

Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in
Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and
Mental Health

By

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A Thesis Submitted to the Faculty of Graduate Studies of
The University of Manitoba
in Partial Fulfilment of the Requirements of the Degree of

DOCTOR OF PHILOSOPHY

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Abstract

While the deportation of migrants from around the world to Ghana is a common phenomenon, its socio-economic and political impact has not received considerable attention in policy and research. It is for this purpose that I set out to explore the traumatic experiences of deportee migrants within the contexts of community cohesion, social exclusion, mental health and political stability in Ghana. I adopted the constructivist paradigm in addition to critical race, structural social work and structuration theories to guide the study. The research used a qualitative research design. The study was carried out in the Ashanti, Bono and Greater Accra regions of Ghana. To recruit forty-one (41) participants, I used snowball sampling technique. The findings were collected through semi-structured interviews and analyzed using phenomenological hermeneutic method. Overall, this study shows that reasons for migration, family and community expectations, process of deportation and reception upon arrival in country of origin characterize how deportee migrants name and explain deportation. It further reveals the factors that influence social inclusion or exclusion of deportee migrants in their receiving communities. The results indicate that deportation influences the mental health of deportees during the process of deportation and attempt to participate in normal life in their receiving communities. The findings also show that the family, social networks and nongovernmental organizations remain the largest social support system for deportees. The discussion draws out points of convergences and disagreements between the results, literature review and the theoretical frameworks. This study contributes to the gaps in the literature on deportation and offers a significant contribution that helps in the development of policy initiative on return migration and influences social work education and practice in Ghana.

Acknowledgements

I would like to thank the Almighty God for providing me with good health, strength, and wisdom to be able to complete this thesis. I am forever grateful to members of my advisory committee, Professors Michael Baffoe, Don Fuchs and Lori Wilkinson for your staunch mentorship, advice, guidance and constructive feedback. Thank you, Professor Michael Baffoe, for the extra support and advice. I also want to thank my external examiner, Victor Satzewich, for all the support, suggestions and feedback. I am also thankful to the Faculty of Social Work and Faculty of Graduate Studies for the opportunity and financial support. I am grateful to all the deportee migrants who participated in the study.

I thank Professor Mavis Dako-Gyeke for her inspiration and support throughout this journey. In addition, I owe a debt of gratitude to my wife, Dorcas Kwarteng, and children, Lemuel Boateng Kodom and Mavis Kyeraa Kodom for their support and motivation. I would like to acknowledge my brothers and sister, Solomon Yeboah, Rebecca Owusu, Julius Abekah, Emmanuel Owusu Acheaw, for their prayers and financial support. To my mothers, Cecilia Oduro and Reverend Baaba Oduro Boateng, I am equally grateful for all the support, advise and encouragement. My appreciation goes to my mother and father-in-law for sacrificing to take care of the children during the period that I worked on the thesis.

I am thankful to the entire PhD student body at the Faculty of Social work, University of Manitoba, especially my cohort for your support. To Abena Adobea Boateng, Karamat Ayotola Kelani, friends I have had to call for various forms of assistance. I owe a debt of gratitude to all the members of the Church of Pentecost Amazing Grace Assembly, Winnipeg for the prayer support and encouragement.

Dedication

This thesis is dedicated to my late mother, Madam Felicia Owusu, for her support and sacrifice. Without her endless love, encouragement and financial support I would not have been able to complete my graduate studies. Madam Felicia Owusu sacrificed many years of her life to ensure I received a better education. I love you Mum and I appreciate everything that you have done for me.

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Chapter 1: Overview

Background of the Study

Countries worldwide have adopted deportation as a common management strategy to regulate the influx of irregular migrants in host countries (Lemberg-Pedersen, 2022). Deportation is a term used to denote “the departure of individual non-citizens under the threat of coercion by state authorities for breaches of immigration or criminal laws” (Gibney, 2013, p. 119). The use of deportation is common among visa overstayers or people who violate social and legal norms, unsuccessful asylum seekers and immigrants who commit crime (Burt et al., 2016; Gibney, 2013; Golash-Boza & Ceciliano-Navarro, 2019; Hagan et al., 2019; Schuster & Majidi, 2015). Other scholars explain that deportation has been used to reduce overcrowding in prisons and the cost of supervising and incarcerating detainees in Canada (Burt et al., 2016).

Migration scholars (e.g., Gibney, 2013; Hagan et al., 2019) have raised concerns about the approaches and circumstances under which people are deported to their countries of origin. Hagan et al. (2019) argue that the circumstances under which migrants are arrested and detained fail to comply with international human rights instruments. Research uncovers that the deportation of migrants involves abuse of human rights and procedural anomalies (Sutton & Vigneswaran, 2011). While deportation constitutes a form of forced migration, it has been generally ignored by forced migration researchers (Gibney, 2013). Most often, deportation is covertly regarded as a just or lawful process by governments and involved a small number of people (Gibney, 2013). However, this argument is unsustainable because both individual and mass deportation of migrants are on the ascendancy in Europe, America, and other parts of the world.

Countries are exploiting the argument that deportees are economic migrants returning to a safe country like Ghana to forcibly deport individuals. The World Population Review (2021) states

that the United States deported over 4.6 million migrants between 2003 and 2018. In fiscal year 2023, United States Immigration and Customs Enforcement deported over 142,000 immigrants, almost twice the number from the previous year (Sacchetti, 2023). In addition, the Migrant Rights Network, a coalition of 40 organizations advocating for migrant rights revealed that based on data from the Canada Border Services Agency, 7,032 individuals were deported from Canada in the first half of 2023 (Macyshon & Ziafati, 2023). This number is projected to surpass the total deportations for both 2021 and 2022 (Macyshon & Ziafati, 2023). The National Disaster Management Organization, which is Ghana's main disaster response organization, reported that sometimes in a week, more than 400 Ghanaians are deported from Canada, America, and Europe (Donkor & Dzodzegbe, 2021; Mensah, 2016).

Research on the conditions of deportees after they return to their country of origin is scant largely because the deportee or would-be-deportee population is hard to access given their incarceration and circumstances of return. Given the shame and fear that some deportees experience, if they are located for research purposes, many are reluctant to participate, certain that their future is at stake. Generally, deportee migrants return traumatized after spending long periods in detention and the harsh process of expulsion to their home countries (Scarnato, 2019). Despite the forceful return of migrants and human rights abuses in the process of deportation (Bob-Milliar, 2012; Fonseca et al., 2015), in many African countries including Ghana, not much attention is given to the post deportation life of migrants. Individuals who experience deportation therefore continue to encounter challenges in their lives. Among the challenges are unemployment, discrimination, economic instability, stigma, and mental health issues that often result in marginalization and social exclusion (Anderson, 2015; Boodram, 2018; Hagan & Wassink, 2020; Kuschminder, 2022; Mensah, 2016; Scarnato, 2019; Schuster & Majidi, 2015).

Frequently in Ghana and some other parts of Africa, the main destructive experiences of deportees are the belief and perceptions about migration and deportation. Several studies show that many people emigrate in search of better opportunities to improve the socio-economic conditions of their families back home (Atong et al., 2018; Akokpari, 2006; Bob-Milliar, 2012; Dako-Gyeke, 2016; Hall, 2018). Generally, it has been observed that migrants who move to developed countries are expected to remit and assist other family members to either move or accumulate properties in their countries of origin. However, when deportees return empty-handed because they lost their resources abroad or had no opportunity to save (Kleist & Bob-Milliar, 2013; Kleist, 2016) this can cast doubts on how they reintegrate into the communities to which they return.

Essentially, the perceptions about involuntary returnees in Africa and Ghana may discredit the support systems available to them and their inclusion in social, economic, and political systems in societies. These beliefs consequently lead to involuntary returnees including deportees being ostracized from society (Kleist & Bob-Milliar, 2013) and experience of psychological stress and social unrest (Kandilige & Adiku, 2020; Kleist, 2020; Mensah, 2016). Considering the adverse effects deportation have on the individuals, societies, and states, it is essential to explore the traumatic experiences of deportees in Ghana within the contexts of community cohesion, political stability, social exclusion, and mental health.

Problem Statement and Significance of the Study

While the deportation of migrants from around the world to Ghana is a common phenomenon, its socio-economic and political impact has not received considerable attention in research and policy. Research studies rarely discuss the traumatic experiences of deportees from

around the world to Ghana in the contexts of mental health, social exclusion, political stability and community cohesion. Besides, empirical study on how migrants name and explain deportation from their perspectives in Ghana is scarce. The problem has to do with understanding how deportees explain the experiences of deportation from their perspectives, what factors influence their social exclusion or inclusion and mental health as well as what they consider as the influence of support systems for their social inclusion or exclusion.

Again, most of the studies on deportation have mostly adopted secondary sources of information such as reports, analysis of documents and newsletters or narrative approach rather than deeper insights into the lived experiences of deportees in societies to which they return (Kleist 2016; Kleist & Bob-Milliar, 2013). The International Organization for Migration (2020a) asserts that there is no regular or comprehensive monitoring or data collection on the profiles and socioeconomic situations of forced returnees once they are back in Ghana (p. 30). Another problem is that the voices of family members who are affected by the deportation of migrants hardly get heard. As a result, an important aspect of this study is the representation of the perspectives of family members in the households of deportees. Furthermore, the voices and perspectives of community members/leaders in selected communities affected by deportation are missing in the literature. Since many Ghanaian societies are communal in nature, there is a need to involve them in the generation of knowledge.

This study poses the question, what are the experiences of deportee migrants within the contexts of community cohesion, political stability, social exclusion, and mental health? A lacuna is created in an effort of policy makers, social workers, and researchers to critically understand the post-deportation experiences of deportees and to propose efficient policies and

interventions to support them. The study serves as a reference for researchers in Ghana, Africa, and globally who are studying return migration, especially deportation. It is essential in developing intervention responses and this thesis aims to contribute empirical information for policy formulation on return migration, which is lacking in Ghana. It would contribute to knowledge and the promotion of the wellbeing of deportee migrants in Ghana.

This study would help shift social work practice in Ghana and Africa that is remedial or curative to addressing the societal structures contributing to the issues of deportee migrants. Consequently, social work educational curriculum would be designed to reflect African social contexts and practices alongside Western approaches to enhance the understanding and practice of social work with migrants such as deportees. The study provides evidence to the Canada Border Services Agency and Immigration, Refugees and Citizenship Canada and immigration authorities in other countries regarding the negative impacts of deportation, raising concerns about the trauma and human rights consequences of the process.

Research Objectives

The general objective of the study is to explore the experiences of deportee migrants within the contexts of community cohesion, political stability, social exclusion, and mental health.

The specific objectives are to:

1. Explore how deportee migrants name and explain the experiences of “deportation” from their perspectives in Ghana.
2. Investigate the specific factors that influence the social inclusion or exclusion of deportee migrants on their return to their home communities in Ghana.
3. Ascertain how the experience of deportation influences the mental health of deportee migrants in Ghana.

4. Explore the forms of social support systems that are available and how they influence social inclusion or exclusion of deportee migrants in Ghana.

Research Questions

This study poses the question, what are the experiences of deportee migrants within the contexts of community cohesion, political stability, social exclusion, and mental health? The following research questions were posed:

1. How do deportee migrants name and explain the experiences of “deportation” from their perspectives?
2. What are the specific factors that influence the social inclusion or exclusion of deportee migrants?
3. How does the experience of deportation influence the mental health of deportee migrants?
4. What forms of social support systems are available for deportee migrants and how do they contribute to their social inclusion or exclusion?

Thesis Contribution to the Current State of Knowledge

My study investigates and records the traumatic experiences of deportee migrants within the contexts of community cohesion, political stability, social exclusion, and mental health. There are gaps in knowledge on the post deportation experiences of deportees in the countries to which they return. The current state of knowledge in the field of deportation research consists of a multidisciplinary approach with studies from disciplines such as political science, migration studies, and sociology with little attention on social work. The gap in social work studies in particular is disturbing given the mission that social workers have with regard to serving vulnerable populations. This explains why a large part of the studies on post deportation life has focused solely on human capital, unemployment, social stigma, and discrimination (Anderson,

2015; Boodram, 2018; Brotherton & Barrios, 2011; Ceciliano-Navarro & Golash-Boza, 2021; Kleist, 2020; Schuster & Majidi, 2015). Hardly any of it examines the process and the trauma involved in the deportation within the context of social exclusion, mental health and social support systems.

My study seeks to advance knowledge on the influence of deportation on social exclusion, mental health, and support systems within the field of social work. The motivation to conduct this study is well summarized by Hagan et al. (2019) that: “most of these studies provide an incomplete understanding of the post-deportation experience because in general they take place in countries with hostile contexts of reception, rely on cross-sectional data, and tend only to sample deportees” (p. 185). My study addresses this gap in knowledge by exploring the experiences of deportees (micro level), the voices of their family members (mezzo level) and community leaders/members (macro level) using a qualitative research design.

Methodological Contribution

Previous studies have heavily relied on ethnographic approach and longitudinal study to understand deportation and post deportation experiences (Galvin, 2015; Golash-Boza, 2016b; Hagan et al., 2019; Schultz, 2021; Spathopoulou et al., 2020). An empirical study in Ghana focused on the topographies of social hope after deportation using narrative research in Amanfo, a district in the Brong Ahafo Region (Kleist, 2016). The study contributes to the exploration of life after deportation in the Ashanti, Bono, and Greater Accra regions, hitherto not previously studied. The experiences of deportees which are rarely studied in Ghana would provide information that would inform social work education, practice, policy and research. The originality of the proposed thesis consists in its study context.

This is one of the few studies in Ghana that explores deportation by adopting a constructivist paradigm and a qualitative research design. It is hoped that the adoption of a constructivist paradigm and qualitative research design to study deportation would provide a philosophical insight into the subject under study. The constructivist paradigm helps explore the complexity of perspectives and views of deportee migrants, their families, and community members, rather than analyzing them in a narrow context. In addition, the use of qualitative research design provides insight into how deportee migrants describe and interpret deportation within broader social, economic, and political contexts.

Theoretical Contribution

The study relies on critical race, structural social work, and structuration theories in explaining the traumatic experiences of deportee migrants. Critical race theory has been found to be a compelling theory for developing an understanding of the role of power in maintaining institutional racism and reinforcing racial inequality (Kolivoski et al., 2014). A fundamental proposition of critical race theory (Constance-Huggins, 2012; DeCuir & Dixson, 2004; Delgado & Stefancic, 2017; Ortiz & Jani, 2010) is that racist hierarchical structures control social, economic, and political systems. Also, structural social work theory explains how culture develops and is altered to impact the whole system of oppression (Mullaly, 2009). Lundy (2011) posits that social structures produce and maintain inequalities and personal problems. Furthermore, structuration theory provides an understanding of how individuals with power develop capacity for change (Giddens, 1984). The basis of structuration theory is the recognition of the forces that influence individuals in society (Lamsal, 2012).

My study extends the research concerning oppression and marginalization by investigating the distinct impact of deportation on social inclusion or exclusion, mental health, and access to support systems by integrating the tenets of critical race, structural social work, and structuration theories. In doing so, it adds to the theoretical development by integrating critical race theory, structural social work theory and structuration theory in the discourse of deportation and migration. For instance, Mullaly and Dupre (2019) assert that most of the developmental work of structural social work theory has been carried out in Canada, where it assumed the status of a major social work perspective (p. 200). It has not, however, been used to address the experiences of deportees. Thus, this study makes a practical contribution by understanding the experiences of deportee migrants using structural social work theory in another jurisdiction. The application of critical race, structural social work, and structuration theories offer a comprehensive understanding of the challenges faced by deportees upon returning to their communities in Ghana. Leveraging the structural social work theory in practice and policy can help uncover crucial issues affecting the well-being of deportee migrants. This approach enables a holistic understanding of the challenges they face within society, informing the development of effective policies to address these issues.

Social Location of Researcher

Researchers who adopt qualitative research design need to position themselves in their research and writing. Several researchers suggest the use of reflexivity to monitor and avoid influence of presupposition (Lindseth & Norberg, 2004; Morgan, 2021). According to Finlay (2003), reflexivity is defined as a “process of continually reflecting upon our interpretations of both our experience and the phenomena being studied so as to move beyond the partiality of our previous understandings and our investment in particular research outcomes” (p. 108).

Reflexivity in research entails continuously evaluating how one's personal position, perspectives, backgrounds, and insights impact various elements of a study, such as research design, data collection, analysis, theory selection, study context, participant choice, and communication of findings (Vagle, 2018). This resonates with Creswell's (2013) assertion that reflexivity consists of two components: researchers sharing their experiences related to the topic under study and then examining how these personal experiences influence their understanding and interpretation of the phenomenon. Lindseth and Norberg (2004) suggest that the researcher should consider the research questions or their prior experience to reduce assumptions. There are two main issues that ground my interest in deportation: my cultural upbringing and my personal experience as an international student.

Personal Identity of Researcher: Culture and Return Migration

The researcher draws on personal knowledge and experience of deportation from my ethnic background as a resident of Nkwabeng. I was born in Nkwabeng, a small town in the Nkoranza South Municipality in the Bono East Region of Ghana. Having lived about 18 years of my life in Nkwabeng and being able to identify with the cultural values and traditions of the people, I was influenced by the Akan saying “wonsom ene nipa”¹ (Adage for success accrues from collective efforts). This short saying connects Ghanaians back to their roots where they lived communally and learned from each other a system that reflects the Ubuntu system ² (Amponsah, 2023). In Africa, especially in South Africa, the term Ubuntu has been used to explain way of life and morality (Gwagwa et al., 2022). Ubuntu has been expanded by African

¹ Akan Adage for success accrues from collective efforts.

² Ubuntu is I am because of you.

philosophers to imply the need for people to subject themselves to their community to qualify for personhood (Gwagwa et al., 2022). These concepts indicate that communities in Ghana have established mechanisms to offer assistance to vulnerable individuals, aiming to enhance inclusion and foster unity within the community.

Other important factors that influenced my interest in deportation are my lived experience in the Nkoranza South Municipality and engaging in social justice promotion and advocacy. For many years living in the Nkoranza South Municipality, I have mentally struggled with the situation of deportee migrants. Over the years, Nkwabeng and especially the Nkoranza South Municipality has been a transit point for people migrating to North Africa to cross the Mediterranean Sea to Europe. The social networks that exist in the municipality have aided in the movement of many young men and women to other countries with or without the required documentations. Anecdotal evidence suggests that there are middlemen in the municipality who assist migrants to acquire documents to migrate to Libya. Usually, those who migrate are expected to assist other family members to move, remit and build infrastructure back home. This societal expectation aligns with the philosophy of *wɔnsom ene nipa*. The demand to fulfil these expectations places financial, economic, and social burden on migrants who travel with or without proper documents. The consequences are enormous for migrants who fail to achieve family and societal expectations of international migration in the Nkoranza South Municipality.

The mass eviction and deportation of migrants from Libya in 2011 saw an influx of returnees into the Nkoranza South Municipality. My uncle was deported after being detained in Libya for years. During his time abroad, he was unable to provide support to family members, send money back home, or build any assets (house, businesses) that could have been beneficial

upon his return. The frustration and challenges of reintegration influenced my desire to explore the experiences of deportee migrants in the Nkoranza South Municipality, using ecological systems theory by Urie Bronfenbrenner and coping theory by Richard Lazarus at the master's level. This research project raised questions that required further exploration and attention. The trauma of deportation and the challenges experienced during reintegration into country of origin motivated me to further explore the deportation experiences in other regions of Ghana.

Conducting Research in Ghana as an International Student

My academic interest in deportation was ignited when I immigrated to Canada in 2020 to pursue my doctoral studies. Before enrolling in the doctoral program, I had my Bachelor of Arts and Master of Philosophy degrees in social work from the University of Ghana. In my previous years, I had worked as a Graduate Assistant and Assistant Lecturer at the University of Ghana. I have served as a Sessional Instructor at the University of Manitoba where I have taught courses related to Social Welfare, professional identity, and Qualitative Research methods. I worked as a volunteer for the International Center at the University of Manitoba. As a volunteer, my interaction with international students from diverse parts of the world exposed me to the unique challenges they encounter as students in their integration process. The professional experience I gained in these assignments are relevant to this study because it contributes to my positionality and impacts my interpretation of the data as I utilize qualitative research design.

After taking several courses and attending international conferences on migration, I had a better understanding of the experiences of immigrants, refugees, and newcomers in host countries. While I became aware of integration and systemic barriers faced by immigrants and newcomers, I devoted two terms to explore literature for my candidacy paper on the topic:

examining the deportation and reintegration challenges of migrants within the contexts of social, economic, and political systems of Ghana. Specifically, my literature search examined the structural factors that influence migration and deportation. Furthermore, the paper highlighted the reintegration challenges within the social, economic, and political systems. Drawing on the tenets of structural social work and social network theories, reintegration challenges were critically analyzed through a structural lens.

In conclusion, although I have not encountered deportation, I have experienced the social, emotional, and economic impacts of deportation on return migrants. Given the effects of deportation on return migrants that are closely related to me, I consider myself as an outsider with an insider motivation and interest.

The Study Context

Constructivist paradigm and qualitative research design require an in-depth understanding and description of the contexts in which individuals live to understand the historical and cultural settings of people (Creswell & Poth, 2016). This section of the thesis report discusses the demographic, social, economic, political, and return migration of the study areas. The study was conducted in three regions of Ghana: the Greater Accra, Ashanti, and Bono. As a result, aspects of the economic, social, and political conditions of these regions are relevant for understanding the experiences of deportee migrants that are explored in this study. Since 2011, it has been observed that Ashanti, Bono, and Greater Accra regions are among the regions with the highest rate of external (international) migration and migrant returnees to Ghana (Bob-Milliar, 2012; Kandilige & Adiku, 2020) and this was the reason for the choice of these regions as the study sites for my research.

The Ghanaian Context

To conceptualize how structural factors could contribute to deportation, social exclusion or inclusion, mental health and political stability, consideration must be given to Ghana's current demographic, social expectations, challenges, and state of development. Ghana was the first country in Sub-Saharan Africa to gain independence from British colonial rule in 1957. Until the democratic election in 1992, Ghana experienced six regime changes which resulted in five military dictatorships or coup d'états (Agyei-Mensah & de-Graft Aikins, 2010; de-Graft Aikins et al., 2016). Since the late 1990s, the National Democratic Congress (NDC) and the New Patriotic Party (NPP) have been the major leading political parties managing the affairs of the country. Ghana's political systems have been influenced by major political ideologies, such as socialist, social democratic and liberal capitalist.

Several economic reform programs were initiated in the 1980s monitored by the Bretton Woods institutions to boost the economy (Bertelsmann Stiftung, 2022; de-Graft Aikins et al., 2016). Ghana's economic performance has been quite robust over the past three decades due to the government's minimal participation in direct economic activities and the introduction of economic policies and programs (Alagidede et al., 2013). However, concerns have been raised about the quality of economic growth, especially in terms of the general wellbeing of Ghanaians, inequality, and employment (Alagidede et al., 2013). For instance, Bertelsmann Stiftung (2022) reports that the banking sector continued to be an issue for many years and successive governments have never managed to control inflation as expected. While the banking sector has experienced some recovery through the banking sector clean up exercise initiated by the Central Bank, inflation is still a challenge. Unemployment remains a problem in Ghana despite strategies and policies

designed to mitigate it. For example, Aryeetey et al. (2021) in a recent study reported an average national unemployment rate of about 6 percent and unemployment among the youth (15-35) to be higher at 12.1 percent.

According to the World Bank report in 2016, about 30% of Ghanaians lived below the poverty line of \$3.2 a day (Bertelsmann Stiftung, 2022). Regarding the labor market, it is considered with informal employment combined with the prevalence of poverty in rural communities (Alagidede et al., 2013). Ghana's resources are unevenly distributed, with the rural population and those in the northern part of the country at a severe disadvantage compared to the urban and southern part. For example, the World Bank in 2018 finds that 94.1% of urban residents and 64.3% of the population in rural communities have access to electricity (Bertelsmann Stiftung, 2022). In rural communities where security agencies are absent, armed and highway robberies have become common (Bertelsmann Stiftung, 2022). In addition, there is a high level of regional disparity with the northern part of Ghana marginalized regarding income, access to education, and infrastructure development (de-Graft Aikins et al., 2016). This has resulted in the migration of people, mostly children and youth from communities in the north to the cities in the south such as Accra, Kumasi and Takoradi as well as other countries in search of better opportunities.

Generally, Ghanaian society is communal, and this is demonstrated by mutual support and cohesion during events like births, marriages, and funerals (Bertelsmann Stiftung, 2022). Traditionally, informal systems of social protection centered on assistance from the extended family, informal work-based associations, or religious groups based on reciprocity have existed (Abebrese, 2011; Darkwah et al., 2015). The notion of reciprocal duties included responsibilities to one another, family, religion, and marriage which provided moral, emotional, and financial

support to all Ghanaians (Avendal, 2011). Even though traditional forms of support persist, taking into consideration the growth of modernization coupled with the increase in urbanization, globalization, and migration the extended family system has weakened in its responsibilities to support the vulnerable (Abebrese, 2011; Baffoe & Dako-Gyeke, 2013).

Furthermore, successive, and current governments have introduced special programs targeting groups in the education, health, and other sectors. The government of Ghana since the 1960s, has either independently or with support from non-governmental organizations, Civil Society Organisations or private donors provided programs to support vulnerable populations (Castillo et al., 2013). For instance, free meals at the basic school level, the National Health Insurance Scheme (NHIS), planting for food and jobs, Free Senior High Education and Livelihood Empowerment Against Poverty (LEAP) among others have been implemented to support the population. However, all these programs suffer from political interference, corruption, bureaucratic lethargy, and underfunding (Abrebese, 2011; Bertelsmann Stiftung, 2022; de-Graft Aikins et al., 2016). These inadequacies in the social, economic, and political systems of Ghana point to the need to explore the factors of migration and social inclusion of deportee migrants upon return to their country of origin.

The main destinations for migrants who engaged in international migration were Europe (37.6 percent) and the Americas (23.7 percent) (Ghana Statistical Service, 2023). While no comprehensive policy on forced return including deportation exists, the government of Ghana provide support such as money for transportation and medical support on arrival (International Organization for Migration, 2020a). This calls for specific interventions to address this gap in policy. Predominantly, in forced returns such as deportation, international organizations and non-

governmental organization operating in Ghana provides assistance such as counselling, job placement and training to help reintegrate deportees (International Organization for Migration, 2020a). Figure 1 below shows the map of Ghana highlighting the three regions where the study was conducted. In the figure, Ghana is bordered by Burkina Faso to the northwest and north, Togo to the east, the Gulf of Guinea to the south, and Côte d'Ivoire to the west.

Figure 1: Showing a map of Ghana with the study areas



Greater Accra Region

The Greater Accra region is the most urbanized region in Ghana with Accra as the capital and largest city in Ghana. It is the most populated region, with an estimated population of about 5,455,692, accounting for 17.7% of the total national population (Ghana Statistical Service, 2021). Out of this population 49.1% are males and 50.9% are females. (Ghana Statistical Service, 2021). The region is administered at the traditional and political levels which are different but complement each other. The traditional level of administration is through local governance dealing with traditional matters regarding customs and land administration, while the political is based on law and order and decentralized government machinery (Greater Accra Regional Co-ordinating Council, n.d.). The region is made up of various administrative area capitals such as Accra Metropolitan Area (Accra), Tema Municipal Area (Tema), Ga East District, Ga West District Dangme West District (Dodowa), and Dangme East District (Ada-Foah). All the administrative areas are under the control of a Chief Executive Officer who represents the central government and derives their authority from an Assembly, headed by a Presiding Member elected among the members of the Assembly (Greater Accra Regional Co-ordinating Council, n.d.).

The major economic activities in Accra include jobs in the financial and agricultural sectors, marketing, manufacturing of processed food, lumber, plywood, textiles, clothing, and transportation. The Greater Accra region has several manufacturing industries, oil companies, financial and social institutions (Ghana Statical Service, 2013). These financial and social institutions provide job opportunities to residents of the region. The Indigenous peoples of the Greater Accra region until now were mainly engaged in farming and fishing. Over the years, the

Greater Accra Region has received a larger number of emigrants from out of the country. Approximately 26.9 percent of emigrants reported to have moved from the greater Accra region to other countries (Ghana Statistical Service, 2023). The destinations of most emigrants are Europe (37.6%), and the Americas (23.7%) (Ghana Statistical Service, 2023). Accra in the Greater Accra Regions is the first city of contact for deportee migrants who return from host countries. Also, the region has government and non-governmental organizations that provide various supports for deportee migrants.

Ashanti Region

The Ashanti Region is located in the middle belt of Ghana and shares borders with Bono, Ahafo, and Bono East to the North, Eastern to the South-East, Central to the South, and Western-North Region to the South-West (Ashanti Regional Coordinating Council, n.d.). The Region is one of the sixteen (16) administrative Regions in Ghana (Ashanti Regional Coordinating Council, n.d.). It has a total of forty-three districts, including one metropolis, nineteen municipals, and twenty-three districts (Ashanti Regional Coordinating Council, n.d.). The region has Kumasi Metropolis as the Regional capital. Kumasi is widely known for its residents who have emigrated abroad and many of Ghana's diaspora population trace their origin to the Ashanti Region (Setrana & Tonah, 2014). Most of the residents of Kumasi were pioneers in the migration trajectory from Ghana to other parts of West Africa, America, and Europe (Setrana & Tonah, 2014). The region has a population of about 5,440,463 people (Ghana Statistical Service, 2021). Out of this population, 49.3% are males whereas 50.7% are females (Ghana Statistical Service, 2021).

The Ashanti region is known for its production of gold, manganese, bauxite, and agricultural commodities such as cocoa and yam as well as brightly colored woven cloth known

as Kente. Most of Ghana's cocoa production is in Ashanti and it's the major site of Ghana's gold mining industry. The majority of the economically active population are self-employed, mainly in the private informal sectors. The big and important markets of Kumasi have helped to maintain it as the second most important hub for trade and services in the country, after Accra. The Ashanti region is the second region with the highest rate of emigration in Ghana aside from Greater Accra region. The Ghana Statistical Services (2023) reported that 26.8 percent of emigrants moved from Ashanti region. Also, it is one of the regions with the highest rate of return migration. Setrana and Tonah (2014) assert that it was in Kumasi that the popular *burger* which refers to a Ghanaian return migrant was created.

Bono Region

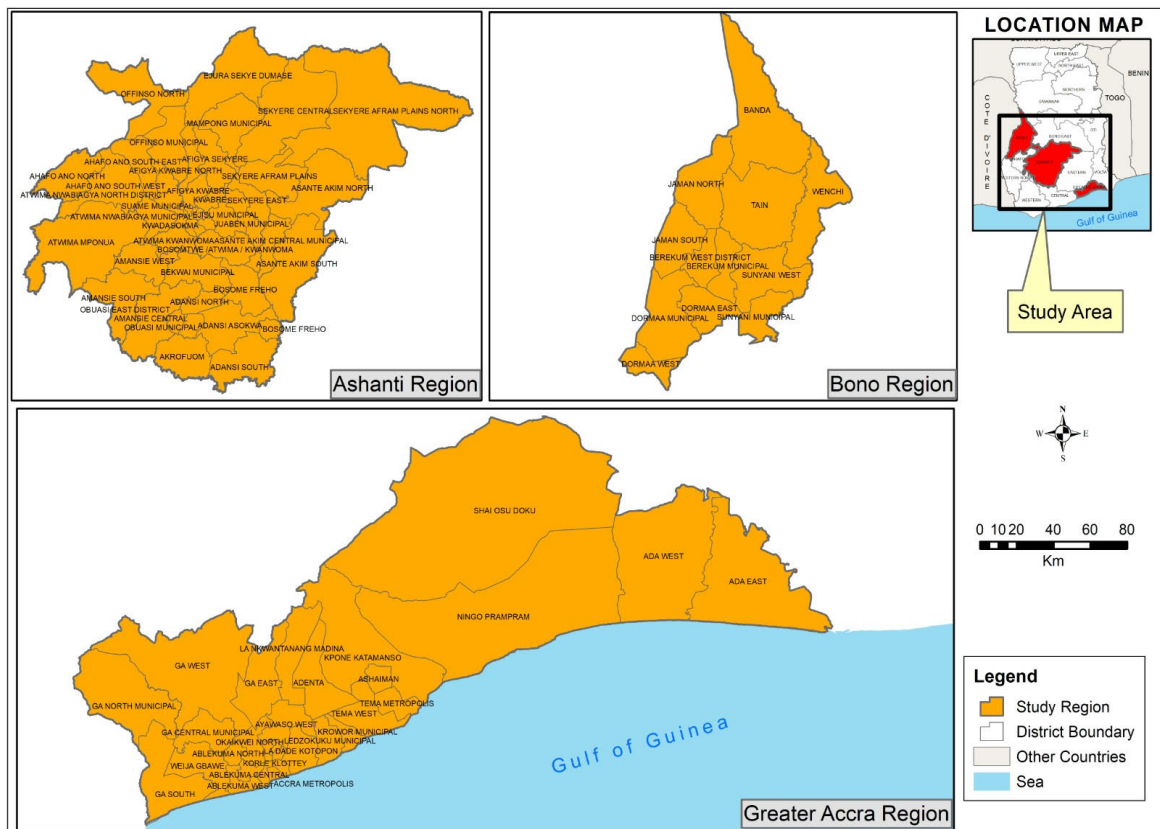
The Bono region is one of the sixteen (16) administrative regions of Ghana, and it was formed out of the former Brong Ahafo Region (Bono Regional Coordinating Council, n.d.). It is located in the North-Western part of Ghana and the region comprises of twelve (12) districts with Sunyani as its regional capital. It has a total population of about 1,208,649 representing 3.9% of the national population (Ghana Statistical Service, 2021). Out of this population 49.4% are males and 50.6% are females (Ghana Statistical Service, 2021). The region is largely urban with approximately 58.6 percent of the population being urban and 41.4 percent rural (Bono Regional Coordinating Council, n.d.). The main ethnic groups in the Bono region are Akans including Bonos, Ahafos and Asantes (Bono Regional Coordinating Council, n.d.).

Agricultural activities play an important role in the socio-economic development of the Bono region as most of the economically active population is engaged in agriculture, forestry and fishing (Bono Regional Coordinating Council, n.d.). The region is among the largest producer of

cocoa, cashew, plantain, maize, cassava and yam in Ghana. It produces cash crops like cashew, timber etc. and food crops such as maize, cassava, plantain, cocoyam, and tomatoes (Bono Regional Coordinating Council, n.d.). Aside from agricultural activities, the people are also engaged in occupations such as trading, small- and large-scale businesses and service-related occupations [teaching, banking] (Bono Regional Coordinating Council, n.d.)

The Bono region also recorded significant percentage of emigration in Ghana. About 8.5 percent of emigrants indicated to have emigrated from the Bono region (Ghana Statistical Service, 2023). The Bono region is one of the regions with the highest rates of return in Ghana (International Organization for Migration Regional Office for West and Central Africa, 2022). Since the region lacks basic infrastructure and social amenities such as portable drinking water, electricity and jobs, many people seek to travel abroad in search of better social and economic opportunities. Over the years, the International Organization for Migration has provided training and basic infrastructure in affected towns in the region to help reduce stigma and assist returnees in re-establishing themselves in a sustainable manner (International Organization for Migration Regional Office for West and Central Africa, 2022). Figure 2 below is a map showing the various districts in the Ashanti, Bono and Greater Accra Regions of Ghana.

Figure 2: A map showing the districts in the three regions



Organization of the Thesis

The thesis is organized into eight chapters, and I provide below information on the outline of all the chapters.

Chapter One provides an overview of the study and comprises the background to the study, the statement of the problem, the objectives of the study, the research questions, and the knowledge contribution of the study. The chapter further describes the social location of the researcher, the study context and organization of the various chapters of the study.

Chapter Two explores previous studies on migration and deportation in Ghana and other countries across the world. I first proceed with literature on the factors that influence the migration of people and the conceptualization of deportation, reasons for deportation and human

rights issues related to the deportation of migrants. I also argue about cultural stereotypes and their impacts on social exclusion of deportee migrants. The chapter also provides information on the support systems available to deportee migrants on return to their countries of origin. Again, I discuss the theoretical frameworks that influenced the study.

Chapter Three of the thesis outlines the research methodology of the study. I discuss the paradigm that informed the choice of research design and theoretical frameworks, sampling procedures, sources of data and methods of data collection. The chapter also provides information on data handling procedure and ethical considerations.

Chapter Four discusses the socio-demographic information of deportee migrants and addresses the first research question on “*how do deportee migrants name and explain the experiences of ‘deportation’ from their perspectives?*” In this chapter, I present the findings of the emergent themes from the perspectives of deportee migrants, family, and community members/leaders. Specifically, this section was largely shaped by how migrants name and explain deportation considering their reason for migration, expectations from families/communities, integration in host countries and their reception into their country of origin.

Chapter Five presents the findings of the second research question on: *what are the specific factors that influence the social inclusion or exclusion of deportee migrants?* The findings of the study in this section portray and represent the voices of deportee migrants, family, and community members/leaders. The chapter provides results on the factors that influence social inclusion or exclusion of deportee migrants in their receiving communities and country.

Chapter Six focuses on the results from the third research questions on: *how does the experience of deportation influence the mental health of deportee migrants?* The results are exclusively on the semi-structured interviews with deportee migrants. The deportee migrants shared their experiences of mental health before and during deportation and attempt to resettle in their receiving communities.

Chapter Seven presents answers to the final research question on *what forms of social support systems are available for deportee migrants and how do they contribute to their social inclusion or exclusion?* The findings and interpretation presented in this chapter were shaped by the views of deportee migrants, family members and community members/leaders. The chapter presents analysis of the forms of support available in their communities and how that influence social inclusion or exclusion.

Chapter Eight the final chapter of this thesis report concentrates on the conclusion and recommendations based on the findings of the study. The chapter also provides the implications of the study for social work education, practice, theory and policy and suggests general recommendations for future research.

Conclusion

The first chapter of the thesis report establishes the background to the study on deportation and presenting the problem statement. The chapter also includes an overview of the research objectives, the research questions that guided the study, and the significance of conducting the research. The knowledge contribution of the study, the social location of the researcher and study context are discussed in the first chapter. The chapter also discusses the study area.

Chapter 2: Review of the Relevant Literature and Theoretical Frameworks

Introduction

Return migration (both forced and voluntary) researchers primarily focus on social stigma and labor market reintegration of deported migrants (Hagan et al., 2019). In Ghana, although some researchers have focused on involuntary return and deportation, the studies still fail to offer a complete understanding of the post-deportation particularly regarding social inclusion, exclusion, mental health and social support systems (Kleist, 2017; Kleist & Bob-Milliar, 2013; Mensah 2016). Involuntary return migration in Ghana has serious repercussions on migrants, their families, and the local communities where they return to (Kleist & Bob-Milliar, 2013). Yet, there is often limited research that captures the voices of deportee migrants, their family members and community members and leaders.

This section of the thesis report discusses existing studies on deportation and the experiences of deportee migrants on return to their receiving communities. I give attention to how various scholars have conceptualized the concept and issue of deportation, and discuss race, law enforcement and deportation. Additionally, I examined human rights violations of deportee migrants during deportation. I reviewed existing research on cultural stereotypes that characterize social exclusion of deportee migrants in their countries of origin and gaps in the literature on deportation. In this chapter, I contextualise how critical race theory, structural social work theory and structuration theory serve as the frameworks within which I situate my research.

Factors that Influence Migration in Ghana

International migration is a multifaceted phenomenon and could best be explained within the historical, socio-economic, and political systems of Ghana (Hall, 2018). The researcher asserts that it is common for youth to witness peers and relatives going abroad, returning as heroes to enhance conditions in their hometowns and unemployment as factors that influence migration (Hall, 2018). The research on migration has long emphasized the historical antecedent of emigration of Ghanaians to other countries (Agyeman & Setrana, 2014; Anarfi et al., 2003; Awumbila et al., 2008; International Organization for Migration, 2020a).

In a *migratory country paper in Ghana*, Awumbila et al. (2008) share that the economic crisis that plagued the country in the mid-1960s due to political instability influenced the international migration of unskilled, semi-skilled and skilled workers to other countries in Europe and North America. This was combined with an economic downturn around 1965 which pushed largely labor migrants to other African countries (International Organization for Migration, 2020a). The migration of Ghanaians continued through the mid-1970s and 1980s when severe economic recuperation policies and mismanagement forced highly skilled professionals (doctors, teachers, architects) and unqualified youth to move to other developed countries (Agyeman & Setrana, 2014; Anarfi et al., 2003).

There has been a diversification of emigration towards North African countries such as Libya, Morocco, and Egypt, where these countries serve as transit locations for migrants including Ghanaians entering Europe unlawfully (Awumbila, 2017). Initially, Libya was not a destination for migrants, until the mass deportation of Ghanaians from Nigeria in 1983 and 1985 (Akyeampong, 2000). Bob-Milliar and Bob-Milliar (2013) argue that Libya provided employment

prospects and thus appeared as one of the preferred destinations in the Global South for many migrants from Ghana. For instance, the demand for teachers to teach English in some schools in Libya influenced the migration of some Ghanaians (Bob-Milliar, 2012).

The decision to migrate among many Ghanaians has been largely influenced by poverty (Awumbila et al., 2008; Kandilige & Adiku, 2020). Kandilige and Adiku (2020) establish that Ghanaian migrants who moved to Libya and other North African countries through the Sahara Desert are among the poorest in society who mobilize little resources to achieve their goals of migration. Recent studies (e.g., Aryeetey et al., 2021; Atong et al., 2018; Dako-Gyeke, 2016; Hall, 2018) highlight unemployment to be a strong determinant in the international migration of people. Although Ghana has experienced a stable socio-economic environment over the past two decades, many Ghanaians especially, youths risk their lives through irregular migration routes in search of improved livelihood (Aryeetey et al., 2021; Hall, 2018). Hall (2018) asserts that the 15-to-34-year-old age group is experiencing difficulties in accessing job opportunities, with an anticipated rise in young labor market entrants in the next five years. Migration therefore is interpreted as an escape strategy driven by the poor livelihoods emanating from low pay conditions, unfair recruitment process and unemployment (Atong et al., 2018). The persistent unemployment among university graduates and uneducated youth in Ghana have forced many people to seek employment opportunities in other countries (Dako-Gyeke, 2016).

The social and economic prospects in other countries have been a motivation for the movement of Ghanaians to other countries. Agyeman and Setrana, (2014), in exploring *human mobility in Ghana*, indicate that people move to enhance their human and financial capital in countries in North America and Europe, within the context of the *push and pull* factors of

migration. The educational system of Ghana scarcely offers the needed skills and qualifications to secure jobs in the formal sector whereas those in the informal sector receive insufficient income, motivating people to migrate (Agyeman & Setrana, 2014). In view of this situation of strong push factors in Ghana, many people continue to migrate from the country to seek better livelihoods, particularly with the growth of globalization (Awumbila et al., 2008). Similarly, other pull factors that entice migrants to destination countries have been discussed in literature. The movement of Ghanaians could be attributed to the relatively higher income in destination countries compared to Ghana (Adzei et al., 2014).

In addition to seeking higher economic gains, the motivation for health professionals to migrate includes the desire to acquire skills, status, and knowledge for personal growth and development due to limited opportunities in Ghana (Adzei et al., 2014). While African migration traditionally focused on North America and Europe, many of them occurred within the continent, especially in West Africa, where people moved to search for economic opportunities in neighboring countries (Awumbila, 2017; Flahaux & De Haas, 2016). The introduction of the Economic Community of West African States (ECOWAS) protocol for the free movement of people has encouraged movements in the West African Sub-Region (Awumbila et al., 2008).

Socio-cultural factors play an important role in the movement of Ghanaian migrants to other countries (Awumbila, 2017). The presence of social networks, societal expectations, and peer pressure push people especially those in the younger generation to migrate. Awumbila (2017) explored *drivers of migration and urbanization in Africa* and reveals that the existence of social networks and culture that sustains migration once early migration has been made influences the movement of people (Awumbila, 2017). The researcher observes that migration of people occurs due to obligations to kin such as inheritance, or marriage practices (Awumbila, 2017). The

patrilineal system in Ghana places the burden of responsibilities of widows and children on the man's lineage while the care of widow and children are responsibilities on the widow's lineage. These responsibilities could serve as a driver for migration. Moreover, migration desires and motivation of Africans with Ghanaians inclusive may be affected by family reunification (Yates & Bolter, 2021). Ghanaians who migrate to Canada and the United States aim to reach family or advance socially given the opportunities in these countries (Yates & Bolter, 2021). Thus, the United States and Canada have become a destination for many citizens of African countries including Ghanaians because of the availability of diaspora associations that help facilitate their movement (Yates & Bolter, 2021).

