UNIVERSITY OF GHANA
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TRANSLOCAL ACTIVITIES AND RURAL-URBAN MIGRANTS' INTEGRATION PROCESSES IN ACCRA

BY

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DECLARATION

I, Emmanuel Boateng, hereby declare that except for references to other people's work which have been duly acknowledged, this thesis is the result of my independent research conducted at the Centre for Migration Studies, University of Ghana, Legon, under the joint supervision of Professor George Owusu, Professor Akosua Keseboa Darkwah and Dr. Mary Boatemaa Setrana. I also declare that as far as I know, this thesis has neither in part nor in whole been published nor presented to any other institution for an academic award.

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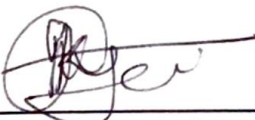
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INTEGRI PROCEDAMUS

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DEDICATION

I dedicate this work to my dear wife, Mercy Boateng and children, Gaddiel and Nathaniel

Boateng for their continued support throughout the period of the PhD programme.

ACKNOWLEDGEMENTS

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LIST OF ABBREVIATIONS

CAPI	Computer Assisted Personal Interview
CEPAL	Economic Commission for Latin America and the Caribbean
CsPro	Census and Survey Processing System
EA	Enumeration Area
ECH	Ethics Committee for the Humanities
EU	European Union
FAO	Food and Agriculture Organisation
GAMA	Greater Accra Metropolitan Area
GLSS	Ghana Living Standards Survey
GSS	Ghana Statistical Service
ILO	International Labour for Organisation
IOM	International Organisation of Migration
NGO	Non-Governmental Organisation
NWA	Nigerian Women's Association
PHC	Population and Housing Census
SDA	Sustainable Development Agenda
SDG	Sustainable Development Goals
UNICEF	United Nations Children's Fund

ABSTRACT

Several studies have primarily examined migrants' integration in western countries or immigrants from the other African countries. In sub-Sahara Africa and Ghana, there is existing evidence on rural-urban migration but the focus of these studies has not been on how rural-urban migrants engage in translocal activities and integration. Hence, there is paucity of research in Ghana on how rural-urban migrants engage in translocal activities and how they integrate in their destination communities.

To understand this nuance and fill the gap, this study adopted a mixed method approach to examine the translocal activities and factors that influence the integration processes of rural-urban migrants. Primary data was collected from rural-urban migrants in Accra. A total of 409 rural-urban migrants were surveyed and 29 interviewees (including 26 rural-urban migrants and 3 key informants) were interviewed for the study.

The study revealed that nine in every ten (95.4%) of the migrants have engaged in many translocal activities in their current place of residence, with 76.5 per cent engaged in economic translocal activities, but 90.5% of the migrants do not engage in political translocal activities. Also, about 86.8% migrants socially engage with people in their hometown. About half (50.9%) of rural-urban migrants were totally integrated in their place of destination. The results further showed that more than two-thirds (69.2%) of the respondents who were engaged in political translocal activities were integrated, however, there is no association between social translocal activities and integration among rural-urban migrants. Also, more than half (58.9%) of the respondents who were engaged in cultural translocal activities were integrated into their current place of residence. The results showed that the respondents reported high prices of food, high cost of utility bills, high cost of rent, difficulty in learning the local language at the destination area and difficulty in making friends as factors affecting them to integrate. In addition, dominant strategies adopted by respondents were joining religious bodies, making friends and acquaintances. Others were learning local language, engaging in translocal activities and joining social/cultural clubs.

The study, therefore, concludes that the rural-urban migrants get support from family and friends who have already migrated to Accra. They still maintain ties and engage in translocal activities. These activities, coupled with challenges make it difficult for the migrants to fully integrate in their new destination.

CHAPTER ONE

BACKGROUND OF THE STUDY

1.1 Introduction

Migration is an important strategy used to secure, improve and diversify livelihoods for human development (Li et al., 2020; Islam & Herbeck, 2013; De Haas, 2009). The 2019 estimate of the global international migrants' population is 281 million, implying that approximately 3.6% of the world's population live outside their place of birth (UNDESA, 2020). Out of the globally estimated international migrants' population, 740 million migrants are said to have migrated internally (UNDESA, 2020). In Ghana, about 90% of migrants are within the borders of the country, according to the 2010 Population and Housing Census Report (GSS 2013).

Migration has been an enduring component of the world history and demographic process (Anarfi, 1982). In Sub-Saharan Africa, every household has at least one person who has either migrated internally or internationally. Economic opportunities and conflicts have been identified as the main reasons for internal migration (Weeks, 2010; Paciotti et al., 2005). Several factors account for these movements; they include: network, political factors, conflicts, drought, economic opportunities, environmental problems, improvement of living conditions and accessibility of social service as reasons for an increase in migration (UNDESA, 2020; Awumbila et al., 2015; Islam & Herbeck, 2013). The process of potential migrants' movement from their place of origin to place of destination involves a migratory process in which migrants engage with family and non-family members who sometimes assist in the process of migrating to the place of destination. Social networks are very important sources of information for potential migrants as they play significant role in migration plans and choice of destination. These social networks could include friends and families at destination areas. They assist

potential migrants with information while others help new migrants with accommodation, economic opportunities for potential migrants and migrants' settling down or integrating in their place of destination (Notten & De Neubourg, 2011; Haug, 2008). In addition, advancements in transportation network, communication and technology have improved movement of migrants (Petrou & Connell, 2017). These improvements have moved the migration debate beyond the unilateral dimension by earlier dominant migration theories such as neoclassicals and New Economics of Labour Migration (NELM).

Similarly, in Ghana, about 90% of migration occur within the borders of the country (GSS, 2013). Rural-urban migration is the most dominant type of internal migration in Ghana and is one of the most contributing factors for rapid urbanization in Ghana (Songsore, 2003; Awumbilla et al, 2008; Owusu & Yankson, 2017). Developmental inequalities between the southern and northern parts of Ghana have contributed to a high concentration of poor people in slums in the South (GSS, 2010). Migrants move to the urban areas in search of better quality of life, greater job prospects, continuing education, easy access to urban social amenities and other services (Charles et al., 2017). This has led to rapid urbanization which has created multiple challenges, with the evidence that rural-urban migrants are becoming more permanent and more reluctant to return 'home' and consequently, requiring urban service provision (GSS, 2013; Petrou & Connell, 2017). According to the Ghana Statistical Service (2013), the Greater Accra Region is the most urbanized region in Ghana with almost 61% of its population living in vicinities classified as urban in 2010.

Notwithstanding, rural-urban migrants in urban areas are faced with some challenges that could affect and curtail their quest for better livelihood in the urban area. This is especially so when the cultural practices, language, customary practices, traditional

norms and values of the migrants and those of the destination areas are mutually exclusive of each other (Greiner, 2010). Such circumstance tends to make migrants still tied to practices of their places of origin instead of integrating at their destination.

Translocalism, a derivation of the concept of transnationalism, by Glick-Schiller et al. (1995) to explain how immigrants forge and maintain multi-stranded social relationships that connect their human activities with their places of origin and destination. Thus, immigrants and in the case of this study, which focuses on internal migration, in-migrants do not only integrate into their destination areas but sustain their cross-boundary relationships, notwithstanding their level of integration at the destination. Translocalism often involves the formation of a range of social, economic, political and cultural systems across boundaries which could be a desire or a reality (Glick-Schiller et al.,1995; Glick-Schiller & Salaza, 2013). Translocalism also involves the portability of identity across social space with the wish to compensate for a change in environment (Silm et al., 2021). In order to overcome these challenges, rural-urban migrants maintain ties with family and friends both at the destination and origin through translocal activities. Translocal activities help the migrants to integrate into the destination. Translocalism indicates that migrants are simultaneously engaged in their region as well as that of the destination area, resulting in a back-and-forth movement of people, goods, money and ideas between them (Greiner & Sakdapolrak, 2013). There are various forms of translocal activities and these include: economic, social, political and cultural engagements (Rockenbauch, 2019; Ewijk et al., 2016; Islam, 2013).

Migrants' economic, social, cultural and political engagements in their place of origin have significant impact on their city life (Porst & Sakdapolark, 2018). These activities enable migrants to live a connected life with their place of origin and place of destination paving way for complex niche in the urban areas (Cheran, 2006). Though translocal

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families are mostly dissociated by space, they are unified through interaction by social network and technology. Improvement in transportation and more communication options have made it possible for migrants to interact with people in their place of origin (Föbker et al., 2016). Migrants are seen as agents of change towards the development of their place of origin through financial remittances and transfer of resources (Porst & Sakdapolrak, 2018). Katigbak, (2015) argues that through translocal activities, migrants contribute to material and social remittances including ideas, behaviour and social capital. In addition, migrants are able to transfer their local lives or culture of their place of origin to facilitate their stay in their destination.

Translocalism enables migrants to transfer their local lives to their place of destination which therefore have an influence on their integration process. The integration process of migrants is influenced by their ability to transfer their local lives to their place of destination (Porst & Sakdapolrak, 2020; Adida, 2011; Bah et al., 2003). Integration of migrants in their new destination area depend on their feeling of belongingness and ability to learn the language, make friends and acquaintances, get economic opportunities and have a sense of identity in their destination (Ager & Strang, 2008). While some of these migrants keep up strong and enduring relations with their home communities, many others have broken these ties. Migrants therefore find new homes in their new destination by embarking on the processes of documentation and skills that would enable them to integrate in the city (Dekker & Siegel, 2013). For instance, Adida (2011) argued that Hausa immigrants from Nigeria integrated themselves easily into Muslim communities in Ghana because they speak the same language.

Despite the contribution of internal migration particularly from rural to urban areas, there are some challenges that sometimes hinder migrants from fully benefiting from the movements as well as derailing their integration into the urban society. The positive

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relationship can be realised when migrants are integrated into the host society taking advantage of the opportunities available. It is against this background that this study explores the lived experiences of migrants from rural areas living in Mamponse and its environs and how they use translocal activities as a coping strategy to overcome the challenges of their integration.

1.2 Problem statement

The population in urban areas across Sub-Saharan Africa is growing at a bewildering pace. Approximately, 325 million people dwell in urban settlements in the Region (Beall, 2019). According to UN projections, the figure is expected to triple in the next few decades, reaching over one billion by 2050 (Beall, 2019). Some of the negative implications of such phenomena are: development of slums, increased urban poverty, rise in urban social disorder events; such as riots, strikes, protests and acts of terrorism and rise in suicide and homicide rates (Bosiakoh, 2012; Awumbila, 2009). The high influx of internal migrants has altered major cities in Africa to some extent (Portes, 2000; Hatziprokopiou and Montagna, 2012). These modifications are partially ascribed to lively ethnic enclaves inhabited by migrants (Rath, 2007), although such communities are sometimes considered to be settings of discrimination, inequalities and conflicts (Wacquant, 2016; Njoh, 2017).

Ghana is not an exception to urbanization. Over the last decades, migration patterns extended geographically with larger shares of migrants from the rural areas of southern and northern parts of Ghana to cities (Grillo & Mazzucato, 2008). Accra remains one of the most attractive destinations for most migrants from the rural areas, across Ghana because of the perceived availability of jobs and other livelihood opportunities (Owusu, 2008). According to the Ghana 2010 Population and Housing Census, a total of 620, 330

people have migrated from other regions to Accra and its surrounding regions with the Eastern Region recording the highest number of in-migrants (183,426) and Upper West Region recording the least number of in-migrants (8,068) (GSS et al., 2013). Rural-urban migrants face challenges in urban areas as they integrate into the urban space. This mostly happens when migrants find it difficult to understand urban life (Greiner, 2010). The livelihood of most migrants in developing countries and middle-income countries like Ghana, has been increasingly dependent on translocal networking. Migration and social interconnection across different geographical spaces now form the basis of people's survival. Rural-urban migrants engage in translocal activities such as economic, social, political and cultural spheres to maintain their relationship with the place of origin. Some migrants also try to integrate locally but face challenges in their integration in the urban area. They sometimes face discrimination and lack support to facilitate the process of integration. Rural-urban migrants are sometimes vulnerable to victimization, stigmatization and criminalization (Alhassan, 2017). However, some migrants are involved in translocal activities including political, establishing connections with friends, investing in economic activities and participating in cultural activities. Migrants also adapt to their place of destination cultural and other settings to improve their process of integration.

The recurrent consequences of rural-urban migration and their associated challenges has necessitated the formulation of migration policy by some African governments in the mid-1970s to promote positive outcome and prevent the negative consequences of internal migration through mainstreaming migration into the national development programme (Alhassan, 2017). Ghana, however, had its migration policy in 2016. This policy document, however, did not consider the dynamics of rural-urban migration and their integration into the urban communities. In view of this, migrants in Ghana are

confronted by translocal and integration challenges. Rural-urban migrants' translocal activities, urban way of life and the policies which can address their inclusion into the urban life has been a subject of interest in numerous studies (Alhassan, 2017). The concept of integration is central to understanding the experiences of groups in marginalized positions in contemporary urban societies.

In Ghana, existing studies on migration have examined the reasons of migration from the north to the south (Geest, 2011; Kwankye et al., 2009); the determinants of individual's likelihood to be an internal migrant and the relationship between internal migration and welfare (Ackah & Medvedev, 2010); rural-urban migration into slums and its impact on reducing poverty has also been studied (Awumbila et al., 2014). Other studies have been on determinants of rural-urban migration in Ghana (Caldwell, 1968), rural-urban migration and socioeconomic development in Ghana (Twumasi, 1995). Although the migrant population in Accra is large, there are only a few existing studies on migrant communities focusing on integration in the Greater Accra Region (Anarfi et al., 2003; Owusu, 2008).

Several studies have examined migrants' integration into Western countries and have identified a range of factors that affect international migrants' integration into their host countries (Norris & Inglehart, 2012; Kogan, 2011; Muzondidya, 2010). In Ghana, Mensah (2008) examined religious transnationalism among Ghanaian immigrants in Toronto; Mazzucato (2008) investigated the double engagement, transnationalism and integration; while Kandilige (2011) examined transnationalism and Ghanaian diaspora in the United Kingdom. Little attention has been paid to internal migration and the factors that affect rural-urban migrants' integration into urban African spaces in the academic sector. In particular, the role of translocal activities in shaping migrant integration has not been explored extensively in Ghana.

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Several studies have been done on transnationalism in Ghana, however, there are few studies examining translocal activities of rural-urban migrants and factors influencing integration of rural-urban migrants in Accra, Ghana. Rural-urban migrants also face formidable economic, cultural and social barriers in most urban societies. This study explored factors that facilitate or impede the integration of rural migrants in relation to the urban centre and specifically, in the local community of Mamponse in the Greater Accra Region, using their translocal activities. This community in urban Accra is known to attract a significant number of rural-urban migrants from many parts of Ghana. Mamponse has suburbs with different classes of people. The population size of Mamponse continues to grow because of the rural-urban migration. More people have also moved to the area over the years and continue to do so because of social network. For instance, according to the 2010 Ghana Population and Housing Census, about 12,581 internal migrants were recorded (GSS 2012). The community is noted for poor housing conditions, improper waste disposal and poor drainage system. Little is known about how migrants from the rural areas engage in translocal activities and how these translocal activities help migrants to integrate into urban centres.

This research therefore sought to fill in the gap in knowledge by providing lived experiences of rural-urban migrants' translocal activities and how these translocal practices influence their ability to integrate into the urban communities in which they reside in Accra, Ghana.

1.3 Research Questions

This study seeks to answer the following questions:

I. What is the migratory history of rural-urban migrants in Accra?

II. What are the forms of translocal activities of the rural-urban migrants in Accra?

III.　　To what extent are migrants integrated into urban Accra?

IV.　　How do translocal activities shape/influence integration processes among rural-urban migrants in Accra?

1.4 Research Objectives

The general objective of the study is to examine the translocal activities and factors that influence the integration processes of migrants from rural areas who are resident in Accra.

The specific objectives are:

    i.　　To describe the migration trajectories and processes of rural-urban migrants in Accra.

    ii.　　To explore the various forms of translocal activities that the rural-urban migrants engage in at destination.

    iii.　　To examine the factors that influence integration of the rural-urban migrants in Accra, Ghana.

    iv.　　To examine the influence of rural-urban translocal activities in migrants' integration process in Accra, Ghana.

1.5 Justification of the Study

The dearth of research and information on how rural migrants engage in translocal activities to cope and adapt into major urban centres in Ghana present an opportunity for research. Research has shown that in order to understand how we conceptualize rural-urban migrants' translocal activity and integration, there is the need to understand the experiences of rural-urban migrants. This is because migrants' experiences influence their migratory processes, activities in their place of origin and destination, as well as

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integrating into the destination. This study potentially expands knowledge and understanding of the dynamics of internal migration as well as deepen our understanding of translocalism as a mechanism for integrating in an urban Ghanaian perspective.

Several studies have been done on rural-urban migrants in Ghana. These studies include challenges, coping strategies and reasons for migration. There are few studies undertaken to understand migrants' translocal activities and their integration. In addition, motivation to migrate, migratory processes, rural-urban integration and translocal ties have been studied. This study would therefore contribute to literature on conceptualization of translocalism and integration by providing detailed explanation of rural-urban migration supported with evidence in literature.

The study also creates awareness on the need to consider translocalism and integration of rural-urban migrants in the migration research, policies and programmes of various stakeholders, particularly in Ghana. Hardly has Ghana included rural migrants and their integration in the urban centres in its migration policy, programmes and institutions. Despite the absence of a national integration policy or programme, migrants engage in translocal ties which sometimes collaborate to ensure smooth integration. The findings of this study will provide evidence and guide policy-makers in incorporating this evidence. This will help to facilitate the development of translocal and integration policies to ease the burden of migrants in Ghana.

In addition, the findings will also serve as a source of evidence for designing the appropriate interventions to address challenges with respect to labour market integration, education and other available opportunities by rural migrants within urban centres in the country.

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The Sustainable Development Goals (SDGs) have recognized the need to address challenges facing population subgroups in the development process. As indicated in SDG 10 and 11, (Goal 10 & 11: Reduce inequality within and among countries and make cities and human settlements inclusive, safe, resilient and sustainable), governments need to address migration-related problems in cities. The target 10.7 of the SDG 10 advocates for the facilitation of safe, regular and responsible migration and the implementation of well-managed migration policies by 2030. There is the need to understand the plight of rural-urban migrants. Understanding translocal activities and integration would assist individuals and policy-makers to identify factors that require intervention to ensure that rural-urban migrants are able to engage in translocal activities as well as integrating.

The study adopted a mixed method approach to add context and depth to the study as well as providing detailed information of translocal activities and integration in Ghana. The quantitative method approach helps to understand the factors that influence integration while the qualitative data aids in unearthing the reasons behind translocal activities and integration. These will, therefore, provide a holistic view and interpretation of migratory processes, translocal activities and integration.

1.6 Definition of Concepts

A number of concepts and terms have been used in this study and it is, therefore, necessary to operationally define them. They include but not limited to integration, rural migration, area of origin, area of destination, concepts of translocalism, glolocalization and migration experiences are explained below.

Rural-Urban Migration: This is considered as the movement of people from the countryside to the cities leading to the expansion of towns and increasing the proportion of people living in cities. It also refers to the increasing shift of the total population from

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rural to urban places, or a consistent rise in the proportion of the population living in towns and cities (Owusu & Yankson, 2017). Within the context of this study, rural-urban migration signifies people moving from rural areas with the intention of staying in an urban area for a period of 6 months or more.

Area of Destination: It is defined as the area that is a destination for migratory flows or the receiving area of the migrated population.

Migration Experience Factors: These are conceptualized as the resources whether tangible or intangible acquired by the rural migrant for purposes of integrating into the host community. For instance, educational attainment, language acquisition at the destination, adaptation and coping strategies and networks at the destination are factors of migration experience.

Translocal activities are when migrants engage in activities in their place of origin. These activities happen in various forms including economic, political, social and cultural translocal activities.

Economic translocal activity is where migrants engage in sending remittances and participating in developmental activities in their places of origin. These activities may include operating business venture, running transport business and owning farms. Migrants also support developmental agenda at their place of origin such as, construction of school buildings and other related activities. Also, the political translocal activities of migrants include membership of political parties or campaigns and voting during elections. The first one is the migrants' political affiliation and activities in the area of origin. The second involves the political actions taken by the communities within which migrants come from at the origin. The third comprises the political activism migrants undertake in their area of origin to pursue a developmental agenda. Migrants also engage

in social translocal activities which involve variations in the social lives of internal migrants and their families back at the area of origin, especially when it comes to family ties and kinship relations (Parrenas, 2005; Wong, 2006). According to Ajaero and Onokala (2013), these variations impact the social construction of gender, class and reputation. The status of the family and kinship also change over time. Lastly, the results of the mixture and interactions of multiple cultures is the emergence of hybrid culture, that is, cultural translocal activities. This comes as a result of advancement in technology, communication and transportation; making migrants still able to engage in cultural activities such as attending to funerals, festivals and get together at their place of origin.

Integration: It refers to the means through which migrants adapt to the culture, norms, values and customary practices of the host society and become fully assimilated into the host society (Mesch, 2002) or experience acculturation. Integration is the incorporation of part of the other culture but maintaining one's own cultural identity. The end result is a multicultural society with a number of distinctive ethnic groups within a larger social system (Yang, 2008). Within the context of this study, various aspects of the process of integration will be discussed. These include but are not limited to labour market, education, health, social cohesion, human rights, ethnic, cultural and customary practices, religious beliefs and affiliations, security, psychosocial and accessibility to social services.

Political Integration: When migrants have no access to local political systems, decision-making has negative implications for how prepared they are and willing to integrate (Alexander, 2003). The second definition of political integration has to do with migrants being excluded from local political systems in destination areas, seen as outsiders and not supporting the integration process. There are indications that where inclusion of migrants in formal and informal channels of political participation takes place, there

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appears to be beneficial policies in the socio-economic and cultural domains (Moore, 2001; Penninx et al., 2004; Alexander, 2003). This also involves the process of migrants gaining the recognition as full-fledged members of the political community and having political rights and duties.

Cultural Integration: Measures of socio-cultural integration include: informal interaction between migrants and non-migrants, ability to easily learn the language, eat the food, and wear clothes of non-migrants, attend social events and easily adapt to other values and cultural norms of the destination area. Another important aspect of the socio-cultural integration is the change in the cognitive and attitudinal behaviour of migrants in complying with and conforming to the values and norms of the destination area. This process can be facilitated by social events in the destination area such as marriages, friendships and social activities (Heckmann, 2005). Migrants can also integrate themselves in their new destination area through feeling of belongingness exhibited in terms of loyalty to ethnic, local and national identity. It also involves migrants creating their own unique identity as a result of the convergence of their original norms and that of the destination area. This is where migrants gain access to education, welfare systems, labour markets and as well as getting employed. These are described as social and economic rights. Under this term, migrants gain industrial rights and rights related to institutionalized facilities in the socio-economic sphere thereby, becoming at par with indigenous workers. Socio-cultural integration deals with the culture, values, standards, norms and ideals of the destination area.

Economic Integration: Economic integration is defined by some indicators such as income, education and occupation through which migrants tend to be upwardly mobile just as the natives of the destination area. Studies have revealed that migrants who do not easily find well-paid jobs to do are often integrated poorly into the destination area

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relative to other migrants who find well-paid economic jobs to do (Alba & Nee, 2012; Snel et al., 2006). Migrants become vulnerable in seeking employment opportunities.

Concept of Translocalism: Brickell and Datta, (2011) define the term translocal as a concept used to highlight how spaces and places need to be examined both through their situatedness and their connectedness to a variety of other locales. Other scholars define the concept of translocality as a sum of phenomena which arise out of a multitude of circulations and transfers (Freitag & von Oppen, 2010). These scholars use this perspective to challenge the regional limitations often implicit in area studies, and lay emphasis that the world is constituted through processes that go beyond boundaries on varied scales, which lead to the production and reproduction of spatial variations. They further argue that translocal perspective enables research into these processes in a more open and less linear way, and captures the diverse and contradictory effects of interconnectedness between places, institutions and actors. Hedberg and do Carmo (2012) employ translocality to facilitate an understanding of the relational dimensions of space created through mobility. Such an approach overcomes the notion of container spaces and the dichotomy between 'rural' and 'urban'. However, within the context of this study, translocality means a variety of enduring, open and non-linear processes, which produce close interrelations between different places (rural and urban areas) and people.

The concept of translocalism is used to describe the activities that rural migrants engage in as a means of sustaining ties with their origins as means to adapt to Ghanaian society.

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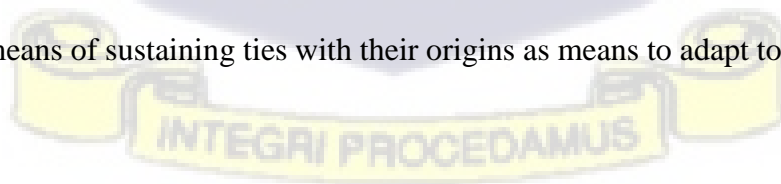
1.7 Organisation of the Study

This study is divided into seven chapters. Chapter One gives an introduction to the study: providing the background to the study, the problem statement, research objectives, research questions, concepts and definitions, justification of the study and organization of the study. Chapter Two presents a review of related literature dealing with specific concepts such as integration, translocalism, internal migration, cultural dynamics between the origin and destination areas and the concept of adaptation of migrants in the destination area. It also presents the conceptual and theoretical framework that underpin the study.

Chapter Two provides an overview of internal migration in Ghana (Accra), presenting the historical, socio-economic and geo-political context of migration. In addition, the chapter provides an overview of the laws, policies and institutions that manage migration in Ghana.

Chapter Three discusses the methodology used in the study. It gives details on the research philosophy, research design, study area, target population, sampling approach and sample size determination. Other sections discussed in this chapter include methods of data collection, measurement of variables, methods of data analysis, ethical issues and study limitations.

A detailed description of the socio-demographic and economic characteristics of rural migrants used for the study are presented in Chapter Four. It further describes their migratory processes as well as highlights the factors that motivate them to move to urban areas.

In Chapter Five, the kinds of translocal activities and practices rural migrants engage in as well as the impact of these activities on their livelihood at the area of destination are

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discussed. The relationship between translocal activities and integration among migrants are examined in Chapter Six. Finally, Chapter Seven covers the summary, conclusion and recommendations for both the scientific and policy communities.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter outlines pertinent literature on migratory processes of rural-urban migrants and translocal activities engaged by migrants in Accra. It also looks at the issues surrounding the integration process of migrants, challenges and coping strategies of migrants. The chapter further discusses the theory and conceptual framework of the study.

