RURAL-URBAN MIGRATION AND ITS SOCIO-CULTURAL EFFECTS
ON THE ORIGIN COMMUNITY: THE CASE OF KPATINGA IN THE
GUSHEGU DISTRICT IN THE NORTHERN REGION OF GHANA

BY

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LEGON IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE
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STUDIES

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DECLARATION

I, Alhassan Issahaku, hereby declare that except for literatures which have been duly acknowledged, this thesis is an outcome of an independent study conducted at the Centre for Migration Studies, University of Ghana, Legon, under the supervision of Dr. Leander Kandilige and Dr. Bossman Asare. I, therefore, declare that this thesis has neither in part or totality been submitted at any institution for an academic award.

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DEDICATION

This thesis is dedicated to the Almighty Allah, Mr. Wahab Suhuyini (MP. Tolon), my father, mother and siblings, my wife (Jamila) and daughter (Chelpang), Mr. Nuhu Inusah (Former Head) Gushegu SHS, Mr. Sumani Philip Abdulai (Asst. Head Admist.), Gushegu SHS, Mr. Abukari Issah (Asst. Head Academy), my supervisors and all migrants in Ghana and beyond.
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ABSTRACT

This study examines rural-urban migration and its socio-cultural effects on an origin community-Kpatinga in the Gushegu district in the Northern region of Ghana. The findings could also have policy implications for developing countries in general and Ghana in particular. It could contribute to the debate on managing internal migration in such a way that it maximizes the positives while minimizing the negatives. A mixed method research design was adopted for the study. Questionnaire survey, in-depth interviews, and field observations were used to collect data. A number of relevant theories were combined to analyze the causes of rural-urban migration, migrants’ migration experiences and possible return to origin community.

The push-pull theory was used to examine the causes of rural-urban migration. While Migration System Theory, Neo-Classical Migration Theory, and Network System Theory of Migration were used to examine migrants behaviours, their migration experiences, and possible return. The findings of the study indicate that most migrants were engaged in low paid jobs and many also had a short period (between six months and one year) of stay at destination places. Despite most of them had short stay, some of them still managed to invest in their origin community before their return. Majority of the migrants maintained close ties with relatives and friends back in their home community and also remit them as much as their meager resources would allow. The return of migrants has influenced some of on their socio-cultural values such as food, entertainment, language, dress and education. The study revealed that there are no well-organised and institutionalised support programs by either state or non-state actors in the community to discourage people from migrating. A number of policies were proposed, based on the findings of the study, to help improve the living standards of the people and to discourage them from re-migration.

The study confirmed rural-urban migration has got effects on the socio-cultural lives of the people of Kpatinga. This is particularly so in areas such as the values of the people including changes in gender roles and how rural-urban migration has affected socio-cultural lives of the people in the community.
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LIST OF ABBREVIATIONS AND ACRONYMS

ATR  African Traditional Religion
CEO  Community Empowerment Organisation
CM  Community Mobilisation
CAMFED  Cambridge Female Education Division
DA  District Assembly
DACF  District Assemble Common Fund
FI  Financial Institutions
GDA  Gushegu District Assembly
IIED  International Institute for Environment and Development
IOM  International Organisation for Migration
LEAP  Livelihood Empowerment Against Poverty
MP  Member of Parliament
MP  Migration Process
NELM  New Economies of Labour Migration
NGOs  Non-Governmental Organisation
RCC  Regional Coordinating Council
SADA  Savanna Accelerated Development Authority
TBA  Traditional Birth Attendants
TZ  Tuo-zafi
UN  United Nations
UNDP  United Nations Development Programme
UNHCR  United Nations High Commissioner for Refugees
UNICEF  United Nation International Children Education Fund
CHAPTER ONE
INTRODUCTION

1.1 Introduction

Globalization enhanced by technology has intensified the global movement of not only people, but also goods, services and cultural practices, in the last few decades (Awumbila et al., 2011:1). Migration according to the United Nation (UN) definition is “the process or act of moving either across a geographical/international border or within a state due to a variety of reasons but for at least twelve months period” (Awumbila et al., 2011).

It is also an intrinsically spatial phenomenon involving the movement of individuals and groups across space into and out of an area (Gould, 2009). But migration could also be the movement of persons or individual from one place to another, irrespective of the pattern or types for a variety of reasons. There is however no general agreement among researchers and theorists on its definition and causes (Timalsina, 2007). Migration is classified based on various concepts (Trewartha, 1969 and Vyanga, 1981 cited in Sinha, 2005).

Globally, the issue of migration has always been a concern for many countries, both in the developed and developing world. In the year, 2010, ILO estimated that migrant workers numbered about 106 million, who together with families comprised of about 90 per cent of all international migrants (ILO, 2010).

The UN population division estimated that in 2013, there were 232 million international migrants worldwide. This statistic is the equivalent of the $5^{th}$ largest country if all of them were put in one
country (UNDP, 2014). These movements across national borders are just as important as movements within states. It may sometimes take longer, cost more, be more dangerous or be more difficult to migrate internally than internationally worldwide (E.g. Indonesia has about 13,466 islands). For instance, in 2007, there were 140 million migrants in China alone compared to 200 million international migrants worldwide (UN, 2009). Chinese internal migration is expected to increase to about 300 million by 2027 (Koser, 2007). It is, therefore, not surprising when Castles and Miller described international Migration as being accelerated, globalized, feminized, diversified and become increasingly politicized in their book: “The Age of Migration” (Castles and Miller, 2009).

Arizpe (1978) argues from the case of Mexico that, it is worth noting that this outflow of rural migrants during Western Europe's industrializing period occurred in spite of slow population growth in its rural areas. Arizpe (1978) suggests that the high population increase in developing countries today cannot always be singled out as the unique cause of rural outmigration. Instead, these different points to how much more critical a situation developing countries are facing today, where policies similar to those applied for Western European industrial growth are bringing about similar patterns of rural-urban migration, but with greatly increased population burdens and fewer employment or overseas migration options. Arizpe notes that, it is useful to note that poverty as the main cause of rural outmigration explains very little. Poverty has existed much before massive rural-urban migration began. Moreover, it is as much a system of underlying economic processes as rural outmigration. He further suggests that, it is worth noting that ethnic differences, except in cases of political strife, invasion or war, are usually reflected only indirectly in migration. Granted, the ethnic factor is crucial in channeling the distribution of
land, wealth and political influence, thus creating a pattern of class stratification that is reflected in the selectivity of migrants. Its influence is more direct, then, in the patterns of migration, since economic and social bonding strengthened by a common ethnic identity shape a distinctive behavior in migrants of that particular group. These, he said, is especially true in the case of Mexico (Arizpe, 1981:627).

Internal migration, particularly from the north to the south has been ongoing in Ghana for several decades, due to a mixture of historical antecedents, economic policies and environmental factors (Nabila, 1989; GSS, 2007). These factors have brought about spatial inequalities in levels of development and have contributed to the north having the highest concentrations of the poor in Ghana (Ghana Statistical Service 2007). The consequence has been that the north has constituted a major source of labor supply for the industries and agriculture in the south and hence high rates of migration from the north to the large towns and the cocoa growing areas of the south. More recently, liberalization and structural adjustment programs coupled with environmental deterioration have widened these spatial disparities (Kwankye, 2005; Anarfi, 2010).

Until recently, the pattern of north-south migration in Ghana has been male-dominated, long-term and long distance in nature, with females joining husbands or moving to stay with relatives for economic and social reasons (Kwankye, 2005). However, this pattern has changed and today the dominant migration stream from north to south is of female youths, moving independently of their families, and mainly towards the cities of Accra and Kumasi, though not always with positive outcomes for the migrants. Recent literature on internal migration stresses the seasonal,
temporary or circular movements and increasing children’s participation in work as household survival strategies in response to poverty (Litchfield & Waddington 2003; Whitehead & Hashim 2005). A recent phenomenon in this migration trend is the migration of young girls from rural areas, particularly the three northern regions, to markets in urban centres where they serve as kayayei, girl porters who carry goods on their heads for a negotiated fee. Girls as young as 8 years old have been reported as working as kayayes (Anarfi et al. 2003; Awumbila and Ardayfio-Schandorf, 2008; Whitehead & Hashim 2005). Away from support from their home communities and families, most of the girls end up living and working under very poor conditions and are vulnerable to both physical and reproductive health risks, especially sexually transmitted infections including HIV/AIDS (Anarfi, 2010). This migration has reportedly led to an increase in the numbers of street children and working children in urban areas (Awumbila et al, 2010). In August 2000, Ghana’s Ministry of Employment and Social Welfare reported that out of 800,000 children working countrywide, 18,000 children were working in Accra (MESW Report, 2001). The Ghana Child Labour study conducted in 2003 similarly reports that of the number of children who migrated voluntarily, 46% migrated independently of their family. These children fall mainly within the 5-17 years age bracket (Awumbila et al., 2008). This phenomenon of independent female migration involving young women with very little or no education is an important change leading to the opening up of new opportunities as well as new challenges for women and has implications for poverty reduction strategies and sustainable development (Awumbila et al., 2008).
1.2 Problem statement

Gushegu is one of the Districts in the Northern Region of Ghana. It has experienced migration history in Ghana and evidence shows that it is a sending community as well as a host community. Gushegu is located in the north-eastern part of Northern Region and not far from the Togo border and traders plight on the road (District Assemble Profile Report, 2014).

Kpatinga is a sub-district located in the southern part of the District capital Gushegu. It is one of the eight area councils in the district and located fifteen kilometers away from the district capital. The community shares boundaries with Sampemo to the south, Kpisinga to the north, and Galwei to the west. To the east is bounded by Kanimo (Alhassan et al., 2009).

Kpatinga has been understudied in the field of rural-urban migration, and many interventions have been instituted to reduce this phenomenon. Despite some of these interventions made by government and non-governmental organisations (NGOs) to curb this situation, it is increasing. In their attempt to address this problem, Cambridge Female Education Division (CAMFED), a non-governmental organizations offer sponsorship to school children and vocational training to school leavers’. Community Empowerment Organisation (CEO) is another NGO that focused on food security and micro credit. The Livelihood Empowerment Against Poverty (LEAP) and other schemes under the District Assembly Common Fund (DACF) are other attempts to engage people in the rural area by giving credit to people in small groups to expand their businesses.
In Ghana, several studies have examined the remittances sent by Ghanaians abroad to their relatives and some institutions. Other scholarly works have also examined transnational activities of Ghanaians living abroad (Mazucato, 2007; Orozco, 2007).

There have also been a close examination of migration and socio-cultural dimensions in terms of family and child care practices of migrants in Ghana (Awumbila et al, 2011). However, there appear to be a gap in the area of rural-urban migration and its socio-cultural effects on the originating community which is what the study seeks to provide.

The study confirmed rural-urban migration has got effects on the socio-cultural lives of the people of Kpatinga. This is particularly so in areas such as the values of the people, including changes in gender roles and how rural-urban migration has affected socio-cultural lives of the people in the community.

1.3 Objectives of the Study

The general objective of the study was to examine how rural-urban migration has affected the socio-cultural lives of the people of Kpatinga.

The specific objectives of the study are:

1. To describe the socio-demographic characteristics of rural-urban migrants from Kpatinga.
2. To examine how rural-urban migration has affected gender roles in the community.
3. To examine how rural-urban migration has influenced the cultural values of the people of Kpatinga.
1.4 Research questions

The study answers the following questions

1. What are the effects of rural-urban migration on gender roles in the Kpatinga community?

2. In what ways has rural-urban migration influenced the cultural values of the Kpatinga people?

1.5 Hypotheses

The hypotheses of the study include:

1. Rural-urban migration leads to changes in gender roles at the community level.

2. Rural-urban migration has negative influence on the socio-cultural values of the Kpatinga people.

1.6 Rationale of the study

The findings of this study would bolster existing research literature on rural-urban migration, which tends to focus on the economic implications of such movements. The socio-cultural dimension of migration has been understudied, yet very critical in gaining a comprehensive appreciation for the multifaceted nature of migration and its implications on migrants, origin as well as host communities.
The findings could also have policy implications for developing countries in general and Ghana in particular. It could contribute to the debate on managing internal migration in such a way that it maximizes the positives while minimizing the negatives.

Moreover, the study is timely, given that many scholars have written on migration and remittances and development (de Haas, 2008) and also migration and child care practices in Ghana (Awumbila et al, 2011). This study, therefore will fill the gap on rural-urban migration and its socio-cultural effects on origin communities. Finally, the study serves as a source of reference for further research on socio-cultural dimensions of migration in the academia.

1.7 Organisation of the study

This chapter has discussed the background to the study, problem statement, and objectives of the study, propositions and rationale of the study. Chapter Two (2) focuses on the literature review and theoretical framework of the study. Chapter Three (3) of this work covers the research methodology, while Chapter Four (4) main emphasis is on the demographic characteristics of respondents. Chapter Five (5) examines the drivers of rural-urban migration in the community. These include the reasons for migrating and the type of work the respondents engaged in at the cities, their earnings structure and remittance behavior during the migration period and finally the usage of these remittances. Chapter Six (6) and Seven (7) examine how these changes have affected gender roles in the community, migration influence on some socio-cultural lives of the people such as food, entertainment, language, dressing and education. Finally, Chapter Eight (8) presents the summary, conclusion and recommendations.
CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK OF THE STUDY

2.1 Introduction

This chapter critically reviews the literature on various works relevant to the study. The literature review deals with the theoretical framework of the study, analyzing concerns, questions and issues central to the study. Its focus is on theories and models, determinants and consequences of rural-urban migration in Ghana.

2.2 Conceptualizing rural-urban migration in Ghana

Ghana has had a long history and tradition of population mobility and high rates of migration. Internally, movement to towns has been an important part of livelihood strategies for many years and for many Ghanaians, this has provided new possibilities and opportunities for modernity (Kwankye, 2005). Several studies have been carried out on migration patterns, causes, consequences, and characteristics in Ghana (Anarfi et al., 2003, Kwankye, 2005). Most of these remain largely focused on rural to urban migration and mainly argue that economic factors are mostly responsible for rural urban labour migration. Anarfi et al. (2003), for example, identify a range of individual, household, community, and national factors which have influenced rural to urban migration in Ghana. These have included the high population growth rate, which has generally increased the domestic supply of labour, and in areas such as the Upper East Region, puts pressure on the available cultivable land there by encouraging migration and urban-biased policies which have contributed to widening rural-urban income differentials, as well as social conditions. Ewusi (1986) found that depressed social conditions prevailing at the place of origin
act as the main push factor while the economic opportunities available in given town act as the pull factor attracting migrants to that locality. Among the various types of rural-urban movements in Ghana, migration from the North to South has been ongoing in various forms since the pre-colonial period. Studies on north-south migration in Ghana has centered on theories of overpopulation, land shortage, taxation, lack of resources, and the ‘bright lights syndrome’, which compel northerners to migrate to the south in search of wage labour (Abdul-Korah 2006). Nabila (1974), for instance, argues that overpopulation on a limited land resource base in northern Ghana made it advantageous for people to migrate and that out-migration provided an escape valve from the stringent survival system. Other studies have viewed labour migration as a direct result of a deliberate colonial policy to underdevelop the north. Songsore & Denkabe (1995), for example, argue that northern Ghana’s present underdevelopment is the product of a colonial policy to turn the north into a labour reserve to serve the interests of southern cocoa planters, mining industries, and the metropolitan economy. However, recent studies, for example (Awumbila et al., 2011) have emphasized the internal dynamics of Ghanaian societies in shaping the migration phenomenon and that the reasons why people migrated and continue to migrate are not static but change over time and space. Hence, studies on migration should include the experiences of ordinary men and women migrants in shaping these processes (Whitehead & Hashim, 2005; Abdul-Korah, 2006).

The pattern of north-south migration in the country has also been influenced by the spatial differences in levels of development between the north and south. Historically, as a result of British colonial policy, the north was promoted largely as a labour reserve for the south. Consequently, little investment in infrastructure or services was made in the north, while
conscious efforts were made to develop the forest and coastal belts of the south for the production of minerals, cash crops and timber products for export facilitated by the creation of ports and harbours on the coast. The result has been high rates of migration from the north to the large towns and the cocoa growing areas of the south (Nabila, 1986; Songsore & Denkabe, 1995). More recently, environmental deterioration coupled with liberalization and structural adjustment programmes have seriously affected northern development and particularly agriculture, primarily through the removal of fertilizer subsidies and subsidies on health care and other social services (Awumbila & Momsen, 1995; Awumbila, 1997). The consequence of this uneven development has been that the north has constituted a major source of labour supply for the industries and agriculture in the south, reflecting the impoverishment in the north and the relatively buoyant urban economy in the south. These factors have contributed to the north having the highest concentrations of the poor in Ghana. Recent studies estimate that today 80% of the population in the three northern regions are poor, while almost 70% is extremely poor (Awumbila, 2007). Despite a reduction in national poverty levels from 51.7% to 28.5% in the period 1991/1992 to 2005/2006, there were also increases in poverty and evidence of the intensification of vulnerability and exclusion in the rural and urban savannah of the north (Government of Ghana 2008).

Migration has important implications for the livelihoods of both migrants and the people who stay behind. Studies indicate that in the Ghanaian context, gender is a strong determinant of migration (Treveh, 1997; Ardayfio-Schandorf, 2008). Changing configurations of migration in Africa, including Ghana, show that not only is there a diversification of migration destinations
and a transformation of labour flows, but also a feminization of migration (Adepoju, 2004). The traditional pattern of migration within and from Africa, which was male-dominated, long-term, and long distance in nature, is increasingly becoming feminized. Increasingly, women are moving independently of their families, to fulfill their own economic needs and not simply to join their husbands or other family members (Adepoju, 2004). As migration increasingly becomes an important livelihood strategy, it can also become an important engine for poverty reduction and growth in many developing countries.

2.3 Determinants of Internal Migration.

Mitra (2009) argued that rural-urban migration in India is as a result of limited farm acreage and pushing landless labour into cities. Migrants are being pulled into the urban cities by economic forces such as squeezing of agriculture by domestic terms of trade, diffusion of technology from the developed world that favours modern large-scale urban industries, foreign capital flows into urban infrastructure, housing, power, transport and large scale manufacturing (pg.36).

According to Mitra (2009), the main cause of rapid urban growth is the increasing pressure of population on farmland in densely populated agrarian economies. Deficiency of reproducible tangible capital relative to labour in the face of high-population density exacerbates the problem of rural unemployment and under-employment, which in turn fosters rural-urban population movement (Mitra, 2009: 36). In the face of limited demand for labour in the formal sector, in particular in the organised industrial sector, excess supplies in the urban labour market force people to be engaged in the informal service sector. The low rate of growth of industrial employment and the high rate of rural-urban migration makes excessive, even more explosive
urbanisation, involving a transition from rural unemployment to excessive urban unemployment and under-employment. In explaining migration across space, income differentials are taken as a motivating factor in moving people from low-income areas to relatively high-income areas (Harris & Todaro, 1970).

Stark (1984), however, argues that relative deprivation, which is some function of income statistics other than a person’s own current income, influences migration. Attempts must therefore be made to generate data to assess the effect of relative deprivation rather than income differential on migration. In the rural areas, sluggish agricultural growth and limited development of the rural non-farm sector raise the incidence of rural poverty, unemployment and under-employment. Given that most high-productivity activities are located in urban areas, rural-urban income differentials, particularly for the poor and unemployed, are enormous, so many of them migrate to the urban areas in search of jobs. Stark also argues that even when jobs in high-productivity activities are limited in number relative to supply, and often they are not accessible, population still flows to the urban areas in search of opportunities in the informal sector (Stark, 1984 cited in Mitra, 2009:36).

Caste-kinship bonds and other kinds of village network in India help rural job seekers to arrange such urban jobs (Banerjee, 1986). In the face of a high natural growth of population, rural-urban migration aggravates the situation of excess supplies of labour in urban areas. In the urban informal sector this tends to reduce the level of earnings and is manifest in a high incidence of urban poverty (Mitra, 2009).
This process of rural poverty gets transformed into urban poverty; the phenomenon is also described as ‘urbanisation of poverty’ (Harris & Todaro, 1970; Ravallion & Datt, 2002). Todaro (1969) treats this sector as a transitory phenomenon, but in reality it has emerged as a persistent one. Mitra (1994) has argued that natural population growth has maintained the urban supply of labour at a higher level, resulting in informal sector employment and poverty.

2.4 Urban growth and rural to urban migration

Urban growth is currently exceptionally rapid in developing countries, but the explanation is not to be found in unusually rapid changes in the urban proportion produced by rural-urban migration, but in the rapid changes in total population to which those proportions are applied. This point is readily overlooked in the midst of scholarly and political concern with internal migration. (Preston, 1979: 198).

Population in urban areas expands due to the following three factors: natural growth of population, rural-to-urban migration and reclassification of rural areas as urban in course of time (Mitra, 2009:37). Around two-fifth of the total urban growth in the Third World is accounted for by rural-to-urban migration (Gugler, 1988). The process can be identified as ‘over-urbanisation’ as long as labour between rural and urban sectors in the sense that it raises urban unemployment, under employment and poverty, and providing for a country’s growing population (Gugler, 1988).
With a significant fall in the mortality rate, the natural growth of urban population has been fast raising the long-run supply of labour substantially. In fact, in developing countries the natural growth of urban population is not significantly lower than its rural counterpart, although fertility rates have declined considerably in most of the developed countries because of significant changes in the socioeconomic lifestyles of the urban population (Mitra, 2009: 37). In the Indian case, although urban birth and death rates are much lower than their rural counterparts for the periods 1971–80 and 1981–89, urban rates of natural increase were only marginally lower than the rural rates. (Population Census Data of India, Kundu, 2006).

Population Census of India in 2006 indicated that around one-fifth of urban growth is accounted for by rural-to-urban net migration. There was a continuous rise in the contribution of net migration to total urban growth from the sixties to 1991–2001, and there has been a slight decline in the rate compared to the previous decade (Population Censuses of India, Kundu, 2006). In India, the magnitude of rural to urban migration rates is in relation to the nature of states. For example, industrialised states like Gujarat, Maharashtra and backward states like Orissa and Madhya Pradesh show high rates of migration (Mitra, 2009). Similar examples can be found from both the types of states which have recorded sluggish migration rate, for example, industrialised states such as Tamil Nadu and West Bengal, and backward states such as Uttar Pradesh, Bihar and Rajasthan.

Anarfi et al (2003:15) have also identified a range of individual, household, community and national factors that influence internal migration. The high population growth rate in Ghana within the last three decades has generally increased the domestic supply of labour, and in areas
like the Upper East Region, put pressure on the available cultivable land, thereby encouraging migration (Abdulai 1999). Another factor that has influenced rural-urban migration in the country is the macro-economic environment.

Through urban-biased policies, the terms of trade were turned against agriculture and the rural areas, contributing to wide rural-urban income differentials. Urban bias policies which include over-valued exchange rates, industrial protection and cheap food policies discriminated against agriculture in particular and rural areas in general. These policies suppressed farm prices and rural incomes, encouraging a shift of labour out of agricultural production and a subsequent increase in rural-urban migration. However, macro-economic and sector-specific policy reforms initiated in 1983 contributed to improving the domestic terms of trade in favour of the rural sector, thereby encouraging urban-rural migration. Rural-urban migration in the country has been largely induced by the expectation of higher wages in the destination region and is entirely consistent with the principle of comparative advantage (Anarfi et al., 2003:15).

Ewusi (1986) found that depressed social conditions at the place of origin are more compelling motivations for rural people to migrate than economic factors. However, once they decide to migrate, individual migrants base their choice of destination primarily on the economic opportunities available at that end. In other words, the social conditions prevailing at their place of origin act as the main push factor while the economic opportunities available in a particular town act as the pull factor attracting migrants to that locality (Johnson 1974). One survey of internal migration and urbanisation in Ghana revealed that over 80 per cent of the respondents gave economic reasons for migrating from their previous locations, suggesting that income
differentials contribute significantly to internal migration in the country (Awumbila, 2008). The pattern of internal migration in the country has also been influenced by the stark differences in the levels of poverty between north and south, as well as their respective capacities to respond to new economic opportunities (Awumbila, 2008).