Evidence suggests that political factors such as political instability and conflicts, unfair legal systems and lack of governmental policies has influenced the decision to migrate (Awumbila, 2017; Flahaux & De Haas, 2016). Yates and Bolter (2021) are of the view that poor governance, political repercussion, and conflict in some African countries are the reasons for emigration to the United States through South and Central America. A study by Atong et al. (2018) argues that policies in Gulf Cooperation Council states including Saudi Arabia have made these countries attractive places for domestic workers. For example, the researchers assert that reforms in Saudi Arabia Labor Law in 2015 made provision for domestic workers to benefit from one day off per week and one month of paid annual leave after two years of work, the reason for migration to these states (Atong et al., 2018).

Theorizing the Typologies of Return Migration

The typologies or mode of return of migrants have been discussed in the studies on migration. Batistella (2018) reveals that although return migration has existed previously, it gained

attention in the 1980s. It is important to examine the typologies of return in migration due to the various types of migration and the underlying reasons that drive migrants to make the decision to return. Batistella (2018) provides four classifications of return migration: return of achievement, return of completion, return of setback, and return of crisis.

Return of achievement: the migrant returns voluntarily at the end of the migration project (or contract) having achieved the purpose for their travel abroad. Return of completion: the migrant returns after completing the contract, but it is not a voluntary return, because the migrant would like to stay abroad for another period or to go abroad again; however, it is not possible. Return of setback: the migrant returns voluntarily but before the end of the migration process, for various reasons, including unhappiness at working conditions, family reasons, experience of abuse, or trafficking. It is a setback from the perspective of the original migration project. Return of crisis (forced return): caused by situations like political upheaval or environmental disaster. It is an involuntary return: the migrant is forced to leave for reasons of security or political decisions made by the country of origin or destination. This scenario can also include the repatriation of irregular migrants. (Batistella, 2018, p.1)

Similarly, Cerase (1974) in a study on *expectations and reality: a case study of return migration from the United States to Southern Italy* identifies four distinct types of returnees, highlighting their aspirations, expectations, and requirements. *Return of failure*: migrants who only spent a short time in the host country often faced difficult circumstances, such as low-skilled and disliked jobs, lack of stable housing, and a sense of missed opportunity upon returning home, where life remained challenging. *Return of conservatism*: Returnees of this type are individuals who, while in the new society, felt like outsiders and constantly longed for their homeland. Their primary goal was to save enough money to purchase a small plot of land, aiming to free themselves from what they perceived as oppressive control by landowners.

Return of retirement: Returnees are migrants who have come back to their home country to retire. Although their living conditions before returning hinted at failure, these individuals see their return as the start of the final phase of their lives. *Return of innovation*: Returnees are

considered as potential agents of social change. These individuals are seen as an innovator if the new characteristics and values they brought back enabled them to address more effectively the challenges faced by themselves and their community (Cerase, 1974).

Table 1: Comparison of the Types of Return

Types	Batistella (2018)	Cerase (1974)
One	Return of achievement: Return voluntarily after fulfilling their purpose for their travel	Return of failure: Individuals who could not integrate in their host countries
Two	Return of completion: Return involuntarily after completing the contract	Return of conservatism: Before emigrating had planned to return home with enough money
Three	Return of setback: Returns involuntarily based on unfavorable conditions	Return of retirement: Retired migrants who decide to return to their home countries
Four	Return of crisis: The migrant is forced to leave	Return of innovation: Prepared to use new skills acquired in their country of origin

Adapted from (Batistella, 2018; Cerase, 1974)

Batistella's (2018) and Cerase's (1974) classifications of returnees highlights the importance of considering situational factors in both the origin and home countries as crucial for evaluating whether a return experience is deemed successful or unsuccessful. Batistella focuses on migrants' achievements in the host country to define success, whereas Cerase's attention is on the changes migrants can bring about in their country of origin. Although all the forms of return have implications for social inclusion and exclusion in country of origin, the adverse effects of deportation which is a form of return of crisis (Batistella, 2018) or return of failure (Cerase, 1974) have serious implications for returnees.

A subsequent study by George Gmelch expanded on Cerase's typology, emphasizing the importance of linking migrants' intentions to return with their motivations for returning (Cassarino, 2004). Gmelch (1980, p. 138) on *return migration* provided the core features of three classifications of return:

Firstly, returnees who intended temporary migration (the time of their return is determined by the objectives they set out to achieve at the time of emigration). Secondly, returnees who intended permanent migration but were forced to return (their preference was to remain abroad but because of external factors they were required to return). Thirdly, returnees who intended permanent migration but chose to return. Failure to adjust and/or homesickness led to their decision to return.

Cassarino (2004) in the *conceptual approach to return migrants revisited* asserts that successful return migration depends on the time for preparation, resource mobilization and willingness to return to home country. Resource mobilization relates to tangible and intangible resources that the migrants have mobilized and brought to their origin country. According to Cassarino (2004) preparedness pertains to the willingness and readiness to return to their countries of origin. This suggests that free will and the readiness to return are the two central elements that constitute return migrants' preparedness (Cassarino, 2008).

Other studies (e.g., Cassarino, 2008; Mensah, 2016) have identified voluntary and involuntary (forced) forms of return. The new categorizations of voluntary and forced return have shaped public discourse and activities of government and intergovernmental organizations (Cassarino, 2008). According to Batistella (2018), it is acknowledged that when return is voluntary the returning migrant is prepared for it, but that is not always the case. However, favorable conditions of return cannot frequently be guaranteed concerning deportation, precisely because it is involuntary (Kleist & Bob-Milliar, 2013). The deportation of migrant is a form of forced return migration in which individuals who voluntarily refuse to leave the State are forced out of the State.

Golash-Boza (2016b) asserts that while migration is frequently cautiously planned and voluntary, deportation is generally an unexpected and undesirable consequence of other actions and circumstances.

Conceptualization of Deportation

The deportation of migrants is a form of forced migration and has been an issue of contention among social scientists. This is because different States have used the concept in a range of different classifications. Gibney (2013) explains that deportation in different jurisdictions refers to judicial deportation, removal, or expulsion. Anderson et al. (2011) in a study on *citizenship, deportation and the boundaries of belonging* define deportation as the non-arbitrary and lawful removal of individual non-citizens from State territory. Similarly, Drotbohm (2013) asserts that deportation is a practice of forced removal of unwanted individuals or groups of people from a given territory. The deportation of migrants constitutes forced migration because migrants have no choice on whether to leave or stay in a country, but they are forced to leave under the threat of compulsion (Gibney, 2013). Throughout history, deportation has been a significant means of dividing outsiders from insiders, the deserving from the undeserving, the wanted from the unwanted (Drotbohm, 2013).

According to Gibney (2013), deportation is absent in forced migration literature mainly because it is considered by various governments as just or legitimate form of controlled migration by governments. Despite different terms used to refer to deportation in States, these terms may present a unique conglomeration of entitlements, rights, and protections under the operation of law (Gibney, 2013). Just like other practices of expulsion and transfer of population groups, deportation has thus always been intrinsically tied to the establishment and preservation

of boundaries of belonging and, ultimately, to the definition of citizenship (Drotbohm, 2013, p 1). According to Gibney (2013), what triggers eligibility for deportation is not immigration law as such but acts in violation of criminal law or judgements by state officials that certain non-citizens are a threat (security or criminal) to the State or its citizens (p. 119).

Over the years, liberal democratic states have swiftly strengthened the legal powers and infrastructural capacity to remove unlawful migrants, criminals, asylum seekers and suspected terrorists (Anderson et al., 2011; Drotbohm, 2013). The political controversy of deportation has also been heightened in the literature on forced migration (Lemberg-Pedersen, 2022). Exploring the contours of deportation studies, Lemberg-Pedersen (2022) argues that Western countries have facilitated deportation turn whereby governments depend on the technology of forced removal to respond to domestic political controversy. Similarly, in the global south particularly South Africa, India and Thailand have recently been upscaling the use of this political technology (Lemberg-Pedersen, 2022).

The deportation of migrants has been a means for states to discipline or punish non-citizens who breach legal or social norms (Gibney, 2013). Similar to the argument by Drotbohm (2013, p. 1), as populations became increasingly administrated and documented through passports, and more efforts were deployed in monitoring and securing borders, deportation became an instrument used to promote the welfare of nationally defined citizens and to regulate labor markets. Drotbohm opines that deportation was therefore used to regulate, control and discipline immigrant populations (Drotbohm, 2013). On the contrary, Golash-Boza and Navarro (2018) mention that the deportation of migrants under United States law is an administrative procedure and not a punishment. They further show that through the criminal justice system, a

non-citizen can be punished for committing a crime and then face additional effects of deportation.

Deportation is deemed as a way States castigate and discipline non-citizens who contravene legal and social rules (Gibney, 2013). For example, the Immigration and Refugee Protection Act of Canada stipulates that people deemed inadmissible, such as those with visa violations or involved in serious offenses like murder or organized crime must be removed from the country (Burt et al., 2016). Although deportation impacts on the deportee migrants, it is used by many countries including Canada to reduce overcrowding in prisons and the expense of supervising and incarcerating (Burt et al., 2016). In the same vein, laws in countries such as the United Kingdom and United States of America require the removal of non-citizens who commit offenses that constitute felonies or result in incarceration (Gibney, 2013).

Context of the Reasons for Deportation in Ghana

The structural and institutional factors that influence deportation mostly fall within the immigration policies and legislations of host countries. These policies are intended to be the mechanism that regulates the detrimental impacts of immigration in host countries. Several reasons for the deportation of migrants to Ghana have been identified and documented in the literature (Bob-Milliar, 2012; Donkor & Dzodzegbe, 2021; Kleist, 2017; Kleist & Bob-Milliar, 2013). While individual factors certainly influence the deportation of immigrants, structural factors that supersede the individuals' decision-making capacity are given the needed attention. Even though deportation is complicated, factors including corruption/misguided economic policies, political instability, criminal activities, non-conformity to immigration laws and illegal entry are reasons for individual and mass deportations of migrants to Ghana.

The early 1980s witnessed a mass removal of Ghanaians from Nigeria (Awumbila et al., 2008). This was attributed to economic recession due to the reduction in world oil prices in Nigeria that increased the rate of unemployment and crime (Bob-Milliar, 2012). In a study to explore *African migration: Trends, patterns, drivers*, Flahaux and De Haas (2016) assert that the issue of corruption culminating with the introduction of economic policies based on incorrect ideas in Nigeria resulted in the mass deportation of Ghanaians from that country. These migrants comprised professional teachers with secondary school and university certificates, domestic workers, prostitutes, and unskilled laborers (Akyeampong, 2000). Additionally, the outbreaks of war due to political turmoil in Liberia made many immigrants targets which resulted in the return of both voluntary and involuntary migrants back to Ghana (Awumbila et al., 2008). Even though the government of Ghana assisted in the evacuation of some migrants from Liberia, others were deported for suspicion of connection with the war (Bob-Milliar, 2012).

The deportation of Ghanaians from North African countries, especially Libya began to escalate considerably with amendments in immigration laws and political unrest (Bob-Milliar, 2012). The introduction of new immigration policies by the Libyan government to address all forms of violence meted out against immigrants in the year 2000 declared many Sub-Saharan Africans irregular (Bob-Milliar, 2012). Bob-Milliar (2012) indicates that in ensuring the effective enforcement of these immigration policies, many Ghanaian migrants without appropriate documents that would permit their stay were deported from Libya. Although various reasons were provided for the detention and deportation of migrants, common among them were possession of false documents, crime, prostitution, and drugs peddling (Bob-Milliar, 2012; Bob-Milliar & Bob-Milliar, 2013).

Kleist (2017) asserts that the outcome of the political instability such as mass violence and massacres resulted in the deportation of Ghanaian migrants from Libya (Kleist, 2017). Research has shown that these migrants included people who have been deported several times before the war in Libya or have lived or worked in countries in Africa, Europe, the Middle East, and North America before return (Kleist, 2017). Available data from National Disaster Management Organization indicate that the political uprising in Libya in 2011 resulted in the repatriation of 18455 Ghanaian nationals who were mostly young men between the ages of 20 to 30 with little or no education (Kleist & Bob-Milliar, 2013; Kleist, 2017).

Over time, the irregular entry of African migrants including Ghanaians through North African countries into Europe became a major reason for deportation. The government of Libya was encouraged by the European Union agenda to reduce the number of Africans migrating to Europe, thus adopting detention and deportation as weapons (Bob-Milliar & Bob-Milliar, 2013). The adoption of policies and political influence by governments to regulate irregular migrants in transit resulted in arrest, detention, and deportation to countries of origin (Bob-Milliar, 2012). In 2014 alone, the Ghana Immigration Service reported that 1415 Ghanaian migrants were deported from Libya, the country that deports Ghanaians the most (Kleist, 2017).

In a report on *Life after deportation and migration crisis: the challenges of involuntary return*, Kleist and Bob-Milliar (2013) show that in many transit and destination countries in Europe, Canada and United States, detention and deportation have been adopted as a strategy to manage migrants and reduce crimes. In November 2016 for example, the United States deported 108 Ghanaian migrants for reasons related to drug offenses and other criminal activities (Apau, 2017). In addition, both individual and mass deportations are happening in countries in the global south (Kleist & Bob-Milliar, 2013). This does not come as a surprise because many Ghanaian

migrants have migrated sometimes with inadequate funds, without proper documentation and engage in high-risk migration (Kleist, 2020). Evidence suggests mass deportation of migrants including Ghanaians due to irregular entry from Morocco, Tunisia, and Libya, where they were abandoned to continue their journey to their countries of origin without assistance (Kleist & Bob-Milliar, 2013).

Law Enforcement, Race and Ethnic Composition of Deportees

This section draws attention to the relationship between law enforcement, race and how they influence deportation of migrants. Molinaro (2018) in exploring *Deportation from Canada* asserts that deportation policies and practices often set the qualifications for the type of immigrants who were welcome, and at the same time, reinforced the qualities that were desired among Canada's citizens (p. 1). Molinaro was of the view that throughout history in Canada, most immigrants were deported when authorities regarded them as upsetting accepted gender, political, racial, religious or class norms (Molinaro, 2018). Becerra et al. (2017) contend that the growth in Latino immigrants, including authorized and undocumented coupled with the increase in enforcement strategies and anti-immigration policies, makes it essential to understand how the fear of deportation influences Latinos' perceptions of the criminal justice system in the United States. They further assert that in the United States, people of color may have adverse perceptions of law enforcement and the criminal justice systems because they perceive those systems discriminate against people of color (Becerra et al., 2017).

Aranda and Vaquera (2015) in examining racism and immigration enforcement in the United States opine that although there are changes in discourse, immigration enforcement policies are colorblind racial projects of the state. They further indicate that the era of recent

mass detention and deportation has resulted in racial outcomes being that with exception of Salvadorans, Black and Latino immigrants are overly represented among those arrested, detained, and deported. According to Aranda and Vaquera (2015), immigration programs and policies of enforcement discriminate against Latinos, black and other racialized immigrants, and their families as a less significant class. Contrary to exile and administrative removal, deportation in its contemporary forms solely targets non-citizens, who are forced to return by State to their country of origin, some of whom depending on the circumstances of deportation are not eligible to re-enter the country (Drotbohm, 2013).

Evidence suggests that the enforcement of deportation laws is common in many African countries (Galvin, 2015). Among Zimbabwean deportees, Galvin (2015) find that deportation is experienced as a power of the state over which individuals do not have control. According to Galvin, deportation is an aspect of the lives of Zimbabweans that they seek to manage regularly (Galvin, 2015). In Golash-Boza's (2016a) study on racialized and gendered mass deportation and the crisis of capitalism states that people perceived to be Arabs are victims of hate crimes and other forms of harassment due to the conflation of Arabs and terrorists (p. 39). It was obvious from the study that mass deportation of immigrants is a form of state oppression based on stereotypes of criminal aliens that seems to extremely focus on the Caribbean, Latino men, and other immigrants. For instance, it was suggested that the intensification of deportation among Latino men is to make the United States safe from terrorists and criminal aliens (Golash-Boza, 2016a). This makes immigrant men the more frequent targets of deportation.

Human Rights Violation and Deportation of Migrants

Existing studies (e.g., Bob-Milliar, 2012; Golash-Boza, 2016b; Schmid, 2021; Sutton & Vigneswaran, 2011) on return migration have examined the human rights violations of deportee migrants during deportation to their countries of origin. Schmid (2021) on *deportation, harms and human rights* discussed Brock's framework on justice for people on the move and identified human rights related to long settled irregular migrants. Generally, deporting long settled irregular migrants involves violations of human rights including human rights to family, human rights against cruel human treatment and the human rights to fair treatment (Schmid, 2021). According to Schmid (2021), harm inflicted on long settled deportees is morally permissible and this is allowed because it infringes Brock's (2020) preconditions for state legitimacy.

Agamben's theorization of deportation is a significant contribution to our understanding of deportation today (De Genova & Peutz 2010; Sutton & Vigneswaran, 2011). Agamben (1998) discusses the concept of life and politics in a state of exception, where a government exercises almost absolute authority beyond normal legal constraints. Under a state of exception, authority is highly concentrated and at the same time minimizes civilians' capacity to resist (Agamben 1998). Consequently, in a state of exception as shared by Agamben, the government can take forceful actions, including violence, against its citizens because it is not bound by legal restrictions. Agamben cites concentrated camps and asserts that these are areas human beings are denied rights and privileges that no act committed against them could appear any longer as a crime; every situation is possible (Agamben, 1998, p. 171). Current studies applying Agamben's concepts to the analysis of modern deportation practices have raised inquiries about concentrated and unchallenged state power (Sutton & Vigneswaran, 2011). There are discussions about

whether exceptional deportation methods contribute to reinforcing sovereign authority (Sutton & Vigneswaran, 2011).

It was observed by Golash-Boza (2016b) in a study on *Guatemalan deportees' precarious reintegration* that deportees who returned from Texas were handcuffed and shackled throughout the five-hour flight duration. Deportees who were offered food and drink had difficulties consuming because of these restraints (Golash-Boza, 2016b). The process of deportation of migrants has been an issue of contention in many developing countries to which they return. For instance, it was reported that undocumented migrants in Libya were arrested in an inhumane manner and their detention centers were so horrendous that policemen must put on face masks because of the disgusting smell (Global Detention Project, 2009 cited in Bob-Milliar & Bob-Milliar, 2013). In addition, the promotion of autocratic rule in the Maghreb for many years resulted in political unrest, social injustices, and human rights infringements of migrants (Bob-Milliar & Bob-Milliar, 2013). Considering these human rights abuse, it is conceivable that deportees who return to countries of origin may have psycho-social and health issues.

In many instances, Ghanaians deported from Libya arrive in cargo planes looking untidy and traumatized with evidence of physical torture on their bodies (Bob-Milliar, 2012; Bob-Milliar & Bob-Milliar, 2013). In an *exploration of the trajectories of involuntary return migration to Ghana*, Kleist (2020) shares that some deportee migrants return unidentifiable, with filthy cloth and appear like bushmen due to prolonged detention and mode of return. The extant report reveals that some of the deportees from the United States were handcuffed for many hours during the entire length of the journey to Ghana whereas the conditions in some detention centers were distasteful (Donkor & Dzodzegbe, 2021). Similarly, the deportees from the United States

arrive with shackles on their legs and hands to restrict their movements throughout the journey (Apau, 2017). This is common in other countries such as the United Kingdom and Gibney (2013) asserts that agencies of State have adopted detention centers, physical force, handcuffs and sometimes drugs to force the departure of migrants.

Although the government of Ghana has commenced engagements with countries on appropriate deportation, the process remains insensitive to the dignity and rights of deportees (Donkor & Dzodzegbe, 2021). Earlier studies on deportation suggest that some deportee migrants have lost their lives while moving from countries of expulsion, indicating that deportation is a dangerous strategy for managing migrants (Gibney, 2013; Kleist & Bob-Milliar, 2013). In a study to explore deportation meets development: A case study of return migration in Guatemala, Scarnato (2019) argues that deportee migrants return traumatized after spending long periods in detention and the harsh process of expulsion to their home countries. Similarly, Sutton and Vigneswaran (2011) point out that South Africa removes hundreds of thousands of people, but the process involves human rights abuses and procedural anomalies. The researchers describe the authoritarian nature of deportation and assert that it is done with impunity and contravenes basic rights and the protection of law by governments (Sutton & Vigneswaran, 2011).

Cultural Stereotyping and Social Exclusion of Deportees

Culture is a product of a dynamic ongoing process in the lives of people, and it develops in historical and geographical contexts (Lundy, 2011). Cultural and societal norms, ideas and beliefs frequently create challenging situations that influence social exclusion of deportee migrants. Appleton-Dyer and Field (2014) argue that social exclusion entails the deprivation or refusal of resources, rights, goods, and services, as well as the incapacity to engage in typical

relationships and activities accessible to the majority in society across economic, social, cultural, or political realms. It impacts both individuals' quality of life and the overall equity and cohesion of society (Appleton-Dyer & Field, 2014; Levitas et al 2007). The outcomes of social exclusion vary, and what exclusion signifies can differ among individuals depending on the context and communities to which deportee migrants return. Key factors highlighted in the literature concerning social exclusion include stigma and discrimination, economic challenges, mental health issues, institutional failure and lack of social support systems. These factors are intertwined, often leading to individuals or groups facing various forms of disadvantage concurrently.

Stigma and Discrimination

Migration and involuntary return have collective and individual aspects, which are embedded in local expectations, family reciprocities and ideals of masculinity (Kleist, 2017, p. 323). The beliefs held by people about deportee migrants influence their employment status, stigma, and access to social services such as healthcare and other support services. For instance, scholars adopting a structural approach have indicated that stigmatization experiences of deportees are attributed to the discrepancies between social expectations and what the actual situation is for deportees (Kleist, 2020; Schuster & Majidi, 2015). In a study examining deportation stigma and re-migration, Schuster and Majidi (2015) contend that migrants who return from developed nations such as Europe demean the shared understanding that those nations are places where people move to succeed. According to them, one way to preserve the idea of Australia or Germany as an ideal destination is to blame the person deported, to label them as criminal, lazy or unlucky (Schuster & Majidi, 2015, p. 640).

Boodram (2018) identified how perceived culture about deportees affects their reintegration. The deportation of fathers from their families results in the reconfiguration of the division of labor where mothers assume the task of providing financial support to the family (Boodram, 2018). Similarly, when deportee migrants return with no resources this causes friction in gender and family relations, demonstrating the uncertainty of family reciprocity and interdependency, not least for women who have stayed behind and have everyday responsibility for providing for their dependents (Kleist, 2017, p. 323). In contrast, some deportees, especially men with criminal tags, were stereotyped and denied job opportunities by potential employers (Boodram, 2018; Golash-Boza & Ceciliano-Navarro, 2019).

The suspicion of criminal activities linked to deportees made employers reluctant to engage their services (Golash-Boza & Ceciliano-Navarro, 2019). In a study to *explore transnational coping strategies and gendered stigma among Jamaican deportees*, Golash-Boza (2014) shares that the idea of home is complex for deportee migrants who have spent most of their lives in the host country. The deportation of migrant results in severe financial hardship, and a sense of alienation and shame due to family separation. While deportee migrants depend on transnational ties to cope, it results in gendered stigma where men are ashamed for their inability to provide for themselves (Golash-Boza, 2014). Similarly, Brotherton and Barrios (2009) examined social psychological crisis of the deportee and reveal that two main issues such as social displacement and stigmatization emerge when deportee migrants interact with various populations, sectors and institutional agents in their resettlement. Deportees who return to Ghana avoid the experience of social degradation and gossip with strategies such as hiding in larger cities (Kleist & Bob-Milliar, 2013).

Economic Challenges

Several studies have reported extensively on the economic challenges deportee migrants encounter in their resettlement that influence their social exclusion. Arowolo (2000) contends that for economic reintegration programs of returnees to be successful in Sub-Saharan Africa including Ghana, it depends on critical analysis of personal characteristics such as age, acquisition of skills/education, reasons for migrating, destination country and access to resources. While examining the war on drugs in the case of Dominican deportees, Brotherton and Martin (2009) show that many individuals deported from the United States to the Dominican Republic experience severe emotional distress, including low self-esteem, guilt, frustration, and shame. Thus, deportees find it challenging to integrate into a society that lacks compassion and foresight to utilize their skills, provide economic and social opportunities, support identity recovery, and motivate them to rebuild their lives (Brotherton & Martin, 2009). It is difficult for deportees to resettle in societies that lack compassion and enable them to put their skills to work.

Many deportee migrants who return to Ghana encounter severe problems of reintegration, ranging from poor or inadequate resource mobilization (Kleist, 2020), unemployment and underemployment (Bob-Milliar, 2012; Kleist & Bob-Milliar, 2013) and termination of remittances (Kleist, 2017; Mensah, 2016), which makes it difficult to access healthcare and participate in social activities. The sudden return of deportees impacts on their goals of migration and that of their family, particularly if they incurred debt before migrating (Kleist & Bob-Milliar, 2013; Kleist, 2020). While some of the deportee migrants had the opportunity to save in Ghana on return, those who saved in banks in Libya lost their monies which they needed as capital to commence businesses in Ghana (Kleist, 2017; Mensah, 2016). For instance, Mensah (2016) reveals that involuntary returnees from Libya including deportees lost their earnings because of the quarterly

payment system in the country. Some deportees lost their quarterly salary because banks were burnt down, and others had their assets confiscated by the Libyan authorities (Kleist, 2017).

The experience of shame and public ridicule from people in their hometowns are heightened when deportees return to their families and communities empty handed but in debt (Kleist, 2016). It is observed that the family system not only fails to support deportees but also creates an environment that fosters conflict in their situation. Specifically, the absence of resources, financial difficulties and food insecurity among deportees and their families result in various forms of conflicts (Kleist, 2017). Among the most pervasive experience of deportee migrants on return to their receiving communities in Ghana is unemployment and underemployment (Kleist & Bob-Milliar, 2013). It is obvious that unemployment levels are often higher among deportees than the local population which occurs for various reasons. The findings from Kleist (2017) imply that deportees were unemployed because they could not secure jobs that conformed with their profession and skills acquired from abroad. For instance, the low-level sector jobs such as cleaning, construction work and plastering that were in host countries were not available in Ghana for deportee migrants to access on their return (Mensah, 2016). This situation leads to many deportees being either underemployed or unemployed in their receiving communities.

Mensah (2016) argues that since many of the involuntary returnees were irregular migrants, they had no certificate or records to prove their claims of possessing technical skills. As a result, many migrants encounter skills degradation and may not have the opportunity to utilize their new skills acquired abroad in their receiving communities (Dako-Gyeke & Kodom, 2017; Kleist & Bob-Milliar, 2013). The high rate of unemployment and the absence of jobs in Ghana, compelled

many deportee migrants to engage in hazardous jobs such as illegal mining which has an impact on their health (Kleist, 2020). Many deportees desire to stay in Ghana and start businesses or engage in farming activities but suspicion of criminal behaviors abroad, lack of access to financial support due to high interest rates and access to guarantors to secure loans made it impossible (Bob-Milliar, 2012; Kleist & Bob-Milliar, 2013; Mensah, 2016). Usually, rules that erroneously pathologize those who are vulnerable are the cause of many social problems as argued by the structural social work theory (Moreau, 1979).

Promoting sustainable economic reintegration could also depend on government policies that support deportees in the country of origin. In countries where government is actively involved in the reintegration of deportee migrants, they can overcome the social inclusion challenges they encounter. However, in other studies (Kandilige & Adiku, 2020; Mensah, 2016), the researchers argue that Ghana lacks a clear migration and return policy, thus the reason for unemployment among involuntary returnees. Thus, migrants return to communities with structural changes in social and economic systems and in the absence of return migration policy and support, many deportee migrants remain on the fringes of society.

Mental Health of Deportee Migrants

The researchers note that deportees encounter health issues, depression, or mental health conditions which may worsen in cases of social stigma, lack of treatment, or if their family and community members do not believe or understand their experiences or reason for return (Kleist & Bob-Milliar, 2013). Deportee migrants experience health related problems such as depression, and other mental health issues (Kleist & Bob-Milliar, 2013). Several factors have been identified as contributing to poor mental health among deportees in Ghana. For most involuntary returnees, loss

of assets, stigmatization and poor preparation on return affect their mental health (Mensah, 2016). The misfortune of returning home with no or little resources intensifies emotional and psychological stress among deportees and their families (Kandilige & Adiku, 2020).

The mental health issues experienced by deportees in Ghana cannot be discussed without consideration to gendered roles and expectations in many societies. Since men are regarded as the head of the household in many Ghanaian societies, male deportees' inability to satisfy these sociocultural expectations worsen their mental health conditions (Kandilige & Adiku, 2020). The deportation of migrants is characterized by despair, sadness, anxiety, and regret which affects the mental health of deportees (Kleist, 2020). This situation is aggravated in the face of mass deportation where resource constraints of National Disaster Management Organization influence the organization's ability to undertake a comprehensive assessment of the impacts of trauma (Kandilige & Adiku, 2020).

Onyoin (2017) in a report on post deportation risks in Uganda shares that deportees require immediate support such as accommodation, financial assistance for daily needs, and medical care for injuries sustained during deportation and pre-existing medical conditions. Failure to address these needs, trauma and depression among deportees can lead to severe mental health issues (Onyoin, 2017). Similarly, in a study in Mexico, Jacobo Suárez and Cárdenas Alaminos (2020) recommend that long-term migrants, including those who have experienced deportation, incarceration, or family separation in the United States, need psychological support. The federal government lacks mental health services in its strategy, disregarding the importance of addressing emotions like trauma, sadness, anger, helplessness, and pain during the reintegration process. The study looked at Mexican federal government programs for assisting returnees, pointing out areas

for improvement and challenges. However, it did not collect empirical data directly from deportee migrants.

The relationship between deportation and mental health issues has been established in research. Bojorquez et al. (2015) in a survey investigated common mental disorders at the time of deportation at the Mexico–United States border. They show that deportation is a highly stressful experience that can have significant impacts on mental health. The findings indicate that a significant number of deported migrants require mental health support, highlighting the importance of integrating this aspect into the development and execution of public health policies (Bojorquez et al., 2015). In a study to explore deportation and mental health among migrants who inject drugs along the United States–Mexico border, Pinedo et al. (2018) reveal that deportation from the United States can have unintended health effects on deported migrants, particularly on their mental health. The researchers assert that the process of deportation can be traumatic for individuals. However, they noted a lack of empirical data exploring the connection between deportation and mental health (Pinedo et al., 2018).

Institutional Failure and Social Exclusion of Deportee Migrants

Institutional failure has been a major issue in the literature on return migration and reintegration in Ghana and other developing countries (Kandilige & Adiku, 2020; Mensah, 2016). The various institutions of the state such as National Disaster Management Organization and the Department of Social Welfare appear unprepared and less equipped to respond to emergency return and to facilitate the reintegration of deported migrants. The National Disaster Management Organization has a direct responsibility to manage all disaster management activities in Ghana (Kandilige & Adiku, 2020).

Although civil society organizations are complementing the activities of the government, their services are not enough to facilitate effective reintegration. Kandilige and Adiku (2020) assert that organizations such as United Nations Development Program, International Organization for Migration and Scholars in Transit have delivered limited support to facilitate the reintegration of returnees including deportees. Apart from the reintegration program by International Organization for Migration in the Brong Ahafo region, there was a limited formal program for involuntary returnees (Mensah, 2016). Even with the support from civil societies, out of the 900 returnees that registered for support in Nkoranza, only 50 received training and start-up tools for business, trading, and agriculture (Kandilige & Adiku, 2020). The main difficulty was that funding targeting such interventions was limited and was received from donor agencies that were not centralized (Kandilige & Adiku, 2020).

Kandilige and Adiku (2020) and Mensah (2016) discuss the impacts of leadership failure and the lack of policies that facilitate the reintegration of involuntary returnees into their receiving communities. In Ghana, the lack of a policy and institutional framework for reintegrating forced returnees has caused poor reintegration outcomes for migrants (Kandilige & Adiku, 2020). Returned migrants including deportees' lack of trust in political leaders motivate them to search for better opportunities in other countries (Mensah, 2016). Although the government of Ghana has developed policies to support the vulnerable in society, the lack of confidence in political leadership and corruption has made it difficult for return migrants to utilize the social and economic policies that have been developed to target the general population of Ghana (Mensah, 2016). For instance, some deportee migrants were not motivated to rely on the National Youth Employment Program because of different lifestyles in host countries and they considered the allowances paid insufficient (Bob-Milliar 2012).

The different lifestyle that deportee migrants acquire abroad makes it difficult to engage or re-engage in activities that do not match their previous status. Thus, national reintegration supports for deportee migrants must be tailor-made, inclusive, context specific, should be locally sensitive and must include and benefit the local community (Kleist & Bob-Milliar, 2013). This is essential because some of the deportee migrants return to communities with poor economic and social support. The researchers further share that collaboration with local institutions such as political leaders, local banks and traditional leaders on the planning and execution of reintegration programs are essential to facilitate reintegration (Kleist & Bob-Milliar, 2013). Given that reintegration support is collaborative, all efforts to support deportee migrants must target their needs and wellbeing.

Onyoin (2017) reports that reintegration into the community post-deportation is challenging, especially for individuals lacking family support in Uganda. There is no official state-supported program for monitoring or integrating deportees, with the Refugee Law Project being the sole organization offering legal and psychosocial aid (Onyoin, 2017)

Support Systems and Social Inclusion of Deportee Migrants

While some empirical research on return migration has contributed to the challenges deportee migrants encounter, little is known about the social support systems available to cope with the difficulties they encounter. Despite the challenges faced by deportees, evidence suggests that they adopt several strategies to build resilience to cope with the difficulties they encounter (Kleist, 2016; Mensah, 2016).

The provision of counselling is an important support for deportees to cope with reintegration challenges. At the early stage of return, relevant agencies including Department of

Social Welfare and National Disaster Management Organization in Ghana meet the deportees to assess possible vulnerabilities, required needs and reintegration assistance (International Organization for Migration, 2020b). Through the various counselling sessions, the relevant agencies notify deportees on the various assistance available to facilitate their reintegration (International Organization for Migration, 2020b). Deportee migrants who receive counselling can (a) reduce abnormal behavior patterns due to stigma and discrimination and (b) enhance their capacity to stabilize their individual and professional lives.

The use of savings and investments to cope during difficult times were common strategies indicated in the literature. In the absence of employment opportunities in Ghana, some deportees relied on the investments and savings that they had made in Ghana while abroad (Mensah, 2016). Whereas some migrants returned with no resources, other deportees managed to save income to acquire properties and start small scale farming (Kleist, 2016). Other involuntary returnees relied on their 'susu' savings (a form of cooperative banking) which they utilized to cater for their families (Mensah, 2016). The use of savings is essential to enable deportee migrants to acquire tools for their businesses (Mensah, 2016). In addition, some deportee migrants have ventured into teaching and driving all with the hope of improving their lives to support their families (Kleist, 2020).

In many receiving communities, family members serve as key stakeholders in the reintegration of deportees. In facilitating the process of reintegration, some families provided accommodation and pieces of land to be used for farming (Kandilige & Adiku, 2020). Other deportees depend on their families including mothers, siblings, and friends to whom they remitted when they were in host countries (Mensah, 2016). Involuntary migrants including deportees with

access to family support can deal with the incidence of stigmatization and rejection (Kandilige & Adiku, 2020). This research suggests that when deportee migrants are included in the social processes of receiving communities, they will be empowered and can take initiatives to address their problems.

Social support from various organizations enabled some deportees to recover quickly from their traumatic experiences. Kandilige and Adiku (2020) were of the view that on many occasions, civil society organizations, particularly, Scholars in Transit, work in partnership with United Nations Development Program and International Organization for Migration to provide limited support to facilitate the reintegration of deportees. For instance, International Organization for Migration commenced reintegration projects intended at providing social and economic reintegration of deportees by adopting business counseling, vocational skills training and access to health care (Kandilige & Adiku, 2020; International Organization for Migration, 2020b). Also, International Organization for Migration Ghana with operations in many regions in Ghana, provides institutional capacity building, policy development and family reunification to facilitate the reintegration of deportee migrants (Hall, 2018). For example, International Organization for Migration Ghana received 3 million Euros from the European Union Trust Fund for Africa in 2017 to assist returnees in communities engaged in irregular migration (Hall, 2018). This has become necessary because deportees who receive reintegration support may not have intentions to re-emigrate.

Schuster and Majidi (2013) in a study on the experience of deported Afghans assert that attempts have been made to reintegrate deportee migrants. Efforts by International Non-Governmental Organizations and foreign governments to facilitate the return and integration of

Afghan deportees have primarily targeted individuals sent back from Europe. However, organizations like HELP in Herat are also assisting those deported from Iran (Schuster & Majidi, 2013). Support for individuals returning to their home country after deportation typically involves providing information on procedures and the local security situation (Ruben et al., 2009). The researchers opine that post-return assistance is often contingent on prior application in the host country, primarily focuses on material and practical aid, with lesser emphasis on addressing the psychosocial needs of returnees (Ruben et al., 2009).

In some communities, returnee associations were organized to encourage other returnees to hope for a better future and educate potential migrants on the risks of migrating without the needed resources (Kandilige & Adiku, 2020). With the formation of returnee associations, it is easier for organizations to provide reintegration support for them. For involuntary returnees who had no intentions to re-emigrate, they were confident and hoped to stay and work in Ghana after their deportation (Mensah, 2016). In this regard, deportees who encountered difficulties in receiving communities turned to faith in God and had confidence that they would bounce back (Kleist, 2020). Despite the persistent challenges linked to deportation, certain deportees have turned to religion and spirituality for support (Kodom et al., 2020). Several socio-economic factors such as poverty and unemployment have pushed many return migrants to contemplate remigration to other countries as an alternative to reintegrating into their receiving communities (Kandilige & Adiku, 2020). For involuntary migrants who were unemployed, they planned to emigrate to other countries to raise money to accumulate assets and provide for their families (Mensah, 2016).

Many of the involuntary returnees assert that the conditions under which they returned, the economic difficulties in receiving communities and the lack of support were the motivation for

remigration (Mensah, 2016). This raises concerns because despite the discrimination, racism and physical attacks experienced by some deportee migrants in Libya and other countries, many consider remigration as a last resort (Kandilige & Adiku, 2020). In a study on strategies to support migrants returning to Mexico and Central America, Ruiz Soto et al. (2019) emphasize that efforts to assist migrants returning to Mexico, El Salvador, Guatemala, and Honduras vary in effectiveness. These countries have adopted similar approaches to help and support returning migrants since 2015. They now provide tailored services, involve various government agencies, and offer reintegration support locally. The aim is to provide returning migrants extensive support by providing personalized services, collaborating across agencies, and offering reintegration services in multiple locations (Ruiz Soto et al., 2019).

Theoretical Frameworks

Researchers sometimes examine the data from varied theoretical perspectives. Patton (2015) asserts that qualitative analysts can enhance the credibility of their interpretations by using multiple perspectives or theories to guide data analysis and the study. The study is guided by critical race, structural social work, and structuration theoretical frameworks to explore the complexities of return migration. These frameworks delve into the individual, institutional and structural factors influencing deportation and the social inclusion or exclusion of deportee migrants in their country of origin. These theoretical frameworks complement each other, providing descriptive and prescriptive understanding of race and integration challenges in host countries that influence deportation, the role of structures in social inclusion or exclusion and recognizing deportee migrants' agency for change. By emphasizing individual agency and social structures, these perspectives offer valuable insights with implications for social work research, practice and policy development.

Critical Race Theory

The study draws on critical race theory as one of the frameworks for exploring deportation experiences of migrants. Critical race theory calls for examining the effects of race, racism, and power on society and how they maintain racial inequality (Kolivoski et al., 2014). It aims to explore, deconstruct, and eventually eliminate racist structures and inequalities (Delgado & Stefancic, 2012). Unlike traditional civil rights discourse, which stresses incrementalism and step-by-step progress, it questions the very foundations of the liberal order, including equality theory, legal reasoning, enlightenment rationalism, and neutral principles of constitutional law (Delgado & Stefancic, 2017). Thus, the theory criticizes the Critical Legal Studies movement, which alienated people of color and their experiences in its discourse.

The theory has several assumptions that align with this study. First, the theory acknowledges the effects of race and racism on society, challenges conventional social processes that only reflect the white experience, and offers insight into how the relationship between race, racism, and power maintains and supports racial inequality (Kolivoski et al., 2014, p. 270). Thus, whiteness is the ultimate property of value, leveraged to perpetuate privileges and opportunities among whites (Kolivoski, et al., 2014). Harris (1993) shares that not only have racial identities been defined by the white dominant group, but also the law has continued to be written and changed to benefit whites while marginalizing all others. DeCuir and Dixson (2004) posit that racist hierarchical structures control social, economic, and political systems, thus whites are privileged while people of color are socially constructed as “other”. The theory suggests that dominant groups in society recreate racial groups and determine the inclusion and exclusion criteria of the dominant group (Constance-Huggins, 2012).

For instance, the strict immigration laws targeting immigrants (Carrillo & O'Grady, 2018) have a direct impact on their ability to work to mobilize resources and secure a permanent stay in host countries. Also, some European Union States have introduced migration policies that restrict the right to work, prevent access to important services and limit family reunification to increase return (European Commission, 2016). Consequently, immigrant groups that are considered as “other” may have limited access to privileges and resources. Several studies show that strict immigration policies and challenges with integration faced by immigrants (e.g., unemployment, racism) in host countries make it difficult to comply with immigration laws which may account for the removal or return of immigrants (Chacko, 2007; Kyeremeh, 2020). It is therefore not surprising many deportations occur due to lack of documentation or failed asylum claimant caused by strict immigration laws and policies.

Second, the theory is rooted in the principles of social justice as Ortiz and Jani (2010) assert that social justice could be observed to transform institutions and uncover the structures and mechanisms that marginalized people even those presumably designed by social institutions to serve the needy. Proponents of critical race theory are committed to social justice and recognize the intersectionality of varied forms of oppression (Constance-Huggins, 2012; Delgado & Stefancic, 2017; Ortiz & Jani, 2010). For example, Constance-Huggins (2012) shows that the race, class of a poor black man, immigration status and undocumented immigrant depicts different forms of oppression which could be more destructive than a single identity. Various types of oppression can impact immigrants' job search, involvement in decision-making in host countries, potentially leading to their deportation. Both critical race theory and social work practice express unambiguous ideological inclinations and pursue strategies that result in transformative social justice (Ortiz & Jani, 2010). In effect, the theory offers an important

framework that social workers adopt to recognize, analyze, and transform power dynamics that maintain institutional racism and reinforce racial inequality (Kolivoski et al., 2014).

Third, critical race theory and its foundational emancipatory tenets of counter-storytelling (Ogbuagu & Baffoe, 2015) is important for understanding the issue of immigrants and deportee migrants. The theory assumes that by describing experiences of oppression and racism, people of color express encounters that whites are unlikely to recognize or understand and analyze legal solutions to the racism that have served elites (DeCuir & Dixson, 2004; Delgado & Stefancic, 2017). Critical race theory therefore emphasizes the significance of experiential knowledge acquired from the lived experience of people of color through family storytelling, narratives, biographies, and parables (DeCuir & Dixson, 2004; Garza & Ono, 2016; Kolivoski, et al., 2014). According to Ogbuagu and Baffoe (2015), critical race theory and its counter storytelling properties offer a useful theoretical and intellectual tool, and a sturdy fulcrum (p. 6). Deportee migrants can use counter storytelling to share their experiences and key moments that led to their deportation, providing valuable insights for challenging dominant ideologies in host countries.

Despite the outstanding contribution of critical race theory to the understanding of why immigrants are deported from host countries, it has been criticized by legal scholars that it is not sufficiently grounded (Capers, 2014). As a result, it fails to provide practical interventions to issues it examines such as racism (Subotnik, 1998). Also, critiques have raised concerns about the methodological validity and reliability of critical race theory due to the challenges associated with generalizability. Kumaran (2023) asserts that instead of generalizing stories from a positivist perspective, it is suggested to validate their contestations and convergences for

resonance. In addition, the theory offers limited information on what happens to deportee migrants upon return to their country of origin.