2.2 Overview of Rural-Urban Migration

Rural-urban migration is an integral process of urbanization and economic development and involves the movement of people from rural areas to cities in search of better living conditions (Min-Harris, 2010). Globally, it is estimated that about one billion people are migrants who moved from rural to urban areas (UNDESA, 2020). Evidence has shown that international migration is very high among developed countries while internal migration is very high among developing countries. It is estimated that, about 37% and 63% of internal migrants are located in developed and developing countries respectively (IOM, 2020). In recent times, almost half of the population in the world are living in the cities and there has been an increase in the number of people living in urban areas (Lerch, 2020). The rapid increase in the urban areas relative to the rural areas could be attributed to the internal migration of which rural-urban migration is a very crucial component. It is estimated that in Sub-Saharan Africa, about 50 to 80% of rural households have at least one migrant member as an internal migrant (Eshetu & Beshir, 2017).

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Knight and Guntalilaka (2010) argued that in China, the drivers of rural-urban migration stems from the push factors in the rural poverty rather than the pull factors in the cities. Most people move from the cities to urban areas due to poverty and their inability to provide for themselves and their families. This is aligned with the income maximization hypothesis which explains that, people will migrate from the rural areas to the urban areas if the expected income in the urban area, given the length of time and stay exceeds the income in the rural area. Also, most rural-urban migrants use migration as a form of income diversification in order to alleviate poverty. Wang and Benjamin, (2019) argued that rural-urban migration displaces human capital. In their view, they argued that people with the highest level of education migrate from rural areas to urban areas in search of decent jobs to earn higher incomes to improve their living conditions.

The Sub-Saharan Region has witnessed rapid increase in urbanization. This has resulted in the growth of slums due to overcrowding and challenges of finding decent accommodation. The rapid increase in urbanization could be explained by rural-urban migration which is necessitated by pull and push factors. The extant review of literature has shown that in Sub-Saharan Africa, several factors have been attributed to rural-urban migration and these include: poverty, employment, education and desire to have a better condition of living (Adamtey & Yajalin, 2018).

In Southern Ethiopia, Eshetu and Beshir (2017) reported that migration is selective with respect to age, sex and marital status. The findings of the study showed that people move from the rural areas to the urban areas for better job opportunities, rural poverty, education, starting new business, freedom from restrictive cultural practices and access to urban services. This implies that the main reasons for rural-urban migration are economicand this is in line with Harris Todaro's model of rural-urban migration which explains that migration is based on expected income differentials in the rural and urban

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areas. People are more likely to move to places where they will get more income. In addition, people migrate based on their own decisions and this implies that migration is based on individual decision.

It should be noted that as people tend to move from the rural to the urban areas, there are consequences that are also associated with rural-urban migrations. In Nigeria, Nweke (2019) reported that the motive or desire for people to migrate is based on personal decision. This decision varies from one individual to the other. In addition, the author indicated that there are push factors that necessitate the movement of people from the rural areas to the urban areas. Also, the effects of people migrating from the rural areas to urban areas are identified as increase in squalor settlements in the urban areas and people resorting to all kinds of odd jobs in order to survive.

In Ghana, migration has been internal before the colonial rule. Rural-urban migration has been a major contributor to the urban population (Adamtey & Yajalin, 2018). Songsore (2003) argued that in Ghana, rural-urban migration contributes to rapid urbanization. Scholars have argued that the decision of people to migrate from the rural to urban areas include economic necessity, social stratification, political power, climate change and access to urban services (Tanoh & Osei-Assibey, 2019; Pickbourn, 2018; Awubilla, 2014; Awubilla, 2011). Rural-urban migration dates back to the past and has been regarded as a process of economic development. People have moved from the northern part of Ghana to the south in search of greener pastures. In recent times, there has been movement of people from the north to the south and from the south to the south and this has been dominated by males and the youth (Awubilla, 2014). In addition, Tanoh and Osei-Assibey (2019) reported that members of households from the three northern regions (Northern Region, Upper East and Upper West) are more likely to migrate to the

south in search of job opportunities due to the economic hardship that they experience in their place of domicile.

In Accra, Ghana, Asamoah (2020) reported that the active economic group migrates from the rural to the urban areas in search of greener pastures. Most of the people migrate from the rural to the urban areas due to poverty and unemployment. However, these migrants sometimes face the challenge of unemployment that they encounter in the rural areas.

Abedi-Lartey (2016) examined the causes of rural-urban migration in Sanakana in the Nadowli-Kalio District of Ghana and its effects on community development. The results of the study show that poverty, lack of education, lack of social amenities and unpredictable rainfall patterns were the causes of migration. The author indicated that poverty has been a push factor causing a large increase in the exodus of people from rural to urban areas. Boakye-Yiadom (2008), using data from the 1998/1999 round of GLSS (GLSS 4), found that, although some rural-urban migrants experienced welfare losses, on the average, rural-urban migration significantly enhanced the welfare of internal migrants.

In Accra, Ghana, Adamtey and Yajalin (2018) examined rural-urban migrants from the Northern Region town of Yendi to Agbogbloshie. The results of the study show that agriculture which was the main economic activity of the migrant was not attractive; in that the land was not fertile, there were no agro-chemicals to make the land fertile and no credit facilities to support agricultural activities. This necessitated the movement of the people from the north to Agbogbloshie to seek greener pastures. Also, the results of the study showed that most people took the decision to migrate under the influence of their family. Evidence has shown that most of these migrants from the rural to urban areas engage in translocalism including economic, social and cultural activities. These

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activities foster and reinforce the bond between rural-urban migrants and their families at the origin.

2.3 Migratory Processes of Rural-Urban Migrants

Migration processes are preparations that migrants go through before embarking on the migration journey. Multiple factors influence the migratory processes of migrants. These include reasons for migrants' departure, contacts made by migrants with people in their destination, and the people who assist migrants to facilitate their movement (Tanle et al., 2020; Tano & Osei-Assibey, 2019). The decision to migrate can be by one person or undertaken by a group of persons, such as the family. The family can be conceived as a coalition vis-à-vis the rest of the world (Rahman, 2002). For instance, migrants and their families both share the costs as well as the rewards of migration. Migrants and their families enter into chosen contractual arrangements, in which remittances play an important role. Families invest in migrants' departure, but they do so in the expectation of returns in the form of remittances (Sen, 1981). In the fieldwork village of Lalmai, for example, remittances were used firstly in repaying loans, house construction costs, educational expenses and then agricultural projects and secondly, created demand for imported luxury items and are therefore not always spent on locally produced goods (Rahman, 2002).

Family strategy is seen as a crucial element in the migration process (Notten and De Neubourg, 2011). Though the Todaro-type models focus on the individuals as rational actors, the new economics of migration emphasize the family as unit of analysis. Starks (1991) explains that though the entities that engage in migration are often individual agents, more has to do with labour migration than an individualistic optimizing behaviour. The most influential theoretical approach, known as the New Economics of

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Migration (Stark, 1991), conceives migration as a household-based decision to diversify the means of income, and in doing so spread risks. Cash income from urban-based family members thus do not need to be higher than income from agriculture to make migration worthwhile – the real incentive for the decision to migrate is that of adding an extra, new source of income to the household.

Migration decision is regarded as a household decision in which within the constraints given, the household decides to allocate its labour force among activities in such a way as to maximize household utility. The migration that follows after such a decision is circular. The transition from circular to permanent migration is slow and circular migration remains a central part of migration in Africa. Often, however, it is more reasonable to treat the entire family, or the head of the family, as the relevant decision-making agent (de Jong & Gardner, 1981; Stichter, 1985; Stark, 1991). This is especially true when the migrant is expected to return to the household, as in temporary or circular migration.

There are causal and personal factors facilitating the process of migrants' movement. Employment opportunities in cities are one of the main pull factors as many industries are located in cities and offer opportunity of high urban wages (Sahr, 2007). There are also more educational institutions providing courses and training in a wide range of subjects and skills (Van et al., 2012).

Social network plays significant role in migration plans and destination. The networks include friends and family members who are mostly at the place of destination. Haug (2008) argues that social network influence migration channels and distribution of people in the place of destination. Zimmermann (2007) explained that social network influences the place of residence of migrants in their destination. Through social network, migrants get accommodation and work. Potential migrants get information about the labour market

of their place of destination. Bauer and Zimmerman (1995) argued that the cost of such information is very high mostly for first migrants and this reduces benefits for relatives and friends who migrate later. This is because potential migrants get information from migrants in the destination place. This therefore leads to a higher return and increase in migration from place of origin to destination. Migrants in place of destination ensure that their friends or family members get accommodation and sometimes even jobs before they arrive. Munshi and Rosenzweig (2013) found that the existence of a social network, rather than its absence, may diminish migration. In particular, Munshi and Rosenzweig emphasize the importance of mutual insurance provided by networks at origin; the decision to migrate then involves weighing the trade-off between an income-gain from moving to town, versus the lower risk of staying at home.

There are many reasons for migration and they are interrelated at various levels and classified into push factors (unfavourable conditions in rural areas which force people to move to urban areas) such as poor living conditions, poor health care, limited educational and lack of opportunities for paid employment among other things (Karamba et al., 2010; Deotti & Estruch, 2016); and pull factor (attractions in the urban regions that compel people to move there) such as, better health care facilities, better living conditions, more access to basic public services like regular water and energy supplies and income opportunities. Biswas et al (2019) argued that in Bangladesh, people migrate from rural areas to urban areas for family purposes and work-related reasons due to unfavourable conditions making it difficult for most people to get work. Zergaw and Asale (2019) argued that people move from rural to urban areas to further their education due to limited educational opportunities. Migration may be triggered by civil unrest, war, ethnic conflicts, violation of human rights, economic growth and development and by technological changes in many cases (Marshall et al., 2009); but in Ghana, migrants

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decide to leave based on economic and sociocultural reasons to seek better economic opportunities elsewhere, particularly for rural youths. A study by Agyemang and Raqib (2013) in Ghana, shows that economic opportunities were the main reasons for rural-urban migrants' movement. Most women complained that their husbands travel out of frustration as they do not get work to do. In addition, environmental factors were identified as influencing people to move out or migrate. The environment does not support farming and other agricultural activities.

2.4 Translocalisation, Translocal Activities and Contemporary Debates

Translocalism highlights that people are simultaneously engaged in their regions or areas of origin as well as that of their destination, resulting in a back-and-forth movement of people, goods, money and ideas between them (Glick et al., 1992). Steinbrink (2009) used a translocal approach to describe how such patterns of rural-urban interaction impact on the ability of households to cope with and adapt to livelihood risks, and how those patterns are sustained. The concept is used within cultural globalization theory and is closely related to the now problematic term of locality and thus to delocalization and relocalization. For some scholars, economic and technological globalization is a homogenization process that produces cultural unified symbols at the same time it delocalizes others from their original contexts, only to be transformed in merchandise (Kupiainen et al, 2004; Ritzer, 2008). Other positions show how economic globalization translates symbols and practices into local terms while transforming traditions by circulating them in global flows such as tourism, spectacle, migration and media exposure. This process is what is generally referred to as translocalisation. This concept has also been shaped by the cultural background of migrants in the destination areas.

Beyond the evolution of translocality in a migration context, the concept contributes to investigations into the spatial dimensions of socio-political, economic and religious movements (McFarlane, 2009; Banerjee, 2011) and other formations of cognitive exchanges such as business networks, innovation-oriented knowledge networks, "development corridors" constituted by the accumulation and usage of social capital, or community partnerships for mutual learning on an administrative level (Leung et al., 2013; Van Ewijk & Belghiti-Mahut, 2019). Steinbrink (2009) used a translocal approach to describe how such patterns of rural-urban interaction impact on the ability of households to cope with and adapt to livelihood risks, and how those patterns are sustained. Evidence has shown that there are various forms of translocal activities and these include: economic, social, political and cultural dimensions (Islam, 2013; Ewijk et al., 2016; Rockenbauch, 2019).

2.4.1. Translocal Economic Activities

Translocal economic activities dominate the processes of migration in the African Region. Young people often move to nearby and more distant cities in search of work and other economic opportunities (Steinbrink and Niedenführ, 2020; Rockenbauch et al., 2019). Scholars have argued that over the years, many migrants keep up continuous and multifaceted relationship with their area of origin and these relationships significantly shape their economic lives (Bretell and Hollifield, 2014). Importantly, many of the reasons why migrants stay in touch with families back in their area of origin is centred on economic needs and family benefits (Föbker, 2016). Literature of livelihood diversification conceives of migration as a pivotal strategy to diversify the source of household income and access resources that are not locally available (Schmidt-Kallert, 2009; Tacoli and Satterthwaite, 2002).

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Stienbrinks (2009) suggest that, translocalism is both structured by the actions of the people involved (migrant household) and at the same time provides a structure for these very actions. Through various feedback loops, the processes of socio-economic stratification are intimately connected to the translocal embedding of the actors: decisions, needs or remittances by migrants in urban areas have impact on rural areas. Through network channels, these impacts feed back into the urban areas, bettering or worsening the translocal opportunities of the people involved. This implies that even though migrants are physically absent in their area of origin most of the time, they have greatly impacted the economic life of their family in the rural areas. Asante (1995) highlighted the importance of remittances sent by migrants in the urban areas to the rural origin communities in raising the welfare of households of sending migrants and narrowing the welfare gap between rural and urban communities.

When migrants do send remittances, they contribute nearly 11 per cent to total household income. There is also a significant positive relationship between household welfare and the quantum of remittances received. Remittances have been noted to play an important role in national development. Several studies (GSS, 2006; Addison, 2005; Muzzacato, 2004; Quartey, 2006) have highlighted the transfer of remittances and its role in improving livelihoods in migrant households and in the decision-making process. The role of remittances should be especially noted in considering household migration strategies and their relationships with the environment in areas of origin. On one hand, remittances may relieve pressure on natural resources by allowing households to substitute purchased goods for locally produced goods, or by investing in environmentally-friendly production or resource conservation projects. On the other hand, remittances may result in negative environmental impacts by increasing investment in environmentally-destructive livelihood activities or deteriorating the indigenous

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knowledge systems that have traditionally guided the management of natural resources (de Sherbinin et al, 2008).

In addition to the goods and money sent or brought back by migrants, migration also results in a flow of values, information and ideas from the destination to the origin. These social and cultural remittances may even have a stronger influence on community structure than economic remittances. The diffusion of modern culture from urban areas to rural areas through rural-out migration catalyzed changes in both the intra and inter-family power relationships and the connections between families and the community kinship network (Goldscheider, 1987). In addition, Moskal (2015) argues that having residence or building at place of origin enables migrants to engage in translocal activities.

Islam and Herbeck (2013) examined translocal activities on coastal small-scale fishers in Bangladesh and explained that migrants engage in economic translocal activities. They remit part of their total earnings to their relatives in their countries of origin. They remit to keep or maintain the house by paying expenses such as children's school fees and family health care. In addition, family members in their place of origin take care of the investments and properties of migrants until their return. Women often take the resources of their husbands and manage by diversifying into different economic opportunities. Migrants sometimes send assets such as sewing machines or rickshaws to their places of origin.

Greiner (2010) argued that some migrants engage in economic activities in their place of origin. In Namibia, migrants have investments and farms. They invest in livestock such as goats and cattle of which their family members and hired herders take care. Some of the migrants return on weekends to take care of their business and farms and go back on weekdays. Migrants were of the view that they will not stay in the urban place forever so there is the need for them to have an investment that will sustain them when they come

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to their place of origin. They also engaged in translocal activities to enable them cope with the lifestyle in the place of origin though they do not live there at that moment. The study further revealed that migrants also remit to ensure the upkeep of family members and management of their farms.

2.4.2 Translocal Political Activities

The translocal political activities of migrants include membership of political parties or campaigns and voting during elections in the country of origin. There are different kinds of political activities that migrants engage in (Østergaard-Nielsen, 2003; Guarnizo et al., 2003). The first one is the migrants' political affiliation and activities in the area of destination. The second involves the political actions taken by the communities within which migrants live in the area of destination (Al-Ali and Koser, 2003). The third comprises the political activism migrants undertake in their area of origin to pursue a developmental agenda.

Migrants' participation in the political life of their place of origin and destination can take different forms, ranging from voting in local, national or regional elections and standing as candidates in local elections as well as joining associations and political parties or consulting through local, national or regional consultative bodies (CEPAL, 2019). Migrants' political participation helps maintain legitimacy of their democratic systems, realize migrants' inclusion and promote social cohesion (Connolly, 2019). This gives migrants the opportunity to have a say in policies that concern them and can increase their feelings of belonging in the receiving society (Connor and Krogstad, 2018).

Tenhunen (2011) examined the culture, conflict and translocal communication: Mobile Technology and politics in Rural West Bengal, India. The results show that most of the migrants engage in translocal politics through technology such as mobile phone and television sets. Information is shared on television and through mobile phone and

network group; there is a discussion on some other issues. In addition, ideas are also shared on social media platforms. Furthermore, the results show that local people do not really have to depend on local people or leaders in politics. The involvement of migrants in local politics provide wide range of experiences and inputs in local politics. This strengthens the relationship between migrants and the local people.

2.4.3 Translocal Social Activities

A number of studies on migration have identified variations in the social lives of internal migrants and their families back at the area of origin, especially when it comes to family ties and kinship relations (Parrenas, 2005; Wong, 2006). According to Ajaero and Onokala (2013), these variations impact the social construction of gender, class and reputation. The status of the family and kinship also change over time. Doughty (1970) estimated that there were about 5,000 migrant associations in the metropolitan area of Lima from his Peruvian urban life study. These associations are distinguished from other types of voluntary associations, such as sports club, churches, political parties and social clubs, by their strong identification with the places of origin. Each association is identified by the name of a village, town, district or region and normally membership is restricted to persons born in the locality or who have close connections to it (marriage and having lived there). Though the range of activities and its frequency of interaction may vary, the declared aims of each are usually expressed in terms of furthering the social, economic and political interests of the home community and of maintaining regular contact among migrant residents in the city. In addition, through the networks of members, individuals are helped through finding them employment or assistance when someone is sick or suffers bereavement. Some associations operate loan facilities, baby-sitting circles and work parties for the construction of meeting places or for other group projects in the city.

Moskal (2015) examined translocal activities of migrant children and young people in Scotland in terms of their social nature of migrants children's sense of place and construction of home. The results show that most migrants' children and young people emphasise their belonging and emotional connections to family and co-ethnics. Retaining connections with family members at their place of host is very essential and serves as a sense of belonging. The children expressed that family reunification during the migration process is very relevant and therefore engage family members in the host place through Skype and visits during summer holidays. In addition, internet conversations and phone calls were mostly used to engage people.

Islam and Herbeck (2013) argued that in Bangladesh, urban migrants have social ties with people in their place of origin and these ties enable them to return home for diverse reasons. Migrants' livelihoods are tied to their family ties. Family ties serve as a motivating factor for migrants to return home. Communication enables migrants to have an interaction with their family members as well as sending gifts to their relatives. Mobile phones enable them to engage and share ideas and plan for family well-being though the physical was not all that much. This implies that physical location or separation does not disrupt the interaction of family members in the place of origin and destination. In addition, migrants also visit their family members as most of them are involved in family-decision making, attend religious activities including weddings and assist in resolving family disputes. There is a regular communication between migrants and relatives in their place of origin.

2.4.4 Translocal Cultural Activities

New cultural values and practices emerge and outmoded ones phase off when multiple cultures come together such that locating a single resulting culture among migrants and

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non-migrants is challenging. Bhugra (2005) stated that translocalism serves as a medium of cultural orientation and it is found mostly among young migrants. The results of the mixture and interactions of multiple cultures are the emergence of hybrid cultures. This comes as a result of advancement in technology, communication, music, food, dance and fashion in the destination areas. Migration has social costs; it adversely affects families, particularly when the spouse or children are left behind. Migration creates a pool of single-parent families, since most of the time, only one parent works outside their home regions and leaves the spouse and children behind.

Leppänen et al. (2009) argued that in Finland, news media shapes the lives of migrants in connecting with people. Through this they are able to learn new language and communicate with people with ease. This enables them to engage beyond their homes. ILO (2004) observes that when mothers migrate, the consequences can even be more serious as their children oftentimes *"drop out of school or find themselves in vulnerable situations of neglect and abuse, including incest."* Some emigrant couples from Ghana tend to send their children back home (these children are known as "posted babies") to be cared for by relatives and friends.

Translocal strategies are instrumental in reducing poverty and vulnerability both at place of origin and destination. This is obvious when financial resources and ideas are passed from one end or location of the translocal network to increase the earnings at the other (Ellis, 2003). Rural-urban migration shapes relationships between migrants and remaining family members, between gender groups, between older and younger generations and between migrants and other non-migrant community residents (Elrick, 2008). In 2008, Elrick maintained that the long absence of key community members had detrimental effect on social interaction and social cohesion in origin communities. Similarly, in a comparative study on the impacts of rural-urban migration on rural

development in three villages in Hunan Province of China, Li (2006) found that the massive movement of rural labourers disrupted traditional family functions and community relations and eventually caused the breakdown of village communities.

There are few studies that have looked at the relationship between religion and migration (Levitt, 2009; Adogame, 2014; Hagan and Ebaugh, 2003). People's migration experiences shape their religious beliefs and affiliations (Levitt, 2007). Studies on translocal religious activities have studied the role that religious bodies play in assisting migrants settle and cope with the challenges of the new environment (Adogame, 2013; Hanciles, 2003). Religious beliefs carried by migrants from their area of origin to destination areas often adapt to the customary beliefs, practices, ways and ideas and this truncate the religious beliefs of the migrants and non-migrants (Asamoah-Gyadu, 2015).

2.5 Migrant Integration

Migrant integration may be broadly defined as the process whereby migrants become accepted into society both as individuals and as groups (Zapata-Barrero, 2015). Integration is a two-way process of adaptation by migrants and host societies and implies the consideration of the rights and obligations of migrants in host societies, through which they have access to different kinds of services and the labour market, and of identification and respect for a core set of values that bind migrants and host communities to a common purpose (IOM, 2015). Current literature on migrant integration has been tackled from varied viewpoints. For instance, integration has been defined by Heckman (2005) as a permanent process of belonging and acceptance of migrants into the main statuses, institutions and relations of the destination area. It involves learning new things such as the culture, acquiring new rights and privileges, access to and owning properties, having new statuses, creating new social networks with members of the destination area.

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Integration is also seen as a process of an interaction between migrants and non-migrants. Broachman (2003) also sees integration as a process of socializing migrants in their new area through standards that lead to the creation of social cohesion and stability. It also deals with incorporating new members into an existing system (Snel et al., 2006). Integration occurs in the public and private realms, across generations and at the individual, family, community and national levels (EU Council, 2011). In addition, Penninx and Gavces-Mascarene (2014) defined integration as the process where migrants are accepted to be part of their current place of destination. Penninx and Gavces-Mascarene (2014) further categorized integration into legal-political, socio-economic and cultural-religious dimensions.

Issues of the settlement of migrants into destination areas do not only play out in scholarly discourses but also in the political and policy environments as world mobility exerts pressure on the governing authorities in the management of migration and community cohesion (Freeman, 2006). Thus, how migrants integrate into the destination area is determined by existing policies on migration and the national culture of migration. According to Schunck (2014), the concepts of assimilation and integration have been at the centre of keen normative debate within the political and public domain and have also reflected in some scholarly debates. Migrant integration has gained prominence on the global agenda with the advent of the 2030 Sustainable Development Agenda to leave no one behind, including migrants.

There are some agreements among scholars that integration is a multi-dimensional concept, despite the varied views on what the important aspects are. For example, Schunck (2014) suggests a perspective where migrant integration is perceived from either a micro-sociological or macro-sociological angle. From a micro-sociological viewpoint, integration denotes the personal means migrants adopt in adapting to the

destination area while the macro-sociological perspective looks at the cumulative outcomes that explain the interaction between migrant groups and non-migrants. Further, Lomba (2010) sees integration comprising legal and social environment (public dimension) and personal experiences and social network of migrants (private dimension).

Integration processes comprise social networks, personal abilities and public opportunities. Successful integration of migrants is highly dependent on their ability to easily learn the language, culture, make friends and acquaintances, get good education, employment, health care and housing (Ager & Strang, 2008). Migrant integration has evolved over time, and part of this development falls within the social sciences with evolving migration patterns set in the context of wider historical changes. Integration studies have been closely linked to issues of migrants' legal statuses and questions of citizenship (Strang & Ager, 2010). Different types of migrant integration include political, economic, social and cultural dimensions (Wang & Fan, 2012; Bosiakoh, 2011; Alexander, 2003).

2.5.1 Political or Legal Integration

Political integration affects migrants in several ways. The first is from the individual's perspective where legal position and related rights given to migrants in the destination areas may have significant positive and negative consequences on the way they behave and its effect on integration. When migrants have no access to local political systems, decision-making has negative implications on how prepared they are and willing to integrate (Alexander, 2003). The second has to do with the destination area; when migrants are excluded from local political systems in destination areas, they are seen as outsiders and this does not support the integration process. There are indications that where inclusion of migrants in formal and informal channels of political participation takes place, there appears to be beneficial policies in the socio-economic and cultural

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domains (Moore, 2001; Penninx et al., 2004; Alexander, 2003). This involves the process of migrants' gaining the recognition as full-fledged members of the political community and having political rights and duties.

Berger et al. (2004) examined political integration of migrants in Berlin. The results of the study show that migrants' political integration in host countries become complete when they are able to integrate in their own ethnic community first in the host country. Migrants take keen interest in politics by participating in election, voting and daily talking about politics. The results further show that migrant' gender, education and language influence their political interest. In addition, migrants' membership in ethnic organizations contribute to political integration.

2.5.2 Cultural Integration

The measures of cultural integration include informal interaction between migrants and non-migrants, ability to easily learn the language, eat the food, and wear clothes of non-migrants, and easily adapt to other values and cultural norms of the destination area. Another important aspect of the cultural integration is the change in the cognitive and attitudinal behaviour of migrants in complying with and conforming to the values and norms of the destination area. This process can be facilitated by social events in the destination area such as marriages, friendships and social activities (Heckmann, 2005).

