastructural development (Goh, Arlini & Yen, 2016; Qin, 2016). This is probably through the linkages migrants establish with their origin (Akkoyunlu, 2015).

Linkages are the social and material links and networks that connect migrants to their places of origin (De Haas, 2007). Linkages could be socio-

cultural, economic (Akkoyunle, 2015) and political. Economic linkage is conceptualised as any support (monetary and non-monetary) rendered to migrants' households or the migrants themselves. It includes remittances of cash and non-cash from migrants to relatives or from relatives of migrants to migrants and child fostering. Among the Moroccan migrants, for instance, migrants build houses and settle in the urban centres and later bring in their family members (who largely reside in the rural areas) to settle with them in the urban centres (Jonsson, 2009). The most popular form of migrants' linkages with their places of origin is remittances (Ambrosius, 2016; De Haan & Yaqub, 2010). Sending remittances home by migrants increases their social prestige and improves the wellbeing of their households (Poertner *et al.*, 2011).

Social linkages involve belonging to social groups so that migrants at destinations may still be committed to their places of origin in many ways (Castles, De Haas, & Miller, 2014). Household and kinship networks shape the movement of individuals by providing them with some independence while at the same time retaining them within these networks (De Haan *et al.*, 2002; Waddington, 2003). Social networks make new migrants feel like they are still at their places of origin though at a destination (Waddington, 2003). In Surma Devi Samas (India), Bajhangi (Nepal) immigrants provide services and security to the Bajhangi community in India and arrange rituals to maintain and unite Bajhangi networks. Also, these immigrants have a published document of all their households' location in India (Poertner *et al.*, 2011).

Culturally, migrants attend funerals, marriage ceremonies and festivities as a form of linkages. During these ceremonies and festivities, migrants bring with them 'life' at the destination to their places of origin. This

is shown in their dressing, the type of food they eat and new and improved ways of doing things (Akkoyunle, 2015; Cassiman, 2010).

The flow is not always from the destination to the origin because there are also material and money transfers from families of migrants from places of origin to migrants at destinations either within or across national boundaries (Frayne, 2007; Mazzucato, 2009). But migrant linkages to their places of origin include much more than these material exchanges from destination. Other writers explore a variety of discrete behaviours beyond remittances that link migrants to their places of origin. These discrete behaviours are social, political, or economic in nature and they include activities located both in the destination and the homeland (Gugler 2002; Portes & Sensenbrenner 1993; Smith 2008; Trager 1998). Families of migrants also remit cash and non-cash items to migrants at destination (Tanle & Abane, n.d)

Some researchers have attempted to expand the definition of remittances to include “social remittances,” which is the exchange between migrants and sending communities of ideas, skills, and social obligations (Adam & Page, 2005; Levitt 1998; Newland & Patrick, 2004). Researchers have also studied more temporary aspects of migrant linkages, such as identities and social spaces (Bryceson & Vuorela 2002; Wiles, 2008).

In Ghana, various patterns of migration have existed from pre-colonial times through the colonial times and now to the post-colonial time. However, rural-urban has been identified as the commonest form of north-south migration (Anarfi & Kwankye, 2003; Cassiman, 2010). The pre-colonial times saw crop farmers venturing into new farm lands and trade activities between the north and the coastal regions. Migrating for trade became popular

during the colonial periods. Also, gold mines and farms in the south attracted migrants from the Northern Territories. Currently, factors that influence migration in Ghana include shortage of fertile land, emergence and expansion of industries in the urban centres, urban-biased policies, attractive wages and provision of transport and communication networks (Anarfi & Kwankye, 2003; Awumbila & Ardayfio-Schandorf, 2008; Cassiman, 2010). This study seeks to investigate origin-destination linkages as livelihood strategy of migrants from the three northern regions (Upper East, Upper West and Northern) resident in the Cape Coast Metropolis.

Statement of the Problem

Ghana is usually divided into a North–South dichotomy based on development and for purposes of spatial comparison (Vanderpuye-Orgle, 2008). The Greater Accra, Central, Volta, Western, Brong Ahafo, Ashanti, and Eastern regions constitute southern Ghana while the Northern, Upper East, and Upper West regions form Northern Ghana. North-South migration appears to be the most visible and perhaps the most studied. This movement is triggered by factors such as scarcity of fertile land, famine, social demands, unfavourable weather conditions, ethnic conflicts, and under development of the northern sector which can be traced to the British colonial policy of making the northern sector a labour reserve for the south (Anarfi, Kwankye, Ababio, & Tiemoko, 2003; Awumbila & Ardayfio-Schandorf, 2008; Tanle & Awusabo-Asare, 2012).

Social networks, that is the presence of kinsmen in the south, to some extent influence north-south migration. This makes integration at destination

easier and faster, confirming this assertion, Van De Geest (2011), stated that one in every five people born in the north resides in the south.

Over the years, studies on North-South Migration in Ghana focused on causes, benefits, implications associated with migration, local perception on migration, and livelihood status of migrant's family at the origin (Anarfi, et al, 2003, Tanle, 2010; Tanle & Awusabo-Asare, 2012; Van Der Geest, 2010). For instance, a study conducted by Edwin and Glover (2016) concluded that chronic poverty, inability of parents to play their roles, increasing population and inadequate jobs in the rural areas as well as the collapse of the extended family support system that served as a cushion against disaster and odds serve as the motivating factors for north-south migration. Other causes outlined by this study included lack of social amenities like portable drinking water, paved streets and modern toilet facilities, and early marriages for females especially. A similar study conducted by Anarfi, Awusabo-Asare and Nsowah-Nuamah (2000) also identified that more females are pushed to the south because of reasons such as early marriages. On the other hand, males are pushed to the south in order to find means by which they can pay the dowry of their wives (Anarfi et al, 2003).

Not many studies have been done on linkages that exist between migrants at destination and their relatives at their places of origin. A study by Tanle and Abane (n.d) concluded that there is some form of interaction between permanent migrants from the three northern regions who are resident at Obuasi and Techiman Municipalities and their close relations in the north, and these forms of interactions have the potential of reducing poverty and vulnerability in the Northern parts of the country.

Geographical distance also shapes patterns of mobility in Ghana and, to some extent, can influence origin-destination linkages. Migrants from Upper West and Upper East regions more often go to relatively nearby regions of Brong Ahafo and Ashanti, rather than to the far distant regions of the coastal belt (Ackah & Medvedev, 2012). The traditional destination communities of migrants from the three northern regions are Greater Accra (Accra) because it is the capital of Ghana, Ashanti (Obuasi) and Brong Ahafo (Techiman) which can be traced to the colonial times for farming and mining purposes (Ackah & Medvedev, 2012). Also, Greater Accra and Ashanti Regions are the two most developed regions in Ghana noted for all modern infrastructural facilities (GSS, 2012; Yendaw, Dakyaga, Tanle, & Tampah-Naah, 2016).

The Central Region (Cape Coast) is noted for its crucial role during the colonial times in the history of Ghana. It was once the capital of the then Gold Coast until 1877. It had a long exposure with European trade and it is also the hub of education. This has attracted and continues to attract migrants from all over the country (GSS, 2013). With this background, the current study sought to assess origin-destination linkages as livelihood strategy of migrants from the northern sector of the country who are resident in the Cape Coast Metropolis.

Objectives of the Study

The study generally sought to assess origin-destination linkages as livelihood strategy among migrants from the Northern, Upper East and Upper West Regions who are resident in the Cape Coast Metropolis. Specifically, the study sought to:

- i. identify the types of linkages that exist between migrants in the Cape Coast Metropolis and their places of origin in the three regions of the northern sector of the country;
- ii. assess the factors that promote linkages between migrants in the Cape Coast Metropolis and their places of origin in the northern sector of the country; and
- iii. examine the influence of origin-destination linkages on migrants' livelihoods in the Cape Coast Metropolis.

Research Questions

To address the objectives of the study, three research questions were formulated to guide the research towards achieving the stated objectives. These research questions were delineated as follows:

- i. What types of linkages exist between migrants in the Cape Coast Metropolis and their places of origin in the three regions of the northern sector of the country?
- ii. What are the factors that promote the linkages between migrants in the Cape Coast Metropolis and their places of origin in the northern sector of the country?
- iii. How do origin-destination linkages influence migrants' livelihoods in the Cape Coast Metropolis?

Hypotheses

H₀: There is no significant relationship between socio-demographic characteristics and factors that promote origin-destination linkages.

Ho: There is no significant relationship between socio-demographic characteristics and influence of origin-destination linkages on migrants' livelihoods.

Significance of the Study

The study's findings will be relevant to local institutions and organizations like the Migration Unit under the Ministry of Interior, the National Population Council and other stakeholders which have the mandate to manage internal migration flows to understand the origin-destination linkages of migrants.

The objective of the study which seeks to unravel the types of origin-destination linkages between migrants at destination and their places of origin, the factors that promote these linkages and how these linkages influence migrants' livelihoods is important. This is because it has policy implications for the Government of Ghana and town planners. Information provided will equip these institutions with both theoretical and empirical knowledge on origin-destination linkages as to whether these linkages have development potential or a burden, which will help them to develop policies to tap these potentials as well as measures to curb the burden if necessary.

The study will bring to light the forms of linkages that exist between migrants and their households which will add to knowledge and serve as a reference for further studies.

Delimitations

Marshall and Rossman (2006, p. 42) asserted that: "All proposed research study have limitations; none is perfectly designed." The study focused on origin-destination linkages as livelihood strategy among migrants from the

Northern, Upper East and Upper West regions who are resident in Cape Coast Metropolis. Geographically, the study was delimited to migrants from the northern sector who are resident in the Cape Coast Metropolis. Also, responses were one-sided. That is because the researcher sought data from only the destination without tracing migrants' families at origin to ascertain their views.

Limitations

According to Best and Kahn (1993), limitations are conditions beyond the control of the researcher that may place restrictions on the conclusions of the study and their application to other situations. The major limitations to this study were linked to getting responses from the field: some respondents were unwilling to reveal information and that also curtailed the data that were expected to be collected within the period of data collection.

Organisation of the Study

The study consists of five main chapters. Chapter One, which is the introductory chapter of the work, consists of the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, and organization of the study. Chapter Two involves a review of related literature, both theoretical and empirical. Chapter Three describes data and methods, which consist of the study design, study area, population, sampling procedure, data collection instruments, data collection procedures, and data processing and analysis. Chapter Four covers presentation and discussion of results while Chapter Five deals with a summary of the main findings, conclusions and recommendations, as well as suggestions for further research.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This chapter reviews related literature on origin-destination linkages as a livelihood strategy. Existing related literature was reviewed on the concept of linkages, livelihood, contextual issues, theoretical perspective, types of linkages that exist between migrants, factors that promote origin-destination linkages and how origin-destination linkages influence migrants' livelihoods at destination.

Concept of Linkages

Fawcett (1989), like Mabogunje (1970), viewed migration as a system. This is because migration links two or more places as a result of flow and counter flow of people (Fawcett, 1989). Linkages could be seen as the social and material links and networks that connect migrants to their places of origin. In human movement, the term *linkages* connotes a lot of things. In the writings of Fawcett (1989), linkages can be grouped into four: state-to-state relations, mass cultural connections, family and personal networks, and migrant agency activities. These four categories were further grouped into three types of linkages which are tangible, regulatory and relational linkages (Table 1). Though the categories are on international migration, some can be related to internal migration.

Table 1: Linkages in Migration System

Broad Categories of linkages Types of linkages	state-to-state relations	Mass cultural connections	Family and personal network	Migrant agency activities
Tangible linkages	Trade and financial flows Bilateral economic technical assistance	international media diffusion (print, TV, Film)	Remittance flows correspondence from migrants	Job recruitment and promotional materials Officially channelled remittances
Regulatory linkages	Immigration and emigration policies Temporary worker policies	Norms governing out-migration Societal acceptance of immigrants	Family obligations Community solidarity	Rules, and regulations governing migration process Contracts with migrant workers
Relational linkages	Complementarity of labour supply and demand	Cultural similarity Compatibility of value systems	relative social status of migrants and non-migrants	Complementarity of agency activities in sending country and receiving country.

Source: Fawcette, (1989)

From Table 1, tangible linkages refer to material manifestation of connectedness. For instance, trade relationships, remittances, newspapers, and brochures. The regulatory linkages are legal or contractual in nature. They include policies on emigration and immigration, norms promoting or discouraging migration, family obligation, social acceptance of migration and contracts of migrant workers. Finally, the relational linkages are primarily concerned with comparison of two places or conditions. For example, the differences in the socio-economic characteristics of any of the Cape Coast Metropolis and any of the three regions in northern part of Ghana go a long way to influence migration behaviour.

Internally, Tacoli (2003) defined linkages as flows that support sustainable development between rural and urban areas. These flows are economic and demographic. Economically, rural and urban areas are connected by the mutual exchange of processed and unprocessed products. The processed products could include agricultural inputs (fertilizers, cutlasses, and irrigation machine), other consumer durable goods (electronics, furniture) and investment in housing. The unprocessed goods could include agricultural produce (foodstuffs, cattle). There is also the flow of new ideas to improve farming practices. Financial remittance continues to be the most important source of food and income after agricultural production. For instance, rural households depend on urban income sources such as remittances and income derived from producing for consumption in the urban markets while urban households also rely on the rural resources, especially in the low income areas (Akkoyunlu, 2015).

In addition, out-migrants invest in building homes towards retirement, thereby creating new opportunities in the construction sector for the rural settlers (Bah, et al., 2003). This is similar to what was observed by Tanle and Abane (n.d) that out-migrants from northern Ghana remit their relations in the north. These remittances go a long way to play important roles in the payment of school fees, hospital bills, investment in housing and livestock production, and household infrastructure (Yaro, as cited in Tanle & Abane, n.d).

As regards rural-urban linkages, economic linkages can be grouped into three. These are *consumption* linkages (demand for final products like foodstuffs, electronics and furniture), *production* linkages ('backward' or 'forward' supply of inputs among businesses like raw materials and fertilizers

among agriculture business), and *financial* linkages (e.g., rents extracted by urban landlords, remittances by migrants, rural savings channelled through urban institutions) (DFID, 2002).

Demographic linkages look at the flow of human capital between rural and urban areas. This human mobility brings diversity and connects communities within and across borders to create new linkages between localities, thereby leading to the growth of cities and towns and the reclassification of rural localities to urban centres (UN Habitat, 2016). Ghana Statistical Service (2013) confirms this by stating that rural-urban migration is one of the motivating factors of urbanisation in Ghana. There is a demographic linkage where migrants receive visits from their relations at the places of origin or a child could be sent to the migrant at the destination for fostering as well as for education purposes. This can lead to human capital development which presents the foster child to better opportunities and helps elevate his family from poverty in the future. Child fostering, either voluntary or involuntary, is an indication of migrants' assurance to keeping ties with their origin (Kuyini, Alhassan, Tollerud, Weld, & Haruna, 2009).

State-to-State Relations

These include trade relationships which include the exchange of goods and services. Also, other factors are necessary to be put in place to facilitate these trade relationships. These include economic, political, technical and military linkages. Examples include:

1. Military personnel are dispatched to other countries as part of security agreement. For instance, in January, 2017, Ghana deployed 205 troops to

Republic of Gambia as part of an Economic Community of West African States' (ECOWA) mission in that country (Kanarku, 2017).

2. Students go on scholarship to other countries as a result of aid programs. Examples of these scholarship aids include Japan scholarship, Chinese scholarship, Canadian scholarship, German scholarship and Swish scholarship (Gracia, 2018)
3. Policymakers also travel abroad to negotiate trade agreements.
4. Officials travel overseas every now and then to accomplish foreign aid programs.
5. Business men and women who are involved in importation and exportation of goods and services and others who also manage transnational companies.
6. Development of policies to regulate immigration and emigration.

Mass Cultural Connections

These include newspapers, television shows, internet, films, books, magazines, facebook, instagram, twitter and snapchat. These platforms and materials are able to deliver images and ideas about places and people across large space to large audiences. A certain amount of movement, both internally or internationally, can be attributed to how the media present images and news on distant countries and communities. Television and films reduce psychological barrier of some distant places because these places become less foreign to people due to mass media. For instance, people do not have to travel over long distances to have knowledge about a place or a community. However, one cannot overlook the fact that media linkages provide some form of motivation for movement. According to Fawcett (1989), information is a key ingredient in mass cultural linkage. Therefore, migrants from the northern

sector of Ghana might be motivated by the information they received from other migrants about the Cape Coast Metropolis before they travelled.

Family and Personal Networks

This includes family, friendship and community ties. Family and personal networks do not only serve as a source of information at the destination but also take care of remittances, organize a job or housing beforehand and give financial assistance to the new migrant in order to reduce cost and risks. Family and personal networks can, therefore, reduce risks associated with migration and facilitate easy integration of new migrants at the destination. It can also bring about close kin or family reunification and, sometimes, marriage at the destination.

Migrant Agency Activities

They include any form of activities that promote migration. These include promotional brochures published for recruiting purposes, remittances sent through agencies officially designed to channel funds to the origin and also recruiting immigrants. The activities of these agencies help migrants to easily adapt to their new environment and they send a positive feedback to the destination. These activities also promote origin-destination linkages because migrants are able to send remittances to their origin.

Livelihood

Livelihood, according to Chambers and Conway (1992), comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. Thus, livelihood is not concerned

with what people do to make a living but rather the available resources and policies that need to be managed to reduce risk as much as possible in order to have a viable living (Ellis, 2003).

In livelihood approach, resources are referred to as 'assets' or 'capital'. These assets can be owned, controlled or claimed (Su, Saikia & Hay, 2018) and may depreciate over time or may be expanded through investment (Winters et al., 2009). For instance, through education, one can increase one's capabilities. The asset pentagon includes human capital, financial capital, social capital, physical capital and natural capital (Ellis, 2003; Serrat, 2010).

Human capital comprises skills, knowledge, talent, capacity to adapt, employability, earning power and good health (Carney, 1999; Tanle, 2015). This asset is important because it is able to combine the other four assets in order to provide a successful living. Human capital can be promoted through education, training sessions, proper nutrition, and accessing preventive healthcare services. However, available policies and institutions can either hinder or promote human capital returns. For example, if there is a policy restricting female education within a given society, it may limit the development of the human capital in this regard. Also, a household's human capital returns depend on factors such as the household size and its ability to assess education and healthcare (Qin, 2016).

Financial capital is the financial resources available to achieve a sustainable livelihood. The resources include savings, credits and debts (formal and informal), pensions, wages and remittances. Remittance is one of the major sources of financial capital for migrants' households at origin. It is also

the profit migrant households reap from combining their resources to support a migrant to travel. It is the commonest form of migrant linkage (DFID, 2009).

Social capital looks at the available social resources to attain a better livelihood. These resources include networks and connectedness, relations of trust and mutual understanding like associations, clubs and voluntary organisations (Serrat, 2010). Social capital is important because it gives a sense of belonging to the individual (migrant); it helps in the management of common resources (Cohen, 2004). It also provides a form of shield for assistance and support in times of need. There is the preservation of culture (Waddington, 2003). An example is migrant unions at destination.