Structural Social Work Theory

The structural social work serves as the primary theory for this study. It addresses the pitfalls of critical race theory and provide explanation of the experiences of deportee migrants within the context of social inclusion or exclusion, mental health and support systems. Structural social work theory was developed as a practice theory at the Carleton University School of Social Work in the 1970s (Moreau & Leonard, 1989). This theory has been influenced by the research works of Moreau (1979) and Mullaly (2007). Moreau describes the origin of structural social work as evolving from the pitfalls of casework and other social work practices which reinforced the dominant ideology rather than instituting a more socially just system (Moreau, 1989). The theory deviates from conventional social work which aims to change people but leaves behind the discriminatory and unfair structures of society (Mullaly, 2007). This reflects the assertion by Moreau et al. (1993) that individual problems can be related to larger social injustices. According to Mullaly (2007):

Structural social work encompasses socialist ideology; its radical social work heritage; its critical social theory base; its social change perspective: its dialectical analysis: its inclusion of all forms of oppression; and its conceptual framework that incorporates and integrates these components into a transformative and emancipatory form of social work practice. (p. 135).

The structural social work theory was adopted for exploring the experiences of deportee migrants for several reasons. First, the theory is a descriptive theory that explains how structures

of society contribute to social problems (Carrillo & O'Grady, 2018; Mullaly, 2007; Mullaly & Dupre, 2019). For instance, Mullaly and Dupre (2019) posit that social institutions operate in such a way that they discriminate against individuals based on class, gender and ability and so on. This suggests that most of the problems and issues people encounter in society are entrenched in broad social, political, and economic situations (Lundy, 2011). As an applied critical theory, Mullaly (1997) identifies primary and secondary structures such as patriarchy, family, capitalism, bureaucracy, and community that oppress the individual. Thus, deportee migrants returning to their countries of origin often face structural challenges such as poverty, unemployment and stigma due to lack of family and community support, failure to meet gendered expectations, and lack of government assistance (Boodram, 2018; Kleist, 2016; Mensah, 2016). This is compounded by the absence of a clear policy that facilitates the reintegration of involuntary returnees including deportees (Kandilige & Adiku, 2020).

Second, a major insight of the theory is that oppression is manifested within the personal (e.g., drug addiction), structural (e.g., the government, social services, law enforcement agencies) and cultural (e.g., dieting, exercising) spheres of society (Mullaly, 2009). For instance, Mullaly (2009) argues that culture is a bond that holds together the whole system of oppression. The theory enables the researcher to understand how deportee migrants face social exclusion, mental health problems, and community issues, which are influenced by structures in receiving communities. For instance, many of the Ghanaian deportees return to communities with no or little social or economic opportunities to support their reintegration (Bob-Milliar, 2012; Kleist, 2020). To ensure a successful social inclusion and community cohesion, return migration must be understood in relation to the individual deportees' link with the structures in the social, economic, and political systems of Ghana.

Third, the theory is prescriptive that provides suggestions on how structures of society could be changed to assuage social problems (Carrillo & O'Grady, 2018). Under these circumstances, the focus of change is primarily on the structures of society and not exclusively on the individual (Mullaly & Dupre, 2019). In view of that proponents of the theory incorporate a generalist practice model and examine the interaction among personal, political, and cultural factors (Mullaly, 2007; Mullaly & Dupre, 2019). Thus, any intervention and social support systems to assist deportee migrants must focus on the interaction among cultural, political and personal factors with their receiving communities and country. This also implies that the structural social work approach is relevant in modern times if practitioners are to address the needs of individuals and families while concurrently engaging in strategies for social change (Lundy, 2011).

Fourth, proponents of this theoretical framework argue that the approach is entrenched in social democracy and seeks societal transformation (Moreau, 1989). Given this position, the theory adopts strategies to address individual needs through conscious raising and direct action to change a system of dominance that promotes inequality such as capitalism (Mullay, 2007; Mullaly, 2009). In addition to conscious raising, ensuring social change by social workers requires collaboration with other social organizations and agencies (Moreau, 1989). The structural social work theory maintains that there is no order of oppression, that the personal is political, and that social workers cannot create social change independently but need to partner themselves with social movements (Moreau. 1989, pp. 23-24). Social workers aiming to assist deportee migrants require multidisciplinary collaboration among psychologists, medical professionals and counsellors to create interventions that meet the specific needs and expectations of deportee migrants.

Last, the theory incorporates the principles of social justice such that it reflects respect for diversity and inclusion (Mullaly, 2007, p. 209). While structural social work theory shares relationships with empowerment and strength-based approaches, the former's critical analysis of the social structures of society and attention to human rights and social justice make it unique (Lundy, 2011). Again, a critical idea linked to this theory is empowerment which involves enhancing personal, interpersonal, and political power to allow people to take actions to better their lives (Parsons et al., 1998). Thus, social workers could advocate for changes in structures in the Ghanaian society that impact the problems of deportee migrants in their receiving communities instead of helping them to adjust and cope. As Mullaly (2002) explains, through empowerment, marginalized people such as deportee migrants could deal with powerlessness and estrangement and achieve better control of their lives.

Despite the usefulness of the structural social work theory, it has been criticized for ignoring the individual's role as a change agent at the micro level (Weinberg, 2008). This suggests that theorization of the agency of the individual in structural social work is limited (Weinberg, 2008). Consequently, the theory is deficient in providing information to adequately understand what deportee migrants are doing to deal with the trauma of deportation and social exclusion in their receiving communities in Ghana.

Structuration Theory

The structuration theory was embraced to address the limitations of the structural social work theory and critical race theory by emphasizing the role of agency in understanding social inclusion and exclusion of deportee migrants. Structuration theory was developed by Anthony Giddens (Cohen, 1989). The main foundations of the structuration theory include agency,

structure, resources, agents, time, and space with a focus on agency (Van Rooyen, 2013). The theory explains agency as those things that agents are doing or their capability of doing things (Giddens, 1984, p. 9). The theory assumes that the agent possesses power which provides them with the capacity to make a difference (Giddens, 1984; Van Rooyen, 2013). The assumption is that return migrants could positively impact the communities to which they return.

Giddens (1979) is concerned about the differences between human agency and structure in influencing social reality. Lamsal (2012) shares that the basis of structuration theory involves the recognition of the relationship that exists between the individual and the forces that influence them. Giddens argues that agency and structure are inseparable and that they are linked together; thus, the use of duality of structure by the theorist (Lamsal, 2012). This reciprocity according to Whittington (2010) includes norms that analytically belong to the dimension of legitimization and can also, by the very giving of legitimacy, reinforce the facilities that originate in the dimension of domination (p. 149). With an emphasis on the duality of structure, Giddens (1984) implies that structures do not have just the sense of constraint that adheres to hegemony and unequal distribution of resources, but it also enables and provides resources that make action possible and the rules that guide (Giddens, 1984; Whittington, 2010). In the case of return migrants including deportees, the absence of government support and failure of institutions to support their reintegration would make social inclusion difficult for them (Kandilige & Adiku, 2020).

Another important argument of the theory is that structures of society are created by human actors through norms and values or reinforced through social acceptance (Lamsal, 2012). These notwithstanding human actions are constrained by the social structures invented by them.

Deportee migrants who come back to their home countries encounter financial challenges and employment issues due to their struggle to meet societal expectations and norms. The theory of structuration encapsulates the mutual interdependency of structure and agency. Structuration happens when people rely on the various resources and rules of their systems to either amend or reproduce the structural principles that organized their activities in the first place (Lamsal, 2012). Many deportee migrants, who are marginalized within society, may find it challenging to access resources to address structural issues. Social workers can play a crucial role in advocating for and addressing the challenges faced by deportee migrants in the communities where they settle.

Another assumption of the theory is that agency is formed and performed in three characteristics of interaction which include the exercise of power, sanction, and communication (Giddens, 1984). The theory of structuration identifies signification, legitimation, and domination as the three kinds of structures in a social system that are associated with three characteristics of interaction. For instance, according to Giddens, signification includes system's symbolic and discursive order which includes rules that govern types of images, talk and jargon that predominate. Legitimization is used by Giddens to refer to a regime of normatively sanctioned institutions with rules that extend from formal legal constraints and responsibilities to the type of unwritten codes that are essential components in an organization's specific culture (Giddens, 1984; Whittington, 2010).

In addition, domination as a structure focuses on allocative and material resources which include political and economic institutions and mostly the firm or state (Giddens, 1984). It is obvious that these three structural dimensions links the theory of structuration to power and legitimacy of institutions that are crucial in management and organizational theories

(Whittington, 2010). For instance, the detention of migrants for many years before deportation may impact resource mobilization and social networks. Therefore, depending on the length of stay in host countries, the deportation of migrants influences the goal of migration such as earning income to support the extended and nuclear family and accrue savings to build and invest in businesses (Kleist, 2017). Given that many deportee migrants may lack social connections or local ties, and the socio-cultural shame of returning with no resources (Kleist & Bob-Milliar, 2013), the process of social inclusion and community cohesion could be difficult. It is commonly assumed that the abrupt return of deportees may restrict their ability or influence to bring about positive changes in the communities where they are resettled. In the context of structuration theory, deportee migrants may struggle to develop effective mechanisms for achieving social inclusion and cohesion, highlighting issues related to agency.

Conclusion

This chapter includes a review of relevant literature on deportation and other related areas and theoretical frameworks that underpinned the study. It provides analysis of distinct ways that deportation has been conceptualized and emphasize law enforcement, race, and deportation of migrants in host countries. A review of the literature was conducted on human rights violations and the process of deportation of migrants. The chapter examines the connection between cultural stereotypes and factors that influence social exclusion of deportee migrants. Again, the theoretical framework that informed my methodological position is discussed towards the end of the chapter.

Several gaps have been identified in the literature and this study would contribute to filling these gaps. First, the existing research has not adequately shown how deportation has been named and explained from the perspectives of the deportee migrants themselves (Drotbohm,

2013; Gibney, 2013). Secondly, much of our understanding of deportation seems to project it as a legitimate process, thus ignoring the human rights infringements involved in the process (Schmid, 2021). Despite existing efforts to address post deportation challenges, there is a lack of systematic research on the experiences of deportee within the contexts of social exclusion, community cohesion, political stability and mental health in Ghana.

Furthermore, existing studies has explored societal expectations of return migration, yet there is limited information on how culture and mental health impacts the social inclusion and exclusion of deportee migrants. Many studies on deportation have employed an ethnographic qualitative design, with little focus on the lived experiences of deportee migrants. Even though the extant research attempts discussing general social support systems that exist for deportee migrants, there is very little documentation on the forms of social support systems in Ghana and how they contribute to social inclusion and exclusion of deportee migrants. In Ghana, research on deportation has utilized a narrative qualitative research design with deportee migrants in Amanfo in the Brong Ahafo region (Kleist, 2016). This study fills this gap by exploring the lived experiences of deportee migrants, family members and community leaders/members using qualitative research design in three selected regions of Ghana: Bono, Ashanti and Greater Accra regions which have not been researched.

Chapter 3: Research Methodology

Introduction

Several researchers have investigated the issue of deportation from a different methodological standpoint. Both quantitative and qualitative approaches have been used to explore the experiences of deportee migrants in various jurisdictions (Boodram, 2018; Ceciliano-Navarro & Golash-Boza, 2021; Kuschminder et al., 2020). For instance, the research of Kuschminder et al. (2020) was based on survey data to evaluate the return of deportees from Saudi Arabia to Ethiopia. On the contrary, Boodram (2018) used a phenomenological approach of qualitative research to explore the experiences of deported fathers in Trinidad and Tobago. Research on deportation is underway in Ghana, but there is a lack of information on studies employing qualitative research to explore deportation.

In this chapter, I discuss the research paradigm, and the procedures followed to conduct this study. I justify and explain the rationale for utilizing a qualitative research methodology to understand the phenomenon of deportation. Furthermore, I describe the approach I used to identify participants and the methods for data collection. In this chapter, the strategies for handling and analyzing the data collected were explored. Again, I discuss the measures that I adopted to ensure credibility and trustworthiness. In this section, I describe the ethical issues I identified and the strategies I adopted to address these issues.

Research Paradigm

As a social work student researcher, I recognize the subjective experiences of individuals facing deportation. I understand that people may experience the same phenomenon differently, leading to varied perspectives and impacts. For these reasons, I examine this study with a

constructivist paradigm lens. Constructivism involves participants' personal views of the situation to explore the complexity of opinions rather than narrow the meanings into a few categories of ideas (Creswell & Poth, 2016). The paradigm underscores the view that research is a result of the values of researchers and cannot be independent of them (Mertens, 2015, p. 16). Constructivist researchers frequently address the process of interactions and focus on specific contexts in which individuals live or work to understand the historical and cultural settings of people (Creswell & Poth, 2016).

Ontologically, the constructivist assumes that reality is socially constructed, and mental construction can be understood, and conflict with each other and perceptions may change throughout the process of the study (Mertens, 2015). This implies that entities exist only in the minds of the persons contemplating them. The epistemological position of the constructivist paradigm is that the researcher and the study participants are interlinked in a collaborative process with each influencing the other (Mertens, 2015). The constructivist paradigm assumes that knowledge is created but not discovered and that it is influenced by time/space framework in which it is generated (Lincoln & Guba, 2013). According to Mertens (2015) researchers can trace the sources of data and provide the logic utilized to construct interpretations from the narratives (Mertens, 2015).

Methodologically, the constructivist paradigm aligns with the qualitative research approach, which is used for this study. The paradigm adopts qualitative methods such as observations, document reviews and interviews (Mertens, 2015). Thus, I used semi-structured interviews to gather information from deportee migrants, their family members and community members/leaders who are resident of Ghana. In terms of axiology, constructivist researchers aim

to adhere to the fundamental principles of ethics found in research and the professional association code of ethics (Mertens, 2015). In this regard, Lincoln and Guba (2013) suggest that researchers need to uncover and make transparent the values of the researcher, research participants, and the context in qualitative research.

According to Kleist (2020), Ghanaian migrants including deportees are diverse in their characteristics, comprising students, high and low skilled workers, married migrants, and traders, which implies that the mode of return and experience of social exclusion or inclusion vary significantly. Given that deportees who return are distinct due to the reasons for their deportation, length of stay in host countries and social inclusion challenges, understanding the subjective experiences of deportees in some selected regions using the constructivist paradigm is critical. Additionally, Ghanaian societies are diverse with distinct values and beliefs that influence the experiences of deportee migrants in different ways, which then underscores the need to understand their subjective experiences.

Research Design

The focus of this study is to explore the experiences of deportee migrants in Ghana. Therefore, I adopted a qualitative research design for this study. The aim is to explore the subjective experiences and meanings that deportee migrants associate with deportation. I believe qualitative research design is considered appropriate for studying hidden populations like deportee migrants as it allows for exploring their challenges within the context of social inclusion, community cohesion, and mental health in Ghana, which is an area with limited prior research. In the qualitative research approach, researchers study a phenomenon, people, and settings holistically without reducing them to variables but considering them as a whole (Taylor

et al., 2016). I employed the research design to investigate the subjective experiences of deportation in Ghana, focusing on the viewpoints of deportee migrants, their family members, and community members/leaders. Again, I desired to gather data to find substantive meaningful patterns and themes (Patton, 2015) from the experiences of deportee migrants, family members and community leaders/members in some selected regions in Ghana.

In qualitative research, the focus is on understanding the meaning that participants attribute to the issue or problem, rather than imposing meanings from the researchers (Creswell & Creswell, 2018). Since this study aims to explore the lived deportation experiences of deportee migrants, I believe that a qualitative research approach as enunciated by Creswell and Creswell (2018) was the most appropriate approach to utilize for this study. In this case, I gathered data from deportee migrants, their family members and community leaders/members and described the essential component of the experiences for all the participants.

This approach helps to understand the experiences of deportee migrants which are usually not talked about in broader societal discourse in Ghana. Van Manen (2016) shows the essential role of the researcher in the co-construction of meaning and knowledge and this conforms with the epistemological position of the constructivist paradigm's position that knowledge is co-constructed. The use of qualitative research allowed the researcher to understand the lived experiences of deportee migrants as they interpret within the social, political, and economic contexts.

Population

The target population for this study include deportee migrants from around the world residing in Ghana. The study population involves migrants with an experience of deportation,

their family members and community members/leaders who are resident in three selected regions in Ghana: Ashanti, Bono, and Greater Accra.

Sampling Technique and Procedures

Three categories of actors (deportee migrants, family members, and community members/leaders) were sampled from three administrative regions using snowball sampling technique. Due to the hidden and marginalized status of deportee migrants in Ghana, I had to rely on snowball sampling as the recruitment method, as other means of recruitment were not feasible. The snowball sampling technique made it easier to identify deportees as migration and deportation are influenced by social networks. Also, some deportee migrants have been able to engage with each other through programs facilitated by non-governmental organizations, fostering connections among them in the Ashanti, Bono and Greater Accra Regions. Ceciliano-Navarro and Golash-Boza (2021) assert that snowball sampling technique is effective with studies on deportees as many hide their deportee status because of stigmatization and are therefore difficult to make contact.

Snowballing helps researchers to identify and select cases of interest from people who know other people with rich information about the phenomenon (Creswell & Poth, 2016). Patton (2015) shares that by asking several people about others to talk with, the snowball increases as you gather detailed information. It is important to emphasize that while snowball sampling may be criticized for rigor, Ceciliano-Navarro and Golash-Boza (2021) posit that it is effective for recruiting hidden population such as deportee migrants. Additional information on how the snowball sampling techniques was used is on page 74 under the sub-heading titled ‘sampling deportee migrants.’

Community Entry and Field Techniques

I selected Bono, Ashanti and the Greater Accra regions because of their high emigration and return rates. Most of the districts in the selected regions have government and non-governmental organizations that provide support for returnees including deportee migrants. Based on my initial contacts, all the three regions and their districts were sampled as potential study areas for the study. My initial entry into the study areas was unofficial and the purpose of my study was posted on the researcher's personal social media platforms such as Facebook, Instagram and WhatsApp status and other group platforms while I was in Canada.

Greater Accra was the first region I visited in person. I identified five of the deportee migrants in the Greater Accra region who led me to other deportee migrants and community leaders in the other regions after posting my flyer on my Facebook wall, WhatsApp status and relying on my personal social networks. After spending three weeks in the Greater Accra region, the researcher proceeded to other regions. The second region I visited was the Bono region where my initial contact was with a male unit committee member.³ After a brief introduction with my recruitment flyer, he provided contacts for deportee migrants he has worked with over the years in his community. I reached out to deportee migrants in Sunyani, Berekum, Dormaa Ahenkro and Wenchi in the Bono regions. In fact, this unit committee member agreed to be interviewed as a community leader. I also want to emphasize that some of the migrants agreed to meet the researcher outside of their districts of residents because of the stigma associated with deportation in their districts.

³ A representative at the district assemblies who brings governance closer to the people.

Ashanti Region

Ashanti region was the last region of entry and the first person I met was an Assembly member⁴ at old Tafo in Kumasi who led me to other deportee migrants in the community and other places. Tafo in Kumasi over the years has experienced high emigration of people abroad in search of better social and economic opportunities and return of migrants. I introduced myself with my recruitment flyer. He courteously led me to deportee migrants from other countries to Ghana. The Assembly man agreed to be interviewed as a community leader for the study. I left to Adum in Kumasi to meet a deportee migrant and spouse at the office of National Disaster Management Organization at the Kumasi Metropolitan Assembly.

Sampling Deportee Migrants

Deportee migrants were selected using snowball sampling technique. A “qualified deportee” migrant must be 18 years and above and resident in Ashanti, Bono, and Greater Accra Regions of Ghana. In addition, the deportee migrant must have spent at least six months in the host country before deportation and must have been in Ghana for at least three months after deportation. Deportees who have spent less time in host countries have limited integration experience, which is necessary to address the first research objective. Also, deportee migrants may require an extended stay in their home country to offer more detailed information on their post deportation experience. However, if the deportee migrant returned to Ghana voluntarily or in any other situation not linked to legal deportation they were excluded from the study.

⁴ Assembly members are elected representatives at the local government level who serve as a link between the assembly and the local people.

Participants who were below 18 years of age and do not reside in Ashanti, Bono and Greater Accra regions of Ghana were ineligible to participate in the study.

Initially, the recruitment of deportee migrants was difficult because it was challenging to locate them due to social stigma. To recruit participants, I relied on social media platforms, and personal contacts to reach out to participants to share their experiences. For instance, the recruitment flyer was posted on the researcher's personal social media platforms such as Facebook walls and WhatsApp status. Initially, the researcher waited for some time and the response from the media was not swift as anticipated. Despite initial challenges, five deportee migrants eventually responded to the recruitment flyer through my Facebook wall and WhatsApp and contacted the researcher from the Greater Accra Region. Participants who met the inclusion criteria were requested to provide referrals of other potential deportee migrants, who were subsequently contacted and invited to take part in the study. The participant had the right to contact me or not. Thirty-one (31) migrants, deported to Ashanti, Bono, and Greater Accra regions, were recruited to participate in the study.

Family Members

Family members that related to the deportee migrants were recruited for the study. In Ghana, family members normally include both the nuclear and extended families. To be included in the study, a family member must be 18 years and above and provides financial, psychological and emotional support to the deportee migrant. They must be relatives of deportee migrants who are interviewed in this study. Based on recommendations from deportees, five (5) family members were selected from the three regions (two each from Ashanti and Greater Accra and one from Bono region) to share their perspectives on the effects of deportation on their

households. The identified deportee research participant was given copies of the flyer to share with family members who can then contact the researcher if they choose to participate in the study. In some Ghanaian societies, family members are instrumental in the social inclusion or exclusion of deportee, and it is worthwhile knowing how deportation influences the households of migrants.

Family members who do not or have not provided any form of assistance/support to the deportee migrant since their return to the community were excluded. Also, support persons who are below the age of 18 years were not included in the study. Family members were recruited from all the three regions of Ghana. In the Greater Accra region, I recruited two family members who were a partner in a cohabiting relationship and a mother of the deportee migrants. Also, in the Bono region, after identifying some of the deportees, one of them connected me to his cohabiting partner who supported him on return. The researcher selected two family members in the Ashanti region who were the wife and a partner in a cohabiting relationship with the deportee migrants.

Community Members

The researcher selected five (5) community leaders/members from three regions (two each from Ashanti and Greater Accra and one from Bono region) to share their perspectives. The community leaders/members were selected because of their role as custodians of culture, societal values, and the promotion of socio-economic development. Mensah (2016) asserts that sustainable reintegration of involuntary returnees depends on opportunities available and the mode of reception by community members. The community members/leaders were 18 years and above and resident in the community into which the deportee migrant returned in the selected

regions. They were also providing some form of assistance/support to vulnerable people in society including deportee migrants. The deportee migrants shared the flyer with potential community leaders/members who have knowledge of deportation, and they could contact the researcher if they chose to participate in the study. Some of the community leaders contacted me based on the recommendations from deportee migrants.

The researcher selected five community leaders/members from towns/cities from these regions to share their views on the impact of deportation on the community. Community leaders/members who do not or have not provided any service/support or have limited knowledge about the community or the issue of deportation were excluded. Also, community members or leaders who are below the age of 18 years are ineligible. In the Greater Accra region, I selected two community leader and a member who have provided support for deportee migrants over the years. I reached out to a community leader and a member in the Ashanti region. Aside from recruiting deportees from the Ashanti region, I also received recommendation from a Municipal Assembly about an Assemblyman who has worked with and supported deportee migrants. While in the Bono region, I recruited a unit committee member in a town in the Tain district which is one of the towns with the highest rate of deportation and migration of people (field notes).

Sample Size

The total sample size for this study was forty-one (41) participants comprising of deportee migrants, their family members and community leaders/members. Out of this total number, thirty-one (31) of them were deportee migrants, that is eight (8) from the Ashanti, twelve (12) from Greater Accra and eleven (11) from Bono region of Ghana. The sample also

included five (5) family members of deportee migrants. Five community leaders/members also participated in the study. The forty-one participants in this study were enough as data tend to be repetitive. The sample size was appropriate because the general aim of sampling in qualitative research is to acquire information that is useful for understanding the complexity, depth, variation, or context surrounding a phenomenon, rather than to represent populations as in quantitative research (Gentles et al., 2015, p. 1782). Guetterman (2015) in analysis of 51 most highly cited studies analysed 11 phenomenological studies and shares that the mean sample size was 25 with a minimum of 8 and maximum of 52 participants.

Table 2: Sampling Design Construct

Participants	Regional Distribution	Sample Size	Data Collection Methods
Deportees	Ashanti	8	Semi-structured Interviews
	Bono	11	
	Greater Accra	12	
Family Members	Ashanti	2	Semi-structured Interviews
	Bono	1	
	Greater Accra	2	
Community Members/Leaders	Ashanti	2	Semi-structured Interviews
	Bono	1	
	Greater Accra	2	
Total		41	

Data Collection Procedures

In qualitative research design, employing multiple data collection methods is suitable to capture a broader range of perspectives from deportee migrants, family members and community members/leaders. For this reason, I collected data from both primary and secondary sources to understand the phenomenon of deportation.

Secondary Sources

The issue of deportation and its related topics were explored from both local and internationally published peer reviewed articles and other available sources. I also examined books and other organizational reports from major databases and organizational websites. Specific databases that were accessed through the University of Manitoba Libraries system included ProQuest, EBSCOhost, Wiley Online Library, Taylor & Francis Online, google scholar and other migration related journal websites. The study also included grey literature from Ghana, Canada, and other parts of the world. Keywords that guided the search included deportation, mental health, human rights, social work, social exclusion, inclusion, support, and reintegration. I used Zotero to organize the research articles and books that I accessed for this study.

Primary Data

To ensure credibility and rich rigor, I obtained primary data from deportee migrants, family members and community member/leaders through semi-structured interviews and unobtrusive observations of events, communication cues and physical settings of communities. The experiences and perspectives of participants were essential in understanding social inclusion or exclusion, support services, mental health and political stability in Ghana.

Semi-structured Interviews

Vagle (2018) asserts that the researcher adopting qualitative research design visit people who have experience of the phenomenon of interest through qualitative data gathering methods such as interviews and observations. The researcher further shares that although various data collection methods are used in qualitative studies, the most popular method is unstructured interview (Vagle, 2018). However, Elhami and Khoshnevisan (2022) assert that gathering data

through unstructured interviews in qualitative research is difficult and the researcher would not obtain the desired results. They argue that it would be difficult to ensure that the conversation would produce the data required for the research (Elhami & Khoshnevisan, 2022).

In this regard, qualitative semi-structured interviews were conducted with deportees to solicit their experiences with deportation using an interview guide. According to Brinkmann and Kvale (2015), the semi-structured interview aims at “obtaining descriptions of the life world of the interviewee to interpret the meaning of the described phenomena (p. 6)”. This method allows the researcher a greater opportunity of becoming visible as a knowledge-producing participant in the process itself, instead of concealing behind a pre-set interview guide (Denzin & Lincoln, 2018). Again, Patton (2015) suggests that interrater reliability is recommended for semi-structured interviews, where participants are asked identical questions in a specific sequence, and data are coded collectively at the conclusion of the data collection period.

Deportee Migrants

The semi-structured interviews are appropriate for exploring the extremely focused or sensitive topics (Carey, 2012) and were used to gather information from thirty-one (31) deportee migrants and five (5) each of family members and community members/leaders. The interview process with deportee migrants was guided by an interview guide or protocol which was flexible and allowed participants to freely share their experiences at length. Before the start of the interviews, a consent form was read to participants, and they were assured of anonymity, confidentiality, and other ethical principles.

The interviews with participants were in two sections. The first was to reiterate the purpose of the study and I took each participant through the consent form. Given the sensitive

nature of the research study, they were assured of anonymity and confidentiality before the commencement of the interviews. It was after the deportee migrants had signed the consent form that the interviews were conducted with them. All the interviews were conducted in English. All the deportee migrants who participated in this study were fluent in the English language and had migrated to and deported from mainly English-speaking countries. The use of the English language in the interviews did not pose any disadvantage to any of the participants.

Interviews with deportee migrants were held during daytime and places convenient for them. The researcher had to move from one place to the other since many of the deportee migrants were living at the outskirts of the city of Accra, Sunyani, and Kumasi among others. Two of the deportee migrants who used to live in Dormaa preferred to be interviewed in Sunyani. The shortest time spent with a deportee migrant was 45 minutes and the longest time was about one hour and a little over 15 minutes. All deportee migrants agreed to be audio-recorded using a digital voice recorder. The recording started after the participants had consented and it ended immediately after the questions on the interview guide were exhausted.

Creswell and Creswell (2018) suggest that researchers gather information from interviews by making notes or audiotaping. The audio-recording enabled the researcher to concentrate on the interview and establish connection during the interview. I used an interview guide that contained demographic questions to gather information from the deportee migrants (See appendix D). The interview guide was used to structure conversations and follow up with deportee migrants.

Family Members

The researcher selected family members to interview because of their roles in the reception of deportee migrants and the support they provide for their social inclusion or exclusion. Again, the focus on the family is as a result of their roles as safety net for the vulnerable in society when supports are not available in Ghanaian society. A semi-structured interview guide with sets of questions were used to gather information from the family members of deportee migrants. The interview process involved two steps: first was to review the purpose of the study and consent form with potential family members who were interested to share their perspectives to seek their consent and approval. The aim was to get the family members to discuss the ways in which deportation had impacted the household and the form of support they have provided to their relative on return.

Secondly, two of the family members in the Ashanti and Bono regions who were a cohabiting partner, and a spouse preferred to be interviewed in the presence of the deportee migrants. Aside from the two, the other three chose to be interviewed independently and in their homes. The interview process was guided by an interview guide (See appendix D1) and lasted for an average of one hour. With permission from the family members, the interviews were audio-recorded using digital voice recorder.

Community Members/Leaders

Data was obtained from community leaders/members through semi-structured interviews with an interview guide to gather their perspectives on the impact of deportation on the community and nation. To establish the effects of deportation on the community, leaders and

members were chosen to share their perspective on the influence of deportation on political stability and community cohesion.

The first step of the interview process was explaining the purpose of the study to potential community members/leaders, and I gave the consent forms to participants to read to get their approval and consent. The second step was the interview with community members which was guided by an interview guide (See appendix D2). The interview process with community members/leaders lasted for a minimum of 40 minutes and a maximum of one hour. With the permission of community members/leaders, the interviews were audio-recorded using digital voice recorder.

Data Handling

After data collection, all the information (audio recordings) were transferred from the audio recorder to a password protected computer of the researcher using University of Manitoba One Drive system with the password known by only the researcher. The data were deleted from the audio recorder immediately after they were transferred and saved on One Drive of University of Manitoba cloud services. Generally, research ethical principles require that data is handled in a manner that is confidential and accessible by only designated individuals. The audio recordings were transcribed from audio to a text format by the researcher and stored on One Drive, the University of Manitoba's recommended storage platform. The consent forms which were in hard copy that were received from participants were digitized into word format and stored on One Drive and the signed forms were destroyed immediately after they were digitized.

The honorarium receipt forms were digitized and stored on One Drive. The honorarium receipt forms were destroyed immediately after they were digitized. Interview transcripts from

the deportee migrants, family members and community members/leaders were checked for spelling errors before data analysis. I organized all the data of deportee migrants, family members and community members/leaders in a single excel sheet for analysis. Therefore, the excel sheet contained the demographic information of participants and all the interviews that were conducted.

Data Analysis Procedure

I analyzed data manually without the involvement of a computer software package. Vagle (2018) in crafting qualitative research held a flexible position on analysis procedure. The researcher asserts that if software programs help you then you can use them for your analysis. However, if it feels uncomfortable and repressive then do not use it (Vagle, 2018). Regarding the use of software, Vagle's (2018) concern is about qualitative data analysis software producing mechanistic illustrations rather than a deeply expressed crafting. Although qualitative software can help manage the data, Patton (2015) argues that sense making remains a typical human responsibility.

I analyzed the data by adapting and using Lindseth and Norberg's (2004) phenomenological hermeneutical method for analyzing data. The data analysis method has been modified by Morgan (2021) for analyzing data for multiple contexts such as this study. I believe this approach supports the ontological, epistemological, and methodological position of the constructivist paradigm of this current study and as Morgan (2021) asserts, it offers a transparent application as it involves a three-step process for analyzing data, which includes naïve reading, structural analysis, and comprehensive understanding.

Stage One: Naïve Reading

The first stage, naïve reading involves reading the text several times to have a complete understanding (Lindseth & Norberg, 2004). An initial naïve reading offers the first surface interpretation of the transcripts, providing the direction for further analyses (Sorlie et al., 2001). As a first step in the analysis procedure, I read through all the interviews from the participants (deportee migrants, family members and community members/leaders) as a whole to get an initial impression of deportee migrants' experiences of deportation within the context of community cohesion, social exclusion, mental health and political systems. I read through the transcripts several times in a broad-minded approach to achieve naïve understanding. However, Morgan (2021) opines that transparency is critical and researchers must guide against presuppositions during naïve reading. I ensured that the analysis and understanding of the data from the deportee migrants, family members and community members/leaders occurred from the subjective lived experience of the participants.

Several phenomenological researchers have proposed “bracketing” as an important strategy to suspend prior understanding before the analysis (Lindseth & Norberg, 2004). However, Heidegger (1996) argues that it is impossible to bracket or suspend previous understanding or experience in a study using an interpretive/ hermeneutic phenomenological approach (Gill, 2020). In this current study, I adopted reflexivity as an alternative for bracketing as Tracy (2010) shares that it ensures authenticity and honesty with oneself, research, and the audience. Morgan (2021) proposes that to prevent the influence of presupposition and reflexively monitor in a hermeneutic phenomenological study, researchers could keep journals to reflect upon thoughts when undertaking naïve reading. I read several times the transcripts from the

semi-structured interviews to develop a naïve understanding of the texts considering my presuppositions. I reflected on how personal experiences and positionality (Chapter one) as well as theoretical assumptions could influence analysis and interpretations.

Stage Two: Structural Analysis

The second stage is structural analysis. According to Lindseth and Norberg (2004), “structural analyses are the methodical instance of interpretation” which includes the identification of themes (p. 149). At this stage, lived experiences are captured through condensed descriptions of themes or formulation of themes in a manner that reveal meaning. The structural analysis involves distancing which commences with the identification of meaningful units from the text (Morgan, 2021, p. 659). Lindseth and Norberg (2004) when applied distancing indicated that the meaning units are condensed, read through and reflected on to identify similarities and differences.

When categorizing the text into meaning unit, there would be some parts that are not related to the objective (Lindseth & Norberg, 2004). In the analysis, I looked at the experiences in relation to social exclusion, community cohesion, political stability and mental health. In the interviews with deportee migrants, family members and community members/leaders, I analyzed the meaning units by using codes to identify different themes and sub-themes. The coding was done by the researcher and was guided by Johnny Saldana’s book on the coding for qualitative researchers (Saldaña, 2021). The condensed meaning units are compared to form sub-themes, themes and main themes which are validated with the naïve understanding. In this study, themes and subthemes were developed through codes from the transcripts with attention to the objectives.

Table 3: Example of structural analysis with Bob's transcript

<i>Meaning Unit</i>	<i>Condensation</i>	<i>Sub-theme</i>	<i>Theme</i>
At times, I think about suicide to escape various challenges	Thinking about suicide	suicidal ideation	Mental health issues
The customer made a remark about me failing abroad and questioned if the small amount of money involved would be enough to build a house. I was deeply hurt by the customer's repeated words	Feeling hurt about unfair treatment	Unfair treatment	Discrimination

Stage Three: Comprehensive Understanding

The third stage is the comprehensive understanding (Interpreted whole). The main themes, themes, and sub-themes are summarized and considered in relation to the study's research question and context (Lindseth & Norberg, 2004; Morgan, 2021). I considered the sub-themes and themes that were developed from the transcripts and summarized in line with the objectives of the study such as factors that influence social inclusion and exclusion, support systems and mental health. The sub-themes and themes were further redefined. This stage of comprehensive understanding involves appropriation. According to Morgan (2021), the appropriation consequently results in the development of a comprehensive understanding of the phenomenon that also integrates pertinent theory (p. 662). I explored existing literature to enhance my understanding, develop a comprehensive knowledge base, and refine themes and subthemes relevant to the study objectives. Also, I reflected on previous confirmed

understandings and themes to review and validate the knowledge gained, ensuring alignment with the research objectives and enhancing the credibility of the study.

Ensuring Trustworthiness in the Study

I used Lincoln and Guba's (1985) four strategies which include credibility, transferability, dependability, and confirmability for establishing trustworthiness. Qualitative research that adopts a constructivist paradigm uses terms such as credibility, transferability, dependability, and confirmability to replace the normal positivist criteria of internal and external validity, objectivity, and reliability (Denzin & Lincoln, 2018). This strategy was chosen for the study because Nowell et al. (2018) argue that it is a widely accepted and easily recognized criteria for ensuring trustworthiness.

Credibility

Researchers ensure the credibility of findings and interpretations when careful attention is given to establishing trustworthiness (Patton, 2015). The researcher who spends a prolonged time in the field develops an in-depth understanding of the phenomenon and conveys details of the participant and that offers credibility to the findings (Creswell & Creswell, 2018). I spent sufficient time in the study area and observe in detail issues that were relevant to this study. For this reason, I gave attention to the time for each of the semi-structured interviews and established essential relationships with the participants. Patton (2015) explains that continual alertness to your own biases and subjectivity (reflexivity) also assists in producing more trustworthy interpretations (p. 1350). To suspend pre-existing knowledge and assumptions about the study phenomena, I discussed how I am socially positioned within the research in detail in chapter one. This served as a reminder to be mindful of potential biases throughout the research process.

Further, I focused on the interpretation of the findings and ensured it was devoid of personal predisposition and biases. This self-reflection, according to Creswell and Creswell (2018), creates an open and honest finding that would sound well to readers.

Transferability

Shenton (2004) argues that qualitative research is specific to a few individuals and contexts, and it is difficult to demonstrate that the findings and conclusions apply to other populations and contexts. However, researchers may create reports that invite transferability by gathering direct testimony, providing rich descriptions, and writing accessibly and invitationally (Tracy, 2010). The strategy of thick description which involves the provision of a wide range of information allows appliers to make judgment of transferability (Lincoln & Guba, 1985). In this regard, I provided many narratives from deportee migrants, their family members and community members/leaders as considered necessary to support the themes and sub-themes identified. As suggested, researchers are encouraged to provide enough details of the findings so that readers may draw their conclusions about the phenomenon (Tracy, 2010). A crucial aspect of phenomenological research is offering a detailed description of the study setting to offer readers a vivid understanding of the research context. For this reason, an aspect of chapter one specifically focused on detailing the study area.

Dependability

To address dependability, Shenton (2004) explains that the process for conducting the study should be reported in detail to allow future researchers to repeat the process, not necessarily to obtain the same results. The common strategy that is recommended in qualitative and phenomenological studies is the inquiry audit where the process and products of the study

are systematically documented to allow for verification (De Chesnay, 2015; Lincoln & Guba, 1985). I provided justification for selecting the constructivist paradigm, qualitative design and other choices that were made throughout the study. This is to provide evidence of the researcher's rationale behind these decisions.

Confirmability

According to Guba and Lincoln (1989), confirmability is achieved when strategies such as credibility, transferability and dependability are all established. The use of confirmability in qualitative research concerns objectivity of the research process (Shenton, 2004). The purpose of this study is to explore the experiences of deportee migrants within the contexts of community cohesion, political stability, social exclusion, and mental health to help influence policy and interventions for deportees. Thus, confirmability was a significant factor in the selection of a qualitative research design. Further, to enhance confirmability, I conducted semi-structured interviews with deportee migrants, family members and community members/leaders and findings reflect the experiences of research participants.

Ethical Considerations

Respect for the rights of the participants is an important ethical consideration in research. The Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, and the Social Sciences and Humanities Research Council of Canada [The Tri-Council] (2018) indicate that individuals who participate in a research study should do so willingly, understand the aims of the research, and its potential benefits and risks. As suggested by Creswell and Poth (2016), respect for a person include providing evidence of procedures for respecting the privacy of participants and ensuring the consent process is communicated without

any form of ambiguity. In view of that attention was given to the wellbeing of deportee migrants, family members and community members/leaders and respected their worth and dignity were respected. For a study involving involuntary returnees like this current study, respect means taking further steps to ensure the privacy and autonomy of deportees. The study was approved by the Research Ethics Board at the University of Manitoba, Fort Gary Campus.

Autonomy and Informed Consent

For consent to be informed, potential participants shall be given adequate time and opportunity to assimilate the information provided, pose any questions they may have, and discuss and consider whether they will participate (The Tri-Council, 2018, p.31). In this regard, the study only continued when participants had fully understood the purpose, potential risks, and benefits of the study. The research participants only participated in the study based on their own volition without being coerced. The participants who agreed to contact other potential participants through snowballing sampling technique was not a requisite for participating in the study. These potential participants were not coerced or deceived to participate in this study.

Creswell (2013) suggests that researchers should not deceive the participants about the nature of the study and the process of giving information should align with the general nature of the inquiry. I provided the participants with consent forms to sign before the commencement of the individual interviews. The consent form contained information about the purpose of the research, a description of the nature, frequency, duration, and total time involved. The consent form also included the potential risks, dissemination procedure, and contact information of the Research Ethics Board at the University of Manitoba, Fort Gary Campus.

Potential Risks and Benefits

Since research is a step into the unknown, it usually entails risks to others and the study participants (The Tri-Council, 2018; Leavy, 2017). The policy further states that the risks associated with research could be individual or social, profound, or trivial, psychological, or physical (The Tri-Council, 2018). From this current study, I did not anticipate any physical, profound, or social risks posed to either the individual or society, nor did I find any as a result of my research. However, concerning psychological, and emotional harm it was possible that an interview with deportee migrants could trigger traumatic memories and negative responses. To avoid this risk, arrangements were made with governmental and non-governmental organizations for individuals who desired and had much need to see a counselor for this study. These were organizations that provided services to the citizenry. I discussed the support services that individuals could access and provided details to each participant before the start of the interviews.

This study was motivated by the benefits that the research knowledge would have on participants and their societies. Despite the risk that may be associated with conducting research in diverse populations, I share the view that the benefits of this study offset the risks. One of the potential benefits that participants would derive from this study is the opportunity to express their personal experiences and issues which have been ignored. The findings from the study would inform policymakers and social workers in the future about the issues deportee migrants encounter in their social inclusion into societies in Ghana and possible interventions that can enhance the lives of these return migrants.

Privacy, Confidentiality and Anonymity

Privacy is one of the important ethical principles in research. The conducting of empirical research affects various domains of privacy such as personal information, expressed thoughts and communication in various ways (Tri-Council, 2018). This corroborates the assertions by Creswell and Poth (2016) that researchers must ensure participant privacy by covering names and developing composite profiles or cases. The participants in this study had the opportunity to choose a time and place convenient for the interviews. The Tri-Council (2018) posits that the ethical duty of confidentiality refers to the responsibility of an individual or organization to protect entrusted information (p. 58). All documents (e.g., demographic information and transcripts) were stored using Microsoft One Drive, as it is the University of Manitoba's recommended data sharing and storage platform.

Additionally, confidentiality was safeguarded such that participants' identities or information were not shared with a party or individual who was not directly involved in the study. According to Creswell (2013), researchers can protect the anonymity of participants by assigning numbers or pseudonyms. In ensuring anonymity in this study, no actual identities and names of participants were used at any stage in the study. I used pseudonyms in place of the actual identities of the participants.

Compensation

The issues of whether and how to compensate participants involve questions of both data quality and ethics (Patton, 2015). In Western capitalist societies, concerns about compensation are increasing. This is due to individuals in economically disadvantaged communities feeling

overstudied and undervalued. All the participants were compensated for their time during the interviews.

Each participant was given cash compensation of 100 Ghana Cedis for their time in participating in the study. The 100 Ghana Cedis compensation was not an inducement to the participants for their participation. Participants received their compensation once they consented to participate in the study. In addition, a person who informed potential participants through snowballing were not rewarded or compensated. Participants received their compensation before the interviews.

Withdrawal

Participants of this study were informed about their rights to withdraw before the start of the interviews at any time up to about three months after the end of their participation. It was impossible for participants to withdraw their data three months after their participation in the interviews. Participants could call or send a written request through email to the researcher expressing their intention to withdraw up to three months after their participation. When a participant requests to withdraw, the data would be destroyed and not included in the final report of the research.