Migrants can also integrate in their new destination area through their feeling of belonging exhibited in terms of loyalty to ethnic, local and national identity. It also involves migrants creating their own unique identity as a result of the convergence of their original norms and that of the destination area. This is where migrants gain access to education, welfare systems, labour markets and as well as getting employed. These are

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described by the social and economic rights; whereby migrants gain industrial rights and rights related to institutionalized facilities in the socio-economic sphere thereby, becoming at par with indigenous workers. In Ghana, there are cultural institutions such as the Nigerian Committee of Brothers Association that offer its members direct interest-free financial assistance with flexible payment terms and in most cases, members access this facility to take care of housing and accommodation problems (Bosiakoh, 2011). For new Nigerian migrants, the association helps to integrate them into the Nigerian community in Accra. They do this by encouraging them to be active participants in the association and creating series of networks to represent their interests and meet their needs (Ibid).

In China, Yue (2013) explained that day-to- day or face-to-face contacts with non-kin residents facilitates cultural integration. This implies that daily communication of migrants with kin residents reduces the chance of migrants integrating culturally. They further argued that when migrants understand the culture of people in their host country, they integrate and are less likely to return to their place of origin.

Wang and Fan (2012) argued that rural migrants are able to integrate in the urban areas if they feel that life is relatively simple and are able to adjust to more complex urban lives as well as familiarizing themselves with new social norms, values and customs. They indicated that a higher proportion of migrants with shorter duration than longer duration was able to adapt and integrate. In addition, language and intermarriage are mostly used as a tool for integration. In addition, the results revealed that modernization has an influence on the degree of migrants' integration in urban areas. Weeks et al. (2011) also found that among migrants in urban Accra, the larger ethnic groups are more likely to marry within their ethnic group compared to the smaller ethnic groups.

2.5.3 Social Integration

Social integration encompasses the relations migrants establish in their place of destination. These relations can be established through clubs, associations and institutions. The maximization of the social connection between migrants and non-migrants in the destination area signifies the successful integration of migrants into their new environment (Wang and Fan, 2012. Within this environment, migrants get accustomed to the destination area language, style of dress, diet, religion, values, taste of music and terminologies as well as understanding the society and respecting its basic norms. With this, they gain the right to organize and manifest themselves as cultural, ethnic or religious groups (Jaret, 1995). This process is described by scholars as acculturation when migrants of an ethnic group begin to take on the cultural elements of the receiving society (Alba & Nee, 1997).

Social integration is connected to social capital where people benefit through their association or social networks. According to some studies (Pojmann, 2007; Lopez, Escala-Rabadan & Hinojosa-Ojeda, 2001), migrants form informal social networks in their settling process. These social networks give way to migrant associations and these associations are therefore the formal manifestations of migrant social networks (Lopez et al., 2001). Owusu (2000) observed that migrants soon after arriving in destination areas, organize themselves into associations. Through observation of the Nigerian Women's Association (NWA), Owusu (2000) explains that prior to the formation of the association, the women formed friendship networks based on common citizenships and as women migrants, there was the need to form a distinctive association that would deal with their peculiar problems.

Wang and Ning (2016) argued that friends with community members, friendliness, and neighbourhood support and habit similarities were found to influence social integration.

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In addition, educational level of migrants, age, number of social insurance type, number of relatives living together and community involvement influence social integration. The results further show that the higher the migrants' education, the easier it is for them to adapt to modernization of urban life. This therefore improves their interaction and communication with people. In addition, migrants who were older were able to integrate into social life in urban areas more than younger migrants.

2.5.4 Economic Integration

Economic integration is defined by some indicators as income, education and occupation through which migrants tend to be upwardly mobile as the natives of the destination area. Studies have revealed that migrants who do not easily find well-paid jobs to do often integrate poorly into the destination area relative to other migrants who find well-paid economic jobs to do (Alba & Nee, 2012; Snel et al., 2006). Refugees become vulnerable in seeking employment opportunities. Marten argued that ethnic networks in Europe help migrants to get job and integrate them economically. In addition, migrants assigned to conational find employment faster than those assigned to non-conational (Marten et al, 2018).

Yue (2013) explained that in China, non-resident ties have an influence on economic integration. Migrants were restricted to the secondary labour market rather than primary market which has hindered their upward socioeconomic mobility. In addition, social network explains the socio- economic milieu.

Wang and Fan (2012) examined integration of rural-urban migrants in China. The results of the study show that migrants with duration of eight years or more have higher economic integration indices than those with shorter duration. In addition, age,

education, sector of employment and ownership of business influence monthly income on economic integration. Migrants with high income are more likely to integrate economically than those with low income. Stability of migrants and occupational hierarchy were associated with economic integration. Also, the findings reveal that vast majority of migrant workers are not protected from wage and employment security as they do not have access to any type of social insurance. Employers reduce cost by denying migrants insurance knowing that such migrants do not have residence permit and this reduces migrants' chance of integrating.

2.6   Factors Influencing the Integration of the Migrants

Economic liberalisation is a catalyst to the current surge in urbanization in most developing countries (Owusu & Agyei-Mensah, 2011). However, rapid urbanization results in struggles for land, labour markets and other resources (Agyei-Mensah & Owusu, 2010). This phenomenon impacts residential patterns in urban areas and how migrants are supposed to engage translocally or integrate. However, migrants are expected to experience a trade-off between investing in integration or in their translocal practices (Tsuda, 2012). This is due to the fact that migrants often lack resources, such as money which can only be spent once, so they either use it in their destination or place of origin (Kvisto, 2001). Owing to this resource dependency, engagement in translocal practices can hinder integration (Ostergaard-Nielsen, 2003; Marger, 2006). On the other hand, marginalized migrants often turn to their translocal relations to fulfil their need for belonging (Levitt, 2001; Portes et al., 1999, Tsuda, 2012) and meet their financial needs (Marger, 2006; Cohen and Sirkeci, 2005). Thus, the socio-cultural circumstances of migrants and indigenous population determine whether migrants will integrate or turn to translocal practices (Agyei-Mensah & Owusu, 2011).

Migrants can also integrate themselves in their new destination area through their feeling of belongingness exhibited in terms of loyalty to ethnic, tribal and local identity. It also involves migrants creating their own unique identity as a result of the convergence of their original norms and that of the destination area. While some of these migrants keep up strong and enduring relations with their home communities, many others have broken these ties. They form a new, mobile rural proletariat, lacking networks, legal documents and skills that would enable them to migrate to industrial areas and cities (Dekker and Siegel, 2013). It is a common trend in low-class indigenous host neighbourhoods to experience concentration of certain ethnic groups whilst middle and high-class communities will have patterns of ethnic segregation. Ethnic residential clustering and segregation are therefore very important defining factors for explaining translocal and integration patterns of rural-urban migrants (Owusu & Agyei-Mensah, 2011).

In the context of Africa, ethnicity, culture, language and religion play a key role in either inhibiting or facilitating migrant integration. Agyei-Mensah and Owusu's (2012) study on ethnic residential clusters in Nima, Ghana noted that ownership of property and religion have enormous influence on residential patterns of migrants in host communities. This in turn, impacts on their integration as the location of a house owned by migrants and the religion have a higher position of engendering ethnic clustering which may be associated with some support systems for ease of integration. Adida (2011), discovered that Hausa migrants of Nigerian origin easily integrated themselves into the Muslim community in Ghana because Ghanaians presumed the Hausa as an original Ghanaian ethnic group and that those who exhibited contrary cultural and social traits were seen as potential threats to the cultural identity of the destination area. However, the study by Agyei-Mensah and Owusu (2012), on Ethnic Residential Clusters in Nima, Accra concludes that translocal activities still occur even in multi-ethnic

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communities. Thus, people's migration experiences shape their religious beliefs and affiliations (Levitt, 2007). Religious bodies play a role in assisting migrants settle and cope with the challenges in the new environment (Hanciles, 2003; Adogame, 2013). New cultural values and practices emerge and outmoded ones phase off when multiple cultures come together such that locating a single resulting culture among migrants and non-migrants is challenging. Bhugra (2005), stated that translocal activities serves as a medium of cultural orientation and it is found mostly among young migrants. The results of the mixture and interactions of multiple cultures are the emergence of hybrid culture. This comes as a result of advancement in technology, communication, music, food, dance and fashion in the destination areas. Accra is made up of a mixture of migrants from the length and breadth of Ghana and non-migrants bringing about a breed of multiple cultures during interactions.

An essential means by which migrants are adequately integrated in the destination areas is through the relationship, contacts and interactions between migrants and non-migrants. Migrants in their attempt to integrate may be hindered by some setbacks and inequalities existing in the destination area (Fokkema and De Haas, 2015). These setbacks may include but not be limited to unequal rights to citizenship and restriction to be employed into some privileged professions (Ter Wal et al., 2008; Tonah, 2007; Entzinger and Biezeveld, 2003). The setbacks also include variations in religion, cultural practices, customary practices, language, race and discrimination (Jackson et al., 2009; Sardinha et al., 2018). For example, a study by Alhassan (2017) on the rural migrants and the challenges they face in coping with urban life found that in the process of engaging in economic activities, migrants are often vulnerable to victimization, stigmatization and criminalization. They also suffer from physical injuries, indebtedness and cheating from their customers. The study further revealed that the challenges they faced, emanated from

their relationship with the native residents, city authorities and law enforcement agencies. The challenges, with regard to integration are not universal as Owusu and Agyei-Mensah (2011) found out in their study in Accra and Kumasi. They argued that residential ethnic segregation is relatively balanced in Accra and since there are no institutional and ethnic discrimination in Accra, the challenges aligned with ethnic or religious segregation may not manifest. Within the African context, the multiplicity in the ethnicity, culture, language and religion could either prevent or facilitate migrants' integration.

2.7 Influence of Interaction between Translocal Activities and Integration on the Lives of Rural Migrants

Recently, scholars' attention has been drawn to the relationship that exist between translocalism and processes of migrant integration (Porst and Sakdapolrak, 2017; Griener and Sakdapolrak, 2013; Griener, 2010; Barkan, 2006) with various debates on the influence of translocalism on the processes of integration. According to Erdal and Oeppen (2013), existing literature focused on the relationship between the concepts of translocalism and integration which can be segmented into four schools of thought.

The first school of thought argues that translocal ties put migrants in a position where they have double loyalty which obstructs successful integration. This perspective sees the translocal connections migrants maintain to be a threat to the perceived cultural cohesion of the society in the destination area. The fear that translocalism threatens social cohesion is even more pronounced when there is an apparent ideological conflict between the area of destination and translocal places that the migrant identifies with (Erdal and Oeppen, (2013).

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The second school of thought is of the opinion that, where structural integration (employment, housing, education) is difficult for migrants to attain, engaging in translocal activities becomes a livelihood strategy. Erdal and Oeppen (2013) suggest that migrants whose skills, language and human capital or cultural capital are not immediately applicable in the area of destination because of institutional and social restrictions, may have to engage in translocal activities for survival.

The positive perspective, that is the third school of thought, is also of the opinion that translocal ties and integration are not mutually exclusive with migrants carrying out translocal activities and actively participating in the integration process simultaneously (Dekker and Siegel, 2013). They further argued that translocal return visits can produce resources that can be invested in integration and successful socio-economic integration into the area of destination which can fuel translocal activities such as remittances and investment.

The fourth school of thought states that the reality of most migrants is more nuanced than choosing between engaging in translocal activities and becoming a part of the destination area. Again, this school of thought views translocal ties as existing together with processes of integration where migrants who engage in translocal activities develop social and symbolic ties to the area of destination while maintaining and strengthening their ties to their area of origin. The relationship between translocalism and integration is therefore seen as a positive and mutually beneficial one with translocal activities reinforcing integration efforts and integration leading to increased opportunities to engage in translocal activities.

Empirical research on translocalism mostly sought to give a vivid explanation on how dynamic processes underpinning the exchange of ideas, people and resources can contribute to a re-negotiation of identity, space and place across different levels of

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analyses, with a fundamental focus on the local (Greiner and Sakdapolrak, 2013; Brickell and Datta, 2011; Berg, 2008).

The empirical literature on translocalism tends to deal with the connection between mobility and locality and what this requires in terms of socio-spatial variations. This involves analysis of both processes of international (Benz, 2016; Chacko, 2011; Berg, 2008) and internal migration (Tenhunen, 2011; Greiner, 2010; Lohnert and Steinbrink, 2005), as well as a focus on development of social interactions and political action (Berg, 2008; Chacko, 2011; Tenhunen, 2011).

Translocalism offers a transformative framework through which migration and mobility give important opportunity structures for translocal social networks to improve and influence the 'local'. This is evident, especially within the migration-development nexus, where migration and mobility play an essential role in the improvements of livelihoods in the home communities through translating modern external interventions into local systems (Benz, 2016; Chacko, 2011). This is developed along rural-urban mobility dynamics; with the 'urban' and the 'rural' understood as sub-system of a translocal system sustained by social networks and increased opportunity structures (Lohnert and Steinbrink, 2005). Studies by Banerjee (2011) also argued that translocality can be a form of opposition by native populations against internal colonialism provoked by state and non-state agencies such as transnational corporations.

Grillo and Riccio (2004) in their study found that translocal social processes must be analysed within political, social and cultural contexts, and that migrant-promoted development might often fail because of inexperience, unreliability and miscommunication between various locales. Furthermore, Velez-Torres and Agergaard (2014) argued that the socio-political dimension of translocal connectivity is essential to comprehend how political action develops. Similarly, Chacko (2011), who analyses the

Ethiopian diaspora in Washington DC and the ways in which it upholds connections with the home-country and fosters belongingness in day-to-day activities within the host country, has found that as people move, they reproduce narratives of home that contribute to the development of different place-based identities across spaces, which are reflected, for example, in the desire to remain involved in political action from abroad. Chacko (2011) also found that with increasing length of stay in the host country, 'immigrants are likely to identify more with the neighbourhoods, localities and cities in which they reside forming new alignments of place-based bonds.

Translocality is considered as an interactive process that considers the interrelation between people and spaces leading to the construction of places through the mobility of people, materials and ideas (Benz, 2016; Myers, 2014; Smith, 2011). Erdal and Oeppen (2013) talk of structural integration which has to do with employment opportunities, housing and education. They explained that when this is difficult for migrants to come by as a result of the fact that their cultural capital is not immediately applicable in the area of destination because of institution and social restriction, they may engage in translocal activities as a livelihood strategy.

Migrants' engagements in translocal practices lead to skills development that benefits integration in the receiving communities (Tsuda, 2012; Morales and Morariu, 2011; Karpathakis, 1999). Migrants' translocal practices such as visits to the places of origin can provide resources for the migrants that can be invested in integration (Oeppen, 2013). When migrants integrate, they gain resources which they can use for their translocal activities (Lacroix, 2013). Migrants' translocal practices, which comprises a linear continuum of the relationships with people in their place of origin (Itzighsohn and Saucedo, 2002), fades when migrants become better integrated.

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Migration to large and small cities provides an alternative to village life for young people and added newcomers to urban demographic systems which were chronically in deficit (Greiner, 2011). Young people account for the bulk of migration flows (Awumbila et al., 2015; Gingsburg et al., 2014; Msigwa, 2013). Young migrants aged 15-24 years account for one-eighth of migrant workers and are moving mainly in search of better livelihoods (UNICEF, 2014); majority of migrants follow a distress migration pattern most pronounced among rural youth (Deotti and Estruch, 2016).

Existing social relations in the place of destination offer the only social security for the migrants arriving in the city. Through this, a chain of migration is triggered. Thus, informal local support networks often evolve in the urban areas which are based on common origin. Ethnic or hometown associations and groups are important ethnic social networks which facilitate various activities including transnational engagement among migrants in Accra (Owusu, 2000). Ethnic associations and churches are important conduits through which migrants on arrival in Accra solicit resources to aid the smooth integration into the urban community. They are also significant networks through which various forms of translocal activities are forged and maintained (Mensah, 2009; Owusu, 2000).

Social network is associated with translocality as conceptualized by Freitag and Oppen (2010), where they refer to translocality as all phenomena which are created by circulations and transfers of people, goods, ideas and symbols spanning spatial and ideological distances across boundaries at different scales. An example is female porters' association often known as the 'Kayayee' association in Agbogbloshie for migrants from the northern part of Ghana and that of the scrap dealers at old Fadama in Accra, which serve as a haven for new arriving migrants from the north. There are instances where migrants form groups and associations in destination areas depending on their areas of

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origin. These groups help with the integration process in the urban locations where information, goods and money are not transferred by the migrants themselves but a system put in place within these groups allows them to embark on tasks on their behalf. The integration of members into these groups allows them to maintain intense relations within the translocal households (Inda and Rosaldo, 2002; Appadurai, 1995).

There are three perspectives on the interaction between translocal ties and integration which applies for both international as well as internal migration. The first perspective is the alarmist perspective which argues that maintaining any form of functional or symbolic connections with areas of origin generates dual loyalties which inhibits integration in destination areas (Waite, 2012). This, they explained, breeds mistrust within the majority group in destination societies and prevents integration. They further argue that maintenance and engagement in translocal activities is a survival strategy migrants adopt as a result of the absence of functional integration (Erdal and Oeppen, 2013).

The second perspective, which is the positivist, argue that translocal activities and integration have relationships that have mutually supportive functions (Carling and Pettersen, 2014; Erdal and Oeppen, 2013; Snel et al., 2006). As regards this perspective, they see both translocal activities as well as integration as working hand in hand such that translocal activities within the destination areas as well as places of origin could trigger integration and good integration in the destination areas by migrants could help with their translocal ties through exchange of information and technology.

The last perspective, the pragmatic position, acknowledges that the relationship between translocal ties and integration is clouded with intricate nuances and complexities. This reality therefore makes it difficult to assume that the relationship between integration and translocal ties amounts to a zero-sum game. Circumstances in migrants' origins (needs

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of dependents) and events in destination locations (employment status) shape the translocal network and integration relationship (Erdal and Oeppen, 2013; Mazzucato, 2008; McGregor, 2014; Snel et al., 2006). Therefore, translocal networks and integration efforts at any point are based on events in both locations. One strand of scholars in translocality research focus on migration-induced translocality. Though migrants are situated in specific places, they are at the same time connected to others in places of origin and they share links and ties.

Translocal economic activities dominate the processes of migration in the African region. Those in the youthful ages move to nearby and more distant cities in search of economic opportunities. Scholars have discovered over the years that many migrants keep up continuous and multifaceted relationships with their area of origin and these relationships significantly shape their economic lives (Bretell and Hollifield, 2014).

Migrants generally do not cut ties with their areas of origin after arriving in destination locations. They however, engage in several activities which usually involve substantial financial commitment which could have impacts on migrants' lives in the destination areas (Kuuire et al., 2016a; Mensah, 2009; Smith and Mazzucato, 2009; Portes et al., 2002).

Cohen and Sirkeci (2005) suggest that the necessity of relying on translocal ties especially in the early stages of settlement, for example in finding a job and accommodation leads to ethnic enclaves and ghettoization, thus limiting integration. Both Vertovec (2009) and Kivisto (2001) hypothesise that migrants' self-esteem is the key to better integration into host communities. Kivisto explains that support of local ethnic communities helps in-migrants to adapt to host societies and posits that confidence (and social capital) can be built through support of both translocal networks and communities. He mentioned that this confidence may be key to understanding why

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empirical findings show that those who are more involved in translocal activities are more likely to show indicators of successful integration.

Mazzucato's (2008) study of Ghanaians in the Netherlands demonstrates how migrants' engagement with place of origin and settlements change over time according to their situation. [Meaning?] He explains further that whilst the migration aim might be to send remittances, the age of many Ghanaian migrants means that they are also likely to have children and this changes the migration dynamics in that children attend schools in the destination areas and become acculturated to its way of life. This supports Levit et al. (2003) call for a greater awareness of how an individual migrant's position in terms of stage in the life-cycle, human and social capital resources, class and sending and receiving country context may affect their ability and desire to have transnational ties and the type of transnationalism they engage in (Binaisa, 2013).

Integration involves an ongoing social process by which individuals and groups as well as their culture and organizational methods undergo change or be preserved over time. When migrants get established more permanently in town, contacts with their rural family may gradually decline and he may eventually embark on a course of action which is different from that originally planned. Starks (1991) notes that heavy reliance upon network and kinship capital is a prominent characteristics of migration behaviour patterns. Previous and present migration from the family or the village generates information as well as social network, which facilitates job search. The network may help the migrant financially as well as helping to secure a job through contact with employers. Temporary migration facilitates the transmission of information about urban jobs back to the rural areas and makes rural-based urban job search through urban contacts possible. There should thus be a positive relationship between migration rates and the number of kin in town. Importantly, many of the reasons migrants stay in touch

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with family back in their area of origin are centred on economic needs and family benefits (Bretell and Hollifield, 2014).

2.8 Theoretical Framework

Several migration theories have been used to explain migration trajectories and integration processes in various settings. These theories, directly and indirectly, explain the relationship of migrants at the destination and origin. The theories underlying this study are Systems theory and Structuration theory. Systems theory looks at migrants' integration and Structuration focuses on translocal activities as a survival mechanism.

2.8.1 The Systems Theory

The study adapts Mabogunje (1970) system theory of rural-urban migration to explain the concept of translocal activities as a means of integration in Ghana. The system theory conceptualizes migration as "circular, multi-causal and interdependent with effect of change in one part of the system being traceable through the rest of the system" (Mabogunje, 1970). The system links, modifies and regulates itself in a circulatory or chain-like movement (Mabogunje, 1970) by identifying five key elements namely; the environment, the migrant, control sub-systems, adjustment and feedback mechanisms.

One of the main factors influencing a potential migrant to move from one place to the other is environmental condition according to the theory. According to Mabogunje (1970), the environment stimulates the potential migrant to desire change in the basic locale and rationale for their economic activities and which in consequence, determines the volume, and characterizes the importance of rural-urban migration. Mabogunje (1970) argued that, an equally valuable concept with the variety of information might have been used to explore that of 'migration elasticity'. This relates not so much to the propensity to migrate but that long impulses or stimuli from the environment must be transmitted to a migrant before they make the desired move or how they move from rural

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to urban setting in response to environmental changes. If the potential migrant compares the total expected benefits of moving to urban life outweigh the expected cost of migrating, then he will move and if the cost outweighs the benefit, he will stop. In this study, most people will migrate if the individuals are able to overcome the environmental challenges and their expected benefit of migrating outweighs their cost.

Also, Mabogunje (1970) identified control sub-systems as one of the key elements of the theory. The control of sub-systems influences and determines the flow of migration in and out of the migration system. The control sub-systems operate both in the rural and urban areas. In the rural areas, the family and the community serve as mechanisms of sub-systems control while the residency and employment operate in the urban areas. Within the family structure in the rural areas, age, sex and marriage are identified as the factors that control the movement of people from the rural areas to the urban areas (Bakewell, 2014). In the family, age is used as a control sub-system to delay and finally decide if a member is of age to migrate as well as give approval when they think the time is right. The family holds back potential migrants until they are old enough to move out from the community. In addition, couples have to seek permission from their partners before they are allowed to migrate. Hence, many people migrate from the rural to the urban centres with the approval or in consultation with their families and partners.

The community on the other hand acts as a control sub-system by either encouraging or discouraging members from migrating (Mabogunje, 1970). For instance, communities that tend to improve the infrastructure and economic conditions may discourage its members from migrating from the rural to urban areas. Other factors such as language barrier, inability of the migrant to speak the language at the intended destination may reduce or limit their tendency to migrate as many migrants predominantly usually speak only their local dialect which is restricted to their area of origin only.

On the other hand, a community that places more relevance on social betterment including education and job opportunity may stimulate migration from the rural area to the urban area (Mabogunje, 1970). Control sub-systems in the urban areas are the factors that encourage or discourage the stay of migrants. These include finding residency and employment once they arrive in the urban area. These new migrants usually cannot afford decent and affordable accommodation and hence, they tend to find themselves in urban slums or sleep in the open with other peri-urban areas.

Feedback is also one of the five elements of Mabojunge's Migration Systems model (Bakewell, 2014). It emphasized the importance of the role of feedback mechanisms in shaping migration systems. The major advance offered by Mabogunje's systems approach is the recognition of the critical role of feedback from earlier migration that changes the subsequent patterns of movement (Mabogunje, 1970). In particular, information about the migrants' reception and progress at the destination is transmitted back to the place of origin; if it is favourable, it encourages further migration. This migration system links people, families and communities over space in what today might be called transnational or translocal communities. Mabogunje invokes general systems theory to argue that, once established, the state of the system-the scale and direction of migration flows-depends more on the feedback mechanisms and changes in the environment rather than on the initial conditions that started the movement (Mabogunje, 1970). He applies the systems approach to rural-urban migration within the African continent as a way of explaining why and how a rural migrant becomes a permanent urban dweller. The migrant transmits information about the reception and progress at the destination back to the place of origin. The favourable information then encourages further migration and leads to situations of almost organized migratory flows from communities in the rural to urban places (Bakewell et al, 2011).

In the traditional set-up, one has to keep the kinship ties intact by frequently visiting families back at the place of origin. In doing so, migrants' return visits serve as a feedback loop by which it calibrates the system either to continue and expand (positive feedback) or to diminish and close down (negative feedback). An example is when a migrant returns home and appears to have gained some sort of social capital such as dressing which attracts others to move. The feedback could also be in the form of remittances (cash or in-kind) sent back to their families in the place of origin thus motivating other families or community members to join the migration process (Mabogunje, 1970).

Also, there is very little understanding of the internal mechanisms that drive the migration system. As noted already, many studies adopt a largely circular logic which assumes that feedback reinforces the system. There is very little attempt to conceptualize which migration-undermining feedback mechanisms may counteract migration-facilitating feedback dynamics, and which may explain the endogenous decline of established migration systems (de Haas, 2010a). Although it might be argued that this happens because translocal ties weaken over time, this is not necessarily the case, and different migrant groups show widely diverging patterns and levels at which migration systems are sustained over time.

Even though Mabogunje's migration systems theory can be easily described as an appropriate theory for urban-rural migration, it has been identified as fully formed entities, without theorizing the onset of the migration (Bakewell et al., 2011). Migration systems are associated primarily with the idea that once a critical number of migrants have settled at the destination, migration becomes self-perpetuating because it creates the social and economic structures and in particular, the networks to sustain the process (Castles and Miller 2009; Massey, 1990; Massey et al., 1998 cited in Bakewell et al.,

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2011). However, there is no explanation of how they change with time, in particular when there is a decline in the movement. The reason is that not every migrant will give positive feedback.