Physical capital is the basic public goods and the tools and equipment that people use to function productively. These basic public goods include roads, schools, health facilities, communication systems, energy and sanitation. Seeds, fertilizers and traditional technology are other forms of physical capital needed for a productive livelihood. Inadequate physical capital influences migration. For example, migrants from Upper West Region are mostly pulled to Obuasi Municipality due to these variations in physical capital available in these two regions (Tanle, 2010). The availability of modern facilities in the Greater Accra Region also pull migrants from the Upper West Region (Yendaw, Dakyaga, Tanle, & Tampah-Naah, 2016).

Natural capital includes all the tangible and intangible natural stocks that promote livelihood. These natural resources include land, aquatic resources and trees. Without the natural capital, the human capital will not survive. How will humans survive without air? If there is no land to farm, where will humans get food to survive and how will humans be healthy?

Without the natural capital, there will be no need for people to migrate (Asare, 2012).

Contextual Issues

In Ghana, internal migration has been an important part of the migration (Cassiman, 2010). This movement pattern is mainly north-south (Anarfi *et al.*, 2003). In the pre-colonial era, involuntary migration in the form of slave trade and inter-tribal warfare induced migration within and outside the three northern regions (Tsegia, as cited in Tanle 2014). In the post-slavery era, the British colonial administration initiated forced migration to satisfy the need for cheap labour in mining, timber, cocoa and oil palm cultivation areas in the south (Songsore, as cited in Tanle 2014; Van de Geest, 2011). This was possible through the initiation of a policy by the then District Commissioner urging the chiefs and opinion leaders in the north to recruit able-bodied men as labourers for the southern zone. This was because the Asantes were not willing to work in the mines because they considered the work very difficult and preferred to work in the farms which were flourishing then (Anarfi *et al.*, 2003). This necessitated people from northern Ghana to migrate to the south to work. This led to the northern territory to be considered as labour hub.

The end of 1922 saw a high in-flow of migrant labourers from the Northern Territories and the then Upper Volta as a result of the outbreak of famine. During that time, there was a growing threat of famine in north Mamprusi, Builsa and Zuarungu districts where villagers were reported to be eating grass and weeds (Anarfi *et al.*, 2003). Due to the famine, many young men between the ages of fifteen and thirty-five were forced to migrate in search of work in the mines (Ababio, as cited by Anarfi *et al.*, 2003). Another

reason for this migration was the need to satisfy social responsibility such as the payment of dowries and bride wealth (Van der Geest, 2011).

After independence, there is still north-south migration which can be attributed to social inequalities between these two areas. There is also the continuous movement of migrants to the mining centres and the national capital (Accra) due to what is termed as the Northern Solidarity (what is usual for them to do). There are other factors that have necessitated this movement. For instance, the main activity of a rural area was farming; however, there are other off-farm activities like processing and service provision in the rural areas. Also, the urban centres now engage in large farms which require the services of modern technology and wage labour. The primary responsibility of children as labourers on farms in the rural areas is now changing since the younger generations want to engage in non-farm activities together with the family farms or would rather go in for wage labour in other farms other than their own family farms.

Another reason for the north-south migration is seasonal rainfall regime. This is where individual household heads, mainly males, migrate to the south during the long dry season in the north. This is because northern Ghana is challenged with high inter-annual rainfall variability which has influence on yearly changing in the amounts of yields. Therefore, during the off season, mainly from October to April, most farmers remain idle (Edwin & Glover, 2016). As a result, households in Northern Ghana adopt different mechanisms to manage with seasonal food crises. Seasonal migration is a common mechanism due to its potential to return resources directly to one's own household in a timely manner to fill production gaps. This form of migration is

important because it offers more favourable conditions for agriculture production. The destination areas for these seasonal migrants are the more fertile lands of the Brong-Ahafo and Ashanti Regions. Through different leasehold arrangements, migrants get access to farmlands. Also, these migrants are able to work as farm labourers in commercial plantations (Rademacher-Schulz, Schraven, & Mahama, 2014).

Although farming is the main economic activity in the northern part of Ghana, fishing is the main economic activity in the coastal belt. The Cape Coast Metropolis is no exception. However, this does not deter migrants from the north because they have the hope of gaining employment, particularly in the University of Cape Coast. During the colonial times, Cape Coast was the first national capital and so it attracted migrants from all over the country and it continues to attract migrants from the northern sector of the country although the capital is now in Accra (Tanle, Nyarko, & Akinyoade, 2015).

Theoretical Perspectives

New Economics of Labour Migration (NELM)

The NELM theory was propounded by Starks and Bloom in 1985 (Starks & Bloom, 1985). The theory is based on the premises that migration serves as a response to market failures at home rather than an alteration to international uncertainties in the labour market (Starks, as cited in Constant & Massey, 2002); and decision making for migration is not the sole responsibility of the individual migrant. Migration decision is made jointly by the migrant and some important non-migrant human groups such as families and households. The members of this groups act in common, not only to maximize their incomes, but also to minimize their risks. This is possible as a result of

the contractual arrangements between the two parties on cost and benefit distribution.

This theory views migrants as target earners who return home once their targets are met (Piorine, as cited in Constant & Massey, 2002). This is because people are expected to migrate temporary for limited periods of paid labour either to remit earnings or accrue savings in the hope for an ultimate home return. Therefore, the fundamental goal of migrating, according to the NELM, is remittances (direct returns). This is because remittances unswervingly support the concept of household interconnectedness (Nica, 2015). Through remittances, migrants diversify household sources of income at origin. Through savings, migrants accumulate funds for investment and consumption at origin. Return migration or recurrent migration is seen as the final stage of NELM.

The focus of this theory shifts migration approach from individual independence to mutual interdependence. Also, the family is viewed as efficient because it does not promote disassociation of younger generation or the migrants from their familial and traditional bondages, irrespective of any negative externalities. NELM views migration as a 'calculated strategy' and not as an act of desperation or endless optimism. According to this theory, social status at destination is irrelevant to migrants as compared to prestige at origin. The migrant is only interested in making money and not to gain prestige. Constant and Massey (2002) said that indifference to social status is what makes migrants attractive to employers at destination.

Although the theory challenges some of the assumptions of neoclassical theory of migration, it has been criticised for its sending-side bias

and its limited applicability due to difficulties in isolating the effects of market imperfections and risks from other income and employment variables (Constant & Massey, 2002). Also, it has been criticised for overlooking dynamics within households (gender roles). That is, NELM views the receiving household as an organized patriarchal family. As such, the migrant should be a male: either the son of the household head or the household head himself (Tilghman, 2014). In addition, the theory recognises only voluntary form of migration to maximize profit but there are involuntary forms of migration to rebuild lives (Arango, 2017; de Haas, 2010).

In spite of the critiques of the theory, NELM is still important to this research because of its principal role of promoting origin-destination linkages through remittances. Also, its emphasis is on mutual interdependence.

Migration Networks Theory

Networks theory of migration is at the meso-level which emerged in the 1970s from gender, women's and family studies. Therefore, it has its origins in sociology and anthropology (Castles & Miller, 2009). The theory does not look at the determinants of migration initiation but what perpetuates migration in time and space (Kurekova, 2011). Network theory explains how migrants can form and even maintain social ties with other migrants and family back home, and how this can bring about the development of social networks. These networks motivate or promote further migration.

The theory is based on the assumption that migration is a path-dependent process in which the first migrants shape the later migrants' flows through their interpersonal relations. Migrant networks tend to decrease the economic, social and psychological costs of migration (Castle & Miller, 2009;

De Haas, 2010). Migration can, therefore, be conceptualized as a diffuse process, in which expanding networks cause the costs of movement to fall and the probability of migration to rise: these trends feed off one another, and with time, migration spreads outward to encompass all segments of society. The formation of a migrant community at one destination, therefore, increases the likelihood of more migration to the same place (Castles et al., 2013). For instance, Pellow (as cited in Cassiman, 2010) observes that in cities such as Accra, newcomers find their way to kinsfolk and settle in the same neighbourhood, thereby continuing or even renewing rural social dynamics. Migrants renew and reproduce the dynamics of the village life into the city life through their daily practices. Networks gradually extend in space through trade routes, marriages, labour associations, politics and new forged alliances to be reworked into urban moulds.

Migration networks theory tries to clarify the migration flows that cannot be explained by other already existing theories and tries to show why migration remains even when wage differentials or pull factors or recruitment policies in the receiving country cease to exist. It focuses on diaspora or different networks and is based on the assumption that the diaspora or migrant networks influence the decision of migrants when they are choosing their destination. Therefore, networks theory does not try to explain why there are variations in migration patterns across countries rather it is how they tend to form so-called migration systems (Faist, 2000).

According to Harzig, Hoerder and Edmonston (2011), migrant networks theory is called the ‘family economics’ theory’ because of how migrants pull other migrants (labour) and invest in emotional “quality” time

according to societal norms in order to attain the best possible result internally for the members of the family or network and, externally, for their standing in the community. Networks theory, therefore, does not only explore the migrants' decisions to dislocate themselves but also investigates the network pyramid that explains these decisions. The theory is based on a network hierarchy in which the members try to accomplish the best possible result both internally (family) and externally (community) (Smith, Menon, & Thompson, 2012).

The theory has been criticized by researchers as being more of a conceptual framework rather than a theory. Also, networks do not always facilitate migration (Arango, 2017; De Haas, 2010). However, this theory is important for the study because of its focus on achieving the best possible result for the family and the community, which is possible through origin-destination linkages.

Migration Systems Theory

Migration systems theory was propounded by a geographer called Mabogunje in 1970 in his attempt to theorize contextual feedback mechanisms. A migration system is a set of places linked by flows and counter-flows of people, goods, services and information, which tend to facilitate further exchange, including migration, between the places (Castles & Miller, 2009). Feedback in the form of flows of information and new ideas was the focus of Mabogunje in shaping migration systems. This feedback, such as new consumption patterns, would lead to situations of organised migratory flows from particular origin to particular destinations.

Migration system theory is with the hypothesis that migration adjusts the social, cultural, economic and institutional situations at both the sending and receiving ends and it forms a total developmental space within which migration processes operate (Van der Merji & Darby, 2017). It suggests that migratory movements arise in response to prior existence of links between sending and receiving states, such as colonial ties trade or investment flows (Castles & Miller, 2009). From the literature, migrants from the Upper West Region are believed to have traditional ties with Obuasi (Anarfi, 2003; Tanle, 2014).

Apart from influencing migration patterns in the origin, transfer of new ideas, skills and new life-styles can increase migrants' aspiration to migrate. Migration system links families and communities over space, thereby creating a neat geographical structure and cluster of migration flows. Though Mabogunje focused his analysis on rural-urban migration in Africa, this theory can be extended to international migration (Van der Merji & Darby, 2017)

Although migration systems theory goes beyond the usual focus on networks by emphasising the importance of flows of information and ideas, it ignores other contextual feedback mechanisms (inequality and relative deprivation, economics and labour markets, and cultural change) that influence migration (Van der Merji & Darby, 2017). It has also been criticized on its inability to account for decline in migration systems overtime.

Fawcett and Arnold (1989) summarized the uniqueness of the migration system theory as: they pay attention to both origin and destination areas; they attempt to explain both mobility and stability; elements in the system are in principle studied in combination rather than in isolation; other

flows than the flow of people are included; elements in the system are recognised as interconnected and changes in one part will affect other parts; migration is considered to be a dynamic process consisting of a sequence of events over time.

Migration system theory is important for this research because it focuses on the contextual feedback mechanisms which can promote origin-destination linkages. Also, individuals and households are considered as active decision makers on migration and hence develop strategies for migrating by taking into account factors at destination and that of the origin (Van der Merji & Darby, 2017).

Social Exchange Theory

Homans (1958) developed the social exchange theory. Social exchange theory is rooted in social psychological and sociological perspectives. It explains social exchange as a course of negotiated exchanges between parties. Homans (1958) defined social exchange as the exchange of activity, tangible or intangible and more or less rewarding or costly, between at least two people. Blau (1964) and Emerson (1976) continued to write about this theory after Homans. However, Blau's focus was on economic and utilitarian perspective while Emerson concentrated on strengthening the principles which believed individuals based their next social move on their past experiences.

The theory posits that human relationships are made by the use of an independent cost-benefit analysis and the contrast of choices. Thus, individuals' relationships are based on estimated rewards and punishments. Human behaviours have access to information about social, economic and

psychological aspects of their interactions that allow them to consider alternatives that are more profitable to their current situation. Acceptance, loyalty, financial support, affection and companionship are priceless for most people in a relationship. As a result, people might find it rewarding to be in a relationship with a person who boosts their social status. This is classified as a reward. Cost or punishment, on the other hand, arise whenever there is an undesirable value for an individual. For instance, any relationship that compels an individual to make every effort or adjustment in order to coordinate with the other person is a cost. Also, where there is waste of time, money and energy, there is cost.

Homans (1958) summarized the system of social exchange theory into three propositions

- i. Success proposition –when a person is rewarded for his or her actions, he or she tends to repeat the action (P. 601). For instance, a migrant will continue to remit if he or she realized that money remitted is being used for investment.
- ii. Stimulus proposition –the more often a particular stimulus has resulted in a reward in the past, the more likely it is that a person will respond to it (P. 601). For instance, if a migrant has seen investment in other areas at origin, he or she will continue to remit because of what he or she has experienced.
- iii. Deprivation or satiation –the more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes (P. 601).

The theory is important because, it helps people to appreciate relationships. It explains why some relationships work while others fail. In addition, it brings to light why some people choose to start and continue only certain relationships. Finally, it helps people to understand communication and factors governing interaction in humans.

Although the theory has been used in the field of management, sociology and social psychology (Lambe, Whittman, & Spekman, 2001), it is criticised for its failure to capture emotions in people's lives and also the power of social structures which unconsciously shape human's perception of the world.

Social exchange theory, when situated in the study, posits that a migrant's linkage with his or her place of origin is influenced by the three propositions by Homans (1958; 2017): success, stimulus and satiation. For instance, a migrant will continue to remit if the household at origin is investing the remittances into whatever he wants them to invest in or if the household at origin is taking care of his/her (migrant's) investment or close relative. Migrants mostly remit to their close relatives like parents, spouse and children (Tilghman, 2014).

Based on the theory, if the relationship between the migrant and his relatives is strong, then the linkages between the migrant and his place of origin will also be strong. However, if there is no strong relationship, then, there will be low stimulus for origin-destination linkages. Also, if the migrant's household sponsored the migrant's travelling, then the migrant is more likely to reward his household at the origin. Finally, migrant linkage

behaviour is likely to diminish over time as a result of diminished value attached to origin-destination linkages.

Empirical Review

Migrants at destination often establish all forms of linkages with their household members at the places of origin (Tanle, 2014). Researchers have identified remittances, migrants' unions, child fostering, visitations and communications as forms of migrant linkages (Monkediek & Bras, 2016; Ratha, 2013; Ustubici & Irdam, 2012; Wong, 2006).

Remittances

Remittance is the transfer of a portion of a migrant worker's wages back to his or her family. According to the World Bank (2015), remittances include all current transfers in cash or in kind made or received by migrant households to or from non-migrant households. That is to say that remittance is the personal transactions from migrants to their families and friends (Resilience, 2011). Another definition of remittances includes social remittances which involve the sending of products (foodstuff, electronics, automobiles, etc.) and the transfer of ideas and beliefs adopted from migrant destination workplaces to native communities.

Remittances are sent through two main channels: formal and informal. Formal channels are the financial institutions such as the banks and multi-credit institutions. Examples include Western Union, commercial banks and MoneyGram. The informal channels, on the other hand, include organized transfer services via third parties, such as the *hawala* informal value transfer system which is common in the Middle East countries (El-Qorchi et al., as

cited in Siegel & Luecke, 2013), unregistered or unlicensed operators (such as minibus drivers), as well as the cash (foreign exchange) that migrants or their relatives and friends transport personally.

Generally, remittances form a substantial part of financing the economy of every country (Ratha, 2013; Wong, 2006). This is because remittances bring about financial development. For instance, Rios, Avila and Schlarb (as cited by Siegel & Luecke (2012) found out (through econometric analysis based on household data survey of Monrovia migrants in 2006) that remittances provide an incentive to use more banking services in households with migrants. This is because migrant households are more likely to own a bank account so as to influence their financial transactions like savings.

Remittances are important source of support for majority of the population. They are important to migrant households because they tend to be targeted towards their needs (Resilience, 2011). This is because migrant households are able to tailor their remittances to their greatest need, and consequently improving their socioeconomic status (Wong, 2006). Households can venture into high-risk but profitable businesses that might have been possible with remittances (Adamba & Quartey, 2016). The importance of remittances as a household source of income is mostly for food, clothing, educational fees, medication and some household expenses (Ratha, 2013). Remittances also increase access to farm equipment, computer and internet. These are common in countries where there are low incomes, few jobs, and high import costs (Wong, 2006).

Remittances are beneficial to overall human development because of its ability to reduce poverty and promote human development. For instance, a

study by Ustubici and Irdam (2011), which measured the impact of remittances on human development by comparing it with the effect of foreign direct investment (FDI) and official development assistance (ODA), found that remittances have a positive correlation with the human development, especially with countries with medium income. Ratha (2007) observed that worldwide, remittances have reduced poverty headcount ratio significantly in so many Life Insurance Corporation Surveys (LICs). For instance, in Uganda and Nepal, there is a reduction of 11 percent each, six percent in Bangladesh while Ghana is five percent. Remittances can also reduce the severity of poverty and not only the number of people who are poor or who live in poverty (Ratha, 2007).

In addition, remittances increase household investments in education, health and entrepreneurship (Mim & Ali, 2012; Resilience, 2011). It is documented that children in remittance-receiving households have a lower school-dropout rate since money is spent on private tuition for children than children in non-remitting households (Ratha, 2013). For instance, a study in Ethiopia and Sri Lanka showed that children from migrants' households are more likely to attend private classes than their counterparts in non-migrant households (Dendir & Poso, as cited in Ratha, et al., 2016). Another study from rural Pakistan associated increased school enrolment with temporary migration (Mansuri, 2006). A similar trend has been noticed in Ethiopia, Ghana and India through internal migration (Mansuri, 2006; Ratha *et al.*, 2016). Similarly, in 2013, Ratha conducted a comparative study in six sub-Saharan countries (Ghana, Kenya, Burkina Faso, Senegal, Nigeria and Uganda) which showed a strong and a positive correlation between the average

number of household members with secondary school education and recipient of international remittances from outside the continent. On the contrary, children are likely to suffer psychological cost if their parents migrate. In spite of this, families calculate their own cost and benefit analysis before they migrate.

Also, remittances serve as a form of household insurance against loss of income and other financial hardships (Ratha, 2013). This is because remittances behave differently than other private financial inflows like salary. As a result, remittances inflow increases when market flows decrease.

Historically, during economic declines, natural disasters, political and civil crisis, remittances inflows increased. The reason is migrants living abroad send more money to their families in response to their needs. For instance, when President Hosni Mubarak of Egypt stepped down after three decades of ruling in 2011, the political crisis that emerged led to an increase in remittances from \$7.15 billion in 2009 to \$14.32 billion in 2011 and \$ 20.5 billion in 2012 (Ratha, 2013; World Bank, 2015). Remittance-receiving households have the ability to withstand external shocks than non-remittance-receiving households because they have greater savings as compared to their counterparts in the non-remittance-receiving households. In Ethiopia, these migrant households use their monies instead of selling their livestock during drought (Ratha *et al.*, 2016). Migrant households in Ghana, on the other hand, are able to withstand economic shocks as a result of remittances than non-migrant households (World Bank, 2003).