The pattern of socio-economic development in Ghana has created three distinct geographic identities. These are the coastal zone dominated by Accra-Tema and Sekondi-Takoradi; a middle zone with Kumasi as its centre; and the northern savannah zone. The coastal zone, as the most industrialised and urbanised area in the country, has been the focus of internal migration since the beginning of the last century. With the opening of Takoradi as a deep-sea port in 1927, Sekondi-Takoradi became another point of attraction for migrants in addition to Accra along the coast. In the 1960s, the development of Tema port and township shifted the focus of migration back to the Accra-Tema metropolitan area (Kwankye, 2009; Anarfi, 2001). The middle zone, with its forest, mining and agricultural potential, was the centre of the old Ashanti Empire. With its natural endowment, the middle belt became an area of rapid socio-economic development in the 1980s. Kumasi, the capital of the Ashanti region, became a dominant centre in the country and became the focus of migration from the savannah belt (Nabila 1986).

Nabila (1986) reported that for about half the land area of Ghana, the northern savannah zone had, until quite recently, been a net out migration area. With its seasonal rainfall and absence of any large scale industrial activities, and general neglect, the area has provided labour for the cocoa and the mining industries in the middle zone as well as to the developed coastal zone. The relative affluence of the coastal zone and the middle belt created focal points for migration, first
within the country and subsequently outside the country. The rapid expansion of the economy in the 1960s also provided impetus for rural-urban migration, initially to pursue further education in most cases (Nabila 1986).

Besides wage differentials, the disproportionate opportunities for development and welfare in towns have made them relatively more attractive. This has included investment in productive enterprises such as factories and investment in infrastructure such as water supplies or medical services. This and many actions by the government to make urban areas more attractive have encouraged rural-urban migration (Ewusi, 1986). As in many other African countries, most of the post-independence investments in projects outside agriculture were part of the then government’s industrialisation strategy. Most of the public corporations established to create employment were sited in urban areas, and as such attracted labour from the rural areas. For example, the Greater Accra region, which is the most urbanised region in the country, recorded a population growth rate of 5.6 per cent between 1960-70, while the national average was 2.4 per cent (Kwankye, 2005; Anarfi et al., 2003:17). However, a 1960 sample survey showed that the region had the least natural increase, indicating that a large proportion of the growth of the population in 1970 was due to migration from other areas (Abdulai, 1999).

Relative to the share of the sector in the entire economy (on average about 51 per cent of GDP between 1980-91), budgetary allocation to the agricultural sector was particularly low. For instance, in spite of the government’s pledge to increase support to the sector, budgetary
allocation to the agricultural sector declined from 10.4 per cent in 1983, to as low as an average of about 4 per cent per annum in 1986-90. Other direct urban-biased policies such as minimum wage legislation were also implemented to protect the interest of organised urban employees (Anarfi et al., 2003).

These minimum wage rates, which in some instances were put higher than the market wage rate, had further strengthened rural-urban wage parities, which goes to encourage rural urban migration (Abdulai, 1999). Moreover, another contributing factor that has led to increase in inter-regional movement of people is the reduction in the costs of transport and communication. The provision of the road network into rural areas has significantly reduced the cost of movement of rural migrants. In many instances, migrants are no longer challenged with an unknown destination as a result of the improved communication systems (Abdulai, 1999).

Beals and Menezes (1970) have shown how reduced transport costs between the southern and the northern parts of Ghana accelerated the North-South migration in the late 1960s and 1970s. De Graft Johnson (1974) also showed that the number of migrants between Greater Accra and each of the remaining regions in the country is inversely proportional to the distance between them. This suggests that the distance between the source and the destination and by implication transport costs have influenced the inflow of migrants from the other regions into Greater Accra. Meanwhile a study of migration from the Upper East region showed that migration in the late 1980s was taking around half of all working age males, and 15 per cent of working age females to southern Ghana for periods of at least a year (Cleveland, 1991). The World Bank Voices of the Poor report on Ghana argues that urban and rural young people feel they have no choice but
to leave home in search of work, since successful generation of remittances is likely to make the difference between food security and a lack of it for their families (Kunfaa, 1999).

In addition to the factors discussed above, family oriented issues have also contributed to migration. Women migrate to join their husbands. A nationwide survey conducted by the Ghana Statistical Service in 1995 revealed that as much as 64 per cent of the rural-urban migrants moved to join their families. Similarly, data from the Ghana Living Standards Survey of 1997/98 show 60 per cent of migrants reporting marriage or other family reasons as the cause of their migration, with only 25 per cent reporting work reasons. The results obtained however, need to be interpreted with caution: for example, the GSS household samples included members who were at least seven years old, whilst the GLSS included all household members over 15. In both cases, this means many dependents of parents who migrated for economic reasons may be classified as having moved for family reasons. The barriers to international migrations have also influenced labour migration and urbanisation in the country (Abdulai, 1999). As rural dwellers find it increasingly difficult to migrate beyond the borders of the country, they are compelled to settle in the urban areas, provided the perceived conditions are better than those at the place of origin (Abdulai, 1999).

As indicated earlier, policy reforms initiated in 1983 altered the domestic terms of trade in favour of the rural sector. This encouraged reverse migration, as urban dwellers returned to the farm. A survey by the Ghana Statistical Service published with the World Bank on current and prior employment for over 8,000 individuals in Ghana revealed that among individuals who have changed occupations during the period, those moving from non-agricultural jobs into agricultural jobs outnumbered those moving in the opposite direction by a ratio of two-to-one (Abdulai
1999). These survey data suggest a significant reverse migration from urban to rural areas after the reform programme was initiated, although not all agricultural occupations imply rural residence nor do all non-agricultural occupations imply urban residence.

A study by Oti Boateng et al. (1990) using 1987-88 household survey data showed that over 65 per cent of the total population that fell below a poverty line of about US$165 per annum were at that time based in rural areas, while 27 per cent were based in urban areas, excluding Accra.

Todaro (1969) also offers a simple but powerful hypothesis. The essential idea is that urban jobs are more attractive than rural employment; entry to the better urban activities is somehow constrained; and search for urban job openings can be more effectively conducted in close geographical proximity. As a result, urban migration is induced as an investment in job search for the attractive, urban opportunities. Todaro's statement of the migration decision is actually a restatement of the model in Sjaastad (1962), in which Todaro replaces Sjaastad's known urban incomes by their expected values in computing present values, though Todaro continues to assume rural incomes are risk-free (Todaro, 2003).

Todaro again makes some strong, simplifying assumptions about the process of urban job search: formal sector wage jobs are the goal of rural-urban migrants; wages in the urban formal sector are exogenous and maintained above clearing by unspecified institutional forces; job search is conducted from a state of open, urban unemployment; workers are risk neutral and derive no utility from leisure. Together, these permits expected utility from urban earnings to be expressed
as proportional to the going urban wage multiplied by the probability of employment (Lucas, 1985).

2.5 Types of Internal Migration

There are broadly four kinds of migration streams: rural-urban, rural-rural, urban-rural, and urban-urban. Often all are present in a country – and sometimes even within the same village – at any one time. But the wealth status and overall asset base of migrants can differ substantially between different kinds of streams necessitating different kinds of interventions (Mitra, 2009; King, 2012).

2.5.1 Rural-Rural migration

In many poor countries, rural-rural migration still dominates with labourers from poorer regions, travelling to the agriculturally prosperous, often irrigated, areas which have more work. In India, for instance, rural-rural migration accounted for roughly 62 percent of all movements in 1999-2000 according to National Sample Survey data (Srivastava and Bhattacharyya, 2003). Workers from backward states like Bihar, Uttar Pradesh, Orissa and Rajasthan routinely travel to the developed green revolution states of Maharashtra, Punjab and Gujarat for the transplant and harvesting season. Likewise in Nepal rural-rural migration from poor mountain areas to the agriculturally prosperous plains accounts for 68 per cent of the total population movement and rural-urban for only 25 per cent (Bal Kumar, 2003) despite the country’s image of being an exporter of guest workers where mountain dwellers go to the plains to work as drivers, security guards and so on. In Viet Nam, 37 per cent of the population movement captured by the 1999 census was rural-rural and 26 per cent was urban-urban (Skeldon, 2003). Work on coffee
plantations was until recently an important destination for the poor from the uplands (Winkels, 2004).

Migration for groundnut cultivation in Senegal is one example of rural-rural migration in sub-Saharan Africa. This case also illustrates the limits of the notion “internal migration”, that the Sub-region has to be seen as a unit of analysis in this case, with migrant workers coming from the sub-region, along the Senegal River including workers from Mali (Anarfi et al., 2003; Adepoju, 2005). Malian, Burkinabe and Northern Ivoirians migrants are also a major labour force for plantation agriculture (cacao and coffee) in the Côte d’Ivoire (Adepoju, 2005). A study of the Amhara region of the Ethiopian Highlands also found that rural-rural migration was more common than rural-urban migration but it had a generational pattern, with the young preferring to go to urban areas of the south (Todaro, 1980; Anarfi et al, 1990).

Rural-rural migration is typically undertaken by poorer groups with little education and other assets as it requires lower investments. Due to the scattered nature of the destinations and remoteness of sending areas, this is the least regulated of all kinds of migration. It is also the least visible because such migration is usually missed by official surveys. Even in India, where a multitude of laws exists to protect migrant workers against underpayment and other kinds of exploitation, many do not apply to rural-rural migration and even those that do are difficult to implement. There is a strong case for devising support programmes that cater especially to the needs of rural-rural migrants (de Haan, 2010).
2.5.2 Rural-Urban migration

Although still not the main form of migration in many developing countries, rural-urban migration is rapidly gaining in importance especially in the urbanizing economies of Asia as rural-urban wage differentials grow and the returns from migration increase. For example, in Bangladesh two-thirds of all migration from rural areas is to urban areas and is increasing very rapidly (Afsar, 2003). In China too, rural-urban migration has overtaken other kinds of movements and has increased massively in recent years for reasons mentioned previously (Zhao, 2003). In Thailand, as in other countries in South-East Asia, rural-rural migration has been decreasing, while the share of rural-urban migration has been increasing (Guest, 2003). Even in poorer South-East Asian countries such as the Lao People’s Democratic Republic and Cambodia, rural-urban migration of labour has been on the increase in recent years due to urbanization and industrialization (Acharya, 2003).

Much of this migration is long-distance to the larger cities and manufacturing centres (e.g. Guangdong). But there are also short moves, typically undertaken by poorer people, to smaller towns and conglomerations of non-farm activity. For example the Ha Giang PPA (Government of Viet Nam, 2003) notes that several thousand temporary migrants come from nearby rural provinces to work as freelance labourers (construction, building), small trades, and carpenters. It is with respect to rural-urban migration that positive impacts are potentially the greatest especially where urban incomes are higher. Even where urban incomes are not much higher than rural areas, urban work may be available more regularly compared to rural work which is often tied to the crop season.
2.5.3 Urban-Rural migration

Urban-rural movement can occur when people retire back to their villages or as in sub-Saharan Africa in the 1980s and 1990s with retrenchment under structural adjustment programmes especially in the case of Uganda and Zambia (cf. Potts, 1995; Tacoli, 2001). A crucial factor for this movement seems to have been access to land in both the city and rural areas.

A majority of urban-rural migrants are returnees. This trend has been noted especially in recent writings on Africa: in a study of Mambwe villages of Zambia (Pottier, 1988) it was seen that former migrants were returning to their villages in the late 1970s as the copper-belt economy went into decline. Figures from the Ghana Statistical Service (2000) indicate that about 35 per cent of migratory moves were urban-rural, 32 per cent were rural-rural and almost a quarter (23%) was urban-urban (Ghana Living Standards Survey, 2000). In Nigeria retrenchment of workers in both the public and private sectors in the 1980s is thought to have increased return migration. In the Nigeria country study under the DARE project 20 percent of the returnees households sampled had male return migrants and 15 per cent had female return migrants (Anarfi et al., 2003).

Bigsten and Kayizzi-Magerwa (1992 in Potts, 1995) note return migration from Kampala, Uganda as urban living standards dropped in the 1970s and 80s. In Tanzania also return migration was documented from large urban centres due to the impacts of structural adjustment (Mbonile, 1995 in Potts, 1995). In Ethiopia, over half a million men were demobilized from the army in the early 1990s after the end of the civil war. Many had been taken from their villages as youths, and a proportion of them gained skills useful for non-agrarian pursuits. It is estimated that about half
of them returned to rural areas (Bryceson, 1999). In both Zimbabwe and Mozambique there was significant out-migration from cities in the post-war periods (Potts, forthcoming).

Post-conflict return migration in Mozambique in the early 1990s was considerably slowed down by unsafe access to farming land due to land mines. However, Bryceson argues that return migration may not be that important outside Southern Africa, where the circular migration system was historically strongest. This is because second generation migrants rarely have the option of “returning”. Certainly this is the case in East Africa’s large cities. Return migration patterns of the 1970s and 1980s may be entirely different to what prevails at present, due to the generational factor (Bryceson et al., 2003).

Return migration has also been documented in other countries and the reasons are also different. For instance, according to one estimate a third of Chinese migrants go back to their native homes (Murphy, 1999) because they rarely find permanent white collar jobs on which they can retire. Using the last household survey data in China, Zhao (2001) shows that an average returnee is older, more educated, more likely to be married with a spouse who is never a migrant, indicating that both pushes and pulls factors affect the return decision. Return migration was marked in Thailand and Indonesia after the financial crisis (Guest, 2003). In a study of Bangladeshi migrants Kuhn (2003 in Garrett and Shyamali, 2004), found that at the end of a 12-year period, 62 per cent of those who had migrated from one village in 1982-84 had returned, generally because they had “ended” their time of remitting income or to care for elderly parents.
Returning migrants may bring back a range of skills which can benefit their home areas enormously, though a few unsuccessful attempts have been made to create conducive conditions for return migrants.

2.5.4 Urban-Urban migration

Urban-urban migration is the predominant form of spatial movement in Latin America, which has increased steadily since the 1980s. In Mexico, for example, between 1987 and 1992, 50 per cent of interstate movements (excluding intra-metropolitan movements) had urban areas as origin and destination and between 1995 and 2000, 70 per cent of all municipal movements took place between urban areas (Arizpe). In Brazil, 61 per cent of all the inter-municipal movements occurred between 1981 and 1991 were between cities (Cerruti and Bertoncello, 2003). Due to the size of metropolitan agglomerations in Latin America, a large fraction of migration takes place between small administrative divisions within the same metropolises such as Mexico City metropolitan area, Santiago and Lima. This type of migration flow usually takes place from the centre to the periphery and has implications for urban de-concentration (Arizpe, 1981).

2.6 The duration of migration

Much of the literature on internal migration has focused on permanent migration primarily because official statistics focus on permanent relocation. Micro-studies or village level studies are better at capturing a wide range of possibilities in the spectrum between commuting, very short-term migration, seasonal migration, long-term migration and permanent migration (Mitra, 2009; King, 2012).
In general, poorer people move shorter distances because of their limited resources, skills, networks and market intelligence. (Bryceson et al., 2003) showed that mobility patterns are highly differentiated according to levels of income and the size and type of settlement in which they reside.

There is plenty of evidence of increasing temporary movements. In China temporary migrants, many of who comprise the “floating population” outnumbers registered migrants by approximately four to one (Guest, 2003). Liu and Chan (2001) note that temporary migration has greatly increased in the post-reform period. These migrants tend to concentrate in coastal regions and cities, peripheries of cities and construction sites and factories.

In South-East Asia temporary migration is increasingly important, particularly in movement to large cities (Guest, 2003). In Thailand, temporary moves, which include both seasonal movement and other forms of short-term moves, have been estimated to account for one-third of all migration with durations of one month or more (Guest, 2003). Similar trends have been noted in Indonesia in various studies by Hugo. An IIED study in the Red River Delta region of Viet Nam while noting an increase in long distance migration also notes the high levels of short distance temporary migration to nearby destinations and Hanoi. Most migrants covered in the study preferred long-term leave permits rather than registering as permanent migrants at the destination. This allows their families to continue to cultivate their land on their behalf (IIED, 2004).

In sub-Saharan Africa temporary migration from smallholder farming areas has been an important means of supplementing incomes and raising the productivity of subsistence
agriculture through investments in capital, seeds and irrigation. Circulation is in fact part of a household strategy to maintain or improve the traditional livelihood base such as farming. Town dwellers will often retain “ancestral land” in their region of origin (Potts, 2000, e.g. for Southern and Northern Tanzania).

In West Africa there are well established patterns of seasonal migration from the northern regions of countries such as Ghana, Togo, Mali and Burkina Faso to destinations in the south such as cocoa farm areas (Kwankye, 2003). The incidence of migration both short and longer term seems to have increased in some contexts because of the non-agricultural income diversification precipitated by structural adjustment programmes.

2.7 Effects of Internal Migration

Oucho (1996) identified the impact of urban-rural remittance on home communities and analyzed them at two levels; the household level and the community level where migrants operate through voluntary organizations. Remittances augment and in some cases raised the living standard of members of migrants’ rural households. Urban-type items such as radios, fashionable furniture, and wall clock in migrants’ households are indicators of relative affluence and cultural diffusion. Sometimes their migration may attributed to the positive impact of “high” standard of living in migrants household which fuel rural-urban migration among younger members of such households (Oucho, 1996).
Remittances also leads to “conspicuous investment” for instance in urban type modern house in migrants villages rather than “conspicuous consumption” only which possession of radio, furniture, wall clock they do represent (Manuh, 2006; de Haas, 2005).

In addition to the numerous attempts by many social scientist and policy makers to fully understand the process of migration, serious attention has been given to the implications of this movement for development (Nabila, 1984). Nabila observed a few repercussions; rapid urbanizations and its concomitant problems of rising urban unemployment, inadequate housing, educational and health facilities, the lowering of sex ratios in the rural areas and consequently high rural dependency ratios. On the other hand, Nabila viewed migration positively as responsible for socio-economic development either directly or indirectly of many regions.

Many studies have identified the disruption of normal family life resulting from long absence of husbands. The Northern Rhodesia colonial reports (1930:45) sums up this concern with to family life “it is true that a certain break up inevitable occurs. If the labourer goes to work by himself, his wife and children remain at the village. It is true that the domestic life of the native village is changing and young men are apt to be contemptuous of the pursuits of the village. It is also notable that sexual promiscuity is increasing”.

Gulliver (1956); noted how the destructive nature of labour migration could affect village life. Since a number of wives are deserted for a long period or permanently left without economic assistance from absent men and because both adultery and divorce have been increasing to some extent by such desertions and with a concomitant reduction of moral standards, we must say that labour migration has dexterous effects on marriage and family life and the wellbeing of some women and children. Marwick (1965); wrote that the abnormally low masculinity of the adult
reserved population, which is mainly the result of labour migration, is conducive to social problems such as adultery, sex trade and excessive dependence of married women on their matrimonial relatives as a result of their husbands being away at work.

The destructive nature of rural-urban labour migration introduced various changes in food production. The out flow of the male to urban centres disrupted peasant farming system. Andrews Richards (1959); blames migration for a decline in food production in rural areas and the resulting food shortages and starvation. His studies on the Bemba in Zambia show that migration led to Bemba women’s agricultural work load increasing accompanied by decline in food production, women assumed traditionally male labour roles in agriculture. Women were not only expected but required to work much harder than before as they took on such task as falling trees and clearing new fields.
2.8 Theoretical Perspectives on Rural-Urban Migration

Figure 2.1 A System Schema for a Theory of Rural-Urban Migration

Source: Mabogunje, (1970:3)
Various theories of migration have been advanced in explaining rural-urban migration. This study adopts the system theory of African rural-urban migration by (Mabogunje, 1971) in explaining rural-urban migration in Ghana and its effects on sending or origin community. A case study is therefore used in Kpatinga in the Gushegu district in the Northern Region of Ghana to make a case.

Akin Mabogunje (1971), provides one of the best applications of migration system theory. It looks at migration within social and economic context as part of an inter-related system linking areas of origin and destination. Migration is seen as circular, inter-dependent, and as a result self-regulating system in which the effects of change in one can have an impact on the whole system. The system operates within an economic, social, political and technological environment which is constantly changing. The system and the environment act and react with each other continuously. For example, expansion of the urban economy will stimulate migration from rural areas and vice versa.

Mabogunje system theory considers migration flows as having been influenced by:

- Rural and urban control sub-system which encourage or restrain movement.
- Rural and urban migration Adjustment Mechanism.

Importance of feedback mechanism, through which information about migrant’s reception and progress at the destination is transmitted back to the place of origin.

The migration system theory: provides a conceptual framework that includes both ends of the flows and studies all dimensions of the relations between emigration immigration.
As part of the theory, five key elements are identified by Mabogunje in the migration system model to explain how variables depend on each other in the area of rural-urban migration which relevant in this study.

2.8.1 The Five Key Elements of Mabogunje’s Migration System Model

- **The environmental setting**: this includes economic conditions, government policies, social and community values, and the availability of transport and communication. This explains the situation of the migrant and the ability to cope with livelihood in the community and decide whether to migrate or not.

- **The migrant**: the energy traveling through the system. The migrant's ability to fulfill the requirements before the migration takes place, for example, the means of transport, transportation fees and others need to be taken care of before migrating from the community.

- **Control sub-system**, which determine for instance, who goes and who stays. Sometimes before the migration takes place, the family decides who to migrate, so in the community, instances like this may be encountered which is very useful in this study.

- **Adjustment mechanism** reacting to the departure and arrival of migrants, both in the village and in the urban context. Before migration takes place, the migrants need to know where to migrate to, who will receive them, knowledge about the journey to embark on, and the kind of arrangements put in with house members such that their absence may not be felt.

- **Feedback loops**, such as return visits, which calibrate the system either to continue and expand (positive feedback) or to diminish and close down. Migrants from Kpatinga have relatives and friends who have returned from the urban areas, the information and other
issues discussed will inform those who left behind to position themselves either to migrate or otherwise. The success stories of returned migrants will inform the other people to migrate and vice versa. All these elements in this theory provide the explanations why it is relevant to use in the study.

In looking at the system theory, the basic principle of migration system approach is that any migratory movement can be seen as an interaction among **macro, micro, and meso structures**.

Macro structures refers to large scale institutional factors, for example, political economy of the world market, inter-state relationships, laws, structures and practices established by the state of sending and receiving countries to control migration settlement. Micro structures embrace the networks, practices and beliefs of the migrants themselves. The micro structures are in the informal social networks developed in order to cope with and settlement. These two levels are linked by a number of intermediate mechanisms referred to as meso structures.

**Micro structures**

This is where informal networks provide vital resources to individuals and groups as “social capital”, which includes personal relationships, family and households, friendship, community ties, mutual help in economic and social matters. The role of “cultural capital” (information, knowledge about other countries, organizing travel, finding work, adapting to new environments) is relevant in starting and sustaining migratory networks.

The family and community are crucial in migration networks (as in NELM) and in the migration decision making. Family linkage provides the financial, cultural and social capital, which makes migration possible. Networks based on family or common origin help provides shelter, work assistance coping in bureaucratic procedures and support in difficulties. These supports make the
migration process safer and more manageable for migrants and their family. The migration networks also facilitate processes of settlement community formation in destination places.

**Meso structures:** The meso structures take into consideration how rural migrants are sometimes recruited by some agents to the cities with lots of promises which turn out to be different after they reached there. That is why it is important to consider the following examples:

- In talking about meso structures in the migration system model, certain individual, groups or institution take on the role of mediating between migrants and institutions.
- In meso structures, a “migration industry” emerges consisting of recruitment agencies, agents, smugglers, connection men etc. and they both helpers and exploiters.

It is therefore important to note that macro, micro and meso structures are intertwined in the migratory process. No single cause is ever sufficient to explain why people decide to move.

The theory will therefore be relevant as it has dealt much of the issues about rural-urban migration and hence its adoption to help in this study.

The study also adopts the neo-classical theory in explaining rural-urban migration. Neo-classical migration views migrants as individual, rational actors, who decide to move on the basis of a cost-benefit analysis. Assuming free choice and full access to information, they are expected to go to where they can be the most productive, that is, are able to earn the highest wages. This capacity certainly will depend on the actual skills the person possesses and the specific structure of the labour market. The neo-classical theory understands migration to be driven by differences in returns to labour across markets. The most basic model originally developed to explain
migration in the process of economic development are the works of Lewis (1954) and Harris and Todaro (1970) who proposed the “Harris-Todaro model” which has remained the basis of neo-classical migration theory (de Haas, 2008).

Neo-classical migration theory views rural-urban migration as an integral part of the whole development process whereby surplus labour in the rural sector supplies the workforce for urban industrial economies (Lewis 1954). Neo-classical theory has within its purview the push-pull framework that underscores the economic milieu of the flow of workers. Even though the theory is relevant to the study, it might have been subjected to criticism on conceptual and empirical basis by scholars such as Messay et al. (1998). Despite the criticism, it is still relevant to this study.
CHAPTER THREE

METHODOLOGY OF THE STUDY

3.1 Introduction

This chapter outlines the methodology and methods adopted in undertaking the study. The research design used for study, the sampling techniques employed and the data collection techniques used in gathering relevant data for the study have also been discussed. The study area where the research was carried out as well as the ethical issues of the study have been discussed in this chapter.