Again, the settlement of migrants at certain destinations may, beyond a certain threshold at which they start to form a 'critical mass', lead to community formation and the establishment of 'ethnic' businesses, which may for instance create ethnically specific labour demand and, hence, facilitate onward migration (de Haas 2010a). Such businesses are an example of 'contextual' feedback mechanisms that may fuel migration far more than the social networks and family linkages envisaged by much of the migration systems literature.

2.8.2 Structuration Theory

'Structuration' was developed by a British Sociologist, Anthony Giddens. Structuration theory takes the position that social action cannot be fully explained by the structure or agency theories alone. Instead, it recognizes that actors operate within the context of rules produced by social structures, and only by acting in a compliant manner are these structures reinforced. Giddens believed that it was humans that act as knowledgeable objects in conjunction with the social order to change their social reality. Giddens redefines the role of structure by realizing that it can be both a constraining and an enabling element for human action. As society becomes more urban, Giddens' theory can be of assistance to policy-makers and human geographers alike to understand the needs of the current and future generations.

The basis of the theory of structuration involves the identification of the relationship between the individuals and the social forces that act upon them. The theory of structuration tries to balance the role that actors play with their limited choice of position in history and in the social fabric they face themselves. In his theory, Giddens proposes

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that people do not have entire preference of their actions and their knowledge is restricted; nonetheless, they are the elements that recreate the social structure and produce social change.

This however highlights findings by Steinbrink (2009) which indicate that networks beyond the internal network of a translocal household are crucial resources for accessing and utilizing opportunities in the different localities of those households. The outcome of migration is not just a flow of remittances to the place of origin, but forms a livelihood system as an organization of social spaces that embrace place of origin and place of destination as a single social field, facilitating the circulation of people, resources and ideas (Greiner, 2011). Material resources and mobility resources play a special role because they underpin two fundamental translocal practices. Sending remittances is a redistribution of material resources from migrants to non-migrants.

Steinbrinks (2009) suggests that, translocalism is both structured by the actions of the people involved (migrant household) and at the same time provides a structure for these very actions. Through various feedback loops, the processes of socio-economic stratification are intimately connected to the translocal embedding of the actors: decisions, needs or remittances by migrants in urban areas that have an impact on rural areas. Through network channels, these impacts feed back into the urban areas, bettering or worsening the translocal opportunities of the people involved. This implies that even though migrants are physically absent in their area of origin most of the time, they have greatly impacted the economic life of their family in the rural areas. In addition, migrants have also impacted in the social, political and cultural aspects of their place of origin as they engage in translocal activities.

2.9 Conceptual Framework

From the above reviewed theories and concepts, it is challenging to find a theory that can adequately explain migration and integration due to its multifaceted and diverse nature (King, 2012). However, in recent times, there has been a growing body of literature from interdisciplinary studies with the aim of combining diverse concepts and theories to address migrant integration (Messer et al., 2012; Silbereisen & Titzmann, 2016). Migration from rural areas to cities in Ghana has increasingly become rampant. On the surface, it seems obvious that individuals migrate from the rural areas to the urban areas to search for better livelihoods. While migration is partially motivated by the desire for economic improvement and the need to support families at home, the desire for personal development is also a substantial motivator (Chukwuma et al., 2017).

Based on the objectives of the study, the migratory experiences of rural migrants are explained using the concepts of translocalism as an integration mechanism. The interactions between translocalism and integration mechanism explain and give meaning to many of the experiences of rural-urban migrants at both the origin and destination.

In the conceptual framework, (Figure 2.1) demographic characteristics have an influence on economic integration through translocal activities and the reverse is also a possibility. However, there are other factors that also influence integration of migrants. In addition, coping strategies of migrants and translocal activities have mutual influence on each other and both variables influence integration outcomes. Therefore, the conceptual framework of this study is based on four premises: First, socio-demographic factors of migrants play a role in determining the level and degree to which migrants become integrated through their translocal activities. For instance, older migrants are more likely to engage in translocal activities as well as integrating compared to young migrants. In addition, migrants with higher education are more likely to engage in translocal activities

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and integrate compared to migrants with no education. Female migrants are less likely to engage in translocal activities and integrate compared to male migrants. Migrants who are engaged in private formal work are more likely to be involved in translocal activities and integrate. Also, migrants who earn higher income are more likely to engage in translocal activities and integrate. Migrants who have lived in the destination area for longer period are more likely to engage in translocal activities compared to migrants who just arrived. Forms of translocal activities may also influence some demographic characteristics such as occupation, income and length of stay.

Secondly, there is a relationship between integration and translocal activities and the interaction between the two results give better explanation to migration experiences of migrants. Migrants who are engaged in economic, political, cultural and social translocal activities are less likely to integrate economically, politically, culturally and socially in their destination.

Thirdly, the reason for migration, thus what is pushing or pulling the migrant from the rural areas has an effect on the migrant's translocal activities. Fourthly, the challenges encountered at the destination and the coping mechanisms influence the level or forms of translocal activities which results in the integration processes. Integration of migrants also influences their translocal activities. For instance, migrants who have economically, politically, socially and culturally integrated are less likely to engage in translocal activities. The conceptual framework is illustrated in Figure 2.1 below;

Figure 2.1: Conceptual Framework Showing the Relationship Between Translocal Activities and Integration

Independent Variable   **Intermediate Variable**   **Dependent Variable**

Forms of Translocal Activities

Economic e.g Remittance, money,

Political e.g. voting rights

Social e.g. networks

Cultural e.g. dance and food

Coping Strategies

Making friends and acquaintances

Joining social/cultural club

Joining political parties

Engaging in hometown activities

Learning local language

Joining religious bodies

Forms of Integration

Economic eg. accommodation

Political eg. contesting for election

Social eg. interaction with people

Cultural eg. language and food

Background Characteristics
Age
Sex
Education,
Marital status
Occupation
Religion
Income
Reasons for Migration,
Length of stay at Destination

Source: Author's construct

2.10 Summary and Gaps in the Literature

Even though several studies have been done on migrants in Sub-Saharan Africa, these studies are concentrated on the challenges, coping strategies and lifestyles of migrants (Awumbila et al., 2014; Norris & Inglehart, 2012). In addition, there is evidence of

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studies (Kandilige, 2011; Mazzucato, 2008) on transnationalism and integration of migrants in Sub-Saharan Africa and Ghana. However, there are gaps in the literature with regards to rural-urban migrants, and how they integrate into their communities using translocal activities. More specifically, the following gaps are missing in the literature. Firstly, there is literature on translocal activities in the western world: extensive review shows that studies on migrants in Ghana has been on transnationalism with few studies examining the various translocal activities of rural-urban migrants in Ghana. Secondly, there are more studies on integration, mostly relationship between transnationalism and integration. There is limited information on rural-urban integration process in Sub-Saharan Africa and Ghana. Furthermore, there is limited information on the relationship between translocal activities and integration of rural-urban migrants in Sub-Saharan Africa and Ghana. Therefore, there is the need to examine migratory history of urban migrants, the various forms of translocal activities of the rural-urban migrants and the extent of rural-urban migrants' integration.

CHAPTER THREE

METHODOLOGY OF THE STUDY

3.1 Introduction

The aim of this chapter is to explain the methodology employed in addressing the objectives of the study. More specifically, this chapter discusses the design of the work, study area and the population, the sampling procedure and sample size. It further explains data collection methods and the ethical consideration underpinning the collection processes.

3.2 Study Area and Target Population

The study was conducted in Mamponse and its environs. Mamponse is in the Greater Accra Metropolitan Area (GAMA), located in the Ablekuma West Municipal Assembly. The municipality was carved out of the Accra Metropolitan Assembly (Ablekuma South Sub-Metro) in the year 2018. Mamponse, which was formerly known as 'Agege', shares common boundary with Gbegbeyise in the west, Dansoman in the north, Chorkor to the east and the Gulf of Guinea to the south (Figure 3.1). Mamponse has suburbs with different classes of people. The population size of Mamponse continues to grow because of the rural-urban shift. More people have also moved to the area over the years and continue to do so because of the availability of affordable housing. For instance, according to the 2010 Ghana Population and Housing Census, about 12,581 internal migrants were recorded. (GSS 2012). The community is noted for poor housing conditions, improper waste disposal and poor drainage systems. Mamponse is also a low-class indigenous neighbourhood which is relatively less discriminatory in terms of housing and labour compared to the middle and upper-class neighbourhoods. With the absence of the host community's discrimination coupled with its affordable housing

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system, the area is more attractive to rural-urban migrants who are mostly from the low socio-economic strata (Agyei-Mensah & Owusu, 2010; Owusu & Agyei-Mensah, 2011, 2011).

The total population of Mamponse was 31,910 according to the 2010 Population and Housing Census, out of which 52.6% are females and 47.4% males (GSS, 2012). It has a total land area of 165 hectares. The population in the working age-group (15-64 years) constitute 84.5%, 0-14 years form 12%, with 3.5% in the 65 and older age group. About 58.9% of the population were born in the study area whilst migrants (population not born in the study area) constitute about 41.1 per cent. Out of the population not born in the area, 2 per cent were born outside the country (GSS, 2012).

In terms of ethnicity, the population was made up of 47.2% Akans, 34.6% Ga-Dangmes, 13.8% Ewes 1.6% Guans and 2.8% other ethnic groups (GSS, 2012). The figures indicate that the study area is predominately an Akan community though it is on the Ga land.

The predominant religion in the study area was Christianity (94.6%); with Islam constituting 4.8% and traditional and other religions forming 1.6%. As regards the education of the population, 8.1% are in pre-school, 21.5% had primary school, 20.5% had JSS/JHS education, 13.3% had middle school education, and 36.6% had secondary or higher education. According to the 2010 Population and Housing Census, majority (67.1%) of the population were employed, 5.2% were unemployed with 28% not economically active. The two main occupations in the area are service and sales, constituting 40% and craft and related trades workers making 19.8%. Other economic activities include professionals (9.8%), elementary occupations (8.1%), plant and machine operators, and assemblers (6.1%). At the industrial level, 36.6% are into wholesale and retail; repair of motor vehicles and motorcycles and manufacturing (14%).

Most of the employed population are self-employed (49.2%) with about 38.5% employed by other people.

Mamponse was purposively selected for the study due to the following reasons: Firstly, it is a migrant community with scanty literature examining the conditions and integration of rural-urban migrants. Most of the studies on migration in Accra have focused on communities such as Nima, Accra New Town, Old Fadama, Madina and Taifa among others, neglecting other migrants' concentrated areas such as Mamponse. This has led to little or no information on what actually happens in this area with regard to migrant lived experiences.

Secondly, Mamponse attracts rural migrants from the other regions engaged in distributive trade and other activities at Kantamanto and Agbogbloshie. It also shows informal settlements and slums which are characteristics of rural-urban migrants. The preference of migrants to staying in the area may be due to affordable housing and proximity to the central business district where most of them work. Therefore, due to the aforementioned reasons, Mamponse was purposively selected for this study.
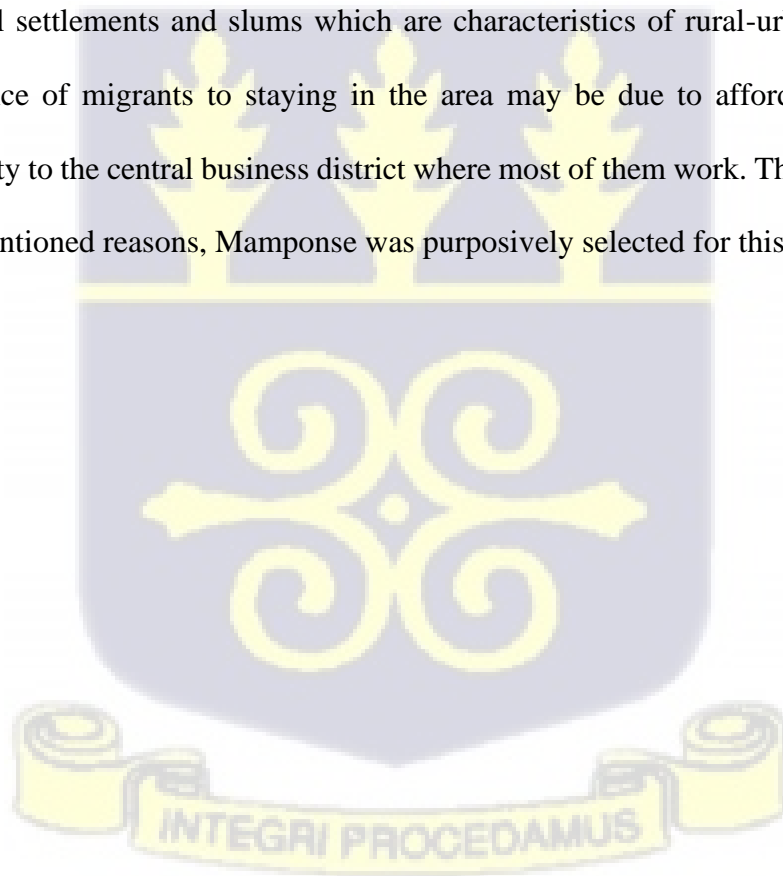
Figure 3.1: Map Showing the Study Area – Mamponse, Accra
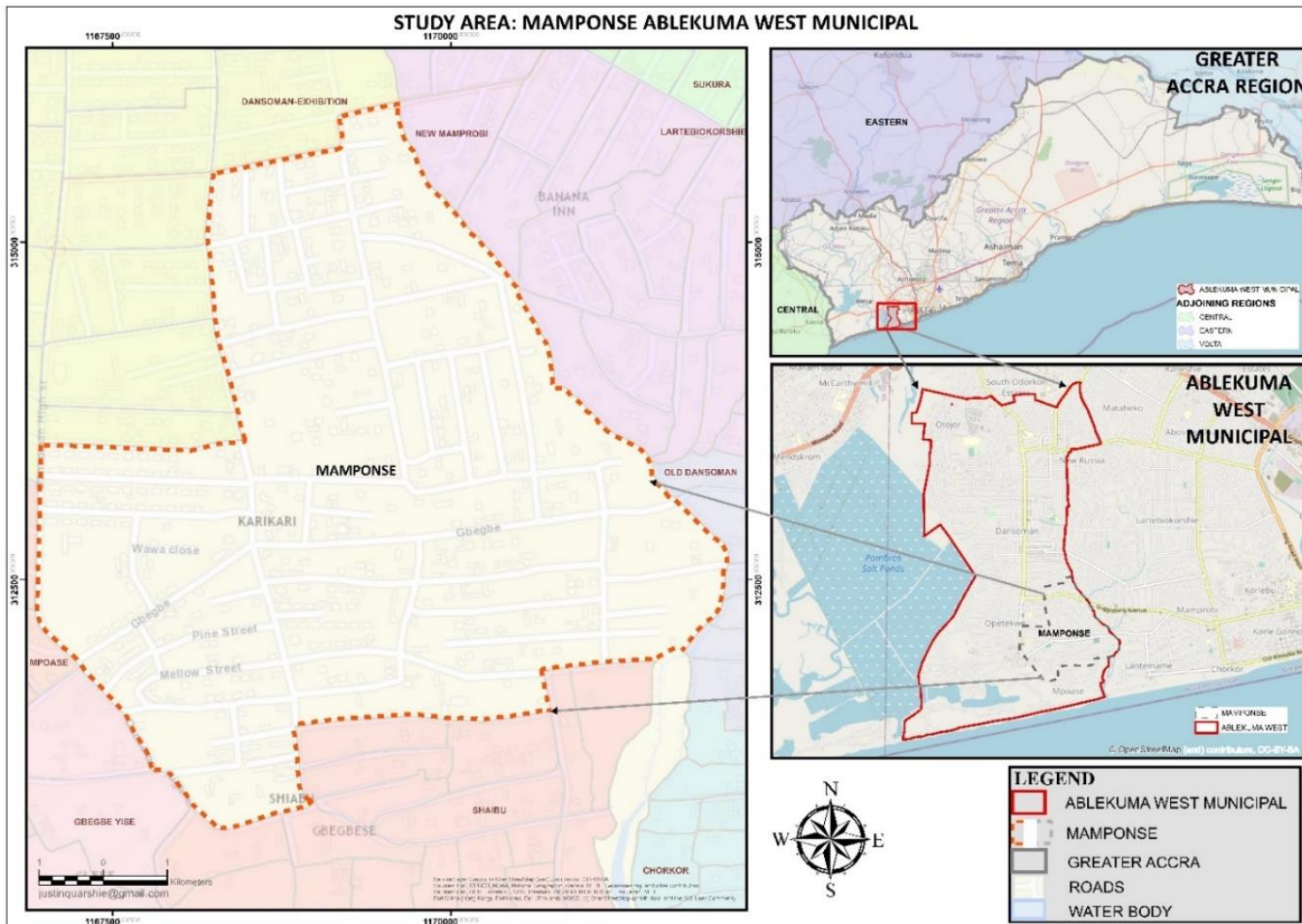
3.3 Research Design

The study adopted the sequential explanatory mixed method approach which involves two phases of data collection and analysis. The first phase involved the use of quantitative method to collect and analyse data, while the second phase used qualitative method to provide in-depth understanding and meaning to the statistical results. In this study, the quantitative method was first used to collect data and examined the statistical relationship between translocal activities and integration. The qualitative method was then adopted to examine the individual cases on migration processes, migrants' translocal activities using in-depth interview and observation techniques to better understand the dynamics of rural-urban migrants' translocal activities and integration in the Ghanaian urban community.

The sequential explanatory mixed methods provide the opportunity to combine qualitative and quantitative methods using triangulation method. Triangulation is deemed appropriate in view of the strengths and weaknesses of individual methods (Bryman, 2010; Mikkelsen, 1995). The study was conducted in two phases, with priority given to the first phase (quantitative), to understand the patterns of relationship, magnitude effects and generalizability; while the second phase, the qualitative research methodology, was used to explore the causes and reasons for occurrence of a phenomenon, to develop a theory, or describe the nature of an individual's experience (Fetters, Curry, and Creswell, 2013). The purpose of this design was to use the qualitative data and results to interpret the quantitative findings. The findings of these two phases were then integrated into the interpretation phase of the study.

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3.3.1 Sources of Data

The study used both primary and secondary data sources. The data was obtained from the rural-urban migrants in Accra using a questionnaire and interview guide. The secondary data source included: books, journal articles, official documents and reports of organisations, electronic media (websites), government, national and international reports and other related sources that are relevant to this research work. The secondary data provided information in understanding the issues of rural-urban migration in Ghana, translocal activities and integration of these migrants as well as the description of contemporary and historical aspects of the study. This helped to focus on collecting relevant primary and secondary data for the study as well as data for analysis (Hox & Boeije, 2005). It also helped the researcher to compare the study with previous studies with the aim of contributing to the existing literature in the area of rural-urban migration in Accra.

3.3.2 Study Population

The population for the study is rural-urban migrants. These are people who have migrated from rural areas to an urban area (Mamponse) in Accra.

3.4 Inclusion Criteria

The inclusion criteria are:

- The person must be 15 years and older in order to understand the issues under discussion in this study and contribute effectively.

- Born outside the current community

- Previous community must be a village/rural

- Must live in current community for 6 months or more to be informed, experienced and knowledgeble about the study.

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3.5 Sample Size

The sample size for the quantitative method was determined using the Yamane's method. In determination of the sample size, Taro Yamane's (1973) formula was used to calculate the sample size. The formula assumes 95% confidence level and 0.05 level of precision.

Yamane's (1967) formula is:
$$n = \frac{N}{1 + N(e)^2}$$

n = the sample size

N = the population size of internal migrants in Mamponse

e = the level of precision

As already stated, the total population in Mamponse was 31,910 in 2010 and internal migrants' population is 12,581.

$$n = \frac{12{,}581}{1 + 12{,}581(0.05)^2}$$

$$n = \frac{12{,}581}{1 + 79.775}$$

$$n = \frac{12{,}581}{80.775}$$

$n = 12{,}581/32.4525 = 387.6742932$

$n = 388$

[Please change the font and font size to Times New Roman, 12]

The sample size of 388 migrants was made proportionate to the population of the study area. However, due to the margin of errors, the sample for the study was increased to 409.

In addition, 29 respondents comprising twenty-six (26) rural-urban migrants and three (3) key informants were interviewed for qualitative data collection. The number of

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interviewees was determined by meaning saturation. After the twenty-fifth and twenty-sixth interviews, there were repetitions of findings which informed the decision to end the interviews.

3.6 Sampling Procedure

For the quantitative method, a multi-stage sampling method was used to create a representative sample. A two-stage sample design was used to select participants for the study. The first stage saw the enumeration area maps from 2010 Ghana Population and Housing Census being used to demarcate Mamponse for the data collection. Mamponse is made up of 41 Enumeration Areas (EAs). Twenty (20) enumeration areas were selected randomly from the 41 EAs in the study area. The Enumeration Area names were written on sheets of paper and put into a bowl after which twenty of them were randomly selected. Household listing exercise was carried out in all the twenty (20) EAs after which migrants' households were selected based on the inclusion criteria.

The second stage involved the selection of households and respondents for the study. After the listing, 409 rural-urban migrants, 15 years and older were randomly selected for the study. In each of the migrant's households, either a male or female, aged 15 years and older was interviewed using the quantitative instrument based on the exclusion criteria. In a household where there was more than one person who qualified to be interviewed, one person was randomly selected for the interview. This implies that only one participant from a household was interviewed.

Based on the quantitative responses, a qualitative method using an interview guide was designed to solicit for further explanation. Twenty-nine (29) participants comprising twenty-six (26) rural-urban migrants and three (3) key informants were purposively selected for the study. The twenty-six (26) rural-urban migrants were purposively

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selected from those who responded to the survey questions based on their age, sex, economic activity and level of education.

In addition, the key informants were also selected based on their relations with their rural-urban migrants. This includes the Assemblyman for the electoral area of Mamponse and two leaders of the most dominant Migrants' Associations or Home Town Associations in the Mamponse area. The Assemblyman holds the immediate local government authority in the area and therefore his views of translocal practices and integration of migrants are crucial to this study. In addition, the leaders of the migrants' associations are the best people to explain their own experiences. This categorization provided the opportunity to discover and understand the unique experiences of study respondents (migrants) in the process of integration in urban areas through translocal activities.

3.7. Measurement of Variables

The dependent variable for this study is integration and it is analysed from the social, political, economic and cultural points of view. Likert scale questions (See Appendix A for the set of questions) were used to measure the level or degree of integration of migrants. The responses for the Likert scale questions were: strongly agree, agree, neutral, disagree and strongly disagree. A composite variable was then generated from the Likert scale for each dependent variable; thus, social, political, economic and cultural integration. An average was found for the composite variables. Those who fall above the average were classified as integrated and while those below the average were classified as not integrated. Hence, the responses were classified as "Yes" for those who were integrated and "No" for those who were not integrated.

The independent variable for the study is translocal activities which were categorized into social, political, economic and cultural. Multiple sets of questions (See Appendix A

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for the set of questions) were used to measure the translocal activities of migrants. A composite variable was then generated from the multiple questions and the responses were classified as "Yes" for those who were involved in translocal activities and "No" for those not engaged in translocal activities

The background characteristics of rural-urban migrants were controlled in the study. Table 3.1 provides further details on how the variables were measured.

Table 3 1: Measurement of Variables

Variables	Measurement	Categories
	Dependent Variables	
Integration		
Social	Likert scale questions (see appendix A) were used to measure social integration	strongly agree, agree, neutral, disagree and strongly disagree
Economic	Likert scale questions (see appendix A) were used to measure economic integration	strongly agree, agree, neutral, disagree and strongly disagree
Political	Likert scale questions (see appendix A) were used to measure political integration	strongly agree, agree, neutral, disagree and strongly disagree
Culture	Likert scale questions (see appendix A) were used to measure cultural integration	strongly agree, agree, neutral, disagree and strongly disagree
Total Integration	Likert scale questions (see appendix A) of social, economic, political and cultural were put together to generate total integration	strongly agree, agree, neutral, disagree and strongly disagree
	Independent Variables	
Political Translocal Activities	Involvement in local politics and election at origin and destination areas.	Yes and No
Economic Translocal Activities	Engagement in job and business ventures at the origin and destination areas. This also includes sending of remittances to the origin.	Yes and No
Social Translocal Activities	Joining social clubs and recreational activities at the areas of origin and destination	Yes and No
Cultural Translocal Activities	Participating in festivals, naming ceremonies, marriage and other cultural ceremonies	Yes and No
	Socio-Demographic/Migration Characteristics Variables	
Sex	This measures the sex of respondents	Male, Female
Age	This measures the age of respondents	15 – 19, 20 – 34, 35 – 49, 50 and above

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Educational Level	This measures the educational level of respondents during the survey	No education, Primary, Middle school/JSS/JHS, SHS/VOC/TECH, Tertiary/Higher education.
Employment Status	This measures the employment status of respondents during the survey	Employed Unemployed
Occupation	This measures the occupation of respondents during the time of the survey	Professional/Technical/Managerial, Clerical, Sales and Services, Skilled Manual, Unskilled Manual and other (agriculture and clerical)
Marital Status	This measures the marital status of respondents at the time of the survey.	Never married, Informal/consensual, Union/living together, Married, Separated, Divorced, Widowed
Migration Status	Reasons for migration	Employment, education and training, family reunion.
Length of Stay	Duration of living at the destination area	Less than a year 1-2 years 3-4 years 5 years and above
Coping Strategies		Making friends and acquaintances Joining social/cultural clubs Joining political parties Engaging in hometown activities Learning local language Joining religious bodies

3.8 Data Collection and Instrument

In the process of collecting the data, entry into the community was done through the opinion

leaders. Permission was also sought from various household heads or the elderly person in

the household, after which participants were recruited to be part of the study. First, the

purpose of the study including the general objectives, benefits and risk of taking part in

the study was explained to the participants. The respondents, if literate, signed an

informed consent form and, if illiterate, either provided a thumb print or verbal consent.

Furthermore, participants were informed about the confidentiality and anonymity of the

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information provided. Lastly, they were informed about their right to stop participating in the study at any point if they desired to do so. Research assistants were recruited and trained by the researcher to assist the researcher to collect data from the participants. They administered both questionnaire and interview guide to the participants. The data was collected from April 2020 to August 2020.