Remittances are also used to finance ceremonies like marriages and funerals. Funerals have also undergone a radical process of sophistication

under the influence of remittances, resulting in large differences between funerals in migrant families compared to non-migrant families, and in the emergence of a range of businesses to cater for funeral ceremonies (De Witte, 2001). The organisation of these ceremonies often involves high costs for the bereaved family, which is 'received back' through donations of visitors. The balance after a funeral may be positive for the family, but they may also be left with a debt if the donations do not cover all expenses. Families with migrants often use remittances to finance funeral expenses, both for one's own family and also to provide for funeral donations to other families (Kabhki, Muzzucato, & Appiah, 2004).

Funerals of bereaved families are mostly considered as richer than that of non-migrant households. These are visible in the type of coffin that is bought, the number of invited guests, the food and drinks that are served, the music that is played, the common mourning cloth for the family, the length of time that the body is preserved in a mortuary, the renovation of the house and sometimes even the construction of a new house for the funeral gathering, and the lying in-state ceremony.

In spite of the benefits of remittances to the economy, it can also bring about income inequality. Although remittances bring about economic improvement in households, evidence from the literature shows that rich households will continue to be richer than poor households as a result of remittances (Bang, Mitra & Wunnava, 2016; Howell, 2017; Zhu & Luo, 2008). This is because remittances are highly concentrated in rich households (Howell, 2017). A study by Bang and colleagues on how remittances increase income inequality in Kenya, using instrumental quintile variable analysis,

found that rich households benefit more from remittances. This is because the results showed remittances raised the conditional 75th and 90th quantiles by 35% and 40%, respectively; whereas remittances increased the tenth and 25th quantiles by just 20% and 22%, respectively. This is probably because a richer household may receive higher remittances than a poor household. It could also be that given the resources available to the richer household they are more likely to improve the human capital of the migrant than the poor household. And as a result a migrant from a richer household might be engaged in a formal sector at the destination whereas the migrant from the poor household might be in the informal sector.

Migrants' Associations

Belonging to a social group and/or place, is one of the ways through which migrants may be committed to their places of origin (Levitt & Lamba-Nieves, 2011). Social capital, which is an individual's ability to form part of an organisation or union, is important because it forms the basis of social interaction and is the medium through which material, informational or emotional resources are attained (Cohen, 2004). Migrants also gain a positive sense of social identity and security through these ties (Cohen, as cited in Lee, Chung, & Park, 2016).

Migrants are connected to their origin through donations to the community, organising of training sessions for the youth in the community by returned migrants, health screening and assistance for the aged in the community and also promoting origin-destination linkages through remittances (Asiedu, 2009; Curran & Saguy, 2001; Levitt & Lamba-Nieves, 2011). A study conducted by Asiedu (2009) on benefits of return migrants to Ghana

indicated that 64.8% of all donations made in Ghana were by migrants' association outside Ghana as compared to 31.6% of individual philanthropists. Another study showed that among Montserratian migrants in Britain, remittance obligations are deeply rooted in the migrants' social network. This is because there is a constant reminder of what migrants should do for the people at the origin (Philpott, as cited in Tilly, 2007). Although there are no specific sanctions for migrants who do not remit home, migrants lose their admiration among members who hear about the difficulty the migrants' families at origin go through (Tilly, 2007).

Migrants' unions are important because they create an enclave for individual migrants to continuously interact with other members from the same origin who in turn are linked to one another, thereby forming what is called close-knit networks (Bott, as cited in Monkediek & Bras, 2016). This term is used to describe personal networks made up of kin, friends or fellow villagers (Monkediek & Bras, 2016). Personal network structure discloses ways in which people are tied to the focal person, how similar they are to the focal person, how diverse they are, and how closely connected they are within themselves (Lee, Chung, & Park, 2016). In the migration network, there is a potential pressure when the focal person and one or more other members of the set or network share remittance obligations to the same person (Monkediek & Bras, 2016). For example, when two brothers are involved in a common set in Obuasi and one defaults in the support of their mother, there is a possibility of confrontation which may either resolve the problem or lead to a severance of their relationship. Networks which include a larger number of siblings serve as

channels for information about who has sent home money and about those whose turn it is to do same (Monkediek & Bras, 2016).

Child Fostering

Parents' placement of children in another family is an old phenomenon in many societies worldwide (Serra, 2009). Child fostering or the practice of transferring care responsibility of a child to non-biological parents is widespread among many societies in West Africa (Vandermeersch & Chimere-Dan, 2002). Cassiman (2010) postulated the reasons for child fostering as orphanage, illness, the separation of parents, mutual help, socialization and education, or ritual guardianship between an adult (e.g. a maternal aunt) and the child. The primary aim of fostering is to provide the best and appropriate alternative care for children whose biological parents are unable to undertake the caring role for some reasons (Serra, 2009). Also, child fostering is for training, services and companionship (Tanle, 2010).

There are two forms of fostering: kinship and non-kinship foster care (Serra, 2009). Kinship foster care involves the placement of a child with a blood relative/blood relatives and non-kinship involves placement with non-blood relatives. According to Serra, both can either involve or not involve welfare worker. In most industrialized societies, welfare service involvement is underpinned by laws that specifically outline practice standards, clarify protocols and criteria around selection of foster carers, as well as recommend the roles and responsibilities of carers and welfare workers. However, in developing countries like Ghana, the practice is different (Scannapieco et al., as cited in Kuyini, *et al.*, 2009).

In Ghana, universal child rights and protections laws are recent phenomenon and foster care is a traditional concept (Shang, 2008). It involves placement of children with family and kin, with no welfare worker involvement. The practice is within the extended family system and it is part of culture. According to Shang, the motives for such placements and the processes for arriving at specific placement decisions vary from context to context, and the same goes for definitions of care responsibilities and standards of care.

In Northern Ghana, there is a unique tradition which is prominent among the Dagomba ethnic group of northern Ghana. There is the practice of giving out children to their uncles or aunts and even distant cousins to bring up as part of their own families. The practice is referred to here as the traditional kinship foster care system, for the reason that the beliefs informing this practice are embedded in the people's formation of family, child rearing and responsibility. The concept of family in northern Ghana is supported by the idea that the family includes all close and distant relatives, which clearly differs from the contemporary Western conception of the family, the nuclear family (Kuyini et al., 2009).

The Dagombas and other northern ethnic groups believe that the child is a gift from God and it is the responsibility of all members of the family to bring up the child (Frimpong-Manso, 2014). In order to ensure that the links between the ever-growing branches of the family tree are not broken, children are often given out to other relations not just to care for, but to bring them up as part of their immediate family. These other relations may be migrants. These placements are usually for life, and decisions in regard to such

placements are often made after consultations between the family-head and other elders/well-placed members of the family (Frimpong-Manso, 2014).

Child fostering, apart from promoting origin-destination linkages, also brings about human capital development through education and other vocational trainings. Kuyini et al., (2009) reported these results on child fostering from respondents that child fostering is an important practice because not only does the practice have the capacity to keep the extended family together (family unity), but also it maintains old traditions and provide better care and opportunities for children to receive good training and avoid 'being spoiled'. Further, carers got extra help for housework and possibly extra financial support from biological parents (Kuyini *et al.*, 2009). However, in the same study, other respondents think the practice sometimes overburdens the children. Hashim (as cited in Cassiman, 2010) stated that these foster children are often used for unpaid labour. The foster parents, who are mostly migrants, enrol their own children for education in the cities and the burden of work due to the absence of extended family ties is eased by the sharing of household tasks with foster children who fill labour gaps. These children not only risk being caught in exploitative working conditions, but they are also very vulnerable when the household to which they have moved becomes unable to pay for their costs and catering. When times get very hard, the foster children may be mistreated or thrown out (Frimpong-Manso, 2014).

It is important to note that the decision to foster is not compulsory; however, involuntary fostering can occur in crises situations where children are given out to other people to be brought up due to illness, death or divorce in the natal family of the fostered child (Tanle & Abane, n.d).

Child fostering is a form of survival strategy for the origin household (Cassiman, 2010). This is because child fostering relieves biological parents of their children's responsibility and, in the long run, brings about poverty reduction. This is because foster parents, either migrants or other close relatives, bear socio-economic cost of providing food, shelter, and clothing (Kuyini *et al.*, 2009).

Visitation

Visitation of close relatives from home to migrants and also from migrants to the family at home is another form of origin-destination linkages. According to Asiedu (2009), migrants' visit to their places of origin is purposely to re-establish old ties and re-affirm blood relationships.

Visiting migrants can bring with them some form of health improved practices like safe drinking water, better sanitation and proper eating habits to the communities of origin (Ratha, 2013). Also, visiting migrants make donations such as cash, bicycles, assorted drugs, computers, books, surgical supplies and food items to their families, friends and the community as a whole (Asiedu, 2009). These donations and diffusions on new ideas and practices can bring about individual development as well as socio-economic development of the community as a whole. According to Kabki, Mazzucato and Appiah (2004), friends and neighbours also profit from 'spill-overs' (in the form of small sums of money distributed when migrants visit their origins) and other small donations or they may profit indirectly from the overall enhanced financial situation of the receiving family.

Communication

Some migrants prefer to communicate with their families at origin through mobile phones instead of visiting. This is to reduce the economic burden put on migrants when they actually visit home. During visitations, migrants are expected to fulfil some financial obligations and bring in some form of materials. So, to some migrants, visitation is expensive as compared to phone calls and other social media forms of communication (Mayer, as cited in Cassiman, 2010). Migrants, therefore, communicate with their families and friends at origin through mobile phones, letters, and the internet (Tilghman, 2014). The mobile phone is important because it reduces physical space between migrants and their origin. It also facilitates the migration process between new migrants and old migrants. Therefore, it can be said to be a livelihood capital because it has the potential to reduce vulnerability and improve upon people's livelihood outcomes (Tanle & Abane, 2018).

Attendance of Social Functions/Festivities

Festivals, funerals and marriage ceremonies mostly pull migrants to their places of origin as a form of their social responsibilities. During marriage ceremonies, migrants return home, especially when they are related to any of the will-be couple. Some bring in money, cloths and drinks to support the marriage ceremony. Also, they come to familiarise themselves with the new member of the family since marriage is a union of two families. Migrants who are not married sometimes visit home to get married themselves or look for bride and these ceremonies provide the avenue for forming new relations.

Almost every community in Ghana celebrates one festival or the other. During these periods, people from all walks of life arrive in these

communities. Among those attending the festivities are migrants who most of the time use the opportunity to meet their families and establish new bonds as well as revitalizing broken bonds or relations. During festivities, there is a lot of merry making and infusion of new ideas and lifestyles. There are lots of donations for community development and also some migrants are given some positions like 'nkosohene' (development chief). Also, some rituals are performed and mostly the eldest child performs that right (Cassiman, 2010; Kabki *et al.*, 2004).

Funerals are ways to keep the migrants interested and involved in the home community (Mazzucato *et al.*, as cited in Cassiman, 2010). Their funeral visits allow them to re-establish their positions in the village and to refuel their relations with relatives and in-laws. They take up various kinds of roles in the funeral, depending on their affiliation to the deceased and their own wish. In whatever function, their attendance and presence strengthen their attachment to the homeland. For most migrants, the social tissue of the village remains the primary site of belonging.

It is death that reunites the scattered members of one house and brings them back to their homes and place of belonging. Therefore, those who do not return do not belong there anymore. According to Cassiman (2010), remaining absent during close relatives' funeral celebrations is considered an offence. Therefore, migrants are expected to send a representative or rush home themselves. These migrants are also expected to contribute more towards the funeral preparations (Kabki *et al.*, 2004). According to Cassiman, a funeral is also an excuse to neglect other duties and is often used to legitimize absences or failures to meet other appointments.

Funerals in Ghana have shifted in recent times, from being a mourning gathering (which is used to pay respect to a deceased person) to having the additional role of being a venue for meeting other people. While in the past funerals were fasting periods in which people abstain from heavy food like *fufu*, the present-day practice of serving food and drinks and offering entertainment attracts different kinds of people to funerals. Youngsters, in particular, dress up smartly and put on make-up to flirt and have fun at funerals in nearby villages (Kabki, Mazzucato, & Appiah, 2004).

Factors that Promote Origin-Destination Linkages

So many factors promote origin-destination linkages. These factors are broadly identified as altruistic, self-interest and contractual (Taylor, 1999). Altruism reasons for origin-destination linkages are as a result of the care migrants have for their families back at home. Migrants maintain links with family members with the aim of improving the living standards of their families at the origin (Mim & Ali, 2012). One of the factors that promote altruism behaviour, according to Tilghman (2014), is the presence of migrant's immediate family like spouse, children and parents at origin.

Self-interest reasons are because migrants have the intent to invest and will need families to take care of their investment for them or their children or for inheritance reasons. For instance, if a migrant is aware of an inheritance, then he or she will do everything possible so that he or she does not lose his or her inheritance and as a result maintain ties with the origin. For instance, Hoddinots (as cited in Taylor, 1999) reported an evidence from Kenya that wealthier parents who can offer a greater reward (inheritance) for remittances receive a greater amount of remittances from migrants. Tilghman

(2014) also observed in Madagascar that a migrant who does not maintain ties with the origin is likely to lose his or her inheritance. This is not different from George Homans' social exchange theory of 1958 which states that, in every social relationship there are rewards (gaining inheritance) and punishments (losing inheritance).

Contractual arrangement between a migrant and his or her household is another reason for origin-destination linkages between migrants and their places of origin. According to this reason, migrants and their families engage in informal mutual contract of providing insurance for each other. According to Piorine (1997), remittances are forms of implicit family loan repayment just as what is posited by the New Economics theory of migration that migration is household investment in the migrant. However, Piorine (1997) does not agree with Starks and Bloom (1985) that remittances are used for agricultural production but for other household consumption such as education, health and investment. The remittances repayment is in three folds which is payment of the loan, its interest and then investment. According to the Piorine (1997), the migrant begins by paying for the amount spent for his or her travelling, then remit for financing the education of other members of the family till they are old enough to migrate and finally, he remits to build a house or set up a small business for old age security.

Influence of Origin- Destination Linkages on Migrants' Livelihoods.

Livelihood as explained earlier is a form of making a sustainable living by overcoming all available stresses and shocks using an individual's available resources (Chambas & Conway, 1992; Ellis, 2000). Livelihood strategies are strongly linked to livelihood assets or capital and these include

social, human, financial, natural and physical capital (DFID, 2002). The assets poor people possess or have access to, the livelihoods they desire and the strategies they adopt are all influenced by the context in which they live. This context has, broadly speaking, two dimensions. The first dimension is the structural context, including organizations and institutions such as rules, norms, policies and legislation shaping livelihoods. The second dimension in the livelihood context is vulnerability. This means the insecurity of people's well-being in the face of a changing ecological, social, political or economic environment (Rakodi, 2002).

Livelihood strategies can be seen as a continuum that covers the range from a struggle to survive, security and growth. Livelihood outcomes are the achievements or outputs of livelihood strategies. They relate to both increased material and nonmaterial well-being such as health, access to services and improved resilience to vulnerability, such as food security or sustainable use of natural resources (DFID, 2002).

Most studies on migration and development normally assess the impact of remittances rather than the other forms of linkages such as child fostering, communication and visitation. This is because remittances can be easily quantified. This proves the saying by Ellis (2000) that remittances are forms of livelihood strategy. If migration is an investment, then remittances are the returns. With this notion, most migrants move from resource-poor to resource-rich with the aim of getting jobs and remitting their families at their places of origin.

However, many internal migrations in most African countries do not agree with this due to the neoliberal reforms and economic crises in the 1980s

and 1990s. Ghana is no exception. The economic structure of Ghana has undergone several changes overtime. Ghana, after gaining independence under the Nkrumah Regime, has established industries using socialist approach to development. There was the establishment of state-owned enterprises, hydro-electrification project, free education and health for all. There was also over-reliance on the export of cocoa and this yielded the country a lot of income. This period also saw a high rate of employment (Meng, 2004).

Ghana went through a lot of political instability and this declined its economic successes. The country was almost bankrupt and so Rawlings instituted the Economic Recovery Program (ERP) under the guidance of the World Bank and International Monetary Fund (IMF) with the aim of promoting the economy since the economy had weakened as at 1981. However, the World Bank/IMF had its own conditions for states that needed their support. These conditions included improved tax collection rate, withdrawal from direct production, the privatization of existing state-owned enterprises, elimination of black market for currency exchange rate and the devaluation of national currencies. Others included withdrawal of state subsidies on health, education and support for agricultural production. There was also labour rationing (Anaman, 2006; Britwum, & Martens, 2008; Meng, 2004). Workers who suffered as a result of the economic restructuring resulted in taking multiple job holdings to keep up with their previous standard of living (Nunoo, Darfor, Koomson, & Arthur, 2016). Notwithstanding, people engage in multiple job holdings as insurance against job insecurity (Renna & Oaxaca, as cited in Nunoo, et. al., 2016.)

In spite of the changes in economic structure, migration still provides a safety net for livelihood (Bryceson & Vuorela, 2002; Tilghman, 2014). According to Tilghman, migrants' obligation to their destination and social networks influence their decision to adopt some livelihood strategies in order to meet their expected traditional obligations and sometimes investment. Farrington (2002) defines livelihood strategy as deliberate activities by individuals to make a living so as to improve their security and their household security. He grouped the strategies into *adaptive* and *coping* strategies.

Adaptive strategies are short-term measures taken to address specific shocks like loss of jobs. Coping strategies, on the other hand, are measures such as behaviour change patterns to improve one's life in the long run. For instance, the New Economics Theory of migration states that social status at destination is irrelevant to migrant as compared to prestige at origin.

The notion of families at origin that migrants are living in luxury makes migrants the first point of call during hardships. This expectation by relatives at origin sometimes puts pressure on migrants to meet all the expectations. So, migrants mostly concentrate on making more money or gaining more assets rather than living comfortable lives at destination. In an attempt to fulfil these socially constructed responsibilities, migrants adopt strategies to promote their livelihood and these may include home gardening, cutting down transport cost, sending their children to their parents or other family members to cater for at origin and also receiving foodstuffs from origin (Ellis 2003; Farrington, 2002; Tacoli, 2002; Tilghman, 2014; Waddington, 2003).

Summary

This chapter focused on empirical evidences and situated them in theoretical perspectives on origin-destination linkages. The theories that were reviewed were the new economics of labour, migration networks, social systems and the social exchange. These theories are important because they had provided a base for the methods, discussion and analysis. This study sought to fill the gaps in the literature: the most preferred form of origin-destination linkages, the medium through which these linkages are possible and also the factors that promotes these linkages.

CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter describes the methods guiding the study. These are the research design, study area, population, sampling procedure, data collection instruments, data collection procedures, data processing and analysis as well as ethical considerations.