3.2 Research Design

Quantitative and qualitative research methods (mixed methods) of data collection were adopted in this study, considering the nature of the problem under study. This approach seemed appropriate after considering its strength and weaknesses. The qualitative method, which involves the use of words and narratives instead of numerical figures, is useful for a detailed explanation of behavior, knowledge, feelings or experience, perception, opinion, emotions and believes (Clarke, 2009; Patton, 1990; Winchester, 2005). The quantitative method, on the other hand, involves the use of numbers and statistical techniques in analyzing data, was useful for generalization and predictions (Creswell, 2003). Therefore, the two methods complement each other (Teye, 2012; Bryan, 2007; Desai and Potter, 2006; Owuengbuezie and Leech, 2005) and enhances the validity of the findings (Teye, 2012; Tashakkori and Teddlie, 2010).
Notwithstanding its challenges, mixed methods are proven to be one of the best data collection methods (Teye, 2012), and gaining popularity among academics in recent times.

The use of semi-structured questionnaires and in-depth interviews were deployed to the collection of primary qualitative data. The questionnaire survey provided a quantifiable dataset on rural-urban migrants and their movements have affected gender roles and other socio-cultural values of the community and this helped in predictions and generalization. The in-depth gave an in-depth picture of rural-urban migrants experience, emotions and beliefs upon movements and possible return. This enabled the researcher to delve deeper into rural-urban migrants and the movement effects on socio-cultural lives, an area which has not received much attention and has barely been explored. It could therefore be clear that, the approach adopted confirms the assertion that the best method for discovering knowledge and aiding understanding of a problem that has received little or no attention is by the use of qualitative method (Corbin, 1990).

3.3 Epistemological and Ontological considerations of the Study

3.3.1 Epistemological consideration

According to Bryan (2010:10) an epistemological issue concerns “the question of what is (or should be) regarded as acceptable knowledge in a discipline”. The central issue that has been debated in this context is whether the social world can and should be studied according to the same principles and procedures used by the natural sciences, and an epistemology is a theory of knowledge-it tells us about how to get knowledge about the world. An epistemology is a general theory about how to look for knowledge. There are different epistemological positions which include positivism and interpretivism.
Positivism largely follows deductivism, though it also believes in inductivism. The role of a researcher therefore is to test theories. Positivist also believe that research must (and can) be conducted in a way that is value free (objective).

Interpretivism is an epistemological position that contest positivism. It is based on the view that the strategy of social scientists is to explain people’s subjective behaviors rather than trying to look for generalized pattern. Theory is therefore always used as an interpretive guide, rather than as an object for confirmation or confrontation (Teye, 2004).

### 3.3.2 Ontological consideration

The question of social ontology concerns the nature of social entities. The central point here is the question of whether social entities should be considered objective entities that have a reality external to social actors, or whether they can and should be considered social constructions built up from the perceptions and actions of social actors. These positions are frequently referred to us objectivism and constructivism.

Objectivism is an ontological position that implies that social phenomena and their meanings have an existence independent of social actors. Constructivism on the other hand is an ontological position that social phenomena and their meanings are continually being accomplished by social actors and that knowledge is created.
3.3.3 The influence of these methods in the conduct of social science research

As it is being recognized that even though researchers can try to be objective, their values will inevitably influence the research and this can occur at any stage at all of the research. The relevance of this in the study is that, knowledge is acquired through researching into problems and finding solutions to those problems identified and also interpreting the findings (epistemological position). The researcher is therefore aware of the enormous contribution this study will add to knowledge especially in the academic world. Knowing the behavior of people and how subjective they could appear sometimes especially in interviews where the researcher tried to go into the respondents thinking. Even though the behaviour of people could appear to be subjective in nature, the theory of generalization cannot stand the test of time since objectivity (an ontological position that implies that social phenomena and their meanings have an existence independence of social actors) forms part of the social world. Migrants are both objective and subjective and researchers apply these methods in their study to guide them in their field work as it was applied in this study.

3.4 Study Area

Kpatinga had been under studies in the field of rural-urban migration and many interventions have been instituted to reduce this phenomenon. Despite some of these interventions made by government and non-governmental organisations (NGOs) to curb this situation, the problem still persists. In their attempt to address this problem, Cambridge Female Education Division (CAMFED), a non-governmental organisation offer sponsorship to school children and vocation training to school leavers’. Community Empowerment Organisation (CEO) is another NGO that
focused on food security and micro credit. The Life Empowerment and Adjustment Programme (LEAP) and other schemes under the District Assembly Common Fund are other attempts to engage people in the rural area by giving credit to people in small groups to expand their businesses.

3.4.1 Physical and Economic features of Kpatinga

Kpatinga is located in the southern part of the District capital Gushegu. It is one of the eight area councils in the district and located fifteen kilometers away from the district capital. The community shares boundaries with Sampemo to the south, Kpisinga to the north, and Galwei to the west. To the east is bounded by Kanimo (District Report, 2014).

In terms of climate and vegetation, Kpatinga mostly experiences rainfall between the months of March and November. The rainfall becomes regular and intermittent in August and September (observation). The vegetation is typical Guinea Savanna characterized by short grasses interspersed with trees. The most common trees found in the community are Shea, dawadawa, and baobab.

The area also consists of sandy, loamy and clayey soils. The varied soil types are rich in organic matter and nutrients. These soils types influence agricultural activities as well as the vegetation cover. The main occupation is agriculture. Thus the land in the area is basically used for agricultural production. Yam thrives well in the area, therefore most of the agricultural land is for the production of yam and other food crops.
Kpatinga which is a sub-district of the district capital had a population of about 4,146 as at 2010 (Ghana Statistical Service, 2013: Kpatinga Health Center Report, 2011). Out of the total population of 4,146, the sex distribution of the people comprises 1,858 males and 2,288 females representing 44.81 and 55.19 percent respectively.

The vegetation of the area continues to suffer from human activities such as bush fire and falling of trees for firewood and charcoal burning. These activities have impacted negatively on the arable land that was found in the area and this is not good for the community in terms of the environmental situation of Kpatinga.

Ethnicity and religion are part of the people. Dagombas are the natives of Kpatinga, therefore the main language spoken is Dagbani. In recent times, the area has been experiencing the influx of Fulani herdsmen. The people are mostly Moslems (97.3 percent) with few believers in African traditional religion (ATR) and Christianity, which is virtually about 2.7 percent in the community.

Kpatinga has seen some improvements in educational attainment and enrolment rates at the basic level over the last decade and this could be attributed to the introduction of both the Capitation Grants and the School Feeding Programme governments’ have initiated and worked on over the years at these levels. Even though the disbursement of funds to these programmes was in arrears as at the time this information was sought from the schools, the enrolments were high in the schools. The community has four (4) Primary and two (2) Junior High Schools. Beyond the junior high, the enrollment and attainment levels are not very encouraging (District Education Service Report, 2015). The community has no Senior High School and students attending the only senior high school in Gushegu, the District capital. The area still has high illiteracy level,
but it is expected to reduce as parents now consider formal education a priority which hitherto was not.

3.4.2 Major Economic Activities and Resources

More than 95 percent of the total population in the community is farmers. They engage in the production of food crops. The community is noted for the cultivation of yam in the district. Most farmers also rear animals such as sheep, goats, cattle, and poultry. Kpatinga has only one busy market. Some women are also engaged in chop bar operation, Shea-butter extraction, and rice processing as sources of their livelihood.

Industrial development is the main key for the diversification of the local economy since this will increase the income level of the people in the community. Factors that are necessary for the establishment of agro-processing industry are ready market, reliable supply of raw materials, stable environment and electricity. Despite the existence of these opportunities the area cannot boast of any agro-processing industry. The only industries found in the community are small scale processing groups on Shea butter, rice and groundnuts.

3.4.3 Drainage

The community has a dam which is used to meet the water needs of both human beings and animals such as cattle. The community also has about seven (7) bore holes provided by the government of Ghana and other Non-governmental Organisations (NGOs) such as World Vision
Ghana. One out of the seven bore holes is mechanized. The community has water throughout the year to meet their domestic needs.

3.5 The Study Population

The targeted population for this study was people who have moved from the community and lived in urban areas in the south for at least six months to one year and either came back or are still on the move. The study sought to study only rural-urban migrants and other key stakeholders as it sought to bring out the effects on the people’s socio-cultural dimensions as a result of this phenomenon.

The population was also because migrants may have experienced the different life in different areas and its resulting consequence on both migrants and the community at large. Since the length of migration upon return enhances the rich experience, it was appropriate that rural-urban migrants were mostly targeted at the community than other actors within the migration process.

3.6. Questionnaire Survey

This study employed structured questionnaires to collect the quantitative data. The questionnaires which were made up mainly of closed questions had some few opened-ended questions as well, depending on the issue at hand. Questions were captured under five sections (A to E). Section A was on the demographic characteristics of rural-urban migrants, with question on their age, sex, level of education before migration, marital status, religious affiliation, ethnicity and nationality. Section B was on their migration experience which included
the place of destination, duration of stay, and their reasons for migrating, work engaged, income earned and their remittance levels. Sections C and D were on the perception on gender roles and changes in these gender roles as a result of rural-urban migration. The final section focused on the effects of rural-urban migration on the socio-cultural values of the people in Kpatinga. Questionnaires were administered to selected respondents who could read and understand. But those who were illiterates were assisted by the researcher and research assistants. The questions were read out and translated in the local dialect to respondents for a better understanding and good response. One hundred and twenty questionnaires were distributed in all; however, only 115 were retrieved, comprising 61 males and 54 females.

3.6.1 Sampling Method

The sensitive nature of the phenomena being studied made identification of respondents very difficult. This resonates Bryaman, (2004) position that identifying people to provide information on sensitive issue, including migration is not an easy task. Rural-urban migrants are not people who can easily be identified. Purposive sampling under non-probability sampling was adopted in this regard. This enabled the selection of respondents who were knowledgeable on the issues of interest to the researcher. The key informant interview method was also used to collect data from opinion leaders in the community. This technique was used to cross check the responses obtained from the questionnaires.

In this study, the researcher was linked to rural-urban migrants through family and friends, so that there was some element of trust between the researcher and the researched. Different contact persons were engaged during the sampling and this was to avoid the selection of respondents
who did not fall under the category. This is what Addo (2012) termed “chain referral”. Through this process, a total of one hundred and twenty migrants from different areas in the community, with different characteristics were selected.

3.6.2 Sampling Respondents for In-depth Interviews

Twelve respondents were purposefully selected for the in-depth interview. The purposive sampling was based on certain characteristics like sex, age, occupation, experience, among other things that were relevant to the study, (Bryman, 2012). The small number was guided by Kvale and Brinkman’s (2009) suggestion that time, quality and money be considered when deciding on the number of people to interview. Again, this qualitative interview was to get more insight into the problem being explored. It appeared responses after the 8th respondent were similar; which suggested to the researcher that saturation level had been attained. At the saturation level, the researcher receives the same responses from respondents (Shutt, 1999), it is advisable to discontinue the interview since there would not be anything new to discover.

3.7 In-depth Interviews

In-depth interviews were used to collect qualitative data. As Boyce and Neale (2006) point out, in-depth interviews involve intensive individual interviews, with a small number of respondents to understand their position clearly on a particular issue, idea, program or situation. In this case the researcher needed detailed information on the issue at hand, hence the adoption of this technique. To actually understand the socio-cultural effects of rural-urban migration in Kpatinga,
as suggested by McCracken (1998), in-depth interview gave the opportunity to experience and know as much as possible about the interviewees. According to Addo (2012), “in-depth interview is a powerful method to enter the mental world of the individual, take a glimpse of the categories and logic by which the individuals see their world” (Addo, 2012: 38-39).

Twelve migrants were purposefully selected from the respondents for the in-depth interviews. The sessions were guided by an interview guide, which ensured that the salient areas were covered and also prevented deviation. All the participants were asked the same questions and, except for follow-up question which were mainly on the participant’s responds. The follow-up question threw more light on the particular questions and gave a detailed responds which also triggered more questions.

The interviews were conducted at participant’s own convenience and under a calm and relaxed environment, with some humor. This avoided the feeling of being subjected to serious scrutiny. The interviewees were assured of confidentiality to enhance honest responses. Each session started with an introduction and declaration of intensions, and the seeking of participants’ consent. ‘Dagbani’ was used since it is a Dagomba community and the respondents are Dagombas. All interviews were recorded on tapes and field notes with the permission of respondents and were transcribed into English language. Interview sessions lasted between 50-60 minutes.

3.8 Observation

Respondents were observed during the questionnaire survey and the in-depth interview. The motivation was to analyze the disjuncture and the discrepancies in what the respondents said and
what was observed (Herbert, 2000). A non-participant observation was adopted. Respondents’
attitudes, motives, feelings, opinions and gestures were observed as they respond to questions
(Davis, 2007). The responses were linked to respondents’ environment or surroundings.

3.9 Data Coding and Analyses

Quantitative data were analyzed using Statistical Package for Social Sciences (SPSS) data
analysis software to generate results. Results of the analyses were illustrated using charts, tables,
graphs, frequencies, percentages, and other analytical tools. This was done after data were
cleaned and coded. The data cleaning was done by carefully editing and separating poorly filled
questionnaires from the good ones.

The qualitative interview data were transcribed into English language, edited, organised into
various themes and analyzed accordingly. This was done with reference to field notes. They were
narrated and quoted to emphasize some comments, observations and assessment by respondents.

3.10 Researcher’s Positionality and Ethical Considerations in the Study

3.10.1 Researcher’s Positionality

Positionality, according to Mohammed (2001), refers to the fact that a researchers characteristics
(thus age, gender, education, class, cultural and ideological background and other statuses) as
against the study can influence access to information and data to be produced. Therefore, in this
study, the researcher’s position influenced the access to information, especially in identifying
respondents as the researcher has some relations in the community, but avoided instances of
being bias in order to produce a valid, reliable and authentic analysis. Some respondents tried to woo or impress the researcher and tried to give false information, whiles others offered to participate because of their relations with the researcher. Some also sought to participate and demand support either in cash or in kind, because they considered university students as rich and demanded to be paid after participation. But all these were dealt with by the researcher through the help of the contact persons some of whom were returned migrants. The researcher also contacted one of the Assembly members and had discussions with him on the research exercise needed to be carried out in the community. After the discussions, the researcher was then led by the Assemble man to some returned migrants. At this stage, they volunteered to participate without rewards.

3.10.2 Ethical Consideration

Ethics in research are very vital and researchers are advised to take the necessary steps to meet the requirement especially when they are conducting research. According to Kitchin and Tate (2000), ethical consideration in social research includes to seek consent of the respondents, guarantee of anonymity and confidentiality, ensure that the truth is being published, protect the respondents' interest, and not making promises (Kitchin and Tate, 2000; Valentine, 2001).

The researcher’s background understanding of ethical consideration put measures in place and ensured that the respondents’ rights were not violated. One of the main ethical implications of the study was the time needed to spend by respondents in the community for interviews especially in the in-depth interviews. Most of them were busy with their everyday activities,
especially when it was in the harvest season; the researcher sought their consent before they could get ready and sat for discussions.

The researcher also made it known to respondents that information taken from them would be treated with confidentiality and their and names were never to be disclosed to a third party and that the information would solely be for the study. The respondents’ interest was protected as required by research ethics and promises in cash or in kind was avoided during the study.

### 3.11 Limitation of the study

Every research has its limitations (Marshall and Rossman, 1999). In this study, the researcher encountered several challenges and limitations.

The major challenge was access to returned migrants. Due to the nature of the perception about ‘Kayayei’ many did not want to open up in their responses. The researcher could have had more than one hundred and fifteen respondents, but some did not want to participate in the study because they did not want to reason that the information was being sought solely for academic purposes even after several explanations.

Another challenge was the demand for money by some participants before they could participate, and indeed they did not participate when their request was rejected. This proposal was refused because the researcher did not want money to elicit their responses.

Limited resources and time also did not allow the researcher to collect data smoothly. The sampling technique employed was in itself a challenge, hence the engagement of contact persons...
and roaming of the whole community for various respondents. This made the data collection very tedious.

Finally, access to public documents about the District Assembly’s (DA) profile was hectic for the researcher and therefore the Assembly should open up to provide such vital information for researchers, especially studies like this nature when carried out could help prosecute the developmental agenda of the district upon accessed
CHAPTER FOUR

SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RURAL-URBAN MIGRANTS

4.1 Introduction

This chapter is on the socio-demographic characteristics of rural-urban migrants who participated in the present study. The key characteristics include age, sex, educational attainment, marital status, religion and nationality. This also includes the migration history of respondents, places of destination and finally the length of stay.

4.2 Socio-Demographic Characteristics of Rural-Urban Migrants

The socio-demographic characteristics of respondents are essential in migration; they influence voluntary return decisions (Kings, 2000). They also influence livelihood strategies migrant households adopt as well as the migration experience of migrants while at the destination community. Below are the relevant background characteristics of 115 respondents.

4.2.1 Distribution of Respondents by Age, Sex, and Educational attainment

Table 4.1 shows the distribution of the 115 survey respondents, according to age, sex and educational attainment. The table indicates that majority of the respondents were males (53 percent) while 47 percent were females. The distribution suggests a fairly balanced proportion in terms of males and females in the area of rural-urban migration. These statistics are similar to the
composition of international migrants which, for instance, is evident from the UNDESA (2014) that in 2013, the number of international migrants worldwide was 232 million out of which women constituted 48 percent of the international migrant stock worldwide and in the south they accounted 43 percent of all migrants. It also, however, resonates with Adepoju’s (2005) claim that migration flow from West African sub-region is male-dominated. The study expected the number of female migrants from the rural areas to urban centres to have been high to affirm the assertion of independent female migration (Adepoju, 2004; Awumbila et al., 2009; King and Vullnetari, 2012). The male dominance in this study can mean that men are risk takers and are more likely to migrate both internal and international migration.

Table 4.1 also shows the age distribution of the respondents. The ages ranged from 10 to approximately 60 years. It was observed that the highest percentage of respondents (38.3 percent) was aged 20-29 years. Followed by those aged 30-39 which recorded 29.6 percent, these were people who migrated and had returned not less than four years ago. However, some of them have expressed their willingness to migrate again. The lowest aged distribution was 60 years and above which recorded 0.9 percent. The age distribution of the respondents shows that, the majority of respondents selected for this study were within their youthful age, which is why there is the desire to migrate again. This finding confirms that migration is selective in terms of age, and that younger and middle age adults are most likely to migrate (Awumbila et al., 2009) than older adults. A little over 84 percent of these migrants as shown in table 4.1 are young productive working group who have worked in the cities and come back home, they can be assisted to contribute to the development of the community. These groups, some of whom are likely to re- migrate in the absence of support and sustainable livelihoods as some have alluded to urgently need to be supported.
The distribution of the respondents’ educational attainment in Table 4.1 helps the understanding of the relationship between the migrants’ level of education and migration for a sustainable livelihood.

The Table shows that, not all the respondents who participated in the study had some form of formal education. The findings revealed that the highest percentage of respondents (56.5) were those who did not have formal education. However, 18.3 percent of the respondents had primary education. It can therefore be argued that close to 75 percent of the respondents who participated in the study either have no formal education or only have primary level of education. The lowest percentage as in the educational attainment of respondents was migrants who had been in the Middle School, Vocational/Commercial and Post-Secondary Certificate where each had 0.9 percent. This means that without skills, only a few could work in the formal sector.

Further interaction with some of respondents with low educational attainment or even no education at all found that families could not afford them education because according to them education in Ghana is expensive. So to find a way of surviving then they decided to migrate to urban centres from their rural community such as Kpatinga. Others said “education is not my way to success” meaning education was not meant for them because they were academically challenged and that even those who have acquired Degrees are struggling to get employed. To them it is worth investing in internal migration than education. It means that the high number of migrants without formal education and requisite skills, when they migrate to the cities can only get work in the informal sector which are considered menial jobs. These include house help, bar attendant, head porters, sale of phone credits, selling of scraps, casual labour in the farm, constructions work, mining, shop attendant and many more because migrants do not need any formal educational skills to work in these areas. These types of work do not have job security or
any form of insurance to cater for them. They also do not have any form of credit facilities available that they could draw upon, these migrants take advantage of the work which to some extent are life-threatening. This finding also confirms the assertions by Sudarkasa (1973) and Awumbila (2009) that some young women and men in the rural areas migrate to urban areas to serve as domestic help in the homes and others find themselves in the ‘Kayayei’ work for incomes to be able to provide their basic needs.

**Table 4.1: Distribution of respondents by age, sex and educational attainment**

<table>
<thead>
<tr>
<th>Socio-Demographic Characteristics</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
<td>Male</td>
<td>61</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Females</td>
<td>54</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td><strong>Age Cohorts</strong></td>
<td>10-19</td>
<td>6</td>
<td>5.2</td>
</tr>
<tr>
<td></td>
<td>20-29</td>
<td>44</td>
<td>38.3</td>
</tr>
<tr>
<td></td>
<td>30-39</td>
<td>34</td>
<td>29.6</td>
</tr>
<tr>
<td></td>
<td>40-49</td>
<td>19</td>
<td>16.5</td>
</tr>
<tr>
<td></td>
<td>50-59</td>
<td>11</td>
<td>9.6</td>
</tr>
<tr>
<td></td>
<td>60+</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td><strong>Education attainment</strong></td>
<td>No formal education</td>
<td>65</td>
<td>56.8</td>
</tr>
<tr>
<td></td>
<td>Primary</td>
<td>21</td>
<td>18.5</td>
</tr>
<tr>
<td></td>
<td>JHS</td>
<td>11</td>
<td>9.6</td>
</tr>
<tr>
<td></td>
<td>Middle</td>
<td>1</td>
<td>0.9</td>
</tr>
</tbody>
</table>
4.2.2 Marital Status of Respondents

The marital status of the migrants was examined but not disaggregated into whether the marriage took place before migration, during or even after their return to the community. Respondents’ current marital status was the focus of the research. This was to find out how marital status could affect one's livelihood and their decision to migrate and also to return home. The responses as represented in Figure 4.1 shows that the majority of the respondents were married (68.7 percent), respondents who were not married was 25.2 percent. Those who were cohabiting / in an informal relationship with their ‘partners’ was 2.6 percent, while the widowed accounted for 1.7 percent. The divorced and separated had the least percentage as they each had 0.9 percent. This finding reveals that majority of the respondents were married and that has implications on their levels of commitments back home. It reveals that they will not want to lose touch with their families, thereby remitting constantly to their families to show that they are caring and being responsible too. Their marriage could also serve as an incentive return to their community of origin. The findings also support Manuh’s work (2006) where the distribution of migrants was also skewed in favour of those who were married. In her study, just as in this study, “this is as may be
expected in view of the observation that large proportion of them were aged 30-39 years, an age at which many people tend to be married” (Manuh, 2006: 207).

Lack of sustainable livelihood might help explain why 25.2 percent of respondents never got married. This also explains why some of them decide to migrate independently without recourse to discussing with anybody. Sometimes too how long a migrant stays at the destination place could be dependent on the marital status, the study revealed. So to this category of respondents, one needs a sustainable livelihood before marriage. This finding confirms Giddens (1984) structuration theory, which says under certain structures; individuals use their agency to determine the best line of action for them.
Figure 4.1 Distributions of Respondents Marital Status

Source: Fieldwork (March, 2016)
4.2.3 Distribution of Respondents by Ethnicity, Religion and Nationality

Ethnicity is important in most surveys in research as it helps portray the identity of respondents under study. It also gives a picture of the composition of the settlement in order to have a foreknowledge of the people before going into a community such as Kpatinga. It is on this basis that the ethnicity of respondents was examined in the study. Table 4.2 shows the distribution of respondents by ethnicity, religion and nationality. The table indicates that majority of the respondents were Dagombas (99.1). The demographic characteristic of the respondents is consistent with the composition of the general population which is predominantly Dagomba.

Table 4.2 also shows the religious distribution of respondents. It was observed that the highest percentage of respondents (97.3) were Muslim while the rest of the 2.7 percent was Christian which included the Catholic, Orthodox (Anglican/Presbyterian/Methodist) and Pentecostal/Charismatic. These represented only 0.9 percent of the sample for each of the Christian denominations. Further interactions revealed that there were people who practice the African Traditional Religion in the community.