Conclusion

This chapter outlines the research methodology, including the constructivist paradigm and the qualitative research design utilized for the study, along with the procedures guiding the research process. Furthermore, the chapter provides an account of the sampling procedure, sources of data, data collection methods and how to ensure trustworthiness. The chapter further discusses how the data was analysed and consideration to ethical issues.

Chapter Four

Findings: Socio-demographic Characteristics and the Naming and Explaining of the Deportation Experiences

Introduction

In Ghana and some parts of Africa, people from poor families move to find better job opportunities to improve the socio-economic situations of their families back home (Bob-Milliar, 2012). The main negative experiences faced by deportees often revolve around societal expectations and beliefs regarding migration and deportation. In places where people expect economic gains from migration, deportation is the worst nightmare of the Ghanaian migrants (Kleist & Bob-Milliar, 2013). This chapter answers the first research question - How do deportee migrants name and explain the experiences of “deportation” from their perspectives? In this chapter, I present the socio-demographic information of the research participants. In response to the research question, I analyse the reasons for migration and expectations of migrants, their families and community members/leaders. I also discuss the integration experiences in the host country. This chapter includes the process of deportation and the reception of deportee migrants upon return to the home country. I present the voices of deportee migrants along with insights from their family members and community members/leaders.

Socio-Demographic Information of Deportee Migrants

Table 4 shows the socio-demographic characteristics of thirty-one deportee migrants who were interviewed in the study. From the findings of the study, many of the deportee migrants were recruited from the Greater Accra region. With regards to sex, twenty-eight (28) of the deportee migrants were males and three (3) were females. In terms of age when deportee migrants returned, fifteen (15) were between the ages of 31-40, about five (5) were between 20 -30 and six (6) were

from 41-50. The results show that five (5) of the deportee migrants were between the ages of 51-60. Marital status was an important demographic that was considered in this study. From the study, twenty (20) were single, and five (5) out of the thirty-one were married. Three (3) of them were in cohabiting relationship, two (2) were divorced and one (1) was separated.

Table 4: Socio-demographic Information - Deportee Migrants

Participants	Location of Interviews	Region	Age	Sex	Marital status
Eve	University of Ghana -Accra	Greater Accra	60	Female	Divorced
Nsiah	Amasaman - Accra	Greater Accra	56	Male	Separated
Bob	Pantang Junction - Accra	Greater Accra	33	Male	Single
Akus	NADMO - Head Quarters -Accra	Greater Accra	55	Male	Married
Fosu	NADMO - Head Quarters -Accra	Greater Accra	42	Male	Single
Jojo	Weija	Greater Accra	28	Male	Single
Akua	Gbawe	Greater Accra	50	Female	Single
Oboy	University of Ghana -Accra	Bono Region	34	Male	Single
Bro Kofi	Oyarifa	Greater Accra	27	Male	Married
Ebo	Weija	Greater Accra	28	Male	Single
Fifi	Darkuman	Greater Accra	35	Male	Single
Kuu	Dansoman	Greater Accra	37	Male	Single
Carim	Berekum	Bono Region	36	Male	Single
Sefa	Dormaa	Bono Region	51	Male	Single
Gyammy	Dormaa	Bono Region	44	Male	Single
Ekow	Namasa	Bono Region	34	Male	Married
Kwadwo	Sampa	Bono Region	38	Male	Single
Kwabi	Sunyani Airport area	Bono Region	32	Male	Married
Cudjoe	Sunyani Airport area	Bono Region	24	Male	Single
Kwame	Sunyani	Bono Region	33	Male	Single
Kojo	Sunyani -Abesim	Bono Region	33	Male	Single
Akwasi	Dormaa	Bono Region	31	Male	Cohabitation
Ama	Kumasi -Freeman Methodist Guest house	Ashanti Region	33	Female	Single
Lixio	NADMO - Municipal Office. Kumasi	Ashanti Region	48	Male	Cohabitation
Bro Yaw	Kumasi -Kronom - Afrancho	Ashanti Region	38	Male	Single
Law	Berekum	Ashanti Region	31	Male	Single
Pee	Kumasi -Old Tafo	Ashanti Region	30	Male	Single
Bammy	Kumasi	Ashanti Region	41	Male	Divorced
Mail	Kumasi	Ashanti Region	42	Male	Cohabitation
Bro Kwaku	Kumasi	Ashanti Region	33	Male	Single
Ton	Accra	Greater Accra	58	Male	Married

The number of children deportee migrants had varied from one participant to the other. Fourteen (14) of the deportee migrants had one child, about seven (7) of them had no child. The findings indicate that four (4) of them had two children, approximately two (2) of the participants had three (3) and five (5) children respectively. One each of the deportee migrants had four (4) and six (6) children. Most of the deportees first country of contact was different from the country from which they were deported. This aligns with the assertion of Bob-Milliar (2012) that most Ghanaian migrants use other countries as a transit point to reach out to other countries. Regarding country from which deportee migrants were deported, fifteen (15) of the deportee migrants were deported from Germany. The reason for this number is that there are organizations that support deportee migrants from Germany and that makes it easier to identify some of them. However, deportee migrants from countries such as the United States and Canada are rarely supported by intergovernmental organizations, which intensifies their social exclusion and makes it difficult to identify these migrants.

Five (5) of the participants were deported from the United States, about two each from United Kingdom, Dubai, Italy, and Canada and one (1) each from Holland, Malaysia, and Spain. With regards to the number of years spent in host countries before deportation, the minimum time was one year, and the maximum years spent in host countries was 13 years. In terms of employment status after deportation, sixteen (16) were self-employed into seasonal professions such as farming, commercial driving, cold store business, baking and trading. About thirteen (13) of the participants were unemployed and two (2) were employed as a sale agent and cleaner.

Table 5: Socio-demographic Information – Deportee Migrant

Participants	No. of Children	Host Country (ies)	Country of Deportation	No. of Years in Host Country	Current Employment
Eve	0	Germany	Germany	2 years	Unemployed
Nsiah	3	USA	USA	5 years	Unemployed
Bob	0	Germany, Switzerland, Italy	Germany	10 years	Self Employed
Akus	1	United Kingdom	United Kingdom	7 years	Unemployed
Fosu	1	Italy, Germany	Germany	2 years & 6 months	Self Employed
Jojo	1	Libya, Italy, Germany	Germany	6 years	Self-employed (Cold Store)
Akua	1	Libya, Holland	Holland	3 years	Self employed
Oboy	2	Libya, Italy, Germany	Germany	Five years	Employed- Cleaning
Bro Kofi	2	Norway, Denmark, Germany	Germany	2 years & 4 months	Self Employed (Baker)
Ebo	0	Libya, Italy, Switzerland, Germany	Germany	7 years	Unemployed
Fifi	1	Malaysia	Malaysia	3 years	Self Employed (Barber)
Kuu	2	Dubai	Dubai	2 years	Self-employed (Retail Shoe Sales)
Carim	1	Libya, Italy, Germany	Germany	10 years	Unemployed
Sefa	0	Libya, Italy, Germany	Germany	6 years	Unemployed
Gyammy	1	Libya, Italy, Germany	Germany	3 years 7 Months	Unemployed
Ekow	5	Libya, Italy	Italy	18 years	Unemployed
Kwadwo	1	Libya, Italy, Germany	Germany	5 years	Self-employed (Farmer)
Kwabi	1	Libya, Morocco, Spain	Spain	2 years	Self-employed (Tiling)
Cudjoe	0	Libya, Italy, Germany	Germany	4 years	Unemployed
Kwame	4	Dubai, Turkey, Greece, Italy	Italy	1 year	Self-employed (Food vendor)
Kojo	1	Canada	Canada	2 years	Self Employed
Akwasi	1	Dubai	Dubai	1 year & 6 months	Self-employed (Taxi driver)
Ama	3	Libya, Italy, Germany	Germany	6 years	Unemployed
Lixio	5	Turkey, Germany	Germany	8 years	Unemployed
Bro Yaw	0	Italy, Germany	Germany	6 years	Employed (Sales Agent)
Law	1	USA	USA	3 years	Self-employed (Carpentry design)
Pee	1 foster child	Brazil, Peru, Equador, Panama, USA	USA	1 year	Unemployed
Bammy	1	USA	USA	1 year & 6 month	Self-employed (Farmer)
Mail	2	Libya, USA	USA	1 year	Self-employed (Selling shoes)
Bro Kwaku	0	UK, Canada	Canada	2 years	Unemployed
Ton	6	UK	United Kingdom	13 years	Self-employed (Taxi Driver)

Socio-Demographic Information of Deportee Migrants

From table 6, the highest level of education attained by deportee migrants is tertiary education with most of them with incomplete postsecondary education, completing primary school, or completing Senior High School education. The results show that many of the migrants (10) were deported for lack of appropriate documentation, four (4) each were deported for criminal reasons and termination of visa, six (6) each were deported for overstaying their visas and unsuccessful asylum claimants, about one was deported for irregular entry. Regarding number of years in Ghana after deportation, the minimum time was nine months, and the longest stay in Ghana was ten (10) years. About thirty (30) of the deportee migrants have been deported once while one has been deported twice as shown in table 6 below.

Table 6: Socio-demographic Information – Deportee Migrant

Participants	Educational level	Reasons for Deportation	No. of years in Ghana after deportation	No. of times deported from another country
Eve	Tertiary	Lack of appropriate documentation	2 years and 6 months	One
Nsiah	Form 4	Criminal (Threatening of Wife)	10 years	One
Bob	SHS ⁵ dropout	Issues of documentation	3 years	One
Akus	Middle School	Termination of visa	1 year	One
Fosu	SHS	Illegal Entry	1 year & 4 months	One
Jojo	JHS ⁶	Lack of documentation/Failed Asylum claimant	5 years	One
Akua	Form 4	Overstay of Visa	7 years	One
Oboy	JHS	Lack of Documentation	3 years	One
Bro Kofi	SHS	Failed Asylum Seeking	5 Years	One
Ebo	JHS	Failed Asylum Seeking	9 Months	One
Fifi	SHS	Overstay of Visa	7 years	One
Kuu	SHS	Termination of employment and visa	3 years	One
Carim	SHS dropout	Criminal (Adult abuse)	1 year & 1 month & 1 week	One

⁵ Senior High School

⁶ Junior High School

Traumatic Experiences of Deportee Migrants in Ghana

Sefa	Form 4	Overstay of visa/lack of documents	1 year 3 months	Two (Libya & Germany)
Gyammy	Technical school	Lack of appropriate documentation	1 year	One
Ekow	Technical school	Criminal (child abuse accusation)	3 years	One
Kwadwo	uneducated	Failed Asylum Seeking	5 years	One
Kwabi	JHS	Lack of documentation	3 years	One
Cudjoe	Dropped out at SHS	Failed Asylum Seeking	4 years	One
Kwame	Technical school	Lack of Documentation	5 years	One
Kojo	Tertiary	Lack of Documentation	2 years	One
Akwasi	SHS	Overstay of Visa	3 years	One
Ama	Uneducated	Lack of documentation	1 year and a month	One
Lixio	Dropped out at class 3	Failed Asylum-Seeking claimant	1 year 3 months	One
Bro Yaw	SHS	Accusation of criminal activities/non-renewal of documents	1 year 3 months	One
Law	University	Overstay of visa/lack of documentation	3 years	One
Pee	SHS dropout	Failed asylum seeking / Illegal entry	5 years	Two
Bammy	SHS dropout	Lack of documents	5 years	One
Mail	SHS	Lack of documentation	5 years	One
Bro Kwaku	JHS	Overstay of visa	3 years	One
Ton	O Level	Overstay of Visa /impersonation	6 years	One

Socio-Demographic Information of Family Members

In this section, I present the demographic information of the family members who were interviewed in the capacity as key informants for this study. Five (5) family members aged 33, 38, 45, 70, and 40 participated in the interviews. Overall, all the family members were females and related with the deportee migrants in various ways. This was because deportee migrants in this study are largely men, and the few women were not willing to connect the researcher to any family member. Again, deportation of migrants to Ghana largely involves men. Two of the family members related to deportees as husbands and two of them were in cohabiting relationship with the migrants. One of the family members was the mother of the deportee

migrant. In addition, approximately three (3) were self-employed and one of the family members was unemployed. One was an apprentice who was into sewing.

Table 7: Demographic Information of Family Members

Participants	Age	Region	Sex	Town/City	Marital Status	Relationship with Deportee Migrant	Employment Status
Family Member 1	45	Greater Accra	Female	Accra	Married	Husband	Self employed
Family Member 2	70	Greater Accra	Female	Accra	Widow	Mother	Unemployed
Family Member 3	40	Ashanti	Female	Kumasi	Married	Husband	Self employed
Family Member 4	38	Ashanti	Female	Kumasi	Cohabiting	Partner	Self employed
Family Member 5	33	Bono	Female	Dormaa Ahenkro	Cohabiting	Partner	Apprentice (Sewing)

Socio-Demographic Information of Community Members/Leaders

This section presents the socio-demographic characteristics of the community members and leaders who participated in the study. Two (2) each of the community members and leaders from the Greater Accra and Ashanti Region were involved in the study and one from the Bono region participated in the study. Five community members and leaders aged 35, 38, 53, 42 and 45 participated in the study. Except for one female, four of the community members and leaders were males. While one of the community members had previously worked with the deportee migrants, two (2) held positions such as Unit Committee Chairman and Assemblyman. One of them held a position as a deputy secretary for a migrant union.

Table 8: Demographic Information of Community Members/Leaders

Participants	Age	Region	Sex	Position in Community	Marital Status	Town
Community leader 1	45	Greater Accra	Male	Deputy Sec. Migrant labour general worker union international	Married	Accra
Community Member 2	53	Greater Accra	Female	Community Member	Widow	Accra
Community leader 3	38	Ashanti	Male	Assembly Member	Married	Kumasi
Community member 4	35	Ashanti	Male	Community Member	Cohabiting	Kumasi
Community leader 5	42	Bono	Male	Unit Committee Chairman	Cohabiting	Wenchi

Factors that Influence the Movement of Migrants

Generally, the circumstances under which migrants leave their communities of origin have implications for their social exclusion or inclusion when they are deported. Evidence from other studies show that reintegration of deportees is a complex process that is impacted by the whole migration process, including reasons for emigration and expectations (Kuschminder, 2022). Similarly, Hall (2018) asserts that international migration is a multifaceted phenomenon and could best be explained within the historical, socio-economic, and political systems of Ghana. It was reported by participants in this study that various economic and socio-cultural factors influenced their movement to other countries.

Economic Factors of Migration

Most studies indicate that international migration from Ghana is mainly influenced by economic factors (e.g., Agyeman & Setrana, 2014; Anarfi et al., 2003; Awumbila et al., 2008;

Aryeetey et al., 2021; Hall, 2018). Hence, to understand the reasons for migration, I explored participants' understanding of economic factors that influence migration. From the responses of the participants, a combination of economic factors such as poverty and financial difficulties, unemployment or lack of better job opportunities, skills development, and capital to establish businesses influenced their migration.

Poverty and Financial Difficulties

Ten (10) of the participants migrated due to poverty and financial difficulties. Poverty and financial difficulties in this study relate to lack of money to afford basic needs of life (e.g., feeding and accommodation), and hardships that people face. The narratives of Bob and Ebo show how the poor conditions in their communities influenced their migration decision. While Bob linked his poverty to structural conditions in Ghana, Ebo's poverty stemmed from intergenerational challenges within his extended family as seen in the narratives below.

Poverty and difficult living conditions are prevalent in Ghana. For me, I chose to migrate in search of better opportunities due to poverty and the challenging life in Ghana which made it difficult to feed myself. (Bob, Greater Accra Region)

I decided to travel in search of a better future due to the financial struggles my family faced over the years. When I was living with my grandfather, he could not provide money and support for accommodation and other needs because of poverty which led to the decision to travel for improved livelihood. (Ebo, Greater Accra Region)

From the views above, migration is influenced by a lack of basic needs of life. Ebo's narrative is another point worth considering. Although he was financially handicapped, he expected other family members to provide the necessary support when he was in Ghana. In the absence of financial support from families, migration becomes an option to address his financial needs.

Evidence from the narratives of Gyammy and Carim shows that not only does poverty and financial difficulties result in migration, but they also have implications for school dropout. Gyammy initially returned to Ghana voluntarily due to the conflict in Libya but later re-emigrated because of the issue of poverty. He shared how his plans changed to travel by sea to Italy when he arrived in Libya for the second time.

...I am the youngest of five siblings in a poor family. I traveled to Libya to earn money to support my family during Gadhafi's rule but had to return to Ghana due to the political uprising. I returned to Libya after experiencing chronic poverty and later moved to Italy with a group of 94 migrants. I paid \$1000 to middlemen who assisted me to move from Libya to Italy by boat. (Gyammy, Bono Region)

Carim had to quit school during Senior High school level due to financial constraints. From the response of Carim, he attributed his financial predicament to the passing of his uncle, which affected his education and influenced the decision to migrate. Usually, migration decisions could change due to the present need and circumstances of migrants.

I decided to leave Ghana due to economic hardships and poor living conditions of my family. After quitting senior high school due to financial difficulties, I followed a friend to Libya through the Saharan Desert. The decision came after the passing of my uncle who had been my main supported in my education. I moved to Libya in 2012, but I later left for Europe due to the war, which made life unbearable. (Carim, Bono Region)

Kuu migrated to Dubai to escape poverty and a crushing load of debt. He had to depart from Ghana because of the weight of debt and pressure from financial institutions demanding repayment. Kuu's migration was made possible by information about opportunities shared within his social network as indicated in the narrative.

I started a sneaker business after secondary school but faced financial difficulties and a failed loan from a bank. The bank was pinching me here and there. I couldn't even stay at the shop. A friend suggested opportunities in Dubai, and I gathered money for my visa application process. The financial troubles in Ghana and inability to pay the loan forced my migration to Dubai. (Kuu, Greater Accra Region)

From the findings of the study, social connections play a significant role in the migration process. Even though some of the participants faced financial difficulties, the support they received from friends enabled their migration out of Ghana. For instance, Lixio shares how friends assisted him with information and the cost of processing his passport.

I was an articulator driver, but at some point, I faced serious financial difficulties. I never had any plans of travelling, but a friend introduced the idea to me. He helped me with the acquisition of a passport and informed me about an opportunity in Turkey for articulator drivers. I thought it was a good idea, so I left for Turkey. However, when I got there, there was no opportunity as indicated. (Lixio, Ashanti Region)

Unemployment and Lack of Job Opportunities

The findings of the study revealed unemployment to be a driver of international migration in Ghana. Kwame and Law share that unemployment and lack of job opportunities were identified as a determinant for migration among the study participants. Even though Kwame had completed a course on Information, Communication and Technology, with the needed skills and certificate to secure a job, the absence of these jobs made him unemployed. The lack of jobs depicts a structural issue that migrants do not have control over.

I completed Senior High School in 2013 but struggled to secure a job despite being a computer genius. A friend of mine introduced me to the idea of travelling abroad and assured me that life was better in Dubai. I gathered 10,000 Ghana Cedis⁷ to finance my trip. However, life in Dubai was challenging, forcing me to move to Turkey, Greece and later to Italy as an undocumented migrant due to difficulties in securing a job. (Kwame, Bono Region)

⁷ Eight Ghana cedis at the time of the study was equivalent to one Canadian dollars.

Kwame had to navigate between four countries due to a lack of information during his migration journey. Generally, migration guided by information from a migrant's social network can make it challenging to assess the costs and risks associated with the migration process.

Mail shares his experience at Obuasi before migrating. Obuasi is one of the cities in the Ashanti region that is well known for the mining of gold. While mining is lucrative, the practice of galamsey is against the laws in Ghana. Mail shows how the ban on galamsey⁸ rendered him unemployed and encouraged him to leave Ghana to another country.

I was at Obuasi, and I was doing galamsey. The disturbances from soldiers and police because of the ban on galamsey and difficult living conditions forced me to travel. Things were difficult in our community and there were no jobs for the youth. (Mail, Ashanti Region)

One of the participants migrated abroad to develop and improve on his skills. Although Bro Kofi had the needed skills and capacity for advancement in Ghana, he mentions that migrating abroad would provide him better opportunities to develop his career and skills. Bro Kofi shared his experience in the narrative below:

I became more serious about playing football after completing Senior High School. I was part of a team named Dallas Texas that was set to travel to Norway for the Norwegian tournament. I had the chance to participate in trials and was selected to be part of the team traveling to Norway. The decision to move abroad was seen as an excellent opportunity for skill development. (Bro Kofi, Greater Accra Region)

Bro Yaw migrated to Italy and Germany to seek for capital to invest and expand his business. The fact that the participant had confidence that life would change after migrating indicates the high expectations he had for developed countries. Although the intention was to

⁸ A term in Ghana for illegal small-scale mining.

migrate to Germany, Bro Yaw wanted to use Italy as a transit point to Germany based on the information he had about that migration route.

When I completed Senior Secondary School, things were tough. I started doing some menial jobs for survival. I joined someone at Suame Magazine⁹ to sell car parts. After I was able to save some money, I took the decision to travel abroad to Italy and later to Germany, to invest in the import and export of cars, machines, and car parts. I was informed that it was easy to enter Germany through Italy, so I had that in mind. (Bro Yaw, Ashanti Region)

From the narratives above, it is evident that participants in the face of economic predicaments moved to improve their situation. While some of the migrants used safe routes to travel, others risked their lives to make their migration possible.

Social Factors of Migration

I found out that some of the migrants attributed their reasons for migration to socio-cultural norms and factors such as family influence and adventure. Other participants shared that they migrated due to shattered dream. For instance, regarding family influence, participants mention that lack of family support, family crisis and pressure motivated them to migrate. Bob discloses how his family refusing to support him due to the divorce of his parents contributed to his migration. The following are a few excerpts from the participant's narrative regarding lack of family support.

My reasons for migration were many... I left Ghana due to family issues, particularly my parents' divorce, which affected my education as financial support became challenging. I decided to leave Ghana during my second year of Senior High School due to difficulties I encountered when asking for school fees from my father who was married to another woman. (Bob, Greater Accra Region)

⁹ A popular place where car parts are sold in Kumasi.

The fact that Bob had to drop out of school and travel at a younger age to work in Germany gives a clear impression of the importance of family support in the Ghanaian society. Thus, family crisis such as divorce if not well managed could impact the support systems of families and influence migration.

One of the female migrants who lost her child after returning from Libya re-emigrated to gather resources to support her only son. Akua's decision to re-emigrate was influenced by the tragic loss of her child and the desire to provide better opportunities for her only child.

After returning to Ghana with my two children from Libya, one of them tragically passed away in a car accident. Left with only one child, I decided to return to Libya to provide for my only child. (Akua, Greater Accra Region)

Aside from economic and political factors, migration is also grounded in family motivation to move. Tonah and Cudjoe (2020) assert that Ghanaian migrants who visited Ghana from Libya were the focus and envy of residents of their communities because they provide badly needed additional resources (e.g., money, home appliances and toiletries) that were too expensive or not available in Ghana. The researchers observed that better opportunities and improved wellbeing among expatriates from Libya resulted in the emigration of many Ghanaians to the country (Tonah & Cudjoe, 2020). In regions like Bono and Ashanti, three of the participants emigrated because of family and community pressure. Fosu who used Libya and later entered Germany shares his story in the narrative below:

The reason why I traveled was because my uncle migrated to Germany, and he exported a Volkswagen camper van that he used anytime he visited Ghana. It was on my mind to travel to Germany to get one of the cars. It was my uncle who inspired me to leave Ghana. I used Libya and later to Italy and then to Germany. (Fosu, Greater Accra Region)

Another social factor as mentioned in this study is adventure and is articulated by one of the female deportees. Eve, a female participant, migrated to explore other countries and to take a break from work.

I chose to leave Ghana in search of new experiences as a fashion designer, even though I was doing well in Ghana. I desired to explore life outside my home country. I travelled to explore new countries and territories due to having primarily focused on work without much travel experiences. (Eve, Greater Accra Region)

From the Narrative above, by reframing migration as an adventure, migrants can regain a sense of control over their decision-making process. In this case, migration is not driven by circumstances beyond the control of migrants.

Shattered Dream

Shattered dream was shared by two migrants as influencing their decision to migrate. Ekow was one of the migrants who used Libya as a transition point to Italy. He shares how his dreams to pursue professional football in Ghana was shattered due to family challenges.

I faced financial struggles within my family. This prevented me from pursuing a football career with BA United due to lack of funds. Both my parents had nothing, and my younger siblings were all suffering because of financial difficulties. My family depended on the benevolence of other people for basic needs. The desire to find opportunities elsewhere, improve the family's financial situation and create a better future motivated me to migrate. (Ekow, Bono Region)

The findings on the reasons for migration were multifaced and interrelated. From the study, poverty, unemployment and desire to improve skills were the economic factors that influenced migration. Also, social factors such as family influence and pressure, adventure and shattered dream influenced the migration of participants in this study. The narratives of participants also reveal that migrants had limited information about migration and relied on information and support from their social networks. Evidence from the study shows that some

migrants had intentions of using either a developed or developing country as a transit point to reach other countries.

Migrants' Perspectives of Expectations Prior to Migration

Research on involuntary return and deportation shows that there are often high expectations for migrants returning from high-income countries and the Western world (Kleist & Bob-Milliar). From the study, almost all the thirty-one (31) participants reported that they had both socio-cultural and economic expectations prior to migration. The expectations of family members and community members/leaders and how they are met by migrants have serious implications for their social inclusion or exclusion on return to their country of origin. Given these assertions, migrants who leave Ghana have high expectations of economic and social outcomes of migration. Even though migrants had expectations before migration, their aim was to raise income to support themselves and their families.

From the findings of the study, socio-cultural expectations such as acquiring properties to support family and opportunity to expand businesses were mentioned by some of the participants. Fosu and Kuu had intentions to acquire property after migration. However, in addition to building a house, Kuu's expectation was to expand his sneaker business. They both share their expectations in the following narratives.

I was originally involved in tiling in Ghana. My goal was to acquire a plot of land and build a house to support my family. I bought a plot of land for 1500 Ghana Cedis when I travelled but could not build the house because of my deportation. (Fosu, Greater Accra Region)

My expectations prior to migration were many. I am the only man among four siblings in my family. I had plans to build a suitable house for my mother, pay my loan and expand my retail sneaker business through importation. (Kuu, Greater Accra Region)

From the narratives, migrating to raise income and other resources to support the family was an important hope and expectation for many of the participants. With respect to hopes to change the nuclear family situation, Ebo desired to raise money to support his siblings for fear that they could engage in social vices as a strategy to deal with daily struggles.

I had high expectations... I wanted to support my mother and three sisters who were struggling. I didn't want my sisters to engage in deviant behaviours. My father married another woman and gave birth to three boys, and I had the intentions to support them as well. Things were difficult, so I wanted to travel to change the family situation. (Ebo, Greater Accra Region)

The findings reveal that there are migrants who wanted to be empowered to take up responsibilities to fulfil social and cultural expectations. For instance, Kwadwo shares how he expected his migration to bring him success and make him a responsible breadwinner of his family as the firstborn.

I was the primary provider for my family after the death of our parents. I travelled with the hope of finding greener pastures to support my siblings' education, provide the needs of other family members and take care of my child. (Kwadwo, Bono Region)

The findings on participants' expectations before migration show the importance of the family in the migratory goals of migrants. Generally, in the Ghanaian societies, the family plays a crucial role in the development and progress of the individual. It is therefore common for migrants to be optimistic that their migration would provide them positive outcomes for their families' well-being.

Better Economic Outcomes

The findings show that the hope for better economic outcomes was one of the main expectations for migrants before moving abroad. Eve migrated for adventure and to learn new

things in other countries. She shares how the desire to acquire new skills and assets was part of the goals for her migration.

What happened was that I was a fashion designer by profession before migration. I migrated with the aim to acquire new skills to improve my sense of design. (Eve, Greater Accra Region)

Running a commercial taxi business is common among young people and adults in Ghana. Nsiah and Kwabi hoped to acquire assets such as a car for commercial taxi and build a house when they return to Ghana. The fact that these two migrants had the intention to buy a car shows how determined they were to advance their lives. For instance, Kwabi migrated to Libya with the expectation of purchasing a car for commercial purpose upon his return.

Personally, I travelled to gather some money to buy a car for commercial taxi. The aim was to earn some money from driving the taxi for sustainable livelihood upon return to my receiving community. (Kwabi, Bono Region)

Three of the migrants indicated that before migration, they were expecting to raise more money to expand their businesses in Ghana. While the expectations of becoming a businessman and an engineer informed Bob's choice to move to Germany, he shares his story in the narrative below:

When I was young, my goal was to become a businessman and an engineer. I had it in mind that when I travel, I will save some money and return to Ghana to establish my own business. I choose Germany because Germans are very good with engineering. It was my goal to travel to Germany and have a lot of knowledge about engineering and even come back home and establish a business of my own. (Bob, Greater Accra Region)

Bob's narrative indicates that expectations of migrants play a role in choosing the destination country, highlighting the need for deliberate planning and consideration in migration decisions.

My interaction with Nsiah reveals that he did not only have personal hopes and expectations to accomplish for himself, but he also planned on remitting relatives once he was

successful in host country. Nsiah who moved to the United States describes his experience this way:

I migrated to raise income to support my cousin, who worked as a hotel cleaner. I was not happy about his living condition. I promised to send money to my cousin and other siblings every month to cater for their basic needs. (Nsiah, Greater Accra Region)

From the narratives above, migrants had different hopes and expectations for their migration. It was evident that migrants with some level of skills desired to improve when they get the opportunity abroad. For some of the migrants, the goal of migration influenced the choice of destination country.

Family Members' Analysis of Hopes and Expectations of Relatives

Although the views of family members who participated in the semi-structured interviews were not too different from the perspectives gathered from the migrants, it is important to emphasize that expectations from family members were unique. Family expectations and how they are met by migrants have implications for the acceptance and reception they receive when they return after deportation. A family member who was cohabiting with one of the migrants expected the relative to reunite with them outside of Ghana after he was successfully settled in the new country.

Ghanaians often expect that family members who migrate abroad will bring them over to stay with them and provide support. I had the expectation that my husband in the future will reunite with us in host country. However, it is important to understand that migrants face their own challenges and cannot always meet these expectations. (Family Member 4, Ashanti Region)

From the narrative above family members who empathize with migrants understand their situation and lower their expectations for them.

In many Ghanaian societies, migrants who can support their parents are highly respected as they meet socio-cultural expectations. A family member in the Bono region who was cohabiting with a migrant expected him to support his mother with capital and accommodation. Initiatives to support parents not only fulfill responsibilities but also play a crucial role in meeting community expectations. The family member shares the outcome of providing for a parent when one has the opportunity in the following narrative:

I expected that once God has given him the opportunity to travel outside, he should be able to support his parents. He should be able to give his mother seed capital to start a business. The mother may feel proud and happy when her son, who has traveled overseas, helps her in a good way. (Family Member 5, Bono Region)

Research shows that deportation results in separation from spouse and children (Boodram, 2018). However, I had a humbling experience interacting with the spouse of a deported migrant who returned voluntarily from abroad shortly after her husband's deportation. The couple, who initially met in Germany, had to reassess and redefine their migration expectations. Contrary to many families with expectations for their relatives before migration, this couple had a different experience. She aimed to improve her work abroad to support families in Ghana which did not happen.

We both met outside the country and got married in Germany. It was our hope that the work we were doing will flourish so that we can help other family members. But it did not happen that way. (Family Member 1, Greater Accra Region)

The above narratives indicate that the reasons for migration and expectations of migrants are varied. The relationship that the family members had with the migrants influenced their expectations and hope for the migrants.

Community Members/Leaders Views on Hopes and Expectation of Migrants

The findings show that there are hopes and expectations of community members for people who travel abroad. Although the community expectations varied from members, generally, it is always important that migrants who leave the community and travel abroad factor the needs of the community into their migratory goals.

A community member who had worked many years with deportee migrants in the Greater Accra region expressed her views on community expectations. While it is evident from the community member that family and community have different expectations, several issues are worth considering in the narrative. The community member gives indication that family members expect migrants to support other members from their predicaments through remittances and provision of goods. The narrative also reveals that migrants are expected to serve as role models when they return and contribute to the development of the community even when they did not support their migration.

The community sees migration as a way for families to improve their economic status. They expect the migrant to become the family savior and carry their burdens. The community expects the migrant to remit money and send goods back home. The migrant is expected to remit and contribute to family and community needs such as paying school fees, marriage ceremonies and funerals. The community is motivated by the success of migrants and hopes to follow in their footsteps. (Community Member 2, Greater Accra Region)

A community leader confirms that it is not outlandish for family members and the community to have expectations for migrants since that has always been part of our cultural norms and values. Given these expectations, it is common for family members to sell off properties to support the migrant's trip.

Families in Ghana often sell their properties or borrow money to send family members abroad in the hopes of receiving financial support. Once abroad, migrants are expected to support community projects such as building houses, establishing businesses and provide financial assistance to their families and communities back home. It is common for families and community members to have these expectations. (Community leader 1, Greater Accra Region)

Further to migrants expected to support the community through the provision of resources for projects, a unit committee member in the Bono region shares that sometimes the community expects migrants to contribute to developmental projects such as building family houses and schools in the community.

This place where we live is not a village or city but a well-developed town. Migrants are encouraged to build houses to enhance the community's aesthetics and support local projects. Approximately 200 houses have been built by some migrants. We expect other migrants to contribute in a similar manner. (Community leader 5, Bono Region)

Contrarily, an assemblyman in the Ashanti region shares that most often, migrants prioritise their personal and family needs without attention to the community needs. The assemblyman was of the view that the only time they give to the community is when they have been called upon to do so.

Most of the time, people don't do anything for the community. It is all about their families and themselves. I have lived in the Zongo for some time but not everybody who travel support the community. Unless somebody is sick, or we are building a mosque that people come in to help when we solicit for support. But to do something extra ordinary for the community, we don't see that. (Community leader 3, Ashanti Region)

The narratives above are suggestive of community high expectation from migrants although they are not directly involved in the cost of their migration. However, societal norms and values place migrants in a position to help the community and participate in activities such as funerals and developmental projects.

Key Moments in the Integration Process in Host Countries

All the thirty-one participants shared both positive and negative experience of integration in host country. From the findings of the study, deportee migrants define and name deportation with consideration to their key moments in their integration into host countries. From the narratives of the participants, several individual, institutional and systemic barriers such as language barriers, acquiring the required documents, lack of connection in the labour market and accommodation were challenges to integration in host countries. Some participants also faced challenges with navigating the systems of host countries, racial discrimination and cultural differences.

Language Barriers

Regarding language barriers, eight (8) of the participants shared how this issue affected their access to social services in host countries. Aside from the various Indigenous languages in Ghana, English is the predominant language for educational instruction and communication. Bob who dropped out of Senior High education and Jojo who hold Junior High School Certificate understood English language before migration. Jojo, living in Germany, and Bob, residing in Italy, two non-English speaking countries, describe their struggles with language barriers using the following words. Jojo confirms that the language barrier aggravated his issues when he was arrested by the police. Despite making significant efforts to learn the language, he faced difficulties in reading letters addressed to him.

The language was a problem for me. Sometimes, it can be challenging to effectively communicate important information to the police or government authorities. I was arrested by the police in Germany while on a train without a return ticket and I could not explain my issue well. It was challenging for me to read letters and access important services due to the absence of a shared language. (Jojo, Greater Accra Region)

The above narrative of Jojo indicates that speaking the language of the host country is essential for acceptance and socialization into their culture. It is evident that to receive letters and be unable to read or failure to answer police officers correctly are indications that language barrier had a tone on migrants. They may also be a sign of low self-esteem.

Acquiring the Required Documents

It is generally acknowledged that migrants without documents in host countries are routinely deported (Gibney, 2013; Schuster & Majidi, 2015). The findings from this study show that difficulty acquiring the required documents for permanent stay was a challenge for some of the migrants, particularly those who arrived in host countries as “undocumented”. As found in this study, it is a common occurrence among certain Ghanaian migrants to move between host countries without proper documentation. In this study, some migrants mention facing challenges such as obtaining a work permit and accessing essential resources during their stay. Ekow was one of the undocumented migrants who crossed the Mediterranean Sea to Italy. It is not surprising that obtaining necessary documents that would permit his stay was his focus while in the host country.

I faced issues with documentation in Italy but the procedure for acquiring a work permit in Italy was more effective. I applied for asylum, and I was given authorization for some months to work. I was doing menial jobs like gardening, weeding or seed planting to save money. It took me 4 years to obtain legal documents until my deportation for criminal reason happened. (Ekow, Bono Region)

The process of integrating into host countries involves risks that can leave migrants vulnerable. For instance, Law, Bro Kofi and Cudjoe share similar experiences of social exclusion due to their lack of proper documentation. These experiences influence the services migrants could access and use in host countries. Bro Kofi reveals how his lack of documentation in

Germany intensified his social marginalization. In developed countries where access to employment and social assistance are important for obtaining permanent residency, Bro Kofi's social marginalization presented challenges. Similarly, the narrative of Law affirms the belief that migrants without proper documents are the target of the immigration authorities and police. The participant had to hide his identity for fear of being arrested by authorities.

All the time, I was hiding and could not access any social services. It felt like someone was always after me. I did not have legal documentation, which made me cautious of immigration authorities and police to avoid any unexpected situations or arrest. All these factors made living in the foreign country difficult for me. (Law, Ashanti Region)

Evidence from the narrative above shows that social exclusion is an essential coping strategy to deal with lack of documentation in host countries.

Lack of Jobs and Accommodation

From the narratives below, the participants consider lack of jobs and accommodation as an important barrier to their integration in host countries. For some of the participants, integration is a process and failure to meet all the requirements had repercussions for their stay. For instance, the lack of connection with the labour market affected migrants' access to permanent accommodation. Many of the participants who were undocumented underscore the point that they had to work unlawfully and remain homeless because of their lack of proper documentations. Bob shares his experience in this way

It was tough finding a job if you do not have a legal permit. Sometimes you must work unlawfully to survive. When you do not have proper document, it often results in a lack of official support from the government. At a point, I couldn't secure an apartment and had to remain homeless. (Bob, Greater Accra Region)

The fact that some migrants could not obtain the required documents to permit their stay in the host country shows their level of exclusion in host countries. Even though some of them were

able to engage in menial jobs without proper documents, their security and protection would not be guaranteed compared to those authorized to work.

Difficulty Navigating the System and Discrimination

Another important barrier that migrants endured is difficulty navigating the system of host countries. Three (3) of the migrants who were interviewed mentioned difficulty navigating the social systems of the host countries. For instance, Fosu describes how he encountered difficulties while using the public transport and healthcare systems of Italy and Germany.

We faced challenges while seeking help in navigating the train system. I had to ask for help several times during my stay in Italy and Germany because of unclear directions navigating the healthcare system when you are sick. Despite encountering indifference from some individuals based on race, others were more willing to help. Some people may judge or disregard you because of skin color and the preconceptions they have about black immigrants. (Fosu, Greater Accra Region)

Such gestures from people in host countries only result in making life situations difficult for Fosu when seeking assistance in the host country.

Furthermore, Fifi intended to continue his education in Malaysia. However, financial constraints made it difficult for Fifi to accomplish this goal. Even though Fifi had the required document to study and work, racial discrimination, and constant harassment from police regarding proof of nationality made integration difficult for him. The participant recounted instances where individuals of African descent, both regular and irregular migrants, were subjected to mistreatment without any clear justification as described below:

When I travelled, I faced challenges, particularly when I decided to further my education, I experienced harassment. I was unable to complete my education due to the high cost of fees. Sometimes, when people perceive you as a foreigner, they harass you about your passport status, even if your passport is legitimate. I noticed that the human rights of

foreigners, particularly Africans, were being violated, leading to discomfort with the situation. (Fifi, Greater Accra Region)

Experiences like that of Fifi could result in the arrest and deportation of individuals with the necessary documents allowing them to stay. Fifi's experience of harassment characterises abuse and it is obvious that the states exert their powers at a point and cannot be restrained. The above narrative of Fifi shows the power of state authorities in host countries.

Cultural Differences and Confusion

With respect to cultural differences, Bro Kofi described the feelings of uncertainty, and confusion when he moved to Norway, Denmark and Germany. Experiencing a loss of control when entering a new environment is a common reaction, especially when compared to the familiar sense of control one had at home. Bro Kofi expressed frustration about the differences in food and the individualistic culture in the host country compared to the communal living he was accustomed to in his country of origin. Bro Kofi explains the culture of the host and home countries in the few touching words:

...I faced various difficulties living in a foreign country. The food and culture were different, and it was tough to find people to talk to. I felt alone and had no one to turn to when I had problems. This was not the case in Ghana. (Bro Kofi, Greater Accra Region)

The narratives highlight that participants facing integration challenges in host countries employ various strategies to adapt. While hiding of identity is common, others engage in menial jobs with or without the required documents. It is evident that integration into host countries requires strong support systems for migrants to survive. However, the immigration status of some of the migrants made it difficult to access these supports.

The Deportation Process from Host Countries

The process of deportation constitutes how deportee migrants name and explain deportation. The question that I asked the participants was: *can you share the process of your deportation with me?* It is generally acknowledged that deportation is a form of international movement provided by the agents of the State who use detention centres, handcuffs, physical force, among others, to effect removal and departure (Gibney 2013). From the findings of the study, the deportation process varied based on country and reason for deportation. However, about twenty-seven (27) of the participants were arrested, detained and taken for court hearings before deportation. Others described a unique process of deportation from host countries to country of origin.

My interaction with Eve was one of the most memorable interviews that I had with the deportee migrants. Eve, 60 years old, was deported for lack of proper documentations to remain in her host country. Even though she sought for asylum in Germany, her underlying health conditions and lack of support from legal and government institutions in the host country made it difficult to secure asylum. From the response of Eve, her arrest came as a surprise because she perceived that all efforts were being made to regularize her permanent stay as seen in the narrative below:

I visited my doctor as part of my routine checkups. When I returned, I received a letter summoning me to court. I was arrested and taken to a small cell with poor living conditions and lack of access to proper medical attention. I faced mistreatment from police and lack of respect for my basic human rights. I was eventually released and told to leave the country. My health condition made situation difficult for me.

From the narrative above, Eve believed that her arrest and detention could have been done in a more appropriate way considering her health condition and the fact that she was on

medication. Moreover, even though Eve was not too fluent in Dutch, the absence of her lawyer at the deportation hearings, and the poor communication of the interpreter aggravated her situation during the court proceedings and deportation.

I had a disappointing encounter with my lawyer. He did not show up in court and I was assigned an interpreter. Unfortunately, I was struggling to hear what the interpreter was saying. I was asked to sign a document and was given until Monday to leave for Ghana. I had money in my suitcase, but I was not allowed to go home for it. The treatment I received was appalling and I was forced to travel despite my spine problem. They gave me only €50, and I was assigned to police officers and medical professionals for personal care on the plane. I was not in handcuff like other men because of my health condition. (Eve, Greater Accra Region)

The above view from Eve shows that the deportation process is complex with human rights issues. However, lack of clear understanding of the deportation process and inadequate support systems makes it difficult for deportee migrants to defend their cases.

While it is evident from Bob's narrative that securing appropriate documentation to avoid deportation was difficult, several issues are worth noting in the narrative. Bob shares that migrants are willing to do everything possible to secure proper documents to permit their stay and engage in the labour market in host countries. The narrative also reveals that it cost a lot of money to secure documents especially when migrants seek the support of middlemen or other means.

I was trying to obtain legal documentation to stay in the country through marriage or other means. I paid an illegitimate dealer €9000 to process my documents and received a renewable permit for three months. However, when I went to renew it, I was surrounded by foreign police. I was detained and taken to court. I was informed by the judge that I had no chance of remaining in the country and I was ordered to be deported back to Ghana. I was unable to return home to pack my luggage. The clothes worn and documents carried to the immigration office were also what I had when I arrived at Kotoka International Airport in Accra. I arrived in Ghana with only €50 that was given to me by the government officials in host country. (Bob, Greater Accra Region)

There was also a sense from the perspectives of Bob that the process of deportation is sudden and makes it arduous for migrants to prepare for their return. From the findings, showing compassion to migrants and allowing them to mobilize their resources is important during the deportation process.