Research Design

A mixed method was used for its ability to capture both quantitative and qualitative research approaches in a study. This method was guided by the pragmatic philosophy. Pragmatism is a philosophy which is not committed to one system of reality (Holmes, as cited in Creswell & Creswell, 2017). Thus, it does not see the world as an absolute unity, hence the use of both qualitative and quantitative methods (Patton, as cited in Creswell & Creswell, 2017). Also, the pragmatic approach to research recognises the ties or themes that connect quantitative and qualitative approaches and, as such, sees the benefits of blending quantitative and qualitative methods (Morgan, 2007).

The advantage of the mixed method is that it allows the researcher to employ different approaches in collecting and analysing data rather than the use of a particular method (for example, quantitative or qualitative). Also, this method helps the researcher to explore the dynamism in qualitative and quantitative methods, thus appreciating findings from different sources (Creswell & Creswell, 2017). The use of both approaches provides the researcher a better understanding of the research problem. Its primary strength lies in the ability of one method to neutralize the inherent biases of the other

method. However, it can be criticized on the basis of it being costly and time-consuming since the researcher needs to analyse both numeric and text data and, as such, the need to be abreast with both methods.

The study employed a descriptive cross-sectional design. The choice of a descriptive design was based on the fact that it lends itself to both qualitative and quantitative methods of conducting research. Descriptive research design is used to gather information about prevailing conditions or situations for the purpose of description and interpretation. This study design is not simply adding up and tabulating facts but also includes proper analyses, interpretation, comparisons, identification of trends and relationships (Berg, Lune & Lune, 2004; Creswell, 2013). Descriptive research is useful in describing the characteristics of a large population. This helped the researcher to ask many questions that provided considerable flexibility in the analysis.

This descriptive study enabled the researcher to conduct a one-time research on origin-destination linkages of migrants from the northern sector of the country (Upper East, Upper West and Northern) who are resident in the Cape Coast Metropolis without future follow-ups (Creswell, 2013).

In spite of the strengths of the design, Berg et al. (2004) criticized the design for its failure to recognize private and emotional matters which respondents may not be completely truthful to probe into.

Study Area

The Cape Coast Metropolis is located on longitude 1° 15'W and latitude 5° 06'N. It occupies an area of approximately 122 square kilometres, with the farthest point at Brabedze located about 17 kilometres from the

Central Regional capital, Cape Coast. It is bounded to the South by the Gulf of Guinea, to the West by the Komenda Edina Eguafo Abrem Municipality (Iture bridge), to the East by the Abura Asebu Kwamankese District, and to the North by the Twifu Heman Lower Denkyira District (GSS, 2014).

The Metropolis, according to the 2010 Population and Housing Census, has a total population size of 169,894 comprising 82,810 males (48.7%) and 87,084 females (51.3%). The Metropolis is predominantly urban with three-quarters (130,348) of the population residing in urban areas compared to 39,546 (23.3%) in rural settlements. With a total migrant population of 72,162 persons (representing 42.5 percent of the total population), one-third (23,808) of the migrants were born in other parts of the region, four percent (3,120) were born outside the country, with the remaining 63 percent being born in other regions of Ghana. The data also showed that while 15.6 percent (11,241) of the migrants came from Greater Accra Region and 11.5 percent (8,305) from Western, a little over four percent (3,515) came from Northern, Upper East and Upper West Regions. This is an indication that the Cape Coast Metropolis attracts migrants from all parts of the country (GSS, 2014).

The Cape Coast Metropolis experiences high temperatures throughout the year. The hottest months are February and March, just before the main rainy season, while the coolest months are June, July and August. The variability in climate in the Metropolis is influenced more by rainfall than temperature. The Metropolis has a double maxima rainfall, with annual rainfall total between 750 and 1,000mm. The favourable weather condition is also a

factor that influences migrants from the northern sector of the country who experience unfavourable weather conditions.

Major communities in the Metropolis are connected by first class roads; however, all other roads are motorable throughout the year. The main source of lightening in the Metropolis is electricity which is connected to the national grid. Over 90 percent of all residents have access to potable drinking water.

The Metropolis can boast of a number of financial institutions, insurance companies and micro credit institutions to boost business activities. Also, these financial institutions are one of the numerous mediums of linkages for migrants and their families at destination. Generally, almost all communities in the Metropolis have basic schools. The Metropolis has in addition, 66 Junior High Schools, 13 Senior High Schools, one Vocational Training Institute, one Technical Institute, one Nurses' and Midwifery Training College, one College of Education, and two Universities. These attract people from all over the country for educational purposes and employment (GSS, 2014). Also, there is a Teaching hospital, a Metro hospital and 16 other health centres which provide healthcare services to the people in the Metropolis.

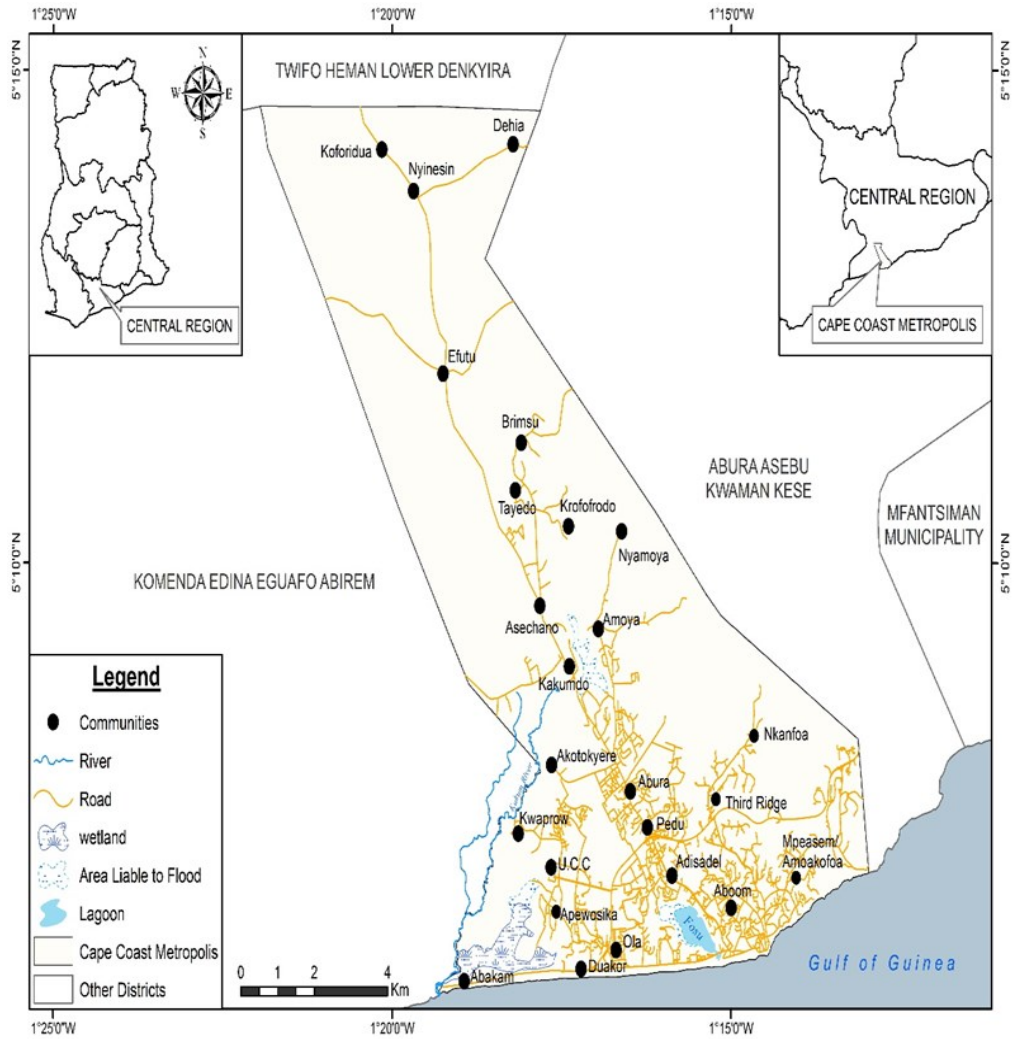


Figure 1: Map of Cape Coast Metropolis

Source: GIS and Cartography Unit (2018), Department of Geography and Regional Planning, University of Cape Coast.

Data and Sources

Primary data for the study were collected from a survey and in-depth interviews from migrants' household heads in the Cape Coast Metropolis. The aim of this study was to explore origin-destination linkages between these migrants and their households at origin. The primary data were supported with data from published and unpublished sources, including 2010 Population and Housing Census, migration research studies in Ghana, journals, textbooks,

periodicals, the internet as well as reports and official documents from the Municipal Assembly.

Population

Migrants from the northern sector of the country (Upper West, Upper East and Northern) formed the population of the study. In this study, a migrant is anyone who was born in any of the three regions in the northern sector of the country, who has loyalty to that area but has stayed continuously in the Cape Coast Metropolis for at least five years prior to the data collection. Five years is sometimes used as a benchmark for livelihood assessment of some national data, especially using the Ghana Demographic and Health Survey (GSS, GHS & ICF International 2015; Tanle, 2014).

These three regions were lumped together because they experience similar physical conditions and have similar socio-economic characteristics. According to Van Der Geest (2011), one in every five persons from the northern sector of the country migrates down south for economic reasons.

The migrants who participated in the study were 18 years and above because in Ghana, at 18 years, there is the assumption that one is mature and capable of making independent decisions about his or her life (Kwankye, Anarfi, Tagoe, & Castaldo, 2007).

Respondents for the qualitative data were chiefs, assemblymen and opinion leaders who are migrants from the Upper West, Upper East and Northern Region but resident in the Cape Coast Metropolis.

Sample Size

According to the 2010 population and housing census, migrants from the northern sector of the country who were resident in the Cape Coast Metropolis for at least five years were 1287 (GSS, 2013). And the breakdown is as such; migrants from the Northern Region constituted 536, those from Upper East Region were 437 and 314 were from the Upper West Region.

Raosoft online calculator was used to calculate the sample size. This was derived by computing the total population size for migrants from the three regions in the northern sector of the country who have stayed in the Cape Coast Metropolis for at least five years at a confidence level of 95% and a margin of error of 0.5. The formulae:

$$N = \frac{N \cdot x}{((N-1)E^2 + x)}$$

Where n = sample size

N= total population (1287)

E= margin of error (0.5)

X= confidence level (95%)

In substitution:

$$n = \frac{1287 \cdot x}{((1287-1)0.5^2 + 0.95)}$$

$$= 297.$$

For the qualitative data, 10 key informants were interviewed. The sample proportion for each region is indicated in Table 2.

Table 2: Selection of Sample Size for the Study

Regions	Total population size	Sample proportion	Sample
Northern	536	0.42	125
Upper East	437	0.34	101
Upper West	314	0.24	71
Total	1,287		297

Source: Field Survey, Affum (2018)

Sampling Procedures

The study employed snowball sampling technique. This technique is used for finding research subjects where one research subject gives the researcher the name of another research subject who in turn provides another's name and it goes on and on (Vogt & Johnson, 2011).

Snowball sampling technique was used because it assumes that migrants from the three regions in the northern sector of the country are linked through social contacts. This made it easy and less time consuming to reach migrants; however, those who are not in any social network could not be contacted (Reichel & Morales, 2017).

The purposive sampling technique was used to select opinion leaders from the three regions in the northern sector of the country, resident in the Cape Coast Metropolis. These respondents were selected on the basis of their level of expertise in origin-destination linkages and how these linkages influence migrants' livelihood at destination.

Data Collection Instruments

Interview guide and interview schedule were deemed appropriate for the collection of primary data. These two instruments were in line with the pragmatic philosophy, which enabled the use of two different methods in a study. The purpose was to obtain qualitative data to support quantitative data. The interview schedule contained both close-ended and open-ended questions. The open-ended questions gave respondents the opportunity to provide additional information relevant to the study. The interview schedule constituted four parts. Part one addressed questions on background characteristics of respondents, part two looked at origin-destination linkages, part three sought responses on factors that promote origin-destination linkages and the part four probed into how origin-destination linkages influence migrant livelihoods.

The interview guide also had four sections. The first section addressed background characteristics of the respondents. The second section sourced information on origin-destination linkages. The third section probed into factors that influence origin-destination linkages and its sustainability and the fourth section interviewed respondents on how origin-destination linkages may influenced respondents' livelihoods at destination.

Recruitment and Training of Field Assistants

Two field assistants were recruited to aid in the data collection process. The basis for selection of field assistants was their ability to speak at least one of the languages from the three northern regions (Dagbani, Dagaare, Frafra and Bisa), English and Fante language. A three-day training was organized for them. The first day of training looked at the overview of the

study, translation and exposure to the survey instrument and role play. On the second day, research assistants were trained on the qualitative data and how to use the recorders. Role play on the qualitative instrument was also done. There was summary of training and preparation for field work on the third day. Pre-testing of instruments was done the following day after the training.

Pre-Testing of Instrument

The instruments were pre-tested to ascertain whether respondents could understand the questions so as to do away with unclear questions. The pre-testing was done in Elmina in the Komenda-Edina-Eguafo-District in the Central Region. Elmina was chosen because it has similar socio-economic and physical characteristics like the Cape Coast Metropolis. With the presence of the Elmina Castle, it is evident that it has historical background during the colonial times like that of Cape Coast. Also, since it is closer to the Cape Coast Metropolis, it is likely to have ripple effect of the development of Cape Coast Metropolis. It was found out that, for the elderly population, majority could not remember their migrating dates. The instruments were revised accordingly before the actual work begun.

Data Collection Procedure

Data were collected within Cape Coast Metropolis. Data were collected from 18th December, 2017 through to 27th January, 2018. Contacts were established with representatives of the chiefs in the 12 selected communities (Amamoma, Kwaprow, Apewosika, Abura, Adisadel zongo, Siwdo compound, Kadadwen, Akotokyire, Antaam, Fourth Ridge) in the Metropolis. The chiefs have representatives for each of the selected

communities. These representatives served as links between the chiefs and their kinsmen.

In each community, there were migrant leaders who served as focal persons. All protocols were duly observed. Also, each community had a suburb that was dominated by migrants from the northern sector of the country. These migrant leaders introduced the research team to migrants from any of the three regions in the northern sector of the country. The team then contacted the selected respondents for the survey who, in turn, introduced the team to another migrant group till the study ended. The snowballing technique facilitated the work because the migrant leaders did not know all the migrants in the community and also not all migrants were part of migrant associations.

On weekdays, administration of instruments was done in the late afternoon around 4:00 pm through to 6:30 pm. This was because respondents returned home from work around that time. However, some respondents gave scheduled times in the morning and the research team was always there on time. On weekends, however, the data collection was done from morning till evening.

The purpose of the study was explained to respondents before the commencement of the study and individuals voluntarily took part in the study. However, those who were not comfortable with the study were given the opportunity to voluntarily opt out. Once a selected individual withdrew from the study, the individual was replaced with another who was willing and available. All interviews were conducted in the homes of respondents. The research team administered the interview schedule; however, respondents who were literate were made to fill in the survey instrument themselves.

With regard to the IDIs, 10 interviews were conducted in all with the leaders of the respondents. Respondents were purposefully selected on the basis of their willingness to participate, their availability on a fixed date and their knowledge about the topic. All the interviews conducted were duly recorded and were backed by note taking.

Challenges Encountered on the Field

Challenges encountered on the field were call backs, demand for monetary and material things, memory lapses and unwillingness to be interviewed. In a number of cases, field assistants visited some houses more than twice before they could meet respondents. Some of them refused to be interviewed with no tangible reasons. Others too were sick or had had accidents like cuts and motor accidents. Others too were busy with other chores and proposed their spouses to be interviewed instead. The call backs occurred because most of the respondents had gone to work or had attended a funeral at the time of the initial visit.

In some cases, respondents demanded for money and water before they would partake in the interview. In three instances, the researcher had to give money and water to the respondents before the interview could be completed. This attitude has implications on cost of conducting research and data quality as the less motivated might not feel like responding or they might give wrong responses. Others also did not feel the need to answer if at the end of the day the researcher was not going to give them transportation fee to the origin for visits.

Although the purpose of the study was well-explained to respondents, some respondents refused because they do not get any direct benefit from the

government and they have been answering these questions since time immemorial but have not seen any improvement in their lives. Some also said point blank that they were not from any of the three northern regions, although they were. Others also mistook research assistants as Jehovah Witness believers and drove them out, no matter the explanation given. Some respondents, after agreeing to partake in the study, withdrew because a colleague asked him or her not to.

Since the study sought to uphold voluntary participation, the researcher and the assistants moved on to a different respondent as and when the respondent did not want to partake in the study, although this is normally done after several persuasions. This was possible because although they did not want to respond, he or she directed the research team to a different respondent or the team had to go back to the last person who directed us.

Beside these challenges, the study provided an opportunity for the researcher to gain some practical experiences in research. For instance, how to seek informed consent, either orally or written, from respondents. The researcher also gained skills for training and selection of field assistants.

Data Analysis and Presentation

For the quantitative data, data collected were cleaned and coded into Statistical Package for Social Sciences (SPSS) version 22. The software was used to generate both descriptive and inferential statistics. The descriptive included frequencies and percentages. With the conditions that favour Chi-square in mind, Chi-square was used to test the hypotheses of the study. The data were presented in tables, charts and graphs.

For the qualitative data, data collected were transcribed verbatim and were analysed manually using thematic and content analysis. Results were also discussed thematically. The direct quotations from the patterns that emerged were adopted in the presentation of the data. Informant feedback validation technique was used to improve the validity of the quality of the data.

Ethical Issues

Ethical clearance was sought from the University of Cape Coast Ethical Review Board. The purpose of the study was clear and informed consent was sought either orally or written. This gave the respondents the free will to decide to participate in the study or not. Anonymity and confidentiality were assured by using pseudonyms instead of actual names of respondents. Also, anyone who was not directly involved in the study was not allowed to access any information.

Chapter Summary

This chapter looked at the methods of data collection. The study was conducted in the Cape Coast Metropolis. Cape Coast Metropolis was chosen because it was once the capital of Ghana. The pragmatic philosophy which allows the use of qualitative and quantitative approaches guided the study so that a weakness of one approach would be strengthened by the other. The study was a cross-sectional descriptive survey which targeted migrants from Northern, Upper East and Upper West Regions in Ghana. These migrants have stayed in Cape Coast Metropolis five years preceding the study and were aged 18 years and above. Snowball sampling technique and purposive sampling were used to select respondents for the study. The instruments used were interview schedule and interview guide. Data were cleaned, coded and

processed using SPSS version 22. Data were presented in tables and charts. All ethical issues were observed during the data collection process.

The limitation of the study is that responses were one-sided. That is, the researcher sought information from only the destination without tracing migrants' family at origin to ascertain their views.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents the main findings of the study which cover the socio-demographic background characteristics of respondents, origin-destination linkages of migrants and their households, factors that promote these linkages and how these linkages influence migrants' livelihoods at origin.

Socio-Demographic Characteristics of Respondents

Socio-demographic characteristics of respondents are important because they influence the type of linkages migrants have with their places of origin. Consequently, information was sought on sex, age, religion, occupation, ethnicity, marital status, education, place of residence, duration of stay at residence, number of children of migrants and regions where migrants hail from.

Respondents for the study were either heads of households or their spouses. In Ghana, heads of household are mostly males; however, for this study, females (62.3%) were mostly the respondents because their spouses had gone to work during the time of the interview. Others also appointed their spouses to be interviewed because they were very busy as at the time of the interview. This is probably because females mostly take charge of the house when their partners are not around (Table 3).

