

Introduction

The importance of transnational activities between the African Diaspora and the continent has become an increasing source of knowledge and investment capital to galvanize economic development within the Sub-Saharan countries. The significant contributions of African Diaspora are indicated in the form of innovation, skills, training, experiences, remittances, and capital investment injected in the local economies. The benefits gained from the transnational activities of these Diasporas to the home countries have led governments in many home countries to strengthen their socio-economic and political structures to encourage the return of the African Diasporas.

Every year Ghana receives a substantial amount of remittances from the Diaspora. Teye et al., (2017) indicate that the amount of remittances as stated from the bank of Ghana surged from almost US\$ 449 million in the year 1999 to US\$ 1.5 billion in the year 2005. This amount increased to US\$ 1.8 billion in 2008 and further increased to US\$ 2.4 billion in the year 2011. Although the estimated figures are higher than that of the world bank figures, there is still an upward increase in the amount of remittances received into the country. According to the World Bank, (2014), Ghana's remittances in 2000 increased from US\$ 6.1 million to US\$ 99 million in the year 2005 and increased to US\$ 152 million in the year 2013.

Also the return of African Diasporas is rather a quick fix for home countries to access a pool of highly trained and experienced professionals by just encouraging and tapping into their professional expatriates by employing proactive policies and strategies of return and assimilation. This view sprouts from the belief that migration of highly trained people is only temporary and therefore requires little efforts to actualize a return. Dustman and Weiss (2007) indicate that instead of mulling over the emigration of professionals; it is rather worthwhile to encourage and nurture brain gain from their return.

The participation of African Diasporas in transnational entrepreneurship in both the micro and macro economies of home countries (Smith & Guarnizo, 1998) is crucial for the development. This paper aims to provide a comprehensive literature review on the potentials of African diasporas through transnational activities towards the development of their home countries. The review seeks to enhance understanding of the policies and programs of the Ghanaian

government in attracting African diasporas investment towards the country's development as well as the engagement of African diasporas in transnational activities towards socio-economic development in Ghana. The paper is organized into six major parts, the first part reviews literature on the diaspora in general, including African diasporas and their participation in Ghana, the purpose of the study, and the theoretical framework. The second part explains the methodology used in the study. The third part discusses the role of the Ghanaian government in attracting African diasporas investment and participation in the country's socio-economic development. The fourth part examines the benefits of transnational activities. The fifth part examines African Diasporas contributions to Ghana's socio-economic development. The final part provides a conclusion.

Literature Review

The paper reviewed existing literature on Diasporas, African Diasporas, Ghanaian Diasporas, transnational activities, and the theoretical framework used in the study.

Diasporas

The term Diaspora refers to the dispersal of people from the original homeland to a new land outside their ancestral homeland. This is related to force dispersal, victimization, and scattering of people from their ancestral homeland to a new geographical location. The involuntary movement could affect people's lives and emotions which could cause an indelible pain in their minds and may lead to constant memories of returning home. Cohen, (1997) asserts that people hold the mentality of returning to the original homeland in the future. This has been linked to the classical Greek diaspora, the Jewish diaspora, the Armenian diaspora, and the African diaspora. Different views suggest that Diasporas are people in the marginal group, have the same race, refugees, overseas community, or migrants with the mentality of a future return to their ancestral land (Sheffer, 1986). Although this fairly represents the modern diaspora, the different meaning of Diasporas has led to various interpretation and understanding of the term across disciplines.

Orozco (2006), argues that the mere dispersal and the notion of a homeward return do not make people diaspora rather the consciousness or the desire to link the homeland at the community level, perception of the homeland about their emigrants, outreach government policies of the homeland and the relationship between the governments of both the homeland and the host

country. This is supported by Vertovec, (1997) that states diaspora as a type of consciousness or a mode of cultural production.