Nsiah, 56 years who was deported from the US for a criminal reason shares how he was accused by his wife for threatening to abuse and kill her. I was interested in the experience of Nsiah because he had returned to Ghana for the last 10 years and I wanted to know if he was still affected by his deportation. Nsiah shares his experience of deportation in the following narrative:

We were a group of 5-6 people who were deported, each with their own unique issue. I was accused of threatening to abuse and kill my wife, which I denied. I believe my wife was influenced by friends who gave her some evil advice. I was arrested, detained, and taken to court before deportation. I was handcuffed throughout the flight, making it difficult to eat. (Nsiah, Greater Accra, Region)

Oboy confirms that the way deportee migrants are treated depends on whether they resist their deportation or not. He migrated to Libya, then proceeded to Italy, and eventually settled in Germany, from where he was later deported. Even though he preferred to be sent to Italy during his deportation from Germany, he was sent to Ghana as shown in the narration below:

I went to the office one morning to renew my papers and was approached by police officers who asked me to go to the station with them. I was taken to a detention center and stayed there for a duration of two weeks. I asked why I was being held back and was told that it was because the necessary authorization was pending. I clarified multiple times that I was not from Ghana but from Italy. Despite my explanations, authorities proceeded with my deportation to Ghana. I was deported without being handcuffed, unlike others who resisted deportation. I also had the opportunity to request to see a lawyer after the court proceedings for clarification. (Oboy, Bono Region)

To wish that a migrant be deported to another country other than Ghana gives strong indication that he has a negative perception of Ghana.

Once Fifi's passport renewal was delayed, he lost his study permit and status as a regular migrant in Malaysia. His deportation was initiated when he was unable to renew his documents promptly and exceeded the allowed duration of his visa. In the study, the cost of deportation in countries such as Spain, Germany, Italy and United Kingdom are typically sponsored by the host countries. However, Fifi had to find money to finance his return to Ghana during his deportation from Malaysia as he shares:

I lost my passport and reported it to the Ghana Embassy and police station in Malaysia. The processing of my new passport was delayed, and the old passport expired. Immigration officials raided the workplace, and I was among those arrested. I was detained, taken to court, and eventually sent to a deportation camp. The deportation camp was a terrible place for foreigners. I had to fund my air ticket to return to Ghana with the help of some family members. If you do not have money for your own airplane ticket, you risk being neglected and overlooked by officials in the deportation camp. (Fifi, Greater Accra Region)

In Malaysia, even if you are in a deportation center, you are expected to raise funds yourself to secure your release. This underscores the complexities of deportation policies and processes. Such situation could result in a human rights abuse and emotional distress among migrants in these deportation centers.

Generally, the deportation of migrants occurs either individually or through mass deportation. While some of the deportee migrants were rebellious against the whole process of deportation, Kwadwo who encouraged himself with the fact that he was returning to his homeland cooperated. His cooperation made his treatment different from other deportee migrants who were harshly treated as he explained:

I was arrested and faced deportation from the host country back to Ghana. I was taken to court, revealed my mixed heritage, and was subsequently sent to a deportation camp where I stayed for about five days. I was eventually deported from Germany to Ghana with a layover in Spain, along with 21 other individuals. I was not handcuffed as others

during the journey, but they were freed from them upon reaching Ghana. (Kwadwo, Bono Region)

Other deportee migrants share how they were arrested and detained before finally being deported. Ton who was deported from the United Kingdom after spending thirteen years describes his experience of arrest and detention during the deportation process. Ton was deported for overstaying his visa and using the documents of a friend to work (Impersonation). His attempt to depend on his son, who was a British citizen, to renew his expired visa was unsuccessful, leading to his deportation.

They took me to the police station... prepared me for court and jailed me for 15 months before deported. I was seeking a resident visa based on my child who was a British citizen. However, I was informed that the visa could not be granted because the child was under certain age limit. (Ton, Greater Accra Region)

What I left Behind

Deportees and emergency returnees often come back without resources due to the abrupt nature of their return and the policy decisions of host countries. Kwame emphasized that his only worry during the process of deportation from Italy was his belongings that he left behind. Below is an excerpt from his experience of deportation:

My only worry was that I was not given the chance to pick up any of my belongings. I left everything behind including my money and clothes. What hurt me the most was that I had ordered for the shipment of goods, but I left all behind. I was arrested and confined in a room for some time before my deportation (Kwame, Bono Region).

To return to Ghana without any resources such as money and goods gives strong indications that deportee migrants may encounter social exclusion in their communities of return. These social exclusion experiences are discussed in detail in chapter seven of this study.

It was evident that most of the deportee migrants were ignorant of the deportation process, and everything came as a surprise to them. From the narrations above, many of the deportee migrants explained deportation as sudden and full of disappointment. From the findings of my study, deportation results in loss of material and financial resources in host countries which could have aided the social inclusion and cohesion of migrants in their country of origin. While some migrants did not experience human rights abuse, others explained deportation as characterized with human rights infringement. The findings further reveal that deportee migrants name deportation as power held by state authorities and governments to determine who remain in host countries. It was shared that the reaction of deportee migrants during arrest, detention and deportation determined how they were treated throughout the process.

Limited Reception Services for Deportee Migrants in Ghana

Extant studies suggests that one of the most important aspects of reintegration of deportee migrants is a safe and conducive mode of reception (Kleist & Bob-Milliar, 2013). This implies that for successful social inclusion, attention must be given to the local reception context of migrants who are deported back to Ghana. This study reveals that although there are coordinated efforts by different agencies on the reception of deportee migrants, there seem to be different implementation procedures depending on where they were deported from, their reasons for deportation, receiving communities they moved to, and differences in needs and services. Unlike voluntary migrants, participants explain deportation as characterised largely with harsh reception procedures and processes.

The narratives from the thirty-one (31) participants show mixed feelings of warm and unpleasant reception of deportee migrants depending on the reasons for their deportation and

host countries. Regarding warm reception six (6) of the deportee migrants were satisfied with how they were received at the airport. Eve, who returned from Germany with a health condition, shares her positive experience of warm reception she received at Kotoka International airport. She was surprised by the kind of gesture she received at the airport from the Ghanaian-European Center. The kind gesture from the Center towards Eve at the airport is not surprising, as evidence from my study shows that the center is actively involved in receiving deportee migrants from Germany at Kotoka International Airport. Although limited, Eve described her reception in the follow narrative:

The reception was super, and I was shocked. The immigration officials treated me kindly and informed me about documents to complete. We were given water, and they brought us drinks and meat pie. We had other non-governmental organizations who came around. Before we embarked from the plane, one of the medical practitioners who escorted me brought me my phone and my medication. My phone could not start up, but I was fortunate to have a small diary with contacts. I used an immigration officer's phone to call my family, who came and took me home without any inclusion support or plan. (Eve, Greater Accra Region)

In contrast to Eve's experience, JoJo, who was also deported from Germany after spending 6 years abroad had to seek refuge at the airport police station as he was stranded at the airport. It took the intervention of the Ghanaian-European Center who rented a hotel for Jojo before he was later assisted with money to rent a room in Accra.

When I got to Ghana, I was surprised by the kindness of the Ghana police. I was given my phone and tablet, which were nicely wrapped with my name on it. I was given a Ghanaian-European Center card to reach out to them, but I was not successful. I ended up staying at the airport police station, where I was treated well and allowed to use their facilities like restrooms. The police eventually contacted the Ghanaian-European Center, and I was taken to a hotel and later rented a room for me. I could reflect on how Ghanaians are willing to help their neighbors in need. (Jojo, Greater Accra Region)

Even though the two deportee migrants returned from the same country, their circumstances and conditions determined how they were received at the airport.

Deportee migrants who arrived during the COVID-19 pandemic had a unique reception. Akwasi arrived from Dubai during the COVID-19 pandemic and had to endure all the restrictions upon his arrival to Ghana. International migrants returning to Ghana during this time were required to undergo mandatory testing at the Kotoka International airport and were subsequently quarantined for 14 days in designated hotels in Accra. Akwasi was quarantined in a government-provided facility for about a week before he was allowed to relocate to his receiving community.

I was received well. When we arrived at the airport, there was an outbreak of COVID-19 pandemic, so we were quarantined for about a week. During the period of quarantine, we were fed and treated well. It lightened up my mood because we were treated well by the Ghanaian officials... We were offered money as transportation to our various destinations. (Akwasi, Bono Region)

As illustrated below, some of the deportees shared how they were given money to pay for transportation to their receiving communities. Although some of them were not sure of the agencies that received them, others were specific on the organizations that offered them support on arrival. Ton, deported from the United Kingdom after a thirteen-year stay, was provided with a small sum of money for transportation to his community without any plan or support for his social inclusion. Upon disembarking from the plane at a different section of the airport, Ton shares his story in the following narrative.

We were a lot of Ghanaians who were deported that day. As soon as we got to the airport, they took us to the cargo section. They gave me either 70 Ghana, or 150 Ghana Cedis for transportation to my community. I left the airport to my house by taxi. (Ton, Greater Accra Region)

Clearly, the deportation of migrants affected them, and it was evident on arrival at the airport. From the narrations above, the money and initial guidance received by deportee migrants was not accompanied by a social inclusion plan for their stay in receiving communities. This could worsen their social exclusion challenges in their receiving communities, especially when they had left for many years and returned to meet structural changes in their country of origin.

Unpleasant Reception of Deportee Migrants

While some of the deportee migrants explained the reception context as successful, twenty-five participants had unpleasant treatment in their country of origin. For instance, Nsiah and Ekow who were deported for criminal reasons had to first report to the police before proceeding to their communities. The study findings show that Nsiah was deported from the United States for threatening his wife, following a police report, while Ekow was deported for abusing his child in Italy. While Nsiah was privileged to be received by family members at the airport, Ekow had to rely on the benevolence of a police officer to get to his receiving community.

My sisters and brothers visited me at the airport and accompanied me to the police station to explain the situation. The government in the host country wrote a letter to the Ghana government that detailed the reason for my deportation. The police were aware that I abused my wife. My sisters took me from the airport to their home in Dansoman without any assistance from any organization. (Nsiah, Greater Accra Region)

Furthermore, having family members present at the police station to assist Nsiah in explaining his situation is significant for managing the stress associated with deportation, police arrest, and interrogation. However, in Ekow's story, he had to defend his case independently without the support of family or any institution.

I was handed over to police officers on arrival in Ghana. After narrating my story, the police officers spared me of imprisonment and granted bail. The officers provided transportation money, and arranged for a taxi to help me reach my destination. They offered 200 Ghana Cedis for transportation and chartered a taxi for me to Circle.

¹⁰(Ekow, Bono Region)

The stress of deportation coupled with police interrogation gives the impression that Ekow had a negative reception.

Evidence from the study shows that the support systems during reception in Ghana are highly differential, ranging from good to non-existent. Bob's observation of a good reception in developed countries gave him high expectations for reception in Ghana where he belongs.

Unfortunately, this was not his experience; he expected the authorities to connect him to various support services such as mental health and financial services but that did not happen. Bob felt a little disappointed as he shared.

After arriving at the airport as a Ghanaian, I expressed dissatisfaction with my experience with the government officials at the airport. As a Ghanaian who has been deported, there is a need for immigration officers to handle such cases with caution and sensitivity. In Europe, upon entering an airport and informing staff of your situation, you are typically directed to an office or social welfare center for further assistance. This process did not occur in Ghana. Once you enter the country, you must find your own way. I struggled to find transportation and ended up using the €50 I had to stay in a hotel until I received support from friends to go home. (Greater Accra Region)

Kwadwo and Cudjoe had an interesting experience when they arrived at the airport. In the case of Kwadwo, authorities at the airport had to convince him and other deportee migrants to get down from the plane. He had to find his way to his community after spending five years in the host country without any support. Comparably, even though Cudjoe had agreed to be deported,

¹⁰ One of the famous areas in Accra with lorry station.

he did not want to exit the plane when he arrived in Ghana. It took the intervention of the authorities at the Kotoka International airport to exert force for him to exit from the plane. He returned to his community without any support as he recounted.

When I arrived in Kotoka airport in Accra, I was released from the handcuff and advised to remain calm. I refused to get down from the airplane, but I was later shouted at, by one Ghanaian official to come down since they had already brought me to Ghana. Thus far, I have never been offered any compensation for my deportation. (Cudjoe, Bono Region)

The above narratives indicate that the treatment deportee migrants received on arrival, the stress with reporting to the police and the difficulty of trying to navigate to their receiving communities without any social inclusion plan or support were factors that explained their reception after deportation.

Interweaving together Reasons for Migration and Expectations

The findings of the study shows that migration is influenced by economic factors such as poverty and financial difficulties, skills development, unemployment or lack of better job opportunities and access to capital to establish businesses. While it is expected that many Ghanaians especially the youth would facilitate the development of the country with their skills and knowledge, most of the unemployed youth are forced to leave the country in pursuit of better job opportunities. Compared to other push and pull factors of migration, the search for job opportunities is widespread, especially among migrants in Ghana and other parts of Africa. From the perspectives of De Haas (2021), Kanayo et al. (2019) and Kirwin and Anderson (2018) restricted employment opportunities is the motivation for migrants from West African countries to North Africa. Contrary to this study, individuals with the required skills and education are willing to stay in Ghana and work but structural factors such as lack of better job opportunities, competition for work and unfavorable laws such as a ban on *galamsey* encouraged them to

migrate. In desperation, young men and their families sell properties to make their migration happen through regular or irregular means.

The study identifies that without employment opportunities, some Ghanaians may experience poverty and financial challenges, leading them to consider international migration as a solution. Extant studies have documented poverty as a driver of migration (Awumbila et al., 2008; Flahaux & De Haas, 2016). The study highlights that poverty has a significant impact on migrants' ability to access education and pursue their career goals in Ghana. In addition, the attempt to escape accumulated debt influenced the migration of some Ghanaians. Evidence from this study suggests that social factors such as established social networks with former migrants or those in host countries facilitated the migration of people who are poor. Research suggests that the migration of people is influenced by the existence of chains, social networks and culture that sustain migration once early migration has been made (Awumbila, 2017).

In developed countries, risks to household income are generally minimized through private insurance markets or governmental programs, but in developing countries these institutional mechanisms for managing risk are imperfect, absent, or inaccessible to poor families, giving them incentives to diversify risks through migration (Massey et al., 1993, p. 436). Thus, many migrants risk their lives to move to Europe through the Saharan Desert and Mediterranean Sea. Similarly, Bob-Milliar (2012) has also examined the plight of migrants drowning in the Mediterranean Sea. In addition, some migrants have sold their properties or borrowed to rely on middlemen to move from Ghana to other countries. Given that some individuals appear to have made use of middlemen, it is expected that they would be undocumented in the countries they ended up in.

Almost all the deportee migrant participants in the study understood that their initial migration journey from their country of origin would involve serious risk. Travelling through the Sahara Desert to Libya has been known to have entailed grave risk to the lives and health of those who undertake these journeys. Similarly, the use of middlemen in aiding to cross the Mediterranean Sea in dangerous journeys involving rubber dinghy also posed serious threats to the lives of the migrants. The migrants clearly understood these risks, but they were prepared to undertake these journeys in the hope of securing a better future.

Existing studies on migration and return suggest that there are often high expectations for migrants who engage in international migration (Kleist & Bob-Milliar, 2013). This current study expands knowledge on migration to show migrants, families, and community members' expectations prior to migration. Evidence from this study suggests that migrants move to acquire assets, raise money to support their families, develop their communities and to transition from North African countries such as Libya to European countries. Similarly, Awumbila (2017) shares that there is diversification of emigration towards North African countries such as Libya, Morocco, and Egypt, where these countries serve as transit locations for migrants to Europe. While some individuals transitioned from Africa to reach Europe, others migrated within different European countries. This was made possible because of the various effective transport systems that connect some European countries.

Experience of Deportation

The findings from this study show that the experience of deportation is shaped by migrants' integration challenges in host countries. As found in this study and other research, systemic barriers and stringent immigration regulations pose challenges for migrants in terms of

integrating into their host countries (Golash-Boza & Ceciliano-Navarro, 2019; Hagan et al., 2019; Hick & Stokes, 2021). This study reveals that language barriers, bureaucratic procedure to acquire the required documents, racial discrimination and barriers accessing support systems made integration difficult for the migrants. This explains why many deportee migrants returned due to lack of documentations and failed asylum application. This calls for a reflection on how race, racism, and power maintain and support racial inequality in host countries as argued by critical race theory (Kolivoski, et al., 2014, p. 270).

The study demonstrates that different countries employ diverse approaches to deport individuals based on the reasons for deportation and how deportee migrants conform to the process. As Gibney (2008) puts it, deportation of migrants has evolved as a specific state practice, separate from other forms of expulsion, to address undocumented migrants, unsuccessful asylum seekers, and foreign individuals convicted of crimes. Similarly, in this study, participants shared how their lack of documentation compelled them to apply for asylum which was rejected and resulted in their deportation. Deportee migrants in the study returning to Ghana were predominantly men who undertook perilous journeys to enter developed countries, often leaving their families behind. Golash-Boza (2016b) mentions that some migrants were arrested and deported when they were trying to cross the desert that separates Mexico from the United States. On the contrary, some migrants in this study traversed the desert to Libya, while others utilized the services of middlemen to move from Libya to Europe. Migration routes, particularly across the Mediterranean Sea and Sahara Desert, pose significant risks to migrants which could result in death.

From this study, human rights of deportee migrants during deportation are an issue of concern. Several International instruments, particularly the Universal Declaration on Human Rights, International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights recognize that all human beings have equal rights, and that human dignity is fundamental for all other Covenant rights (United Nations Human rights office of the High Commission, 2018). Evidence from this study suggests that the deportation of migrants has involved abuse of human rights and procedural anomalies. Similarly, Hagan et al. (2019) assert that the circumstances under which migrants are arrested and detained fail to comply with the United States' and international human rights instruments. On the other hand, deportee migrants highlighted human rights issues, including lack of access to essential services during arrest, mistreatment in detention centers, and being handcuffed throughout the deportation process.

Circumstances of Reception and Return of Deportee Migrants

Deportee migrants in the study discussed their reception upon returning to their home country. The safe and conducive reception of migrants constitutes an important component of reintegration (Kleist & Bob-Milliar, 2013). Deportee migrants in the study expressed dissatisfaction with the reception they encountered upon their arrival in Ghana. They recounted being provided with only money for transportation to their communities of origin without any accompanying social inclusion plan or monitoring. This emphasizes why deportee migrants had poor social inclusion experiences in their communities. Generally, as found in this study and other research (e.g., Bob-Milliar, 2012; Kleist & Bob-Milliar, 2013; Kleist, 2016) many deportee migrants returned empty handed due to varied reasons. The findings of the study reveal that

deportee migrants were either abruptly arrested without accessing their acquired resources or were unable to work to mobilize resources due to lack of documentation or health conditions. It is based on these reasons that deportee migrants in this study returned empty and without resources. Consequently, deportee migrants may not be in the position to contribute to development in their country of origin.

Akyeampong (2000) contends that the successful migrants return home as an upper-class citizen, respected for their wealth (p. 187). This view by Akyeampong legitimizes the findings of this study that deportee migrants who returned unprepared, empty handed and could not fulfill family and community expectations end up living on the margins of society with or without social support systems to transform their lives. Hicks and Stokes (2021) affirm that at the individual level, deportation of migrants results in a threatened sense of self and loss of agency. As theorized by the structuration theory, individuals with loss agency do not possess power to make a difference in their lives (Giddens, 1984; Van Rooyen, 2013).

Summary and Conclusions

The chapter delves into the socio-demographic characteristics of deportee migrants, family members, and community leaders/members from Greater Accra, Bono, and Ashanti regions. It addresses the first research objective on how deportee migrants name and explain the experiences of “deportation” from their perspectives. The study reveals that economic and social factors primarily drive people from Ghana to other nations. In the chapter, while migrants had expectations for their migration, it was expected that they meet family and community expectations as well while abroad. The study underscores that migrants' integration challenges extend beyond individual efforts to encompass structural and institutional barriers that hinder

their adaptation. It reveals that migrants who lack social and economic support for integration are at risk of deportation.

A significant finding in this chapter is the dissatisfaction expressed by many deportee migrants with the deportation process. The study reveals variations in deportation processes across countries, influenced by the reasons for deportation and conformity of the migrants to the process. Some participants described deportation as sudden and with unclear policies and procedures. Thus, the need for migrants to return with resources acquired in the host countries to facilitate social inclusion in their home country. Additionally, participants shared diverse experiences regarding their reception upon deportation. While some received a warm welcome from different agencies and family members, others encountered harsh receptions.

Chapter Five: Factors that Influence Social Exclusion or Inclusion of Deportee Migrants

Introduction

Sefa, aged 51, was deeply unhappy when he was deported to the Bono region. He recently arrived after going through deportation twice, with the most recent one occurring a year and three months ago. Being over 50 years old and unemployed led to a challenging period for him. He first migrated to Libya, faced deportation, then re-emigrated to Libya before eventually reaching Italy and Germany. After six years in the host countries, he returned without any resources. Sefa has been rejected by family, and he explained:

Deportees may not be taken seriously by family and friends upon return, especially if they did not bring anything back with them from their travels. I have disengaged from family issues and decisions because of maltreatment by family and friends upon return.

This kind of life was not what Sefa anticipated in his own country. In chapter five, I discuss the interlocking factors that influence social exclusion or inclusion of deportee migrants in Ghana. This section also includes the unique challenges deportee migrants encounter from the general society that excludes them from participating in society. The results for this chapter are all encompassing and are derived from the narratives of deportee migrants, family members and community members/leaders.

Interlocking Factors of Social Exclusion

The social exclusion of deportee migrants has resulted in many living on the margins of society with limited or no support and assistance. This section discusses the factors that influence the full participation of deportee migrants in society that emerged from the findings of the study. The findings show that social stigma, discrimination against deportees, lack of job opportunities/unemployment and failure to fulfil family and societal expectations contributed to

social exclusion in communities to which deportee migrants return. Other deportee migrants mentioned financial difficulties/poverty and embezzlement and misappropriation of remittances by family members as contributing to their inability to fully participate in healthcare, employment, social gatherings, decision making, political life and family responsibilities.

Social Stigma – We are Human Just like you

There appears to be a complex understanding of social stigma among the participants of the study. The negative impact of stigma and discrimination is part of an expanding body of literature examining the effects of structural oppression on deportees' emotional and psychological wellbeing (e.g., Brotherton & Barrios, 2011; Boodram, 2018; Kleist, 2016; Kleist & Bob-Milliar, 2013; Hagan & Wassink, 2020). Usually, deportee migrants encounter stigma because of the notion that their migration endeavor was a failure and the suspicion that their deportation may be because of something they did wrong (Golash-Boza, 2016b; Schuster & Majidi, 2015).

From the findings, social exclusion is influenced by social stigma and discrimination experienced by deportee migrants. Social stigma in this study refers to the preconceived opinion, negative attitudes, name-calling and stereotypes that deportee migrants encounter that contribute to their social exclusion in society. Almost all the deportee migrants disclosed that the experience of social stigma by deportee migrants has resulted in alienation from the family, reluctant accessing social services, refraining from engaging in social and religious activities and Loss of Respect.

Eve, one of the female deportees, and Bob returned from Germany. They have lived in Accra for 2 and a half years and 3 years, respectively after deportation. The experience of stigma upon their return was centered on what they achieved in the host country. While Eve faced stigma from close relatives, Bob's experience of negative attitudes was from the public. Both Eve and Bob did not have children. But Eve, being a woman without children at the age of 60, faced additional challenges. They shared their experiences in the following narratives.

The stigma was a serious issue for me. My cousins have been spreading rumors about me of not having children and not been able to achieve anything at age 60. I lack the energy and resources to engage with my family due to the rumors and financial constraint. I feel hurt by some of the things people say so I do not participate in any family activities.
(Eve, Greater Accra Region)

Ghanaians are people who like to point fingers and that excludes me from the family and community. "This person came from abroad but was unable to bring back any goods or gifts." The negative things people say about us make me hesitant to access services or ask for help. (Bob, Greater Accra Region)

From the narratives of Eve and Bob, deportee migrants tend to alienate from the family and hesitate to seek or accept help because of the negative attitudes they encounter from both their families and the public.

Fosu, despite challenges, was self-employed among the deportee migrants. He had to refrain from participating in religious activities and public events due to his physical appearance. In Ghanaian societies, engaging in social and religious activities is important as they serve as sources of support during challenging times. Fosu faced mockery and ridicule from friends and church members because his physical appearance did not align with his status as a former migrant from a developed country.

I was once compelled to attend an event... I was not interested in participating in the program due to a lack of appropriate clothing and footwear. My friends noticed me

wearing casual clothing at a public event after returning from abroad and that sparked controversies among my friends. That prevented me from attending such programs. I also stopped attending church because I was ridiculed for wearing the same shirt for an extended period. (Fosu, Greater Accra Region)

Once Fosu's appearance is questioned by some members of the church and friends, his perception about what friends and the church represents changes.

Bro Kofi and Kuu believed that the experience of stigma has resulted in loss of respect from family members. It may be unfair to treat people who are deported in this manner especially when they once supported individuals and families when they had the capacity. However, generally, support in the Ghanaian society is increasingly becoming reciprocal and what you offer in the family and community is what you receive resulting in many losing respect from friends and family members. Bro Kofi, who lost his position as the older son to take initiatives and responsibilities, expressed his frustration.

I am the oldest son in the family. But recently my younger brother migrated to Dubai for a better job opportunity. Because I am earning less income in Ghana compared to my sibling abroad, I am limited in my ability to support the family and therefore receive less respect as a senior brother. I reflect on my past selflessness while abroad and lament the decrease in respect I now receive in comparison to my brother. I tend to avoid getting involved in family matters. (Bro, Kofi, Greater Accra Region)

The findings from the study reveal that the experience of stigma impacts participants' involvement in decision making. In the case of shunning from the family and views ignored, Sefa, Kojo and Akwasi believed that their deportation experience has impacted the way their families received them. From the findings of the study, stigma is not experienced at the initial stages of social inclusion, however, over time it impacts ways deportee migrants are perceived and how their opinions are valued during decision making.

I was initially pampered by the family and involved in important decisions when I arrived, but now they rarely call me for family gatherings. They have the perception that I have nothing to offer. Whenever decisions are taken, I get to hear of them later. I feel left out and being informed of important family matters by people outside the family. (Kojo, Bono Region)

From the findings of the study unsolicited rumour is believed to be a factor that influences social exclusion of participants. For instance, in the view of Lixio, spread of rumor about the circumstances of his deportation has impacted his relationship with others. He was deported for failed asylum claimant and was not happy how he was treated.

Some individuals are sharing negative information about my issue. Some people think I was deported for engaging in social misconduct. They try to avoid me when they see me because of what they have been told by others. (Lixio, Ashanti Region)

The experience of Lixio happens when deportee migrants fail to explain the circumstances around their deportation.

Contrary to the experience of Lixio, Fifi disclosed his deportation status to a few trusted people and that limited the experience of stigma.

My family members are aware that I have been deported. But the news has not been widely spread beyond a few family members. If I do not inform someone about my situation, that person would not know that I was deported. I was fortunate in that regard to avoid stigma. (Fifi, Greater Accra Region)

From the narrative above, even though deportee migrants experienced stigma, it was mainly because they returned with nothing and were not living up to the status as return migrants from developed countries. The findings reveal that issues such as migrants' inability to support their families and failure to explain the circumstances around their deportation intensified their experience of social stigma.

Language and Stigma: Why Words Matter

This section looks at the role of language in perpetuating stigma among deportee migrants. The crucial questions I asked was - what kind of negative labels and stigma have been tagged to you in your community since your returned? It was found that negative language and labels against deportee migrants limit their inclusion in the family and community activities. From the findings of the study, deportee migrants were labelled as lazy and useless person, good for nothing and criminals. This affected the way deportee migrants perceived themselves and how they are treated in society.

I met Ton in Accra, who had recently begun a commercial taxi business. He shares how he supported his family, but after his deportation, they metaphorically turned against him. The participant reveals that what hurt him the most was being stigmatized by the people he once helped while he was abroad. The most challenging aspect is the use of derogatory words by a woman towards him, which is typically frowned upon in some Ghanaian societies.

I have been rejected by my family, including my own sister. I paid her rent for ten years, only to be later called a useless man by my sister and my mother was not bothered. Even if I didn't achieve something, you should not speak to me disrespectfully. I have vowed that even in the event of my mother's death, I have no intention of returning to my hometown. (Ton, Greater Accra Region)

Ton's decision not to attend his mother's funeral in his hometown indicates the pain he feels due to the negative treatment from close relatives. This is because funerals hold great importance in Ghanaian social life, showcasing the profound respect Ghanaians hold for the deceased, particularly mothers.

Five (5) of the participants reveal that deportees are labelled as lazy people who refused to take advantage of the opportunities they received abroad. While most Ghanaians perceive

travelling abroad as a chance to improve one's life, failure to achieve these aspirations can lead to stereotypes. For instance, Oboy shares his labelling experience in the narrative below:

Some individuals assert that I traveled abroad but did not make the most of the opportunity due to lazy lifestyle, resulting in my return with no significant achievements or progress. They think I don't deserve any help. (Oboy, Bono Region)

While Oboy's narrative suggests that deportee migrants are perceived as lazy and useless, this perception could influence their relationships with family and community members. For instance, the use of the word "lazy" could influence their treatment and how they are supported.

Six (6) participants in this study have been tagged by community members and family as criminals who engaged in social vices. For instance, Pee, who was deported for rejecting his asylum claim, was labeled with a criminal tag and that affected his support system. This suggests the need for deportee migrants to explain the circumstances around their deportation.

People ask if I did something good, why will they bring me? I am asked several questions but chooses not to explain or provide any answer. I prefer to let others form their own opinions. My friends declined to support me because they believe I am a "criminal" and abused an opportunity to travel. (Pee, Ashanti Region)

Pee's experience proves that negative labels does not only contribute to their isolation but also affect the willingness of people to support deportee migrants in need.

Deportee migrants were labeled as good for nothing as shown in the findings of the study. Unfortunately for Eve, these derogatory words are used directly in her presence, unlike other participants who heard rumors about their situation.

I am described in a negative and derogatory manner. People refer to me as good-for-nothing woman. Sometimes, they say these negative words to my hearing without shame...This is unfortunate. (Eve, Greater Accra Region)

The narratives from participants highlight the poor conditions experienced by socially excluded groups such as deportee migrants compared to the general population. Deportation presents unique challenges for deportees who return to their receiving communities.

Family Members' Analysis of Social Stigma

The family members of deportee migrants also provided information on how people react to their relatives who were deported back to their receiving communities. They also discussed at length some of the views of community members about their relatives who were deported. The question that was discussed was how does your community view your relative since their return? There was a sense from the perspectives of participants that the negative reactions of community members against deportee migrants were transferrable. A family member shared how she was mocked because of the quandary of her partner. For her, the community mocked her for taking up the responsibility of providing for her deported husband.

People mock migrants who return from abroad empty-handed and have nothing to show for their trip. They ridicule those living in single room apartment. Some people claim that he is not working, leaving the task of taking care of the home solely on me. Despite not being on speaking terms with anyone in the community, individuals still manage to find ways to ridicule us. (Family member 4, Ashanti Region)

From the narratives above, men deportee migrants defile the normal culturally accepted ways of living when they are solely supported by their wives or partners. When they fail to fulfill their responsibilities, it reconfigures the gendered division of labor and intensifies the woes they encounter.

Community Members/ Leaders' Perspectives of Social Stigma

Another important discussion centered around how community members view migrants who are deported into their community. Evidence from the study shows that community members perceive migrants who are deported as useless, and they are not motivated to support them. This reiterates the narratives of deportee migrants in this study. A community leader shares how an entire family had to move from their community because of the harsh treatment of the community members against their relative who was deported.

When someone is deported and returns, they are treated poorly and undervalued, as if they did not contribute or work hard. They question why is it that your fellow men went there, they brought cars, they are building houses, they are doing a lot of things, and you came empty-handed? I know of a deportee migrant who returned empty-handed, leading to stigmatization and gossip that resulted in his entire family, including his parents and siblings, having to relocate from their original community to another. (Community leader 1, Greater Accra Region)

Another community member explains that the expectations of family and community members and how they are fulfilled determine their reaction towards deportee migrants. She explains that deportation of migrants affects their confidence, experience of trauma, financial dependency, loss of self-esteem and total rejection.

These individuals are aware of the high expectations placed on them by their families and communities, and their return without any property or money leads to demoralization and loss of confidence. The lack of proof of their previous success in the host country further adds to their trauma. The families and communities also show disappointment and rejection, as they had hoped for financial support from the returnees. The returnee become financially dependent on their families and communities, leading to a loss of self-esteem. So, you are expecting the family that sold off their property to send you abroad to again sell another property to help you. They will outrightly reject you. (Community member 2, Greater Accra Region)

The above narrative justifies the poor treatment of deportee migrants when they return. Once deportee migrants are unable to fulfil personal, family and community expectations, they are stigmatized and outrightly rejected. They return with different circumstances and backgrounds that are not appreciated in their receiving communities. They do not have a common sense of belonging which threatens community cohesion. This affects their confidence and pride which deepens social exclusion and the trauma of deportation.

Discrimination and Social Exclusion of Deportee Migrants

The stereotypes, and prejudices associated with social stigma resulted in unjust treatment of deportee migrants. Participants show that they experienced discrimination at the family, institutional and community levels. By way of drawing from the interconnectedness between the levels of discrimination, it is important to emphasize that it was worrying to see the family discriminate against deportee migrants because of the role of families as a safe place in the Ghanaian society.

My interaction with Kojo in the Bono region stood out as one of the humbling encounters for me throughout the study. He had an unhappy facial expression and felt pained by the treatment meted on him by the family. In general, he did not have a good experience with his family on his return, and it is evident in the narrative of his lived experience of discrimination.

I owned a shop that originally belonged to our late mother before I travelled. The shop belonged to me, but on return, I found out that it had been given to one of my brothers. I have been denied access to the shop, with the reason being that I traveled abroad and supposedly misused the opportunity. They don't involve me in decision making and family activities. (Kojo, Bono Region)

We can infer from the narrative that the family played a role in the discrimination of deportee migrants.

Aside from the family level, evidence from the findings of the study reveal that deportee migrants encountered discrimination from various institutions of society. Three (3) of the deportee migrants relate this discrimination to the unjust treatment of financial institutions and other organizations that provide socio-economic support to people. Consequently, this impacted deportee migrants' access to income to start life in their communities. Bob, who was self-employed, aimed to obtain soft loans to expand his business. He faced challenges securing the loan due to the nature of his job.

When I returned, I sought for a soft loan from a bank to expand my business. They requested for collateral and other documents that did not make sense for the amount I needed. Other organizations refused to give money to individuals who own small restaurants or pubs when they ask for help. I have faced discrimination and struggles to find support in expanding my business. (Bob, Greater Accra Region)

The negative labels that are given to deportee migrants affect their social inclusion in the labour market. Even though Mail was deported for a lack of documentation, the criminal tag on him has prevented him from securing a job in Kumasi.

Many people believe that I was deported for criminal reasons. They are reluctant in offering employment opportunities to me... My actions are not intended to harm the business in any way, despite others thinking otherwise. (Mail, Ashanti Region)

Two (2) of the deportee migrants share the discrimination they encountered from community members which affected them. For instance, the experiences of Bro Kwaku reflected discrimination at the community level. He had a strong desire to make positive changes in his life, but challenges with bribery and corruption hindered all his efforts.

I know financial difficulties and corruption have been persistent issues in Ghana. Accessing financial support and jobs often requires paying bribes to influential community leaders which I do not have. If you lack money, others will be prioritized over you (Bro Kwaku, Ashanti Region).

It is common for institutions and community members to discriminate against deportee migrants who do not have the financial capacity to pay bribe to influential people.

Unemployment/ Lack of Job Opportunities

Contact with the labour market is a major factor that influenced social exclusion of deportee migrants. Research indicates that deportees often struggle to find employment as they are unable to secure jobs that match their skills (Kleist, 2017). More than half (17) of the deportee migrants in this study expressed their views on how unemployment and lack of better job opportunities have influenced their social exclusion in society. More importantly, the lack of job opportunities has resulted in difficulty fulfilling family responsibilities, providing basic needs such as food and healthcare, refusing to marry and housing stress.

My initial contact with Akus was challenging because he was careful whom he reveals his identity to. After a series of conversations, he agreed to meet me to share his experience. The main concern of Akus after several years of unemployment was how he will continue to fulfil his responsibilities towards his family and fully participate in social activities. He faced difficulties balancing his needs and fulfilling other responsibilities:

I am struggling to care of my mother who depends on me because of unemployment. It is a challenging task balancing responsibilities between taking care of my mother and supporting my daughter who just completed school with no job... Paying electricity and water bills, along with other expenses, can be burdensome and stressful. I must deliberately neglect my personal needs to fulfil some of these responsibilities. (Akus, Greater Accra Region)

Akus' story highlights how culture shapes the roles and responsibilities of individuals within Ghanaian societies. He must prioritize providing for his mother over his own personal needs.

Nsiah's experience of unemployment has affected his access to basic needs such as food and healthcare. At times, he must depend on prescriptions from pharmacy shops to meet the

healthcare needs of his children. He describes the stress of caring for three children without a stable job.

The absence of job can make life challenging, as many aspects of daily living revolve around financial resources. It is difficult to decide what to eat when there is a lack of food. I struggle to take my three children to the hospital when they are ill. As a man who is the primary caregiver for my children, I must get medicine from the pharmacy shop for them when they are sick. (Nsiah, Greater Accra Region)

From the narrative, we find that the trauma of deportation could linger if the individual does not receive the necessary support and assistance for social inclusion.

Land litigation is one of the problems in some communities in Ghana. Kwabi has been experiencing housing stress due to the lack of employment following his deportation to Ghana. He had to stay with a friend because of his inability to develop his land.

I do not have the necessary funds to develop the plot of land I own. My community leaders have warned me to either develop the land or risk losing it. I am currently staying at a friend's place. (Kwabi, Bono Region)

Refusing to Marry

Some Ghanaian societies are patriarchal, and men are mostly the breadwinner in marriage relationships. Bro Kwaku's experiences prove that unemployment influences one's ability to engage in and be responsible in a marriage relationship. He was not married because he does not have the financial capacity to perform his responsibilities as a man in a marriage relationship. He expressed his feelings in the following touching words:

I believe that the reason for my current situation is the lack of a good job. I feel that having a good job would change my circumstances significantly. I am not married because I don't have the financial means to take on the responsibilities that come with marriage. (Bro Kwaku, Ashanti Region)

From the narrative, individual factors can contribute to unemployment, but systemic issues such as corruption and ineffective governance can also restrict job access, especially for deportee migrants.

Financial Difficulties and Living in Poverty

This theme is used to analyze how financial difficulties and poverty have contributed to the social exclusion of deportee migrants. It was evident from the semi-structured interviews that about twenty-seven (27) of the deportee migrants encountered financial difficulties with some living in poverty. In line with the findings of Golash-Boza (2014), deportee migrants interviewed in Jamaica were among the unemployed poor or living in precarious situations. In this study, participants faced difficulties accessing adequate healthcare, registering for national health insurance, relied on begging and encountered family isolation due to financial difficulties.

Deportee migrants' experience of financial difficulties affected their access to appropriate health care and routine check-ups. For example, Bro Kofi spoke of himself as contemplating whether to revisit the hospital for check-ups due to financial challenges. Despite being in pain for health-related issues, he had to find alternative ways to address the condition.

The problem is accessing healthcare. I experienced tooth ache and had two of my teeth removed. I used warm water to dress it gradually instead of proper anti-biotics... I am supposed to visit the hospital for check-ups and examinations, but I am unable to do so due to financial constraints. I feel the pain sometimes, but I must manage it. (Bro Kofi, Greater Accra Region)

The study reveals that financial constraint continues to be linked to receiving lower-quality care. Kuu must handle chronic conditions without access to professional medical assistance. After two years in Dubai, Kuu explains how the demands of his job impacted his

physical well-being before arriving in Ghana. However, he has not received adequate treatment as he is unable to afford it in his current situation.

We used to stand for a longer time with the work I was doing while abroad. It had a tremendous impact on my spinal cord. I wish I can go to the hospital for a check-up and better treatment, but the problem has been financial. I have tried traditional herbs and medicines from the pharmacy, but I have not experienced any improvement in the condition. (Kuu, Greater Accra Region)

Health Insurance is even a Problem

Normally, people with National Health Insurance card could access inpatient and outpatient care and other services. However, Mail lamented about the inadequacies of the national health insurance in accessing healthcare. His primary worries revolved around the coverage provided by the national health insurance scheme and the high cost of some out-of-pocket drugs, as indicated in the following account:

My biggest problem is that I do not have money. As a parent with children in school, there is an expectation for me to pay their fees and cater for their healthcare needs. The Health Insurance system in Ghana is not effective as it does not cover all treatments. I can hardly afford some prescribed medications at hospitals that are not included in the insurance coverage. (Mail, Ashanti Region)

While other participants were willing to be interviewed in their home or workplace, my experience with Ebo was different. After meeting Ebo, it took us close to 40 minutes to be able to commence the interview because he was not comfortable with people in his neighbourhood. Ebo's experience of financial difficulties has resulted in his inability to afford the registration of national health insurance to access healthcare.

I got sick after Sallah, and my uncle paid for my medication because I couldn't afford the bills. I have suffered from serious medical conditions in the past and friends have paid for my medical expenses. I cannot even afford to register for national health insurance to access healthcare. (Ebo, Greater Accra Region)

The national health insurance is heavily subsidized, and exemptions are available for people living in poverty. Therefore, Ebo's inability to afford the registration fee for the national health insurance highlights his current financial predicaments.

Deportee migrants encounter extra challenges when they return to the circumstances that led to their initial departure. Akua was among the female deportees who migrated to earn money to support her only child but returned to meet the same circumstances that forced her migration. In addition to financial difficulties, the embarrassment of having to beg for help to participate in social activities was a cause of concern.

The first thing is that I do not have money. I am feeling unhappy about my current situation of having traveled but lacking money. It is all about money... When attending events, I need to spend around 200 Ghana Cedis or give gifts to people, but I currently do not have the means to do so. I must beg for money from people for funerals and it is so embarrassing. (Akua, Greater Accra Region)

Ama was the only female deportee migrant that I interviewed in the Ashanti Region. She shares that she was deported with three children, and she is currently the sole caregiver for them. Ama who originates from the Bono region had to relocate to the Ashanti region after deportation because she did not want family members to know she is currently in Ghana. Hiding of identity is common among deportee migrants and the case of Ama is not exceptional. Her struggle to reunite with her family stemmed from her financial hardships, as shown in her narrative.

Since my arrival, I have not made any friends or gotten close to any family member because of financial difficulties. I had friends in the past, but currently I do not have any friends and chooses not to engage with anyone. My family members would help if they knew about my presence, but because they are unaware, no assistance has been provided. (Ama, Ashanti Region)

It is evident that a combination of financial difficulties, poverty and unemployment affected deportee migrants' access to better healthcare and family reunification.

The Shame and Guilt of Failing to Fulfill Family and Societal Expectations

Another factor that emerged as contributing to social exclusion of deportee migrants and has resulted in some living on the fringes of society is failure to fulfil family and societal expectations as migrants. I draw inspiration from Bob-Milliar (2012) who shares that the inability of deportee migrants to fulfil family and societal expectations regarding international migration affects their reception and challenges they encounter in the country of origin. From the findings of this study, family members and community members expected migrants to acquire properties, reunite with them, remit home and support community programs and projects. This theme emerged naturally during interviews with deportee migrants. Almost all the thirty (31) participants failed to fulfil family and community expectations. Consequently, most families and communities have rejected deportees. Other deportee migrants have feelings of embarrassment, remorse and self-judgement.

Family rejection can be one of the most difficult experiences a person may face. Two (2) of the deportee migrants narrated how they had to endure the pain and hurt of family rejection. Bob and Kojo experienced similar social exclusion, although from different root causes. Bob was rejected because it was anticipated that he would return to improve the lives of other family members, a scenario that did not materialize. On the other hand, Kojo's disappointment was that he couldn't assist other family members in migrating when he arrived in the host country. For instance, Kojo recounted his experience in these words:

Family expectations can be a significant source of stress for individuals who migrate. I feel disappointed for not supporting others. I had a lot of siblings and relatives who were looking up to me. In our society, there is a common expectation that when one succeeds or travels, others believe they are entitled to help or support from you. I have disappointed family members who had high expectations of me, leading to strained relationships. (Kojo, Bono Region)

From the narratives, being rejected by the family could result in low self-esteem and desire to take different initiatives.