Table 3: Socio – Demographic Characteristics of the Respondents

Variables	Frequency (n=297)	Percentages (100)
Sex		
Male	112	37.7
Female	185	62.3
Age (Years)		
<20	2	0.7
20-29	53	17.8
30-39	92	31.0
40-49	60	20.2
50-59	55	18.5
60+	35	11.8
Marital status		
Never married	49	16.5
Married	207	69.7
Divorced	12	4.0
Widowed	29	9.8
Highest educational level		
No formal education	96	32.3
Primary	52	17.5
Middle/JHS	78	26.3
Secondary	45	15.2
Tertiary	26	8.8
Religion		
Christianity	197	66.3
Islam	98	33.0
Other	2	0.7
Number of children alive		
0	41	13.8
1-3	128	43.1
4-6	116	39.1
7-9	12	4.0
Main occupation		
Farming	10	3.4
Artisan	74	24.9
Trading	126	42.4
Civil/public servant	64	21.5
Unemployed	6	2.0
Other	17	5.7

Table 3 continued

Region		
Northern	125	42.1
Upper East	101	34.0
Upper West	71	23.9
Place of residence		
University area	108	36.4
Adisadel area	110	37.0
Abura area	51	17.2
Mfantshipim area	28	9.4
Duration of stay in Cape Coast (Years)		
5-9	70	23.3
10-14	32	10.7
15-19	32	10.7
20-24	72	24.0
25-29	20	6.7
30-34	36	12.0
35-39	2	0.7
40+	36	12.0
Ethnicity		
Mole Dagbon	270	90.9
Guan	7	2.4
Gurma	12	4.0
Grusi	5	1.7
Mande	3	1.0

Source: Field survey, Affum (2018)

From Table 3, eight out of ten of the respondents (88.5%) were within the economically active age group (<20-59). This could probably mean that majority of respondents were engaged in one productive activity or the other. This is likely to influence their level of linkages with their places of origin through remittances and communication. More than two-thirds of the respondents were married (69.7%), 16.5 percent of the respondents were never married while 4.0 were divorced. On education, 32.3 percent had no formal education, 26.3 of respondents had attained Junior High School/Middle while 8.8 percent had tertiary education. About two-thirds of the respondents were Christians compared to a third (33.0%) who were Muslims. While 43.1

percent of respondents had 1-3 number of children, 4.0 percent had 7-9 number of children.

For main occupation, 92.3 percent of the respondents were engaged in one occupation or the other compared to 7.7 percent who had retired or unemployed (Table 3). Migrants from the Northern Region of Ghana constituted 42.1 percent compared to those from Upper West who were 23.9 percent. This is expected because within the Cape Coast Metropolis, migrants from the Northern Region are more than migrants from the Upper East and West Regions.

The researcher zoned residence of respondents into University, Adisadel, Abura and Mfantshipim. Out of the 297 respondents (Table 3), 36.4 percent and 37.0 percent were found within the University and the Adisadel area respectively. Seventeen percent were found in Abura and 9.4 were located in the Mfantshipim area. Twenty-three percent of the respondents had stayed 5-9 years in the Cape Coast Metropolis as compared to 12.0 percent who had stayed 40 years and above. Mole Dagbon was the predominant ethnic group among the respondents (90.9%), as compared to respondents who belonged to the Mande ethnic group (1.0%).

Origin-Destination Linkages of Migrants

All respondents have some forms of linkages with their families at their places of origin. These linkages were cash remittances, non-cash remittances such as food items and clothes, visits, child fostering, attending funerals or festivals, paying family levies and communication (Table 4).

For all migrants, the commonest forms of linkages were communication and cash remittances; however, males (16.4%) tended to remit

more cash than females (15.6 %) (Table 4) probably because they were mostly employed as compared to their female counterparts who might not be employed. Females, on the other hand, tended to remit more of non-cash items (13.1%) than males (12.8%). The commonest form of origin-destination linkages among female migrants was communication (16.0%). Communication is a media linkage which goes a long way to strengthen family ties and bonds (Tanle & Abane, 2018).

Table 4: Socio-Demographic Characteristics and Forms of Origin-Destination Linkages

Variable	Remittances Cash N=279	Remittances Non-cash N=228	Visits N=24 9	Child Fostering N=154	Attending Funerals N=254	Attending Festivals N=96	Family Levies N=213	Communication N=282
Sex								
Male	16.4	12.8	15.6	7.9	14.2	4.9	11.9	16.2
Female	15.6	13.1	13.4	9.3	14.6	5.8	12.3	16.0
Age								
<20	25.0	12.5	25.0	0.0	0.0	0.0	12.5	25.0
20-29	19.5	13.9	16.7	4.8	11.6	8.0	7.2	18.3
30-39	15.9	13.3	13.3	8.7	14.4	4.8	13.0	16.5
40-49	15.0	12.9	14.0	9.8	15.2	4.7	13.7	14.7
50-59	15.1	11.7	13.7	10.6	15.1	5.1	12.9	15.7
60+	14.2	13.2	14.2	9.1	16.0	6.4	11.9	15.1
Marital status								
Never married	17.3	12.4	16.5	4.4	13.3	8.0	9.6	18.5
Married	15.7	13.3	13.7	9.1	14.5	5.2	12.9	15.5
Divorced	17.6	10.3	10.3	14.7	14.7	2.9	11.8	17.6
Widowed	14.7	12.4	15.9	10.6	15.9	4.7	10.0	15.9
Highest Educational status								
No formal education	15.6	13.0	13.7	10.4	13.9	6.1	12.1	15.3
Primary	15.6	15.3	13.7	10.4	13.9	6.1	12.1	16.2
JHS/Middle	16.0	12.4	14.7	9.3	15.3	5.3	10.7	16.2
SSS/Voc/ Tech	16.3	11.8	12.9	6.5	15.2	6.1	14.1	17.1
Tertiary	16.7	11.8	18.1	5.6	11.8	6.3	13.2	16.7
Children alive								
0	17.5	12.5	17.0	6.0	12.5	6.0	10.5	18.0
1-3	16.8	14.1	12.8	8.1	14.5	5.3	11.9	16.6
4-6	14.7	12.2	14.6	10.2	14.9	5.8	12.9	14.9
7-9	14.7	11.8	16.2	8.8	16.2	2.9	11.8	17.6

Table 4 continue

Occupation								
Farming	17.9	10.7	10.7	8.9	14.3	7.1	14.3	16.1
Artisan	16.2	14.2	15.9	5.8	13.5	6.1	11.5	16.9
Trading	15.5	12.7	13.3	10.9	14.7	5.6	11.8	15.6
Civil/Public servant	16.9	13.0	13.8	8.5	14.3	4.2	13.5	15.9
Unemployed	17.1	8.6	17.1	5.7	17.1	5.7	11.4	17.1
Retirement	12.5	13.5	16.3	7.7	16.3	5.8	11.5	16.3

Source: Field survey, Affum (2018)

Multiple response

From Table 4, a quarter of migrants aged less than 20 years remitted cash, visited home and had communications with their places of origin. Migrants with tertiary education remitted cash (16.7%) more than migrants with no tertiary education. Communication was high among migrants with secondary, vocational or technical education (17.1%). While 15.3 percent of migrants with Junior High School or Middle School educational level were likely to attend funerals, 15.3 percent of those with Primary education remitted non-cash items. Child fostering was preferred by those with formal education (31.8%) compared to those with no formal education (10.4%) (Table 4).

It was realised from Table 4 that respondents who had never married communicated (18.5%) more frequently with their places of origin compared to their counterparts who were married or ever married (15.5%). While 17.6 percent of divorcees remitted cash, 15.9 percent of widows/widowers visited home as well as attended funerals and 13.3 percent of married migrants remitted non-cash items.

For occupation, generally, migrants who were engaged in trading (44.1%) had the highest form of linkages with their places of origin compared to farming (3.2%). Migrants with no children remitted cash (17.5%) as well as communicated with their places of origin (18.0%) compared to migrants who had one to three children alive who tended to remit non-cash items (14.1%).

The Most Common Contact Persons Migrants Maintain Linkages with at the Places of Origin

Migrants maintain linkages with their families at their places of origin. For all migrants, the most common contact persons included grandparents, parents, children, uncles/aunts, spouses, siblings, friends, in-

laws, stepmothers and cousins. From the study, it was observed that migrants maintain linkages with at least one of these members of their households at their places of origin.

From Table 5, it was realised that migrants of both sexes remitted to either their parents (M=29.7% and F=26.8%) and siblings (M=31.5% and F=26.8%) more than any other member of their households. For males, the least contacted person were their spouses (0.7%) but for females it was their children (1.9%). This is probably due to the fact that most migrants have members of their nuclear families at the destination.

Table 5 indicates that half of the respondents aged less than 20 years maintained linkages with their parents as well as their siblings. One-third of those aged 20-29 years contacted their siblings, unlike respondents aged 30-39 years, among whom the most common contact persons were their parents (33.5%). Just like those aged 20-29 years, respondents within the age group of 40-49 years also linked up with their siblings more often. Between migrants aged 50-59 and 60+ years, migrants in the first age group maintained linkages with their siblings (28.1%) than those in the latter (22.2%).

Table 5: The Most Common Contact Person Migrants Maintain Linkages with at Origin

Variable	The most contacted persons at origin								
	Grandparents N= 55	Parents N=205	Children N=13	Uncle/Aunt N=133	Spouse N=12	Siblings N=210	Friends N=31	In- laws N=54	Stepmother/ Cousins N=22
Sex									
Male	6.2	29.7	1.5	16.8	0.7	31.5	4.8	5.9	2.9
Female	8.2	26.8	1.9	18.8	2.2	26.8	3.9	8.2	3.0
Age									
<20	0.0	50.0	0.0	0.0	0.0	50.0	0.0	0.0	0.0
20-29	10.7	28.6	2.7	14.3	5.4	33.0	5.4	0.0	0.0
30-39	8.3	33.5	2.8	16.1	0.0	27.5	3.7	5.5	2.8
40-49	4.2	30.3	1.4	17.6	0.0	31.0	2.8	9.9	2.8
50-59	6.9	22.5	0.6	23.1	1.3	28.1	5.0	11.3	1.3
60+	8.1	19.2	1.0	20.2	4.0	22.2	5.1	10.1	10.1
Marital status									
Never married	16.5	24.8	0.0	18.3	0.0	32.1	8.3	0.0	0.0
Married	5.2	28.5	1.9	18.1	1.9	28.9	3.5	8.5	3.5
Divorced	13.3	33.3	6.7	23.3	0.0	16.7	6.7	0.0	0.0
Widowed	7.8	26.0	1.3	15.6	2.6	26.0	2.6	13.0	5.2
Highest educational status									
No formal Education	6.8	28.7	1.2	14.7	1.6	30.7	3.6	8.8	4.0
Primary	4.7	30.9	3.1	18.9	4.7	23.6	0.8	8.7	4.7
JHS/Middle	7.1	30.2	1.6	16.5	1.1	30.8	5.5	6.0	1.1
SSS/Voc/Tech	11.5	21.2	2.7	25.7	0.0	25.7	6.2	3.5	3.5
Tertiary	9.7	24.2	0.0	21.0	0.0	29.0	6.5	9.7	0.0

Table 5 continued

Religion									
Christianity	8.2	28.5	1.5	16.5	1.7	27.8	3.6	8.9	3.4
Islam	6.3	26.7	2.4	21.6	1.6	29.8	4.7	4.7	2.4
Children alive									
0	16.7	23.8	0.0	20.2	0.0	34.5	4.8	0.0	0.0
1-3	6.2	30.7	2.3	16.0	1.3	28.4	5.6	6.2	3.3
4-6	5.8	27.6	1.9	18.8	2.6	27.3	2.6	10.1	3.2
7-9	10.8	16.2	0.0	24.3	0.0	27.0	5.4	10.8	5.4
Occupation									
Farming	0.0	22.2	0.0	11.1	11.1	33.3	11.1	11.1	0.0
Artisan	7.3	30.5	1.8	13.4	2.4	32.9	6.7	3.7	1.2
Trading	8.1	26.7	2.3	20.5	2.0	28.0	2.6	7.2	2.6
Civil/Public	7.1	30.2	1.2	16.0	0.0	28.4	3.0	11.8	2.4
Unemployed	9.1	27.3	0.0	22.7	0.0	27.3	13.6	0.0	0.0
Retirement	7.3	21.8	1.8	25.5	0.0	18.2	3.6	7.3	14.5
Ethnicity									
Mole Dagbon	7.6	28.3	1.8	17.6	1.8	29.2	3.9	7.3	2.4
Guan	4.8	23.8	0.0	19.0	0.0	28.6	4.8	9.5	9.5
Gurma	9.4	28.1	3.1	25.0	0.0	18.8	3.1	6.3	6.3
Grusi	0.0	30.0	0.0	20.0	0.0	1.4	6.5	1.9	4.5
Mande	8.3	8.3	0.0	25.0	0.0	25.0	16.7	8.3	8.3

Source: Field survey, Affum (2018)

Multiple response

For marital status, 32.1 percent of respondents who had never married maintained linkages with their siblings at origin. Within the respondents who were married, almost the same percentage maintained linkages with both parents (28.5%) and siblings (28.9%). While one-third of divorcees often link up with their parents, slightly more than a quarter of widows stayed in contact with both parents and siblings at origin (Table 5).

It can be observed from Table 5 that respondents with no formal education (30.7%), junior high school or middle school education (30.8%) and tertiary education (29.0%) maintained linkages with their siblings, as compared to those with primary education who maintained linkages with their parents. A quarter of those with senior high school education stayed in contact with their uncles/aunts and siblings the most.

For religion, migrants who were Christians mostly contacted their parents (27.8%), unlike those who were Muslims who often maintained linkages with their siblings (29.8%). It can be seen that respondents with no children (34.5%) and those with 7-9 children alive (27.0%) had linkages with their siblings while migrants with 1-3 children alive (30.7%) and those with 4-6 children alive (27.6%) maintained linkages with their parents (Table 5).

One-third of farmers, 32.9 percent of artisans and 28.0 percent of traders maintained linkages with their siblings. Within civil/public servants, the most common contact persons were parents (30.2%). Equal number of respondents who were unemployed mostly linked up with both parents (27.3%) and siblings (27.3%) at origin. Among those who had retired, uncles and aunts were mostly contacted by retirees (25.5%) (Table 5).

Respondents who belonged to Mole-Dagbon (28.3%), Gruma (28.1%) and Grusi (30.0%) ethnic groups stayed in contact with their parents the most, as compared to Guans (28.6%) who maintained linkages with their siblings. A quarter of respondents who were Mandes linked up with their uncles/aunts and siblings the most (Table 5).

Frequency of Cash Remittances

The frequency of migrants' cash remittances to their places of origin is likely to be influenced by factors such as sex, occupation, marital status and number of children still alive. Twenty-nine percent of males remit once a year to their places of origin while their female counterparts about 45 percent remit twice or more a year (Table 6).

Results from Table 6 generally give evidence to confirm that all of the respondents remitted at least twice a year to their places of origin. For instances, 40 percent of farmers, 40 percent of artisans and 42 percent of traders and also 67 percent of unemployed respondents remit at least twice or more a year to their place of origin (see Table 6).

With respect to marital status of the migrants, the results showed that 50 percent of respondents who were divorced and about 39 percent of those married sent remittance at least twice a year to their places of origin. Also, about 50 percent of migrants with 7 – 9 children alive remitted at least twice or more a year to their places of origin (see Table 6).

Table 6: Frequency of Cash Remittances

Variable	Once a week	Once a month	Once every Three months	Once a year	Twice or more a month	Twice or more a year	Other	Total
N=288								
Sex								
Male	1.8	29.1	18.2	12.7	5.5	27.3	5.5	100
Female	2.2	10.1	18.0	14.6	5.6	44.9	4.5	100
Marital status								
Never married	4.4	17.8	13.3	26.7	0.0	37.8	0.0	100
Married	0.0	16.7	22.7	9.9	5.9	38.9	5.9	100
Divorced	16.7	16.7	0.0	0.0	0.0	50.0	0.0	100
Widowed	7.1	21.4	0.0	14.3	14.3	28.6	7.1	100
Number of children alive								
0	5.4	16.2	5.4	32.4	5.4	35.1	0.0	100
1-3	1.6	18.8	17.2	9.4	4.7	43.8	4.7	100
4-6	1.8	16.2	25.2	12.6	7.2	31.5	5.4	100

Table 6 continued

7-9	0.0	16.7	0.0	16.7	0.0	50.0	16.7	100
Main								
Occupation								
Farming	20.0	0.0	0.0	40.0	0.0	40.0	0.0	100
Artisan	0.0	25.7	25.7	11.4	2.9	40.0	2.9	100
Trading	3.3	8.2	8.2	19.7	6.6	42.6	1.6	100
Civil/Public	0.0	31.3	31.3	6.3	9.4	25.0	3.1	100
Servant								
Unemployed	0.0	0.0	0.0	0.0	0.0	66.7	33.3	100
Retired	0.0	12.5	12.5	0.0	0.0	37.5	37.5	100

Source: Field survey, Affum (2018)

The Most Preferred Medium of Cash Remittance by Migrants

The medium of cash remittances identified by respondents were mobile money transfers and personal contacts. From Figure 2, it can be observed that migrants who remitted cash preferred mobile money transfers (89.0%) to sending it themselves or giving it to someone to send it (11%). The possible reason for this medium is that majority of the population do not have access to formal financial services. Also its availability and accessibility as a result of technological enhancement has contributed to this.

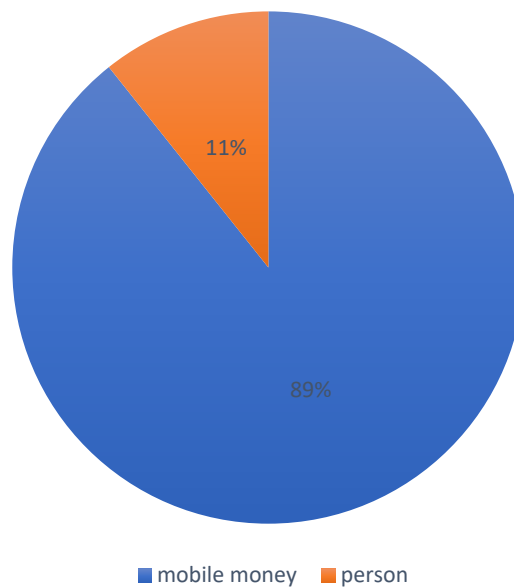


Figure 2: Most Preferred Medium of Cash Remittances

Source: Field survey, Affum (2018).

Non-Cash Remittances by Migrants

From Figure 3, it can be observed that both sexes remitted non-cash items to their places of origin. More than half of the female migrants remitted foodstuffs to their places of origin compared to their male counterparts (45.2%). These foodstuffs were mostly food items that were not common in

the three regions in the northern sector of the country. These included palm nut, gari, fish, and fante kenkey. Eleven percent of male migrants sent agricultural inputs like maize seeds and cutlasses while 8.7 percent sent electronics like radio to their places of origin. Among the female migrants, one-third remitted clothes while 8.8 percent remitted soap. One percent of females remitted other items like shoes.