African Diasporas

The term African diaspora gained currency in 1965 at the International Congress of African History at the University of Dar es Salam when George Shepperson first used the term (Alpers, 2001). From this, Shepperson drew similarities between the movements of Africans caused by slavery with the dispersal of the Jews from their homeland. Shepperson espoused the definition of the African diasporas in a broad context to include the Trans-Atlantic Dispersal of Africans mostly from West Africa during the Slave trade to the new world, the movement of slaves from Africa to Europe before the Trans-Atlantic Slave Trade, the movement of the slaves from Africa through the Trans Saharan Slave trade to the Islamic world as well as the dispersal of Africa within the continent of Africa.

On the other hand, African Union, (2005, p. 6) defined the African diaspora as all people of African descent and heritage living outside the Africa continent but are committed to the development of Africa and the African Union. This includes both the classical diaspora and the contemporary diaspora of the African people. The contemporary African diaspora is mostly used interchangeably or synonymously with African Migrants mainly living outside the territorial boundaries of the African continent as found in most migration and development literature (Ionescu 2006; Nyberg-Sorensen 2007).

Alternatively, African diasporas extend beyond Africans living outside their homeland to other immigrants in Africa with a perceived outward homeland other than Africa. For instance, the Lebanese diaspora in West Africa and the Indian diaspora in Southern and Eastern Africa (Manger et al, 2006). Even though there has been much emphasis on the African diasporas of the Trans-Atlantic Slave Trade to the new world of the Americas and the development of foreign diasporas of outward return by non-Africans within the African continent, there is also the existence of African diasporas within the African continent based on national identities such as Somalis South Africa, Ghanaians in Libya, Nigerians in Ghana and etcetera as well as ethnic and tribal diaspora such as the Hausa outside Hausa land (Zezeza 2005; Youngstedt 2004; Adamu 1978; Cohen 1969).

Ghanaian Diasporas

Development of the Ghanaian diasporas started decades ago through Trans African discussions such as Pan Africanism (Mensah, 2009). Many Pan Africanist such as W.E Dubois, George Padmore, Edward Blyden, and Marcus Garvey through Pan African conferences and discourses made Ghana their homeland. This is because Ghana is strongly connected to the activities of the Trans-Atlantic Slave Trade: the presence of many castles and forts used in the era of the European Slave Trade to the New World (Bruner, 1996). The involvement of Ghana's first president Dr. Kwame Nkrumah in the Pan Africanist Movement assured most Africans outside the region to recognize Ghana as an imagined homeland for a future outward return. The earlier consideration of most African descents in the new world to accept Ghana as their home through Pan African conferences still holds for many African classical diasporas who travel to Ghana as tourist and philanthropist to invest in Ghana's development (Essien, 2008; Hasty, 2002, Klintings, 2007).

Ex-president Kwame Nkrumah's participation in Pan Africanism led to the development of the Classical Ghanaian diaspora. The efforts of Ghana's first president augmented by successive Ghanaian leaders such as the origination of the Pan African Festival and Emancipation by Jerry John Rawlings, the Joseph and the homecoming projects by president John Agyekum Kufour's and the creation of ministries and departments for diaspora relations at the Ministry of Foreign Affairs and the Ministry of Tourism and Diasporan Relations (Essien, 2008).

Alternatively, the development of the contemporary Ghanaian diaspora is focused on Ghanaians who voluntarily dispersed before and after the post-independence era for economic, political, and educational reasons. Essentially a development of the contemporary Ghanaian diasporas serves the framework through which Ghanaian migrants still connect to the homeland cultural, political, economic, and social development. For this paper African Diasporas refers to migrants from various religious, ethnic and nationality background residing in different destinations across the globe.

Transnational activities

The transnational perspective of the African Diasporas is key for the development of home countries. This emphasizes the concurrent activities of migrants both at the destination and the home countries which result in oscillatory movement of goods, people, money, ideas, and knowledge sharing between nation-states (Glick Schiller et al. 1992). Suggesting that migrants

at the destination maintain close and multiple ties at the place of origin while at the destination. Migrants engage in activities that improve conditions back home and also connect to the destination through the use of modern technologies. Using computers, aero-planes, telephones and the various applications (e.g. zoom, skype, themes, and WhatsApp) serves as an integral backbone to sustain the existing bond between homeland and destination. Even though the use of aero-planes facilitates movements to the home countries, the cheaper access and proliferation of end to end technological products such as mobile phones reduces the physical presence of people in the homeland.