Two instruments, namely questionnaire (quantitative) and interview guide (qualitative) were used in collecting data from the rural-urban migrants. There are three common methods of data collection, namely: observation, interviews and self-administered questionnaires (Bless and Higson-Smith, 2000). Sekaran (2000) suggests that questionnaires are an efficient data collection mechanism provided the researcher knows exactly what is required and how to measure the variables of interest. Questionnaires can be administered personally, mailed to the respondents or even electronically distributed depending on the situation (Sekaran, 2000). In this study, the researcher adopted both interview guide and questionnaire administration. The process of data collection for each instrument is explained.

3.8.1 Questionnaire

The quantitative phase of the study focused on identifying translocal factors that influence rural -urban integration. The cross-sectional survey design which implied the data was collected at one point in time (McMillan, 2000) was used. The primary technique for collecting the quantitative data was a questionnaire, containing items of different formats: multiple choice, asking either for an option or all that apply; dichotomous answers like, "Yes" and "No" and open-ended questions. The questionnaire consisted of various questions, organized into four main sections. The first section covered questions related to the socio-demographic characteristics; such as, age, sex, educational level, social capital, social network, employment status, type of occupation,

and marital status. The second section touched on migratory processes of rural-urban migrants and how they impacted on their integration. The third section solicited information on the forms and levels of translocal activities of the rural migrants in Accra and the last section collected information on the influence on integration of the rural-urban migrants and the challenges they encounter in the integration process. Experts in the field of migration were used to secure the content validity of the survey instrument.

The survey instrument was pre-tested at Madina and Taifa to help establish stability, consistency and content validity of the questionnaire. The survey questionnaire was administered by the researcher and the trained data collectors. The advantage was that all questions which were relevant to the respondents were answered. By this, the researcher-built trust for the follow-up interviews for which respondents' consent were sought in the questionnaires. As will be noticed in subsequent chapters, the response rate was higher because questionnaires were administered by the researcher himself and other trained data collectors. The questionnaires were administered with the use of Computer-Assisted Personal Interview (CAPI). Again, the Census and Survey Processing System (CsPro) software was used to design the CAPI application.

3.8.2 In-Depth Interview Guide

The study examined the views of key informants/experts to understand the processes of rural-urban migrants' integration into the urban communities through their translocal activities. Individual in-depth interview was conducted through the use of a semi-structured interview guide with the intention of giving respondents the opportunity to express their opinions in order to have a better understanding of the subject matter (Patton, 2004). All the interviews were done by the researcher and other trained research assistants and were conducted in Twi and English. All the interviews were tape recorded after seeking permission from the respondents and were transcribed verbatim. The

interviews commenced with structured questions on key informants' socio-demographic and economic characteristics such as age, educational level and occupation. The interview guide contained exploratory subjects as follows:

i.   Motivation to migrate to the urban area

ii.   Challenges of rural migrants integrating themselves into urban life

iii. Translocal activities among rural migrants

iv.   Rural-urban migrants' integration

3.8.3 Reflexibility

Reflexivity involves awareness that the researcher and the object of study affect each other mutually and continually in the research process (Alvesson & Skoldburg, 2000). In researching rural-urban translocal activities and their integration process, I pointed out some of the characteristics that shaped the relationship I built with participants and the data generated through conversations (nationality, region, age, gender, religion, beliefs, and personal ideas). During the study, it was evident that as a researcher I shared some similarities with the respondents which included movement from rural areas to urban centres in search of better job opportunities. On the other hand, I originally migrated with the idea to receive better education which later earned me a good job when I was done with my education. In the process of collecting data, I made sure I asked questions about the occupation of my respondents and any improved education ever since they moved to the urban areas.

Furthermore, religion (Christian) is the faith a subscribe my respondents were people who associated with the Christian religion. Different denominations played out as the faith of my respondents. In other to ensure that I do influence the research I made sure that questions on other social groups apart from religion were asked. Such groups

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included support groups formed by people from the same rural area who live in the urban centre. I made sure religion doesn't undermine the other social groups which can influence a person's lifestyle in the city.

Based on ethnicity thus coming from an Akan background and knowing that culture plays a tremendous role in the migration experiences of people. As a researcher in conceptualizing the study, I made sure respondents are from varying ethnic groups and different cultural backgrounds. This is to ensure that a broader perspective on translocal activities and rural-urban migration is obtained. Hence a purposive sampling method was used to ensure that, respondents are from the areas being studied.

The respondent acknowledged that I was a student and the other research assistants too hence they provided costless places where the interview can be carried out. Such that some interviews were conducted in their homes, or at their shops for those who were self-employed or the various workplaces as recommended by the respondents. This ensured that the researcher and the other research assistants bore no cost of compensating the respondents for their time spent responding to questions.

Being a male researcher conducting a study which has both male and female migrants as respondents. I needed to ensure gender dynamics were catered for. Therefore, I ensured that other research assistants who were females were brought on board so that respondents were not influenced by the researcher's gender.

The audios were transcribed verbatim to ensure that every piece of information given by the respondents was captured in detail. The audios that were in the local language were interpreted appropriately into English for easy coding. A research assistant with adequate knowledge in qualitative data research thus an independent person was charged with the task of coding. These coded transcripts were further checked by another qualitative

researcher to ensure the appropriateness of the codes. Nvivo software was used to analyse the data and a report of the findings was produced afterwards.

3.9 Method of Data Analysis

3.9.1 Quantitative Data

The analysis comprised three stages: univariate, bivariate and multivariate. The datasets were analysed using STATA version 16. The univariate analysis, comprising tables of frequencies and percentages were used to describe the background characteristics of migrants including the dependent, independent and control variables.

The bivariate analysis covers cross tabulations, chi square and Fisher's exact test to establish the association between the independent variables (translocal activities) and dependent variable (integration). Chi square test was run when the frequencies in the cells are more than five (5) cases whiles Fisher's exact test was run when the frequencies are five (5) and less.

Multivariate analysis (binary logistic regression) was used to examine the relationship between translocal activities and integration while controlling the background characteristics. Five models were run to establish the relationship between translocal activities and integration. Binary logistic regression models were employed for the analyses, because the dependent variables were binary; Yes and No. "Yes" for those who were integrated and "No" for those who are not integrated. Migrants who were integrated were coded as "1" while those who were not integrated were coded as "0". The binary logistic model helps to predict the variables that were associated with the various forms of integration.

Odds ratios were reported to explain the probability of integration. The logistic regression model can be given as the odds of an event occurring in terms of the

independent variable(s). An odds ratio greater than one (OR>1) shows a greater chance of integration while an odds ratio less than one (OR<1) shows a lesser chance of integration.

The logit transformation model equation is stated as:

$$\text{Logit P} = 1n\left(\frac{P}{1-P}\right) = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 \ldots\ldots\ldots + \beta n X n$$

Where P is the probability that a migrant is integrated

1-P is the probability that a migrant is not integrated

α is a constant

β_1, β_2, β_3, and βn are the regression coefficients.

X_1, X_2, X_3, and X_n are the main independent and control variables which are translocal activities (political, economic, social, cultural) and socio-demographic characteristics of migrants (sex, age, educational level, employment status, occupation, marital status, migration status etc). The analysis was conducted at a significance level of 0.05 (95% confidence interval).

3.9.2 Qualitative Data Analysis and Presentation

Qualitative data was analysed thematically (Attride-Stirling, 2001) using NVivo software version 10. To prevent forgetting vital details, transcription was done after each day's interview and field notes were taken after each interview in order to take account of non-verbal communication and observation. At the initial stage, all interview transcripts and field notes were repeatedly read to identify themes.

Themes were grouped into three levels namely: global themes, organizing themes and basic themes (Attride-Stirling, 2001). The global themes are the first level of themes that

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encapsulate all perspectives under the subject matter. The organization themes are the second-level themes that summarize underlining perspectives into two or more extracted text quotes from the transcripts and also reveal different views about the global theme. The basic themes are the third-level themes that are captured as the extracted quotes from the transcripts.

3.9.3 Method of Analysis for each Objective

Objective 1: Examines the migration trajectories and processes of rural-urban migrants in Accra.

This objective examines the migration trajectories of rural-urban migrants including their preparation to travel, contacts made with people in their destination, and means of transportation. Descriptive statistical method such as tables and narratives from the qualitative text were used to describe the migratory process.

Objective 2: Explores the forms of translocal activities of the rural-urban migrants at the destination.

This objective explores the various forms of translocal activities among rural-urban migrants. This includes social, economic, cultural and political translocal activities. Descriptive statistical methods such as frequencies and percentages were used to describe translocal activities. In addition, narratives or quotes from the qualitative text were also used to explain the forms of translocal activities among rural migrants.

Objective 3: Examines factors influencing the integration of rural-urban migrants who are resident in Accra.

This objective examines the relationship between translocal activities and the various forms of integration. A cross-tabulation and chi square were used to examine the

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association between translocal activities and integration of rural-urban migrants. In addition, five binary logistic regressions were used to examine the factors that influence integration. The first model examines the influence of translocal activities on economic integrations. The second model investigates the influence of translocal activities on social integration and the third model examines the relationship between translocal activities and cultural integration. The fourth model examines the influence of translocal activities on political integration while the final model looks at the influence of translocal activities on total integration.

Objective 4: Examines influence of translocal activities on rural-urban integration process.

Both quantitative and qualitative methods were used to examine the factors affecting rural-urban migrants' integration and their coping mechanisms. Various themes emerging from the transcripts were used to explain this method.

3.10 Ethical Consideration

This study was approved by the Institutional Review Board of the Ethics Committee for the Humanities (ECH), University of Ghana. Participation in the study was voluntary. The study was explained to all respondents and they gave their consent to participate in the study by signing or thumbprinting the consent forms before they took part in the study. They were assured of confidentiality and anonymity. Respondents were also made aware that they could withdraw from the study at any time and refuse to answer any question they felt uncomfortable with during the interview. Respondents were informed about the overall purpose of the investigation and the main features of the design, as well as any possible risks and benefits from participating in the research project. For instance, they were informed about the use of audio recorders and the publishing of their

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interviews. Nevertheless, confidentiality of respondents was assured to hide their identification.

Interviews were recorded through handwriting and audio recording for easy referencing of statements. Interviews were conducted in places convenient to respondents. Securing the consent of the respondents created a comfortable and conducive atmosphere for the interviewees.

3.11 Study Limitations

This study had some limitations. First, this study is cross-sectional in nature and does not allow the researcher to draw causal relationship between the variables. The data collection was done in the midst of the COVID-19 Pandemic after the lockdown. As such, some of the respondents were afraid and hesitant to come into contact with strangers including the field assistants for the data collection. However, respondents were assured of the observance of all the COVID-19 protocols. This assurance calmed their nerves and they agreed to be part of the study. Getting literature to support this work has been very challenging because little work has been done in this area especially, in Ghana. However, with due diligence, the researcher was able to find and sift very important literature to put some of the findings into the right context for a better understanding of the study.

3.12 Chapter Summary

This study used sequential explanatory mixed method design to examine the factors motivating migrants to migrate, the challenges they encounter in their quest to integrate into the urban community and the mechanisms they have been adopting to integrate, including engaging in translocal activities. Using Accra as a case, this study explores the lived experiences of migrants from rural areas living in Mamponse and its environs,

and the way they have engaged in translocal activities in order to integrate themselves into the urban life. Data for the study was obtained both from primary and secondary sources. Primary data was obtained by the administration of questionnaires, interview guides and through the conduct of interviews within the study area. The secondary data, on the other hand, involved the use of information from journal articles, books, public documents, the media and relevant internet sources. Systematic sampling was used to select 409 rural-urban migrants from the study area for the quantitative study through questionnaire administration. Individual in-depth interview was conducted through the use of semi-structured interview guide for 29 migrants and other key informants with the intention of giving respondents the opportunity to express their opinion in order to reach a better understanding of the subject matter.

CHAPTER FOUR

BACKGROUND CHARACTERISTICS OF MIGRANTS AND MIGRATORY PROCESS

4.1 Introduction

This chapter presents the background characteristics and factors contributing to the trajectories and process of rural-urban migrants. The chapter is divided into two sections; the first section covers the socio-demographic characteristics of the rural-urban migrants; and the second section looks at the migratory process of rural-urban migrants.

4.2 Profile of the Rural-Urban Migrants

The qualitative study involved 29 participants including twenty-six (26) rural-urban migrants, two (2) leaders of the migrant associations and one (1) assembly member interviewed. Also, about 409 migrants participated in the survey. Table 4.1 dispalys data on the demographic charaterisitcs of the migrants in this study. As illustrated in Table 4.1, six out of ten (60.4%) migrants were males whilst 39.6% of them were females. This finding suggests that there are more males involved in the rural-urban migration process in Ghana and this supports previous studies that migration is a male-dominated phenomenon and considered as male selective (Regassa & Yusufe 2009; Ackah & Medvedev, 2010, Poeze, 2019). This is because socio-culturally, in many Ghanaian families, males are predisposed as breadwinners. In fulfilment of this assigned role, men are more likely to migrate to seek greener pastures to support families back home. Nevertheless, evidence in current migration literature shows that female migration in recent times is almost at par with male migration (Awumbila, 2015).

Table 4.1 further shows that in terms of age, the highest proportion (48.2%) of the migrants were between the ages of 20 and 34, 32.3% were from 35 to49 years old and

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the least proportion (9.8%), were 15-19 years and 50 years and above. These figures are in line with other studies that found that young people are more likely to migrate than the elderly (Msigwa, 2013; Gingsburg et al., 2014; Awumbila et al., 2015). Most of these youth migrate to continue with their education as well as look for employment opportunities. In this study, the probable reason could be that since majority of the migrants are within 20-34 years and were living in the rural areas, they migrated to the urban areas to look for job and other opportunities. This also has an impact on migrants' integration in the urban areas since the youth tend to be more susceptible to accepting new cultures and practices when they migrate compared to the older migrants.

With regard to educational status, the highest proportion (40.4%) of the migrants had attained JSS/JHS/Middle school education; close to a third (31.5%) of the migrants had attained Senior High School/Vocational/Technical education, 13.0% had attained tertiary education and 6.6% had no formal education. The findings show that majority (93.4%) of the migrants have at least Middle school /JSS/JHS education which will help them understand their new environment better. Their level of education could determine the type of livelihoods that they will seek in the job markets and the economic status of the people they are more likely to interact with.

Also, from Table 4.1, almost half (49.1%) of the migrants belong to the Pentecostal/Charismatic church, 15.4% were Protestants; Muslims were 10.2% and 8.6% belong to other Christian groups while 6.4% had no religious affiliation. It is expected that more Christians will migrate than Muslims, in that, there are more Christians in Ghana than Muslims and other religions (GSS, 2012). These results imply that Mamponse attracts a higher percentage of Christian migrants than Muslim migrants because there are more Christians residing in the area.

Regarding occupation, 46.0% of the migrants were into service and sales, 16.6% were into skilled manual occupation, 13.5% were in Professional/Technical/Managerial, and

14.2% were in unskilled manual jobs. In addition, about 80.0% of the respondents were in private informal sector, 13.5% in private formal and the least proportion (6.6%), were in the public sector. There is evidence that a higher proportion of migrants in Accra are engaged in service and sales sector (GRB, 2020; GSS, 2019). The majority of the migrants work in the private informal sector because of the little or no barriers in this sector of the Ghanaian economy. It is also abounded with a wide range of opportunities with little capital needed to start sales and service business which migrants could probably afford to start their business, hence majority of them in informal occupation business. The private informal sector could serve as a transit into the more formal private and public sectors of the Ghanaian economy.

In relation to income, the highest proportion of the respondents (39.9%) earned less than 500 Ghana Cedis, 37.2% earned between 500 and 999 Ghana Cedis, 15.4% earned between 1,000 and 1,499 Ghana Cedis and the least proportion (7.6%) of the migrants earned 1,500 Ghana Cedis and above. The low income of migrants can be related to the occupation in which they find themselves. Since most of the migrants are in the lower income earning informal private sector, it is not surprising that a higher proportion of them earn less than 500 Ghana Cedis in a month.

With regard to ethnicity, Table 4.1 indicates that slightly more than half (58.7%) of the migrants belong to the Akan ethnic group, 21.8% belong to the Ewe ethnic group, and the least proportion (5.4%) belong to both the Ga-Dangme and Mole-Dagbani groups. This is because the dominant ethnic group in Ghana is the Akan and if there is a larger migration stream of Akans in the study area, they may maintain their ties with their origin. Assessing their marital status, half of the migrants (50.9%) had never married, 32.0 per cent were married, 9.5 per cent were in informal/consensual unions and the least proportion, 7.6 per cent, were either separated, divorced, or widowed. The high proportion of those who are not married is as a result of the youthful nature of the migrant

population. There could possibly be inter-marriages at the destination which could

impact on integration.

Table 4.1: Percentage Distribution of Background Characteristics of Migrants

Variables	Frequency	Percentage
Sex		
Male	247	60.4
Female	162	39.6
Age		
15-19 years	40	9.8
20 – 34 years	197	48.2
35 – 49 years	132	32.3
50 and above	40	9.8
Educational Level		
No Education	27	6.6
Primary	35	8.6
Middle/JSS/JHS	165	40.3
SHS/VOC/TECH	129	31.5
Tertiary/Higher	53	13.0
Religion		
No Religion	26	6.4
Catholic	42	10.3
Protestant	63	15.4
Pentecostal/Charismatic	201	49.1
Other Christians	35	8.6
Muslims	42	10.3
Occupation		
Professional/Technical/Managerial	55	13.5
Service and Sales	188	46.0
Skilled Manual	68	16.6
Unskilled Manual	58	14.2
Other	40	9.8
Sector of Employment		
Public Government	27	6.6
Private Formal	55	13.5
Private Informal	327	79.9
Income of Migrants		
Less than 500 GHC	163	39.9
500-999 GHC	152	37.2
1000-1499 GHC	63	15.4
1500 and above GHC	31	7.6
Ethnicity		
Akan	240	58.7
Ga-Dangme	22	5.4
Ewe	89	21.8
Other	36	8.8
Mole-Dagbani	22	5.4
Marital status		
Never Married	208	50.9
Informal/Consensual Union	39	9.5
Married	131	32.0
Separated/Divorced/Widowed	31	7.6
Total	**409**	**100.0**

US dollar equivalent to 5.7 Ghana cedis (May, 2020)
Source: Field Data, 2020

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Table 4.2 presents data on the origin region of migrants and the length of stay in their current destination areas. The highest proportion (23.7%) of the migrants were living in the rural areas of the Eastern Region, followed by migrants who were living in the rural Central Region (17.1%). These two regions accounted for about 40% of the migrants. In addition, about 13.7% migrants were from the Volta Region and 9.1% rural-urban migrants were from Ashanti Region. The least proportion, (0.2%) of the rural-urban migrants were from the Ahafo Region. Figures from the 2010 Population and Housing Census and other sources also indicate that the highest proportion of migrants in Greater Accra Region migrated from Eastern Region (GSS, 2014; 2019) and this could support the findings of this study which found that most migrants were from the Eastern Region. The probable reason for many migrants from the Eastern Region could be the proximity of Eastern Region to Greater Accra. Eastern Region shares boundary with Greater Accra Region and this could facilitate the movement of people from the Eastern Region to the Greater Accra Region to seek greener pastures. Some of the migrants were from Central Region because this region also shares border with Greater Accra Region and could therefore account for the reason why they migrated from the rural areas to urban areas in Greater Accra.

With regard to the length of stay in Mamponse, slightly more than half of the migrants have lived in Mamponse for 5 years and above while more than a quarter (27.1%) had lived in Mamponse for 3 to4 years. In addition, 12.2 per cent had lived in Mamponse for 1or 2 years, and 7.3 per cent had lived in Mamponse for less than a year. The length of stay is very significant to the integration of rural-urban migrants; in that, migrants who had stayed for longer may be integrated better than those who had not stayed for long. Migrants who had stayed for long may have more social networks that could facilitate their integration in their place of destination.

Regarding their living arrangements in Mamponse, the highest proportion (25.7%) of the migrants were living alone, 25.4 per cent were living with their spouse and children, 12.5 per cent were living with their spouse alone, 7.6 per cent were living with their siblings and grandparents and 3.9 per cent were living with non-relatives. Many of those who live alone were either not married or have left their families at home and were more likely to be engaged in translocal activities. Those living with spouses and children were more likely to have lived in the area for a long period of time and may be less likely to engage in translocal activities. The finding of this study is similar to other studies by Pickbourn (2018) which found that migrants get support in living arrangements such as accommodation and other assistance from their relatives and non-relatives upon their arrival. Most migrants get this assistance through social networking. Haug (2008) argues that through social network, most migrants do not get frustrated when they get to their destination as they are able to settle easily. They are able to afford or get accommodation and employment through the support of their family and friends. Another probable reason why a higher proportion of the migrants were living alone could be that most of the migrants in this study have been in Accra for more than 4 years and this could account for the reason why they are living alone. Through their long stay in Accra, they might have been able to work and earn enough income to settle on their own. In addition, it could be that these migrants received support from their family and friends to help them settle.
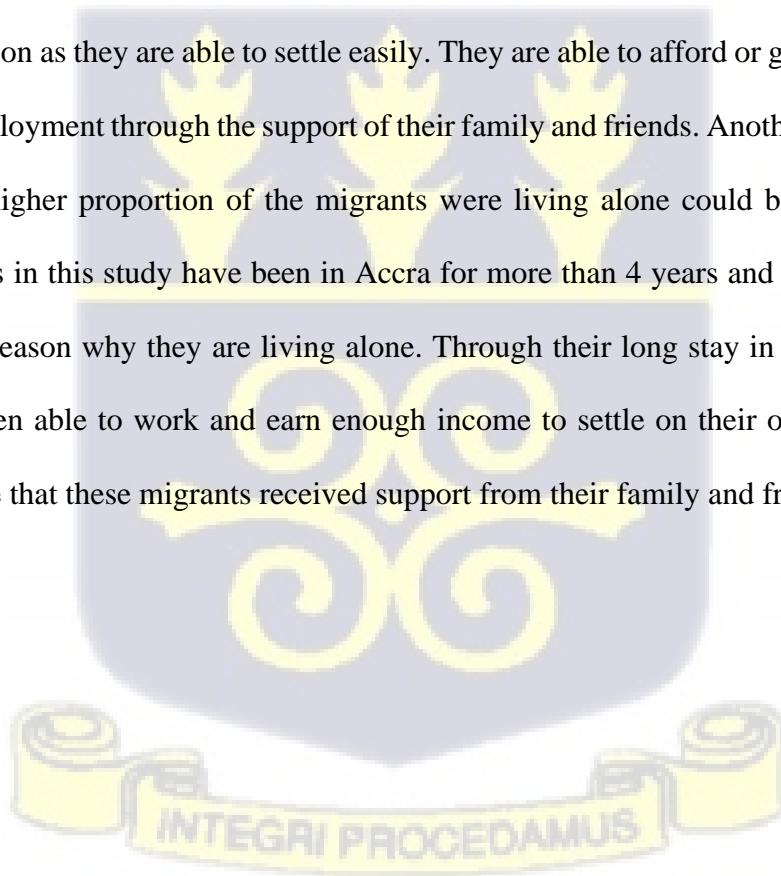
Table 4.2: Distribution of Region of Origin of Migrants and Length of Stay in Mamponse

Variables	Frequency	Percentage
Region of Origin		
Western	26	6.4
Central	70	17.1
Greater Accra	37	9.1
Volta	56	13.7
Eastern	97	23.7
Ashanti	54	13.2
Western North	5	1.2
Bono	14	3.4
Bono East	5	1.2
Ahafo	1	0.2
Oti	8	2.0
North	16	3.9
North East	4	1.0
Savanna	4	1.0
Upper East	5	1.2
Upper West	7	1.7
Length of Stay in Mamponse		
Less than a year	30	7.3
1-2 years	50	12.2
3-4 years	111	27.1
5 years and above	218	53.3
Whom Migrants are Currently Living with		
Alone	105	25.7
Parents	39	9.5
Spouse/Partner	51	12.5
Child(ren)	23	5.6
Spouse/Partner and Children	104	25.4
Friend	31	7.6
Siblings	31	7.6
Grandparents	9	2.2
Non-Relative	16	3.9
Total	**409**	**100.0**

Source: Field Data, 2020

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4.3 Association between Background Characteristics and Gender of Migrants

From Table 4.3, the results of the study show that religion, occupation, income of migrants and marital status were significantly associated with gender of migrants. With the exception of the association between sex and religion where Fisher's exact test was used, chi square test was used to test for the rest of the associations. Age of migrants was not significantly associated (p value = 0.678) with gender. However, the results show that, male migrants were more represented across all age groups than females. More males (65.0%, 59.4%, 58.3% and 67.5%) were within the age groups; 15-19, 20-34, 35-49, and 50 and above respectively compared to females in the various age groups.

Educational level of migrants was also found to have no significant association (p value 0.223) with gender. The results show that more males (69.8%) than females (30.2%) had tertiary education. Similarly, more males (58.1%, 62.4% and 59.3%) had attained SHS/VOC/TECH, Middle School/JSS/JHS and No education respectively than females (30.2%, 41.8%, and 40.7%). On the contrary, more females (54.3%) than males (45.7%) had primary education.

Religion was found to be significantly associated with gender of migrants (p-value of 0.000). The results show that more males (84.6%) than females (15.4%) had no religious affiliation. Similarly, more males (73%, 60.3%, 50.3%, and 73.8%) than females (26.2%, 39.7%, 49.7% and 26.2%) were Catholics, Protestants, Pentecostal/Charismatic, and Moslems respectively. Other Christian category had more males (68.6%) than females (31.4%) represented.

Occupation was also found to be significantly associated with gender of migrants (p-value of 0.000). Occupation was also highly represented by men in all categories except for sales. The results show that, more male migrants were Professional/Technical/Managerial work (74.3%), Service (73.3%), Skilled (67.7%) and Unskilled work (72.4%) as well as in other forms of occupation (65.0%) than females who were represented by a proportion of 25.4% for Professional/Technical/Managerial,

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26.7% for Service, 32.4% for Skilled work and 27.6% for Unskilled work. For sales work, more females (65.7%) than males (44.3%) were represented.

There was no association between sector of employment and gender of migrants (p-value of 0.253). The findings of the study revealed that more males than females were employed in all the sectors. Migrants in public government sector had more males (70.4%) than females (29.6%); private formal sectors also had more males (67.3%) than females (32.7%) as well as the private informal sector having more males (58.4%) than females (41.6%).