Law was among the deportee migrants who had self-guilt for failing to fulfil societal expectations which has affected his social life. This is understandable because many people consider international migration as an opportunity to accomplish goals and aspirations of life. Despite Law being rejected by the family, he faces challenges participating in social gatherings in society.

I feel ashamed for not being able to support the family and consider myself as a failure. I was active in church and social gatherings in Europe but lost interest and stopped participating in such activities after coming to Ghana. The truth is I avoid interacting with people. (Law, Ashanti Region)

The deportee migrants below expressed concerns about how they have refused to participate in social gatherings because of their current situation. Both Akwasi and Ton felt embarrassed by their inability to live up to expectations as migrants who have lived abroad for many years. For instance, Akwasi do not engage in social activities because of the circumstances of his return. The shame and embarrassment of being unable to afford outings with friends have had an impact on him.

What hinders me the most is that I returned with no money or properties in hand. Most people have no idea why I am back. They feel I returned for holidays, but do not know the situation at hand. I am unable to participate in social gatherings because I feel embarrassed when people say I travelled yet returned with nothing. Anytime I go out with them they expect me to do the payment. And when it happens that way, I feel embarrassed, so I do not want to go out with them. (Akwasi, Bono Region)

I am Done with Them

As part of exploring social exclusion experiences of deportee migrants, one unexpected theme that emerged as contributing to social exclusion was embezzlement and misappropriation

of remittances of migrants. The findings show that participants were not involved in family activities because they were disappointed to witness the remittances that they had sent home while abroad were mismanaged and embezzled. Jojo who was able to send money home while abroad felt disappointed on return to see how the money has been embezzled and mismanaged leading to his woes and current situation.

..... because they did not use my money wisely, it is part of the reasons I do not get involved with family activities. I gave them money to build a house but when I came there was nothing to show. I acknowledge the current problem, but I am determined to visit the family, specifically my younger sister, next year when I am in a better financial position. (Jojo, Greater Accra Region)

Factors that Influence Social Inclusion and Cohesion

This theme presents findings on the factors that influence social inclusion and cohesion in receiving communities of deportee migrants. From the narratives of the participants, access to decent jobs and capital characterize factors for social inclusion. Some participants also mentioned relocation to another environment as a factor to promote social inclusion.

Access to Capital to Expand Businesses and Decent Job

A significant topic that emerged under this subtheme is getting a decent job and access to capital to expand businesses. This is understandable because access to economic opportunities is important to help deportee migrants to deal with the trauma of deportation and social exclusion. In the narratives below, deportee migrants demonstrate how access to gainful jobs and capital could enhance inclusion. It is observed that social inclusion and community cohesion is natural and automatic when deportee migrants are engaged in any productive venture on return. They all mentioned that with access to gainful employment and capital to start businesses, they can improve their mental health, gain respect from family and community members, deal with any

form of social stigma, rebuild strained relationships, and change the negative perceptions people held about deportee migrants.

For instance, Nsiah explains how access to jobs could help reduce the distress associated with deportation and gain access to better educational opportunities for his children as shown in the narrative below:

What I am supposed to do now is to get a good job to forget the consequences associated with deportation. I will be mentally stable if I have access to a good job. To have access to better education for my three children, I must get a job. (Nsiah, Greater Accra Region)

Ekow shows from his experiences that lack of respect from family members and community was an issue of concern to them. From his story, access to a gainful job opportunity is important for him to restore the respect and dignity he had. The participant was interested in jobs that matches his status as migrant who has travelled abroad and not any menial jobs. Ekow's experience about respect is shown below:

I am interested in getting a shop that I can manage to generate income. I will gain respect from people and that will make some people draw closer to me. By participating in social gatherings and making contributions like everyone else, my efforts will be recognized and appreciated by others. I need a good job and not any other job that will make people mock me. (Ekow, Bono Region)

The importance of family relationship and active participation in social, economic and health related issues were shared by some of the participants. Kwabi was concerned about his relationship with family and was hoping to get another job to help him deal with any strained relationships. In the case of Kwabi, buying a car and using it for commercial purpose to earn income is central for eradicating the "useless tag" on him. The following narratives affirm the experiences of the participants:

...My ability to purchase a car for commercial taxi would enable me to generate daily income, which in turn would aid in my positive integration and acceptance within the community. People will no longer consider me as useless because I am able to live up to expectation. I will be able to engage in social activities and connect with other family members. (Kwabi, Bono Region)

Deportee migrants' experiences that centered directly and indirectly on social inclusion included the importance of human relationship and gaining a proper reputation in society. It is evident that economic opportunities have implications for the community cohesion of deportee migrants in this study. In other words, issues related to stereotypes and negative attitudes toward deportee migrants are minimised when they have access to better employment opportunities. Kojo is currently self-employed and working hard to gain confidence. However, he shows that access to decent jobs is a strategy to deal with stigma and discrimination.

...I think if things get better on my side stigma and mockery will not be an issue. If I am working and getting paid, I will gain my confidence back. There are some places I have started moving to since I started this small work, and I think it is a step in the right direction. (Kojo, Bono Region)

Lixio expressed his dissatisfaction with the unemployment situation and its consequences. From the narrative below, he shares the negative perceptions of people regarding his reason for deportation. Although Lixio has not explicitly shared the reasons that contributed to his deportation with many people, his idleness and lack of job opportunities seem to affirm the negative perceptions that people have for him as shown in the following narrative.

Receiving capital to start a business can aid in the smooth inclusion of an individual in society. This will help build a positive reputation within the community. My unemployment situation reinforces the assumptions made about me... People perceive that my deportation was as a result of engaging in social vices and laziness while abroad. Once people realize that I am actively working, I will regain my respect in the society. (Lixio, Bono Region)

Relocation to a New Environment

Although some deportee migrants wished to stay in their communities to which they return, others in this study exhibited desire to relocate to a new environment. Below are some of the ways in which Bro Yaw expressed his intention to be able to actively participate in society. In his case, he sometimes had to pretend to avoid people who knew him and his present situation. He explains that with access to financial support he will move to another region of Ghana to have the liberty to participate in social activities without intimidation and shyness.

One thing that could influence my smooth inclusion in society is for me to relocate. There are too many familiar faces where I live. People see me and remember that they knew me from Kumasi. Recently, I was on my way to an office to claim my insurance benefits as a deportee when a friend saw me and called me out. I am just hoping I would get the opportunity to move to another place. There are times when people see me, and I deny being the person they recognize because of shyness. I am thinking of either relocating to Takoradi, Techiman, Sunyani or Koforidua. (Bro Yaw, Ashanti Region)

Evidence from the study shows that social inclusion of deportee migrants is not natural but requires collective efforts from migrants, family members, community and government.

Linkage and Incongruity of Social Exclusion or Inclusion Factors

Social exclusion or inclusion factors of deportee migrants did not greatly contrast what pertains to the research in other jurisdictions (Anderson, 2015; Boodram, 2018; Bob-Milliar, 2012; Golash-Boza, 2016b; Brotherton & Barrios, 2011; Kuschminder, 2022; Scarnato, 2019; Schuster & Majidi, 2013). Findings from this study show that social stigma and discrimination influence the social exclusion of deportee migrants. This was consistent with what exist in the literature (Boodram, 2018; Brotherton & Barrios, 2011; Kleist, 2020). Goffman (1963) theorized social stigma as a demeaning attitude and results in the individual feeling different from others and the norm and therefore rejected, reducing their identity from whole to a discounted one.

Normally, individuals who encounter stigmatizing conditions explain stigma through three stigma routes: enacted, anticipated, and internalized stigmas (Earnshaw & Chaudoir, 2009). This study advances knowledge on stigma to include how deportees encounter these three stigma routes. For instance, enacted stigma is the extent to which individuals have faced discrimination due to their situation (Dako-Gyeke & Donkor, 2018; Earnshaw & Chaudoir, 2009).

Deportee migrants in this study faced discrimination at the family, institutional and community levels. For instance, deportee migrants faced discrimination in decision-making, attending social events, access to support and unfair treatment from financial institutions due to their inability to meet family and community expectations, along with the shame of returning without resources. This affirms the position of Kleist (2016) that the experience of shame by deportees relates to how certain activities are evaluated in the moral universe of the migrant, family and community regarding the expectations and outcomes of migration, including the economic loss and gain.

Regarding anticipated stigma, people foresee they will encounter prejudgment in the future if their situation is known publicly (Earnshaw & Chaudoir, 2009). As found in this current study and Kleist (2020), for many migrants, life after deportation is marked by oppression and social isolation due to public shame and societal expectations. In many situations, when community members have limited information about the reasons for deportation, suspicions of criminal activities and social vices contribute to social isolation, lack of respect and marginalization of deportees. Deportee migrants refrain from sharing the harsh conditions in host countries with their family and communities to avoid facing stigma. Consequently, many

deportees including their families, relocate to cities away from their hometowns or hide their identity to avoid social stigma and social exclusion.

In addition, internalized stigma relates to the extent to which individuals endorse harmful feelings and beliefs about the situation they face (Dako-Gyeke & Donkor, 2018; Earnshaw & Chaudoir, 2009). Relating enacted stigma to this study, returning without financial and material resources is considered shameful and many migrants isolate themselves from families and society. Some deportees who returned for criminal reasons believe that their condition disqualifies them from further support after abusing previous opportunities. Evidence from this study shows that deportee migrants were labelled as “good for nothing”, “criminals”, “lazy” and a “useless person”, and this affected their job search, access to financial opportunities and their relationship with other community members. Therefore, deportee migrants in the study refrain from seeking financial assistance from institutions due to a lack of collateral and avoid job opportunities that necessitate self-disclosure.

Ghanaian deportees in the study faced stigma and discrimination from families and communities. It is rather unfortunate that deportees in Ghana are stigmatized and discriminated against by close family relatives and community members because in many African countries including Ghana, the family is regarded as a safe place for members especially in times of difficulties. It is also important to note that the experience of stigma and discrimination among deportees in their receiving communities is gendered. Evidence from the study shows that the deportation of male migrants defiles the social norms and values that men are mostly the head and breadwinner of the family in the Ghanaian society. Male Ghanaian deportee migrants often depend on family members like their spouse or partners for their daily survival. This situation not

only goes against cultural expectations but also challenges the traditional definition of being a man in Ghanaian society. In other jurisdictions, the deportation of fathers from their families results in the reconfiguration of the division of labor where mothers assume the task of providing financial support to the family (Boodram, 2018). As argued by structural social work theory, culture plays a critical role in the oppression of individuals including deportees (Mullaly, 2009). In Ghanaian societies, being a provider is a crucial role for men, and as a result, male deportees may face stigma if they rely on others for support, as evidenced in this study.

Unemployment and Poverty

Evidently, unemployment or lack of job opportunities that matches the status of deportee migrants have influenced their access to healthcare and taking responsibilities of their families. This affirms the position of Schuster and Majidi (2013) that deportation makes reintegration difficult or impossible because it deepens economic opportunity losses. Ghanaian economy remains unstable to support its citizenry and absorb the high number of deportee migrants that have returned in the past years. The increasing number of deportees, graduates from universities, and the effects of the COVID-19 pandemic indicate that the Ghanaian government might face challenges in managing unemployment among deportee migrants. Similarly, migrants who return to Guatemala encounter economic turmoil due to the urgent need to secure economic stability in rural areas with a high poverty level and unemployment (Scarnato, 2019).

Findings from this study and from countries such as Trinidad and Tobago, Somalia, the Dominican Republic, and Mexico indicate that unemployment is common among deportees and those who can acquire jobs work occasionally at the lower stages of the informal sector (Anderson, 2015; Boodram, 2018; Bob-Milliar, 2012; Golash-Boza, 2016b; Brotherton &

Barrios, 2011). In addition to the limited job opportunities, deportee migrants encountered discrimination related to their status as deportees and that influenced their ability to secure jobs (Menjívar et al., 2018). On the contrary, deportee migrants struggle to find employment due to criminal records, status as deportees and potential employers perceiving that they may not meet expected wage levels based on their experience abroad. This has led to many remaining jobless and resorting to activities like financial fraud for survival, as highlighted in the study. In line with the assertion of Kuschminder (2022), social inclusion is an increasingly important issue because when unsuccessful it can result in vulnerability and marginalization, generating new challenges in origin countries.

Overall, deportation of migrants places them on the edges of society resulting in social exclusion, with restrictions to employment in local institutions although they are citizens of the countries of origin. Deportees who returned to Cape Verde were referred to as *deportados* and were regarded as failures and a disappointment by people who were close to them (Drotbohm, 2015). It should come as no surprise because Cassarino (2004) also argues that return migrants' ability to secure effective reintegration is influenced by resources and information obtained prior to return. Thus, the link between social expectations and the state of the deportee contributed considerably to the increasing rate of unemployment and poverty among deportee migrants in this study. As highlighted by the structural social work theory, any attempt to support people in difficult situations must focus on changing structures that impact on the problems of people instead of helping them to adjust and cope (Mullaly, 1997). It is essential to raise awareness among families and communities about the importance of addressing the negative perceptions they hold regarding deportee migrants.

The study shows poverty as an important factor that contributes to the social exclusion of deportee migrants. In view of that deportee migrants had difficulties accessing health care, contributing to family decision-making, and providing basic needs for themselves and their families. From the findings, there is a connection between unemployment and poverty as the lack of capital to start business or the absence of jobs has contributed to the predicament of deportee migrants. I discovered that the few who were able to remit while abroad to establish projects such as houses returned disappointed as the money had been embezzled or misapplied. Meanwhile, deportee migrants could have used these investment opportunities to begin a new life in their home country.

Factors that Influence Social Inclusion

From the study, social inclusion for deportee migrants depends on access to good jobs, capital, support from families, and the possibility of relocating to a different environment or city. Deportee migrants who received support highlighted how this assistance helped to lessen the trauma linked to deportation and facilitated their social inclusion into social, economic, and political institutions. Social inclusion factors are critical for building deportee migrants' agency for dealing with distressful situation in their receiving communities in Ghana. As found in this study and other research studies the use of transnational ties as a survival strategy is expected to be relevant to other migrants and deportees (Golash-Boza, 2014).

The absence of jobs and social inclusion plan in Ghana has necessitated the need for deportees to rely on begging, engaging or depending on families and friends to deal with their challenges. The deportation of migrants is an unpleasant experience and deportees cope by depending on different support networks including fellow deportees, local churches, family, and

friends (Drotbohm, 2015). Deportee migrants' mental health is affected by their reliance on alternative means of support, intensifying their social exclusion, as they are viewed as undeserving of social or economic assistance.

Summary and Conclusions

The chapter emphasizes the various factors influencing social exclusion or inclusion of deportee migrants, as evidenced by their experiences and perspectives. Stigma and discrimination intensify the trauma of deportation and exclusion of many deportees. Structural issues like unemployment and poverty persist for others, contributing to their challenges and experiences within their communities.

The challenges of stigma, poverty, and unemployment have hindered deportee migrants from fully engaging in healthcare, employment, social interactions, decision-making, and taking up family responsibilities. Family and community members echoed these sentiments, sharing their perspectives on societal reactions and challenges of deported individuals. The severe impacts of social exclusion on deportee migrants and their families include loss of pride and confidence, feelings of undeserving help, and involvement in negative behaviors. These intertwined factors of social exclusion significantly influence the mental health of deportee migrants, a topic extensively discussed in the following chapter. The chapter underscores the factors influencing the social inclusion of deportee migrants. To some deportee migrants, successful social inclusion depends on access to capital and jobs that matches their status and relocation to new environments to manage stigma, gossip, and negative reactions from their communities.

Chapter Six: Deportation and its Influence on the Mental Health of Deportee Migrants

Introduction

Deportation impacts the mental health of deportee migrants. Bob migrated at a young age after dropping out of school at the Senior High School level. A young man in his early thirties, after ten years in the host country and spending three years in Ghana, he was single and had no children. Bob was self-employed as the owner of a small pub with the assistance of an agency to set it up. He credited his current state to spirituality, recounting a moment, where he almost became mentally ill at the Kotoka International airport when he arrived in Accra. Bob's mental health nearly deteriorated due to excessive alcohol consumption upon return to his receiving community.

Prayers have been important, especially as I was on the verge of losing my mind at the airport when I arrived in Accra. Since my return, alcoholism has been a problem for me. But with access to a job my drinking habit has improved with time.

The narratives of Bob and other deportee migrants in this study highlight the need to explore the relationship between deportation and the mental health of deportee migrants. This chapter addresses the third research question: *how does the experience of deportation influence the mental health of deportee migrants?* The results were obtained solely from the semi-structured interviews with deportee migrants. I present the mental health of deportee migrants before and during the process of deportation. I also analyse the mental health during arrival and the attempt to participate in the normal life of the receiving communities. The chapter further discusses constraints associated with deportee migrants' access to mental health services and strategies for improving the mental health and wellbeing of migrants.

Mental Health Before and During the Process of Deportation

The mental state of migrants before and during the process of deportation was discussed during the semi-structured interviews with the participants. The results show that migrants' mental health was negatively impacted before and during the process of deportation. From the study, deportee migrants experienced mental health issues such as stress, anxiety and frustration, sadness/worry and insomnia. Participants in this study attributed their mental health issues to the sudden nature of their arrest, unjust treatment, the harsh process of deportation and fear of how they would survive in their country of origin.

Sad and Worried

The study shows that ten (10) of the participants were worried and experienced emotional pain throughout the process of deportation. Although many social service institutions in host countries are effective and accessible, some deportee migrants were disillusioned by certain institutions that failed to assist them during their deportation process. Embedded in the narratives below are deep sadness and disappointment among the deportee migrants. Both Fosu and Oboy were worried about the deportation process. For instance, Oboy felt worried due to the rejection and disappointment from institutions and individuals he believed could have helped. Conversely, for Fosu, the way he returned made him sad. The two share their experiences in the narratives below:

While in the host country, I was in regular communication with the social department for support and assistance. When the situation escalated to the point when I needed help from these institutions, they were not available to help. I felt sad and disappointed. Despite having people who claimed they could assist me; they were unable to help when I needed it the most. I was very sad and worried about the disappointment and rejection. (Oboy, Bono Region)

I felt sad throughout the journey back to Ghana. Returning to Ghana in this manner was not my intended plan, which contributed to my feelings of sadness. I was brought back to Ghana against my will and with nothing. Although uncomfortable with the situation, I had to come to terms with it as it had already occurred. (Fosu, Greater Accra Region)

Bro Kofi migrated to advance his career. He was among the migrants who were unsuccessful in their asylum application process. From his narration below, he was confident that his health condition could have been enough justification for a successful asylum process. Bro Kofi was saddened by the failure of the doctor to confirm the knee problem he was facing to facilitate his asylum application.

I did not want to return home when I was initially arrested because my asylum application was still pending. I had a knee problem that affected my ability to play football and despite visiting the hospital several times, they could not fix it. I had to quit playing football to see if my knee would heal. When I was arrested, I complained about the severe pain in my knee, but they thought I was faking it to avoid deportation. Even when I was examined by a doctor in prison, the doctor said I had no problem, but he knew I did. I felt sad, confused, and betrayed by the doctor. (Bro Kofi, Greater Accra Region)

In terms of mental health issues, Fifi experienced emotional distress such as deep sadness due to his deportation process and the condition he encountered at the detention center. The findings reveal that the cost of deportation was the sole responsibility of migrants and failure to pay results in prolong detention. The state of worry and emotional instability was narrated below:

I will admit that I was indeed worried about the situation... On arriving at the prison yard, the environment was acceptable, but it was at the deportation camp where my mental health started to deteriorate. It worsened after witnessing individuals who had been there for years with no relatives to facilitate their deportation process. Witnessing individuals losing their sanity in the detention camp, with no one available to support them, had a profound impact on me. For me, the experience made me sad as the plans and goals I had hoped to achieve over two years did not come to fruition. (Fifi, Greater Accra Region)

We were Deeply Anxious

Maintaining a stable mental state is fundamental for migrants during the deportation process, which often involves extensive interrogation and investigation. The study reveals that deportation leads to anxiety. Seven (7) deportee migrants were nervous and felt unease about the process of deportation. Sefa's experience shows how the deportation process is a thorn on mental health. As Sefa rightly put it the sudden nature of the process was a potential avenue for anxiety, and frustration. He sustained a head injury when he was working in Libya and that affected his physical health. The process of deportation coupled with poor physical health was a source of anxiety. Sefa recounted his experiences with deportation and mental health as he stated:

Yes, the unexpected nature of the deportation process significantly impacted me. I was unaware that I would be brought back to Ghana during the deportation process. I was frustrated and anxious due to the uncertainty surrounding my deportation. The medication I was given for my head injury, which I sustained when I was in Libya also caused significant side effects, adding to the challenges of frustration and anxiety. (Sefa, Bono Region)

Furthermore, participants indicate that the emotional and physical challenges encountered by migrants were due to a lack of understanding of the process of deportation, the procedure for their arrest and underlying health conditions. Consequently, deportee migrants were anxious because of too much pressure before and during the deportation process. In the case of Carim, he was worried about the complexity of the whole process of deportation.

Throughout the deportation process, I was under intense pressure. I felt nervous about every aspect of the process and struggled to comprehend it entirely. I tend to feel weak randomly when I am anxious or nervousness. I experienced extreme discomfort during the flight, requiring using the washroom many times due to unease... (Carim, Bono Region)

Anxious individuals may cry when faced with circumstances beyond their control. Ama, a female deportee, often cried when the thought of deportation crossed her mind. She shares her frustration to me in this way:

The thought of impending deportation became so distressing that I found myself crying throughout the day upon waking up. This caused immense stress and fear. (Ama, Ashanti Region)

We Couldn't Handle the Stress

The experience of stress was common among deportee migrants. Three (3) deportee migrants discussed how concerns about their survival strategies in their home country caused stress. While the process of deportation influenced the mental health of some migrants, the case of Akus and Bro Kwaku were different. Even though Akus and Bro Kwaku were expecting to be deported, they were concerned about survival strategies in their country of origin. For instance, the fact that Akus was returning with no money to start his life in the receiving community was his source of stress during deportation. Despite enjoying some grace period after the termination of his visa, he could not work to save for his return because he did not have the required documents as he said:

Hmmm... returning voluntarily would have been acceptable, but being compelled to come back, especially when I was planning to work and establish myself after my visa was terminated, added to the stress of the situation. The lack of sufficient funds in my account to support my plans in the home country was a shock and added to the challenges I faced. I grappled with fear...My ability to survive and rebuild my life upon returning to Ghana stressed me. (Akus, Greater Accra Region)

Jojo expressed a similar sentiment as Akus. He was under intense stress about the next steps after his arrival in Ghana when he became aware of his deportation.

The authorities told me that they were going to deport me. I was aware that once the authorities have indicated their decision to deport me, there was no way to prevent it. The

only way I could escape was to leave the place I was living. I was contemplating about what I would do upon returning to Ghana to recuperate and move forward. The uncertainty about my future and plans in Ghana was a source of worry and led to feelings of stress. (Jojo, Greater Accra Region)

Pee also experienced stress and overthinking before and during the process of deportation. After applying for asylum, he was preoccupied with various thoughts. Pee acknowledged that the uncertainty with whether he was going to be deported or offered asylum was the source of stress as shown in the narrative below:

The situation was extremely difficult for me. It resulted in stress and instability in my mental state. I was anxious, constantly contemplating whether I would be deported or granted asylum. I was aware of others being accepted as asylum seekers, and I questioned why my asylum application was rejected. I was always wondering about the discrepancy in outcomes. (Pee, Ashanti Region)

Clearly, the circumstances before and during deportation influenced the mental health of deportee migrants.

Insomnia was Inevitable

Regarding excessive thinking and sleeplessness, even though Eve was suffering from a serious medical condition, she faced additional challenges during the process of deportation. With respect to mental health during the process of deportation, she explains her experience of insomnia in the following narrative.

It was not the best because I was going through a lot. I was having trouble sleeping due to a combination of illness, medication and deportation. At a point, I was struggling mentally, having trouble with memory, and that affected my sleep. Everything showed that I was not feeling like myself, especially since I was having difficulties sleeping...The deportation process was burdensome for me. (Eve, Greater Accra Region)

Migrants' experience that bothered directly on their mental health was the sudden nature of their arrest, unjust treatment, unclear understanding of the process of deportation, their

inability to accomplish their goals of migration and fear of a better future in the country of origin.

We can also infer from the narratives above that both the process of deportation, health conditions and migrants' fear of returning unprepared impacted their mental health.

Mental Health During Arrival and Attempt to Participate in Society

In this section on mental health, participants discuss the state of their mental health on arrival and attempt to participate in society in their country of origin. The findings show that poor mental health persisted among deportee migrants even after arriving in their country of origin and attempting to participate in society after deportation. While some of them appeared to have improved mental health, many of them developed serious addictions, suicidal ideations, anxiety, sleeplessness, stress, and worry. Some of them have lost interest in activities, experienced depression, and hopelessness. Even though some of the mental health issues were like the ones experienced during deportation, the underlying personal and structural factors were different.

Suicidal Ideations

The findings of the study point to the experiences of suicidal thoughts by participants. In line with the assertion by Brotherton and Barrios (2009), deportees' feeling of abandonment, depression and alienation and the experience of social displacement in receiving communities make some suicidal. It is evident that psychological and emotional challenges inadvertently are consequences of most of the suicidal ideations of deportee migrants. While some participants had suicidal thoughts, others tried to take their lives.

Law's experience shows how deportation and attempt to participate in communities in the country of origin influence mental health and trigger suicidal ideation. What was an issue of

concern to Law was how to explain his reason of return to people. He felt like life had come to an end as he shares his experience with suicide.

When I got out of the plane at the Kotoka International airport, numerous questions raced through my mind... I was wondering what I would say that contributed to my deportation. My mind was empty... There was a moment where I felt like my life had ended. I started having suicidal thoughts and even made attempts to end my life few months upon arrival. (Law, Ashanti Region)

Embedded in the narratives of Ton and Akwasi are the impact of deportation on attempted suicide. Ton and Akwasi's desires to commit suicide was rescinded based on different reasons. Also, they both explained different factors that contributed to their suicidal ideation. For instance, Ton rescinded his decision to commit suicide because of the consequences he felt it would have on his daughters. But for Akwasi, he only harbored suicidal thoughts because of lifestyle change in origin country. The following narratives affirm these assertions:

I was totally miserable and one time I wanted to commit suicide. I made a conscious decision to shift my mindset to put an end to negative thoughts and behaviors but was difficult. I returned to Ghana with only an unfinished building as my sole possession. I decided ending my life by hanging myself in that location. But thinking about the impact on my daughters, I reconsidered my decision and changed my mind. (Ton, Greater Accra Region)

I no longer entertain negative or suicidal thoughts... But I used to have them frequently in the past. Suicidal thoughts tend to intensify when I am lonely. At times, I sit and reflect on the days I spent in Dubai, recalling the good experiences I had during that time and that triggers suicidal thoughts. (Akwasi, Bono Region)

Bob talked about how deportation came as a shock and left him in a state of mirage. In furtherance to the deportee migrant's suicidal thoughts, Bob pointed out how he tried to use suicide to end the shame and difficulties associated with deportation back to Ghana.

The deportation process was confusing and difficult for me to comprehend when I returned to Ghana. The deportation experience felt surreal... I questioned whether my return was real or if I was living a fake life during that period. The constant questioning

without finding answers or solutions left me mentally down and confused about the situation. There was a time that I thought of suicide to escape the shame and challenges of deportation. (Bob, Greater Accra Region)

Feeling of abandonment and alienation has been considered as factors contributing to suicidal ideation of Oboy after deportation and his attempt to participate in normal life in receiving community. Although Oboy has been alienated from the family, his rejection from his mother was a major concern to him.

I faced a challenging financial situation where even my mother turned her back on me at one point. As the situation intensified, I began to struggle with suicidal thoughts. I felt there was no hope for me in this society. (Oboy, Bono Region)

Generally, in Ghana, the cultural norms assign the responsibility of caring for homes and family members who are vulnerable, particularly to women. It is unfortunate for Oboy to be rejected by family members including his mother.

We are Suffering with Addictions

Participants shared their perspectives on addictions. From the study, substance and alcohol misuse impact mental health of deportee migrants. Substance misuse can cause changes in deportee migrants' behavior and life that result in serious and prolonged mental issues. The study reveals that some deportees misuse alcohol, tramadol and abuse smoking marijuana to deal with their mental distress. Despite deportee migrants being adults, in certain Ghanaian societies, substance and alcohol misuse is either against the law or culturally discouraged.

Akua, one of the female deportees who was interviewed in this study also shares that the causes of her mental health issues are multidimensional. She owns a container shop, where she sells groceries. From the narrative, we find that Akua's tragic experience of losing her child

combined with the impact of deportation have contributed to her addictions that makes it difficult for her to concentrate on her business.

My mental health was unstable...and I was struggling with various issues. I had experienced the loss of both my husband and child, adding to the challenges of making ends meet. I was sleeping in this container store where I do business. At times, I asked customers to wait while I get alcohol before being able to serve them. When memories of deportation and the loss of my husband and child resurface, I feel compelled to consume alcohol. (Akua, Greater Accra Region)

Experiences like that of Akua who neglects her business have the potential to plunge deportee migrants into financial difficulties and psychological trauma.

In addition, deportee migrants linked their addictive behaviour to the bad decisions they took such as selling properties prior to their migration and the opportunities they have lost for their forceful removal from host countries. Mail considered how he had high hopes before migration but ended up in Ghana without property or savings. This has pushed him into drinking and misusing substance such as marijuana and tramadol.

I found it difficult to concentrate due to persistent thoughts about my situation and past challenges. I fell into alcoholism and started using tramadol and marijuana to cope with these feelings. I invested all my money and even sold my properties to support my migration. When I reflect on the opportunities I have missed abroad and compared to my current situation, it triggers deep negative thoughts. (Mail, Ashanti Region)

Eve shares her experience of receiving advice to quit alcohol. However, all attempts to assist Eve were unsuccessful. Regarding addictions, the following narrative by Eve is confirmation.

To cope with the pain and trauma I am experiencing, I use alcohol to numb the emotions. Despite receiving advice from few family members, I found it challenging to quit using alcohol. To help me change, my mother took me to church, but unfortunately, the desired transformation did not occur. I am deeply involved in alcoholism. (Eve, Greater Accra Region)

It is observed that not only does deportation influence substance misuse and alcohol abuse, but migrants used them as a coping mechanism to deal with emotional and psychological issues.

Stress and Sleeplessness

Stress and sleeplessness were mental health issues that were experienced by deportee migrants during the process of deportation and the attempt to resettle in Ghana. The term stress as used in this study refers to the state of worry or tension due to difficulty accessing social services and economic opportunities. Eight (8) of the deportee migrants interviewed disclose that the experience of stress has made it difficult for them to sleep. The findings further indicate that the stress experienced by deportee migrants emanates from their inability to perform their responsibilities as men, idleness due to unemployment and the pressure for them to return to their host countries as expected.

Ebo shares his experience of stress after returning to his receiving community. Ebo has no children to worry about. However, he is experiencing stress due to the pressure to leave for Germany after explaining he was on a temporal visit to Ghana.

I told my family I will leave for Germany after Sallah festivity. I find it difficult to disclose that I have been deported from Germany... I am always at home without working. My family is always on me to return to Germany. The stress and daily worry I experience are taking a toll on my well-being and mental health. I find it difficult to sleep these days. (Ebo, Greater Accra Region)

It is obvious that participants' experience of stress and sleeplessness is grounded on the comparison of living conditions in host countries and receiving country. These experiences are shaped by the poor living conditions deportee migrants met in their receiving communities. For

example, Ama spoke of herself as one unlucky with migration and job search due to corruption and gave an explanation in the following words:

In Germany, things were a bit easier than it is in Ghana. Reflecting on these matters causes a lot of stress, but you make all efforts to set them aside and move forward. In Ghana, securing a job often involves paying bribes. I cannot afford to pay due to financial constraints. I am advancing in age, and I don't have any assets or savings. This causes me stress and sleepless nights. (Ama, Ashanti Region)

Additionally, Bro Yaw confirms that Ghana lacks basic necessities that support daily survival of many citizens and is a source of stress.

The deportation back to Ghana has affected my sleep patterns. These days, I find it difficult to sleep. While abroad, I enjoyed peaceful sleep and had convenient access to the internet with WIFI in my room. My recent inability to access the internet when I needed important information left me feeling stressed out. My current situation of residing in an uncompleted house with a friend has left me unhappy considering my previous experience of living abroad. (Bro Yaw, Ashanti Region)

My engagement with Lixio and his wife stood out as one of the important experiences throughout the interviews. The partners agreed to be interviewed at the same time and that was fascinating. Generally, in Ghanaian society, cultural expectations place responsibilities on men to provide for their wives and children. In instances where women pick up these responsibilities, it comes with negative stereotypes for men. I take insight from Kandilige and Adiku (2020) who affirm that since men are regarded as heads of the household in many Ghanaian societies, male involuntary returnees' inability to satisfy these sociocultural expectations worsen their mental health conditions. However, in the case of Lixio, he was not ashamed to receive support from his partner as he narrated:

When I arrived initially, I experienced random panic attack, worries and even heard strange voices, which could be described as hallucinations that stressed me. It took the intervention of my partner to address this issue. I am not ashamed she is now the

breadwinner and provide financial support, even though people talk about it. (Lixio, Ashanti Region)

Depression and Hopelessness

Depression and hopelessness are other mental health issues that deportee migrants described as affecting their social inclusion. Depression in this study is the situation where deportee migrants consistently show signs of sadness and loss of interest in various activities. Although the participants were not medically diagnosed, they recounted depression based on the signs and symptoms they were showing. Ton shares his depression and hopelessness in the following touching words:

The deportation has had a negative impact on my mental health. I feel depressed, lonely as if I have no family members. During my time abroad when I had money, I received emotional support from family and friends. Daily, I received around 10 calls from my family members requesting financial assistance for school fees and other expenses... Things are not the same now. "I am hopeless." (Ton, Greater Accra Region)

A deportee migrant who lost his partner to another man shares how feelings of loneliness and depression almost worsened his mental well-being. Fosu in the Greater Accra Region of Ghana lamented and narrated his experience below:

The experience of deportation has left me feeling depressed and isolated. My girlfriend decided to leave me for another man, and they now have a child. This situation further contributed to my mental health struggles. I feel betrayed and currently struggle to envision a brighter future for myself in Ghana.

From the narratives above, it is observed that several factors have been identified as contributing to poor mental health among deportees in Ghana. For most deportee migrants in this study, loss of assets, stigmatization and poor preparation on return affected their mental health. Other participants shared how partner, family and community rejections influenced their suicidal ideations, depression and hopelessness.

Constraints Associated with Deportee Migrants' Access to Mental Health Services

In this context, deportee migrants described constraints associated with accessing mental health services. Several researchers (e.g., Ofori-Atta et al., 2010; Sottie et al., 2016) assert that Ghana has not established the infrastructure for mental healthcare to respond to the growing population. As a result, many of the deportee migrants in this study mentioned lack of knowledge about mental health services as intensifying their mental health distress. For some deportee migrants, they shared inadequate mental health services and poor access to mental health services as some of the constraints.

Lack of Knowledge about Mental Health Services

Lack of knowledge about mental health services is a major challenge that deportee migrants described as characterising their experiences. Twelve (12) of the deportee migrants that were interviewed revealed that they have either not heard of any mental health services or accessed any on return. This must be of concern because of the mental health issues such as anxiety, depression, suicidal ideation, sleeplessness, stress and worry that were described by deportee migrants. The following are narratives from the deportee migrants:

I am unsure if there are mental health services available in my community, as I am not familiar with any such facilities. (Fosu, Greater Accra Region)

Since my return, I have no information about mental health services or resources in the country. I am not familiar with the locations of mental health facilities in Accra. If I knew, I would consider seeking counseling there. But I do not know any of them. (Ebo, Greater Accra Region)

It is evident that deportee migrants were willing to access mental health services, but their lack of knowledge of same was a barrier.

Oboy was aware of mental health services, but unfortunately, these services were only accessible in Accra. This situation is not unexpected, as the three main government psychiatric hospitals are situated outside the Bono region. Similarly, Bro Yaw shares how the lack of awareness about mental health services has led him to depend on religious support and individuals he supported while abroad. Oboy and Bro Yaw narrated their experiences in these words:

I have not come across any mental health services upon returning to Ghana, nor have I actively sought help from such resources. I know of some mental health services in Accra, but I am not aware of any such services available in the Bono Region. (Oboy, Bono Region)

I do not have any knowledge about the mental health services available in our community or in Ghana as a whole. I do not have any idea of where to find counsellors or therapists. My church has been a source of support for me since my return. They offer advice and encouragement during challenging time. During my days in Germany, I supported two of my nieces through university and nursing training. One who works at the Komfo Anokye Teaching Hospital frequently offers words of encouragement when she calls me. (Bro Yaw, Ashanti Region)

From the narrative, migrants who were aware of mental health services mentioned that these facilities were in larger cities rather than in their own communities.

Mental Health Services are Inadequate

In this section on mental health issues, deportee migrants discuss how inadequate mental health services was an issue of concern. Six (6) of the deportee migrants described how they have not received adequate mental health services even though they needed them. For instance, Eve shares how the services she received were not gender sensitive and as a result did not meet her needs.

There is nothing like adequate mental health services. When I first went to the Ghanaian-European Center, I inquired about receiving assistance from a psychologist to support me. Eventually, they provided me with a psychologist, but after just one session, I did not wish to continue with further sessions. The psychologist provided was a young man, and I hesitated to confide in him as I felt he might not be able to assist me effectively. (Eve, Greater Accra Region)

Migrants who have spent many years abroad often encounter challenges when trying to adapt to a new environment. Ekow, who spent 18 years in Italy, shares his experience regarding access to mental health services in both host and origin countries.

I used to receive consistent mental health support from professionals before returning to Ghana. After my return, I have not received any mental health support from government institutions, despite experiencing illness on a few occasions. I received counseling from a private agency, but it was one session because of financial difficulties and that was not enough to address my issue. (Ekow, Bono Region)

Further, for some of the deportee migrants such as Bammy, he relied on the services from religious institutions and had doubts about the kind of mental health services provided in Ghana.

I have confided in my pastor about the situation, and they occasionally visit me at home to offer encouragement. During their visits, we engage in conversations and prayers. Even if you seek mental health support at the hospital, the quality of care you receive may not match what I experienced abroad. (Bammy, Ashanti Region)

The deportee migrants implied that the mental health services they received were inadequate and provided by other means rather than the approved institutions that delivered these services.

Poor Access to Mental Health Services

Poor access in this research work includes deportee migrants' difficulties they encounter in accessing mental health services. Generally, it had been revealed that among many West Africa countries, Ghana has the most comprehensive mental health legislation, but the country's mental health system appears to suffer challenges including infrastructure constraints, financial

challenges, and social service challenges as well as institutionalised stigma (Quarshie et al., 2021; Walker & Osei, 2017). I found out that some deportee migrants in this study could not access these services due to financial constraints, stigma associated with mental health services, proximity to the services and the fact that mental health services have not received the needed attention and seriousness by some people in the Ghanaian society. For example, four (4) of the participants regardless of the mental health issue, preferred other strategies to deal with their mental health than to visit institutions that provide mental health care. Bob and Akus narrate their experiences in this manner:

Mental health is not taken by some Ghanaians as a serious concern. I could estimate that around 75% to 80% ¹¹ of Ghanaian youths are dealing with various mental health challenges, yet only about 5% or even fewer access mental health services or receive treatment. When I returned, I found that the Ghanaian-European Center was offering mental health services. I applied and I was fortunate to be chosen to participate in the program. I experienced some healing after the workshop. Many deportee migrants lack the financial means to access mental health services, and there is a challenge in identifying where to seek help due to the limited presence of mental health organizations in the country. (Bob, Greater Accra Region)

In the United Kingdom, there are well-established facilities and dedicated places where individuals can seek suitable services for mental health issues. Mental health professionals conduct assessments to determine the mental health condition and recommend effective solutions to address the issue. In my current location, I find it challenging to access the necessary help for mental health issues. In Ghana, the social aspects of life play a significant role in providing support, even during times of high mental stress. I am not surprised many people are not interested in accessing mental health services in this community. (Akus, Greater Accra Region)

Two (2) deportee migrants who were aware of mental health services chose not to use them due to the associated costs and stigma. For instance, Bro Kofi was deterred from seeking

¹¹ The percentages are not based on any empirical facts but participant's perspective

mental health services due to barriers like stigma, financial cost and desire for meeting basic needs like food. The narrative of Bro Kofi affirms this:

People often experience depression due to the challenges they face following deportation. Yes, I am familiar with Pantang Psychiatric Hospital. In Oyarifa, there are small clinics available, but I have not visited any due to the stigma surrounding mental health hospitals and concerns about the cost of medication. I am struggling to afford food, leaving mental health concerns as a secondary consideration. (Bro Kofi, Greater Accra Region)

From the narratives, we find that some of the deportee migrants are aware of mental health services but could not access them due to cost, stigma and the nature of services provided. Such negative experiences as shared by deportee migrants intensify the trauma associated with deportation and social exclusion.

Strategies for Improving Mental Health and Wellbeing of Deportee Migrants

I explored participants' suggestions on strategies to improve their mental health and wellbeing. The question I asked was - *what can be done to improve your mental health and wellbeing?* From the responses of the participants, access to basic economic needs of life, recreational facilities and expansive education on mental health are important for improved mental health and wellbeing. Participants also mentioned that provision of counselling and turning to spirituality are critical for improving mental health.

Access to Economic Opportunities and Basic Needs

Since the factors that impact the mental health of deportee migrants are complex, participants suggested various strategies. Access to basic economic needs as deportee migrants describe here, consists of decent accommodation that supports living, financial support to help children, and employment. Economic factors played a significant role in the migration of deportee migrants, and it was highlighted as an important factor in enhancing mental health in

their social inclusion. Kwadwo explains that access to job opportunities would enhance his livelihood and wellbeing as demonstrated in the following example:

Most importantly, I need a job that can sustain my livelihood. Being actively employed could potentially alleviate the stress and challenges I am currently facing. Again, earning income for myself to meet my daily needs would contribute to an improvement in my mental health. Financial status is a significant factor in Africa that impacts mental health, although there are other factors that can also contribute to improving mental well-being. (Kwadwo, Bono Region)

In a country where child benefits are lacking or inadequate, parents living in poor conditions would have difficulties providing for their children. Thus, deportee migrants discussed extensively the need to access basic needs. Nsiah suggested the need for basic necessities such as accommodation and food to help improve the wellbeing of his children. He believes that enhancing the well-being of his children will contribute to improving his mental health.

My main priority now is my children and ensuring their well-being. I am sure that being able to provide for my children and meet their educational needs would positively impact my mental health. Other concerns revolve around securing stable accommodation and a source of income to cover necessities like food and other living expenses of my children. (Nsiah, Greater Accra Region)

From participant's narratives, they only need access to economic opportunities and their mental health will improve. Hence, addressing the mental health needs of deportee migrants is complicated and requires attention to different factors that influence their wellbeing.

Provision of Education on Mental Health Issues

An important topic that emerged under this subtheme included the provision of expansive education on mental health issues. In this context, deportee migrants suggested occasional provision of education in communities and to deportee migrants. For some of the

deportee migrants, the education could focus on where to get mental health services and the financial costs that are involved. Some of them described sensitization and awareness creation on the stigma associated with institutions that provide mental health services and the need for people to take their mental health seriously. Two (2) of the deportee migrants shared their views on the need for education. Akua emphasized the importance of accessing mental health professionals, mental health programs, and financial support to access these services as important way to improve the mental health of deportee migrants.

One way to assist is through education on mental health issues. Another crucial aspect is providing access to professionals who can engage in conversations and support individuals to enhance their mental health. There is a desire for mental health programs, but financial constraints may prevent individuals from attending. Providing education on how to get counsellors or the cost involved in seeking mental health care is imperative. If they can have free counselling sessions for mental health patients and people who are deportees, that would really help. (Akua, Greater Accra Region)

Moreover, Jojo is focused on government institutions assisting in mental health campaigns and education to lessen institutional stigma.