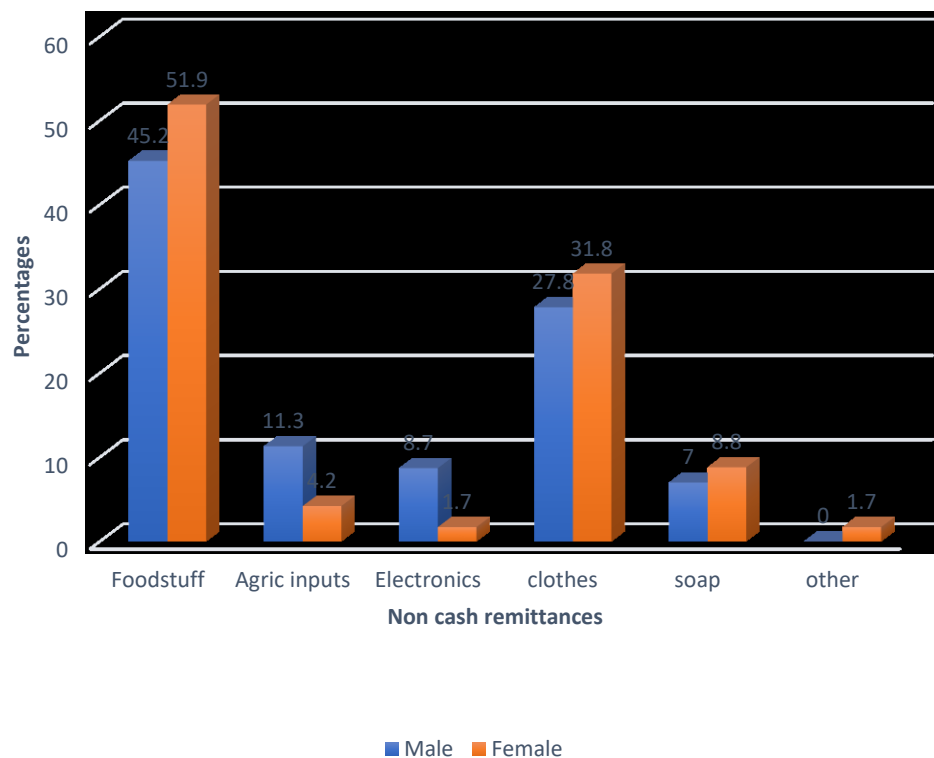


Figure 3: Non-Cash Remittances by Males and Females

Source: Field survey, Affum (2018)

Linkages from Origin to Destination

At the places of origin, some families of migrants also maintained linkages with their migrant members at destination in diverse ways. These origin linkages were categorized into monetary, non-monetary, social, psychological and spiritual support.

Monetary support included physical cash that family members give to migrants while non-monetary support were the non-cash but tangible items like foodstuffs that some families send to their migrants' relatives at destination. Social supports, on the other hand, were the intangible supports like taking care of migrants' properties, attending social functions on migrants' behalf, occasional or regular visits of family members to migrants at destination. Psychological support included the intangible supports like communication, receiving advice and counselling on some challenges or successes of migrants. It can be face-to-face interaction or phone calls. Spiritual support includes migrants' family members praying to a supreme being for the success of the migrant at destination. It could be on migrant's request or not.

On the whole, nine out of ten migrants received some form of support from their families. Table 7 gives a clear picture of migrants' relatives who mostly provide these linkages at places of origin to migrants at destination.

Table 7: Origin Support to Migrants at Destination

Migrant's family	Origin support				
	Monetary N= 36	Non- Monetary N=208	Social N=217	Psychological N=137	Spiritual N= 104
Grandparents	0.0	33.3	33.3	16.7	16.7
Parents	8.6	25.8	29.9	21.7	13.9
Children	3.3	23.3	30.0	13.3	30.0
Uncles/aunts	1.7	34.5	31.0	19.0	13.8
Siblings	4.4	28.6	32.2	21.1	13.7
In-laws	3.7	37.0	29.6	11.1	18.5
Stepmother/cousins	0.0	47.4	31.6	10.5	10.5

Source: Field survey, Affum (2018)

From Table 7, majority of migrants' relatives at the origin provided non-monetary and social support to migrants at destination. For instance, 47 percent of stepmothers offered non-monetary support compared to a third of grandparents who supported non-monetarily and socially. With uncles or aunties, only two percent provided monetary support. This goes a long way to prove the importance of family in the Ghanaian setting.

Factors that Promote Origin-Destination Linkages

Several factors promote origin-destination linkages and these factors were categorised into altruism, insurance, contractual and self-interest. Altruism reasons for origin-destination linkages are as a result of the care migrants have for their families back at home. Contractual reason on the other hand is when migrants and their families engage in informal mutual contract of providing insurance for each other. Self-interest reason is when migrants

have the intent to invest and will need families to take care of their investment for them or their children or for inheritance reasons.

Table 8: Factors That Promote Origin- Destination Linkages

Factors	Frequency	Percentage (%)
Altruism	265	89.2
Insurance	14	4.7
Contractual	6	2.0
Self-interest	12	4.0
Total	297	100

Source: Field survey, Affum (2018)

Generally, all migrants maintained origin-destination linkages due to any of the above reasons. Specifically, eight out of ten respondents maintained linkages with their places of origin as a result of altruistic reasons compared to two percent who did it for contractual reasons.

Chi-Square Test of Independence was then employed to assess if there was any statistical difference between socio-demographic characteristics and these factors that promote origin-destination linkages as shown in Table 9. Table 9 shows that there was a statistically significant relationship between sex and origin-destination linkages ($\chi^2 = 14.786$, $P = 0.002$). Although both sexes maintained origin-destination linkages for altruistic reasons, females (94.6%) were more likely than males (80.4%) to maintain origin-destination linkages for altruistic reasons. The reasons for the variations could probably be that females are emotional when it comes to the family or since they are the caregivers, they mostly look out for the wellbeing of their family members. However, males were more likely than females to maintain linkages for

reasons such as insurance (M=8.9%, F=2.2%), contractual (M=3.6 %, F=1.1%) and self-interest (M=7.1%, F=2.2 %).

The Chi-Squared Test of Independence further revealed a statistically significant relationship between marital status and reasons for origin-destination linkages ($\chi^2= 25.494$; P= 0.002). It can be seen from the results that majority of migrants who had never married and those ever married remitted for altruistic reasons (Never married= 87.8%, Ever married= 90.6%). However, migrants who were divorced were more likely to maintain origin-destination linkages for reasons of self- interest (16.7%) than those who were married who maintained these linkages for insurance reasons (6.8%).

Table 9: Socio-Demographic Characteristics and Factors that Promote Origin – Destination Linkages

Socio-Demographic Characteristics	Linkage Reasons				χ^2 Value	P-Value
	Altruism (%)	Insurance (%)	Contractual (%)	Self-Interest (%)		
Sex						
Male	80.4	8.9	3.6	7.1	14.786	0.002*
Female	94.6	2.2	1.1	2.2		
Age						
<20	100	0	0	0	18.411	0.242
20-29	92.5	3.8	0	3.8		
30-39	89.1	.2	2.2	6.5		
40-49	80	10.0	6.7	3.3		
50-59	92.7	3.6	0	3.6		
60+	94.3	5.7	0	0		
Marriage						
Never Married	87.8	0	0	12.2	25.494	0.002*
Married	88.4	6.8	3.0	1.9		
Divorce	83.3	0	0	16.7		
Widowed	100	0	0	0		

Table 9 continued

<i>Religion</i>						
Christian	88.8	6.1	2.0	3.0	16.057	0.013*
Islam	91.8	2.0	2.0	4.1		
<i>Duration of stay (years)</i>						
5-9	84.1	5.8	2.9	7.2	36.744	0.018*
10-14	100	0	0	0		
15-19	100	0	0	0		
20-24	82.9	8.6	5.7	2.9		
25-29	85.0	10.0	0	5.0		
30-34	88.9	0	0	11.1		
35-39	100	0	0	0		
40+	94.4	5.6	0	0		

Source: Field survey, Affum (2018)

There was a significant relationship between migrants' religion and their reasons for the linkages ($\chi^2= 16.057$; $P= 0.013$). Conversely, compared to Christians (88.8%), Muslims were mostly motivated by altruistic reasons (91.8%). Christians were more likely to maintain linkages for insurance reasons (6.1%) compared to Muslims who maintained these linkages for self-interest reasons (4.1%).

Statistical relationship was again established between duration of stay and reasons for linkages ($\chi^2= 36.744$; $P=0.018$). The results further suggested that all migrants who had stayed in the Cape Coast Metropolis between 10-14 years, 15-19 years and 35-39 years all maintained origin-destination linkages for altruistic reasons. Again, migrants who had stayed in Cape Coast Metropolis for 5-9 years maintained origin-destination linkages for altruistic (84.1%), self-interest (7.5%), insurance (5.8%) and contractual (2.9%) reasons. Respondents who had stayed between 20-24 years remitted for altruistic (82.9%), insurance (8.6%), contractual (5.7%) and self-interest (2.9%) reasons. Those who had stayed between 25-29 years also remitted for altruistic (85%), insurance (10%) and self-interest (5%) reasons. Migrants who had stayed between 30-34 years remitted for altruistic (88.9%) and self-interest (11.1%) reasons and respondents who had stayed for 40 years and more maintained origin-destination linkages for altruistic (82.9%) and insurance (8.6%) reasons.

Influence of Origin-Destination Linkages on Migrants' Livelihoods

Origin-destination linkages influence migrants' livelihoods, both positively and negatively. To ascertain these influences, respondents gave several ways through which their livelihoods had been influenced by origin-

destination linkages. These influences were grouped into nine. Six out of these were positive influences whilst three were negative influences, according to the respondents.

Responses from the study on influences of origin-destination linkages on migrants' livelihoods showed reasons such as taking care of the house, sense of belonging and prestige as some of the positive influences. Psychological problems, poor perceptions and eroding of income, on the other hand, were the negative influences of origin-destination linkages on migrants' livelihoods. Out of the 297 respondents, 79.8 percent believed their livelihoods were positively influenced by origin-destination linkages compared to 20.2 percent whose livelihoods were influenced negatively as a result of these linkages (Table 10).

Table 10: Influence of Origin-Destination Linkages on Migrants' Livelihood

Influences	Frequency	Percentage
Positive		
Taking care of the home	87	37.0
Updated with issues at home	20	8.5
Improve relationship	38	16.2
Mutual support	65	27.7
Prestige	8	3.4
Sense of belonging	17	7.2
Negative		
Eroding of income	47	77.0
Psychological problems	9	14.8
Poor perception	5	8.2

Source: Field Survey, Affum (2018)

The positive influences accrued due to the fact that the linkages lead to: (a) taking care of the home, migrants are able to take care of their nuclear family at destination as well as the origin (37.0%); (b) become updated with issues at home and take part in the decision-making process at origin (8.5%); (c) improve relationship, making the family bond tighter and stronger (16.2%); (d) mutual support (26.4%); (e) prestige attached to maintaining linkages, they feel important and respected (3.4%); and (f) give them sense of belonging, they feel not isolated but accepted (7.2%).

On the negative influences of origin-destination linkages on migrants' livelihoods, majority of the respondents (77.0%) indicated that the linkages brought about additional expenses (eroding of income). This suggested that even though the linkages had significant impact on the migrants' livelihood at their destination, it puts financial burden on the migrants. Psychological problems (14.8%) and poor perceptions (8.2%) were also reported as some of the negative influences on migrants' livelihoods (Table 10). Respondents who suffered psychological problems as a result of these linkages explained the trauma they went through whenever they were not able to respond to the needs of their relatives at origin. Some went to the extent of taking loans and their inability to pay had stressed them up. These are some of the excerpts to support the narratives:

“... I feel stressed and extremely tensed when I receive calls from home. This is because the moment I say I don't have, then they will label me in their minds as a wicked person so although I don't have the means to support them, I am forced to do so even if it means borrowing from friends or taking a loan of which

sometimes I am unable to make payments on time, causing psychological trauma” (Female, 43years, Siwdo compound).

“... I sometimes go for loans to be able to meet the demands of my family members at origin because I don't want them to think that I only care about my wife and children” (Male, 36years, Amamoma).

Also, the differences in the standard of living between the destination and the origin is not in the known to relatives of migrants at origin, so they sometimes labelled migrants who did not maintain linkages as ‘wicked’. These poor perceptions influenced migrants’ livelihoods at destination negatively.

To establish a statistically significant relationship between socio-demographic characteristics of respondents (age, sex, marital status and duration of stay) and influences of origin-destination linkages on migrants’ livelihood, Chi-Square Test of Independence was employed (Table 11).

Table 11: Socio-Demographics Characteristics and Influences of Origin-Destination Linkages (Positive and Negative) on Migrants' Livelihoods

Socio-Demographic Characteristics	Positive Influences					Negative Influences			
	Taking care of the home	Updated with issues at home	Improve relationship	Mutual support	Prestige	Sense of belonging	Affects income	Psychological problems	Poor perceptions
Sex									
Male	33.7	7.9	16.9	21.4	5.6	14.6	78.3	13	8.7
Female	39.0	8.9	15.8	31.5	2.1	2.7	76.3	15.8	7.9
	$\chi^2= 15.426$	P= 0.009*					$\chi^2= 0.093$	P= .0955	
Age									
<20	0	50	0	0	0	50	0	0	0
20-29	51.1	11.1	17.8	17.8	0	2.2	75	25	0
30-39	33.8	5.9	13.2	35.3	0	11.8	95.8	4.2	0
40-49	48.9	4.3	10.6	25.5	4.3	6.4	100	0	0
50-59	23.9	10.9	28.3	23.9	6.5	6.5	55.6	11.1	33.3
60+	25.9	11.1	11.1	37.0	11.1	3.7	12.5	62.5	25
	$\chi^2= 43.236$	P= 0.013*					$\chi^2= 35.389$	P= 0.000*	
Marriage									
Never Married	31.9	10.6	19.2	23.4	0	14.9	100	0	0
Married	39.4	7.7	12.3	29.0	5.2	6.5	82.4	11.8	5.9
Divorce	40.0	20.0	30.0	10.0	0	0	100	0	0
Widowed	30.4	4.4	30.4	34.8	0	0	16.7	50	33.3
	$\chi^2= 24.790$	P= 0.053					$\chi^2= 12.842$	P= 0.046*	

Table 11 continue

Religion									
Christianity	40.4	7.9	16.6	25.8	2.0	7.3	77.8	17.8	4.4
Islam	31.0	9.5	15.5	31.0	6.0	7.1	71.4	7.1	21.4
	$\chi^2= 4.505$	P= 0.479					$\chi^2= 5.036$	P= 0.284	
Duration of stay (years)									
5-9	55.8	9.6	5.8	23.1	0	5.8	87.5	12.5	0
10-14	36	16	12	32	0	4	85.7	0	14.3
15-19	17.9	3.6	21.4	46.4	3.6	7.1	75	25	0
20-24	34.5	7.3	20	30.9	0	7.3	100	0	0
25-29	47.1	17.6	5.9	17.6	5.9	5.9	66.7	0	33.3
30-34	31.3	3.1	31.3	12.5	6.3	15.6	50	25	25
40+	26.9	7.7	15.4	30.8	15.4	3.8	100	0	0
	$\chi^2= 52.453$	P= 0.007*					$\chi^2= 28.941$	P= 0.011*	

Source: Field survey, Affum (2018)

The results indicated that there was a statistically significant relationship between sex and positive influence ($\chi^2= 15.426$; $P= 0.009$) of origin-destination linkages. However, the results indicated that one-third of males (33.7%) and more than one-third of females (39%) benefited from origin-destination linkages in a form of taking care of the home, followed by mutual support with males (21.4%) and females (31.5%).

Evidence from Table 11 suggested that there was a statistically significant relationship between age and positive influence ($\chi^2= 43.236$; $P= 0.013$) of origin-destination linkages. Table 11 further revealed that respondents aged below 20 years (50%) benefited from origin-destination linkages because through these linkages, they were updated with issues at home and also felt a sense of belonging though at the destination. The results also indicated that a little over half of the respondents who were aged between 20-29 years (51.1%) and those who were aged 40-49 years benefited in a form of taking care of the home (48.9%). Respondents aged between 50-59 (28.3%) years benefited from origin-destination linkages in a form of improved relationship. Again, 35.0 percent of respondents aged between 30-39 years (35.3%) and those who were 60+ years (37%) benefited from origin-destination linkages in a form of mutual support. This is because migrants remitted cash while relatives of migrants remitted non-cash items; therefore, there is an interdependence on each other. This was anticipated because migrants of different age groups possess different characteristics. As a result, their influences of origin-destination linkages will surely differ from one another.

The Chi-square Test of Independence indicated that age was significant with negative influence ($\chi^2= 35.389$; $P= 0.000$). The results showed that with the exception of migrants aged 60+ years (62.5%) who had psychological problems as a result of origin-destination linkages, the remaining age groups had negative influences of origin-destination linkages in a form of eroding of incomes.

Regarding marital status and negative influence of origin-destination linkages, there existed a statistically significant relationship ($\chi^2= 12.842$; $P= 0.046$). It was further revealed that 33.3 percent of widowed migrants suffered from poor perceptions of origin-destination linkages while respondents who had never married (100%), married (82.4%) and divorced (100%) had negative influences of origin-destination linkages in a form of eroding of incomes. This result could be attributed to the fact that migrants who had never married, those married and those divorced might have started or have a family of their own and, as such, have other responsibilities; hence, they might already have financial burdens and thus cannot remit.

Table 11 again revealed that there was a statistically significant relationship between duration of stay and positive influences ($\chi^2= 52.453$; $P= 0.007$). With the exception of migrants who had stayed in the Cape Coast Metropolis between 15-19 (46.4%) and 40+ (30.8%) who benefited from origin-destination linkages in a form of mutual support, all the others benefitted from origin-destination linkages in a form of taking care of the home.

Additionally, the Chi-squared Test of Independence revealed a statistically significant relationship between duration of stay and negative

influences ($\chi^2= 28.941$; $P= 0.011$). However, respondents who had stayed in the Cape Coast Metropolis between 5-9 years (87.5%), 10-14 years (85.7%) and 15-19 years (75%) had negative influences of origin-destination linkages in a form of eroding of incomes. Again, migrants who had stayed in the Cape Coast Metropolis between 20-24 years (100%), 25-29 years (66.7%), 30-34 years (50%) and those who had stayed 40 years and above (100%) also had negative influence of origin-destination linkages in a form of eroding of incomes.

Generally, the study revealed the nature of dependency in the country. This is because the high dependence of relatives of migrants on migrants' income, reduced their income and this may reduce their savings, which will further affect capital negatively which will probably yield low investment and as such low production.

Finally, it was inquired from respondents how they dealt with the negative influences associated with origin-destination linkages on their livelihoods. Four strategies stood out in their responses and these included being honest with their family members from origin, budgeting based on their income and ensuring that they stick to the budget, having more than one source of income and supporting other family members to also migrate to the south.

Discussion

Origin-Destination Linkages that Exists Between Migrants

In the quest of establishing the types of origin-destination linkages that exist between migrants, the results from the study give ample evidence that all the migrants have some form of linkages with their families at their places of origin.