This was what Amponsah said about the types of religion in the community;

“Do you mean the types of religion we practice in this community? If it is the one I practice, then it is Islam, but if it is the types in this community there are many because now there is a church and there are Christians which was not there. Our forefathers were Traditionalists who worshipped idols and there are still some of our people who practiced it, so even though Islam religion is dominant, there are others who also practice different religions” (Amponsah, 21st Feb., 2016).

From the findings it suggests that Christian religion seems to be emerging in the community which is positive since it had the potential to promote religious diversity and tolerance among the people in the same settlement and to continue to enhance peaceful co-existence they have lived with. The findings also confirm earlier work done by Alhassan et al. (2009) in the community.
which suggest that the people are mostly Muslims with few believers in African traditional religion (ATR) and Christianity virtually absent in the community. Alhassan et al. (2009:26) note that “from the survey all the respondents were Muslims. Nonetheless, this does not mean that the whole community members are Muslims. There are however some people in the community who still practice the African traditional religion. But there was no evidence of Christianity among the native of the community” (Alhassan et al., 2009: pg. 26). In the areas of nationality as the study sought to find out the status of the respondents nationality in the community. The findings revealed that all the respondents were Ghanaians. Table 4.2 shows 100 percent Ghanaian nationality of all the respondents.

Table 4.2 Distribution of Respondents Ethnicity, Religion and Nationality

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Dagomba</th>
<th>114</th>
<th>99.1</th>
<th>115</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Others</td>
<td></td>
<td>1</td>
<td>0.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion</td>
<td>Catholic</td>
<td>1</td>
<td>0.9</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Orthodox (anglican/presby/methodist)</td>
<td>1</td>
<td>0.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pentecostal/charismatic</td>
<td>1</td>
<td>0.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Islam</td>
<td>112</td>
<td>97.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nationality</td>
<td>Ghanaian</td>
<td>115</td>
<td>100</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)
4.2.4 Migrants Places of Destination and Their Duration of Stay in the Cities

Migration history of respondents was examined in order to stay focus on the study as it was purposive and therefore was looking for respondents who have ever migrated to the urban centres in the country.

Rural-urban migration in Ghana over the years has dominated by moving from the rural areas to the urban centres where perceived opportunities are found, (Anarfi, 2003). The place of destination of migrant is therefore influenced by the perceived opportunities available for them. To this end rural migrants find it easy to move to the places they deem desirable. This informed the decision of the researcher to ascertain the destinations of choice and the duration of their stay. Table 4.3 shows the distribution of migrants by their places of destination in the cities. The findings indicated that all the migrants interviewed, 44 and 43 respondents had their destination places to be Accra and Kumasi representing 38.3 percent and 37.4 percent respectively. The next popular destinations were Tamale and Sunyani, representing 13 and 5.2 percent respectively. The least figures were Takoradi and Koforidua which had 0.9 percent each. The results is not surprising, given that many studies on rural-urban migration in Ghana have indicated that majority of migrants from the three Northern regions to the south have the highest out-migration rates and they move towards the cities of Techiman, Accra and Kumasi (Awumbila and Ardayfio-Schandorf, 2008; UNICEF, 2009). The results are also consistent with Nabila (1989) who observed that main currents of migration are from the Northern sector and Volta to Ashanti, Greater Accra and Brong Ahafo regions whiles the Eastern, Western and Central regions serve as both destinations and origins of migrants.
The number of months and years of stay of migrants depends on the kind of job and the ability to make money and save for their return. This is because the number of months and years could determine the amount of money saved or remittances made back home or assets acquired over the period upon return. As posited by Cassarino (2004) and Dutsmann (2001), migrants’ level of preparedness for future return is influenced by the length of stay at destination place. By implication; those who stay longer have a higher level of preparedness than those who had shorter stay. Contrary to these previous findings, this current study reveals that the majority of migrants stayed for less than a year. Their return may be for various reasons including being able to make and save money to purchase the items they needed for marriage and other basic needs.

The researcher’s interaction with Akua;

“’When I went to Accra, I did not spend up to one year. I only spent 11 months working in a bar and I was able to save the money from my pay which helped me to purchase some of the items such as bowls, cloths nameless, sandals, bags and other needs for my wedding, but some of my colleagues went before me and I was able to come back in less than a year to do my wedding and they have still not returned” (Akua, 3rd March, 2016).

Some of the respondents could stay as shorter as six months whiles others stayed for as long as seventeen years before returning. Figure 4.2 shows the duration of stay of migrants at the places of destination before their return. It was observed that the highest percentage of respondents (36.5 percent) were those who have stayed between six months to eleven months. Followed by respondents who stayed between one to three years, which recorded 26.1 percent. The least duration of stay of migrants in the study was fourteen years and above which had 2.7 percent. The rest of the migrants had their duration of stay ranged from four years to six years, seven years to ten years and eleven years to thirteen years with their percentages being 13 percent, 18.2 percent and 3.5 percent respectively.
Investigation into the demographic characteristics revealed that 53 percent of the respondents were males while the remaining 47 percent were females. It was observed that the highest percentage of respondents (38.3) was aged 20-29 years. Followed by age 30-39 which recorded 29.6 percent, these were people who migrated and had returned not less than four years ago and some have expressed their willingness to migrate again. The educational level can be said to have influenced the kind of work they are engaged in, the majority of the respondents did not
have formal education and found themselves in the informal sector such as head portage, scrap selling, and house help and among others. More respondents were married (68.7 percent) and those who were not married was 25.2 percent. The community is Dagombas dominated (99.1 percent) and also Muslims dominated (97.3 percent). Accra and Kumasi recorded the highest numbers of respondents’ places of destinations with 38.3 and 37.4 percent respectively. All respondents were Ghanaians.
CHAPTER FIVE

DRIVERS OF RURAL-URBAN MIGRATION

5.1 Introduction

This chapter examines the drivers of rural-urban migration in the Kpatinga community. This will include the reasons for migrating and the type of work the respondents engaged in in the Cities. It also includes their earnings structure and remittance behavior during the migration period and finally the usage of these remittances.

5.2 Reasons for Migration Given by Respondents

There have always been reasons attached to people movements irrespective of the directions of these movements and this study was no exception. Migration is seen as the outcome of the interplay and balance of expulsive forces and attractive forces in the place of origin and destination. Push pull theory is developed in order to explain the reasons or motivation for migration. In this situation, migration may occur as a search for opportunity to improve one’s standard of living and the perception that there are lots of jobs in the urban centres. That means destination exerts a pull on the migrant. The study reveals from the respondents that migration may occur as a result of a flight from an undesirable situation and they may constitute the expulsive push (Lee, 1969; De Haas, 2008).

Table 5.1 shows the distribution of the reasons assigned for their migration. Majority of the respondents said they migrated to urban areas to look for job opportunities (55.7 percent). Those that migrated for family reasons accounted for 15.7 percent while respondents who migrated
because of financial reasons had 13 percent. Other respondents included those who migrated and their reasons were for education, to work on farms, as a result of conflict and for religious purposes which recorded 4.3 percent, 4.3 percent, 2.6 percent and 1.7 percent respectively. The least percentage of respondents were for the sick, marriage purpose and migration for peace of mind with 0.9 percent respectively.

The percentage of the respondents who said they migrated to urban centres to look for job opportunities (55.7 percent) revealed that they were engaged in menial work in the informal sector as they were unskilled migrants whose services were in demand in that sector. For instance, Akos and Kweku had this to say:

“I was sacked from school and when I came home, I did not have any work to do and so I decided to go to Kumasi to work. When you are here you can’t continue to depend on your parents and as a grown up woman I have a lot of needs to acquire before I prepare for marriage and I can’t get everything whiles sitting here, but have to travel to south to look for opportunity and work to achieve my target and that was why I decided to migrate. In Kumasi, I worked in a bar and was being paid. I was able to save some money and when I was coming back home, I used part of my savings to buy dresses and other marriage items and came home” (Akos, 3rd March, 2016).

“It is not easy living in the south, especially working in a gallampsey, I thought it was rosy. I had been informed through a telephone call by friends who were working in a gallampsey company at Obuasi in the Ashanti region that they needed somebody to add and their master told them if they could get one of them from the North to join, according to them they were hard working. When I got there I realized it was not easy working in gallampsey. The demand of the work is such that you can’t rest and the issue of task forces was another. You could be working and got a hint that they were coming and you will have to run to escape arrest. Sometimes too those who were not lucky were arrested and have to pay huge sums of money before they could release them. But even though all this happened, it is quite an experience and I was able to save a substantial amount of money from the work I did and that helped me a lot when I came back home” (Kweku, 3rd March, 2016)

These narratives go to confirm the work of Awumbila et al. (2008) which suggest in the south there are high commercial and industrial activities including women in paid jobs that need
domestic support. These create job opportunities which serve as pull factors for these young migrants from the North and the large formal and informal markets in the cities also attract them (Awumbila et al., 2008). The study has also confirmed the work of (Abdulai, 1999) that many migrants are no longer faced with an unknown destination as a result of the improved communication systems. The easier movement back and forth from rural and urban area serves to improve information and as such lowers the risks of movement, thereby increasing the chances of rural residents locating jobs in the urban centres. Beals and Menezes (1970) have shown how reduced transport costs between the southern and the northern parts of Ghana accelerated the North-South migration in the late 1960s and 1970s. De Graft Johnson (1974) also showed that the number of migrants between Greater Accra and each of the remaining regions in the country is inversely proportional to the distance between them. This suggests that the distance between the source and the destination and by implication transport costs have influenced the inflow of migrants from the other regions into Greater Accra. All these scholarly findings confirmed the assertions that improvements in the means of transportation and reduction in cost due to increased competition have enhanced the ability of migrants to circular internally.

Family reasons were also assigned as drivers of rural-urban migration. Of the total respondents, 15.7 percent migrated due to these reasons. Some of them revealed that they went to visit their family members in the cities and to stay for some time before their return while others said they went to offer domestic help to family members. A classic example of this is the case of Abena who migrated in order to help a family relation with household chores:

“My sister married in Kumasi and when she was pregnant the husband called my mother to let me come and stay with them as my sister was in her month of delivery so that I could be helping them in some of the work in the house. Two weeks after I arrived my sister delivered a baby boy but was not discharged from the hospital because according to them there were complications and needed to be in the hospital for some time. She was discharged after one week in the hospital and all this while I was doing the house chores
like washing, cooking, cleaning and watching the house. I lived with my sister and the husband for six months before I was asked and taken to Tailoring shop as an apprentice where I spent two and learned this profession and came back home, but before I was admitted into the shop my sister had to pay admission fee of GHC 150.00 and the name of our shop was By His Grace Fashion” (Abena, 3rd March, 2016).

These findings have confirmed the work of Sudarkasa (1977) that young women (and young men) in the rural areas migrate to urban areas to serve as domestic help in the home of their relatives. In return, the relatives provide them with room and board and spending money. Usually they also pay for the young person’s apprenticeship. Since the young women go to live with relatives, they conceive of their move as one for the purpose of receiving an education rather than one as for the purpose of working as domestic workers or house helps. Respondents who migrated for financial reasons accounted for 13 percent. This finding is not surprising as poverty levels in the North are perceived to be higher than the other regions in the south and was one of the reasons that force them to migrate. This fact is confirmed by the Ghana Living Standard Survey (1998) that 7 out of every 10 people in the north were poor. It means that to break away from the struggle of poverty, the people move out to other areas where there are ‘greener pastures’. It also validates the assertion by de Haas (2008) and Castles and Miller (2009) that people migrate because of low income at the place of origin and expectations of increasing it at the place of destination. They also observed that migration is positively associated with urban wages and negatively associated with rural wages.

Poverty and harsh weather conditions have been outlined as key root causes of many people migrating to south. Literature also proves that, the Kayayei business has caught the attention of young females in the northern regions to move south due to economic factors such as to gain employment opportunities and raise capital to start other ventures (Anarfi and Kwankye, 2005). Again the quest to better their lives in addition to ability to send remittances and other material
things sent home by their peers in the business attract others. They are also motivated to move down in search of better living conditions such as access to health care, access to water compared to the depressed social conditions at the place of origin. These material benefits coupled with the relatively harsh economic conditions convinced especially young females to migrate independently to the southern cities to work for the betterment of their lives (Awumbila et al., 2008). Akin to the findings of prior research, a respondent in this study expressed similar views. Yaa had this to say;

“We migrate because we think that if we migrate we will get work to do and get money to come back home and enhance our living conditions” (Yaa, 3rd March, 2016).

Formal education has also been captured in the study as one of the respondents reasons why they migrated to urban areas. In this case, respondent was working in the public sector as teachers but had migrated for further studies and he was still on the payroll and receiving salaries. In the Ghana Education Service (GES), a teacher seeking to go for further studies has to secure study leave to be granted permission to vacate their post for purposes of further studies. This explains why these teachers could still be paid even when they had gone for further studies. In the case of the poor, education as a cause of migration, (Adjei, 2006) provides some new dimensions, even though it may also be linked to urbanisation. Migration to work on a farm was also 4.3 percent of the respondents as being the reason for their movements. It is very interesting to know that farmers have moved to urban areas to work on a farm. Could there have been a way out? No, because these respondents migrated during the dry season in the north to the southern sector, which experiences two rainfall pattern within a year. They regard this as an opportunity to be employed over the dry season in the north and then return during the wet season to work on their own farms. Further interactions revealed that even though the respondents migrated to
urban areas the location of the farms they worked was not in the towns, but were found in the
villages whereby they go to work during the day and come back in the evening. Some of them
worked as casual labourers whiles others were engaged in what they termed as “dom yen che”
which literary means “farm and we share”. This is a system where a piece of farm land was
released by the owner to a person to farm and after harvest they will share the farm produce. The
sharing of farm produce, according to one of the respondents was not equal, but that it was
divided into four and the landowner will take three and the one was for the migrant. Johnson had
this to say:

“I went to Techiman in the Brong Ahafo region and I had a farm at Fianso which is
about 11 miles away from Techiman. The land I farm on was given to by my land lord’s
family member on the “dom yen che” conditions. I cultivated maize on this land and
when I harvested I got 18 bags from this farm and he took 12 bags from the total bags,
leaving the rest for me” (Johnson, 3rd March, 2016).

From the study, in the case of migrants who migrate for longer periods, it means that land
holding capacity of individuals as well as households in the community will increase as the
people migrate to urban areas. This therefore confirms Nabila’s (1994) study on Frafra areas
which indicated that out migration to a large extent is an advantage, especially in reducing
population density in some localities which have densities far beyond their carrying capacity.
Songsore (2003) has indicated that traditionally, migration involved males who traveled over
long distances as well as for short to long periods to the agricultural and mining communities in
the south to work for income and return home.

The respondents indicated that during the harvesting season prices of farm produce reduce
drastically due to availability and rise sharply during the lean season. As a result of this some of
the migrants use the money they get from the movement to buy farm produce to store in order to
take advantage of the high prices during the dry season.
The study also recorded conflict as a driver of migration. The outbreak of the unfortunate Dagomba and Konkomba war in 1994 was cited as a main driver for some migrants movements to urban centres away from their home communities. In 1994, ethnic conflict broke out between the Dagombas and the Konkombas which led to a lot of suffering by natives of Kpatinga. It resulted in the loss of property and also the displacements of several people. This finding confirms the result of a study carried out by Bacho (2001), that recent trends show a growing out migration from the northern region, a phenomenon that was triggered by the 1994 ethnic conflict that caused massive displacements. Moreover, the various conflicts in the North among, for example the Kokomba and Nanumba, which claimed lives and property, affected more children and women since they lost their husbands. Anarfi and Kwankye (2009) explained that, children in response to conflict and war in the North migrated to the south since they were either orphans or victims of abuse in order to work and sometimes replace missing families with other children. Again, the impact was felt differently among males and females leading to most girls migrating down south.

Sickness accounted for 0.9 percent of the respondent’s reasons why they migrated. According to the respondent the migration was necessary because he was perceived to have been persecuted by witches, a strong belief many traditional societies have, and such practices are perceived to be real in the African continent and among some Ghanaian communities (Songsore cited in Anarfi et al., 2003). Kpatinga is no exception. Richmond has this to tell me;

“I was sick and had to migrate to another place to look for treatment for my sickness because it was from within and could not be healed whiles I continue to live in this community and so Ashanti Mampong was my destination place, at that place I was successfully treated before I could come back home. The migration benefited me because when I was coming back home the sickness that made me to migrate had been treated and healed. The house where I lived, the people were helpful especially the landlord, as if I was a family member, he took me to all he knew who could treat me and eventually I got
treated and so my brother. It is the greatest benefit of migration in my life that I will not forget” (Richmond, 3rd March, 2016).

Marriage as a reason for migration had 0.9 percent during the study. According to the respondent the husband had migrated to the city and she moved to join him. Captured below is the respondent’s statement;

“I got married to my husband and he took me to stay with him in tamale. My reason for migrating was because of my husband moving there and I had to follow. I was with him until his untimely death through a car accident along the Tamale to Techiman road. I was two months pregnant when he passed on and so after the funeral, I stayed for some time before I came back home and later married again. I had two children with him and that is the first two out of the seven. May his soul rest in peace” (Christy, 3rd March, 2016).

The evidence also supports the earlier studies that identified women as migrating mostly to join partners therefore making them dependents at the destination area (Adepoju, 2004; Anarfi et al. 2006; Whitehead et al. 2007).

Finally, migration for religious purposes and for exposure to city life had 0.9 percent respectively as reason for respondents’ migration. In the former, the respondent revealed that he was sent to Kumasi to learn the Quran (the Muslims Holy book). This means that people do migrate to places for religious basis. Afa Kwame had the following to say;

“I was sent to Kumasi to read and learn the teachings of the Quran so I could come home to be a scholar in the community which I did. I spent about 15 years in Kumasi before I came home. As you can see I am the chief Imam of this mosque we just came from. I have open an Arabic teachings inn my house and I have many of the children and adults that I teach them the religion meanwhile some have finished in badges ”(Afa Kwame, 3rd March 2016).

The latter says they migrated to have a feel of city life. And further interaction with respondent indicates that their migration offered them the opportunity to have exposure to city life. It also gave them the opportunity to experience life in different environments. All these lead to some kind of civilization in the lives of migrants as well as the opportunity to understand different
languages. According to the respondents offers some of them the opportunity to improve their beauty through bleaching their skins.

Table 5.1 Respondents Reasons for Migration

<table>
<thead>
<tr>
<th>Reasons for migration</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family reasons</td>
<td>18</td>
<td>15.7</td>
</tr>
<tr>
<td>For religious purposes</td>
<td>2</td>
<td>1.7</td>
</tr>
<tr>
<td>Conflict</td>
<td>3</td>
<td>2.6</td>
</tr>
<tr>
<td>To look for work opportunities</td>
<td>64</td>
<td>55.7</td>
</tr>
<tr>
<td>Sickness</td>
<td>1</td>
<td>.9</td>
</tr>
<tr>
<td>To work in a farm</td>
<td>5</td>
<td>4.3</td>
</tr>
<tr>
<td>Education</td>
<td>5</td>
<td>4.3</td>
</tr>
<tr>
<td>For exposure</td>
<td>1</td>
<td>.9</td>
</tr>
<tr>
<td>Marriage purposes</td>
<td>1</td>
<td>.9</td>
</tr>
<tr>
<td>Financial reasons</td>
<td>15</td>
<td>13.0</td>
</tr>
<tr>
<td>Total</td>
<td>115</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

5.3 Type of Work Migrants Engaged Before their Return

The occupation of migrants at the destination has implications for their preparedness towards return and livelihood upon return. Most of the people who migrate to urban centres do so with the sole intention of finding a better livelihood/greener pastures (Boateng, 2008). In light of this
information, the study sought to find out whether respondents worked at the place of destination as well as the type of work they did. Out of the 115 respondents, about 105 of them worked at destination places representing 91.3 percent and 10 respondents did not work which also represents 8.7 percent. Further interaction revealed that those who did not work at destination places did not go there because of work, but some of them went for family visits while others went as house helps and did not stay for long.

The table in Figure 5.2 below indicates the percentages of the various types of work the respondents engaged in during their migration period. From the findings the majority of the respondents (33.3) engaged in work such as construction works, carpentry, weaving, and sale of local medicine, security, office cleaners, drumming, quarry work and auto-mechanic work. The findings are no surprise as it indicates that these types of work are perceived to be men’s work and the study indicates that male migrants were the majority. Further interactions indicate that there are mostly farmers in the community and after harvest they live without doing anything in the community. This reveals that there is seasonal unemployment in the community and so they find migration as an option to go to the cities and work to earn income and come to care for their families. As they migrate to these urban areas, they see these menial works to be appropriate for them as they do not have the skills to work in the formal sector. Some of them have these to say:

“I am a farmer who is also a drummer and so during the rainy season we will go to farm but after harvest, we don’t do anything but to sit idle. During this period I either go to Kumasi or Accra depending on those who will call me first and the series of their activities that I think if I go, will get a lot there. During this time they organize different local activities which attract much attention, including the politicians, especially the MPs and party people living in these areas. If you were lucky that one weekend and they come to grace the occasion you will get a lot of money, which was saved and when coming home, you will use some to buy things you needed and the rest too was brought home” (Oduro, 3rd March, 2016).
“I sell local medicine and I used to Accra to look for market and I could get more money from the sales because the people patronize it. My medicine could heal wounds, waist pains, stomach pains, menstrual pains, sexual weakness, and headache and so on. Sometimes the medicine will be in shortage and if there were some back home, I could call and they will send me some through the cars and during this period I could stay there for many months before I come home” (Joseph, 3rd March, 2016).

“My brother was staying in Kumasi and has an auto-mechanic shop located at Magazine where he works as a Car pump expert. So when I drop out from school my father said I could not stay at home and not doing anything and that if I go to my brother in Kumasi it will be better. I headed to the advice and went to him and over there I could help him and also learn” (Jacobson, 3rd March, 2016).

The other area that was next is respondents who worked as shop attendants which had 19 percent. According to the respondents they were engaged in the shops by their masters and were occasionally paid. It means that they were trained on how to sell the goods in the store to know the prices for the items in stock before they could sell independently when the owner was convinced that they had some experienced in the sales. They also revealed that at certain times the owners could send them to buy items to replenish stocks. This was a sign of growing confidence and trust in the sales assistant. This is because there were situations where shop attendants run away with their master’s money and it took time to arrest the perpetrators and so they were careful as to whom they sent to buy items with huge sums of money.

Eric says that;

“I worked in a provision store as a shop attendant in Accra where we supply customers. Our shop is located at Cantonment and we have many customers that we supply goods and later go for the money. At first, my master did not allow me to go customer and collect money or go to buy items that were run shortages and I did not know the reason behind his action as he always call a colleague to send for these monies. As time went on then he started sending me and later told me that he needed to study my behaviour to be convinced that I will not run away with his money as happened to by one of his attendants before, they need to build trust in you before they could allow you to carry out certain things and you need to also have good attitude because they are very cautious” (Eric 3rd March, 2016).
Head porting is not excluded as some of the respondents said that they went to work as head porters otherwise known as “Kayayei”. The respondents who indicated that they went to do Kayayei work were women (15.2 percent) who had returned. They revealed that they went to work so that they could get money to buy their basic needs and also prepare them for marriage. Some of these respondents said they were encouraged by their families to go as they risk losing lots of things that may be needed during marriage because they did not have enough to buy every item needed. Others also migrated independently without informing family members, but only informed them after they had arrived through the assistance of those who are already at the destination places. These findings are linked to network theory where migrants with intentions to move are able to link up with those who are already at the destination, especially family and friends for the necessary information so that they could take time to prepare and then move to join them. Here is the statement of Adjoa;

“When I was planning to go to Kumasi, a friend had come home and during our interaction he told me that they needed a worker in their store and that if I were interested she could send me to join and also gain some income. I accepted and when she went back, I organized my lorry fare and informed her about my coming and the date and when I finally arrived at the station she came and picked me to where they live. So I was staying with the friend” (Adjoa, 3rd March, 2016).

The findings are consistent with recent studies indicating this trend. Young females now form the majority in internal migrations from northern Ghana to urban centres in the south. They mostly work as ‘kayayei’, porters, in market centres and lorry stations (Awumbila and Ardayfio-Schandorf, 2008, Anarfi and Kwankye, 2003; 2005). Many female migrants now move independently through networks of friends and relations. This means that, contrary to earlier studies that identified women as migrating mostly to join partners therefore making them dependents, young females in the current migration flow tend not to be just dependents but autonomous migrants who have made their decision and move despite the fact that there may be
no family member at the destination area (Adepoju, 2004; Anarfi et al., 2006; Whitehead et al., 2007).