The Ghana health services could organize meetings to discuss mental health issues with deportee migrants. Another important issue is the stigma that is associated with mental health issues and institutions. In this society, there is a notable shift in people's attitudes towards individuals with mental health issues when they are aware of their condition and visit the hospital. There should be more education on this stereotype and stigma. More awareness is needed in communities to educate people about the importance of mental health. (Jojo, Greater Accra Region)

The narrative illustrates that effective mental health provision requires collaboration among various stakeholders in society.

Access to Career Counselling and Recreational Services

Provision of counselling and engagement in recreational activities is another suggestion to improve the wellbeing and mental health of deportee migrants. Four (4) of the deportee migrants interviewed reveal that with the provision of counselling they can start small businesses and heal from their trauma of deportation. The findings further indicate that counselling will help them understand the new environment to which they return to facilitate their smooth inclusion. Oboy, Kuu, Kwabi and Akwasi provide suggestions to improve the mental health of deportee migrants. The following narrative from Kuu affirms this assertion:

I think that the government can set a center or organization for the deportees when they return. Some of us desire to have something to do but where do we start from. I have acquired skills from abroad, but the challenge lies in knowing how to effectively utilize these skills. We need government organizations to provide us with career counselling on how to set up small businesses. More importantly, they can advise us on the available financial opportunities in our community and Ghana. We only require a small amount of money and advice to kickstart a small business. We need people who would instill hope in us to understand the situation in our new environment and learn to understand the conditions and live through it. (Kuu, Greater Accra Region)

Bob had an alternative way of improving his mental health aside counselling and advice from people. In the area of improved mental health and wellbeing, he shares his experience with recreational activities as follow:

I felt isolated from friends and family, which had severe implications for my mental health. In the evening when I am not working, I go to the basketball court to train and participate in other activities. I sometimes visit the gym to exercise and socialize with others. I believe that over time, I am on a path to healing. (Bob, Greater Accra Region)

Turning to Spirituality

Spirituality promotes the development of improved relationships with oneself, others, and God. Deportee migrants, when faced with challenges, often seek solace in their spiritual

beliefs. The deportee migrants below describe the role of spirituality in the advancement of their mental health and wellbeing. Bro Kofi explains how he is simply trusting God for business opportunities and a better future. However, Ama who after being alienated and shunned by family members and friends has concluded that her only help will come from God. The two participants share their touching stories below:

I sometimes worry, thinking that things would have been better if I had stayed in Europe. I question why these things happened and how they occurred in the first place. I trust and believe in God that He will help me progress from where I am now, and this belief calms my spirit. I believe that once I can grow my business, I will be able to sit back and relax, and that is what I am praying for. (Bro Kofi, Greater Accra Region)

I have been ignored by friends and family. I believe that only God can provide the help needed. Having children makes things challenging, as everything revolves around the need for money. There was a time when my children wanted to attend a program, not realizing it required money, so I couldn't take them. In Germany, things are much easier compared to Ghana, and for that, I am only trusting God for a change. (Ama, Ashanti Region)

From the narratives above, deportee migrants turn to spirituality when all opportunities to seek for support are exhausted. In countries where government support is limited, turning to faith is an option to deal with emotional challenges.

Disagreement and Relationships of Factors that Influence Mental health

Findings from this study indicate that several factors contribute to the poor mental health of deportee migrants. This study adds to the existing research by examining the mental health of deportee migrants before and during the deportation process and upon return to their receiving communities. Deportee migrants faced issues like insomnia, sadness, stress, and depression and misuse of substance due to the complex deportation process, lack of support, financial difficulties and issues of stigma. For migrants being forced to leave their destination countries to the countries of origin they emigrated from is an emotional struggle (Scarnato, 2019). From this

study, deportee migrants who reached Ghana were not in a stable mental state. As a result, some of them were compelled to disembark from the plane upon their arrival at Kotoko International Airport in Accra.

Boodram (2018) emphasizes that deportees who returned to their receiving communities were being treated for mild to severe depression, bipolar, addictions and anxiety following their separation from children. On the other hands, while the process of deportation impacted the mental health of deportee migrants, other socio-economic factors such as poverty, unemployment, stigma and rejection from families and communities in their home country exacerbated their mental health challenges. This aligns with the argument of structural social work theory that individual problems are connected to broader structures of society (Carrillo & O'Grady, 2018; Mullaly, 2007; Mullaly & Dupre, 2019). Several deportee migrants have developed severe addictions, suicidal thoughts, anxiety and stress because of their experiences. For other deportee migrants, the deportation has made them lose interest in activities, as well as experienced depression, and hopelessness and self-hatred. According to Brotherton and Barrios (2009), the feeling of abandonment, depression, and alienation in receiving communities and the issue of social displacement make some deportees suicidal. In many circumstances, deportee migrants must endure the psychological trauma from their experiences during migration and deportation (Nwanna & Olowu, 2019). Additionally, this study shows that some individuals are not motivated to begin a new life in their home country because they doubt it will be fruitful.

For some deportees, the feeling of stress, anxiety and depression are attributed to the emotional trauma of leaving family members behind and the culture shock of returning to a new environment and with a foreign lifestyle (Morris & Palazuelos, 2015). On the contrary, deportee

migrants in this study attributed their mental health issues to personal and structural factors such as wasted years abroad, returning without savings or property, stigma, and discrimination.

Similarly, Kandilige and Adiku, (2020) assert that the misfortune of returning home with no or little resources intensifies emotional and psychological stress among forced migrants and their families. Consequently, the deportation of migrants is characterized by hopelessness, stress, insomnia and regret and self-guilt which affect the mental health of deportees.

Issues Accessing Mental Health Services

This study shows that lack of knowledge about mental health services, inadequate mental health services and poor access to mental health services has deepened the mental health distress of deportee migrants. This situation is aggravated in the face of mass deportation where resource constraints of the National Disaster Management Organization influence the organization's ability to undertake a comprehensive assessment of the impacts of trauma as argued by Kandilige and Adiku (2020). Deportee migrants in the study noted that mental health issues have not been adequately addressed in Ghana, and the National Disaster Management Organization, Department of Social Welfare and other organizations' resource constraints to conduct a thorough assessment and develop social inclusion plan are not unexpected.

Although efforts are being made to expand public mental health hospitals, Ghana has three government or public psychiatric hospitals existing to serve a population of about 30.8 million (Ghana Statistical Service, 2021; Ofori-Atta et al., 2010). These mental health facilities are the Accra psychiatric hospital, Ankaful and Pantang hospitals, all of which are overcrowded, under-resourced and situated in the urban and southern parts of Ghana (Baffoe & Dako-Gyeke, 2013; Mfoafo-M'Carthy & Sossou, 2017). Compounding the mental health issues of deportees is

the fact that the National Health Insurance Scheme does not cover psychiatric services because by policy treatments for mental disorders are provided free of charge at the government psychiatric hospitals (Ofori-Atta et al., 2010, p.101). However, the researchers shared that if these hospitals are not accessible or medications run out, then patients are required to purchase them privately without reimbursement (Ofori-Atta et al., 2010). Given this situation, deportee migrants who need mental health support would struggle to meet their needs. The structural social work theory posits that most of the problems and issues people encounter in society are entrenched in broader social and political situations (Lundy, 2011).

At both the local and national levels, the mental health system contributes to deportee migrants' experience of structural oppression and social injustice by denying access to quality services. As found in this study, deportees who are poor and reside in rural communities with mental health related issues may have difficulties accessing mental health services. They may face challenges in accessing mental health services due to poverty, financial struggles, and stigma. Again, deportee migrants struggle to access mental health services due to a lack of information on service locations. As a result, many of them live on the fringes of society without receiving any mental health support.

Summary and Conclusions

The results present diverse perspectives gathered from semi-structured interviews with deportee migrants, expanding on how deportation affects their mental health during deportation and upon return to their home country. Participants recognized that different phases of deportation had varying impacts on their mental well-being. They differentiated factors before

and during deportation, as well as during their social inclusion into the communities to which they returned in Ghana.

The study sheds light on the gaps in mental health services in Ghana, highlighting their inadequacy and unavailability in communities where deportee migrants return. Many participants who expressed willingness to seek mental health services faced multiple barriers. They recommended interventions to eliminate these obstacles and improve access to mental health care. The chapter underscores that mental health challenges extend beyond deportation outcomes, as deportee migrants encounter structural changes in social, economic, and political systems upon return. Issues such as unemployment, financial struggles, and limited access to mental health services exacerbate their circumstances. The study findings suggest that the factors influencing mental health are best comprehended within the cultural and political contexts of Ghana.

The study reveals a deeper understanding of the negative mental health outcomes resulting from the identified factors. Some participants expressed feeling suicidal and developing addictions to alcohol and drugs due to these challenges. While some Ghanaians may not prioritize their mental health, exposure to improved mental health services in host countries has highlighted the importance of addressing this aspect of life for some participants. They emphasized the necessity for economic opportunities, increased education and awareness creation to enhance access to mental health services.

Chapter Seven: Forms of Social Support Systems and how they Influence Social Inclusion or Exclusion

Introduction

Social support systems related to income, housing, empathy, and healthcare help alleviate the impact of social exclusion on deportee migrants. I encountered Bro Kofi in Greater Accra region, who had received assistance from the Ghanaian European Center. Although he lacked an understanding of entrepreneurship, the center supported him through training. He realized his potentials during the training. Bro Kofi, aged 27, ventured into the natural fruit juice business post-training. He transitioned to full-time baking after receiving items like oven, gas cylinder, and others from the Ghanaian European Center. He is married with two children, and baking serves as his primary source of income.

I received support from Ghanaian European Center. I was offered business training and resources such as oven and gas cylinder. This assistance enabled me to start a natural fruit juice business initially, but later shifted to bread baking as my primary source of income. Although I received a little support, I have the intentions to re-emigrate if I get the opportunity.

This chapter presents the results on the final research question - what forms of social support systems are available for deportee migrants and how do they contribute to their social inclusion or exclusion? Responses from deportee migrants, their family members and community members/leaders provided the narratives to address this research question. I present findings on deportee migrants' perspectives of the forms of social support systems available to them. I also discuss the contribution of social support systems to deportee migrants' inclusion or exclusion in society. The chapter also includes the constraints associated with deportee migrants' access to

social support systems. The chapter also discusses the implications of deportation for political stability in the country of origin of deportee migrants.

Deportee Migrants' Perspective of the Forms of Social Support Systems

This sub-theme discusses the forms of social support systems that are available that contributed to the deportee migrants' inclusion in society. From the findings of the study, the support systems are categorized under three main sub-themes 1) tangible support 2) emotional support and 3) informational support. In addition, I explored family and community members' perspectives of the social support systems provided and available to deportee migrants.

Tangible Social Support Systems

Tangible social support systems as deportee migrants describe consist of the support such as financial assistance and material goods to help them manage the challenges they are experiencing. The findings indicate that the family and non-governmental organizations have been instrumental in the provision of tangible support for their social inclusion. Deportee migrants disclosed receiving sewing machines, refrigerators, provision of basic needs, financial support and other resources to start businesses.

Three (3) of the participants described how people in their social networks including friends and family members have been supportive throughout the process of social inclusion. Mail and Sefa received financial support from close relatives and other sources. For instance, Sefa's only support, apart from his family, was the money he received at the airport for transportation to his destination community. Sefa believes his situation is significantly better after interacting with other deportee migrants. Sefa shares his experience in the narrative below.

The assistance I received was the money provided at the airport to help us relocate to our designated communities. My family has been supporting me with food and accommodation. Although it is not sufficient, I am able to manage. After interacting with other deportee migrants, I realized that their situations were even more challenging. (Sefa, Bono Region)

Evidence from the narrative of Sefa is indicative of the importance of the formation of returnee associations.

Oboy encountered a unique situation. While some deportee migrants depended on their families for basic needs like accommodation and food, Oboy relied on financial assistance from friends he made while abroad.

I have not asked my family for assistance since I returned to Ghana. We were given phone numbers at Kotoka International airport to contact social service agencies, but the support provided was limited. A friend whom I helped while abroad is the one who occasionally gives me money. (Oboy, Bono Region)

Nsiah has been fortunate to receive cash support and material items from his social network. While it may not be sufficient, receiving such support is better than having none. This is what he shared with me:

My friends have not offered any help since I returned. It is only a man who is a Deputy Superintendent of Police who has been assisting me. Sometimes, when I wash his car, he pays me. He also gives me food items whenever he has them. Additionally, he occasionally provides food for my children, as well as shoes and clothes. (Nsiah, Greater Accra Region)

Five (5) participants detailed the assistance they received from the Ghanaian European Center and AG Care upon return to their respective communities. These participants included Bob, Fosu, Ama, Eve and JoJo. Although they received support from similar agencies, the type of assistance varied depending on individual skills and needs. The common items these agencies provided were cash, accommodation, refrigerators, container shop at preferred places, sewing

machines, tricycle, and supported with school fees among other important tangible items. Fosu, Eve and Jojo shared their experience with these agencies below:

I have received a tabletop fridge and a motorcycle from the Ghanaian European Center. They occasionally organize programs for us, and whenever I attend, they provide me with money for transportation and meals. (Fosu, Greater Accra Region)

I went to Ghanaian European Center for support. After multiple visits to their location, they provided sewing machines for my fashion design work. However, I couldn't afford to rent a place to start the business, and I am unemployed. Additionally, AG Care also provided me with 200 Euros for accommodation. (Eve, Greater Accra Region)

With regards to tangible support, Jojo was one of the deportee migrants who agreed to be interviewed in his container shop for his cold store business. The interview took a long period because at a point I needed to excuse him to service his customers. Jojo shares how everything about his business was supported by Ghanaian- European Center as shown in his narration:

A non-governmental organization purchased a motorcycle, a freezer, provided chairs, tables, knives and a generator for my cold store. They purchased everything needed for the cold store, including paying for the land for three years and providing the container shop. (Jojo, Greater Accra Region)

My Request was not Granted

Social service agencies that support return migrants typically have specific focus areas and offer assistance based on the agency's available resources and mission. A participant who anticipated tangible social support to address his needs voiced disappointment. Lixio from the Ashanti region wished for a car for commercial use, but the organization's assistance did not cover that request.

It took the organization more than 9 months to meet our needs. They offered to rent a house for a year for us. They inquired about the type of job I wanted to pursue, and I mentioned driving. I told them I had no idea about business and only knew how to drive. However, they mentioned that they couldn't provide a car for driving but could assist with

other types of businesses. They provided small financial support, and I have spent it. (Lixio, Ashanti Region)

It is evident from the findings that deportee migrants received tangible social support. These supports were mainly provided by organizations, family members and friends and were not adequate to address the needs of deportee migrants for social inclusion.

Emotional Social Support System

Emotional social support in this study refers to the care, compassion, advice, motivation, and encouragement that deportee migrants received from family and community members in their receiving communities. Emotional support was the second largest form of support and included providing deportee migrants with confidence and hope for a better future. It is evident that emotional social support systems help the participants to manage the mental health issues associated with deportation and social exclusion in communities to which they return. Bob had to depend on the advice from his family to instill discipline and conform to moral standards.

No... I do not receive any support aside my family and a non-governmental organization. It is my father who advises, motivates and instill confidence in me when he calls me. He advises me to avoid getting involved in social vices. He also encourages me to have hope for the future. (Bob, Greater Accra Region)

Kuu and Kwabi admitted to having improved mental health and confidence for the future because of the advice, empathy and encouragement from close relatives. Kwabi, like other deportee migrants, explains his experience of emotional support systems in the following narrative:

It has consistently been my sister and parents who offer care and advise. They remind me that “a man downfall is not the end of his life.” The advice has sustained me and improved my mental health. Things could have been worse without it. (Kwabi, Bono Region)

While Akwasi was empathized by friends, Cudjoe and Kwame received counselling from an organization to start a new life and improve their living conditions. Kwame shows how counselling has been important for his mental health.

I have received support from Ghanaian-European Center. I got to know of them through my brother Jay (Pseudonym). They have really been helpful with advice and counselling since I got in touch with them. Through their counselling, I have seen much improvement in my living conditions. (Kwame, Bono Region)

From the narratives above, we find that deportation influences the emotions and self-esteem of deportee migrants. However, the narratives show that emotional support systems help increase the self-confidence and hope of migrants.

Informational Social Support System

An informational social support was one of the services deportee migrants described as characterising the support they received. In this study, information social support denotes the advice deportee migrants receive on financial and career advancement. Even though he could not achieve his goal of deportation, he was determined to start a living back in his community in Accra. Bro Kofi's participation in career courses was imperative for acquiring knowledge to start his baking business as shown below:

The support I received was from the Ghanaian-European Center. They provided business training as I had no prior knowledge about entrepreneurship. I participated in an entrepreneurship course, and it was during that time that I realized I could create opportunities for myself. I began with selling natural juice, but the orders were slow, and the drinks required refrigeration for preservation. I did not have a refrigerator. I opted to bake bread, and this decision has been instrumental in sustaining me. I also received training during the COVID-19 pandemic. (Bro Kofi, Greater Accra Region)

Despite Bro Kofi's initial lack of knowledge in entrepreneurship, the training workshop equipped him with the skills needed to make a living.

Government Support for Social Inclusion

Deportee migrants largely described the support systems they have received from the government of Ghana for their social inclusion as Kandilige and Adiku (2020) assert that forced return poses difficulties for returnees because of failure on the part of families and government institutions to support their reintegration. Almost twenty-seven (27) of the participants did not receive any support systems from the government. It is expected that the government should step in as the final option for help due to its social responsibility towards its citizens.

The following narratives offer deeper perspectives on the absence of government support in the social inclusion of deportee migrants. For instance, Nsiah depends on individuals within his social networks to receive help. He regretted the government's failure to provide support.

It is regrettable that the government has not reached out to provide any form of assistance to me. It is few friends who have been helping me and my children. The government could have been an option for support (Nsiah, Greater Accra Region).

Similarly, Bob was one of the deportee migrants who received support from the Ghanaian-German Center. Although he has been involved in programs organized by the agency, he rarely sees government representatives engaging with them.

The support received from the Ghanaian government for my social inclusion has been disappointing. I am unsure, but sometimes, there are no government representatives present during workshops that we attend. I have not received any support from the government of the country. (Bob, Greater Accra Region)

Some deportee migrants had misconceptions about the government of Ghana, which affected their willingness to seek support if there are any. While some lack trust in the government, others believe that the government only make promises without fulfilling them. Four (4) deportee migrants hope to turn to the government for support after exhausting all options within their

families and communities. For instance, Bro Kofi, Mail, Jojo and Ekow share their concerns with government support.

In contrast to Bob's narrative on promise, Bro Kofi share his experience at a workshop he attended with some government officials.

We attended programs at the Ghanaian European Center and the Minister of Employment and Labour Relations and representatives from the labor office were present, but no support was provided. They attend, talk extensively, make promises, and then depart without providing any tangible support. (Bro Kofi, Greater Accra Region)

It has been established in literature in other jurisdictions that support from government is essential for deportee migrants' social inclusion (Golash-Boza, 2016b; Hagan & Wassink, 2020). Thus, the absence of government support has implications for deportee migrants' intense social exclusion.

Family Members' Analysis of Social Support Systems Provided to Deportee Migrants

The crucial question that I asked family members was *what support/services have you provided to your relative since their return to Ghana and community?* It was evident from the findings of the study that family members provided support in various forms to the deportee migrants. These supports ranged from tangible and emotional supports such as the provision of medical needs, encouragement and financial support.

This family member at the time of the study, lived with the deportee migrant in a cohabiting relationship. It was observed that the partner supported the deportee migrant with financial assistance to cover his medical expenses.

He fell seriously ill when he was deported. I am the one covering his hospital expenses and cost of medication. A single medication can cost as much as 500 Ghana Cedis, and

his recent lab test alone amounted to 1300 Ghana Cedis. I lost my capital due to the frequent payments of hospital bills. (Family member 4, Ashanti Region)

In the Bono region my interaction with a partner who is also in a cohabitation relationship with a deportee migrant was an important experience. The support provided may not be exceptional, but the situation of many deportee migrants makes this support invaluable. The participant describes how the provision of financial support had been essential for sustaining the job of the deportee migrant.

I use the little money I have to assist him... As a taxi driver, there are times when he requires money for fuel, and I help when needed. Although the taxi business is not very profitable, it is better than being at home without any activity. (Family member 5, Bono Region)

The narratives of the family members implied that support from close relatives is important for the social inclusion of deportee migrants. This family member had to make numerous sacrifices to support her husband. The motivation to provide support emanate from the assistance she received from the husband while both were abroad.

I consistently encourage him, reassuring him that things will get better. I do not trouble him with finances for my personal needs, even though women appreciate nice things and being cared for. I recall a time when I had an accident while abroad, and for six years, I couldn't work. He supported and cared for me during that period. Now that the situation is reversed, I am determined to do my best to support him. (Family member 1, Greater Accra Region)

Overall, the support provided was reciprocal and based on previous supports offered by migrants to their family members before and during migration.

Community Members' Views of Social Support Systems provided to Deportee Migrants

The community members and leaders also provided information on available support systems provided by the community for deportee migrants. *The question that was asked was, can*

you explain what forms of support your community provide when people are deported? The following narratives affirm the discussion from community members and leaders. A community leader expressed concerns about the absence of a social inclusion plan for deported individuals. The leader shares how they are using their broker skills in helping deportee migrants to access available support.

In Ghana, the local community lacks specific plans or support systems for deportees. It is mainly non-governmental organizations, many of which are foreign, that help deportees. What our union does is to locate and collaborate with these organizations to establish partnerships to help deportees. We have connected many of them to various services. (Community leader 1, Greater Accra Region)

Clearly, the community member's experience of support for deportee migrants is similar to the experiences shared by deportee migrants themselves. The community member discloses that the family, institutions, and the government provide support for deportee migrants. Evidence from my interaction with the community member indicates that mostly the family, religious bodies and if they belong to any social group, these are common places migrants visit when they need support.

The first support for deportee migrants usually comes from their family, who can provide accommodation and financial assistance. If the family is not supportive, the person may turn to their social network, including religious institutions and social groups. These groups can offer emotional support, accommodation, and help with setting up a small business. Having someone in the family to confide in and share their struggles with can help reduce psychological trauma and emotional instability for the returnee. However, if the family rejects the person, they may need to rely on the support of others in their social network to get back on their feet. (Community member 2, Greater Accra Region)

This community member's discussion of the support available to deportee migrants raises an important question as to whether deportees were aware of these support systems and access them.

While it is assumed that many societies in the Ghanaian context are communal, my interaction with a Unit Committee Member in a town in the Tain district revealed a contrary view. The unit committee member's overall experience of support systems to deportee migrants centered around the concept of reciprocity. It is evident in the following narrative that migrants who supported the community while abroad, were offered tangible social support when deported back into the community.

We do not have support systems in place for them. When they migrate and acquire resources and properties, it is for them and their families. Therefore, if they return and have not provided any support for the community, we also do not have anything to offer them. If you assist us while abroad, we will also support you on return. There was a gentleman who aided us during the construction of our clinic. When he was deported, the community supported him in obtaining a national health insurance card to access healthcare. We also allocated land to him for cultivating cashew as he had supported the community while abroad. However, those who did not care for us were disregarded upon return. (Community leader 5, Bono Region)

Impact of Social Support Systems for Inclusion or Exclusion of Deportees

This sub-theme discusses how deportee migrants' access to social support systems contributes to their social inclusion or exclusion. The findings of the study have established that deportee migrants who received limited or no support aggravated their social exclusion upon return. I found that their lack of social support systems has resulted in some living in a deplorable situation, depending on others for daily survival, social isolation and increased desire to re-emigrate.

The findings show that deportee migrants were negatively impacted by the lack of support as some are living in deplorable situations with increased mental health issues. The following narrative is affirmation:

I have limited support from people but there is hope. I have not been able to rent a better place for myself and children. We have been moving from one temporary wooden structure to another for shelter. The place where I reside and sleep is in poor condition, with a leaking roof during rainfall. (Nsiah, Greater Accra Region)

The above narrative is suggestive of Nsiah's experience of poor living conditions. However, there is a strong indication that he is optimistic about the future.

Ton, who lives with his daughter after being deported, depends on her for everything. Despite his dissatisfaction with the situation, he had no choice but to rely on his daughter due to factors beyond his control. Ton, a 58-year-old deportee migrant, has recently started an Uber business to supplement the support he receives from her daughter.

I felt discouraged and confined to staying indoors. I had to ask my daughter for money and basic items like toothpaste and toiletries. It was so embarrassing, but I did not have any other source of support. I started an Uber business last week and I hope to be able to provide for myself. (Ton, Greater Accra Region)

Bro Yaw shares how his lack of social support has made him cautious about his movement and engagement in society. His lack of trust in the security services and social justice system has made him stay home so he doesn't get into trouble.

In Ghana, money is crucial for daily survival and social interactions. I am dismayed by the management of affairs in the country and strives to avoid causing harm or trouble. I fear I could be unjustly arrested and detained without proper investigation. I am in a state of complete lack of contact with my community (Bro Yaw, Ashanti Region).

Re-emigration Intentions

The lack and inadequate support received by deportee migrants from family members, government and community members has resulted in twenty-five (25) of the participants contemplating possible re-emigration. This aligns with the assertion of Mensah (2016) that when

returnees overly depend on the family with minimal or no income, it could be a critical determinant for re-emigration. On the contrary, I found out that the desire to escape life difficulties and struggles influenced re-emigration intentions of deportee migrants. Others described access to genuine visa and lack of a sense of belonging as factors impacting re-emigration.

Escaping life difficulties was one of the factors that influence re-emigration intentions of deportee migrants. Six (6) of the deportee migrants expressed their readiness to leave Ghana without hesitation when the opportunity arises. For instance, Pee lamented about economic challenges impacting the youth in Ghana and affecting their prospects for a better future.

If I am given the opportunity to choose between being abroad or in Ghana, I will not hesitate to choose abroad. There are economic hardships in Ghana and many young people are facing challenges without hope and support. I will travel again if I get the opportunity. (Pee, Ashanti Region)

The case of Bro Kofi affirms the notion throughout the study that it is not just about providing support to deportee migrants but ensuring the support system is adequate and matches their status due to social expectations. Bro Kofi was fortunate to receive entrepreneurial training and little capital to start a bakery business. However, the experience of stigma from friends and church members due to the nature of his work makes him feel he doesn't belong in Ghana. He shared his experience in the following statement.

I sometimes feel like I don't belong here. During my time in Europe, I felt that the white people understood me better than the black people do here. I have even shared with some people that "internally I feel white but externally I am black." This feeling of not belonging makes me desire to re-emigrate to Europe without returning to Ghana. (Bro Kofi, Greater Accra Region)

We have been Resilient

The few deportee migrants who received support from various agencies, families and social networks have developed resilience skills to face and adapt to challenges. Resilience in this study refers to the ability of deportee migrants to manage difficult situations in a manner that enables them to bounce back from difficult experiences. With respect to gaining an independent life, the following statements by deportee migrants are an affirmation. Bob has successfully set up a small business that has made him self-reliant. While some of the deportee migrants depended on others for survival, he is slowly transitioning towards an independent life.

The support provided by the Ghanaian European Center has significantly contributed to the progress I have achieved. When I returned without any resources, I depended on friends and parents for support. It was this foreign agency that provided support to me. I wouldn't have had the chance to set up this small business without their help. I do not depend on people. (Bob, Greater Accra Region)

As seen in Lixio's narrative below, through social support systems, he has been able to access healthcare and provide for the basic needs of his family.

The financial assistance provided by the Ghanaian European Center has helped me to survive and provide for my family. The support also aided in paying my medical bills and other expenses. (Lixio, Greater Accra Region)

For other deportee migrants, their access to social support systems has contributed to gaining respect in their communities. Akwasi shares his story of regaining the respect he had lost upon returning to his community.

Since starting the business supported by the Ghanaian European Center, people have begun to interact with me positively. I am gradually earning respect from the community members and participating in social activities. I was surprised by how things started to pick up slowly. (Akwasi, Bono Region)

From the narratives above, every deportee migrant has the potential for resilience. However, building resilience takes practice, effort and time.

Constraints Associated with Deportee Migrants' Access to Social Support Systems

Another sub-theme that emerged from this objective was about exploring the challenges deportee migrants identify as connected with their access to social support systems. Even though deportee migrants were aware of some of the support systems available, they indicated that they were less supportive. It was evident that some deportee migrants lacked information on the available support systems, while others described limited resources on the part of the family to provide support. Some deportee migrants were aware of the support systems, but these were available only in the larger cities and they had financial difficulties to move to cities to access these supports. In other instances where deportee migrants were aware of the support systems, the bureaucratic process was a challenge for accessing these supports systems. Again, the negative perceptions and stigma held by people against deportee migrants made it difficult for deportee migrants to receive support from friends and community members.

From the narrative below, some of the deportee migrants could not fulfil the requirements for accessing support systems because of structural and procedural issues. For instance, it was apparent from the study that since some of the deportee migrants returned empty handed, presenting a property as collateral was a challenge.

To secure a loan, I would need to be employed. Banks typically require collateral for loans, and without proof of employment, it would be arduous to provide such security. I am currently unemployed, and I have not attempted to request a loan because of this reason. (Ekow, Bono Region)

Cudjoe was aware of the support systems, but these were available only in the larger cities. However, he had financial difficulties to move to cities to access these supports.

I needed help from my sister to travel to Accra and meet an organization who had promised to help me, but she refused to help me with money. I was contacted multiple

times for support but couldn't accept it. All these agencies are in big cities and difficult to access them. (Cudjoe, Bono Region)

From the participants' narratives, though some of the deportee migrants were willing to access various support systems, the bureaucracy procedure in the application process was a hinderance. The following narratives represents participants experiences of bureaucracy:

I faced challenges with non-governmental organizations that assist returnees. They required multiple interviews and details about my living situation before providing help. I asked them not to call me again but make their own judgement to support me or not because I was feeling overwhelmed by the interviews. On one occasion, I walked from Dzorwulu junction to Nima to submit required documents for assistance (Akua, Greater Accra Region).

The quote of Akua illustrates how the deportation experience, along with bureaucratic processes to access support, can hinder deportee migrants from utilizing available support services.

While stigma and negative perceptions were discussed in the previous chapters as contributing to discrimination, others share how it had hindered their access to social support systems. Kuu and Lixio were among those who felt they could not receive support because of the negative perceptions people held about them and deportee migrants in general. Kuu shares his narrative with me.

Family and community members often question why I returned empty handed. They compare me to others who have traveled and achieved success like building a house or owning a car. These comparisons and remarks make them hesitant to support me when I need help. They think I am a bad person and don't deserve any help. (Kuu, Greater Accra Region)

Implications of Deportation on the Family and Community

The theme was used to explore participants' view on the implications of individual and mass deportation on the family and community and the nation. The family members of deportee migrants and community leaders/members had interesting information about the implications of

deportation on the family and communities. For the family members, I asked the question, *how has the deportation impacted your household?* The findings of the study revealed that the household has been impacted through the deportation of their relatives. They also underscored the point that their return has affected their family responsibilities, household income and relationship with external family members.

My interaction with a family member was also a memorable one throughout the study. This woman is married to a deportee migrant and they both lived together in Germany before the deportation of the husband. The husband was deported to Ghana and some few months later she decided to join the husband in Ghana due to difficulties she encountered in the host country as a single mother. She shared how pressure from the husband's family nearly ruined their marriage because they returned empty handed.

My husband was deported, and I decided to join him. His extended family welcomed him initially but started giving him problems when he arrived. He faced criticism for not bringing gifts when traveling and for not having a car. He received support from an organization to set up a business, but it is difficult for my husband to find a job without a certificate. We rely on the income from our business and support from friends. We remain hopeful for the future. (Family member 1, Greater Accra Region)

Again, a family member described how their household condition has changed from good to worse. This family member talked generally about the income situation of the family and how it has been affected by the deportation of her husband. Interestingly, my interaction with this family member who happens to be the wife of the deportee migrant showed how she has been accused of being the reason behind the return of her husband. In terms of how the household has been affected, she revealed that:

Since his return, the household's financial situation has significantly deteriorated. We now struggle to afford basic needs. I have taken on the responsibility of supporting the

household, including my husband who arrived with nothing. Unfortunately, people accuse me of being responsible for his deportation, leading to strained relationships. I have even lost my business capital due to the increased financial burden. (Family member 3, Ashanti Region)

It is clear from her story that she was unhappy about the fact that her husband has failed to perform his responsibilities due to circumstances beyond his control.

One family member in a cohabiting relationship highlighted how the deportation of his partner has challenged the social responsibility of the man as a bread winner in some Ghanaian societies. The deportation of her partner has resulted in the woman picking up family responsibilities meant for the man or supposed to be a shared responsibility.

If he had come back with a substantial amount of money, we would have been happy. The household is facing financial strain. We have taken our children to their maternal grandmother. I have taken on the responsibility of providing for the family as he is unemployed. High electricity bills contribute to our financial difficulties, which requires I work extra hard to support the household. (Family member 4, Ashanti Region)

Deportation Threatens Political Stability of the Nation

As part of exploring the implications of deportation on the community and the nation, community leaders and members were asked to describe the implications of deportation within the context of political stability. The findings show that deportation leads to competition for jobs and social vices, and these have implications for societal peace and national stability. In relation to the findings of Kleist and Bob-Milliar (2013), mass deportation may result in social unrest, theft, and violence in local communities. Similarly, Brotherton and Martin (2009) assert that some of the Dominican deportees return to a life of crime. I observed that political stability of the nation could be thwarted because of individual and mass deportation of migrants. This is evident in the concluding statements of the community leaders and members in some of the following narratives:

The government is being criticized for perceived lack of support towards deportee migrants. Deportees are struggling with unemployment and financial difficulties, feeling let down by the absence of beneficial government policies. This could result in deportee migrants' participation in demonstrations. This sometimes escalate to violence due to unmet needs. (Community leader 1, Greater Accra Region)

Another community member gives a twist of how deportation affects national security as shown in the narrative below:

I will emphasize on the risks associated with deportation, particularly when individuals with criminal records are sent back to their home countries. The lack of resources and expertise in this country can make it difficult to track and monitor these individuals, potentially leading to increased crime and security threats. Additionally, the process of deportation can be traumatic and damaging to the individual's self-esteem, potentially causing social unrest. Overall, the deportation of migrants does more harm than good and is not an effective solution to address migration issues. (Community member 2, Greater Accra Region)

An assemblyman who interacts with deportee migrants in his electoral area describes how peer pressure lures some migrants into behaviours that have serious implications for political stability and peace of the community:

Deportees who struggle to restart their lives after being sent back face challenges. This leads to potential involvement in risky activities like becoming land guards for money due to peer pressure. This shift in behavior may expose them to negative influence such as engaging in drug trafficking, as they try to navigate their circumstances. (Community leader 3, Ashanti Region)

A community member who works with an agency in the Ashanti region talks about the importance of support systems for deportee migrants. He shares that the mode of reception by community members determines the behaviour exhibited by deportee migrants in the community. The community member shares his experience on the impact of deportation in the following narrative:

The deportation of a family's primary breadwinner poses serious financial challenges. Job prospects for deportees are often limited, leading to financial dependency on the family. Stigma may push them towards theft for survival. Also, lack of support can lead to desperation and involvement in criminal activities, potentially contributing to political instability. In some cases, politicians might exploit unemployed deportees for criminal purposes, such as engaging in land guarding or gang activities to achieve political objectives. (Community member 4, Ashanti Region)

Points of Convergence and Disagreement in Social Support Systems

The study shows that while some of the deportee migrants made little or no effort to access support systems, others relied on tangible, emotional and informational support systems from family members and private organizations. Also, deportee migrants disclosed that many of the available support services were not adequately supportive although they meet their needs to some extent. The findings from the study show that most of the deportee migrants admitted that they have not received support from peers, family members or government.

There is suggestive evidence that lack of support from family members and organizations was the source of frustration of many Ghanaian involuntary returnees from Libya (Mensah, 2016). According to Ramaj (2021), the family is a great social structure as it provides return migrants psycho-emotional and economic support and meets their financial needs until they secure stable employment. Evidence from this study reveals that social exclusion affect support services received by deportee migrants. This represents a shift from the current perception that lack of support influence post deportation challenges of deportee migrants as argued by different researchers (Mensah, 2016; Ramaj, 2021). For instance, the findings demonstrate that some deportee migrants conceal their identities and move to towns and cities, making it challenging for them to access support from families, social network and government.

In some developing countries, deportees contend with unreceptive social networks who accuse them of their failure to achieve their migration goals (Nwanna & Olowu, 2019).

Structural factors that could sustain reintegration include assistance provided by governments (White, 2022). However, based on the findings from deportee migrants, it was discovered that many have not received support from the Ghanaian government. Consequently, deportee migrants must depend on begging, live in deplorable conditions and abandon their family responsibilities.

Evidence from the study shows that deportee migrants had lost trust in the government because of a lack of effective social inclusion plan. As emphasized by Cassarino (2004), many countries facing considerable involuntary return migration lack the institutional abilities to facilitate the reintegration of these people. The study reveals that some deportees received emotional, informational and tangible support from the Ghanaian European Center, aiding in the development of resilience towards social inclusion. Similarly, Scarnato (2019) asserts that despite a lack of government support for return migrants, various non-governmental organizations have initiated and implemented various interventions to support migrants. Given the migration flow and a lack of clear reintegration policy in Ghana, it could be difficult for government to manage deportee migrants, which has implications for the attainment of sustainable development.

Several studies (Kleist & Bob-Miliar, 2013; Menjívar et al., 2018; Morris & Palazuelos, 2015) and as found in this research have highlighted the impact of deportation on community and national development. Community members and leaders in the study suggest that individual and mass deportation leads to higher unemployment, poverty, and social vices, which can impact

Ghana's political stability. Deportee migrants, without jobs, resort to activities like land guarding and crime, making them vulnerable to exploitation by political leaders for their own agendas. Given this understanding, the mass deportation of migrants to Ghana has implications for political stability and could affect growth and development as well as the government's ability to achieve sustainable livelihood for deportee migrants. Similarly, it has been reported that some deportee migrants are engaged in serious criminal activities, especially gang activity (Menjívar et al., 2018).

Deportee migrants facing challenges and lacking support from families, communities, and the government have intensified their social exclusion and many of them are considering re-emigration. Both deportee migrants who received support and those who did not expressed a strong desire to leave if they got the opportunity. The desire to escape life challenges, lack of income opportunities, and various struggles have influenced deportee migrants' intentions to re-emigrate. Factors such as lack of belonging and improved opportunities abroad also play a role in their decision to consider re-emigration.

Among deportation scholars, it is obvious that migrants who moved from host countries to origin countries may not settle but will remigrate (Brotherton & Barrios, 2009; Schuster & Majidi, 2015). The reintegration of deportees is made challenging when they spent many years in host countries and have few connections in their countries of origin (Golash-Boza & Ceciliano-Navarro, 2019). Furthermore, deportee migrants emphasized the importance of tailored support services to address their needs, enabling them to engage in Ghana's social, economic, and political systems. This is vital for community cohesion, social inclusion, and the enhanced mental well-being of deportee migrants and the communities they participate in. The successful

reintegration of return migrants is impacted by the resources and information they acquire from social structures, as suggested by the social network theory (Cassarino, 2004).

Summary and Conclusions

The findings from this study show differing understandings of the support systems that are available and how these influence the social inclusion or exclusion of deportee migrants. These findings reflect the perspectives of deportee migrants, family members and community members and leaders. The chapter reveals that while some deportee migrants relied on tangible social support systems, others depended on informational and emotional support from families, friends, and organizations. The highlight of the study emphasizes that support for deportee migrants is reciprocal, where what they provide is often what they receive in return.

Despite awareness of available support systems, they found them to be of little or no help. Deportee migrants mentioned receiving no support from the Ghanaian government upon their return. I discovered that the lack of social support systems has contributed to social exclusion. The lack of sufficient support from family, government, and community has led many deportee migrants to consider the possibility of re-emigration.

The study indicates that deportee migrants may resort to social vices as a survival strategy in the absence of social support services from families, government, and the community. Their presence can lead to increased competition for employment and worsen Ghana's poverty situation, potentially resulting in social unrest and instability if not effectively managed. The chapter discusses the connection of the findings with the theoretical frameworks.

Chapter 8: Conclusions and Recommendations

Introduction

Despite existing efforts to address post deportation challenges, there is a lack of systematic research on the experiences of deportees within the contexts of social exclusion, community cohesion, political stability and mental health in Ghana. This study aims to close this gap by gathering information from deportee migrants, their family members and community leaders/members to understand factors that influence social exclusion or inclusion and mental health, providing insights for social workers and policymakers to enhance the wellbeing of deportee migrants. For many deportees who return to Ghana, the future feels hopeless. It is also evident that many of the deportee migrants faced social exclusion and mental health issues because of the absence of formal reintegration support systems. There is therefore a need for a comprehensive reintegration effort to influence social inclusion. This chapter is comprised of the conclusions, general recommendations and limitations for the study. It also encompasses implications of the study for social work education, practice, policy, future research, and lessons for Canada. The chapter highlights recommendations for future research.

Conclusions of the Study

This study explored the experiences of deportee migrants in Ghana. The study identified unemployment, social stigma, discrimination, mental health issues and lack of support systems as contributing to challenges and the social exclusion of deportee migrants. Although some deportee migrants acquired skills and expertise abroad that could facilitate their social inclusion, a lack of well-coordinated reintegration efforts, poor reception from families and community members and lack of financial assistance have made it difficult to utilize these skills.

From the findings of the study, deportee migrants face challenges in their receiving communities in securing employment that reflects their status as migrants who have travelled abroad and have difficulty providing an adequate standard of living for their families. Currently, family, friends and non-governmental organizations have provided casual tangible, emotional and informational support to deportee migrants. Significantly, more formal support is needed from government and non-governmental organizations to ensure successful and sustained social inclusion and community cohesion. The absence of support systems has resulted in many deportee migrants dealing with various mental health issues, living on the fringes of society without hope and contemplating of re-emigration.

As found in this study and other research, the challenges encountered by deportees during social inclusion are additional push factors that increase the desire to re-emigrate (Morris & Palazuelos, 2015). This implies that reintegration procedures and legislations centered on policy in Ghana are not effective and require new approaches to support deportees. After the deportation of migrants, if there have been little or no structural changes to the social, economic, and political systems or individual perceptions about the country, then the tendency to re-emigrate with or without proper documentations will be the same as initial migration. It can therefore be noted that deportation is not an end to the migration cycle but could serve as another reason for migration if deportees are oppressed by structures in the Ghanaian society. As noted by Schuster and Majidi (2013), deportation of migrants does not discourage irregular migration because the conditions they encounter in host countries are more complex.

Theoretical Implications: Critical Race, Structural Social Work and Structuration

The findings of this study relate to the tenets of critical race theory, structural social work theory, and structuration theory. The adoption of critical race theory challenges the existing systemic barriers that immigrants encounter in the host countries that influence their integration and results in deportation. Constance-Huggins (2012) asserts that race is a significant context that impacts the lives of people who are oppressed. The critical race theory further deconstructs and eradicates racist structures and inequalities. Like social work, critical race theory recognizes oppression of people through race and characteristics. From the findings of the study, racial discrimination influenced migrants' integration challenges and the process of deportation. For instance, migrants had difficulties acquiring appropriate documents that permitted their stay in host countries due to various systemic barriers such as strict immigration policies that allow migrants to stay and work in host countries.

The findings affirm the assertion by critical race theory that dominant groups recreate racial groups and determine the inclusion and exclusion criteria (Constance-Huggins, 2012; Delgado & Stefancic, 2017; Ortiz & Jani, 2010). Generally, the group that are excluded have limited access to resources and opportunities. The lack of appropriate documents made it arduous for migrants to access resources, thus influencing their deportation from host countries. Evidence from the study shows that migrants without requisite documents were the target of the police and immigration officials. Their inability to meet the inclusion criteria defined by the dominant groups influenced their deportation as suggested by the critical race theory. The findings show that some migrants were living in precarious situations and had to work unlawfully with others experiencing homelessness. In addition, the results of this study prove that few of the participants had to endure racial discrimination and constant harassment regarding proof of nationality.

Central to critical race theory is the importance of social justice in transforming institutions and structures that marginalize people (Delgado & Stefancic, 2017; Ortiz & Jani, 2010). Social workers could advocate against social injustices and structural barriers that impact the integration of migrants in host countries.