These evidences were quite clear as majority of the respondents indicated that they had linkages such as attending funerals or festivals, cash and non-cash remittances, visits, child fostering and mobile phone communication with their places of origin. The findings showed that the linkages migrants maintained at their origin foster their unity and development and it is pertinent for them to have these linkages.

Both males and females averred that communication and cash remittances are regarded as the highest form of linkages. The following excerpts support the narratives:

'...I attend funerals and visit once in a while. I remit to my younger brother and my in-laws. I am fostering my granddaughter. I call them on the phone all the time...' (Male, 53 years, Amamoma.)

'...I remit to my uncles and step mothers. I send cash through mobile money and they also give me groundnuts, beans and rice when I visit. I go for funerals. It is my obligation. I also call them on phone. Sometimes during fasting periods, we go. I have fostered many children I cannot count...' (Female, 45 years, Kadadwen.)

The results from the present study lend similar evidence to the works of Ustubici and Irdam (2012) and Ratha (2013). Remittances are beneficial to overall human development since remittances have the ability to reduce poverty and promote human development through education and health. Ratha (2013), for instance explained remittances as an important household source of income for food, clothing, education and medical fees, and some household expenses. Confirming these assertion, Ratha, Mim and Ali (2012) concluded that remittances increase household investments in education, health and entrepreneurship. This is

common in low income areas like Ghana because migrants move from resource-poor areas such as Northern, Upper East and Upper West regions to resource-rich areas like the Cape Coast Metropolis (Ellis, 2000; Wong, 2006).

From the study, it was realized that males remitted cash more than their female counterparts who remitted clothes, shoes and foodstuffs. For the males, it is probably because they mostly own and control the family resources as the head of the households. Also, at destination, formal sector employment favours males more than females who mostly engaged the informal sector (Tanle & Awusabo-Asare, 2007). However, this is not always the case since in Philippines, more women remit cash than their male counterparts (Parreñas, 2005).

Mobile phone communication is very important because it is able to connect migrants to their places of origin easily and faster. Compared to the other forms of linkages, mobile phone communication is the cheapest (Mayer, as cited in Cassiman, 2010). It helps to build the family's bond and also information is distributed within the shortest possible time over a larger population. This confirms the theory of migration system networks which postulates that origin and destination are linked by the exchange of goods and information which further influence the migration process (Castles & Miller, 2009; Mabogunje, 1970). From the literature, it is widely documented that migration serves as an important livelihood strategy for most households in developing countries (Ellis, 2003; McDowell & Haan, 1997; Tanle, 2010; Tanle, 2015) and Ghana is no exception since migrants from the northern sector of the country venture into migration to reduce food insecurity and promote human development (Tanle, 2015; Yendaw, Dakyaga, Tanle & Tampah-Naah, 2016).

Mobile phone provides other economic opportunities like learning, networking and banking. From the study, majority of respondents preferred to remit their relations through mobile phones. This is consistent with the findings that mobile phone is a livelihood capital which has the potential to reduce vulnerability and improve upon people's livelihood outcomes through remittances (Tanle & Abane, 2018).

Child fostering and attending funerals and other social functions are the socio-cultural linkages that migrants have with their places of origin. This finding is consistent with the findings of Akkoyunle (2013) that linkages could be socio-cultural. During these ceremonies and festivities, migrants bring with them 'life' at the destination. This is shown in their dressing, the type of food they eat and new and improved ways of doing things (Akkoyunle, 2013; Cassiman, 2010).

The findings from the study can be rooted in the New Economics of Labour Migration Theory (NELM). This is because the theory views migrants as target earners who return home once their targets are met (Piore, as cited in Constant & Massey, 2001). People are expected to migrate temporarily for limited periods of paid labour either to remit earnings or accrue savings towards an ultimate home return. The fundamental goal of migrating, according to the NELM, is remittances (direct returns) and remittances are one of the common linkages migrants maintained with their places of origin.

Akkoyunlu (2013) also asserted that linkages are influenced by rural households which depended on urban income sources such as remittances while urban households also rely on the rural resources, especially in the low income areas. This is consistent with the findings from the study as families of migrants at

the places of origin also provide some support to the migrants at destination. Relatives of migrants remit rural resources like *dawadawa* and millet to migrants who, on the other hand, mostly remit cash (urban income resources) to their family members at origin.

Frayne (2005) and Mazzucato's (2009) assertion that the flow is not always from the destination to the origin is confirmed in this study. This is because there are non-monetary social, psychological and spiritual supports that migrants receive from their relations at the places of origin. For instance, a respondent had this to say:

'My aunt sends me dawadawa, beans, rice, groundnut and millet whenever someone visits there or when I go there myself... (Female, 36 years, Kadadwen).

The findings from the study confirm the social exchange theory by Homans (2017). The theory posits that human relationships are made by the use of an independent cost-benefit analyses and the contrast of choices. Thus, individuals' relationships are based on estimated rewards and punishments. Human beings have access to information about social, economic and psychological aspects of their interactions that allow them to consider alternatives that are more profitable to their current situation. Acceptance, loyalty, financial support, affection and companionship are priceless for most people in a relationship. The linkages between migrants and their relatives at their places of origin are influenced by loyalty (psychological), financial support (monetary remittances), and companionship (social) which is priceless in every relationship.

Factors that Promote the Linkages between Migrants

The results indicated that there are four factors that promote the linkages between migrants. These factors are altruistic, contractual, insurance and self-interest.

Altruistic reasons, for both sexes, were the commonest reasons for origin-destination linkages. This implies that most of the migrants are able to promote or maintain their linkages based on some roles they still play in the families at the origin. For most migrants, it is their obligation towards their families. This is consistent with Waddington's (2003) study that the location of migrants' family left behind promotes migrants' linkages to their places of origin. Tilghman (2014) also maintains that one of the factors that promote altruistic behaviour is presence of migrant's immediate family like spouse, children and parents at origin. These are some of the excerpts to support the narratives:

'I remit to my younger brother and my in-laws. This is because they are the family alive and I have to take care of them...' (Male, 53 years, Apewosika).

'I have a family there and I am also like their family head so I go there to check on issues. My younger brother is also there so I remit once in a while...' (Male, 36 years, Amamoma).

Also, altruistic reasons are motivated by factors such as acceptance, loyalty, financial support, affection and companionship which are priceless for most people in a relationship. As a result, people might find it rewarding to be in a relationship with a person who boosts their social status.

In addition, contractual arrangement between a migrant and his or her household is very important in promoting migrants' linkages to their origin. Based on the results, migrants and their families engage in informal mutual contract of providing insurance for each other. According to Piorine (1997), remittances are a form of implicit family loan repayment just as what is posited by the New Economics of Labour Migration theory which states that migration is a household investment to the migrant. For instance, some migrants' trips were sponsored by relatives and for most women, their husbands. According to Piorine, remittance repayments are in three folds which are payment of the loan, its interest and then investment. According to the Piorine, the migrant begins by paying for the amount spent for his or her travelling, then remits for financing the education of other members of the family till they are old enough to migrate and finally, he remits to build a house or set up a small business for old age security.

In addition, evidence gathered from the results show that factors such as better job, marriage and education served as predominant factors that enhance the linkages among the migrants. The results imply that most of the migrants from the northern sector of the country based their migration on the fact that they leave their origins to seek for economic opportunities. The results from the study are linked to the Networks Theory that explains that migrants can form and even maintain social ties with other migrants and family back home, and how this can bring about the development of social networks. These networks such as migrants' unions and family groups, to some extent, provide jobs, education and marriage for migrants and ensure easy integration. The findings confirm the views of the

Networks theory which suggest that economic and social factors can promote linkages between migrants. These are some excerpts from the in-depth interviews:

‘.. when a migrant from the north comes to Cape Coast without any relation here, the first place of call is the residence of the Bisa chief’ (Male, 40 years, Amamoma).

‘I came to Cape Coast on 20th December, 1980 with my husband. He was transferred to Cape Coast. He is a soldier but now retired...’ (Female, 37 years, Kadadwen).

‘We have a family group here and that is what I joined. We meet monthly to discuss issues pertaining to our welfare and how to support a social function at the origin... (Female, 34 years, Adisadel Zongo).

The results again affirm the contentions of Ellis (2000) who maintained that remittances are forms of livelihood strategy. If migration is an investment, then remittances are the returns. With this notion, most migrants move from resource-poor to resource-rich areas with the aim of getting jobs and remitting to their families at their places of origin.

‘I came to Sabaa in Agona Sweduro in 1954 to work in the cocoa and cabbage farms. If you agreed to work in the cocoa farms, the agents will just do all the arrangements for you and send you to the cocoa farms. In 1963, I came to Cape Coast where I worked with a contractor called D.C Appiah. I was taking care of livestock...I came to Amamoma in 1982 and learnt a trade i.e tailoring,

however, I didn't have money to buy machine so I travelled to Accra to work and get money to buy a machine in that same year. I travelled in the company of my friends to look for job...' (Male, 55 years, Amamoma).

The results from the study can be linked to the Migration Systems theory propounded by Mabogunje in 1970. The Migration Systems theory states that migration involves flows and counter-flows of people, goods, services and information, which tend to facilitate further exchange, including migration between the places. These exchange of goods, services, people and information is evident in the linkages migrants maintain with their places of origin through remittances in both cash and non-cash items, child fostering and mobile phone communication.

Although migrants encounter challenges at the destination, social networks at destination serve as an important social mechanism that facilitates the migration process through various means, such as funding the cost involved in migration, arranging jobs in advance, and providing accommodation and general security especially for new arrivals in the Cape Coast Metropolis.

Also, migrants maintained origin-destination linkages for insurance reasons. This is because most migrants will want to return to their places of origin after retirement or will want others to support them or share in their moments of sorrow or happiness. This is consistent with the findings of Piorine (1997) that migrants, at some point in time, remit to build a house or set up a small business for old age security. They engage in these linkages for easy integration.

The findings further support the assertion of Tilghman (2014) that migrants maintain origin-destination linkages for self-interest reasons. This is because migrants have the intent to invest at their places of origin and will need families to take care of their investments on their behalf or their children for them or they will want to get a share of their families' inheritances. He cited an instance that if a migrant is aware of an inheritance, then he or she will do everything possible so that he or she does not lose his or her inheritance and, as a result, will do everything possible to maintain ties with the places of origin. In the work of Tilghman (2014), he also observed in Madagascar that a migrant who does not maintain ties with the origin is likely to lose his or her inheritance. In the qualitative study, this is what a respondent had to say:

'...when he dies now, I will succeed him and if I don't do it no one will' (Male, 53 years, Apewosika).

Another respondent said this:

'In life, we depend on one another so if you help, it will help you yourself in the long run. For instance, if someone dies now, the funeral will be conducted at origin and no one will mind you because you didn't help so if something happens, you will have to help but if you behave like you know only your wife and children, the family won't support you' (Male, 36 years, Amamoma).

This is not different from Homans'(1958) social exchange theory that in every social relationship, there are rewards (gaining inheritance) and punishments

(losing inheritance). Also, migrants who remit are likely to receive more inheritance than others who do not (Taylor, 1999).

Influence of Origin-Destination Linkages on Migrants' Livelihoods

In order to obtain empirical evidence pertaining to the case of Ghana, particularly in the Cape Coast Metropolis, the issue of origin-destination linkages' influence on migrants' livelihoods was explored from the respondents by the researcher. After the exploration (both qualitative and quantitative), the researcher found out that migrants' livelihoods in the Cape Coast Metropolis are controlled and influenced by many factors. It was clearly evident that migrants maintain linkages with their families at their places of origin and these origin-linkages influence them positively and negatively.

For the positive influence, it was unravelled that the linkages have significant change on the livelihoods of migrants and their close relations. Most of the migrants stressed that the linkages helped and facilitated their economic activities and that of their family members. The migrants further indicated that through the linkages, they were able to contact and maintain positive and effective relationship with persons such as their grandparents, parents, children, uncles/aunts, spouses, siblings, friends, in-laws, stepmothers and cousins that improve relationship and lead to mutual support. It also gives them a sense of belonging and even though they might be away from home, they are updated with every issue in the home. This helps them to contribute to the decision making process at home, though at the destination.

The findings from the study are entrenched in the social exchange theory which posits that human relationships are made by the use of an independent cost-benefit analysis and the contrast of choices. Thus, individuals' relationships are based on estimated rewards and punishments. Human behaviours have access to information about social, economic and psychological aspects of their interactions that allow them to consider alternatives that are more profitable to their current situation. Social exchange theory further suggests that acceptance, loyalty, financial support, affection and companionship are priceless for most people in a relationship. As a result, people might find it rewarding to be in a relationship with a person who boosts their social status.

Nevertheless, in as much as the linkages facilitate and promote the migrants' relationship with their families, they were also considered as a mixed blessing factor. A greater number of the respondents confirmed that the linkages sometimes put financial pressure on them which erode their incomes and sometimes lead to psychological problems. They were also confronted with the issues of poor perceptions from members at the origin.

The results from the present study provide evidences to support previous works done in relation to origin-destination linkages as livelihood strategy among migrants. For example, evidences from Bryceson and Vuorela (2002) and Tilghman (2014) revealed that in spite of the changes in economic structure, migration still provides a safety net for migrants' obligation to their origin and social networks influenced their decision to adopt some livelihood strategies in order to meet their expected traditional obligation and sometimes investment.

That notwithstanding, the claims from Bryceson and Vuorela (2002) and Tilghman (2014) which affirm the findings of the study, the DFID (2002) report on linkages as livelihood strategy professed that livelihood strategies can be seen as a continuum that covers the range from a struggle to survive, security and growth. Livelihood outcomes are the achievements or outputs of livelihood strategies. They relate to both increased material and non-material wellbeing such as health, access to services and improved resilience to vulnerability, such as food security or sustainable use of natural resources.

The results from the current study maintain the assertion that origin-destination linkage is one of the key factors that provide safety network for migrants to adjust to the economic structure in the Cape Coast Metropolis. This is to mean that most migrants from the northern sector of the country who are resident in the Cape Coast Metropolis adopt coping strategies and effective measures and behaviours to improve their lives in the long run. The results prove that the migrants mostly cope with their living through their close ones such as grandparents, parents, children, uncles/aunts, spouses, siblings, friends, in-laws, stepmothers and cousins since their prestige at origin is very significant to them. The finding is in line with the New Economics Labour Theory of migration which posits that social status at destination is irrelevant to migrant as compared to prestige at origin.

Among the coping strategies, most migrants are engaged in more than one sources of livelihoods. The other sources of livelihood for most migrants in this study were farming; trading in livestock, cereals and smock; *pito* brewing; and

driving. For most of the traders, the sources of materials for trade were obtained from the origin. To support this qualitatively, a respondent had this to say:

'I am a trader and I trade in everything. I trade in smocks, cereals (millet, beans, rice and dawadawa) all these I get them from my aunt especially the foodstuff but with the smock I buy' (Female, 37 years, Kadadwen).

Another respondent added:

'I trade in cereals to support my budget since I have a lot of people I am fostering. Most of these are from my husband's side and the others from my side' (Female, 43 years, Siwdo Compound).

This is consistent with the findings of other studies that in an attempt to fulfil socially constructed responsibilities, migrants adopt strategies such as sending their children to their parents or other family members to cater for at origin and also receiving foodstuffs from origin to promote their livelihoods at destination (Ellis 2003; Farrington, 2002; Tacoli, 2002; Tilghman, 2014; Waddington, 2003).

Summary

In summary, the study identified socio-cultural and monetary linkages between migrants and their families. Altruistic, contractual, insurance and self-interest were the reasons that promoted origin-destination linkages among migrants and their places of origin. Migrants from the northern sector of the country's livelihoods are influenced both positively and negatively by origin-

destination linkages. Respondents, therefore, suggested more than one sources of income as a way of dealing with these negative influences.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents a summary of the findings of the study as well as the conclusions, recommendations and suggestions for further research. The recommendations are based on the key findings and major conclusions arising from the study.

Summary of the Study

The main purpose of this study was to assess origin-destination linkages as livelihood strategy among migrants from the Northern, Upper East and Upper West Regions who are resident in the Cape Coast Metropolis. To achieve the purpose of the study, descriptive cross-sectional survey design involving both quantitative and qualitative approaches was adopted for the study. The study was guided by four theories and these are the New Economics of Labour Migration (NELM) theory, Migration Networks Theory, Migration System Theory and Social Exchange Theory. A sample size of 297 was derived from a population of 1285 using Raosoft Calculator. Both interview schedule and interview guide were used for the data collection. The quantitative data were analysed using descriptive statistics while the qualitative data were transcribed and analysed qualitatively to complement the quantitative results.

Summary of Main Findings

The under-stated findings were established from the study:

- i. It was revealed that all migrants in the study had some form of linkages with members of their families at their places of origin. The form of linkages between the migrants and their places of origin were; funeral attendance, cash and non-cash remittances, visits, child fostering and communication through the mobile phone.
- ii. The results indicated that there were four factors that promote linkages between migrants and their places of origin. These factors were altruism, contractual, self-interest and insurance. Majority of the migrants maintained origin-destination linkages with their places of origin for altruistic reasons. This clearly infers that most of the migrants are able to promote or maintain their linkages based on some roles and responsibilities they still play in their families at the places of origin.

The study found a significant relationship between some background characteristics and the factors that promote origin-destination linkages between migrants and their places of origin. For instance, there was a significant relationship between sex, marital status, religion and duration of stay and factors that promote origin-destination linkages. Therefore, the study failed to accept the hypothesis.

- iii. It was found that origin-destination linkages have both positive and negative influences on the livelihoods of migrants in the Cape Coast Metropolis. The positive factors included migrants' ability to remit to their places of origin for basic household needs like health, food and education,

mutual interdependence which in the end made them feel important, being updated with issues at home and contributing to the household decision making at the places of origin. On the other hand, some migrants' livelihoods were influenced negatively. This is due to the financial burden these linkages have on their meagre income. Migrants in their quest to fulfil these financial responsibilities are faced with psychological trauma and failure to fulfil such responsibilities towards their families result in poor perceptions about them.

The study revealed that there was a significant relationship between some socio-demographic characteristics and influence of origin-destination linkages on migrants' livelihoods. For instance, there was a significant relation between sex, age, marital status and duration of stay and influence of origin-destination linkages on migrants' livelihoods. therefore, the study failed to accept the hypothesis.

Conclusions

Based on the findings from the study, it can be concluded that origin-destination linkages exist between migrants and their relations at their places of origin in the form of remittances, visits, child fostering and communication.

The factors that promote origin-destination linkages are altruism, self-interest, contractual and insurance. Although, all migrants maintain origin-destination linkages for these four reasons, more females than males maintained origin-destination linkages for altruistic reasons. This is probably due to the caregiving roles women play in the society.

It can be further concluded that, origin-destination linkages have both positive and negative influences on migrants' livelihoods but the positive influences seem to be greater. This is because these linkages contribute to livelihoods at both places of origin and destination.

Recommendations

Based on the findings and conclusions of the study, the following recommendations were made:

It is recommended that the various forms of origin-destination linkages should be encouraged. For instance, child fostering should be encouraged among out-migrants resident in the southern parts of the country, especially in the Cape Coast Metropolis. This is because it helps in developing human capital in the form of formal education and/or skills training which will enable them to contribute to the socio-economic development of the northern parts of the country. Also, the emergence and availability of mobile phones have helped migrants and their relations to keep in touch with one another by promoting information and remittances transfer. As such, migrants are encouraged to ensure that family members at origin have access to mobile phones. It is recommended that service providers should increase the network coverage across the country. Therefore, government and all other stakeholders should give it all the necessary technical and political support.