Scraps selling were one of the works of some of the respondents who took part in the study, it accounted for 10.5 percent. This business is one of the many the male migrants find for themselves and which is attractive and lucrative too. Further interaction as to how this is done, they revealed that there are some who have quite substantial amounts of money who sit at one place and there are those who go round to look for these scraps and all these groups do buying and selling of scraps which gives them substantial profits. This attracts many young males from rural areas in the north to the urban cities in the south precisely Accra and Kumasi. Indeed, Joshua was one of the respondents who migrated to Accra to do scraps business and has this say:

“When I was in Accra, I was selling scraps and which was very lucrative because I was getting a lot of profit from the business. When you want to do scraps business you need to have more money at hand, if not you can’t compete with your counterparts because it is that the more scraps you are able to buy determines the size of profit you may get. So if you don’t have enough money, you will buy small and the money will finish and so what we use to do was that you will go for loan and after some weeks you will pay back and use the profit as your seed capital to do your own and it helped many of us” (Joshua, 3rd March, 2016).

In recent times, a lot of people go to the urban cities to work as house helps in many households in Accra and in Kumasi for income. According to the respondents the demand for a house helps workers is on the increase and so many migrate to take the opportunity and earn an income for themselves. This is true for 5.7 percent of respondents in this study. They indicated that working as house help was lucrative as they were paid better than working as a ‘Kayayei’, who are exposed to greater risk. The study revealed that the amount paid to house helps were varied, but ranges between Ghc 200.00 to 300.00 being monthly payment of the services provided and that they were paid after the services were rendered but at times the money could delay. The study indicates that even though they could earn income and also get food to eat in the various houses
they worked, there were other challenges they could face as house helps especially sexual harassment from landlords and sometimes their sons in the house. Upon further interactions Akos finally revealed this;

“When I arrived in Accra, I was fortunate that the following morning when I followed my friends out to where they congregate to carry loads inside the market, then a woman came there and they told me she had come me not knowing that this had told them how she was looking for a house help and upon deliberations on the amount to receive at every month then I agreed and followed her to the house. Initially I was not sleeping there until she decided that I should come and stay with them which I did. The work I did include washing clothes, mopping, sweeping the outside compound, and sometime if she did not come home early, then I will start cooking before she will come and take over. When I was there, things were running smoothly until the fourth month when the husband started giving me gifts and sometimes he will give me money and warn me not to disclose it to the wife since then I begin to suspect a foul play by the husband and not quite long he started demanding sexual intercourse with me which I refused. From that time he started insulting me that I was not the same when I first came and that I was lazy and did not want to work but like eating. I decided that I could no longer stay in the house and went back to where I initially was staying. Several attempts were being made by the wife to know the reason, but I did not tell her until I stop working in the house. If you are a house help you may face this situation at least ones unless the woman is alone and not married but if she is a married woman then this will certainly occur”(Akos 3rd March, 2016).

Hairdressing also recorded about 4.8 percent of the respondents who took part of the study. According to them their initial reason for migrating was not to go and learn hairdressing but to carry load. However, due to lack of secured work on a daily basis, they chose to learn hairdressing as a profession. They saw opportunities in their origin communities since they were very few people with skills in hairdressing. The women had previously been going to Gushegu, the district capital to bring hairdressers to do their hair.

Migrating to work in a farm was also 4.8 percent of the respondents as being the reason for their movements. It is very interesting to know that farmers have moved to urban areas to work in a farm. Could there have been a way out? No, because these respondents migrated during the dry season in the north to southern sector, which experience two rain fall paten within a year and to
them, it is an opportunity to go and work on the farm for income to come home. Further interactions revealed that even though the respondents migrated to urban areas the location of the farms the work was not done in the towns, but were found in the villages of which they go to work during the day and come back in the evening. Some of them worked as casual labourers whiles others were engaged in what they termed as “dom yen che” which literary means “farm and we share”. Where a piece of farm land was released by the owner to a person to farm and after harvest they will share the farm produce. The sharing, according to one of the respondents was not equal, but that it was divided into four and the landowner will take three and the one was for the migrant. Johnson has this to say;

“I went to Techiman in the Brong Ahafo region and I had a farm at Fianso which is about 11 miles away from Techiman. The land I farm on was given to by my land lord’s family member on the “dom yen che” conditions. I cultivated maize on this land and when I harvested I got 18 bags from this farm and he took 12 bags from the total bags, leaving the rest for me”(Johnson, 3rd March, 2016).

From the study, it will mean that land holding capacity of individuals as well as households in the community will increase as people migrate to the urban areas. This therefore confirms Nabila’s study; Nabila (1994) in Frafra areas which indicated that out migration to a large extent is an advantage, especially in reducing population density in some localities which have densities far beyond their carrying capacity. Songsore (2003) have indicated that traditionally, migration involved males who traveled over long distances as well as for short to long periods to the agricultural and mining communities in the south to work for income and return home.

The respondents indicated that during the harvesting season prices of farm produce reduces drastically due to availability and rise sharply during the lean season. As a result of this some of the migrants use the money they got from the movement to buy farm produce to store in order to take advantage of the high prices during the dry season.
Some of the respondents also worked in bars and in restaurants as it accounted for 1.9 percent of the respondents who took part in the study. According to them, some of them are able to learn how to prepare food because they had worked in ‘chop’ bars. It was further revealed that some of these respondents are hired during occasions to do cooking at a fee and others have also come home to start their own chop bar operations as a business which to them could not have been possible if they had not migrated and that working in either chop bar or restaurant is a good venture in this community. Abena who operates her own chop bar in the community said this:

“I have migrated three times to the cities and anytime I went there I did the same work. The first one was when I went to Kumasi to work and was working with an Ashanti woman who has a big bar and people patronize the food and we could work from the morning to the evening. Because I wanted to learn and go back to start my own, I was always present to observe how she prepares some of the soup and because of that she like me and I could ask her anything I didn’t know. The woman could take her time and explain them properly and urged me to be serious and that one day it will help me and I think this was the time. The last two trips were in Accra where I worked as another bar attendant, but because I knew how to prepare some of the foods I did not stay long. What I did was to organize myself and come home to start my own which I did and that is how I became somehow successful chop bar operator in this community. All these women are my employees who come to work for a fee. In fact, as a researcher, I could count about six of these employees in the chop bar working for this woman as at the time of this study” (Abena, 3rd March, 2016).

In addition, 2.9 percent of respondents migrated to learn tailoring as a profession and came home to work. While they were there, they could get work to do and earn income to support themselves. The study indicated the presence of these returned tailors allowed residents the chance to have their clothes tailored within their own community without the need to travel to bigger towns like Gushegu or Tamale. This situation has encouraged others in the originating community to also become apprentices, in anticipation of becoming professional tailors in the future.
Education and driving had the least responses from the respondents. In the teaching aspect, the respondent was teaching at the same time migrated for further education. Not like other literature which suggest that people migrate to urban centres to look for job opportunities after they have successful through the formal education and lack the job in the northern sector but have to migrate down south to seek for better employment opportunities (Nabila, 1994; Anarfi et al., 2005). Driving also provides opportunity for people and under this study one of the respondents could not find work in his area of specialization and migration was an option for him to go and get work in the city. With determination to earn a livelihood, he was able to get a taxi to drive on contract for about two years and according to him, he was able to make saving and come home.

Table 5.2 Type of Work the Respondents Did at the Area of Destination

<table>
<thead>
<tr>
<th>Type of work respondents did at destination places</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selling of scraps</td>
<td>11</td>
<td>10.5</td>
</tr>
<tr>
<td>Head Porting</td>
<td>16</td>
<td>15.2</td>
</tr>
<tr>
<td>House help</td>
<td>6</td>
<td>5.7</td>
</tr>
<tr>
<td>Shop Attendants</td>
<td>20</td>
<td>19.0</td>
</tr>
<tr>
<td>Bar attendant</td>
<td>2</td>
<td>1.9</td>
</tr>
<tr>
<td>Teaching and learning</td>
<td>1</td>
<td>1.0</td>
</tr>
<tr>
<td>Hair dressing</td>
<td>5</td>
<td>4.8</td>
</tr>
<tr>
<td>Driving</td>
<td>1</td>
<td>1.0</td>
</tr>
<tr>
<td>Farm labourers</td>
<td>5</td>
<td>4.8</td>
</tr>
</tbody>
</table>
Tailoring | 3 | 2.9
---|---|---
Other work such as construction works, carpentry, weaving, sale of local medicine, security, office cleaners, drumming, quarry work and auto-mechanic work | 35 | 33.3

**Total** | **105** | **100.0**

*Source: Fieldwork (March, 2016)*

### 5.4 Earnings Structure and Remittance behaviours of Respondents

As already stated, the type of occupation and the earnings of migrants at the destination have implications for their preparedness towards return and livelihood upon return. Most of the people who migrate to urban centres do so with the sole intention of finding a better livelihood/greener pastures (Boateng, 2008). In light of this information, the study sought to find out their earning structure to see whether respondents worked and earned income at the place of destination. Out of the 115 respondents, about 110 of them worked and earned income at destination places representing 91.3 percent and 10 respondents did not work which also represents 8.7 percent. Further interaction revealed that those who did not work at destination place however did save some income before their return. They maintained that even though they did not engage in income earning activities at the destination places they could get money from their families whom they have gone to live with and some of these were what they saved.
Remittance according to Wong (2006), are often considered to be the best-measured aspect of the migration experience. This research sought to explain the factors that are responsible for sustained remittances between the migrants and their families.

Remittances have become an integral part of global financial flows and also critical source of income for households. Ghana is becoming one of the many remittance-dependent economies in Africa. Most migrants, whether internal or international and for this study, migrants from Kpatinga remit and invest in their origin community as they prepare for their eventual return (Wong, 2006). But in this study it was noted that all the remittances that were sent by the migrants in the form of materials and also in cash went through unofficial avenues. This means that when it comes to internal migration in Ghana, the state could be losing hugely in terms of possible revenue. This is because most internal remittance is sent through returning migrants as it is easier to carry money without barriers which happens in the informal sector, the study reveals.

The findings showed that some 30.4 percent of the respondents did not remit when they were in the cities, while 69.6 percent did so. The results also showed that, most of the remittances went to families; wives, children, parents and siblings, and some also did go to friends and other extended family members. This corroborates Grieco’s (2004) findings that, majority of migrant or non-migrant relationships in which remittances are exchanged involve immediate kin and other ties. Their remittances were mostly cash and ranged between Ghc 20.00-Ghc 500.00 per migrant. Table 5.3 shows the amount remitted from the lowest to the highest.
Table 5.3 Amount Remitted

<table>
<thead>
<tr>
<th>Amount Remitted</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>30</td>
<td>1</td>
<td>1.2</td>
</tr>
<tr>
<td>40</td>
<td>1</td>
<td>1.2</td>
</tr>
<tr>
<td>50</td>
<td>19</td>
<td>23.8</td>
</tr>
<tr>
<td>60</td>
<td>4</td>
<td>5.0</td>
</tr>
<tr>
<td>100</td>
<td>24</td>
<td>30.0</td>
</tr>
<tr>
<td>120</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>150</td>
<td>3</td>
<td>3.8</td>
</tr>
<tr>
<td>200</td>
<td>17</td>
<td>21.2</td>
</tr>
<tr>
<td>250</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td>300</td>
<td>3</td>
<td>3.8</td>
</tr>
<tr>
<td>500</td>
<td>2</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>80</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

Further examination of the frequency of remittance (see Figure 5.4) showed that 42 percent of the respondents remitted every month, 11 percent each for respondents who remitted upon request and the other category, whilst 10 percent and 6 percent remitted quarterly and yearly respectively. Those who chose others indicated that they could only remit when they get money and on their own volition decided to remit back home.
5.5 Uses of Remittances

Remittances from rural-urban migrants may be influenced by certain characteristics such as self-interest, altruism, or mutually beneficial arrangement (Lucas and Stark, 1985 as cited by Wong, 2006). Many remit not only to improve the socio-economic circumstances of friends and families members at home, but also to sustain or improve their own status or those of their family members who are left behind (Piorine, 1997; Cox et al., 1998).

Remittances from relation in the urban areas serve different purposes in the lives of left-behind relations, and studies on remittances have outlined the various impacts of remittances on beneficiaries.
In Kpatinga, the study indicated that remittances serve different purposes, including family upkeep, money from migrants to organize funerals, wedding, purchasing of lands and building of houses as well as investing in businesses. It was also observed that remittances were used to purchase farm implements such as hoes, cutlasses, fertilizers and weedicides to help them in their farming activities in order to increase productivity. Another significant gain from the migration was that, some of the women used the money they remitted for example to buy clothes to sell and make more profit. Others have also used the remittance to invest in petty trading as a way of livelihood strategy to sustain themselves in the community and do not migrate again. Nonetheless, some of the male migrants did not mince words and said that they used some of the remittances sent home for family members to use part to pay the bride price of women they were cohabiting towards marriage after their return. To confirm this assertion, the study sought to find out the uses of respondents’ remitted cash whilst they were at their destinations. Box 5.1 indicates some of the responses from the migrants who were interviewed.

**Box 5.1 Uses of remittances**

“*sent money to support in the provision of the basic needs of extended my family members in terms of farming implements, and to solve many of the family problems*” (Joseph, 21st Feb., 2016).

“I sent money purposely for my wives and children upkeep” (Ofori, 11th March, 2016)

“When I saw my wife, I did not have anything and I needed to come out officially to marry her because there was pressure from her house on me. So I decided to migrate to work and come back and true to my prayers I was there and was able to send down moneys for my parents to organize and pay the bride wealth”(Emanuel, 17th March, 2016).

“I sent money purposely for my building project to start but unfortunately the money I sent initially was squander by my own family members and I had to re-organize and change another person who happen to be my friend and the project started until I came back to complete part and relocate and that is where I am staying now” (29th March, 2016).

*Source: Fieldwork (March, 2016)*
From the researcher’s observation, these beneficiaries’ livelihoods mostly depended on these remittances. It confirms what other studies have discovered about remittances rendering beneficiaries overly dependent (Wong, 2006), even though some of the respondents seemed impressed by what their beneficiaries have been able to do with the little amount of money they remitted. Others thought their beneficiaries could have done better; thus accusing them of spending the remittances unproductively. According to Sander (2003), the way remittances are used to grossly influence their transfer. Thus, whether remittances sent are used for their intended purposes or diverted into other uses by the relation at home, meaning when remittances are not used for their intended purposes, the flow ceases. And as mentioned previously in this study, it was revealed that aside this fact, these respondents did remit money for the upkeep of their families, quite a few of them also invested their money in building and business back home which includes sale of cloth, petty trade, ‘chop’ bar operations, hairdressing and among others.

5.6 Chapter Summary

The study sought to discuss the drivers of rural-urban migration in the community. The discussions included reasons for migration, types of work done at destination places, earnings structure, remittances behavior and uses of remittances. The majority of the respondents said they migrated to urban areas to look for job opportunities (55.7 percent). Those that migrated for family reasons accounted for 15.7 percent, while respondent who migrated because of financial reasons represented 13 percent. Other respondents included those who migrated and their reasons were for education, to work on a farm, conflict and for religious purposes which recorded 4.3 percent, 4.3 percent, 2.6 percent and 1.7 percent respectively. The least percentage of
respondents was due to sickness, marriage purpose and migration for peace of mind with 0.9 percent respectively.

The occupation of migrants at the destination and their preparedness towards return and livelihood upon return was also analysed. Most of the people who migrated to urban centres said they did so with the sole intention of finding a better livelihood/greener pastures (Boateng, 2008). In light of this information, the study found that, out of the 115 respondents, about 105 of them worked at destination places representing 91.3 percent and 10 respondents did not work which also represents 8.7 percent. Further interaction revealed that those who did not work at the destination place did not go there because of work, but some of them went for family visits while others went as house helps and did not stay for long.

Finally, the study indicated that remittances serve different purposes in the community including family upkeep, money from migrants to organize funerals, wedding, purchasing of lands and building of houses as well as investing in businesses. It was also observed that remittances were also used to purchase farm implements such as hoes, cutlasses, fertilizers and other weedicides to help them in their farming activities in order to increase productivity.
CHAPTER SIX

THE IMPACT OF RURAL-URBAN MIGRATION ON GENDER ROLES, FOOD AND ENTERTAINMENT

6.1 Introduction

Most rural-urban migrants undergo some social transformational changes that seem to shape their lives in the cities and after return the changes become integral part of them even though they are no longer living in the cities. This chapter seeks to examine how these changes have affected gender roles in the community. The analysis will also look at the influence of migration on some socio-cultural lives of the people such as food and entertainment.

6.2 Traditional Perception of Gender Roles

Migration is often seen as gender-neutral because it deals with the process of the movement of persons, however, it is in fact gender related because migration impacts differently on men and women, and on different groups of men and women in their process of movements.

Awareness of gender phenomena exposes roles and relationships between men and women that can be subtle as well obvious. These relationships are defined in and by the socio-cultural structures and systems of the society people live in (Manuh, 2006). The experiences men and women have as migrants differ, and most of the differences are due to the role, behavior, and relationships that society assigns to, and expects from, a man or a woman in a community of origin and a community of destination. These expectations, therefore lead to some changes in the way both men and women behave, especially when they migrate to cities and have been able to
allow the environment to influence their lives even after the return. To examine how migration has affected gender roles in the community, it was necessary to establish the traditional perception on gender roles in the Kpatinga before looking at the changes, which is one of the objectives of this study.

The perception about masculine roles in the community which were sought for included; men being traditional household heads, to pay the children’s school fees, men are to provide food for the family, to also provide shelter for household members and attend community meetings, others also included farming as the sole responsibility of men in a household, rearing of animals as being the traditional right of men, and resolution of disputes within and outside the family household are the preserve of men. The perception about the traditional feminine roles also included; cooking for the family, taking care of children in the family, assisting their husbands to harvest and process farm produce in the family and picking and processing of shea nut. Others also included; Women gathering firewood for domestic usage, chop bar operations and petty trading and Tradition Birth Attendants (TBAs). It was believed that women should be the only ones who provide health services to their fellow women in this community.

From the findings, all the respondents agreed that traditional household headship role is for men (100 percent), paying of children's school fees as men’s responsibility accounted for 100 percent and the provision of food for the family had 99.1 percent affirmation. The rest of the responses for masculine responsibilities are; men providing shelter for household members (100 percent) and attending a community meeting called by the chief also accounted for 99.1 percent. Finally, farming as the sole responsibility of the men had 99.1 percent, rearing of animals (99.1 percent) and settlement of disputes within and outside the household also had 99.1 percent.
With regards to the responses about the feminine responsibilities, all the respondents again agreed that it is the responsibility of the woman to cook for the household (100 percent) whiles taking care of children in the traditional household setting being women's responsibility accounted for 99.1 percent. Others are women assisting their husbands to harvest and process farm produce (100 percent), women picking and processing Shea nut (100 percent) and the gathering of firewood for domestic uses accounted for 99.1 percent. Finally, on the perception of feminine role are chop bar operations and petty trading being for women (100 percent) and Traditional Births Attendants (TBAs) are roles being carried out by women had 100 percent as well.

From the findings of this study, it can then be accurate to suggest that all the perceptions about both men and women's responsibilities in the community are now facts and realities on the ground and further studies in the community on gender roles and other related areas could depend on these findings comprehensive analysis. Further interactions with the respondents in the in-depth interview revealed the following to support their assertions;

“The man is the head of the family and also it is his responsibility to attend meetings in in this community. The man also has to meet the sexual needs if his wife to satisfy her. It is the responsibility of the man to bring discipline to the children in the house and to satisfy their health care needs” (Joshua, 3\textsuperscript{rd} March, 2016).

“A woman is supposed to give birth and so if for a long time a woman is married and has not given birth to children in her marital home, then it is a cause for concern. It means that the husband has to look for treatment for her to start delivering” (Joshua, 3\textsuperscript{rd} March, 2016).

“A woman’s responsibility is to assist the husband in farming activities. Carrying of firewood and fetching water from river side and also cooking for the household. The old women care for children in the absence of the mother during farming activities” (Emanuela, 3\textsuperscript{rd} March, 2016).
From the sentiments expressed by these respondents about roles which are expected to be completed by both men and women, means that in the absence of one spouse, these gender roles are either reversed, amended, or combined and these result in changes in gender roles which the study seeks to find out as a result of rural-urban migration.

**Table 6.1 The Views on Traditional Gender Roles**

<table>
<thead>
<tr>
<th>Questions</th>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men are traditional household heads.</td>
<td>Agree</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Men are supposed to pay the children’s School fees.</td>
<td>Agree</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>It is the duty of the men to provide food for the family.</td>
<td>Agree</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td>It is the duty of the men to also provide shelter for household members.</td>
<td>Agree</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Attending community meetings is the responsibility of men.</td>
<td>Agree</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td>Farming is also the sole responsibility of men.</td>
<td>Agree</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td>Rearing of animals is the traditional right of men.</td>
<td>Agree</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td>Resolution of disputes within and outside the family household is the preserve of men.</td>
<td>Agree</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>0.9</td>
</tr>
</tbody>
</table>
Cooking for the family is the responsibility of women.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>0</td>
<td>115</td>
</tr>
</tbody>
</table>

Taking care of children in the family is the duty of women.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>114</td>
<td>1</td>
<td>115</td>
</tr>
</tbody>
</table>

Women assist their husbands to harvest and process farm produce in the family and

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>0</td>
<td>115</td>
</tr>
</tbody>
</table>

Picking and processing of shea nut is the duty of women.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>0</td>
<td>115</td>
</tr>
</tbody>
</table>

Women gather firewood for domestic usage.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>114</td>
<td>1</td>
<td>115</td>
</tr>
</tbody>
</table>

Chop bar operations and petty trading are carried out by women

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>0</td>
<td>115</td>
</tr>
</tbody>
</table>

Tradition Birth Attendants are women who provide health services to their fellow women in this community.

<table>
<thead>
<tr>
<th>Agree</th>
<th>Disagree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>0</td>
<td>115</td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

6.2.1 Some Changes in Gender Roles in the Community due to Migration

Migration could certainly lead to changes in gender roles, so whether internal migration or international migration, for the fact that it engages in the movements of both men and women from the origin places to destination places, these changes are expected to occur at both places.
The findings from this study indicate that the majority of the respondents (80 percent) either agreed or strongly agreed to the fact the responsibility of cooking should fall into the hands of the husbands should the wife migrate to urban cities for greener pastures. With further discussions it was revealed that some respondents had experienced this situation before when their wives went to Accra and Kumasi for many months and they had to be preparing food for the children. This according to them was necessary because they could not be buying food from outside all the time. These women sometimes do not inform their husbands before they migrate; some of the respondents revealed that

“When the men come from farm and the woman is cooking with her baby at the back the man takes the baby from the wife to give her chance to cook, these days women weed around their houses” (Akua, 3rd March, 2016).

This was what Josephen also said:

“Yes, there have been changes in the roles of both the men and women for example the men who have migrated do the work of women such as fetching water for themselves and buying food for themselves which they will not do if they had not migrated. They will sit and ask the wife to fetch water for them and even send them to buy food outside for them simple because are married” (Josephen, 3rd March, 2016).

On the issue of men should provide more care for children when the mother migrates, the responses was 99.1 percent. This according to some women if they do these roles and the return, they appreciate the work the women do and begin to help when possible. There are instances a woman will engage in lots of work while there is baby strapped at back and the man is idle and yet will not assist the wife. The men after going through these experiences in the absence of their wives learn to share them when they see the women engage next time.

Rural-urban migration has also resulted in the young males now fetching water and running errands for the household. All the respondents alluded to the fact that young boys now help to do household chores which previously did not exist. One of them has this to say:
“The boys also help to fetch water for household use and this happens in some other areas in the urban centres and when they migrate and realize that boys too fetch water for household usage they emulate this practice when they return home” (Abena, 3rd March, 2016).

About 94.8 percent of the respondents agreed that men should do harvesting and processing of farm produce in the community. Farming is the major economic activity in Kpatinga. Therefore, agriculture appears to be the most affected activity as far as female out migration is concern. As agreed by these respondents it has serious consequences on agricultural development like sowing during the farming season in the community.