Income of migrants was significantly associated with gender (p-value of 0.030). The findings of the study show that more males than females were represented in terms of the various income levels compared with females. The income representations by males were 52.8%, 61.8%, 69.9% and 74.4% for less than GH₵500, 500-999, GH₵1000-1499 and GH₵1500 and above respectively. The cedi equaivalent during the time of the study was GH₵5.7 to $1. On the other hand, females represented 47.2%, 38.2%, 30.1% and 25.8% respectively in the income categories.

Ethnicity was not significantly associated (p-value of 0.774) with gender of migrants. The results of the study showed that males dominated all the ethnic groups than females with the following: Akan (59.6%), Ga Dangme (54.6%), Ewe (60, 7%), Mole Dagbani (74.7%) and Other ethnic groups (61.2%) for males. Females were least represented across the ethnic groups: Akan (40.4%), Ga-Dangme (45.5%), Ewe (39.3%) Mole-Dagbani (27.3%) and other ethnic groups (38.9%).

Marital status was also found to be significantly associated with gender of migrants. The results show that more males (57.2%) than females (42.85) were never married. Similarly, for those in consensual unions, there were more males (64.1%) than females (35.9%). The same trend was seen for those who are married, where males represent a higher proportion (70.2%) compared to females (39.8%).

Table 4.3: Association between Background Characteristics and Gender of Migrants

Variables	Males		Females		Statistical indices
	Frequency	Percentage	Frequency	Percentage	
Age					
15-19 years	26	65.0	14	35.0	
20 – 34 years	117	59.4	80	40.6	x^2 = 1.516 df = 3 p =0.678
35 – 49 years	77	58.3	55	41.7	
50 and above	27	67.5	13	32.5	
Educational Level					
No Education	16	59.3	11	40.7	
Primary	16	45.7	19	54.3	x^2 = 5.691 df = 4 p = 0.223
Middle School/JSS/JHS	103	62.4	62	37.6	
SHS/VOC/TECH	75	58.1	54	41.8	
Tertiary/Higher	37	69.8	16	30.2	
Religion					
No Religion	22	84.6	4	15.4	
Catholic	31	73.8	11	26.2	x^2 = 22.324 df = 5 p =0.000
Protestant	38	60.3	25	39.7	
Pentecostal/Charismatic	101	50.3	100	49.7	
Other Christians	24	68.6	11	31.4	
Muslims	31	73.8	11	26.2	
Occupation					
Professional/Technical/Managerial	41	74.6	14	25.4	
Sales	70	44.3	88	55.7	x^2 = 29.159 df = 5 p =0.000
Service	22	73.3	8	26.7	
Skilled Manual	46	67.6	22	32.4	
Unskilled Manual	42	72.4	16	27.6	
Other	26	65.0	14	35.0	
Sector of Employment					
Public Government	19	70.4	8	29.6	
Private Formal	37	67.3	18	32.7	x^2 = 2.750 df = 2 p =0.253
Private Informal	191	58.4	136	41.6	
Income of Migrants					
Less than 500 GH₵	86	52.8	77	47.2	x^2 = 8.922 df = 3 p = 0.030
500-999 GH₵	94	61.8	58	38.2	
1000-1499 GH₵	44	69.9	19	30.1	

1500 and above GH₵	23	74.2	8	25.8	
Ethnicity					
Akan	143	59.6	97	40.4	$x^2 =$ 1.790
Ga-Dangme	12	54.6	10	45.5	df = 4
Ewe	54	60.7	35	39.3	p =0.774
Other	22	61.1	14	38.9	
Mole-Dagbani	16	72.7	6	27.3	
Marital Status					
Never Married	119	57.2	89	42.8	
Informal/Consensual Union	25	64.1	14	35.9	$x^2 =$ 14.444 df = 3
Married	92	70.2	39	29.8	p = 0.002
Separated/Divorced/ Widowed	11	35.5	20	64.5	
Total					

Source: Field Data, 2020

4.4 Migratory Process of Rural-Urban Migrants

This section describes the migratory process of rural-urban migrants in Accra. The section covers the region in which migrants were residing before moving to Accra and length of stay in Mamponse, reasons for migrating, migration decision-making, facilitators of the migratory process, and intentions of rural-urban migrants to relocate.

4.4.1 Migration Decision-Making

The decision to migrate are sometimes made alone or in consultation with others and this may determine whether the prospective migrant would receive any support or not. Rahman (2002) argued that migration decision can be taken by one person, group or by a family. Family strategies is seen as a crucial element in the migration process (Notten & De Neubourg, 2011). Most people make migration decisions in consultation with their families and non-family members. In addition, social network has been noted to have an influence on migration decision-making and migratory process (Zimmermann, 2007). In this study, rural-urban migrants were asked how their relatives and friends took their decision to migrate. The findings of the study show that some rural-urban migrants informed their relatives about their decision to migrate while others did not inform

anyone about their decision to migrate.

Those who informed their relatives about their decision to migrate, reported that some of their relatives said nothing about the decision of prospective migrants to migrate while others found the decision a laudable idea and supported the decision to migrate. For instance, Abena who was facing financial challenges in taking care of the family discussed with her sister before migrating to the urban area. She said:

> *"I was with my mum but she was facing some financial challenges so I decided to come and look for a job here to be able to take care of my mum. My sister is already here so I discussed with her that I'll like to come here and work to take care of my mum"* (Abena, 35 years female).

In addition, Fosua explained that things were difficult for her and her family so she informed the mother and migrated to Accra. According to Fosua:

> *"The way we used to travel in the past, it was my mother that I told. I told her that life in Poano-Bekwai is very difficult and even if I stay, the only option available was farming and even with that, the only cocoa farm we had caught fire. So, things have slowed down for the family. My mother was also sacked from the agricultural work she was doing during Rawlings' time. ... When I told her that I wanted to travel to Accra to find job and if God willed, things will become a little better for the family, she agreed"* (Fosua, 40 years female).

Notten and Neubourg (2011) argued that the decision to migrate is often taken at the family or household level. This explains why migrants in this study consulted their family members in their migration decision-making process. Most of the migrants in this study indicated the desire to migrate to the urban areas due to poor living conditions. As a result of this, their family members agreed and supported their decision. Sen (1981) argued that the decision for migrants to leave home is a contractual agreement between the migrants and their families. The families consent to the migration of its members in expectation of returns in the form of remittance. The results of this study corroborate with the views of Sen's (1981) argument. The qualitative results of the study show that economic

hardship pushed migrants to travel to Accra with the hope of having better economic opportunities to remit their families.

The findings of the study are further explained with the System theory. Thus, the control of sub-systems influences and determines the flow of migration in and out of the migration system. One key element of the control system can be related to the family. The control aspect of the theory explains that family members have an influence on migrants' decision process. The family can facilitate or hinder the movement of its members. It is based on this that potential migrants discuss their intention with their family members before migrating. The results of the study show that migrants had discussions with their family members before leaving to their place of destination. This shows that people do not make decisions alone but there are external forces or social factors that significantly have influence on people's desire to migrate. This therefore shapes and controls the behaviour of people as family gives them an identity thereby restricting them from doing certain things.

4.4.2 Facilitators of Migratory Process

This section discusses the roles of social networks and resources in facilitating the migration from rural parts of Ghana to Urban Accra. According to Table 4.4, about nine out of ten (90.5%) migrants indicated that they know someone before moving to urban Accra. Among those who knew someone before migrating to urban Accra, more than half of the participants knew other relatives apart from their parents and spouses. One fifth (20%) of the migrants knew their friends, 14.1% knew their parents, 6.8% knew their spouse and 1.1% know people who were not their relatives.

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Table 4.4: Distribution of Facilitators of Migratory Process

Variables	Frequency	Percentage
Know Someone before Moving to Accra		
Yes	370	90.5
No	39	9.5
Total	409	100.0
Know Someone		
Friend	74	20.0
Parent	52	14.1
Other Relatives	215	58.1
Spouse	25	6.8
Non-Relatives	4	1.1
Total	370	100.0
Person Contributed		
Yes	274	74.0
No	96	26.0
Total	370	100.0
If yes, in what form?		
Provided money for transport	60	16.2
Promised to give me accommodation	154	41.6
Promised me work	52	14.1
Other mixed reasons	104	28.1
Total	**370**	**100.0**

Source: Field Data, 2020

From Table 4.5, the association between gender of migrants and facilitators of the migration process were explored. Chi square test was used for frequencies with more than five (5) cases while Fisher's exact test was used for frequencies less than five (5) cases. The association with knowledge of someone before moving to Accra was not significantly associated (p-value=0.400) with gender. In terms of knowing someone before moving to Accra, more males (59.7%) than females (40.3%) know someone before moving. Similarly, for those who do not know anyone before migrating to Accra, more males (66.7%) than female (33.3%) were represented in this category.

Also, there was a significant association between knowing someone and gender. Specifically, more males (70.3%) knew friends than females (29.7%). Similarly, more males (57.7%) knew parents than females (42.3%). In addition, more males (60.5%) knew other relatives than females (39.5%). On the contrary, migrants who knew their

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spouses before migrating were dominated by females (72.3%) than males (28.0%). However, an equal proportion (50%) were observed for both gender with regards to knowledge of non- relatives.

There was no significant association (p value – 0.460) between gender and contribution of person they knew in their migration process. The results showed that more males (58.6%) than females (41.4%) had persons whom they knew contributing to their migration. Also, for migrants who had no person contributing to their migration, more males (62.8%) than females (37.2%) were represented.

For those who had someone contributing to the process, there was no significant association with gender. Specifically, the results show that more males (54.1%) than females (45.9%) received money for transportation cost. Similarly, more males (58.4%) than females (41.6%) were promised accommodation whilst a similar trend was observed in the promise of work represented by 67.3% for males and 32.7% for females. However, there were other mixed reasons given by more females (62.5%) than males (37.5%) as contributions received from people.
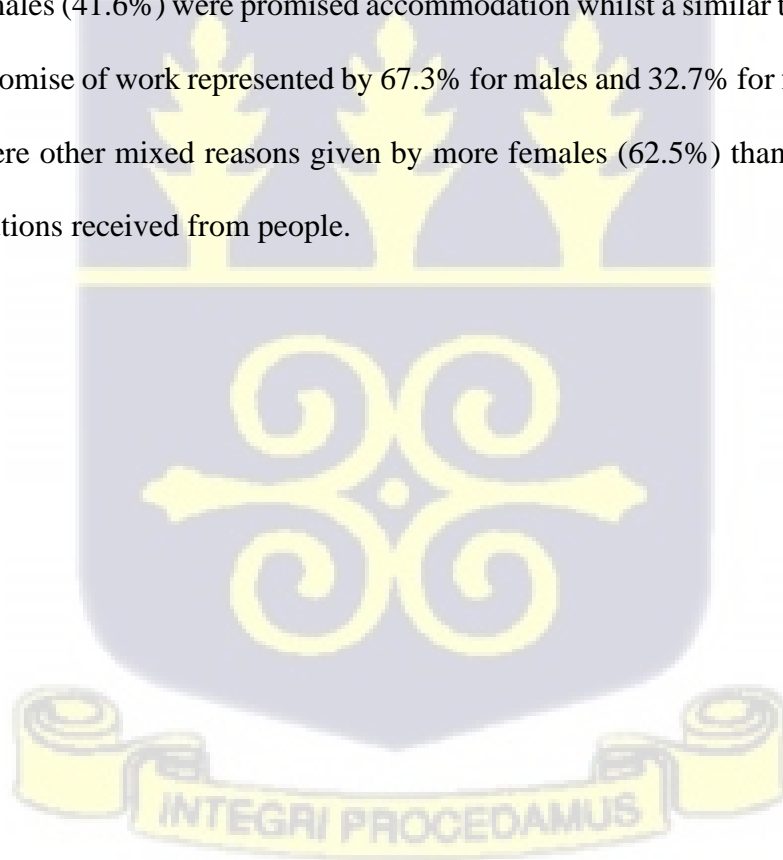
Table 4.5: Associations between Gender and Facilitators of Migratory Process

Variables	Males		Females		Statistical indices
	Frequency	Percentage	Frequency	Percentage	
Know Someone before Moving to Accra					
Yes	221	59.7	149	40.3	
No	26	66.7	13	33.3	$x^2 =$ 0.710 df = 1 p = 0.400
Know Someone					
Friend	52	70.3	22	29.7	
Parent	30	57.7	22	42.3	p = 0.005
Other Relatives	130	60.5	85	39.5	
Spouse	7	28.0	18	72.0	
Non-Relatives	2	50.0	2	50.0	
Person contributed					
Yes	161	58.6	114	41.4	$x^2 =$
No	64	62.8	38	37.2	0.545 df = 1 p = 0.460
If yes, in what form?					
Provided Money for Transport	33	54.1	28	45.9	
Promised to give me accommodation	90	58.4	64	41.6	P = 0.311
Promised me work	35	67.3	17	32.7	
Other Mixed Reasons	3	37.5	5	62.5	

Source: Field Data, 2020

This finding shows that social network plays important role in the facilitation of migration of these migrants into urban Accra. Kinship played a very crucial role in facilitating their migration process through the provision of required information and resources. The qualitative results of the study support the quantitative findings. Both the qualitative and quantitative results show that some of the migrants have their relatives in Accra and that made it easy for them to migrate. Migrants had their family members such as brothers and sisters in Accra and this facilitated their movement. A participant highlighted that he migrated to Accra because his brother was in Accra. According to him:

> *"My brother came here first to work for some time and later returned to Brong Ahafo so when he was returning to Accra, I decided to follow him" (Yaw, 29 years male).* Similarly, a 35 year female, Esther indicated that *"My sister is already in Accra, so I discussed with her"* (Esther, 35 years female).

Evidence has shown that social network plays a significant role in migratory process and the findings of this study is similar to other studies (Haug, 2008; Zimmermann, 2007). The social networks, mostly family and friends, sometimes help people to migrate. The probable reason why migrants in this study were able to migrate could be attributed to social network mostly family members and non-relatives. Family and friends at the various destinations influence migration channels, settlement of migrants and their integration.

In addition, migrants indicated that 74.05% of the people they knew contributed to their migratory process in various forms. Four out of ten (41.6%) of the people they knew promised to give migrants accommodation, 16.2% provided financial support to migrants and 14.1% promised work to migrants.

According to the in-depth interviews, some migrants received transportation support from their friends and family members both in their place of origin and destinations. Rural-urban migrants received tokens from relatives to cover their travelling expenses. While in Accra, most rural-urban migrants received support since majority knew someone before they migrated. Upon arrival in Accra, rural-urban migrants received support in the form of accommodation, feeding, and learning a trade. A migrant explained that:

> *"My migration was solely done by my parents and myself. I used to help my father in his pharmacy so with little money I saved and with my parents' support, I was able to cover my [travel] expenses"* (Yaw, 29 years Male).

Similarly, a young female expressed that her aunty paid for her transportation to Accra. She narrated that:

> *"I told my big aunty that I wanted to come to Accra and she sent me 20 Ghana Cedis"* (Akosua, 23 years Female).

This finding corroborates Imam and Tamimu's (2015) study which found that new rural-urban migrants in Accra rely on their relatives and friends for accommodation, food and other basic needs. This is because within the Ghanaian culture, the bond between family, both extended and nuclear members is so strong that they tend to support each other. This therefore could explain the reliance of rural-urban migrants on their family members.

4.4.3 Reasons for Migrating

Studies have documented that migration is an essential livelihood strategy which helps potential migrants to diversify household income and escape economic, social and political challenges (Deotti and Estruch, 2016; Sandar, 2005). This study found that rural-urban migrants migrated to Accra for three main reasons: employment and work-related issues, family and marital-related issues and education and training. Table 4.5 shows the reasons why rural-urban migrants migrated to Accra.

Table 4.6: Distribution of Reasons for Migrating

Reasons for migrating to this community/Accra		Frequency	Male Frequency	Percentage	Female Frequency	Percentage
Employment and work-related issues	Looking for job	181	112	61.9	69	38.1
	Work transfer	19	16	84.2	3	15.8
	Establish a business	18	15	83.3	3	15.7
Education and training	Learning a trade	54	29	53.7	25	46.3
	Education	38	24	63.2	14	36.8
Family and marital related issues	Family reunion	50	20	40.0	30	60.0
	Problems with family	6	1	16.7	`5	83.3
Other reasons	Live an independent life	22	14	63.6	8	36.4
	No reason	10	7	70.0	3	30.00
	Others, specify	5	5	100.0	0	0.00

Source: Field Data, 2020

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Employment and work-related issues were some of the main reasons why people migrated from the rural to urban areas in Accra. Specifically, a higher proportion of the migrants were looking for job opportunities (44.3%), followed by work transfer (4.7%) and establishment of business (4.4%). The results show that more males (61.9%) migrated in search of jobs compared to females (38.1%). The majority of males (84.2%) migrated due to transfer of work than females (15.8%). Also, a higher proportion of males (83.3%) migrated to establish their own businesses as compared to females (15.7%) for the same reason. The qualitative results show that most people migrated to seek employment opportunities. Lack of employment opportunities at the place of origin motivated migrants to look for employment opportunities in Accra. This finding corroborates other studies which found that economic opportunities attract people to move from rural to urban areas (De Graft-Johnson, 1974; Sahr, 2007). Some respondents explained that:

> *"My family was poor and my father too died along the way. We were also five children and two of my siblings also died. My mother was struggling to cater for us so I decided to also travel to Accra so I could find work to do and support my family with the little that I get"* (Kwame 31 years, Male).

Aside the males migrating to look for employment opportunities, a female mentioned that she migrated to Accra after school to look for job. According to her:

> *"I wasn't getting work to do after completing school so I decided to come to Accra to find work"* (Darkoaa, 21 years Female).

A youth leader supported this reason by adding that most people are migrating from the North to the South to look for employment opportunities due to the unavailability of jobs in the North. The youth leader said:

> *"Looking at rural-urban migration, everybody is heading down south to trade"* (Youth Association Leader, Male, 26 years).

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Three migrants indicated that they migrated because they wanted to raise capital to expand their businesses at their place of origin. The quotes below buttress the point:

> *Interviewer: What motivated you to come to Accra?*
> *Respondent: After completing the technical school and acquired the skills, I needed a place where a lot of people are so that I can make enough profit.*
> *Interviewer: So you deduced that it was here in Accra that you will get a lot of people?*
> *Respondent: Yes* (Samuel, 37 years Male).

> *"I told you I used to repair phones and television sets when I was in school. I continued with it when I completed school at Senya Bereku. Though it was in front of somebody's shop. It came to a point when I needed to get my own container to move the business forward so I needed capital to be able to do it. Therefore, I made a decision to get job to do so that I can save and buy the container"* (Kwaw, 28 years Male).

Family and marital-related issues were among the reasons for migration. A female migrated because her husband was transferred to Accra. She explained that:

> *"My husband was the reason why I migrated to Accra. He was transferred and I had to accompany him"* (Mansah, 44 years Female).

Education and training also emerged as a major reason for rural-urban migration to Accra from both the qualitative and quantitative results. The quantitative data as illustrated in Table 4.6 shows that approximately 13% of migrants migrated to learn a trade while less than one-tenth migrated to further their education. The results on education and training reasons show that more males than females migrated for this purpose. Specifically, majority of the males (53.7%) moved to urban areas to learn a trade than females (46.3%). A greater number of males (63.2%) also migrated to urban areas for educational reasons than females (15.7%).

During the in-depth interviews, respondents corroborated the quantitative findings. Earlier studies have identified seeking opportunities for education in urban areas as a

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reason for rural-urban migration (Karamba, Quinones andWinters, 2010). Some of the migrants and key informants made the following statements to buttress this assertion: *"I migrated to further my education"* (Yaw, 25 years Male). Kofi also added that: *"When I completed school, there was no job at where I was, so I decided to move to Accra so I learn a trade"* (Kofi, 63 years Male). Aside the experiences of the migrants, one of the leaders of the ethnic associations also attested to the fact that education and skills acquisition were related reasons that accounted for some of the migration from rural areas into urban Accra. He said:

> *"Some of them also come to learn either in school or to learn a trade, especially buying and selling"* (Ethnic Association Leader, 69 years Male).

Family and marital related issues were some of the causes of rural-urban migration to Accra. From the quantitative results, about 7.3% migrated due to family reunion, 6.4% joined their partners and 1.5% were having problems with their families at the place of origin (Table 4.6). With regards to family and marital reasons, more females (60%) than males (40%) migrated to urban areas for family reunion. In the same way, more females (83.3%) migrated to urban areas because of problems with family than males (16.7%).

During the in-depth interviews, family reunion and being denied in the share of parent's inheritance made female rural migrants migrate to Accra. Two female migrants, Beauty and Serwaa explained that:

> *"My mother passed away and one of my sisters is here, so I decided to come to Accra"* (Beauty, 25 years old Female).

> *"When my mother died, she left two-bedroom house but my siblings left me out when sharing it though I'm the eldest lady. So, I decided to come to Accra"* (Serwaa, 45-year old-Female).

In addition, marital disputes and separation were the reasons why some females among the rural-urban migrants moved to Accra. Asana explained their experience:

"I didn't plan of coming to Accra but I did because of the troubles in my marriage" (Asana, 28- year- old Female). Fusiena also moved to Accra for a similar reason. According to her: *"I moved to Accra because my husband and I separated"* (Fusiena, 42 years old Female).

Other reasons why migrants migrated were: live an independent life, no reason, enhanced wellbeing of earlier migrants, and desire to improve family wellbeing. In addition, key informants expressed that low cost of rent/cheaper accommodation, and proximity were some of the reasons why people migrated from rural areas to the urban Mamponse community.

From the quantitative results documented in Table 4.6, about 5.4% migrants migrated to live an independent life while 2.4% indicated that they migrated to Accra for no reason. From the qualitative results, enhanced wellbeing of earlier migrants motivated rural migrants to migrate to Accra. A 32-year-old male migrant reported that the enhanced wellbeing of his elder sibling who migrated earlier, motivated him to migrate to Accra. In other words, the success story of his older brother was his incentive to migrate to Accra.

"I was encouraged to come when I looked at my brother's life. I've observed that my brother was doing well because he is hardworking and things were working for him so I decided to come here after school so that things will go on well with me" (Salifu, 32 years Male).

In addition, some urban migrants who visited the rural areas, encouraged the able-bodied youth to migrate. A 33-year-old male rural-urban migrant narrated that:

... It gets to a time as a young man, the words of others encourage you a lot. I used to meet people [returned migrants] and they say, 'A fine gentleman like you and you are living in this village? It won't help you. A gentleman such as you must be in the city so you need to travel to the city. I also liked the idea so I also travelled. ... So, travelling to Accra was my own decision which came about when those from Accra who came back to the village encouraged me to migrate to

Accra. I see how they were doing well; I also knew I will do well" (Musah, 33 years Male).

Furthermore, some rural migrants migrated because they wanted to come to Accra to find jobs to earn some income so they could remit their relatives back home to help improve their wellbeing.

"...I observed closely my friends who had travelled to work. When they work and get some little money, they were using their money to buy expensive dresses and shoes and enjoy life. I told myself that when I migrate to Accra and things go on well, I will look after my family back home. I wanted to help lift my family up" (Adams, 40 years Male).

Key informants explained that the low cost of rent in Mamponse, the study area, attracted many rural-urban migrants to settle in the community. New rural-urban migrants are often financially constrained so they often settle in communities where there is access to cheap accommodation. An Assembly Member had this to say:

"I think that first of all, it is accommodation. ... Accommodation is inexpensive. First, here [Mamponse] was a deprived area so when you come here you can get cheap accommodation to rent so anybody who is interested can easily rent a house here. Some of the landlords were willing to take one-year advance and a maximum of two years so the cheap accommodation encouraged people to come and live there" (Assemblyman, Male, 42 years).

"Just as I said earlier, the cost of rent is very low as compared to Dansoman, the estates and the other places where you will be having three bedroomed self-contained but here with a single room you are good to go. A lot of people are moving here because of cheap rent and other things like education, schools and other things, their fees are not so high. So, everything is very affordable here, that is why everybody is moving here" (Youth Association Leader, Male, 36 years).

The proximity of Mamponse to Accra Central, the Central Business District, also attracted rural-urban migrants, especially migrants who migrated to engage in trading activities. A 26-year-old youth association leader explained that:

"I will say a lot of people have migrated into this community because it is closer to Accra" (Youth Association Leader, Male, 36 years).

The findings of this study list reasons for rural-urban migration as: employment and work-related issues, education and training, family and marital issues which are similar to findings of other studies (Biswas et al., 2019; Zergaw & Asale, 2019; Raqib, 2013). In this study, a higher proportion of migrants were in the urban areas in Accra due to employment and work-related issues. Biswas et al., (2019) argued that in Bangladesh, people migrate from rural to urban areas for family purposes and work-related reasons due to unfavorable conditions making it difficult for most people to get work. The situation is not different in Ghana as most rural areas are not developed which makes it difficult for more employment opportunities, especially for the educated. Rural dwellers are engaged in unskilled manual work such as agriculture and construction work. This makes it difficult for rural dwellers to earn a living hence, many of them move to urban areas like Accra. In addition, most people migrated with the hope of getting work to do to remit their family members back home.

In addition, the findings of this study suggest that most rural people migrate to urban areas to further their education. The findings of this study are similar to other studies (Zergaw & Asale., 2019; Deotti and Estruch, 2016; Karamba et al., 2010). Zergaw & Asale (2019) argued that people move from rural to urban areas to further their education due to limited educational opportunities. In Ghana, tertiary and most second cycle schools are situated in the urban areas which could facilitate migration to the urban areas.

Also, family reunion is very essential and it reduces burden of loneliness. The finding corroborates a study by Biswas et al. (2019) who argue that in Bangladesh, people migrate from the rural areas to the urban areas to reunite with their families. Most people would like to join their partners and have life together. It is therefore not surprising that

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people also migrate to join their partners in this study. It could be that loneliness and affection facilitated the reason why most people migrated to join their family.

The findings of the study can be explained by systems theory by Mabogunje (1970) which emphasised that environmental factors have significant influence on the reasons for migration. The theory argued that there are economic and welfare conditions that influence the desire for people to migrate. In this study, the results show that economic reasons such as employment and work-related issues explained the desire for people to migrate from rural to urban areas. In addition, social welfare factors such as family reunion, was identified in this study. Few people migrated to the urban areas to join their family members.