Theoretical framework

The theory used in this review paper provides a structural framework that enhances insightful depth and analysis of the various layers of the phenomenon understudied. This paper used the theory of transnationalism. Transnationalism is defined as the process by which trans migrants, through their everyday activities, forge and maintain multi-stranded social, economic, and political relations that link their societies of origin and settlement, and through which the trans migrants create transnational social fields that cross-national borders' (Basch et al. 1994: 6). This means that migrants at the destination maintain close and multiple ties at the place of origin while still at the destination and also perform daily functions or activities across territorial borders without any impediments. Migrants engagements in various and different activities in the home countries are facilitated by modern technologies such as are planes, telephones, and computers.

Methodology

The aim of the paper examines the literature on diasporas engagement policies in Ghana and how these policies attract African diasporas investment and their participation in the country's socio-economic development through transnational activities. This paper relied on scholarly journals from Google scholar, Sage, Springer, Journal of African History, Oxford journals, journal of ethnic migration studies and other publications. Searches such as Diasporas, African Diasporas, transnational activities in home countries, Ghanaian Diasporas, government policies and programs among others were used to determine related information on the improvement of the socio-economic development of Ghana.

Government policies and programs in attracting African Diasporas

The enormous contributions of African Diasporas towards Ghana's development have led various governments under the fourth republic to be actively involved in programs that encourage the return of the African Diasporas. Former president Rawlings originated the Emancipation Day and the Pan African Festival of Arts and Culture (PANAFEST) celebrations in the country. The celebration of Emancipation Day has been held since 1998 to celebrate the abolishing of the British trans-Atlantic slave trade. The celebrations include musical concerts and honoring services of founders of pan Africanism; Kwame Nkrumah, W. E. B. DuBois, Marcus Garvey, and George Padmore. Whereas, Panafest which was held since 1992 includes activities such as native dances, musical shows, gigantic durbar (parade of chiefs dressed in traditional regalia), and reenactments of marches to the oubliettes (Ankomah et., 2012).

Both celebrations promote tourism and enhance a good relationship between the government and the African diasporas. To improve and maintain the relationship with the African diasporas, ex-president Rawlings traveled to North America to encourage the African Americans to invest in Ghana and also encouraged the traditional rulers of the country to provide them with free land for development (Essien, 2008). The celebrations of the Emancipation Day and Panafest continued under the reign of ex-president Kufuor, he began the Right of Abode and Homecoming Summit. In 2000, the Right of Abode law was passed, this allows people of African descent to apply and be granted the right to reside in the country for an unspecified period.

The homecoming summit was organized in Accra in 2001 to encourage African Diasporas to contribute to the country's development by transfer of experiences, knowledge, skills, and resources. (Manuh & Asante, 2005). Discussions at the summit highlighted economic and other important issues which led to the creation of nonresident Ghanaian secretariat to deal with issues that are related to overseas Ghanaian resident. Following this, the socio-economic activities across-boundaries by migrants have brought about the Dual Citizenship Regulation Act (DCA, ACT 591) in 2002 which allows Ghanaian migrants to keep citizenship status both at destination and origin simultaneously. Dual citizenship Act of 2002 was passed to grant naturalized Ghanaians in the destination countries the right to still hold their Ghanaian citizenship. The Act also made provision for permanent stay of nonresident Ghanaians unable to keep dual citizenship (Grey, 2006). Besides, the Representation of the People's Act (Act

699) (ROPAL) which acknowledges the right of Ghanaians in the diaspora to vote in their home country's election was passed in 2007 (Awumbila & Teye, 2014).

In 2012, the Ministry of Foreign Affairs and Regional Integration together with the International Organization for Migration Ghana, the German Technical Cooperation, and the Centre for Migration Studies at the University of Ghana created formed the Diaspora Support Unit in 2012 which later became Diaspora Affairs Bureau (Teye et al., 2017). To further enhance Ghana's relationship with African Diasporas, the current government, under the presidency of Nana Akufo Addo organized the year of return in 2019 in the country's capital, Accra. The celebration marked 400 hundred years from the time the first enslaved Africans reached the land of America. Activities included festivals, music performances, visit to the various castles in the country, and marches to the dungeon. The celebration attracted lots of African Diasporas from America and the United Kingdom to Ghana.