Traditional Births Attendants (TBAs) did not see an endorsement by the respondents as they did not agree that this responsibility should be performed by men in the community. Majority of the respondents (85.2 percent) did not agree. Further probe in to the reason they objected was that it was the preserve for the women to carry out such responsibility and not men. According to the respondents it is a strong cultural belief that men do not engage in the act and that men who have made attempts did not succeed. There was also a religious reason to this effect as some of the respondents explained that it was forbidden for a man to see the private parts of a woman. As a result, unlike the other areas whereby migration has led to changes in gender roles, TBA is firmly regarded as the sole preserve of females.
### Table 6.2 The changes in some gender roles due to rural-urban migration

<table>
<thead>
<tr>
<th>Questions</th>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Since your migration, do you think that men now do cooking for the family</td>
<td>Yes</td>
<td>92</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>23</td>
<td>20</td>
</tr>
<tr>
<td>Do you think that men also now provide care for the children due to the absence of the mothers</td>
<td>Yes</td>
<td>114</td>
<td>99.1</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>1</td>
<td>0.9</td>
</tr>
<tr>
<td>Do you think that young males now run errands and fetch water for household use</td>
<td>Yes</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Harvesting and processing of farm produce are carried out by men due to the migration of women to urban centres in the south.</td>
<td>Yes</td>
<td>109</td>
<td>94.8</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>6</td>
<td>5.2</td>
</tr>
<tr>
<td>Picking of shea nuts by men is now common in this community.</td>
<td>Yes</td>
<td>66</td>
<td>57.4</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>49</td>
<td>42.6</td>
</tr>
<tr>
<td>Question</td>
<td>Yes</td>
<td>No</td>
<td>Percentage</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>-----</td>
<td>-------</td>
<td>------------</td>
</tr>
<tr>
<td>Gathering and selling of firewood is being carried out more by men in this community.</td>
<td></td>
<td></td>
<td>95.7%</td>
</tr>
<tr>
<td>1. Yes</td>
<td>110</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td></td>
<td>5</td>
<td>4.3%</td>
</tr>
<tr>
<td>Do you think Traditional Birth Attendance (TBA) responsibility is also taken up by men</td>
<td></td>
<td></td>
<td>85.2%</td>
</tr>
<tr>
<td>1. Yes</td>
<td>17</td>
<td></td>
<td>14.8%</td>
</tr>
<tr>
<td>2. No</td>
<td>98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Has chop bar operations been considered by men</td>
<td></td>
<td></td>
<td>90.4%</td>
</tr>
<tr>
<td>1. Yes</td>
<td>104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td>11</td>
<td></td>
<td>9.6%</td>
</tr>
<tr>
<td>Women now become household heads due migration of their husbands in the family.</td>
<td></td>
<td></td>
<td>97.4%</td>
</tr>
<tr>
<td>1. True</td>
<td>112</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. False</td>
<td>3</td>
<td></td>
<td>2.6%</td>
</tr>
<tr>
<td>Since your migration, the responsibility of paying school fees is now headed by women</td>
<td></td>
<td></td>
<td>87.8%</td>
</tr>
<tr>
<td>1. True</td>
<td>101</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. False</td>
<td>14</td>
<td></td>
<td>12.8%</td>
</tr>
<tr>
<td>Women whose husbands migrate will now provide shelter for the household</td>
<td></td>
<td></td>
<td>89.6%</td>
</tr>
<tr>
<td>1. True</td>
<td>103</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. False</td>
<td>12</td>
<td></td>
<td>10.4%</td>
</tr>
<tr>
<td>The absence of men due to migration has created opportunity for women to own farmlands in this community.</td>
<td></td>
<td></td>
<td>100%</td>
</tr>
<tr>
<td>1. True</td>
<td>115</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. False</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do women now attend community meetings if called by the chief</td>
<td></td>
<td></td>
<td>88.7%</td>
</tr>
<tr>
<td>1. Yes</td>
<td>102</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. No</td>
<td>13</td>
<td></td>
<td>11.3%</td>
</tr>
</tbody>
</table>
The rearing of farm animals which was not peculiar to women is now common among women.

<table>
<thead>
<tr>
<th></th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you think women who become heads of their households due to their husbands’ absence can now settle disputes within and outside family household</td>
<td>111</td>
<td>4</td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

6.3 The Impact of these Changes on the Community

As indicated by the respondents, the continuous movement of the females from the community to the larger cities poses a serious problem during sowing of seeds and harvesting of farm produce. This is because in a rural community like Kpatinga labour is not hired for such farm activities but rather it is the responsibility of women and girls to do the sowing and harvesting in exchange for some farm produce. The losses of this vital labour force to the already privileged urban cities mean that agricultural productivity will decline. The analysis is from the fact that men will have to do the farming and also do the sowing which will affect the number of acres they will farm in a farming season. As a result, only the aged and children, the economically inactive section of the population are left behind making community mobilisation, initiation and implementation of self-help projects very difficult.
Traditionally, women are expected to prepare food for their husbands in the farm in Kpatinga. Migration of married women has an implication of men using their productive time in preparing food to feed the children before going to farm and have to come back home from farm early to prepare for evening meals all these are due to the absence of the wife.

It is also worthy to note that as the men migrate to cities, land holding capacity of individuals especially women will increase. These women will get opportunity to own more farmland as a result of their husbands and other family relations’ movement to cities. The ownership of farmlands by women is a form of empowerment which will give them opportunity to use more of these to increase productivity in terms of food supply to replace the vacuum created as a result of men migrating to cities.

This was confirmed by Ama Serwaa;

“In the past women do not own farms they use to help their husbands in the farm so that after harvesting the husband will share some part of the farm produce to them but now they want to own farms. Even during the farming season if the husband wants them to go to them farms they sometime had to force them because they will like to go to their farms instead. This is in my opinion the result of migration. We did not know the result of migration. We did not know this in the past we used to hear that it happens in the South when women own farms and even cocoa farms but now it is here with us what can we do”(Ama Serwaa, 3rd March, 2016).

The issue of peaceful co-existent has also taken center stage as most women said their husbands now consult them in decision making in the house and they see it to the effect of migration and this makes women happy. This gives the women opportunity to support their husbands to succeed in their endeavours as they feel being integrated fully. The statement made by Felicia below confirms the findings;

“Some households are now peaceful .The community is changing, people now see the importance of their wives helping them and there is no longer talks about men who used to consult or receive assistance from their wives. As at now some women are happy to
pay their children school fees as a way of support to their husbands which were not done in the past” (Felicia, 3rd March, 2016)

As the women see these changes to be of positive, the men see them to be the other way because they consider it to be a threat to their culture. According to them women are not supposed to be consulted in matters of household if not, they begin to challenge the authority of men in house and which to them is a cultural threat.

Charles gave his frustrations to affirm this assertion;

“The reason is that if women are consulted they use it as an opportunity to misbehave and some of them will not show respect and you will see it when they are talking. My uncle’s wife has been sending him to fetch water for her and that can never happen to me. How will you even think this way, I will punish her. My uncle is suffering because he and his wife have stayed in the South for many years before coming back home and they have copied the life in the South and here it is not part of our culture and any man who does that is not respected by many in this community” (Charles, 3rd March, 2016).

The perception of this respondent in this findings that it is out of place to consult women in decision making process would be regarded as normal in a traditional society such as Kpatinga which goes to confirm the cultural stereotype about women position in society.

6.4 Socio-Cultural Dimension of Rural-Urban Migration

Culture is learned and passed through generation and includes the beliefs and values of a society. Culture has been described as features that are shared and bind people together into a community. It is noted that the food, dresses, entertainment, language and ethnicity form part of one’s identity as a people in society. Of course education is of no exception since many have evaluated its importance and now send their wards to school which hitherto did not exist in the
rural areas. The socio-cultural lives of people will change with development at a personal as well as at social level along with migration. It is against this background that the study sought to examine the effect of migration on the values of the people in Kpatinga.

The impact of rural-urban migration on the socio-cultural values of the people in this community is carefully assessed under this section. They include food, entertainment, language, dress and education.

6.4.1 FOOD

Attitude to food and food preparation are a component of cultural identity. To find out the level of changes the community has experienced with regards to the type of food consumption, its sale and availability as a result of influence of rural-urban migration, the study first considered the most common foods found in the community as the people’s staple foods. The findings revealed that the staple foods in the community are tuozaфи (t. z), yam, yam fufu, rice, rice bowls and banku. The respondents agreed that there were a lot more local foods in the community but those were the major one’s that could be thought of. Majority of the respondents (99.1 percent) said tuozaфи was the most eaten food, followed by yam, local rice and yam fufu which accounted for 87.8 percent, 72.2 percent and 71.3 percent respectively. The rest are rice balls (63.5 percent) and banku (61.7 percent).
Table 6.3 The most common food in the community.

<table>
<thead>
<tr>
<th>Most common foods in the community</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>percentage</td>
<td>Frequency</td>
</tr>
<tr>
<td>Tuozafi (T.Z)</td>
<td>144</td>
<td>99.1</td>
<td>1</td>
</tr>
<tr>
<td>Yam</td>
<td>101</td>
<td>87.8</td>
<td>14</td>
</tr>
<tr>
<td>Rice</td>
<td>83</td>
<td>72.2</td>
<td>32</td>
</tr>
<tr>
<td>Yam fufu</td>
<td>82</td>
<td>71.3</td>
<td>33</td>
</tr>
<tr>
<td>Rice bowls</td>
<td>73</td>
<td>63.5</td>
<td>42</td>
</tr>
<tr>
<td>Banku</td>
<td>71</td>
<td>61.7</td>
<td>44</td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

The study also sought to find out whether there have been any changes in some of the type of food they consume and rural-urban migration could be the cause of these changes. About 97.4 percent of the respondents agreed that there have been changes in the type of food they eat as a people. Again 94.8 percent of the respondents confirmed that these changes are as a result of the engagement in rural-urban migration. Upon further interactions this was what Mery said:

“Yes, previously, we did not sell food outside, every house will cook for members of the household and as a farming community, if day breaks and people go to farm, they will roast yam or boil maize in the farm to eat in the afternoon and in the evening they will prepare food in the house. We did not buy outside, you will not even get food outside to buy but now those who sell food here are all those who have migrated and came back. They sell different foods like fufu, banku, kenkey with fish” (Mery, 3rd March, 2016).

From the findings it means that when people migrate to different places they begin to experience different cultures and practices other than the ones that pertain where they come from which...
include the type of food they eat. Migrants from rural areas will not sometimes see the food they are used to and may have difficulty in changing their diet but as they lived in these cities for a while they begin to appreciate the food found in the cities and eventually, they begin to consume these foods. Foods in the cities are not only taste good and prepared with quality but also the none availability of these foods in their community of origin influenced them to consume the urban foods. These migrants after their return have become used to the different taste and wish to either continue or once a while buy it to eat. This explains why some of them will start to sell some of the food and make it their business for both return migrant and non-migrants in the community. The following revelations by respondents affirm this analysis;

“Yes, we are used to our T.Z, boiled maize, ‘Tubani’, ‘gablee’ and yam but now there are other foods that are sold in this community which were not here people come here and complain because they could not get food to buy except the food they will prepare in the house. If you were buying food outside in this community people talk about you and give you names, but now it has reduced because many types of food are now sold here and buying food outside is no more considered an issue” (Anarfi, 3rd March, 2016)

“I think migration has influenced socio-cultural values in this community. The kind of food we used to eat during our stay is different. Migration will let you know that people somewhere eat rice balls with okra stew, touzafi with three or more mixed soup and others. Migrants who give much attention during his/her stay after coming back home will also prepare such type of foods for sale in the community” (Awumbila, 21st March, 2016).

Some of the kinds of foods that were not found in the community but through migration to the cities they have included: rice and wakye, plantain, cassava fufu, kenkey, banku with okra stew and with pepper too, gari and beans. Added to the traditional foods include indomie, variety of rice dishes which includes fried rice, jolof, white rice and beans. There were also fruits and drinks the respondents mentioned as those added to their foods in the community. In terms of patronage of these foods in the community, 60 percent of the respondents patronize plantain more than any other food, followed by fried rice, wakye, jolof, white rice which accounted for
57.4 percent. The others are kenkey (35 percent), cassava fufu (32.2 percent), and banku with okra stew and pepper (31.3 percent). Finally, indomie and garri and beans were the least patronized food as they had 27.8 percent and 18.3 percent respectively, the respondents added. Even though they complement these foods with fruits, it was not much of value to them and seems to consider it to be luxury seeing someone taking fruits after any meal. Therefore the level of its patronage was low as 26.1 percent of the respondents usually add it to their diet and drinks with 16.5 percent. The following were what some of the respondents revealed upon further interactions:

This was what Appiah said:

“Yes, people migrate and when they migrate, they begin to eat different kinds of food especially those that they have never eaten at their places and when they return, their diets change and they want to continue to eating some of the foods. Foods like yam, fufu with light soup, cassava fufu, fried rice, plantain, kenkey with fish and through that some of these foods are sold in this community. Sometimes when they come back, they tell us stories about some foods, how they find them and the cost of these foods. Migration has an influence on our food because the foods are now sold here and we can get them to buy and eat” (Appiah, 21st Feb., 2016).

This was what Isaac also said:

“Yes, the common food in the community used to be t.z, yam fufu ,’gablee’, boiled maize and porridge but for the return migrants to the community food such as kenkey, fried rice, roasted plantain and other food supplement. This has not only affected the indigenous food but also the health implications to the community. Besides, most of the young migrants cannot prepare most of the local foods. Yes people come here and complain because they could not get food to buy except the food they will prepare in the house. If you were buying food outside in this community people talk about you and give you names, but now it has reduced because many types of food are now sold here and buying food outside is no more considered an issue. Foods like kenkey with fish, fried rice, jollof, banana, plantain and chicken all are now sold here” (Isaac, 3rd March, 2016).
From this findings it will be interesting to note that because the people are not familiar with plantain and fried rice the rate of patronage is quite higher than the others which attract low demand even though they are all new foods in the community. So food sellers who do their businesses in these are more likely to have booming sales than those selling the other foods stuffs and because these businesses are in small scale. This will then explains why because of competition the businesses in the rural areas are sometimes short-lived forcing the women to migrate all the time.

Table 6.4 The additional food stuffs found in Kpatinga through rural-urban migration.

<table>
<thead>
<tr>
<th>Additional foods in the community</th>
<th>Yes</th>
<th></th>
<th>No</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>percentage</td>
<td>Frequency</td>
<td>percentage</td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Plantain</td>
<td>69</td>
<td>60</td>
<td>46</td>
<td>40</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Fried rice</td>
<td>66</td>
<td>57.4</td>
<td>49</td>
<td>42.6</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Kenkey</td>
<td>41</td>
<td>35.7</td>
<td>74</td>
<td>64.3</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Indomie</td>
<td>32</td>
<td>27.8</td>
<td>83</td>
<td>72.2</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Cassava (fufu)</td>
<td>37</td>
<td>32.2</td>
<td>78</td>
<td>67.8</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Banku with okra stew, pepper etc.</td>
<td>36</td>
<td>31.3</td>
<td>79</td>
<td>68.7</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Gari and beans</td>
<td>21</td>
<td>18.3</td>
<td>94</td>
<td>81.7</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>Fruits</td>
<td>30</td>
<td>26.1</td>
<td>85</td>
<td>73.9</td>
<td>115</td>
<td>100</td>
</tr>
<tr>
<td>-------------</td>
<td>----</td>
<td>------</td>
<td>----</td>
<td>------</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Drinks</td>
<td>19</td>
<td>16.5</td>
<td>96</td>
<td>83.5</td>
<td>115</td>
<td>100</td>
</tr>
</tbody>
</table>

**Source: Fieldwork (March, 2016)**

The impact of these changes in the variety of food consumed in the community seems very timely as the respondents (98.3 percent) alluded to significant the introduction of some of these food in terms of accessibility have contributed in the socio-cultural lives of the people. Asked how this could impact the community, about 33 percent of the respondents were of the view that the variety of foods contribute to a balanced diet for the people. It therefore reduces the monotony in eating the same or similar foods over extended periods of time.

Another significant impact of these changes is that, it has provided business opportunities to return migrant in the community. Migrants who worked in the chop bars and restaurants and came back home have been able to establish ‘chop’ bars to sell food in the community and it is helpful to the people. As a rural community, people are not used to buying food outside of the household setting since traditionally all households prepare their own food. This however changed due partly to globalization, urbanization and modernity but also because of migration. It is therefore not out of place for return migrants to cease the opportunity in their locality to start chop bar operations and other forms of food sales as businesses to make profit. This will not only help the women in economic empowerment but will also go a long way to reduce rural-urban migration.

Abena who operates her own chop bar in the community in an interview said this to me;

“I have migrated three times to the cities and anytime I went there I did the same work. The first one was when I went to Kumasi to work and was working with an Ashanti woman who has a big bar and people patronize the food and we could work from the
morning to the evening. Because I wanted to learn and go back to start my own, I was always present to observe how she prepare some of the soup and because of that she like me and I could ask her anything I didn’t know. The woman could take her time and explain them properly and urged me to be serious and that one day it will help me and I think this was the time. The last two trips were in Accra where I worked as another bar attendant but because I knew how to prepare some of the foods I did not stay long. What I did was to organize myself and come home to start my own which I did and that is how I became somehow successful chop bar operator in this community. All these women are my employees who come to work for a fee. In fact as a researcher, I could count about six of these employees in the chop bar working for this woman as at the time of this study”(Abena, 3rd March, 2016).

Moreover, availability and access to food in the community is another impact one can talk about. Previously the lack of chop bar and other food sales point made it difficult for others from outside the community to have access to food to buy. The community is a farming community and receives many outsiders who come to buy their farm produce during the harvest. Sale of food is therefore a relief to these people since they now have to buy and not bring food from their places which sometimes goes bad. This development does not only help the traders but the people and the community as well. One trader has this to say:

“I have been coming to this community to trade in the past fifteen years and I use to bring my food along because they did not sell food here. One woman started selling kenkey and later added fufu to it. This was the situation until her colleagues too started with different food variety and they all sell till now. Now you see countless number of the food venders and you will choose the type of food to eat” (Dodzi, 21st March, 2016).

Finally, improved health is another impact these changes in the type of food the people eat as a result of rural-urban migration could have. This is because the types of food people consume affect their physical wellbeing and have health implications. The availability of different kinds of food gives the people opportunity to consume foods that will improve their health status. Fruits that are traded by return migrants are also good for human body as they provide nutrients. It means that as a farming community it can increase productivity.
Table 6.5 Benefits the community derived from introduction of food stuffs.

<table>
<thead>
<tr>
<th>The community benefit from introduction of food stuffs by migrants</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food variety and balance diet</td>
<td>38</td>
<td>33.0</td>
</tr>
<tr>
<td>Business for others</td>
<td>32</td>
<td>27.8</td>
</tr>
<tr>
<td>Travelers have access to food</td>
<td>32</td>
<td>27.8</td>
</tr>
<tr>
<td>Improved health</td>
<td>13</td>
<td>11.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

6.4.2 Entertainment

The people of Kpatinga are Dagombas and as an ethnic group have their forms of entertainment which have been handed to them by their fore fathers and as cultural values they are expected to transmit this important heritage to the youth and posterity to the young one and those yet unborn.

There is an increasing shift away from these traditional entertainments towards modern kinds of entertainment which is an influenced by rural-urban migration in the community. Currently, most of the youth in the community today are not interested in these forms of traditional entertainment because of their experience of urban life in the south. Hardly do you see the youth learning the cultural dance of their own but are attracted to disco. These sentiments are from some of the respondents shared on some visits to the community during this study.

The common sources of entertainment of the people include storytelling, traditional dance, riddles, tales and songs. Storytelling, riddle, and tales are used to teach children moral values that
will impact their lives and every youth was supposed to pass through this experience once in his/her lifetime but this culture is losing gradually to modern time entertainment such as disco.

Traditionally, music and dance is also common among this ethnic group in the area. Music and dance bring the people together. Each occasion whether funeral, naming or marriage ceremonies, festivals or durbars is marked by music and dancing. Most songs go with drumming. Some of their daily work has songs which go with them. Some of the traditional dances are “nag-biegu, takai, tuban-kpilli,” which attract many of the people among the Dagomba community. These dances are learnt and practiced and the community organizes funfairs to showcase this culture for the youth to appreciate and learn but it seem this is not yielding the needed results.

The study sought to establish how rural-urban migration is able to influence the most common sources of traditional entertainment among the people and their level of interest in modern form of entertainment. Majority of the respondents regard traditional dance and riddle highly. The others have lost their value as they did not receive much attention from the respondents because they believe that the youth have lost interest in them. Some of the respondents expressed worry about the increasing dislike of the traditional entertainment and the appeal to modern entertainment. Below are some of their frustrations;

“It is changing at a faster rate. The guys will go to Tamale and organize musicians to come and perform and of these musicians come and you go to see what they do, you will notice that their interest for it will always be high. The things they display in the dance house include money, drinks, foods etc. That is the most reason why some of them run to Tamale and learn to become musicians in the near future” (Teye, 21st Feb., 2016).

“Yes. People learn different ways of entertaining themselves such as dancing, playing music and among others when they migrate to different communities” (Seth, 27th Feb., 2016).

“Entertainment influenced socio-cultural valves in the community, from your original place the kind of entertainment you have is different from what they have. As you continue to live there you may even forget about yours, assuming you are a Dagomba by
tribe and you happens to migrate to South for some years it will come to a time that you
can’t even discuss how Damba festival is performed. Entertainment in my candid opinion
influenced more on our socio-cultural values” (Philip, 3rd March, 2016).

“There is a shift in the interest of entertainment. The traditional dances like “nag-biegu”,
“takai”, ‘billa” and “simpa” are no more functioning well, they are played and organized
by the old these days. It used to be organized and practiced by the youth and it was an
opportunity to learn how to dance. Those who did not know how learn different aspects
of these dances, but now, if not at funerals or festivals that these traditional dances are
displayed; you will not see the youth organize themselves to learn these traditional
dances. Consequently, we are gradually losing these valuable cultural entertainments.
The next generation risks losing the same if we do not preserve it for them. But I can
assure you, we will do our best to maintain the culture for the next generation to come
and meet it” (Kwankye, 20th March, 2016).

From these findings it means that rural-urban migration has gained influence on their traditional
entertainment leading to youth low interest in their own entertainment. The continuous neglect of
the traditional form of entertainment by the youth if not checked will eventually lead to most of
them becoming defunct culture possibly lost completely. Table 6.4 shows the common sources
of traditional entertainment which are gradually losing grounds to modern entertainment.

**Table 6.6 Sources of traditional entertainment**

<table>
<thead>
<tr>
<th>Sources of traditional entertainment</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>percentage</td>
<td>Frequency</td>
</tr>
<tr>
<td>Story telling</td>
<td>9</td>
<td>7.8</td>
<td>106</td>
</tr>
<tr>
<td>Traditional dance</td>
<td>114</td>
<td>99.1</td>
<td>1</td>
</tr>
<tr>
<td>Riddle</td>
<td>114</td>
<td>99.1</td>
<td>1</td>
</tr>
<tr>
<td>Tales</td>
<td>1</td>
<td>0.9</td>
<td>114</td>
</tr>
<tr>
<td>Songs</td>
<td>19</td>
<td>16.5</td>
<td>96</td>
</tr>
</tbody>
</table>

*Source: Fieldwork (March, 2016)*
The influence of rural-urban migration on the traditional entertainment of the people has both positives as well as challenges. One of the positive effects of this is that it has promoted socialization among the people both within and outside the community. This is because the modern disco is able to bring the youth together in terms of organization as a people since the traditional music and dance is gradually failing to bring them together. There is also the admiration and acceptance of other people’s culture which tries to instill tolerance and respect for different cultural values which would not have been possible if there was no migration of the youth to cities and able to learn some of these and been able to incorporate it to their own.

Aside this aspect of socialization, there is an economic impact to this effect as some of the respondents argued that the import of the modern entertainment has provided some of the youth opportunity to run disco as a business since they are hired to occasions such as naming, wedding, funerals and sometimes organize funfairs. Some of them have become musicians and are able to launch their albums to gain income from that while others have also resorted to selling of VCD/DVD players. Besides that where there is disco some of the women who sell drinks and other stuffs do send them to have markets for their products. One of the respondents has this to say;

“Some of us eat from the disco because it is my business. When there is an occasion like naming ceremony, wedding, and sometimes funerals they hire my gadgets to play and it is not for free, they pay money. If it is day time they pay GHc 50.00 and if it is in the night then it is GHc30.00. We also ‘jam’ on every Kpatinga market day and the gate fee is GHc5.00 per person. I bought this gadgets from Accra when I was coming back home because I saw that they were making money through that I was able to save some amount and my brother added the remaining to buy it. I bought the set GHc 3300.00 including its transportation” (Kojo, 30th Jan., 2016).
The above narrative confirms that rural-urban migration in this regard plays a positive impact on the lives of the people in the community since the emergence of this does not only benefit the individual actors in the business directly but has a wider benefit to other non-migrants.