Finally, though origin-destination linkages influence migrants' livelihoods both positively and negatively; these influences can further induce north-south migration. It is therefore recommended that government and other stakeholders should make conscious efforts to bridge the gap of unequal socio-economic development between the north and the south. In this regard, the SADA

(Savannah Accelerated Development Authority) project, which is a development fund initiated by government to bridge the wide socio-economic gap between the northern and the southern parts of the country, is a step in the right direction and needs to be given all the necessary technical and political support.

Suggestions for Further Research

It is suggested that future research regarding origin-destination linkages as livelihood strategy among migrants from the Northern, Upper East and Upper West regions should be replicated in other cities of the country in order to draw comparative analysis and generalization for the whole nation.

Finally, the forms of origin-destination linkages were not detailed in this study. Therefore, more detailed research could be carried out on each of the identified forms of origin-destination linkages that migrants maintained with their places of origin.

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APPENDIX A

UNIVERSITY OF CAPE COAST

FACULTY OF SOCIAL SCIENCES

DEPARTMENT OF POPULATION AND HEALTH

INDEPTH INTERVIEW GUIDE FOR KEY INFORMANTS

Background characteristics

1. I will like you to describe yourself to me (age, sex, educational level, place of origin, place of stay, ethnicity, religion, occupation, marital status, and number of children alive)
2. How and why did you come to your present location? (probe: duration of stay)

Linkages that exist between migrants at destination and their places of origin

3. Where do you consider to be your homeland? Why?
4. Do you have any connections/linkages with your place of origin? (Probe: who, forms (child fostering, remittances (form, how often, mode), visits (how often), phone calls, funerals, festivals or society gathering,) Why?
5. Do you receive any form of support from any of your family members at the origin? (Probe: what form (psychological, spiritual, social, monetary, non-monetary), How often)
6. Are you a member of any association that connects you to your origin? (Probe: name of association, how you became a member, benefits and disadvantages of joining an association).

Factors that promote linkages between migrants at origin and their places of origin.

7. With whom do you maintain regular connections/interactions with at the place of origin? (probe: for what reason, why that person)
8. Why do you have linkages with your family at origin? (probe: self-interest, altruistic or contractual) Why?
9. What elements/issues or things encourage or sustain the linkages?

How origin-destination linkages influence migrants' livelihood.

10. What is source of livelihood at destination? (reason/s for that particular source/s)? (Probe: influence from origin, presence of known person in occupation)
11. Do origin-destination linkages promote migrants access to livelihood assets at destination? (Probe: trading in farm produce (millet, maize, groundnut, livestock) sent from origin, trade in farm inputs at origin, investment in housing, farming and other farming services,)
12. Do origin-destination linkages promote migrants access to livelihood assets at origin? (Probe: financial, physical, natural, social and human) in each case, probe for the specific issue.
13. How do linkages with your place of origin make it more difficult/ costly or easier/cheaper in living in the Cape Coast Metropolis?
14. In your opinion, do the linkages migrants have with their places of origin burden them in anyway? (Probe: how?). In which way (s) can the burden be dealt with?

15. On a scale of 1-10, how will you rate how origin-destination linkages influence your livelihood?

APPENDIX B
UNIVERSITY OF CAPE COAST
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF POPULATION AND HEALTH

Questionnaire

This questionnaire seeks to find out origin-destination linkages between migrants at destination (Cape Coast Metropolis) and their origin. This is purely for academic purposes and I will be grateful if you could answer the questions to the best of your knowledge. Anonymity and confidentiality are assured and you are free to withdraw from the interview at any time.

Section A: Background characteristics

1. Sex
 - a. Male
 - b. Female
2. Age (in completed years)
3. Religion:
 - a. Christianity
 - b. Traditional
 - c. Islam
 - d. Others (please specify)
4. Occupational status
 - a. Farming
 - b. Fishing
 - c. Artisan
 - d. Trading
 - e. Civil/Public Servant
 - f. Unemployed
 - g. Other (Please specify)
5. Where is our hometown?
6. Current place of residence in Cape Coast
7. Number of years outside your hometown
8. Duration of stay in Cape Coast
9. Highest educational level
 - a. No formal education
 - b. Primary

- c. Middle/JHS d. secondary
 e. Tertiary
10. Marital status:
- a. Never married b. Married
 b. Divorced d. Widowed
11. Number of children alive
12. Where are the location of your nuclear family members if not staying with you here?
- A. Wife/husband
- B. Child/children

Section B: Origin-destination linkages (destination linkages)

13. Do you have any linkages with your place of origin?
- a. Yes b. No .
14. If yes, who are those you often link up with? Please tick as many as apply.
- a. Grandparents e. Spouse
 b. Parents f. Siblings
 c. Children g. Friends
 d. Uncle /Aunt h. Other (please specify)
15. What form of linkage/s do you have with the most common contact person at the place of origin? Please tick as many as apply.
- a. Remittances (cash) d. Child fostering
 b. Remittances (Non-cash) e. Attending funerals
 c. Visits k. Attending festivals
 d. Making family and societal contribution
 e. Communication (phone calls, social media or any other means)
 l. Other (please specify)

If you ticked any of the options in Q 15 please answer the following:

16. If 15a was ticked, what medium do you mostly transfer cash to your origin?
- a. Bank c. Mobile money
 b. Person d. Car
 e. Other, please specify

17. If 15b was ticked, which of the following non-cash items do you normally remit?

- a. Foodstuff
- b. Agric inputs
- c. Electronics
- d. others (please specify)

18. How many years have your family members been receiving from you?

- a. Less than a year
- b. two years
- c. four
- d. A year
- e. three
- f. five years and more

19. How frequent do you remit to your origin?

- a. Once a week
- b. Once a month
- c. Once every three months
- d. Once a year
- e. Twice/more than twice a month
- f. Twice/more than twice a year
- g. Any other day (please specify)

20. If 15c was ticked, when do you normally visit your place of origin?

- a. Festivals
- b. Marriage ceremonies
- c. Funerals
- d. Other (please specify)

21. If 15d was ticked, who are you fostering?

- i. *Orphan*
- a. Nephew/niece
- b. In-law
- c. Siblings
- d. other please specify
- ii. *Non orphan*
- a. Nephew/niece
- b. In-law
- c. Siblings
- d. other please specify

22. What are the reasons for fostering this child?

- a. Custom
- b. companionship
- c. Moral obligation
- d. education or skill acquisition
- e. Other (please specify).....

23.If 15e was ticked, what is your medium of communication with your family at the origin?

- a. Phone calls
- b. Letter Writing
- c. Social media
- d. other, please specify

24. How will you measure your level of linkages on a scale of 0-10?

Origin linkages

25. Do you receive any support from your family at origin?

- a. Yes [] b. No []

26. If yes, which way(s) do you receive support from your family? (Please tick as many as apply)

- a. Monetary [] c. social []
b. Non-monetary [] d. Spiritual []
e. Psychological [] h. Other (please specify)

27. IF you ticked any of the options in 26, please answer the following: how long have you been receiving support from your relatives?

28. From whom, do you mostly receive this support?

Section C: Factors that promote origin-destination linkages

29. Which of the following best describes the main reason you left your place of origin?

- a. Education [] b. Better job []
c. Marriage [] d. Societal pressure []
e. Poor weather conditions [] f. Social amenities []
g. other (please specify)

30. Who sponsored your trip?

- a. Myself [] b. Uncle/Aunt []
c. Parents [] d. Grandparents []
e. Friend [] f. Siblings []
g. Association [] h. Other (Please specify)

30a. If you chose *option G*, what is the name of the association?
.....

31. Which of the following best explain why you have linkages with your origin?

- a. My obligation [] c. Form of loan payment []
b. As a form of insurance [] d. Self- interest []
d. Other (please specify)

33. Are you a member of any association in Cape Coast whose members come from the same origin?

a. Yes [] b. No []

34. If YES, does the association encourages its members to maintain linkages with their household members at the places of origin?

a. Yes [] b. No []

35. If YES, how?

Section D: How origin-destination linkages influence migrants' livelihood

36. What is your main source of income?

37. Apart from your answer in 36, do you have any other source of income?

a. Yes (please specify) b. No []

38 Do the linkages you have with your place of origin influence your current job?

a. Yes [] b. No []

39. If yes, how

40. Is there a direct link of business between you and your origin at destination?

a. Yes [] b. No []

41. If Yes, what type of business are you engaged in?

a. Trading in smock [] b. Trading in cereals []

c. Trading in livestock [] d. Other (Please specify)

42. Is there a direct link of business between you and your origin at origin?

a. Yes [] b. No []

43. If Yes, what type of business are you engaged in?

a. Farming [] b. Trading in farming inputs []

c. Providing ploughing services [] d. Trading in non-farm products []

44. What type of assets have you acquired as a result of origin-destination linkages?

a. Land [] b. House []

c. Farming inputs [] d. Other

45. In your opinion, do origin-destination linkages influence migrants' livelihood positively or negatively?

If positively or negatively, how?

.....
.....
.....

46. In your opinion, how can migrants deal with the negative influences of origin-destination linkages on their livelihood at destination?

.....
.....

Thanks for participation

APPENDIX C

INFORMED CONSENT FORM FOR INDEPTH INTERVIEW

Title: **Origin-destination linkages as livelihood strategy of migrants from the three Northern Regions resident in the Cape Coast Metropolis.**

Principal Investigator: Joycelyn Boatemaa Affum

Address: Department of Population and Health, University of Cape Coast, Cape Coast

General Information about Research

The objective of study is to gather information on the various ways through which migrants interact with their households at origin. Thus, the study seeks to find the factors that promote these interactions and how the interactions influence their livelihood at destination.

Procedures

To find answers to some of these questions, we invite you to take part in this research project. If you accept, you will be required to: participate in an interview with [.....] or myself.

You are being invited to take part in this discussion because we feel that your experience as a migrant association leader can contribute much to this discussion. I will be discussing with you questions concerning origin-destination linkages and how these linkages influence your livelihood at destination.

If you do not wish to answer any of the questions posed during the interview, you may say so and the interviewer will move on to the next question. The interview will take place in a school, church or mosque or in an open space you will deem appropriate, and no one else but the interviewer will be present. The information recorded is considered confidential, and no one else except Joycelyn Affum Boatemaa, principal supervisor Prof. Augustine Tanle and co supervisor Dr. Samuel M. Agblorti will have access to the information documented during your interview.

The expected duration of the interview is about 30-45 minutes.

Possible Risks and Discomforts

We do not foresee any possible risk only that some questions might remind you of some joyful moments you shared at your origin or the death of either your spouse or child. At this moment, you are free to post-pone the interview to another scheduled day or time

Possible Benefits

There will not be any direct benefit to you but we hope that policy makers and program managers be informed and implement appropriate strategies.

Confidentiality

Whatever information you provide will be kept strictly confidential; it will be used strictly for research only. Anyone who is not directly involved in this research will not be allowed to access the information that will be obtained from you. This consent form has your name on it but will be kept separate from information that you provide and will be destroyed in one year by the investigator. The tape of the interview will be kept under locked and keyed which will only be accessed by the principal investigator. The recording and a transcript of the recording will be destroyed by the principal five years after the study is completed.

Voluntary Participation and Right to Leave the Research

I will be very much appreciative of your voluntary participation in this study and you may stop the discussion at any point in time.

Contacts for Additional Information

This research is being carried out by a Master of Philosophy student of the University of Cape Coast with the Department of Population and Health. Should you need to contact this investigator at a later date, you may contact Joycelyn Affum Boatemaa (0276627736) and principal supervisor Prof. Augustine Tanle (0503280195) and co supervisor Dr. Agblorti (0206927464) all of the Department of Population and Health.

If the information I give you is unclear or if you have questions about this research, you may ask me now. Do you want to ask me any questions?

(Interviewer: Wait to see if the respondent has any question to ask. Answer those questions as clearly as possible. Begin interview only when the respondent has a clear understanding of what she/he is asked to do and she/he has given consent for interview.)

Your rights as a Participant

This research has been reviewed and approved by the Institutional Review Board of University of Cape Coast (UCCIRB). If you have any questions about your rights as a research participant you can contact the Administrator at the IRB Office between the hours of 8:00 am and 4:30 p.m. through the phones lines 0332133172 and 0244207814 or email address: irb@ucc.edu.gh.

VOLUNTEER AGREEMENT

The above document describing the benefits, risks and procedures for the research title *Origin-destination linkages as livelihood strategy of migrants from the three Northern Regions resident in the Cape Coast Metropolis* has been read and explained to me. I have been given an opportunity to have any questions about the research answered to my satisfaction. I agree to participate as a volunteer.

Date

Name and signature or mark of volunteer

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Date

Name and signature of witness

I certify that the nature and purpose, the potential benefits, and possible risks associated with

participating in this research have been explained to the above individual.

Date

Name Signature of Person Who Obtained Consent

APPENDIX D

INFORMED CONSENT FORM FOR SURVEY

Title: **Origin-destination linkages as livelihood strategy of migrants from the three Northern Regions resident in the Cape Coast Metropolis.**

Principal Investigator: Joycelyn Boatemaa Affum

Address: Department of Population and Health, University of Cape Coast, Cape Coast

General Information about Research

The objective of study is to gather information on the various ways through which migrants interact with their households at origin. Thus, the study seeks to find the factors that promote these interactions and how the interactions influence their livelihood at destination.

Procedures

To find answers to some of these questions, we invite you to take part in this research project. If you accept, you will be required to: participate in an interview with [.....] or myself.

You are being invited to take part in this discussion because we feel that your experience as a migrant can contribute much to this discussion. I will discuss with you issues pertaining to origin destination linkages and how these linkages influence your livelihood status at destination. If you do not wish to answer any of the questions included in the survey, you may skip them and move on to the next question. The survey will be person administered. The information recorded is considered confidential, and no one else except Joycelyn Affum Boatemaa, principal supervisor Prof. Augustine Tanle and co supervisor Dr. Samuel M. Agblorti will have access to your survey.

The expected duration of the survey is about 20-30 minutes.

Possible Risks and Discomforts

We do not foresee any possible risk only that some questions might remind you of some joyful moments you shared at your origin or the death of either your spouse or child. At this moment, you are free to post-pone the interview to another scheduled day or time.

Possible Benefits

There will not be any direct benefit to you but we hope that policy makers and program managers be informed and implement appropriate strategies.

Confidentiality

Whatever information you provide will be kept strictly confidential; it will be used strictly for research only. Anyone who is not directly involved in this research will not be allowed to access the information that will be obtained from you. This consent form has your name on it but will be kept separate from information that you provide and will be destroyed in one year by the investigator. The questionnaire will be kept under locked and keyed which will only be accessed by the principal investigator and it will be destroyed by the principal five years after the study is completed

Voluntary Participation and Right to Leave the Research

I will be very much appreciative of your voluntary participation in this study and you may stop the discussion at any point in time.

Contact

This research is being carried out by a Master of Philosophy student of the University of Cape Coast with the Department of Population and Health. Should you need to contact this investigator at a later date, you may contact Joycelyn Affum Boatemaa (0276627736) and principal supervisor Prof. Augustine Tanle (0503280195) and co supervisor Dr. Agblorti (0206927464) all of the Department of Population and Health. If the information I give you is unclear or if you have questions about this research, you may ask me now. Do you want to ask me any questions?

(Interviewer: Wait to see if the respondent has any question to ask. Answer those questions as clearly as possible. Begin interview only when the respondent has a clear understanding of what she/he is asked to do and she/he has given consent for interview.)

Your rights as a Participant

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VOLUNTEER AGREEMENT

The above document describing the benefits, risks and procedures for the research title *Origin-destination linkages as a livelihood strategy of migrants from the three northern regions resident in the Cape Coast Metropolis* has been read and explained to me. I have been given an opportunity to have any questions about the research answered to my satisfaction. I agree to participate as a volunteer.

Date

Name and signature or mark of volunteer

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

Date

Name and signature of witness

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.


Date

Name Signature of person who obtained consent

APPENDIX E

UNIVERSITY OF CAPE COAST
COLLEGE OF HUMANITIES AND LEGAL STUDIES
FACULTY OF SOCIAL SCIENCES
DEPARTMENT OF POPULATION AND HEALTH

Telephone: 03321-32440/4 & 32480/3 Direct: 03321-30416
03321-30680
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Telex: 2552, UCC, GH.
Telegrams & Cables: University, Cape Coast



UNIVERSITY POST OFFICE
CAPE COAST, GHANA

Our Ref: DPH/I.8/ 101

5th December, 2017

Your Ref:

The Chairman
Institutional Review Board
University of Cape Coast


LETTER OF INTRODUCTION

Ms. Joycelyn Affum Boatemaa is a third year MPhil student of the Department of Population and Health, Faculty of Social Sciences, College of Humanities and Legal Studies, University of Cape Coast. Her research is on **Origin-destination linkages as a livelihood strategy for migrants from the three Northern Regions resident in the Cape Coast Metropolis.**

We would be very grateful if ethical clearance is granted to enable her conduct the research.

Thank you.

Yours faithfully,


Prof. Augustine Tanle
HEAD

0503280195/0243604141

APPENDIX F

Department of Population and Health

University of Cape Coast

atanle@ucc.edu.gh

0503280195

8th December, 2017

THE CHAIRMAN
INSTITUTIONAL REVIEW BOARD
UNIVERSITY OF CAPE COAST

Dear Sir/Madam,

REQUEST FOR ETHICAL CLEARANCE

The bearer of this letter Joycelyn Affum Boatemaa is an Mphil. Student of Department of Population and Health of University of Cape Coast, Faculty of Social Sciences. Her research topic is:” **Origin-destination linkages of livelihood strategy of migrants from the three Northern Regions resident n the Cape Coast Metropolis.**”

I shall be grateful if you offer her the needed clearance to enable her collect data from her study area.

Thank you.

Yours faithfully,



.....
Augustine Tanle

(Principal supervisor)

APPENDIX G

Department of Population and Health
University of Cape Coast
18th December, 2017

Thro;
THE HEAD OF DEPARTMENT
DEPARTMENT OF POPULATION AND HEALTH
UNIVERSITY OF CAPE COAST

THE CHAIR
INSTITUTIONAL REVIEW BOARD (IRB)
UNIVERSITY OF CAPE COAST

Dear Sir/Madam,

REQUEST FOR ETHICAL CLEARANCE

I am Joycelyn Boatemaa Affum, an Mphil. Student of Department of Population and Health of University of Cape Coast, Faculty of Social Sciences. Having defended my thesis proposal at the Department of Population and Health, I wish to apply for ethical clearance on the research topic: **“Origin-destination linkages of livelihood strategy of migrants from the three Northern Regions resident n the Cape Coast Metropolis.”**

I shall be grateful if you offer the needed clearance to enable me collect data for my study. Please find attached to this letter, other relevant documents for consideration.

Thank you.

Yours faithfully,


.....

Joycelyn Boatemaa Affum
(MPhil, Population and Health)

APPENDIX H