Structural Social Work Theory

The study indicates that the absence of support from family, community, and the government, which facilitates the social inclusion of deportee migrants, has led to stigma, discrimination, and mental health challenges like substance misuse, poverty, suicidal thoughts, and social exclusion. In addition, many deportee migrants remained unemployed because of their inability to utilize the skills acquired abroad, lack of job opportunities in Ghana, negative perceptions about deportee migrants and discrimination from financial institutions. Structures such as patriarchy, family and communities reinforce the social injustices deportee migrants face in their societies. This study affirms that many deportee migrants have been rejected by their families and are now living on the margins of society.

Mullaly (2009) contends that culture plays a role in the oppression of people. Some Ghanaian societies are patriarchal with men being the head of the family and providing the basic needs of its members. However, deportee migrants' inability to fulfil and perform family responsibilities defile these cultural expectations, and this results in social stigma, discrimination, and lack of support. Regarding oppression from the community, deportee migrants in this study are labelled as useless and promiscuous which has impacted their job search and decision making at both the family and community levels. As argued by the structural social work theory,

problems of individuals are connected to larger social injustices and are entrenched in social and political situations (Lundy, 2011; Moreau et al., 1993; Mullaly, 1997).

Structuration Theory

The findings of the study affirm the assumptions of structuration theory. Given the changes in social, political, and economic factors in the country of origin, a theoretical framework that considers individual and societal factors is essential to understand return migration. The theory emphasizes agency, structure, resources, agents, and the capacity to make changes (Cohen, 1989; Giddens, 1984; Van Rooyen, 2013). For instance, Giddens (1979) indicates that all actions by an agent are intentional or purposeful. However, the deportation of migrants is against their will and knowledge and that makes their action unintentional. The sudden nature of deportation and long period of detention has implications for resource mobilization and opportunities prior to return to the receiving communities and country. The result of the study shows that many of the deportee migrants returned empty handed and could not save or mobilize resources prior to returning to their country of origin. In addition, some returned to communities with structural changes with little or no resources to support their social inclusion. Deportee migrants lack the ability to influence family decisions, engage in economic and social activities, or make transformative changes in their lives as proposed by the structuration theory.

The findings show that the failure of deportee migrants to fulfill family and community expectations results in marginalization, stigmatization, and social exclusion from family and community. This affirms the assertion by saturation theory that unintended actions are important. For instance, when unintended actions conform to society they are ignored (Giddens, 1984).

However, the deportation of migrants contravenes societal expectations of migration and creates problems for the deportee migrant. Another important tenet of structuration theory is the role of structure in social change (Giddens, 1984). Within a study of return migration, structural determinants represent the influence of structure on social inclusion or exclusion. These structural determinants represent community constraints, government policies and family support for the deportee migrant. The results indicate that many of the deportee migrants never received any support from the government and community members and that influenced their social exclusion. Deportee migrants who sought assistance from family and organizations faced challenges such as bureaucratic hurdles, lack of collateral for loans, and insufficient awareness of available support services. Given the situation of deportee migrants, they do not have the agency to change or contribute to various structures in society.

Recommendations of the Study

Reintegration Assistance as a Driver for Social Inclusion

The combination of several factors within the social (lack of social ties, social stigma, strict immigration laws, family and community rejections), economic (unemployment, loss of income, poverty) and political (ineffective reintegration policies, corruption) systems of both host and receiving countries are the reasons for the social exclusion of deportee migrants. Thus, support systems for social inclusion of deportee migrants in Ghana should focus on service and welfare provisions, especially access to employment, healthcare and mental health services. From the findings of the study, successful social inclusion of deportee migrants would have reduced the number of emigrations and deportations in Ghana.

It is evident that the state has not taken an effective approach as many deportee migrants reported of not receiving any support from the government. There is a need for a well-organized and carefully designed support systems for deportee migrants. Although there is an existing partnership between government agencies such as the National Disaster Management Organization, Ghana Immigration Services and international non-governmental organization such as Ghanaian European Center in the reception of deportee migrants, more efforts are required. For instance, government agencies need to be resourced (e.g., material and financial) and trained to provide sustained reintegration support for deportee migrants in their receiving communities.

Provision of Education as Antidote to Irregular Migration and Deportation

Among the major findings of the study are the misinformation about migration from peers, deceptions from middlemen and high expectations of migrants prior to migration, as well as the dangerous routes used to reach destination countries. Almost all the migrants who were deported failed to meet personal, family and community expectations or miscalculated the cost and benefits associated with their migration. Except for the few who moved directly to their host countries, others used Libya as a transit point to cross the Mediterranean Sea to Europe based on information from their social networks. This information is not enough as many faced issues with integration in host countries. Clearly, community sensitization and education are required to reduce undocumented and precarious migration. It is therefore recommended that institutions such as the National Disaster Management Organization, Department of Social Welfare, Ministries and Departments responsible for migration should be supported with logistics and financial assistance to support deportees in their reintegration efforts. Besides, these government agencies could collaborate with deportee migrants to intensify their public education on the consequences of

irregular migration and the need for migrants to travel with the required documents to help reduce the occurrence of deportation in Ghana.

Provision of Resources and Counselling for Deportees

The reception of deportee migrants on arrival to Ghana was an issue that was discussed in the study. Aside from the support from Ghanaian-European Center and AG Care, the receipt of money for transportation, food and water has been the reintegration support system some of the deportee migrants have received. This is not enough as the findings revealed that many of them are unemployed and facing financial difficulties. Deportee migrants clearly need counseling in addition to training and financial assistance to maximize their potential for personal change of behaviour and attitude. There is a need for both individual and group counselling. Furthermore, since many reported mental health issues, a multidisciplinary team comprising of counsellors, social workers and psychologists is needed to provide counselling from a trauma informed approach to deportee migrants which is currently lacking. Since status and inclusion are important to deportee migrants' mental health, the issue of strength-based counselling, safety, trustworthiness and trauma awareness needs to be considered by counsellors.

Providing Tailor-made Social Support Systems

From the demographic information gathered for this study, deportee migrants are comprised of people with different socio-demographic characteristics that have implications for their social inclusion or exclusion. Also, factors that influence the social exclusion or inclusion of deportee migrants were assessed at the micro, mezzo, and macro levels. Hence, tailor-made social support systems that are sensitive to the physical, social, and psychological needs of deportee migrants should be provided by the government, family and community members and other

stakeholders. The provision of social support by state agencies and non-governmental organizations must consider the factors within the social, economic and political systems of the receiving communities of deportee migrants. Tailor-made social support for deportee migrants could include:

1. Assisting deportee migrants to get a job that meets their skills and competencies acquired abroad
2. Linking them to interest free loans that do not require a guarantor or collateral, which create frustration for many deportee migrants. This would help address long and short-term poverty that deportee migrants encounter
3. Free registration of National Health Insurance Scheme for deportee migrants to enable them to access health care
4. Creation of a separate return migration office to address the psychosocial, economic and political needs of deportee migrants
5. Providing incentives for deportee migrants to commence work in their area of expertise and skills acquired abroad.

This is important because deportee migrants in this study rejected support that did not fit their needs, skills and status as migrants who have travelled abroad. Again, interventions would be holistic focusing on the various demographic information of deportee migrants such as age, length of stay in host countries, reasons for deportation and family composition among others.

The Urgent Need for Comprehensive National Return Migration Policy

There are several findings that are evident from this study: 1) the movement of Ghanaian migrants to search for better social and economic outcomes is unavoidable and 2) the absence of

well-planned and coordinated social support systems perpetuates the re-emigration of deportee migrants. There is therefore an urgent need to develop a concrete migration policy that is based on research. It is unfortunate that a country that sometimes in a week receives more than 400 Ghanaian deportees has no return migration policy. The traumatic effects of deportation coupled with structural issues such as poverty, abuse, mental health issues and discrimination impact on the social inclusion of migrants. Kleist and Bob-Milliar (2013) states that these structural problems could be addressed by reconsidering current migration management systems. The study therefore highlights the need for a national return migration policy to manage the successive return of both voluntary and deportee migrants to Ghana. This policy should be planned and designed in collaboration with local institutions, such as community-based organizations, political, traditional and religious authorities, government agencies, financial institutions, and deportee migrants. Also, government should resource various agencies of the state that support return migrants with the needed material and financial support to carry out their mandates. This is worrying as many deportee migrants reported not receiving any support from government organizations.

Multi-disciplinary Approach is Required for Successful Social Inclusion

The deportation and reintegration of migrants are demonstrated to be collaborative activities that are required to be implemented by different actors and stakeholders at different institutional levels. However, institutions of the state responsible for the reception and reintegration of deportees are inadequately prepared to support migrants who are deported to Ghana. As the saying goes, *wɔnsom ene nipa* (Success accrues through collective efforts). Similarly, it takes several actors and agencies to ensure successful social inclusion of deportee migrants. This means that social inclusion programs ought to be designed in partnership with

community members, deportee migrants, state agencies, non-governmental organizations and professionals such as social workers, psychologist and medical professionals. In fact, a bottom-up approach is required. For instance, family members and community leaders/members could be trained to provide counselling and other support to deportee migrants when they return. This would help reduce the social stigma, discrimination, and mental health issues that deportee migrants encounter in their communities.

Implications of Deportation for Social Work

Evidence from this study and other research suggest that deportation of migrants to Ghana raises several social, economic and political concerns (Bob-Milliar, 2012; Kleist, 2020; Kleist & Bob-Milliar, 2013). These concerns present implications for social work practice, education, and research. As found in this study many deportees who return to Ghana confront extreme inequalities in income, poverty, social stigma, discrimination, and access to employment opportunities, which results in social exclusion. In view of the entrenched roots of stigma, unemployment, and poverty experienced by deportee migrants, it has implications for social work, social justice and human rights.

Practice

It is obvious from this current study that deportees in Ghana face mental health related issues due to poor healthcare services and social stigma from family and community members. The adoption of strategies such as mindfulness is a growing concept in developed countries such as United States and Canada but has gained little attention in social work practice in Ghana. According to Bishop et al. (2004, p. 232), mindfulness is a model consisting of (a) 'self-regulation of attention so that it is maintained on immediate experience, thereby allowing for increased

recognition of mental events in the present moment’, and (b) ‘adopting a particular orientation toward one’s experiences in the present moment... characterized by curiosity, openness, and acceptance’. Since many deportees reported stress, sleeplessness, anxiety, and depression, encouraging mindfulness among social workers in Ghana would be an effective approach to enhance openness and acceptance of social and economic realities in receiving communities which is the first step towards social inclusion.

Another strategy towards the social inclusion of deportees is to equip them with skills and strategies to improve their socio-economic conditions and life experiences. Research studies suggest that social workers can offer support to people who face discrimination and systemic injustice by considering the intersectionality of advocacy, community organizing and service provision (Haidar, 2017). Thus, social workers could advocate for better services for deportee migrants and offer them information that empowers them to create economic, social, and political change. In addition, using a trauma-informed approach is necessary for effectively addressing the traumatic experiences of deportee migrants. The Canadian Center for Addiction and Mental Health suggests trauma awareness, emphasis on safety and trustworthiness, opportunity for choice, collaboration and connection as well as strengths-based counselling and skill building as important elements of trauma-informed practice (Shebib, 2023). Social workers in Ghana could use these elements to understand the needs of deportees and provide counselling service to minimize the issue of trauma and mental health.

Moreau (1989) and Carniol (1992) assert that incorporating the structural approach into social work involves five practice methods: defence of the client, collectivization, materialization, increasing client power in the relationship and enhancing the client’s power

through personal change. The table 4 below describes the five practice methods and how it could be used to support deportee migrants in Ghana.

Table 9: Shows the practice methods and implications for social workers

Practice Methods	Role of Social Workers
Defence of the client: social workers defend the client against oppression	Social workers in Ghana could advocate for deportee migrants and help them understand their rights and privileges
Collectivization: common for clients to attribute their problems to individual shortcomings	Social workers could assist deportee migrants make connection among social stigma, unemployment, poverty and mental health to understand that these problems are beyond them
Materialization: personal problems are a direct result of material deprivation	Structural social workers could connect clients to social services and networks to reduce self-guilt, social exclusion, stigma and alienation
Increasing client power in the relationship: Clients seeking assistance experience feelings of powerlessness	Rather than addressing deportee migrant problems, social workers help them understand their situation and empower them to find solutions
Enhancing the client's power through personal change: maximize the client's potential for personal change of behaviour and attitude	Social workers could provide several possible alternative behaviors and help them make connection between their thoughts and their social context

Adapted from Moreau (1989); Carniol (1992); Van de Sande and Schwartz (2017)

Education

Since social work aims to adhere to its philosophical basis of social justice and empowerment, it needs to be conscious of the culture of local people in Ghana. However, the social work profession is a developing field in Ghana and as such it faces varied challenges in efforts to apply professional principles and traditional methods of addressing problems (Baffoe & Dako-Gyeke, 2013). Social work in Ghana is a product of both traditional and western-imported techniques and approaches (Avenida, 2011). While social work practice in Ghana is supposed to respect the diversity of cultures, there are abuses of customary law due to how practitioners are trained (Laird, 2011).

Social workers trained in western models and approaches could face difficulties translating these ideas to address local problems such as deportation and reintegration challenges in Ghana.

The call for indigenization or localization of social work education is not exclusive to the global south because even in the global north social workers are challenged with developing culturally relevant interventions and education for Indigenous and other minority groups in Africa (Rankopo & Osei-Hwedie, 2011). It befits on social workers in academic institutions to determine what content to be included in the curriculum that would equip their students to be culturally competent with migration issues in Ghana. Social work programs could focus on teaching spirituality, anti-oppression, and structural social work to empower social workers in addressing structural issues that impact marginalized groups, including deportees.

Theory

To explore the experiences of deportee migrants, this study adopted structural social work, critical race, and structuration theories. These enable social workers to understand the personal and structural factors that oppress the reintegration of deportee migrants. This study contributes to research by examining deportation using the structural social work theory. More importantly, the structural social work theory guides analysis in identifying prescriptive steps social work practitioners can utilize to alleviate the psychosocial and structural challenges (Carrillo & O'Grady, 2018), especially those faced by deportee migrants. For social workers in Ghana to effectively support the reintegration of deportees, it is vital for them to understand both individual and structural factors.

Structural social workers could analyze the current social relationships and structures that benefit certain groups and adversely affect deportee migrants. Also, empowerment, a critical concept associated with this theory, involves increasing personal, interpersonal, and political power to enable individuals to make positive changes in their lives (Parsons et al., 1998). By

engaging in consciousness-raising and empowerment efforts, social workers in Ghana can effect positive change and enhance the well-being of deported migrants.

Policy

The current study highlights the need for a critical analysis of deportation policies and the provision of welfare services that facilitate the reintegration of deportee migrants in Ghana. It is therefore crucial that social workers advocate for a clear national policy that can assist deportee migrants and their families impacted by deportation. Given the absence of specific policies for the reintegration of deportees, social workers in Ghana should engage in discourse with policy makers and advocate for a pluralistic legislative framework (Laird, 2011). Additionally, the policies formulated must pay attention to the factors within the social, economic, and political systems of deportees that are favorable for sustainable reintegration.

Implications of the Study for Canada

Canada has witnessed multiple waves of immigration, and various initiatives have been implemented to assist in the integration of immigrants into Canadian society. For instance, Canada has a policy of multiculturalism that protects and promotes diversity and allows immigrants to retain cultural traditions (Hick & Stokes, 2021, p. 347). While many consider “Canada as a safe place for immigrants, challenges related to settlement include poverty and barriers to employment, struggling with language and accessing educational programs, difficulties finding suitable and affordable housing, dealing with racism, exclusion, and discrimination, navigating health and social service systems and family isolation and social isolation” (Hick & Stokes, 2021, p.327). In 2022 and 2023, Canada deported over 23,000 undocumented migrants, incurring a cost over \$111 million (Ziafati, 2024).

Several principles should be considered to help in the settlement of racialized groups and immigrants.

1. Immigration policy should be based mainly on long-term social and economic objectives and a commitment to citizenship as well as fair and respectful of human rights. Policies that frame the settlement process should work to eliminate systemic barriers and discrimination based on race, immigration status (Hick & Stokes, 2021, p. 327).
2. Public engagement efforts should target racialized groups, newcomers, and immigrants to participate in policy decisions and access available settlement services.
3. Government of Canada and provincial governments should work collaboratively through workshops, seminars, and training with immigrant groups and organizations to identify and address systemic barriers experienced by immigrants and racialized groups. This would help in social inclusion, reduce social vices, racial discrimination and minimize the rate of deportation.

Recommendations for Future Research

The study has provided information about the experiences of deportee migrants in Ghana which has received little attention in the literature. I recommend a quantitative study on the surviving strategies of deportee migrants across the various regions in Ghana. The study could explore various strategies and mechanisms that help deportee migrants with or without support to cope and recommendations that can influence social work education and practice. This information could contribute to research in return migration and possibly be used to develop interventions to support deportee migrants.

Also, I recommend for a mixed methods analyses of the impact of deportation on development in the communities and countries to which deportee migrants return to be conducted. The outcome of such studies would conscientize the government and various stakeholders on the need to consider the issue of deportation. The findings from the study indicate that continuous deportation of migrants has implications for political stability in Ghana. We need to create more education and create an enabling environment that supports the return of deportee migrants. This could be realized through research that uses both qualitative and quantitative research methodologies.

Another research utilizing community based participatory research exploring systemic racism and barriers that migrants encounter in host countries is recommended. The findings indicate that deportee migrants in this study consistently face integration challenges in host countries and that contributed to their deportation. We need to encourage effective interventions to support refugees, asylum seekers and newcomers in host countries to help facilitate their integration. Thus, research on systemic barriers and racial discrimination would help identify the challenges and design target interventions to support immigrants in host countries.

Another important area of future research is to conduct a nationwide study using quantitative research methodology to identify the support systems provided by government and non-governmental organizations to deportee migrants in Ghana. Such study should consider recruiting participants from government and non-governmental organizations that provide support and assistance to return migrants. This would provide a better understanding of the experiences of deportee migrants from a broader perspective.

Future research needs to be conducted to examine social workers perspective on the social inclusion and exclusion of deportee migrants in Ghana. The findings show several implications for social justice, human rights, and oppression. Deportee migrants could benefit from such knowledge and practitioners in Ghana such as psychologist, medical professionals and psychiatrists could incorporate the findings to improve their work with deportee migrants.

Dissemination of Findings

The result of the research would be presented to representatives of National Disaster Management Organization, Department of Social Welfare, and other intergovernmental organizations such as the International Organization for Migration in Ghana. Another information session would be held with representatives of the Ministry of Foreign Affairs and Regional Integration of Ghana and the Interior Ministry to share the findings of the study with them. The aim is to provide information on the challenges deportee migrants face in their receiving communities and suggested interventions to support them. A meeting would be held with newcomer organizations in Winnipeg such as Immigration Partnership Winnipeg and other settlement agencies to share the findings of the research. The purpose is to provide information on the integration challenges of immigrants in host countries that influence deportation. Finally, findings from this study would be presented at appropriate conferences that are related to this area of the study.

Limitations of the Study

This study explored the experiences of deportee migrants using qualitative research design. I conducted semi structured interviews with the participants, and this could influence the responses provided by participants. Generally, using semi-structured interviews, participants may seek to provide answers that they think the researcher want to hear. Another limitation of this study is that due to the small sample size, the study cannot be generalized to other regions of Ghana. The findings may not be a true reflection of overall experiences of deportee migrants in other regions of Ghana. Moreover, this research focused on exploring the perspectives of deportee migrants, their family members and community leaders/members and did not gather information from other stakeholders such as representatives from government and non-governmental organizations. This would help provide a comprehensive understanding of the experiences of deportee migrants.

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Appendix A
Faculty of Social Work



Recruitment Poster

Deportee Migrants

Are you a deportee migrant who has lived abroad for at least six months and have returned to Ghana for at least three months and interested in sharing your experience on deportation?

This PhD research study is being conducted in three regions in Ghana (Ashanti, Bono and Greater Accra) from June through to October 2023. This study offers you the opportunity to contribute towards the development of a theoretical knowledge of the experiences of deportee migrants in Ghana within the contexts of community cohesion, political stability, social exclusion, and mental health.

This research has been approved by the Research Ethics Board at the University of Manitoba, Canada, Fort Garry campus. Participation in the study is voluntary. Study participants will be asked to engage in individual interviews lasting about 40 to 60 minutes. Data collection will involve in-person interviews in English language. Your contribution will help social workers, community leaders, governments, and non-governmental organizations to understand the challenges deportee migrants encounter in their receiving communities. Participation or lack thereof will not affect the interviewee's legal status or access to services. There are no consequences for choosing not to participate.

To register your interest in participating in this study, please contact: Principal investigator Richard Baffo Kodom (Email kodomr@myumanitoba.ca) or supervisor Michael Baffoe (Email Michael.Baffoe@myumanitoba.ca).

Appendix A1
Faculty of Social Work



Recruitment Poster

Family Members

Are you a family member of a deportee migrant who has lived abroad for at least six months and have returned to Ghana for at least three months and interested in sharing your view on the effects of deportation on their household?

This PhD research study is being conducted in three regions in Ghana (Ashanti, Bono and Greater Accra) from June through to October 2023. This study offers you the opportunity to contribute towards the development of a theoretical knowledge of deportation in Ghana within the contexts of community cohesion, political stability, social exclusion, and mental health.

This research has been approved by the Research Ethics Board at the University of Manitoba, Canada, Fort Garry campus. Participation in the study is voluntary. Study participants will be asked to engage in individual interviews lasting about 40 to 60 minutes. Data collection will involve in-person interviews in English language. Your contribution will help social workers, community leaders, governments, and non-governmental organizations to understand the challenges deportee migrants encounter in their receiving communities. There are no consequences for choosing not to participate.

To register your interest in participating in this study, please contact: Principal investigator Richard Baffo Kodom (Email kodomr@myumanitoba.ca) or supervisor Michael Baffoe (Email Michael.Baffoe@myumanitoba.ca).

Appendix A2
Faculty of Social Work



Recruitment Poster

Community Leaders/Members

Are you a community leader/member who has knowledge of deportation and interested in sharing your perspective on the impact deportation on the community?

This PhD research study is being conducted in three regions in Ghana (Ashanti, Bono and Greater Accra) from June through to October 2023. This study offers you the opportunity to contribute towards the development of a theoretical knowledge of deportation in Ghana within the contexts of community cohesion, political stability, social exclusion, and mental health.

This research has been approved by the Research Ethics Board at the University of Manitoba, Canada, Fort Garry campus. Participation in the study is voluntary. Study participants will be asked to engage in individual interviews lasting about 40 to 60 minutes. Data collection will involve in-person interviews in English language. Your contribution will help social workers, community leaders, governments, and non-governmental organizations to understand the challenges deportee migrants encounter in their receiving communities. There are no consequences for choosing not to participate.

To register your interest in participating in this study, please contact: Principal investigator Richard Baffo Kodom (Email kodomr@myumanitoba.ca) or supervisor Michael Baffoe (Email Michael.Baffoe@myumanitoba.ca)

**Appendix B
Recruitment Poster**

Faculty of Social Work, University of Manitoba, Canada

Are you a deportee migrant, family member or community leader /member & interested in talking about Deportation and its effect?

Purpose of Study
This PhD research study aims to explore deportation and its effect in three regions in Ghana (Ashanti, Bono and Greater Accra) from June through to October 2023.

Data Collection
Study participants will be asked to engage in individual in-person interviews lasting about 40 to 60 minutes.

Outcome
Your contribution will help social workers, community leaders, governments, and non-governmental organizations to understand the challenges deportee migrants encounter in their receiving communities.

**To register your interest and/or learn more please contact Richard Kodom:
Tel: 204-786-5503 or Email: kodomr@myumanitoba.ca**



Appendix C

Consent Form – Deportee Migrants

Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Student: Richard Baffo Kodom
PhD Candidate, Faculty of Social Work
University of Manitoba, Canada
Email: kodomr@myumanitoba.ca

Supervisor: **Dr. Michael Baffoe**
Professor
Faculty of Social Work
University of Manitoba, Canada
Email: Michael.Baffoe@myumanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Purpose of the Research

The purpose of this study is to explore the experiences and impacts of deportation on deportee migrants in their relocation to their communities and country of origin. The study aims to provide information on the challenges deportee migrants face and its effect on their families and communities.

Procedures Involving the Participant

Participation in this study is voluntary. If you agree to participate in the study, you will be assigned a pseudonym and any information you provide for the study will be treated with the utmost

confidentiality. Your real identity will never be disclosed as you will be assigned a pseudonym. You will be asked to complete a demographic information such as age, marital and employment status etc. This will help to describe the group characteristics of those who participate. You will be asked to engage in a 40 to 60-minutes individual interview with the researcher from the Faculty of Social Work at the University of Manitoba, Canada. The interviews will be recorded using Sony mono digital voice recorder with permission from participants. The interview will involve you answering some questions in relation to post deportation challenges, support systems you have accessed and how deportation has influenced your mental health. It may be possible that the interview may trigger some challenging memories and experiences related to the issue under study. Provision will therefore be made, if you so wish, to refer you to some counselling services to assist you deal with any emotional issues that may arise during or after the interview sessions. The recordings will be transcribed manually by the principal investigator. The transcription will be sent to participants who request them three months after the collection of data no later than December 31, 2023. The transcripts will be shared via email or other means that will be convenient for the participants. You will have a month to review the transcripts and provide feedback and suggestions. Participants who do not respond by the deadline after transcriptions have been sent to them will be considered as being satisfied with the information in the transcriptions.

Potential Benefits and Risks

The potential benefits that participants will derive from this study is the opportunity to express their personal experiences, and issues which has been ignored. The findings from the study will inform policy makers and social workers in future about the issues deportee migrants encounter in reintegrating into societies in Ghana and possible interventions that can enhance the lives of these return migrants. The only potential or perceivable risk to your participation maybe the tendency of triggering some old memories or emotions. For this perceived risk, provision will be made for individuals who so desire and have such need to see a counselor for this exercise. If you would like more information or clarification of any of these points, please contact me, Richard Baffo Kodom or by email: kodomr@myumanitoba.ca.

Confidentiality and Anonymity

Information you provide for this study will be kept confidential and will be seen only by the research team (the student and research supervisor). All documents/interview transcripts from the interviews will be stored using Teams as it is the UM's recommended Data sharing and storage platform. Quotes will be attributed by the participants' pseudonyms, e.g.: DM- P1, P2, etc; no quote will be directly linked to your name.

Limitation of Confidentiality

For the purpose of this study, confidentiality will be ensured such that participants' identities or information will not be shared with a party or individual who is not directly involved in the study. But on an instance where a participant discloses suicidal thoughts, a discussion will be held with the participant to refer them to a local NGO, New Life Horizons that provides counselling services for internal migrants, homeless, street youths and returnee migrants for help. In addition, when participant present a danger to themselves, or others such as child and elder abuse, confidentiality might be breached.

Withdrawal and Debriefing

You are free to withdraw from the study after three months of participation without any sanctions or consequences to you (December 31, 2023). Participants can withdraw three months after their participation in the interviews, and their data will be destroyed immediately after the withdrawal. All data will be destroyed approximately two years after data collection (July 31, 2025). We will hold individual debriefing meetings with the participants three months after the collection of data no later than December 31, 2023, to share their version of the data collected with them. Participants will be given a choice of having oral debriefing or written summary of the results which will be sent to them by email or regular mail or other preferred means of the participants.

Compensation

Participant will be given a cash compensation of 100 Ghana Cedis (equivalent to 20 CAD) for their time in participating in the study. Participants will receive their compensation once they agree to and sign the consent forms.

Dissemination of Information

The result of the research will be presented to representatives of National Disaster Management Organization, Department of Social Welfare and other intergovernmental organizations such as the International Organization for Migration in Ghana. Another information session will be held with representatives of the Ministry of Foreign Affairs and Regional Integration of Ghana and the Interior Ministry to share the findings of the study with them. The aim is to provide information on the challenges deportee migrants face in their receiving communities and suggested interventions to support them. A meeting will be held with newcomer organizations in Winnipeg such as Immigration Partnership Winnipeg and other settlement agencies to share the findings of the research. The purpose is to provide information on the integration challenges of immigrants in host countries that influence deportation. Finally, findings from this study will be presented at appropriate conferences that are related to this area of the study. However, no identifiable data will be presented or published.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way. This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Officer at HumanEthics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Please, place a check mark in the corresponding box to signal your consent and agreement.

Traumatic Experiences of Deportee Migrants in Ghana

I have read and reviewed the consent form with the principal investigator ☐

I have had the opportunity to have any of my questions answered ☐

I, _____ (Print Name) agree to participate in the study. I agree to be contacted if further information is required after the interview. I agree to have the findings (which may include quotations) from this project published or presented in a manner that does not reveal my identity.

I want to receive a summary of the findings: Yes ☐ No ☐

If yes, please specify how you want to receive summary of findings

Participant's Signature: _____ Date: _____

Researcher and/or Delegate's Signature: _____ Date: _____



Appendix C1

Consent Form – Family Members

Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Student: Richard Baffo Kodom
PhD Candidate, Faculty of Social Work
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Email: kodomr@myumanitoba.ca

Supervisor: **Dr. Michael Baffoe**
Professor
Faculty of Social Work
University of Manitoba, Canada
Email: Michael.Baffoe@myumanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Purpose of the Research

The purpose of this study is to explore the experiences and impacts of deportation on deportee migrants in their relocation to their communities and country of origin. The study aims to provide information on the challenges deportee migrants face and its effect on their families and communities.

Procedures Involving the Participant

Participation in this study is voluntary. If you agree to participate in the study, you will be assigned a pseudonym and any information you provide for the study will be treated with the utmost confidentiality. Your real identity will never be disclosed as you will be assigned a pseudonym.

You will be asked to complete a demographic information such as age, marital and employment status etc. This will help to describe the group characteristics of those who participate. You will be asked to engage in a 40 to 60-minutes individual interview with the researcher from the Faculty of Social Work at the University of Manitoba, Canada. The interviews will be recorded using Sony mono digital voice recorder with permission from participants. The interview will involve you answering some questions in relation to support you receive from your relative, changes in your household on the return of your deportee relative and support/services you have provided to your relative. It may be possible that the interview may trigger some challenging memories and experiences related to the issue under study. Provision will therefore be made, if you so wish, to refer you to some counselling services to assist you deal with any emotional issues that may arise during or after the interview sessions. The recordings will be transcribed manually by the principal investigator. The transcription will be sent to participants who request them three months after the collection of data no later than December 31, 2023. The transcripts will be shared via email or other means that will be convenient for the participants. You will have a month to review the transcripts and provide feedback and suggestions. Participants who do not respond by the deadline after transcriptions have been sent to them will be considered as being satisfied with the information in the transcriptions.

Potential Benefits and Risks

The potential benefits that participants will derive from this study is the opportunity to express their personal experiences, and issues which has been ignored. The findings from the study will inform policy makers and social workers in future about the issues deportee migrants encounter in reintegrating into societies in Ghana and possible interventions that can enhance the lives of these return migrants. The only potential or perceivable risk to your participation maybe the tendency of triggering some old memories or emotions. For this perceived risk, provision will be made for individuals who so desire and have such need to see a counselor for this exercise. If you would like more information or clarification of any of these points, please contact me, Richard Baffo Kodom or by email: kodomr@myumanitoba.ca

Confidentiality and Anonymity

Information you provide for this study will be kept confidential and will be seen only by the research team (the student and research supervisor). All documents/interview transcripts from the interviews will be stored using Teams as it is the UM's recommended Data sharing and storage platform. Quotes will be attributed by the participants' pseudonyms, e.g.: FM- P1, P2, etc; no quote will be directly linked to your name.

Limitation of Confidentiality

For the purpose of this study, confidentiality will be ensured such that participants' identities or information will not be shared with a party or individual who is not directly involved in the study. But on an instance where a participant discloses suicidal thoughts, a discussion will be held with the participant to refer them to a local NGO, New Life Horizons that provides counselling services for internal migrants, homeless, street youths and returnee migrants for help. In addition, when participant present a danger to themselves, or others such as child and elder abuse, confidentiality might be breached.

Withdrawal and Debriefing

You are free to withdraw from the study after three months of participation without any sanctions or consequences to you (December 31, 2023). Participants can withdraw three months after their participation in the interviews, and their data will be destroyed immediately after the withdrawal. All data will be destroyed approximately two years after data collection (July 31, 2025). We will hold individual debriefing meetings with the participants three months after the collection of data no later than December 31, 2023, to share their version of the data collected with them. Participants will be given a choice of having oral debriefing or written summary of the results which will be sent to them by email or regular mail or other preferred means of the participants.

Compensation

Participant will be given a cash compensation of 100 Ghana Cedis (equivalent to 20 CAD) for their time in participating in the study. Participants will receive their compensation once they agree to and sign the consent forms.

Dissemination of Information

The result of the research will be presented to representatives of National Disaster Management Organization, Department of Social Welfare and other intergovernmental organizations such as the International Organization for Migration in Ghana. Another information session will be held with representatives of the Ministry of Foreign Affairs and Regional Integration of Ghana and the Interior Ministry to share the findings of the study with them. The aim is to provide information on the challenges deportee migrants face in their receiving communities and suggested interventions to support them. A meeting will be held with newcomer organizations in Winnipeg such as Immigration Partnership Winnipeg and other settlement agencies to share the findings of the research. The purpose is to provide information on the integration challenges of immigrants in host countries that influence deportation. Finally, findings from this study will be presented at appropriate conferences that are related to this area of the study. However, no identifiable data will be presented or published.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way. This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. If you have any concerns or complaints about this project, you may contact any of the above-named persons or the Human Ethics Officer at HumanEthics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Please, place a check mark in the corresponding box to signal your consent and agreement.

Traumatic Experiences of Deportee Migrants in Ghana

I have read and reviewed the consent form with the principal investigator ☐

I have had the opportunity to have any of my questions answered ☐

I, _____ (Print Name) agree to participate in the study. I agree to be contacted if further information is required after the interview. I agree to have the findings (which may include quotations) from this project published or presented in a manner that does not reveal my identity.

I want to receive a summary of the findings: Yes ☐ No ☐

If yes, please specify how you want to receive summary of findings

Participant's Signature: _____ Date: _____

Researcher and/or Delegate's Signature: _____ Date: _____



Appendix C2

Consent Form – Community Leaders/Members

Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Student: Richard Baffo Kodom
PhD Candidate, Faculty of Social Work
University of Manitoba, Canada
Email: kodomr@myumanitoba.ca

Supervisor: **Dr. Michael Baffoe**
Professor
Faculty of Social Work
University of Manitoba, Canada
Email: Michael.Baffoe@myumanitoba.ca

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Purpose of the Research

The purpose of this study is to explore the experiences and impacts of deportation on deportee migrants in their relocation to their communities and country of origin. The study aims to provide information on the challenges deportee migrants face and its effect on their families and communities.

Procedures Involving the Participant

Participation in this study is voluntary. If you agree to participate in the study, you will be assigned a pseudonym and any information you provide for the study will be treated with the utmost confidentiality. Your real identity will never be disclosed as you will be assigned a pseudonym.

You will be asked to complete a demographic information such as age and position in community etc. This will help to describe the group characteristics of those who participate. You will be asked to engage in a 40 to 60-minutes individual interview with the researcher from the Faculty of Social Work at the University of Manitoba, Canada. The interviews will be recorded using Sony mono digital voice recorder with permission from participants. The interview will involve you answering some questions in relation to community expectation of people who migrate, reactions of community members when people are deported and support services available. It may be possible that the interview may trigger some challenging memories and experiences related to the issue under study. Provision will therefore be made, if you so wish, to refer you to some counselling services to assist you deal with any emotional issues that may arise during or after the interview sessions. The recordings will be transcribed manually by the principal investigator. The transcription will be sent to participants who request them three months after the collection of data no later than December 31, 2023. The transcripts will be shared via email or other means that will be convenient for the participants. You will have a month to review the transcripts and provide feedback and suggestions. Participants who do not respond by the deadline after transcriptions have been sent to them will be considered as being satisfied with the information in the transcriptions.

Potential Benefits and Risks

The potential benefits that participants will derive from this study is the opportunity to express their personal experiences, and issues which has been ignored. The findings from the study will inform policy makers and social workers in future about the issues deportee migrants encounter in reintegrating into societies in Ghana and possible interventions that can enhance the lives of these return migrants. The only potential or perceivable risk to your participation maybe the tendency of triggering some old memories or emotions. For this perceived risk, provision will be made for individuals who so desire and have such need to see a counselor for this exercise. If you would like more information or clarification of any of these points, please contact me, Richard Baffo Kodom or by email: kodomr@myumanitoba.ca.

Confidentiality and Anonymity

Information you provide for this study will be kept confidential and will be seen only by the research team (the student and research supervisor). All documents/interview transcripts from the interviews will be stored using Teams as it is the UM's recommended Data sharing and storage platform. Quotes will be attributed by the participants' pseudonyms, e.g.: CM- P1, P2, etc; no quote will be directly linked to your name.

Limitation of Confidentiality

For the purpose of this study, confidentiality will be ensured such that participants' identities or information will not be shared with a party or individual who is not directly involved in the study. But on an instance where a participant discloses suicidal thoughts, a discussion will be held with the participant to refer them to a local NGO, New Life Horizons that provides counselling services for internal migrants, homeless, street youths and returnee migrants for help. In addition, when participant present a danger to themselves, or others such as child and elder abuse, confidentiality might be breached.

Withdrawal and Debriefing

You are free to withdraw from the study after three months of participation without any sanctions or consequences to you (December 31, 2023). Participants can withdraw three months after their participation in the interviews, and their data will be destroyed immediately after the withdrawal. All data will be destroyed approximately two years after data collection (July 31, 2025). We will hold individual debriefing meetings with the participants three months after the collection of data no later than December 31, 2023, to share their version of the data collected with them. Participants will be given a choice of having oral debriefing or written summary of the results which will be sent to them by email or regular mail or other preferred means of the participants.

Compensation

Participant will be given a cash compensation of 100 Ghana Cedis (equivalent to 20 CAD) for their time in participating in the study. Participants will receive their compensation once they agree to and sign the consent forms.

Dissemination of Information

The result of the research will be presented to representatives of National Disaster Management Organization, Department of Social Welfare and other intergovernmental organizations such as the International Organization for Migration in Ghana. Another information session will be held with representatives of the Ministry of Foreign Affairs and Regional Integration of Ghana and the Interior Ministry to share the findings of the study with them. The aim is to provide information on the challenges deportee migrants face in their receiving communities and suggested interventions to support them. A meeting will be held with newcomer organizations in Winnipeg such as Immigration Partnership Winnipeg and other settlement agencies to share the findings of the research. The purpose is to provide information on the integration challenges of immigrants in host countries that influence deportation. Finally, findings from this study will be presented at appropriate conferences that are related to this area of the study. However, no identifiable data will be presented or published.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation. The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way. This research has been approved by the Research Ethics Board at the University of Manitoba, Fort Garry campus. If you have any concerns or complaints about this project, you may contact any of the above-named persons or the Human Ethics Officer at HumanEthics@umanitoba.ca. A copy of this consent form has been given to you to keep for your records and reference.

Please, place a check mark in the corresponding box to signal your consent and agreement.

Traumatic Experiences of Deportee Migrants in Ghana

I have read and reviewed the consent form with the principal investigator ☐

I have had the opportunity to have any of my questions answered ☐

I, _____ (Print Name) agree to participate in the study. I agree to be contacted if further information is required after the interview. I agree to have the findings (which may include quotations) from this project published or presented in a manner that does not reveal my identity.

I want to receive a summary of the findings: Yes ☐ No ☐

If yes, please specify how you want to receive summary of findings

Participant's Signature: _____ Date: _____

Researcher and/or Delegate's Signature: _____ Date: _____

Appendix D: Interview Guide

Deportee Migrants

Research Topic: Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Researcher: Richard Baffo Kodom, PhD Candidate, University of Manitoba, Canada

Date of Interview.....

Start of interview session.....

End of interview session.....

Pseudonym.....

Location of Interview.....

Additional Information.....

Demographic information

Age

Sex

Marital status

Number of children

Host country

Reasons for Migration

Country you were deported from

Number of years in host country

Current employment

Educational level

Family composition

Reasons for deportation

Number of years in Ghana after deportation

Number of times deported from another country to Ghana

No	Research Questions	Guiding Questions
1	How do deportee migrants name and explain the experiences of “deportation” from their perspectives?	1. Why did you decide to leave Ghana? 2. What did you hope your migration would bring you before leaving? 3. How would you describe your experience of integration into the host country? 4. What were the difficulties you encountered in your efforts to integrate? 5. Please share the process of your deportation with me? (Arrest, detention and movement) 6. How were you received on arrival in your country of origin? 7. Can you share with me how you got to your receiving community?
2	What are the specific factors that influence the social inclusion or exclusion of deportee migrants?	1. How does your daily life in your community looks like and what would you want to see differently? 2. Can you share with me some of the things you would want to do but unable to do after your return? 3. What factors do you think hinder your full participation in society (probe for access to healthcare, employment, social gatherings, decision making, political life, family responsibilities)? 4. What challenges do you currently encounter due to your status as a deportee migrant? 5. How have you been discriminated or denied opportunities because of your status as a deportee (family, community and institutional levels)? 6. How did close relatives/community members react or say when they found out you were deported (probe for distasteful words, gossip)? 7. What kind of negative labels and stigma have been tagged to you in your community since your return? 8. Can you share with me some of the factors that could influence your positive and smooth inclusion in your community?
3	How does the experience of deportation influence the mental health of deportee migrants?	1. How would you describe your mental health before and during the process of deportation? 2. How has deportation affected your mental health? 3. How would you explain your mental health since your arrival and attempts at reintegration into your community?

		4. Can you share some examples of mental health services that are available in your community and Ghana? 5. What mental health support services have you accessed on return to your community? 6. What can be done to improve your mental health and wellbeing?
4	What forms of social support systems are available for deportee migrants and how do they contribute to their social inclusion or exclusion?	1. Please mention specific forms of social support systems you have accessed when you needed help? 2. Are there any particular support/services that you have received from your family and community since your return (probe for kind of support)? 3. What do these supports mean to you? 4. How has the government been involved in your reintegration efforts into your community? 5. What can the country Ghana do better to help you and other deportees? 6. What difficulties have you encountered with the use of social services or accessing support? 7. If you have not received any support/services since your return, can you share with me how this has contributed to your exclusion in your community? 8. How has access to support contributed to your inclusion in society? 9. Do you have any intention of remigrating to other countries? If so why?

Appendix D1: Interview Guide

Family Members

Research Topic: Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Researcher: Richard Baffo Kodom, PhD Candidate, University of Manitoba, Canada

Demographic information

Age Region

Sex Town/city

Marital status Relation to deportee migrant

Employment status

Pseudonym

Date of Interview.....

Start of interview session.....

End of interview session.....

Guiding Questions

1. What were your hopes or expectations of your family member when they first migrated outside Ghana?
2. Can you share with me some of the support you received from your relative while they were abroad?
3. Can you describe or share with me what has changed in your household/family on the return of your deportee relative?
4. Can you explain how their deportation or return has affected them since they came back?
5. How do you think the community views your relative since they returned?
6. How has the deportation impacted your household (finances, family reputation, basic needs)?
7. What support/services have you provided to your relative since their return to Ghana and community?
8. What support do you think governments at the local and national levels should do to support people who are deported from abroad back to Ghana and to their communities?

Appendix D2: Interview Guide

Community Leaders/Members

Research Topic: Living on the Margins of Society: Exploring the Traumatic Experiences of Deportee Migrants in Ghana within the Contexts of Community Cohesion, Political Stability, Social Exclusion and Mental Health

Researcher: Richard Baffo Kodom, PhD Candidate, University of Manitoba, Canada

Demographic Information

Age

Region

Sex

Position in community

Town/city

Pseudonym

Date of Interview.....

Start of interview session.....

End of interview session.....

Guiding Questions

1. How many people from this community have migrated over the past 10 years?
2. Can you share how many have returned or being deported over the past 10 years?
3. What do you consider as community expectation of people who migrate from this community?
4. What are the reactions of community members when people are deported from oversee to your community?
5. When people are deported or returned what challenges do they face bearing in mind the expectation of community members?
6. Can you describe how community members react when people are deported back to Ghana and into your community?
7. Can you explain what forms of support your community provide when people are deported?
8. Are you aware of any assistance that the local and national government provide for people who are deported back into your community? If so, please explain in detail?
9. From your perspective, can you describe some of the implications of deportation and return on families, communities, and the nation at large?
10. In your view what can the government do to prevent the mass deportation of people back to your community or Ghana?