Finally, cultural integration and peace and unity were another impact some respondents mentioned. They agreed that individual conduct is seen as having impact on the family, social group and community and therefore everyone is expected to be respectful, dignified in order to promote peace as a people. This means migrants who have lived in the south with different people have appreciated and shared in common the kind of life style that are different from theirs back home but did not see it as a problem to live with them and when they return are able to share their experiences with those back home and they also begin to understand how life can be outside one’s own jurisdiction.

Notwithstanding the positive impacts the respondents were able to espouse, they were able to enumerate a lot of negatives impacts the community has under gone as a result of this rural-urban migration which according to them have outweighed the achievements.

Most of the respondents (33 percent) alluded to the fact that the increasing dislike of the cultural or traditional forms of entertainments by the youth is a serious threat to their cultural values as they feared that with time some aspects of the culture will be lost unless concrete efforts are made to preserve the valuable heritage for future generations this trend will kill their culture; the respondents expressed. This situation according to Ampim is not the best and he had this to say;

“There is a shift of interest in entertainment. The traditional dances like ‘nag-biegu’, ‘takai’, ‘billa’ and ‘simpa’ are no more functioning well; they are played and organized by the old these days. It used to be organized and practiced by the youth and it was an opportunity to learn how to dance. Those who did not know how learn different aspects of these dances, but now, if not at funerals or festivals that these traditional dances are displayed; you will not see the youth organize themselves to learn these traditional
dances. Consequently, we are gradually losing these valuable cultural entertainments. The next generation risks losing the same if we do not preserve it for them. But I can assure you, we will do our best to maintain the culture for the next generation to come and meet it” (Ampim, 21st March, 2016).

Apart from the risk of losing their valuable heritage, some of the respondents (13.9 percent) also mentioned teenage pregnancy as a serious problem the community is faced with as a result of the introduction of modern entertainment like disco by the migrants. The respondents lament that the disco has contributed to an increased in teenage pregnancy which hitherto was uncommon. There was also a concern of sex work which some of the young girls are increasingly indulging in which affects the community’s fiber as a people. Some of them who are return migrants are sometimes accused of these acts and they influence their colleagues who have not migrated through accompanies.

Indiscipline and school drop-out among school going age also had its turn as 12.2 percent of the respondents said that there was an increasing school drop-out rate in the community because of disco. According to some of the respondents when there is a disco, it is patronized by young boys and girls and that was affecting the community badly. Below is a frustration of a parent respondent;

“The effect of this shift is also that the youth interest in attending school is affected. When there is disco either in the day time or night the children attend the disco at the expend s of their books which leads most of them to become school drop-out” (John, 21st March, 2016).

Stealing used to attract serious disgrace among the people in the community but has since lost its value as many of the youth are now engage in stealing. According to the respondents when someone steals and the person is caught, they escape to the south and only return after several years. Other times when they migrate to the cities they are sometime chased away because of criminal acts like stealing.
“They learn stealing by these practices because the way they do if another day comes and they don’t have money to attend, they will resort to other means. Recently one of them stole a goat and sold to the chop bar operators unfortunately was caught and he run away and have still not return” (Simon, 3rd March, 2016).

Finally alcoholism and smoking among the youth have also bedeviled the community as cases of these two acts were seen to be rampant among the youth during community occasions such as naming ceremony.

In addition, the abuse of tobacco products is a source of worry for the health of the youth of the community. Smoking is attributed to the exposure of the youth through rural-urban migration. Table 6.7 shows the respondents views on the negative impact of the shift in the love for traditional entertainment to modern entertainment.

**Table 6.7 Negative impact of modern entertainment**

<table>
<thead>
<tr>
<th>Negative impact of modern entertainment</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>It has led to some indiscipline and school drop-out among school going age</td>
<td>14</td>
<td>12.2</td>
</tr>
<tr>
<td>It has increased teenage pregnancy</td>
<td>16</td>
<td>13.9</td>
</tr>
<tr>
<td>Smoking has also increased among the youth in this community</td>
<td>10</td>
<td>8.7</td>
</tr>
<tr>
<td>Stealing is also increasing because of this disco especially in the night</td>
<td>11</td>
<td>9.6</td>
</tr>
<tr>
<td>Alcoholism is also promoted</td>
<td>14</td>
<td>12.2</td>
</tr>
<tr>
<td>Prostitution has also been increased</td>
<td>6</td>
<td>5.2</td>
</tr>
<tr>
<td>Single parenting has increased</td>
<td>6</td>
<td>5.2</td>
</tr>
</tbody>
</table>
Chapter Summary

The findings from this study indicated that majority of the respondents (80 percent) either agreed or strongly agreed to the fact the responsibility of cooking should fall in to the hands of the husbands should the wife migrate to urban cities for greener pastures. With further discussions it was revealed that some respondents had experience this situation before when their wives went to Accra and Kumasi for many months and they had to be preparing food for the children. This according to them was necessary because they could not be buying food from outside all the time. The women sometimes do not inform their husbands before they migrate; some of the respondents revealed. The women were also expected to prepare food for their husbands in the farm. Therefore migration of married women has an implication on men because they will be using their productive time in preparing food to feed the children before going to farm and has to come back home from farm early to prepare for evening meals all these were due to the absence of the wife.

The impact of rural-urban migration on the socio-cultural values of the people in the community was carefully assessed under this section. They include food and entertainment.

The findings revealed that the most staple foods in the community are tuozafi (t. z), yam, yam fufu, rice, rice bowls and banku. Majority of the respondents (99.1 percent) said tuozafi was the most eaten food, followed by yam, local rice and yam fufu which accounted for 87.8 percent, 

<table>
<thead>
<tr>
<th>Disco is a threat to our culture</th>
<th>38</th>
<th>33.0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>115</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)
72.2 percent and 71.3 percent respectively. The rest are banku (38.3 percent) and rice bowls (36.5 percent).

The sources of entertainment of the people included storytelling, traditional dance, riddle, tales and songs. Storytelling, riddle, and tales are used to teach children moral values that will impact their live and everyone was supposed to pass through this experience once in his/her lifetime but this culture was losing gradually to modern time entertainment such as disco.
CHAPTER SEVEN
THE IMPACT OF RURAL-URBAN MIGRATION ON LANGUAGE, DRESSING AND EDUCATION

7.1 Introduction

This chapter continues the discussion of migration impact on the other socio-cultural lives of the people such as language, dressing and education.

7.2 Language

Language is a system that allows members of a society to communicate with one another. All cultures have spoken languages; some languages in Ghana are written whilst others are not. Languages enable us to name or label the things in our world so we can think and talk about them. Because of the important role language plays in the Ghanaian society it is apparent that migrants who have been to the cities will need to communicate with the people and by so doing they will have to learn the people’s language to facilitate their interaction with people which will help in their day to day activities especially when most of them usually go there to look for work.

For this reason migrants are able to learn different kinds of languages at the places of destinations which when they come home benefit them and the community since most of the people do not travel. The study sought to find out how rural-urban migration could affect the community and its impact on the people. All the respondents (115) who took part in the study confirm that there were people in the community who could speak different languages and that their ability to speak these languages was as a result of their migration to the urban centres in
the south. According to the respondents almost all those who migrated to these centres and came back can communicate in one or two different languages and that not only speaking but also their lifestyles have also change especially in terms of manners. Some of the languages the people could speak and interact with people from different places who cannot speak their dialect are Twi, English, Hausa, Ga, Ewe, Fanti, and others. Majority of the respondents (97.4 percent) could speak Twi, followed by Hausa (67 percent), others are English (20.9 percent), Ga (13.9 percent) and Ewe (8.7 percent). Respondents who fall in the other category also had (16.5 percent). Table 7.1 below indicates the languages the people now have access to in the community through migration.

Table 7.1 Some languages the people can communicate due to migration

<table>
<thead>
<tr>
<th>Languages</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>percentage</td>
<td>Frequency</td>
</tr>
<tr>
<td>English</td>
<td>47</td>
<td>20.9</td>
<td>68</td>
</tr>
<tr>
<td>Twi</td>
<td>112</td>
<td>97.4</td>
<td>3</td>
</tr>
<tr>
<td>Hausa</td>
<td>78</td>
<td>67.8</td>
<td>37</td>
</tr>
<tr>
<td>Ga</td>
<td>16</td>
<td>13.9</td>
<td>99</td>
</tr>
<tr>
<td>Ewe</td>
<td>10</td>
<td>8.7</td>
<td>105</td>
</tr>
<tr>
<td>Other languages</td>
<td>19</td>
<td>16.6</td>
<td>96</td>
</tr>
</tbody>
</table>

Source: Fieldwork (2016)
The changes these have made on the community were also answered by the respondents. They said that the community was made of Dagombas and as farming community they could not communicate with people who come into the place especially from south to buy their farm produce particularly yam and could not speak their dialect. Therefore the return migrants have stepped in to help them in that regard. Upon further interactions, the following are some of their views, expressed with some passion and with the belief that these languages have brought some relief:

“When some people migrate and return, we realize that they have learnt sense. The way they used to talk before they left and after coming back, there are some changes in them and that means they have learnt good manners. They do not talk anyhow to the elderly and this is positive. They also learn different languages which include Twi, Hausa and English. But some of us can speak Ga, Ewe and Fante depending on which urban Centre you migrated to” (Joseph, 21st Feb., 2016).

Like Joseph, this was what Daniel also said:

“Most of the migrants speak twi and Hausa which they have learnt while in the Cities. They hardly speak their native language (Dagbani) especially if they have intention of talking evil or ill about somebody. This new language keeps on spreading in the community and affects the values of the local language” (Dasniel, 21st Feb., 2016)

Another respondent, Yaw also said:

“Those of us who migrated have learnt different languages apart from the mother dialect (dagbani). The languages some of us can speak include Twi, Hausa, Ga, etc. and so now if people who come from different places to do business can get some of us to communicate for them. This has helped us because it has facilitated business partnership and socialization and all these would not have been possible if migration did not take place” (Yaw, 11th Feb., 2016).
All the respondents appeared to be happy with this development concerning their access to other languages through their return migrant. They believe that this could help them in their businesses and other forms of social lives since they could now get their own people to stand in and speak for them in the community. And even though they were optimistic about these positive developments they were however worried that it could also have negative impact especially when some of them use these languages to backbite and engage in other forms of social vices.

On the part of the impact these languages have on the community, all the 115 respondents said that the people were benefiting positively in different ways.

One of the significant impacts they mentioned was the reduction in the communication barrier they faced in the place. As a result of these return migrants, the people could now get others to stand in and speak for them in any of the languages they have learnt. Previously there was a communication challenge when the people get visitors in the community. People who were to interpret the other languages were not there but through their migration they are able to now get others to speak for the rest. The non-migrants also now learn from their brothers and sisters who have returned and are able to communicate in different languages. I observed that some of the return migrants are able to make friends with others through these situations. This is how one of them explained the situation:

“Migration has influenced our spoken language, we speak dagbani because we are dagombas but some of us have learnt other languages such as Twi, English, Hausa at the destination place and these have positive impact on the community. We communicate in different languages with people who come here and do not understand our language; they call some of us to speak for because they do not understand” (Boakye, 3RD March, 2016).

Another significance of this impact on the people is in the area of their businesses. According to the respondents it has help them in their businesses. The ability to speak and interact in different languages promotes the business of a person especially in the rural communities. It means that in
the rural community if there are many sellers of the same product the person who is able to speak the buyer’s language has the opportunity to win favors from them. Some of them (migrants) migrate to cities because they want to learn other languages and after their return it will help them in their business activities in the community. One of the respondents narrated that:

“I can speak about four languages and these include, English, Twi, Hausa and Fanti and that is as a result of my migration history. They have called me several times to stand in to speak one if these languages to those who have come from different places to do yam business and sometimes I get to interact with many people and some of them family become friends to me and through that I get assistants from some of them” (Cyprin, 21 Feb., 2016).

Finally, the people are now able to socialize with others outside their community. This is because as they migrate they get the opportunity to interact and live with other people from different places which they are able to learn and become aware of other people culture. This will therefore help in the area of character formation which is very important especially when people begin to come together with different background and other cultural orientations. They learn to be tolerant and law abiding which promotes cultural integrations and unity among the people in the community and Ghana as a whole.

Table 7.2 The responses of the positive impact of the languages on the people.

<table>
<thead>
<tr>
<th>Positive impact of the languages</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communication barrier is reduced</td>
<td>70</td>
<td>60.9</td>
</tr>
<tr>
<td>The people are now able to socialized with other people outside their community</td>
<td>18</td>
<td>15.7</td>
</tr>
<tr>
<td>It has also enhanced their business</td>
<td>27</td>
<td>23.5</td>
</tr>
</tbody>
</table>
7.3 Dressing

One of the cherished values in the community is also dressing. Women are expected to wear dress of moderate length, nothing above mid-calf length, especially when it is an Islamic environment in some parts of Northern Ghana. Young women are often condemned for wearing tight and short clothing (skirts) or jeans that almost reveal their private parts. Men are also not expected to wear shorts in public, or go without a shirt. Paying attention to these codes and neatness has a strong reflection on one’s character. Even when indoors, people are expected to dress modestly and be concerned about public appearances. The type of dresses and dress code is expected to be held in high esteem making it possible for the future generation to learn the culture.

The study was therefore to find out the possibility of this valuable culture of the people could still be the same especially when the community keeps on sending its people to urban centres in the south. The return migrants seemed to be acculturated by these cultures at the destination places and after their return, the home community becomes shocked to see the ways some of them behave especially the mode of dressing.

All the respondents (115) interviewed in the study confirm that the modes of dressing of the youth in recent times have changed and that rural-urban migration was responsible for such developments. In recent times there have been concerns about the way and manner in which the youth dress in the community. Young women are now wearing tight and short clothing (skirts)
or jeans that almost reveal their private parts. Men are also wearing shorts in public, or go without a shirt. The perceived indecent mode of dressing of the youth has attracted the people concern and they are worried because they feared the non-migrants may be influenced by that which is not good for the upcoming generation.
Box 7.1 Excerpts of some of the frustrations the respondents expressed.

“Decency also count as far as socio-cultural values are concerned, most of the indecent dressing come from migrants who stayed in the cities and these therefore have great impact on our values” (Kodwo, 21st Feb., 2016).

“Migration affects our dressing code too. The young women turn to put up certain dresses which expose some aspects of their sexual parts in order to use it to extort money from young men. The young men on the other side, put up some particular life style, with regards to their way of dressing and their hair cut styles is nothing to write home about and all these are due to migration” (Kofi, 23rd Feb., 2016).

“Migration influences some of the way we dress. The negative side of the way of dressing is that the boys will cut some part of their trousers and shirts and wear them. When you see them, it looks like they picked the clothing from ‘bola’ meanwhile, they did not buy them that way and this is bad. The mode of dressing of the guys is still a concern they barber their hairs in different styles like ‘I don’t mind’, ‘misilolo’, ‘Tu pack’ and among others. When they come home and display all these haircuts, some of their colleagues who have not migrated copy these haircuts and it is one of the reasons why they disrespect elders. Some guys perm their hair and dye their hairs because they migrated and saw and copied these hairstyles. There is also what they call “otofista”, where they dress and pull down their trousers beneath their buttocks and all those are not part of our cultural values in this community” (Jacob, 27th Feb., 2016).

“Yes the migrants have abandoned the traditional dress. That is the smock and fugu for men and clothes and hair gear for the women. The young migrant especially the girls now resort to wearing of all kinds of men wears, trousers fit too tight on their body, body tube especially with different hair styles” (Joshua, 3rd March, 2016).

“When you travel to some place sometimes the way they dress can let you copy it. The dresses they sell for women will make us use them. They dress in short-short top and down. Even though some young girls dress like that in this community I have never dressed that way before. But there are hair dressing styles which are new and we also sometimes go and they dress our hairs very rice” (Mery, 3rd March, 2016).

“The boys and the way they dress is giving us headache/ and you will talk and talk and they will not listen. They go there and are influenced by the life over there which to me is not good. This is because in the urban centres some of them (youth) are street children and nobody can control them and our boys will go and copy the way they dress and comeback to influence these children. They dress in trousers and pulled them below their buttocks and called “Otofista” and this affect our culture because our fathers did not do that and our fore fathers did not also do and why are they doing that it is because they won’t stay here and farm but ran to urban areas and comeback with that uncultured attitudes of dressing, look at the hair cut some of them do it which is very painful and this is dangerous to this community if we do not fight this menace” (Philip, 6th March, 2016)

Source: Fieldwork (March, 2016)
There are a number of benefits the people derived from these changes even though they expressed their frustrations as to the possible dangers they could confront with the indecent dressing by the youth.

One of the good influences of these changes in the dressing code of the people is that they emulate new dressing styles and also get fine clothes. The return migrants are able to get nice dresses and they come home they wear the nice dresses and the people appreciate them and also look out for them to buy. There are instances where non-migrants send money for migrants to buy them some of the ‘southern’ clothes. Sometimes the migrants when coming home buy clothing for some of their family members and friends. Some type of clothing which used not to be found and not part of the people’s traditional wear are now found and are even sold in the community. Clothing such as kente cloth and other attires which the people now wear is attributable to the impact of rural-urban migration. Further interactions with the respondents, one of them had this to say:

“Yes, our dressing code has charged these days. We get good dresses through our migration. There are some dresses that are not found in this community and when you migrate and coming home we bring dresses to some family members and they use them to attend ceremonies. Other places the dress they put on have meanings but around here we use any dress for any ceremony for instance in the urban dress like Kumasi when these is funeral, you know because they dress in their red clothes and red attires and white when there is wedding in the church” (Emanuel, 21st Feb., 2016).

Another important these changes have brought to the people is that they now dress neatly since in the past they could not wear decent dresses for fear of been tag as lazy in the community. Some of the respondents said they could only dress decently when there were occasions like naming, wedding or any public meetings. This emerging change is therefore good since it will move them away from such traditional thinking that decent dressing is a form of laziness.
Upon more interactions made Oduro to say this:

“In the past if you were neat always they called you a lazy person and if you were changing dresses then they suspect you and try to ask questions and discuss you within and this was disturbing but as at now many have migrated and came back to dress in different kinds. During wedding ceremonies or at funeral celebrations that you see people in their good dresses and some did not even bother to dress neatly but now things have change and so our dressing too have changed” (Adepoju, 3rd Jan., 2016)

The return migrants have taken this as opportunity to start business in the sale of these clothing since they realize doing business in them could be booming. So what they do is that they will now go to the cities to buy some of the things they think when brought for sale the people will buy especially if the cloths are nice and also have moderate prices. The return migrants who went to learn hairdressing too have established saloons shops and have apprentices to train. Also the other who learnt sewing, all, of these have contributed a long way to improving the mode of dressing behaviours of the people in this community. One lady, Ama said this:

“Yes migration has influenced our dressing we use not to dress nicely in this community. But now some of the clothes are sold in this community, you can have so many types of dresses and can change your dress at any time nobody will talk because they have travelled and have seen. As we travel, we get nice dresses and bring them home to share with family members and friends and those who like the dresses and also buy. For us women, we go to saloons to do hair wash, plate our hairs in different styles and after we have come back the styles are copied by those who have not migrated. There was no hair dressing saloon in this community but now they are many and you can go to whomever you to want to go to either plate or wash your hair. All the hair dressers and saloons owners that we have here have all migrated and come back to start their businesses and they have apprentices they train and other have been passed out” (Ama, 3rd March, 2016).
Table 7.3 indicates the respondents’ views on the positive impact of changes in the mode of dressing on the people through rural-urban migration.

<table>
<thead>
<tr>
<th>The positive way rural-urban migration has improved the mode of dressing of the people</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>They emulate new dressing styles and also exposed to fine clothes</td>
<td>20</td>
<td>17.4</td>
</tr>
<tr>
<td>Decent dressing</td>
<td>46</td>
<td>40.0</td>
</tr>
<tr>
<td>Changes in how women dress their hairs and exposed to different modern hair styles</td>
<td>17</td>
<td>14.8</td>
</tr>
<tr>
<td>Business opportunities for others in this community</td>
<td>32</td>
<td>27.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>115</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Source: Fieldwork (March, 2016)

In as much as the respondents enumerated the positive impact of the changes in the mode of their dressing, they equally bemoaned the negative impact this has brought to the community.

One of the serious concerns the people expressed the gradual neglect of the values by the youth. The perception of indecent dressing is worrisome to them and they recommend that this needs to change. This could also influence the others especially non-migrants to adopt such dress codes and to pass it on the younger generation that follows.
Below was what Teye said:

“Migration influences some of the way we dress. The negative side of the way of dressing is that the boys will cut some part of their trousers and shirts and wear them. When you see them, it looks like they picked the clothing from “bola” meanwhile, they did not buy them that way and this is bad. The mode of dressing of the guys is still a concern they barber their hairs in different styles like “I don’t mind”, “misilolo”, “Tu pack” and among others. When they come home and display all these haircuts, some of their colleagues who have not migrated copy these haircuts and it is one of the reasons why they disrespect elders. Some guys perm their hair and dye their hairs because they migrated and saw and copied these hairstyles. There is also what they call “otofista”, where they dress and pull down their trousers beneath their buttocks and all those are not part of our cultural values in this community” (Teye, 21st Feb, 2016).

Another negative effect of the changes is bad socialization. Peer group is one of the important agents of socialization especially during teenage years. The peer group is a source of affection and understanding. This affection influences them to behave alike and also dress alike and this is where there are able to copy bad behaviours. To them, this display of bad habits such as gangsterism is the result of the migration because nobody is able to control and bring sanctions on them when they misbehave and so upon return they show such habits which have become part of them. Another respondent also expressed the following worries:

“Some of them do not respect elders. They do not show manners in their greeting and you wonder if they really want to greet you or you are tempted to think that they are been forced to do so” (Kweku, 21st Feb., 2016)

Another development the respondents complained about was the increasing rate of sex trade and sometimes cases of rape in the community. Young girls are increasingly falling to the demand for money from men and the men capitalise on this to have sexual intercourse with them. Some of them according the respondents learned this habit when they migrated to the cities. There are reports of instances where some of these young girls have been raped.
Finally, from the findings, the kinds of criminal activities the youth now engage themselves in, is a cause to complain. Some of them engage in stealing and other form of crimes in the community, some respondents alleged. Further interactions revealed that some of them usually will steal something and run to south and sell and then get to steal something from that place and come home to sell. According to some of the respondents an incident happened when one of the migrants (male) had stolen a motor-bike from Accra and came home to sell and was traced up to the community. The respondents claimed that return migrants carry out these activities because they want to have the nicest dresses and the latest jeans to wear but do not want to work to get money and rather looking for cheap and fast money leading them to become criminals. Figure 7.1 indicates the respondents’ views on how the increasing change in the mode of dressing has affected the community negatively.
7.4 Formal Education

Education is important for any society. It is the foundation for any civilized society. Without education, a society would not be able to survive in this contemporary world because it may not be able to benefit from the developments that formal education goes with. As a social institution, education has a role of passing on the existing culture, knowledge, belief and values to people. Thus, through education, people are prepared to understand the culture of their family, community or society. Members go through different forms of education which include both...
informal and formal. With informal education, the individual acquires and builds up knowledge, skills and attitude from daily experiences as a result of exposure to social and physical environment. Informal learning goes on in our daily life activities related to work, family, friends, peers or leisure. Formal education on the other hand is where learning is organized under a structured educational system with fixed curricula. It is linked with schools and training institutions and is usually set up in a classroom situation.

The study sought to find out how formal education could influence the peoples socio-cultural life through rural-urban migration. About 92 percent of the respondents agreed that formal education has an influence in their live and that majority of those who have become successful through education have migrated outside of the community to receive further education. This was because the community lacks some facilities to train them. Facilities such as Senior High and other institutions of training are not in the community and so they needed to go outside so that they could get such institutions to attend. Apart from that, return migrants have also sent their wards to the cities to attend the better schools they think they can get for their children. They send their children to their family members who live there or their friends to look after these children’s education. Further interactions with the respondents’ revealed that some parents send their children to schools which are boarding so that they could stay in the schools and are visited at the schools. Some of the children sometimes drop out of school because of money and they migrate to work and after they return they are able to pay their fees and buy other things they will need for school. Some of them after migrating are fortunate to be adopted by benevolent people to look after their education.
Here are some of the narrations of some respondents:

“Education has influence on socio-cultural values as a community. Some people do migrate purposefully for education because they go there to work and earn money to pay their school fees. Some may have money to pay but where the person leaves does not have access to some educational facilities. Some people drop-out from schools and migrate to cities for business purposes but at the end some of them continue their education in the urban centres” (Johnson, 21st Feb., 2016).