4.4.4 Intentions of Rural Migrants to Relocate

Migration is a complex, dynamic and unremitting phenomenon such that intended places of destination could turn into transit areas if migration aspirations are not met or change over time. These practices could be triggered by many factors. This section therefore sought to find out if migrants in urban Accra have any intention to move out of their current location. Figures in Table 4.7 (whch is a multiple response), show 64.1% migrants representing the majority of the migrants in this study indicating that they have plans to move out from the community (ies) where they are currently located; 25.7% have no plans of moving out from the community and 10.27% were not certain of their plans to move out or stay in the community (ies) where they are currently located.

For those who had not planned to leave the community, a higher proportion of the migrants (75.2%) indicated job-related reasons; 73.3 per cent were happy with their Job, 61.9 per cent had families living here, 42.9 per cent mentioned that the security is good, 18.1 per cent mentioned that they have nowhere else to go and 8.6 per cent were of the view that rent is cheaper.

Table 4.7: Distribution of Migrants' Intention to Relocate

Reasons for not leaving current community	Frequency	Percentage
Happy with Job	77	73.3
Family lives here	65	61.9
Own property here	24	22.9
Have nowhere else to go	19	18.1
Too old to move	8	7.6
Rent is cheaper in this community	9	8.6
Job related reasons	79	75.2
Security is good	45	42.9

Source: Field Data, 2020
*Note: * = Multiple responses*

From the qualitative results, most of the migrants who had no plans of leaving the urban areas stated marital issues and no interest of returning to their place of origin as reasons. This supports the quantitative findings where about 61.9% cited marital issues as the reason for their decision not to migrate to their place of origin. According to a study participant,

> *"I wouldn't relocate because I'm now married here but I've been going to visit my mum"* (Afua, 32 years Female). Another also said: *"For Agona- Swedru, I won't go. I prefer staying here"* (Akwesi, 20 years Male).

Thus, migrants will not relocate because they do not want to split their families. Majority of those who do not want to relocate from their current places of destination, want to keep their jobs.

4.4.5 Gender Distribution and Reasons for not Leaving Current Community

From Table 4.8, the results show that more males (59.8%) than females (40.2%) expressed job happiness/satisfaction as a reason for not leaving the current place. Also, majority of males (56.9%) than females (43.1 %) did not want to leave their current community because their families lived in their current communities. In addition, more males (75%) than females (25%) also did not want to leave their current location because of ownership of property at their current location.

A higher proportion of males (57.9%) than females (42.1%) did not want to leave their current community because they did not have anywhere to go to. Also, both males (50%) and females (50%) did not want to leave their current community because they were too old to move.

Most females (77.8%) than males (22.2%) indicated cheaper rent at current location as a reason for not migrating. Conversely, majority of males (57%) did not want to leave their current community because of job related reasons as compared to females (43%). Finally, more males (66.7%) than females (33.3%) did not want to leave their current community because of effective security at current community.

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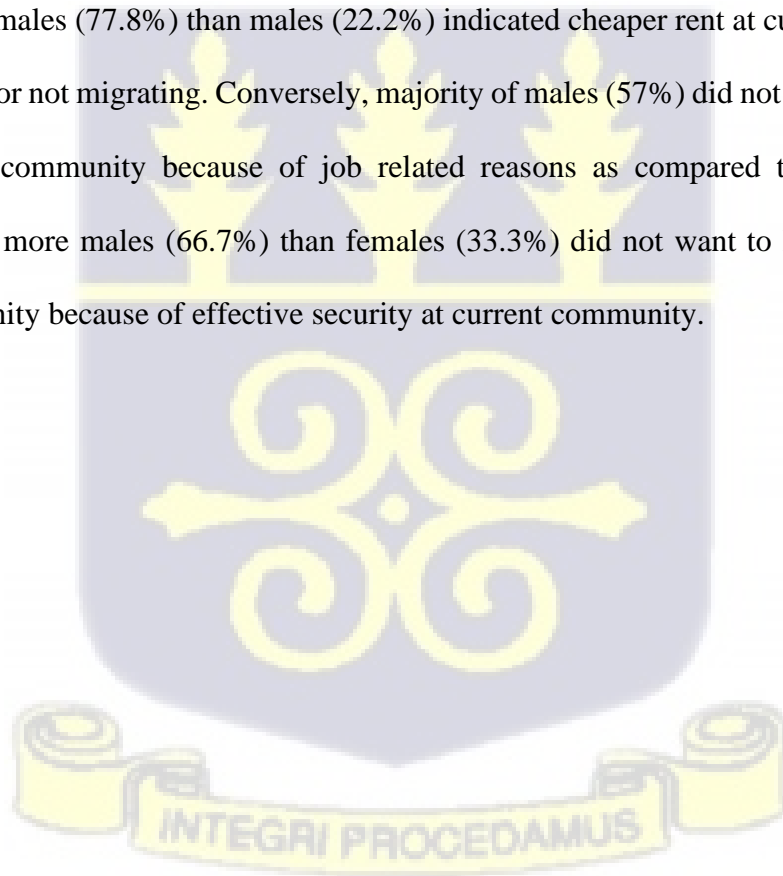
Table 4.8: Percentage Distribution of Gender Differences with Respect to Reasons for not Leaving Current Community and Gender

Reasons for not Leaving Current Community	Overall Frequency	Gender			
		Male		Female	
		Frequency	Percentage	Frequency	Percentage
Happy with Job	77	46	59.8	31	40.2
Family lives here	65	37	56.9	28	43.1
Own property here	24	18	75.0	6	25.0
Have nowhere else to go	19	11	57.9	8	42.1
Too old to move	8	4	50.0	4	50.0
Rent is cheaper in this community	9	2	22.2	7	77.8
Job related reasons	79	45	57.0	34	43.0
Security is good	45	30	66.7	15	33.3
Total	**326**				

Source: Field data, 2020

4.5 Chapter Summary

Most rural-urban migrants are males. They are within the reproductive age range but most of them have never married. The majority of the respondents have attained secondary level of education. Most of them are Christians. The Akan ethnic group dominates because most of the migrants come from adjoining regions (Central, Eastern and Volta) with Akan as the most spoken language. The findings also indicate that most of the rural migrants engaged in distributive trade and other service-oriented activities and mainly the private informal sector. Most of the migrants have lived in the study area for more than 5 years and quite a number live alone. The decision to migrate were influenced by relatives, friends and personal initiative.

The reasons for migrating to Accra include: seeking employment avenues, apprenticeship, further education and job transfer. Networking also plays key role in the migrants' migration plans and contributed to the migrants' translocal behaviours. Most of them knew some people in Accra and they played active role, either in sending money to facilitate their movement or providing accommodation and feeding at the destination. The reasons for migrating to the study area were to access affordable accommodation, proximity to the central business district and place of work and improved security. The findings of the study could be linked to the system theory which explains that the environment and other factors such as family and the community play significant role in migration process. Through these, social networks are established and these facilitate the movement of migrants as well as remittance. In conclusion, the findings of the study imply that the migratory process is not an individual decision.

CHAPTER FIVE

TRANSLOCAL ACTIVITIES OF RURAL-URBAN MIGRANTS

5.1 Introduction

This chapter explores the forms of translocal activities of rural-urban migrants. The translocal activities include economic, political, social, and cultural activities. The various forms of translocal activities and remittance behaviour of rural-urban migrants were also described.

5.2 Translocal activities

Table 5.1 shows the engagement of migrants in translocal activities. The results show that 95.4% migrants engaged in translocal activities whilst 4.6% of them have not engaged in any translocal activities. For the rural-urban migrants who have not engaged in any translocal activities, a higher proportion (31.6%) of them indicated that translocal activities are not important, followed by 21.1% who mentioned that they live with their families at the place of destination hence, they are not in touch with activities at their origin. A few (15.8%) of them also indicated that it is a waste of resources to engage in translocal activities. In the context of the structuration theory, the agent (migrant) knows the reason for engaging in translocal activities and the benefit he/she will accrue from such engagements. Migrants' actions are intentional or purposeful.

Notwithstanding these facts, the dominant findings of the study imply that most rural-urban migrants engage in translocal activities which connect their socio-cultural, economic and political activities at the destination with those of their place of origin. This is made possible due to fast improvement in telecommunication technology and transportation. This occurence has closed previously perceived long distances between origin and destination communities. The findings of this study are consistent with that of

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other scholars who found that rural-urban migrants continue to maintain ties with their relatives and non-relatives in their hometown even when they migrate to urban areas (Teye et al., 2019; Steinbrink, 2009). Also, the result of the study confirms a study by Renal et al., (2012) which found that, most migrants in their current place of residence engage in translocal activities. Migrants keep their multifaceted relationship with their area of origin and these relationships help to ensure development in the place of origin as migrants' remittance. In addition, relatives of migrants in place of origin also support migrants in terms of need (Mazzucato, 2011). Maintaining the ties in their place of origin helps migrants to contribute their resources to their family, friends and society. The ties are maintained through spatial interconnectedness and technology which also help to provide bi-support. In turn, migrants get support from family members and friends in their place of origin in times of need (Ritzer, 2008). Applying the structuration theory, translocalism is both structured by the actions of the people involved (migrant household) and at the same time provides a structure for these very actions. Intimately connected to the translocal embedding of the actors, decisions, needs or remittances by migrants in urban areas have an impact on rural areas. They sometimes remit money or provide other resources to help improve the condition of migrants. These activities foster a good relationship and perpetuate translocal activities. Hence there is a flow of resources from migrants, that is, remittances to their family and friends in place of origin and a reverse remittance from migrants' family and friends to migrants (Mazzucato, 2011). This probably could influence migrants in this study to maintain ties to their place of origin. In applying the system theory to this work, the translocal activities could be explained by the feedback element in the system's theory. The feedback concepts explain that the migratory process links migrants and their relatives and together in different communities over space. Due to this, migrants do not cease communication with their relatives and non-relatives when they migrate. The engagement of migrants with people

in their place of origin is deepened by the flow of communication which fosters social networks. Again, their engagement with the people in their place of origin could hinder or facilitate their integration at the destination area.

The results of the study showed that more males (66.7%) than females (33.3%) indicated that, they did not engage in translocal activities, because it was not important. Also, more males (75.0%) compared to females (25%) did not engage in translocal activities because their family lived at the current location. More females (66.7%) than males (33.3%) however regarded translocal activities as waste of resources hence they did not want to engage in them.

Table 5.1: Distribution of translocal activities

Variables Reasons for not engaging in trans local activities	Over all Frequency	Males		Females	
		Frequency	Percentage	Frequency	Percentage
Not important	6	4	66.7	2	33.3
Family lives here	4	3	75.0	1	25.0
Waste of resources	3	1	33.3	2	66.7
Other reasons	6	2	33.3	4	66.7
Total	**19**				

Source: Field data, 2020

5.2.1 Economic translocal activities

In this study, economic translocal activities denote migrants engaging in economic activities including sending remittances, operating business ventures, running transport businesses, owning farms and participating in developmental activities in their places of origin.

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This section describes the background characteristics of the respondents in the study and the various levels of migration translocal activities and integration. The background characteristics include sex, age of the respondent, educational status, religion, the region of origin and the length of stay of a migrant in a particular community of the migrant.

The results of the study show that only the sex of migrants was associated with translocal economic activity. Age of respondents, education, religion, region of origin and length of stay were not significantly associated with economic translocal activity. With regards to sex, Table 5.2 shows that about (27.53%) males engaged in economic translocal activity whilst 72.4% male migrants did not engage in economic translocal activity. Also, 17.28% of females engaged in economic translocal activity whilst 82.72% did not engage in economic translocal activity. In terms of age, those who did not engage in translocal activities are more than those who engaged in economic translocal activities for all age groupings. This same trend repeats for education and religion; thus, from the table above the respondents who did not engage in economic translocal activity were more compared to their counterparts who engaged in an activity. Also, about three out of ten migrants who had stayed for 1-2 years in their current location had engaged in economic translocal activity whilst about one-fifth of the migrants who had stayed for 3-4 years had engaged in economic translocal activity.
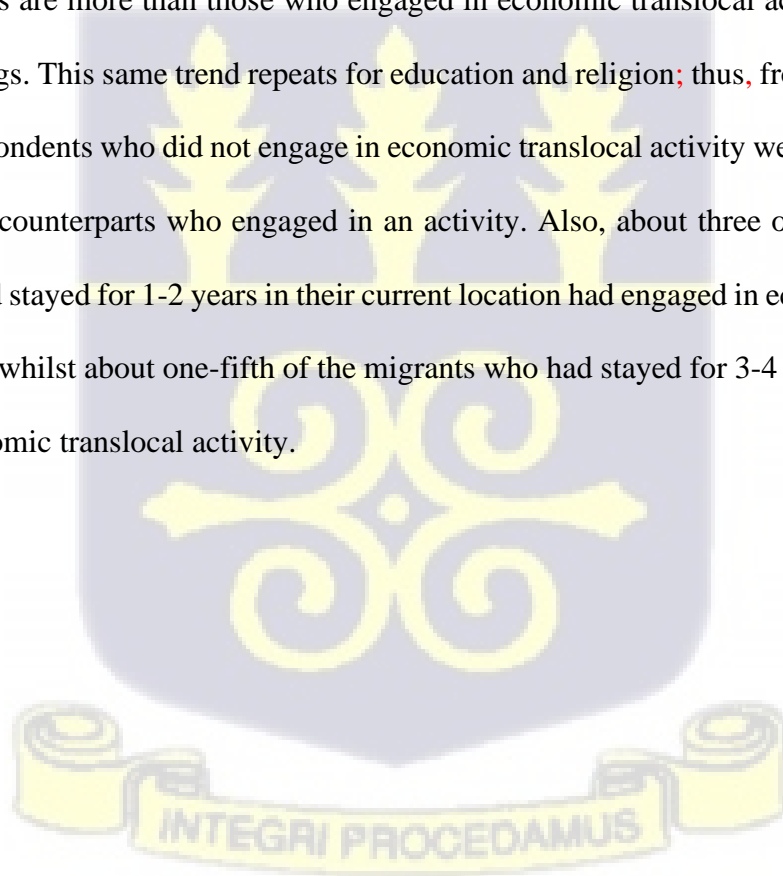
Table 5.2: Associations between background characteristics and economic translocal Activity

| Background Characteristics | Economic translocal activity | | | Statistical indices |
	Yes N (%)	No N (%)	Total	
Sex				
Male	68 (27.53%)	179 (72.47%)	247	$X^2 = 5.718$
Female	28 (17.28%)	134 (82.72%)	162	df = 1
				p = 0.017
Age of respondents				
15-19 years	6 (15%)	34 (85.0%)	40	
20-34 years	44 (22.34%)	153 (77.36%)	197	$X^2 = 3.073$
35-49 years	34 (25.76%)	98 (74.24)	132	df = 3
50+ years	12 (30.0%)	28 (70.00%)	40	p = 0.381
Education				
No education	6 (22.22%)	21 (787.78%)	27	
Primary	10 (28.57%)	25 (71.43%)	35	$X^2 = 3.066$
JHS/JSS/Middle	32 (19.39%)	133 (80.61%)	165	df = 4
SHS/VOC/TECH	33 (23.58%)	96 (74.42%)	129	p = 0.547
Tertiary/higher	15 (28.30%)	38 (71.7%)	53	
Religion				
No religion	6 (23.08%)	20 (76.92%)	26	$X^2 = 0.115$
Christians	81 (23.75%)	260 (76.25%)	341	df = 2
Muslims	9 (21.43%)	33 (78.57%)	42	p = 0.944
Region of origin of migrants				
Western	5 (19.23%)	21 (80.77%)	26	
Central	18 (27.27%)	48 (72.73%)	66	
Greater Accra	4 (25.00%)	12 (75.00%)	16	
Volta	21 (28.38%)	53 (71.62%)	74	
Eastern	18 (18.56%)	79 (81.44%)	97	p = 0.633
Ashanti	14 (25.45%)	41 (74.55%)	55	
Western North	0 (0.00%)	5 (100.0%)	5	
Bono	3 (20.00%)	12 (80.00%)	15	
Bono East	1 (16.67%)	5 (83.33%)	6	
Ahafo	0 (0.00%)	2 (100.0%)	2	
Oti	1 (14.29%)	6 (85.71%)	7	
North	2 (13.33%)	13 (86.67%)	15	
North East	3 (42.86%)	4 (57.14%)	7	
Savanna	2 (66.67%)	1 (33.33%)	3	
Upper East	1 (14.29%)	6 (85.71%)	7	
Upper West	3 (37.5%)	5(62.50%)	8	
Length of stay				
1. Less than a year	5 (16.67%)	25 (83.33%)	30	
2. 1-2 years	15 (30.00%)	35 (70.00%)	50	$X^2 = 2.016$
3. 3-4 years	25 (22.52%)	86 (77.48%)	111	df = 3
4. 5 years and above	51 (23.39%)	167 (76.61%)	218	p = 0.569

Source: Field Data, 2020

Table 5.3 therefore presents information on the distribution of economic translocal

activities. The results show that 76.5% of the migrants have engaged in economic

translocal activities whilst 23.5% of migrants have not engaged in any economic translocal activities in the study area. In terms of the forms of translocal activities, more than half (51.0%) of the respondents were engaged in farming in the place of origin, followed by 25% in retail business at the place of origin, 16.7% in retail business and farming, and less than five per cent (4.2%) in transport in their place of origin. The qualitative findings of the study support the quantitative findings. The results show that most of the migrants do not engage in economic activities in their place of origin. The probable reason could be that most of the migrants interviewed may not have the financial resources to engage in translocal economic activities because of the sector of the economy that they work in.

Table 5.3: Percentage distribution of economic translocal activities

Variables	Frequency	Percentage
Engage in economic translocal activities		
Yes	313	76.5
No	96	23.5
Total	**409**	**100.0**
Forms of translocal activities		
Retail	24	25.0
Farming	49	51.0
Retail and farming	16	16.7
Transport	4	4.2
Other	3	3.1
Total	**96**	**100.0**

Source: Field data, 2020

In the in-depth interviews, some migrants mentioned that they engage in economic activities such as agriculture and contribute to the economic development activities through monthly contributions to associations and other development projects of their

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home town. Two migrants established farms in their hometowns to create employment for the youth. One person has hired someone who takes care of the farms, but he does not visit often. A 22-year-old male migrant, Kwame, narrates his story:

> *"Yes, I have a mango farm and a sugar cane farm in my hometown. I do not take care of the farm because I am not there nowadays. I could not give the farm to my family members because they cannot also take care of the farms. As a result of this, I have hired people in my hometown to take care of the farms for me. However, I do not visit the farm often, I go there occasionally" (*Kwame, 22 years Male).

Similarly, another migrant, Kwame, narrates that he also has a farm in his hometown and has also employed a labourer to take care of the farm.

> *"I have been in Accra for some time now. I went back to my hometown two years ago to start a farm. I knew I could not take care of the farms so I employed someone to take care of the farms".* (Male, 31 years).

In addition, rural-urban migrants support community developmental activities through hometown associations they have joined in their place of residence. They pay monthly dues so when there is a need for a developmental project, they use part of their dues to undertake the developmental project. These activities enable them to have more ties with their place of origin. In addition, through these activities, they are unable to integrate well in their place of destination as they always have their minds back in their place of origin. A 63-year-old male migrant explained his experience as follows:

> *"I come from a village in the Eastern region. I came to Accra about ten years ago. In my hometown in the Eastern Region, we have an association where we pay monthly dues. Members in both the town and outside the town contribute every month. I pay my dues through my family members or friends who are part of the association. I sometimes send mobile money to them or pay whenever I go*

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*back to my town. When there is any developmental programme, we take money from the association's dues to finance some of the programmes. In addition, when someone loses his relative or has a wedding, we use the dues for that. For instance, in the past [the place] where we normally organize funerals now, we have used part of the money to build a shed, pavement and then we built a toilet facility for the town. These activities have influenced our desire to go back home in future" (*Papa, 63 years Male).

However, not all rural migrants have joined an association which enables them to contribute frequently to the development in their hometowns. Rural-urban migrants who do not belong to any association contribute their quota when they visit their hometowns and observe that development projects are ongoing. In applying the duality of the structuration theory, the relationship between structure (society) and agency (migrant) is a dialectical relationship in which both social structure and the migrant interact with each other to influence change in the urban centre.

> *Interviewer: What about development? For example, they say that they want to build a toilet or build a Junior High School, do you send them your contributions when you hear of such a thing?*
> *Respondent: Well, I don't join any association but if we go [to my hometown] and maybe they are doing something, I do support* (Male, 55 years).

In addition, some rural-urban migrants expressed their views on remittance as part of their economic activities. The quantitative results show that majority (72.2%) of migrants remit back home (Table 5.4). Among those who remit back home, more than half (51.5%) of migrants remit occasionally, about two-fifth (38.5%) of migrants remit monthly, fifteen migrants remit weekly, and eight remit yearly.

Table 5.4: Distribution of remittance behaviour of rural urban migrants

Variables	Frequency	Percentage
Do you send money home?		
Yes	260	72.2
No	100	27.8
Total	**360**	**100.0**
How often do you send money back home?		
Weekly	15	5.8
Monthly	100	38.5
Occasionally	134	51.5
Yearly	8	3.1
Other specify	3	1.2
Total	**260**	**100.0**
Use of money sent back home		
Build house	14	5.4
Education	12	4.6
Family welfare	196	75.4
Health care	27	10.4
Start business	10	3.8
Other specify	1	0.4
Total	**260**	**100.0**
Average amount of money spent so far		
Less than 500	140	53.8
500 – 999	34	13.1
1,000 – 1,499	26	10.0
1,500 and above	60	23.1
Total	**260**	**100.0**
Do you send any other thing apart from money back home?		
Yes	66	18.3
No	294	81.7
Total	**360**	**100.0**

Source: Field data, 2020

With regard to use of the money sent back home, the majority (75.4%) of the remittances was used in enhancing family welfare while one-tenth (10.4%) was used for health care purposes. This finding corroborates previous studies which found that rural-urban migrants remit back home to enhance the welfare of their household members left behind (Asante, 1995; Bretell and Hollifield, 2014). Remittance plays a significant role in migrants' life and is seen as essential components to avoid social stigmatization and exclusion. Furthermore, the findings of the study show that about 5.4% of remittances was used for building houses, 4.6% for educational purposes, and 3.8% for starting

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businesses. The findings of the in-depth interviews corroborated the results of the quantitative data. Rural-urban migrants sent remittances for five main purposes; these include: the daily upkeep of their parents and children; support for their siblings and other relatives; healthcare; payment for socio-cultural events; and establishing businesses. For instance, a 31-year male migrant explained that he remits to his mother anytime the mother needs money. The quote below highlights his expression.

> *"... As I said earlier, I'm doing some small farming so I send money to them and also when my mother is in need of money, I send her"* (Male, 31 years)

Similarly, another male participant, Kwame, expressed that he remits to ensure the upkeep of his children who are with his mother. He mentioned that the mother is old and will not be able to work to provide for his two children. In addition, there are few opportunities for people in the rural areas.

> *"I send it to them for their daily upkeep. My two children are with my mother. Life in the village is quite difficult and my mother too is now too old and weak to work, plus she is taking care of my children. So, I have to send them money almost every week for their upkeep"* (Male, 40 years).

In addition, Samuel, a 37 year old migrant indicated that he remits to the family to ensure their upkeep. The quote below highlights the expression of the migrant.

> **Interviewer:** *What did you tell them to use the money for?*
> **Respondent:** *To support my family. When somebody is doing something in the family like outdooring, funeral or wedding, you have to help so that in future, the person will also support you* (Male, 37 years).

Another female mentioned that she remits to take care of hospital bills.

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"I don't have that much but when there is a problem like sickness, maybe, my mum is sick, I send them money so they take care of her" (Female, 42 years).

In terms of average amount spent, more than half (53.8%) of migrants have spent, on the average, less than 500 Ghana Cedis so far while a little over one-fifth (23.2%) have spent 1,500 Ghana Cedis and above. Rural-urban migrants sent both monetary and non-monetary remittances back home. The majority (81.7%) of migrants send only money back home while approximately 18 per cent of migrants sent non-monetary remittance back home. However, the qualitative findings show that migrants send both monetary and non-monetary (such as clothes and foodstuffs) remittances. Some migrants narrated the following:

"Yes, I do send remittances because my mother and my children are there. Nowadays, we have mobile money so any time I send money to them" (Male, 33 years).

"Those times that I had my own car, I used to shop for my old lady every week. Currently, things have slowed down a bit for me but I still send them money" (Male, 56 years).

Remittances play a very significant role in translocal activities and serve developmental purposes in homes and communities. Asante (1995) explained that migrants remit to improve the welfare of their households and assist development in their places of origin. In this study, some migrants remit to ensure the upkeep and care of their family members. Also, others remit to sustain their businesses such as farming as they are engaged in economic translocal activities. These activities foster unity and social networks. The probable reason why migrants send remittances to place of origin could be attributed to the Ghanaian culture of family where each person contributes to ensure the well-being of others. Migrants feel that their inability to contribute to their family could create a

financial gap and enmity between them and their family members. They may be seen as ungrateful as the family has taken care of them to this level.

These findings corroborate scholarly studies which found that economic translocal activities of rural-urban migrants support developmental projects/activities in their hometowns (Steinbrink and Niedenführ, 2020; Rockenbauch et al., 2019; Ajaero and Onokala, 2011; Faist, 2008). The findings of the study imply that migrants who maintain ties in their places of origin contribute to the socio-economic development of these places. Migrants' contribution also helps to develop infrastructure in the rural areas which in the long run aids in providing opportunities to reduce rural-urban migration. Also, translocal activities create employment opportunities in the rural areas which helps to reduce unemployment. The results from the qualitative data suggest that migrants are engaged in farming activities and through this, they employ people to work on the farms. The finding of this study is similar to a study by Greiner (2010) who found that migrants engage in translocal activities such as farming. These activities improve the income of migrants and reduces household expenditure of migrants' families in the place of origin. This is because the income and proceeds from the farms support the migrants' families at home. Though migrants are not physically present in their places of origin, their translocal activities help to improve the conditions of people in their place of origin back there.

Also, remittances by migrants ease economic the burdens of family members. These remittances are used to support nuclear and extended family members. Evidence has shown that remittance help to raise the welfare of households as it covers most expenses of migrants (Islam and Herbeck, 2013; Mazzucato, 2011; Addison 2005). Islam and Herbeck (2013) argue that remittance help to maintain the house by paying expenses on children school fees and family health. In this study, migrants engage in translocal

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activities and remit to ensure development in their area as well as helping to ensure the economic upkeep of their homes in their place of origin.