Benefits from transnational activities

The importance of transnational activities in entrepreneurship, health, and education by the African Diasporas serves as a vehicle for economic development. Majority of African Diasporas who return home involve themselves in establishing businesses rather than competing for the available labor vacancies in the home country. Entrepreneurial activities such as setting up businesses open the frontiers of economies as new ideas, products, and niche areas of investments are introduced into the local economy (Black et al 2008).

There are several meanings and definitions of entrepreneurship. Schloss (1968) defined it as organizing investments and production opportunities, establishing enterprises to carry out production, raising money capital, employing labor, and the relevant steps in the production, marketing, and distribution value chain. The definition looks at an individual entrepreneur who mobilizes all the relevant factors of production. The entrepreneur is seen as an innovator who brings onboard fresh and new ideas.

On the other hand, entrepreneurship as a concept refers to self-employment and businesses that require innovation and risk-taking. Davidson, (2004) identifies that self-employment and entrepreneurial activities bring change in the economy. Similarly, (Sarasvathy 2000; Davidson 2004) defines entrepreneurship as the introduction of new economic activity that leads to changes in the marketplace. In comparison, Schloss provided elements that contribute to the

successful functioning of businesses while Sarasvathy and Davidson failed to outline the factors needed to make changes in the economy. Nonetheless, both definitions underline the essential effect of change in economies.

In light of this, African Diasporas who have acquired the expertise, investment capital in the host countries set up enterprises and employ others in business operations. The business engaged in by the Diasporas is known as transnational entrepreneurship, this has been defined by Portes et al. (2002) as immigrants' businessmen (i.e. self-employed) whose business undertakings involve frequent travel overseas and whose activities depend on the social network in the home country for the survival and the success of their businesses. The transnational business activities according to scholars have been grouped into three types. The first group involves transfer businesses which refers to the transfer of general goods and money between the migrants sending areas and the destination country.

The next category is the cultural and ethnic businesses, this includes retail stores and restaurants. This category of businesses imports cultural products from the home countries to be sold to the migrant community. The final category is the businesses set up in the home country from the financial capital brought by the returned migrants or those in the diasporas (Schmelz, 2009). Transnational businesses cannot thrive without migrants' social networks.

African Diasporas contributions to Ghana's economic development

Contributions of the African Diasporas to Ghana's economic development are evident in different types and forms of resources they bring to the home country, some of which are skills, experiences, ideas training, education, and financial capital. These resources are directed into activities such as the establishment of businesses. The established businesses generate revenue for the government through taxes (Imahküs, 2005) and create employment for people including family labor and other nationals (Aldrich and Waldinger, 1990).

In evaluating the impact of Ghana's economic development, it will be biased for the paper to overlook the African Diasporas' contributions to the economy in the area of remittances sent by migrants whiles overseas to their families. The remittances are used to set up businesses and household consumption. Ghanaian nationals abroad remit close to US\$ 3 billion yearly to the country's gross domestic product (GDP) or more than forty (40) percent of the country's GDP

Mazzucator (2008). Also, the flow of remittances in the current years surpasses bilateral aid (Asiedu, 2005).

Ghanaian Diasporas contribute to the increasing housing supply. This is evident in real estate records of about 75% to 87% of the housing supply in 2005 been owned by Ghanaians abroad (Grey, 2006). The Diasporas returning home undertake building projects which require the hiring of artisans in the entire construction period and purchasing of building materials from the existing market. This creates a real estate market, recruit skilled workers and generate revenue for the government.