“Yes, People migrate to urban areas to receive formal education and when they return to their origin communities, they serve as role models in their communities” (Boadi, 24th March, 2016).

“Migration influences education this is because some people seek further studies after completing a particular level of their education. Some of the people finance their education and seek to migrate so that they will work to get money and come back to continue their education. This helps because they are able to get the needed resource to help them in their education. They are others who will migrate to the urban areas and continue their education. There is no training college in this community, no S.H.S. and so if they finish the second cycle institution, they with have to go outside and continue their education” (Badasu, 26th Feb., 2016).

“I have not been to school but I know that through migration people receive education. Some of them are not discipline but if they travel, they get experience and when they come back home you realized that some of them have learnt something. Some will go and have to work under some body and that means he has to abide by his masters rules and all these is about training and when they come back home, they share what they went through and to work under somebody for survival is not easy, this is because according to them if you go there and you don’t work nobody will give you food unless you are a hard working person” (Simon, 3rd March, 2016).

“In the past, we did not like formal education what we knew was farming until recently we begin sending our children to school. But those who migrated from this community took their children to school earlier before some of us could do so. At first we did not like sending our own children to school but to wait when your brother gives you the daughter then you send her to school which didn’t also work because of farming but those who migrated saw that formal education was good and took some of their children to school now enjoy because the children are now working” (Dodzi, 3rd March, 2916).

“Migration also has influenced on education. I have my friend she dropped out of school and migrated to urban south (Kumasi), a women engaged her as her house maid according to my friend, one day there were conversing and she (Madam) asked why she dropped out of school and whether she could go back so that she (Madam) will send her to school. that was what happened and she took her back until something happened and according to her she was being maltreated and she had to ran back home and by then she had learnt to communicate in the English language which she did not know” (Stephen, 26th March, 2016).
The benefits and impact of formal education on the values of the community were taking into consideration under this section of the study. Most of the respondents (33 percent) said formal education is able to teach their wards to be disciplined. The children are taught to respect elderly people in society in which they live. They are also taught to obey and follow the instructions of their parents in school. Students are often punished for misbehaviours and wrong doings which are meant to correct them and also shape their life in future. All of these are measures put in place to monitor them and these have effect on discipline in the community they live.

Another significant influence of formal education is the area of history. Some of the respondents (21.7 percent) said formal education teaches people about history and cultural heritage an area they think could help preserve and restore the culture which they think that it is gradually losing its value. In the schools, students are taught the importance of culture and the need to appreciate ones cultural heritage as a form of identity, for example Dagombas are identified with smock (batakari) as their dress, the damba as their festival and entertainment. All these are taught in schools so that students will learn and to preserve the culture of their own.

Decent dressings are taught in schools and students learn how to dress properly in the schools. About 17.4 percent of the respondents were of the view that formal education teaches children how to dress and that helps to shape them even when they become adults they still dress modestly. The way people dress when they receive formal education is perceived to look different from those who have not been to school and this explains why formal education contributes to model people to moderate dressing behaviours that do not allow others to complain.
Next to come out of the discussions was language. Language is a system that allows members of a society to communicate with one another. All cultures have spoken language; some languages in Ghana are written whilst others are not and this is possible through education. According to the respondents (13 percent) formal education helps people to learn one’s own language and also become aware of other languages. The ability to communicate in English language is possible when a person passes through formal education even though people could communicate in English without receiving formal education which is not common in the community as some of the respondents alleged.

Leadership exists in the families. Each family has its own ways of deciding who uses authority within the family. In most families however, parents are expected to be the elders of the family. Fathers have been the providers and leaders in the family. Children are expected to follow the leadership of their parents according to traditions. Some of the respondents (10.4) agreed that even though these structures exist in the traditional setting, formal education provides more leadership roles to people in the organizational and governmental levels. This is important because formal education trains good leaders who are needed in the government to ensure the rule of law, security as well as providing education, health and plan for social development. The respondents are of the opinions that those who are working as teachers in the community serve as role model for the young ones to emulate and do well. The Member of Parliament (MP.) of the area from 1996 to 2004 was the son of the community which according to them was possible because of education and therefore serves as their role model.

Finally, the eating habit of people gets to change or enhanced after they have received formal education. The respondents (3.5 percent) of them said that in the schools, students are taught good eating habit and they are expect live with them in the house and where ever they find
themselves. Some people do not like eating in public because they do not have good eating manners and they avoid eating in public to save themselves from being ridiculed.

From the findings the influence of formal education cannot be underestimated for the reasons that it has been able to if not add value to their cultural values but help the people to come to the understanding that their wards need to appreciate one’s own culture and try to preserve it. Communication in English language, modest dressing and leadership training have all benefited them and which is also possible because of migration since the community lacks some facilities for their wards to receive the kind of trainings they will require. Figure 7.2 shows the benefit of formal education by the through rural-urban migration.

Figure 7.2 Benefits of Education

![Respondents views on the benefit of education](image)

Source: Fieldwork (March, 2016)
7.5 Chapter Summary

Language was not left out in the discussion because it is a system that allows members of a society to communicate with one another. All cultures have spoken languages; some languages in Ghana are written whilst others are not. Languages enable us to name or label the things in our world so we can think and talk about them. Because of the important role language plays in the Ghanaian society it is apparent that migrants who have been to the cities will need to communicate with the people and by so doing they will have to learn the peoples language to facilitate their interaction with people which will help in their day to day activities especially when most of them usually go there to look for work.

Finally, the study sought to find out how formal education could influence the peoples socio-cultural life through rural-urban migration. About 92 percent of the respondents agreed that formal education has an influence in their live and that majority of those who have become successful through education have migrated outside of the community to receive further education because the community lacks some facilities to train them
CHAPTER EIGHT

SUMMARY, CONCLUSION AND RECOMMENDATIONS

8.1 Introduction

This chapter presents a summary of the main findings and conclusions of the research. It also provides some recommendations for policy makers which when implemented could help reduce the increasing level of rural-urban migration in the community. Some suggestions for future research would be given.

8.2 Chapter Summary

The main aim of the study was to examine rural-urban migration and its socio-cultural effects on the origin community: the case of Kpatinga in the Gushegu District in the Northern Region of Ghana. In achieving this, the socio-demographic characteristics of rural-urban migrants were examined, together with the influence this has on gender role in the community, and the impact it has on some of the socio-cultural values such as food, entertainment, language, dress and formal education of the people. The available literature on rural-urban migration was reviewed; noteworthy among which were the theories relevant in rural-urban migration, Migration System Theory used in the study. Migration under System Theory is seen as circular, inter-dependent, and as a result self-regulating system in which the effects of change in one can have an impact on the whole system. The system operates within an economic, social, political and technological environment which is constantly changing. The system and the environment act and react with each other continuously. For example, expansion of the urban economy will
stimulate migration from rural areas and vice versa. The study was conducted in Kpatinga in the Gushegu District using mixed methods or triangulation method. A total of 120 respondents were sampled, and issued with questionnaires through purposive sampling technique. However, only 115 of the questionnaires were returned. In all, 12 out of the 115 respondents were selected for an in-depth interview. The study found that majority (53 percent) of the respondents was males, although the study was expected the number of females to be slightly more because of the recent talk of the feminization of migration. The study confirms that migration is selective in terms of age as 67.9 percent of the respondents were between the age range of 20-49, young and middle aged adults, people who are economically active but have low educational attainment. The highest educational attainment among majority of the migrants was Primary, JSS and Senior Secondary school education. As a result of their level of education, they are mostly engaged in jobs such as selling scraps, head porterage, shop attendants, hairdressing, seamstress and related jobs. It was also found that, majority of the migrants were married before and after their migration experience. All of the respondents were Dagombas as an ethnic group and majority of them (97.4) belong to the Islamic religion and they were all Ghanaians.

Majority of the migrants places of destination were Accra and Kumasi. Most of them have lived and worked for months. Only few (8.7 percent) did not work at destination places. The study showed that, the respondents have different migration experiences; thus experiences of the place of destinations, reasons of migration, the work they did and different return experiences. Some of these migrants still maintain ties with family members and friends at the places they migrated to. In terms of remittances, 69.6 percent remitted for various reasons but mostly for family upkeep and the few who did not remit also came home along with items along. Some of them while away managed to invest or acquire assets at home.
The findings from this study indicated that majority of the respondents (80 percent) either agreed or strongly agreed to the fact the responsibility of cooking should fall in to the hands of the husbands should the wife migrate to urban cities for greener pastures. With further discussions it was revealed that some respondents had experience this situation before when their wives went to Accra and Kumasi for many months and they had to be preparing food for the children. This according to them was necessary because they could not be buying food from outside all the time. The women sometimes do not inform their husbands before they migrate; some of the respondents revealed. The women were also expected to prepare food for their husbands in the farm. Therefore migration of married women has an implication on men because they will be using their productive time in preparing food to feed the children before going to farm and has to come back home from farm early to prepare for evening meals all these were due to the absence of the wife.

The impact of rural-urban migration on the socio-cultural values of the people in the community was carefully assessed under this section. They include food, entertainment, language, dress and education.

The study found that the most staple foods in the community are tuozafi (t. z), yam, yam fufu, rice, rice bowls and banku. Majority of the respondents (99.1 percent) said tuozafi was the most eaten food, followed by yam, local rice and yam fufu which accounted for 87.8 percent, 72.2 percent and 71.3 percent respectively. The rest are banku (38.3 percent) and rice bowls (36.5 percent). The changes that occurred due to migration are therefore their ability to adapt to the consumption of other food stuffs that have been introduced by returned migrants. Foods such as kenkey fish, indomie, plantain and many more are examples in the community.
The sources of entertainment of the people included storytelling, traditional dance, riddle, tales and songs. Storytelling, riddle, and tales are used to teach children moral values that will impact their live and everyone was supposed to pass through this experience once in his/her lifetime but this culture was losing gradually to modern time entertainment such as disco.

Language was not left out in the discussion because it is a system that allows members of a society to communicate with one another. The relationship between migration and language skills include the ability for people to socialize among themselves as they interact with each other from different cultural backgrounds, people using language as a means to do their businesses and all bridging gaps in communication and other forms of language barriers.

Finally, the study found out how formal education could influence the peoples socio-cultural life through rural-urban migration. About 92 percent of the respondents agreed that formal education has an influence in their lives and that majority of those who have become successful through education have migrated outside of the community to receive further education because the community lacks some facilities to train them. It therefore means that for a society to succeed in this modern time has to invest into its human resource base.

### 8.3 Conclusion

Internal migration, particularly rural-urban migration will stay with us for some time because direct strategies geared towards its reduction only offer some solutions to the symptoms of migration without putting emphasis to the root causes of the phenomenon. To effectively address the implications of rural-urban migration on the socio-cultural values, the root causes should be clearly identified and strategies prioritized to ensure rural development.
It is imperative that culture is learned and passed through generations, and includes the beliefs and values of society. Culture has been described as features that are shared and bind people together into a community. It is noted that cultural and ethnic identities form part of one’s identity and identity will change with development at a personal as well as at a social level along with migration. However, despite these changes, at individual or stakeholders level must make sure they put measures in place to ensure that their valuable culture no matter how the interference of alien culture through the unending rural-urban migration, be protected and preserved for continuity and to pass it through the next generation and other generations yet unborn in the community.

8.4 Recommendations

There is a strong case for devising support programmes that cater especially to the needs of rural-rural migrants (de Haan, 2010). This section outline strategies that could help reduce the mass exodus of abled bodied youth from the already deprived and underprivileged rural community to the urban centres. The recommendations however need to complement each other to produce results because the adoption of only one of them in an attempt to solve rural development as well as rural-urban migration may be a failure.

The level of education in the community is very low. In order to improve the level of educational attainment in the community, parents should be sensitized and encouraged not only to send their wards to schools but also support them to stay in school in order to acquire knowledge that will make them employable.
A gradual shift from the sole dependence on the rain fed agriculture which by all indication is not reliable to more reliable and dependable sources of water for agricultural purposes through the provisions of irrigation facilities to sustain all year round farming as a policy for ensuring sustain rural development is worth pursuing. Modernised agricultural policies should be vigorously pursued by the central government and the district assembly (DA). Fortunately, the community has a stream which dries up intermittently and when properly dug could collect enough water to serve as a reliable source of water for all year round farming thereby contributing to a significant reduction of poverty in the community.

It is also recommended that vocational/technical training geared towards to equipping the youth with self-help skills in order to reduce unemployment rate should be establish in the community. This can be achieved if the Savanna Accelerated Development Authority (SADA) is able design strategies to empower the youth to be absorbed in the private sector to earn sustainable incomes which will reduce their levels of poverty in the three northern regions so that it could help to reduce the increasing migration to the cities.

The men and women in Kpatinga should be encouraged to put themselves into associations or groups to attract the attention of financial institutions (FI) and other benevolent organisations.

Finally, social amenities such as schools for example SHS, good market, and proper roads should be provided by the Regional Coordinating Council (RCC), The Gushegu District Assembly (GDA) and other governmental agencies as well as Non-Governmental Organisations (NGOs).
8.5 Suggestions for Future Readings

A more solid generalisation of findings could have been made if the study had interviewed a larger sample and if there was a sampling frame to allow proper randomization. The study could have delved deeper into the support and livelihood processes available to potential migrants before their migration but the absence of these led to drawing of only limited general conclusions with the available information. It is therefore suggested that future studies in this area should look critical into the support and livelihood processes available to potential migrants in the community.

Future studies should also look at attempts to find solutions to the following questions: culture is a form identity of a people and if not preserved would be lost; what measures could be put in place as a people to protect and preserve the valuable culture? And whether it is not a myth to consider rural-urban migration as negative rather than taking steps to harness its potentials since it has come to stay.
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APPENDICES

Appendix A: Questionnaire for Respondents

UNIVERSITY OF GHANA
CENTRE FOR MIGRATION STUDIES

QUESTIONNAIRE

My name is Alhassan Issahaku, a Post graduate (MPhil) student of the Centre for Migration Studies, University of Ghana, Legon. As part of my academic work, I am required to embark on a Field Research. The research topic is “Rural-Urban Migration and its Socio-Cultural Effects on the Origin Community: the Case of Kpatinga in the Gushegu District in the Northern Region of Ghana.” I shall be grateful if you could take time out of your busy schedules and answer the questions below. You are assured that any information provided will be treated confidentially and used solely for academic purposes. Please provide the appropriate responses. Thank you for your co-operation.

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

1 Age ……………… 99. Don’t know
2 Sex a Male b Female
3 What is your highest level of education?
   a. No formal education ( ) b. Primary ( ) c. JSS/JHS ( )
   d. Middle School ( ) e. SSS/SHS ( ) f. Vocational/Technical/Commercial ( )
   g. Post-Middle/Post-Secondary Cert. ( ) h. Post-Secondary Diploma ( ) i. Graduate ( )
   j. Post-Graduate ( ) k. Other (Qualification) ………………………………………

4 What is your religion?
   a. Catholic ( ) b. Orthodox (Anglican, Presbyterian, Methodist) ( )
   c. Pentecostal/Charismatic/Other Christian ( ) d. Islam ( ) e. African Traditionalist ( )
   f. No religion ( ) g. Other (Specify)…………………………… h. Don’t Know ( )
5. Which ethnic group do you belong to?
   a. Fante ( )       b. Other Akan ( )       c. Ga Adangbe ( )
   d. Mole Dagbani (Specify)………………
   e. Ewe ( )       f. Guang ( )
   g. Other (Specify)………………

6. Marital Status
   a. Never married       b. Cohabiting/Informal/Consensual
c. Married       d. Divorced       e. Separated
   f. Widowed
   g. Other (Specify)……………..

7. Nationality…………………………………

SECTION B: MIGRATION EXPERIENCE

8. Have you ever migrated?
   a. Yes       b. No

9. Where did you migrate to? …………………

10. How many years did you live there?

11. What reasons encouraged you to migrate? Please provide answers below.

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

12. Please did you work at the destination community?
   a. Yes       b. No

13. What kind of work did you do to earn income?

   ………………………………………………………………………………………………………

   ………………………………………………………………………………………………………

14. Please did you remit your family while away at the destination community?
   a. Yes       b. No
15. How often did you remit your family?
   a. upon request (  )   b. monthly (  )   c. quarterly (  )   d. yearly (  )

16. How much were you remitting during these periods?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

17. Do you think your migration experience has impacted your life?
   b. Yes  2. No

18. If yes, how?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

19. Do you also think that your migration history has impacted your family?
   a. Yes   b. No

20. If yes, how?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

21. Would you migrate again?
   a. Yes    b. NO

22. If yes, why?
   ........................................................................................................................................
   ........................................................................................................................................
   ........................................................................................................................................

SECTION C: PERCEPTIONS ON GENDER ROLES

23.1 Men are traditional household heads.
   a. Agree   b. Disagree

23.2 Men are supposed to pay the children’s School fees.
   a. Agree   b. disagree
23.3 It is the duty of the men to provide food for the family.
   a. Agree   b. Disagree

23.4 It is the duty of the men to also provide shelter for household members.
   a. Agree   b. Disagree

23.5 Attending community meetings is the responsibility of men.
   a. Agree   b. Disagree

23.6 Farming is also the sole responsibility of men.
   a. Agree   b. Disagree

23.7 Rearing of animals is the traditional right of men.
   a. Agree   b. Disagree

23.8 Resolution of disputes within and outside the family household is the preserve of men.
   a. Agree   b. Disagree

23.9 Cooking for the family is the responsibility of women.
   a. Agree   b. Disagree

23.10 Taking care of children in the family is the duty of women.
   a. Agree   b. Disagree

23.11 Women assist their husbands to harvest and process farm produce in the family and community as well.
   a. Agree   b. Disagree

23.12 Picking and processing of shea nut is the duty of women.
   a. Agree   b. Disagree

23.13 Women gather firewood for domestic usage.
   a. Agree   b. Disagree
23.14 Chop bar operations and petty trading are carried out by women.
   a. Agree         b. disagree

23.15 Tradition Birth Attendants are women who provide health services to their fellow women in this community.
   a. Agree         b. Disagree

SECTION D: EFFECTS OF MIGRATION ON VIEWS ON GENDER ROLES.

24.1 Since your migration, do you think that men now do some cooking for the family?
   a. Yes          b. No

24.2 Do you think that men also now provide more care for the children due to the absence of the mothers?
   a. Yes          b. No

24.3 Do you think that young males now run errands and fetch water for household use?
   a. Yes          b. No

24.4 Harvesting and processing of farm produce are carried out by men due to the migration of women to urban centres in the south.
   a. Yes          b. No

24.5 Picking of shea nuts by men is now common in this community.
   a. Yes          b. No

24.6 Gathering and selling of firewood is being carried out more by men in this community.
   a. Yes          b. No

24.7 Do you think Traditional Birth Attendance (TBA) responsibility is also taken up by men?
   a. Yes          b. No

If yes, skip to the next question
If no, what do you thing accounts for this

..................................................................................................................................................
24.8 Has chop bar operations been considered by men?
   a. Yes       b. No

If yes, please skip to next question

If no, what do you think accounts for this

24.9 Women now become household heads due migration of their husbands in the family.
   a. True       b. False

24.10 The responsibility of paying of school fees is now headed by women.
   a. True       b. False

24.11 Women under this category provide shelter for the household.
   a. True       b. False

24.12 The absence of men due to migration has created opportunity for women to own farmlands in this community.
   a. True       b. False

24.13 Do women now attend community meetings if called by the chief?
   a. Yes       b. No

If yes, what kind of meeting do they attend

If no, why don’t they attend these meetings
24.14 The rearing of farm animals which was not peculiar to women is now common among women.

a. True   b. False

24.15 Do you think women who become heads of their households due to their husbands’ absence can now settle disputes within and outside family household?

a. Yes   b. No

If yes, what are some of these disputes, please specify

If no, why?

SECTION E: MIGRATION AND SOCIO-CULTURAL VALUES.

25. What are the most common foods found in this community? (multiple choices are allowed)


26. Do you think there have been any changes with some of the type foods you eat?

a. Yes   b. No

27. Do you think migration could be the cause of these changes?

a. Yes   b. No

28. If yes, please could you mention some of the kinds of foods that have been added to these traditionally foods?
29. Do you think that this change in the consumption of food has impacted on the community in any way?  a. Yes  b. No

If yes, how?

If no, why not?

30. What is the common source of entertainment of the people in this community?

a. Storytelling  b. Traditional dance  c. Riddle  d. Tales  e. Songs

31. There is a shift in the love for these traditional sources entertainments for modern kinds of entertainment.

a. Agree  b. Disagree  c. Strongly agree  d. Strongly disagree

32. Do you think migration can be the cause to some of these changes?

a. Yes  b. No

33. Please indicate whether these changes impact the community positively or negatively?

If positive, state reasons

If negative, please state reasons

34. Some people in this community can speak and interact in different languages.

a. Agree  b. Disagree  c. Strongly agree  d. Strongly disagree
35. Do you think that this skill of speaking different languages is linked to their migration from this community?
   a. Yes  b. No

36. Could you mention some of the languages the people speak?

37. Do you think these languages affect the community in a positive or negative way?
   a. Yes  b. No
   If positive, please state reasons
   If negative, please give reasons.

38. There have been changes in the mode of dressing by the youth of this community in recent times.
   a. True  b. False

39. Could migration explains or account for this change in the dress code?
   a. Yes  b. No

40. Could you briefly describe how some of them dress?

41. How do these affect this community, positively or negatively?
   Please state the positives
Could you please identify some negatives too?

42. Formal education has influenced some changes in the values of the people in this community?
   a. Agree    b. Disagree    c. Strongly agree    d. Strongly disagree

43. Some people migrated to urban centres to receive formal education.
   a. Agree    b. Disagree    c. Strongly agree    d. Strongly disagree

44. Which areas of your values do you think formal education has influenced?

   Please, give reasons for your answer?

45. Please are these impacts positive or negative?

   Positive         (give reasons)

   Negative         (give reasons)
Thank you for your time.
Appendix B: Interview Guide for Opinion Leaders

My name is Alhassan Issahaku, a post graduate (MPhil) student of the Centre for Migration Studies, University of Ghana, Legon. As part of my academic work, I am required to embark on a Field Research. The research topic is “Rural-Urban Migration and its Socio-Cultural Effects on the Origin Community: the Case of Khatinga in the Gushegu District in the Northern Region of Ghana.” I shall be grateful if you could take time out of your busy schedules and grant me an interview which will last for about 50 minutes. Your participation is very important for this study. If there is anything you don’t understand, Please let me know. You are assured that any information provided will be treated confidentially and used solely for academic purposes. Please provide the appropriate responses. Thank you for your co-operation.

SECTION A: SOCIO-DEMOGRAPHIC BACKGROUND

1. Age…………………………… 2. Sex………………………………………………
3. Highest level of education ……………………………………………………………
4. Marital Status ………………………………………………………………………
5. Religious Affiliation …………………………………………………………………
6. Nationality …………………………………………………………………………..

SECTION B: MIGRATION AND GENDER ROLES

1. Please could you share with me your migration experiences in life?
(Probe for reasons for migrating, benefits of migration to migrants themselves and their families, living arrangements both at origin and destination places)

a Reasons for migrating
……………………………………………………………………………………………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………
……………………………………………………………………………………………………

b Benefits of migration to migrants
……………………………………………………………………………………………………
……………………………………………………………………………………………………
c Benefits to migrants families

2. What are some of the responsibilities of the men in this community?

3. What are some of the responsibilities of women in this community?

4. Do you think there have been changes in roles especially for both men and women and what are your reasons?
5. What do you think might have been the cause of these changes in gender roles?
(Probe for migration issues).

6. What impact have these changes had on the community?
(Probe for both positive and negative impacts on the community).

Positive impacts

Negative impacts
7. Do you think that migration has somehow influenced the following socio-cultural values in this community and how?

a. Food

b. Entertainment

c. Language

d. Dressing

e. Education
8 In what ways did migration affect one's marriage relationship in this community?

(Probe for issues like separation, stressed relationship, enhanced relationship and divorced)

9. What are your personal views about migration and your advice for migrants?

Please this is the end of the interview. If there is something you want to ask, please feel free and do so. Thank You