African Diasporas returning as tourists assist in sustaining indigenous businesses and also generate revenue for the tourist sector and jobs for the native (Asiedu, 2005). In 2019, the year of return celebration attracted many African Diasporas from overseas and recorded an estimated amount of \$1.9bn (£1.5bn) according to the Minister of Tourism. In addition to the tourism sector, Ghanaian associations such as Sankofa and Sikaman in the Netherlands, mobilize foreign capital for Ghana's economic development. More so, Sankofa has generated capital from Ghanaian migrants to set up the Sankofa Family Poultry Project to assist deprived women at home to engage in poultry farming.

Ghana's health sector has benefited immensely from the country's Diasporas. Some doctors from the Diaspora periodically provide unpaid services (e.g. sharing professional ideas and knowledge) to hospitals at home. Overseas doctors support Ghanaian patients with serious medical complications and also donate medical supplies to hospitals at home. Besides, some of these health professionals relocate after working at the destination for many years to work in the Ghana health sector or establish hospitals. For example, Professor Frimpong Boateng, the former Chief Executive Director of Korle Bu hospital, established the cardiothoracic center for training heart surgeons in Ghana.

Ghanaian Diasporas engage in technology transfer and the establishment of software companies. For instance, Patrick Awuah, a former Microsoft Windows engineer has established links with many American professors in the area of Information Communication Technology (ICT). He usually visits Ghana and provides training services for new ICT professionals at Ashesi University (Brier, 2009).

Conclusion and policy implication

For Ghana to benefit from the contributions of African Diasporas in terms of job creation, provision of employment for the natives, and payment of taxes for developmental purposes, there should exist a certain level of implemented government policies and a conducive and friendly atmosphere in the home countries to attract the African diasporas to invest in the local economies. Ghana in a way of attracting the Diasporas developed various policies and programs. Nonetheless, some of these policies such as the ROPAL was unable to carry out its mandates due to lack of resources (Teye et al. 2017), therefore for Ghana to fully benefit from her Diasporas, the government should employ effective and efficient policies to attract her nationals abroad or the African Diasporas.

The government of Ghana realizing the quantum of capital and human resources that can be harnessed from an effectively designed and implemented Diasporas policy. The return of highly skilled nationals back home is the cheapest mitigating factor to reverse brain drain. The efficiency of Diasporas policy does not only depend on the return of the African Diasporas but the holistic socio-economic structure (tax exemptions on certain importations for setting up of business and subsidies on their accommodation) at the home country and also the provision of efficient professional assimilation platform and support system.

The success of the businesses and the return of the African Diasporas ostensibly depend on several factors mainly the socio-economic structures at the home countries and the Diasporas living conditions in the host countries among others are the driving factors of return. In the economic sector, the home country should provide adequate employable space that relates to opportunities, conducive legal, and economic need for the African Diasporas' skill sets.

Sandra Obiri-Yeboah and Daniel Ofori Nyarko

Leveraging The potentials of African Diasporas in Ghana: The role of transnational activities.

Panel B10

Abstract

The importance of transnational activities between the African Diaspora and the continent has become an increasing source of knowledge and investment capital to galvanize economic development within the Sub-Saharan countries. In the world of competitive industrialization and technological advancement, the transfer of knowledge, skills, and capital investment is critical for the socio-economic development of origin countries. African Diasporas contribute to local economies through transnational activities which are indicated in the form of innovation, skills, training, experiences, remittances, and capital investment injected in the local economies. The benefits gained from the transnational activities of the African Diasporas to the home countries have led governments in many home countries to strengthen their socio-economic structures and developed policies and programs to encourage the return of the Diasporas.

The paper focuses on the potentials of African diasporas, their role in transnational activities towards the socio-economic development of the home countries, and is divided into six parts. The first part reviews the literature on the diaspora in general, including African and Ghanaian diasporas, the purpose of the study, and the theoretical framework. The second part explains the methodology used in this paper. The third part discusses the role of the Ghanaian government in attracting African diasporas investment and participation in the country's socio-economic development. The fourth part examines the benefits of transnational activities. The fifth part examines African Diasporas contributions to Ghana's socio-economic development. The final part provides a conclusion.

Keywords: Diasporas, African Diasporas, Ghanaian Diasporas, Entrepreneurship, Transnational entrepreneurship, socio-economic development, migrants.

Bios

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