5.2.2 Political translocal activities

The political translocal activities of migrants include active participation in the political life of their places of origin and destination; that is membership of political parties or campaigns and voting during elections. Table 5.5 shows that age and sex were associated with political translocal activity. For sex, a lower proportion of both males (12.55%) and females (4.94%) had engaged in political translocal activity. In addition, the age of respondents was found to be significantly associated with political translocal activity. About 14.6% of migrants aged 35-49 years had engaged in political translocal activity. In addition, about 17.50% of migrants aged 50 and beyond had engaged in political translocal activity. Education, religion, region of origin of migrants and length of stay were not associated with political translocal activity. However, migrants who belong to no religion had a greater proportion of 19.23% of engaging in political translocal activity compared to 18.21% of the Christians and 14.23% of the Muslims. For education, respondents who engaged in political translocal activity were less in all the educational levels compared to their counterparts who did not engage in political activity. Similarly, a trend is recorded for the region of residence and the length of stay, thus the majority of respondents who did not engage in political translocal activity were more than those who had any political engagement.

Table 5.5: Associations between background characteristics political translocal activity

Background Characteristics	Political translocal Yes N (%)	No N (%)	Total	Statistical indices
Sex				
Male	31 (12.55%)	216 (87.45%)	247	$X^2 = 6.572$
Female	8 (4.94%)	154 (95.06%)	162	df = 1
				p = 0.010
Age of respondents				
15-19 years	1 (2.5%)	39 (97.50%)	40	
20-34 years	13 (6.6%)	184 (93.4%)	197	p = 0.019
35-49 years	18 (13.64%)	114 (86.36%)	132	
50+ years	7 (17.50%)	33 (82.50%)	40	
Education				
No education	1 (3.70%)	26 (96.30%)	27	
Primary	5 (14.59%)	30 (85.71%)	35	
JHS/JSS/Middle	14 (8.48%)	151 (91.52%)	165	p = 0.671
SHS/VOC/TECH	14 (10.85%)	115 (89 (15%)	129	
Tertiary/higher	5 (9.43%)	48 (90.57%)	53	
Religion				
No religion	5 (19.23%)	21 (80.77%)	26	$X^2 = 4.625$
Christians	28 (8.21%)	313 (91.79%)	341	df = 2
Muslims	6 (14.29%)	36 (85.71%)	42	p = 0.099
Region of origin of migrants				
Western	0 (0.00%)	26 (100.0%)	26	
Central	5 (7.58%)	61 (92.42%)	66	
Greater Accra	1 (6.25%)	15 (93.75%)	16	
Volta	9 (12.16%)	65 (87.84%)	74	
Eastern	9 (9.28%)	88 (90.72%)	97	p = 0.338
Ashanti	5 (9.09%)	50 (90.91%)	55	
Western North	1 (20.00%)	4 (80.00%)	5	
Bono	0 (0.00%)	15 (100.00%)	15	
Bono East	1 (16.67%)	5 (83.33%)	6	
Ahafo	0 (0.00%)	2 (100.00%)	2	
Oti	1 (14.29%)	6 (85.71%)	7	
North	2 (13.33%)	13 (86.67%)	15	
North East	1 (14.29%)	6 (85.71%)	7	
Savanna	1 (33.33%)	2 (66.67%)	3	
Upper East	1 (14.29%)	6 (85.71%)	7	
Upper West	2 (25.00%)	6 (75.00%)	8	
Length of stay				
1. Less than a year	3 (10.00%)	27 (90.00%)	30	
2. 1-2 years	6 (12.00%)	44 (88.00%)	50	
3. 3-4 years	8 (7.21%)	103 (92.79%)	111	p = 0.742
4. 5 years and above	22 (10.09%)	196 (89.91%)	218	
Total	39	370	409	

Source: Field Data, 2020

Table 5.6 presents information on the distribution of political translocal activities in the study area. Less than one-tenth (9.5%) of respondents in the study area engaged in translocal political activities while 90.5% of migrants did not engage in political translocal activities. This may be attributed to the fact that most migrants were not interested in partisan politics at the place of destination or they did not want to discuss their political activities with strangers for fear of future inconveniences. They probably do not want to be tagged as belonging to a particular party which probably could limit their opportunities. However, with regard to the forms of political orientation or translocal activities, more than half (59.0%) of migrants engaged in political campaigns at place of origin while in the urban area, followed by 17.9 per cent engaged in both political campaigns and contest in local election, and less than one-tenth (7.7%) of the respondents engaged in other forms of political activities at the place of origin.

Table 5.6: Distribution of political translocal activities

Variables	Frequency	Percentage
Engage in political translocal activities		
Yes	39	9.5
No	370	90.5
Total	**409**	**100.0**
Forms of political orientation		
Political campaigns	23	59.0
Contesting local election	6	15.4
Political campaigns and contesting local election	7	17.9
Other reasons	3	7.7
Total	**39**	**100.0**

Source: Field data, 2020

Most rural-urban migrants indicated during the in-depth interviews that they continued to participate in local governance activities in their hometowns. Most migrants travelled to their hometowns to vote for general elections and district assembly elections. This finding supports prior studies which found that some migrants participate in political activities in their place of destination (CEPAL, 2019; Connor and Krogstad, 2018). The probable reasons why migrants engage in political translocal activities could be attributed to their affiliations with some political persons or party in their place of origin. This is because their political affiliation is well known in their place of origin and they may want to hide their identity in their destinations. In addition, migrants may feel that they are no more in their place of origin and their involvement will not be important as their suggestions on political issues will not be considered. It was therefore evident that migrants who are engaged in political translocal activities are involved in political campaigns and are exercising their franchise. Exercising of one's franchise is a political right and most migrants may see it as a responsibility to do that more than being actively involved in other parts of politics. The involvement of migrants in translocal political activities could help to maintain legitimacy of their democratic systems and promote social cohesion (Connolly, 2019). Some migrants explained that:

> *"We vote every 4 years, so when it's time for election, I go and vote in my hometown"* (Kojo, 28 years Male).

> *"Voting is necessary because you have to select a leader who will rule the nation and help the government. For me when it's time to vote I pick a car back to Kwahu to go and vote and come back. When it's time to register I do it at Kwahu"* (Male, 35 years).

> Interviewer*: Do you engage in any political activities at your place of origin?*
> Respondent*: I do go there to vote*
> Interviewer*: Okay, but why do you go there to vote?*
> Respondent*: Because I think a family member of mine is an assemblyman so I would want to go and vote there* (Male, 26 years*).*

In addition, a few migrants mentioned that they engageg in house-to-house political campaigns in their hometowns.

> *"I used to do it. I used to be the youth organizer for Sekondi-Takoradi Constituency for almost 12 years. I have done debate before. But now, what I do is that I go there to support them to do house-to-house campaigns"* (Kwamena, 48 years).

On the other hand, migrants who were not engaged in political translocal activities explained that they were not interested in any political activities. Others explained that they were not used to political discourse and their age would not allow them to take part in politics.

> "*For politics I've not got to that level"* (Papa, 29 years).

> *"I'm not used to those things, like I'm someone who is always isolated. I don't do those things so if I was used to, I would have joined"* (Kyerewaa, 30 years).

> *"Eeeeiiii, even young men are being assaulted and you want an old woman like me to risk my life? I do not engage in politics; I only go to vote when it's time to vote"* (Rabi, Female, 74 years).

5.2.3 Social translocal activities

Social translocal activities as discussed in this study embrace the relations that migrants maintain with people at the origin and the forms of communication with people at these places. Table 5.7 shows the associations between background characteristics and social translocal activity. The results show that only two of the background characteristics such as age and length of stay were associated with social translocal activity. The results for the age of respondents show that many more migrants engaged in social translocal activities compared to those who do not engage in social translocal activities. Thus 28 people representing 70% were engaged in social translocal activity whiles 12 people representing 30% among respondents aged 20 and below were not engaged in any social translocal activity. For the length of stay, the proportion of respondents who engaged in social translocal activity was more than those who did not. Also, a similar pattern was observed between the other background characteristics such as region of origin of migrants and length of stay and social translocal activity.

Table 5.7: Associations between background characteristics and social translocal Activity

Background Characteristics	Social translocal activity Yes N (%)	No N (%)	Total	p value
Sex				
Male	210 (85.02%)	37 (14.98%)	247	$X^2 = 1.7180$
Female	145 (89.51%)	17 (10.49%)	162	df = 1
				p = 0.190
Age of respondents				
15-19 years	28 (70.00%)	12 (30.00%)	40	
20-34 years	177 (89.85%)	20 (10.15%)	197	$X^2 = 11.6954$
35-49 years	116 (87.88%)	16 (12.12%)	132	df = 3
50+ years	34 (85.00%)	6 (15.00%)	40	p = 0.009
Education				
No education	20 (74.07%)	7 (25.93%)	27	
Primary	29 (82.86%)	6 (17.14%)	35	$X^2 = 5.7362$
JHS/JSS/Middle	148 (89.7%)	17 (10.03%)	165	df = 4
SHS/VOC/TECH	113 (87.60%)	16 (12.40%)	129	p = 0.220
Tertiary/higher	45 (84.91%)	8 (15.09%)	53	
Religion				
No religion	22 (84.62%)	4 (15.38%)	26	$X^2 = 3.0017$
Christians	300 (87.98%)	41 (12.02%)	341	df = 2
Muslims	33 (78.57%)	9 (21.43%)	42	p = 0.223
Region of origin of migrants				
Western	23 (88.46%)	3 (11.54%)	26	
Central	61 (92.42%)	5 (7.58%)	66	
Greater Accra	14 (87.50%)	2 (12.50%)	16	
Volta	68 (91.89%)	6 (8.11%)	74	
Eastern	84 (86.60%)	13 (13.40%)	97	p = 0.194
Ashanti	47 (85.45%)	8 (14.55%)	55	
Western North	5 (100.00%)	0 (0.00%)	5	
Bono	11 (73.33%)	4 (26.67%)	15	
Bono East	5 (83.33%)	1 (16.67%)	6	
Ahafo	2 (100.00%)	0 (0.00%)	2	
Oti	5 (71.43%)	2 (28.57%)	7	
North	11 (73.33%)	4 (26.67%)	15	
North East	7 (100.00%)	0 (0.00%)	7	
Savanna	2 (66.67%)	1 (33.33%)	3	
Upper East	4 (57.14%)	3 (42.86%)	7	
Upper West	6 (75.00%)	2 (25.00%)	8	
Length of stay				
1. Less than a year	22 (73.33%)	8 (26.67%)	30	
2. 1-2 years	46 (92.00%)	4 (8.00%)	50	$X^2 = 11.5156$
3. 3-4 years	90 (81.08%)	21 (18.92%)	111	df = 3
4. 5 years and above	197 (90.37%)	21 (9.63%)	218	p = 0.009
Total	355	54	409	

Source: Field Data, 2020

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The results from Table 5.8 show that about 86.8% migrants socially engaged with people in their hometown while 13.2% did not engage with people in their hometown. This finding supports Lohnert and Steinbrink's (2005) study in South Africa which found that migrants constantly engage with their relatives back home. For those who engaged with people in their place of origin, about 40.6% migrants occasionally visited people in their place of origin, 25.9% migrants annually visited people in their place of origin, 13.5% migrants monthly visited their place of origin, 12.1% migrants quarterly visited their place of origin and the least proportion (7.9%) weekly visit their place of origin.

Table 5.8: Percentage distribution of social translocal activities

Variables	Frequency	Percentage
Engage with people in my hometown		
Yes	355	86.8
No	54	13.2
How often do you visit your area of origin?		
Weekly	28	7.9
Monthly	48	13.5
Quarterly	43	12.1
Annually	92	25.9
Occasionally	144	40.6
Total	**355**	**100.0**
Communicate with people in my hometown		
Yes	351	98.9
No	4	1.1
Through what means do you communicate with your people back home?		
Phone call	333	94.9
WhatsApp chat	18	5.1
Total	**351**	**100.0**
How often do you communicate?		
Daily	144	41.0
Weekly	120	34.2
Monthly	64	18.2
Annually	23	6.6
Total	**351**	**100.0**

Source: Field data, 2020

The qualitative results of the study show that most of the migrants are involved in social translocal activities and they visit their family members occasionally. Some visit their family members mostly during Christmas. In addition, others also visit and attend

association meetings in their hometowns. Islam and Herbeck (2013) argue that translocal ties help migrants and family members to maintain ties and migrants attend religious activities and festivals. Family ties motivate migrants to return home, as retaining connections with family members at their place of origin is very important for a sense of belonging. Moskal (2015) explains that in Scotland, migrants visit their family members on occasions and during summer. The finding of this study is similar to Moskal's (2015) study. The quotes below highlight their opinion.

> *"Sometimes during Christmas if I miss them, I go and visit them. I really love my mum just like she loves me so sometimes I miss her and wonder why I've moved to another place; we mostly talk on phone so once in a while I go and visit her"* (Ofori, 29 years, Male).

> *"I really go and visit my relatives"* (Adudu, 30 years, Male*).*

> *"As I said earlier if I am going there that means going to pay a visit, I'm going to greet my parents or something; if not for that I don't join any association that will let me go there"* (32 years, Male*).*

> *"Yes. I'm having a club there, it's like a union; we meet and discuss what's happening in the community. For now, since when I left there, okay once in a while, I've been going for funerals and maybe for some of my friends, maybe when they're having weddings"* (Sarah, 26 years, Female).

In terms of communication, about 98.9% of migrants who engage with people in their place of origin communicate with them. For those who communicate with people in their place of origin, about 94.9% migrants reach the people in their place of origin through phone calls, 5.1% contact their people in the place of origin through WhatsApp chats. Communication enables migrants to interact with their family and friends in their place of origin due to their absence. This finding supports Foner's (1997) study which found that migrants rely on new technologies, such as telephones, to communicate often with their relatives and non-relatives back home. Technology has made it possible for

migrants to interact with their relatives. Most people contact their family members through phone calls; probably, they are busy to chat on social media or are not equipped to fully use technology to chat. Islam and Herbeck (2013) argue that in Bangladesh migrants interact with family members on mobile phones, and this enables them to share ideas and plan for their family well-being. This practice is explained by the feedback element in the systems theory where migrants use technology to get in touch or communicate with family members.

With regard to how often migrants contact people in their place of origin, a higher proportion (41.0%) of migrants contacted the people daily, about 34.2% migrants contacted people weekly in their place of origin, 18.2% migrants contacted people monthly in their place of origin and 6.6% migrants contacted people annually. Elrick (2008) maintained that the long absence of communication with key community members had detrimental effects on social interaction and social cohesion in communities of origin. The probable reason why migrants in this study contact their family members daily could be that they have their children or siblings in their place of origin and they contact them daily to know how they are doing. In addition, they could also be called to engage with family members to settle disputes.

5.2.4 Cultural translocal activities

Cultural translocal activities in this study entail the various cultural activities that migrants engage in at both origin and destination areas such as the use of language, the food they eat, the clothes they wear and participation in festivals. Table 5.9 shows the relationship between the background characteristics of migrants and their cultural translocal activities. The bivariate results show that all the background characteristics are not associated with cultural translocal activity. However, a greater proportion of males (70.45%) had not engaged in cultural translocal activity. The result is similar to the females where about 68.52%had not engaged in cultural translocal activity whilst the

remaining 31.48% had engaged in cultural translocal activity. For religion, the highest proportion of the respondents had not engaged in cultural translocal activity. Also, for the length of stay, a higher proportion of migrants for all the categories had not engaged in cultural translocal activity.

Table 5.9: Associations between background characteristics and cultural translocal activity

Background Characteristics	Cultural translocal activity		Total	Statistical indices
	Yes N (%)	No N (%)		
Sex				
Male	73 (29.55%)	174 (70.45%)	247	$X^2 = 0.172$
Female	51 (31.48)	111 (68.52%)	162	df = 1
				p = 0.678
Age of respondents				
15-19 years	10 (25.00%)	30 (75.00%)	40	
20-34 years	53 (26.90%)	144 (73.10%)	197	$X^2 = 4.287$
35-49 years	45 (34.09%)	87 (65.91%)	132	df = 3
50+ years	16 (40.00%)	24 (60.00%)	40	p = 0.232
Education				
No education	10 (37.04%)	17 (62.96%)	27	
Primary	14 (40.00%)	21 (60.00%)	35	$X^2 = 2.867$
JHS/JSS/Middle	50 (50.30%)	115 (49.70%)	165	df = 4
SHS/VOC/TECH	36 (27.91%)	93 (72.09%)	129	p = 0.580
Tertiary/higher	14 (26.42%)	39 (73.58%)	53	
Religion				
No religion	9 (34.62%)	17 (65.38%)	26	$X^2 = 3.919$
Christians	97 (28.45%)	244 (71.55%)	341	df = 2
Muslims	18 (42.86%)	24 (57.14%)	42	p = 0.141
Region of origin of migrants				
Western	6 (23.08%)	20 (76.92%)	26	
Central	18 (27.27%)	48 (72.73%)	66	
Greater Accra	7 (43.75%)	9 (56.25%)	16	
Volta	22 (29.73%)	52 (70.27%)	74	
Eastern	27 (27.84%)	70 (72.16%)	97	
Ashanti	18 (32.73%)	37 (67.27%)	55	p = 0.756
Western North	2 (40.00%)	3 (60.00%)	5	
Bono	6 (40.00%)	9 (60.00%)	15	
Bono East	2 (33.33%)	4 (66.67%)	6	
Ahafo	1 (50.00%)	1 (50.00%)	2	
Oti	0 (0.00%)	7 (100.00%)	7	
North	5 (33.33%)	10 (66.67%)	15	
North East	3 (42.86%)	4 (57.14%)	7	
Savanna	0 (0.00%)	3 (100.00%)	3	
Upper East	3 (42.86%)	4 (57.14%)	7	
Upper West	4 (50.00%)	4 (50.00%)	8	
Length of stay				
1. Less than a year	12 (40.00%)	18 (60.00%)	30	$X^2 = 5.4176$
2. 1-2 years	19 (38.00%)	31 (62.00%)	50	df = 3
3. 3-4 years	37 (33.33%)	74 (66.67%)	111	p = 0.144
4. 5 years and above	56 (25.69%)	162 (74.31%)	218	
Total	124	285	409	

Source: Field Data, 2020

Table 5.10 shows cultural translocal activities of migrants. The results showed that about 30.3% migrants engaged in cultural activities in their place of origin. For migrants who engaged culturally with people in their place of origin/hometown, about 91.1% participated during festivals, 4.8% engaged with people at home because they are from the royal family, and 4.0% indicated that they were members of the traditional council.

Also, about 43.3% migrants engaged in some of the activities of their place of origin in their current place of destination. In addition, for those who engaged in cultural activities of their place of origin in their current place of destination, about 50.3% of the migrants sometimes prepared indigenous food from their place of origin in their area of destination, 43.5% of the migrants always prepared their place of origin indigenous food in their area of destination and 11% did not prepare their place of origin indigenous food in their area of destination.

Also, about 71.8% of migrants always speak their indigenous language in their current place of destination, 27.1% of migrants sometimes speak their place of origin indigenous language in their place of destination and the least proportion (1.1%) do not speak their place of origin indigenous language in their place of destination.
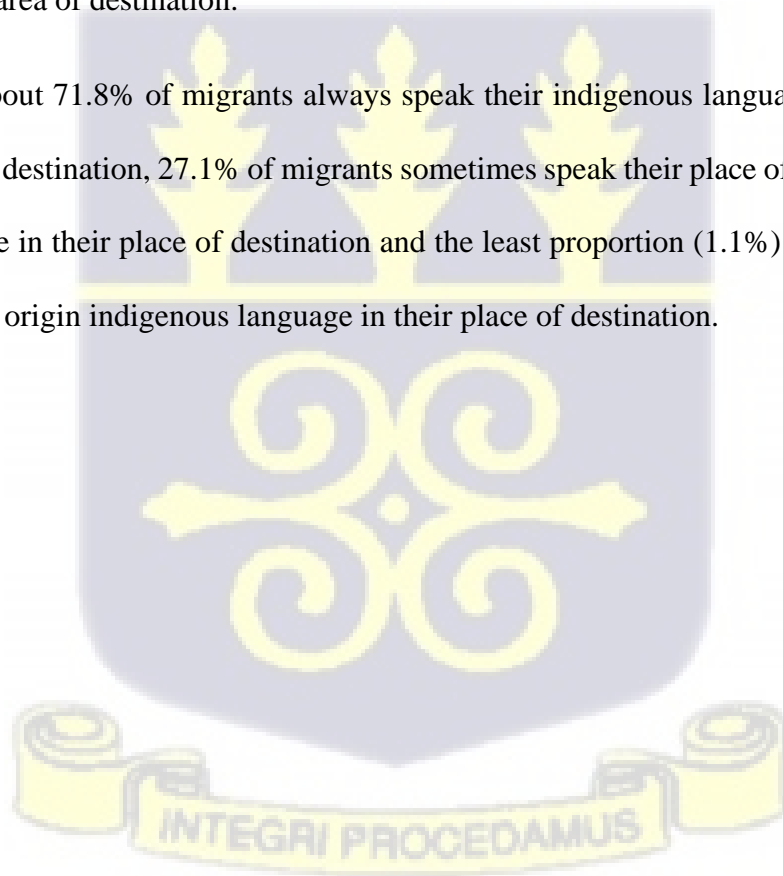
Table 5.10: Percentage distribution of cultural translocal activities

Variables	Frequencies	Percentage
Engaged in cultural activities back home		
Yes	124	30.3
No	285	69.7
Total	**409**	**100.0**
Forms of cultural activities engaged back home		
Participate during festival	113	91.1
Member of traditional council	5	4.0
Member of royal family	6	4.8
Total	**124**	**100**
Engaged in back home cultural activities in place of destination		
Yes	177	43.3
No	232	56.7
Total	**409**	**100.0**
Prepare place of origin indigenous food in your area of destination		
Yes, always	77	43.5
Yes, sometimes	89	50.3
Not at all	11	6.2
Total	**177**	**100.0**
Still speak place of origin indigenous language in place of destination		
Yes, always	127	71.8
Yes, sometimes	48	27.1
Not at all	2	1.1
Total	**177**	**100.0**
Wear place of origin indigenous clothes in my destination		
Yes, always	40	22.6
Yes, sometimes	77	43.5
Not all	60	33.9
Total	**177**	**100.0**
Get support from family members at your area of origin		
Always	12	6.8
Sometimes	45	25.4
Rarely	54	30.5
Never	66	37.3
Total	**177**	**100**

Source: Field data, 2020

Also, about 43.5% of migrants wear place of origin indigenous clothes in their current

destination, 33.9% do not wear their place of origin indigenous clothes in their current

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destination and 22.6% always wear their place of origin indigenous clothes in their current destination.

In addition, more than one-third (37.3%) of the migrants had never had support from their family members in their place of origin, 25.4% sometimes got support from their family members and 6.8% of migrants got support always from their family members. The majority (70%) of the migrants stated that they do not enegage in cultural translocal activities. This is probably because they are willing to acquire cultural practices that they are not familiar with. For these migrants, as long as they are out of their place of origin, it is an opportunity to learn new cultures, which is part of their migration expected experience.

In the in-depth interviews, most rural-urban migrants reported that they continue to have ties with their hometowns through events such as funerals, festivals, naming ceremonies, annual get-togethers, and weddings. A migrant from Kwahu, Abena, narrated how she engages in cultural translocal activities.

> *"If you want to know those who attend funerals often in my hometown, you can't bypass me. If you mention the Top 3, my name will not be left out. When someone is getting married, I get involved. Outdooring and among others, I get involved. My people always desire that they will support me when it is my turn. Mostly when there are festivals, they ask the youth to make monetary contributions so I participate in these monetary contributions. When it is the end of the year, I go there as well"* (Female, 44 years).

When rural-urban migrants are unable to attend cultural events, especially funerals, they send their contributions to their relatives for payments to be made on their behalf. A 37-year-old male migrant narrated that:

> *"When we are doing something in my hometown, I go when I can; if not also, I send money to support them"* (Kwabena, 37 years' Male).

A female migrant mentioned that she had stopped visiting her hometown to participate in socio-cultural events due to her perception that others can harm them spiritually. She narrated that:

> *I don't go to my hometown anymore. They are bad people and don't carry good spirit. My father went to build a house there but it's only some of my siblings who are still there. I don't go there because I don't share the same spirit with them. No, you know my ethnic group, our villages are not secure because of a lot of witchcraft and juju practices, so, if you go there a lot, they will set their eyes on you"* (Abena, 45 years' Female).

Some rural-urban migrants did not express interest in attending socio-cultural events in their hometowns. They rather sent their contribution when socio-cultural events, especially funerals take place.

> *"I don't attend those occasions but if someone is going, I give the person some money and he sends it in my name"* (Bright, 37 years).

Furthermore, rural-urban migrants were asked why they participated in socio-cultural events in their hometowns and the main reasons include: receive assistance when one needs it, family reunion, hometown being where one comes from, missing hometown, and the desire to know one's tradition. The following quotes buttress reasons for migrants participating in socio-cultural events in their hometowns:

> *"The reason why I attend those ceremonies is that I have been born into a family so if there is a ceremony and I don't attend, when it reaches my turn, nobody will come and support me"* (Osei, 40 years).

> *"We have to know our tradition. That is why we go back there [hometowns] through these events. We also go there to meet our elders, and those who have made it in Accra so they can also offer some assistance to us"* (Martin, 44 years).

> *"The reason why I went was because my mother was there, and annual festivals bring people back to their parents so if I don't go, she doesn't like it. So, when there is a festival, I make sure I go ..."* (Fiifi, 35 years).

> *"I miss my hometown so I use it as an opportunity to visit there"* (Stella, 60 years).

5.3 Chapter Summary

The system theory conceptualizes migration as a circular human phenomenon. That is, there is a constant interaction in the form of temporary return, exchange of resources and information flow between origin and destinations areas. In line with this, theory, the study found that rural-urban migrants engage in economic, social political and cultural translocal activities with people at their origin. The majority of migrants had engaged in some translocal activities due to improved telecommunication technology and transportation. Migrants who are living at the destination areas with members of their families whose welfare matter to them do not engage in translocal activities.

A higher percentage of rural-urban migrants are involved in economic tanslocal activities because of the need for mutual support between migrants and families back home. This is primarily through remittances (Bretell and Hollifield, 2014). Sex has a significant relationship with engagement in economic translocal activities. The conceptual framework for this study explains that men are more likely to engage in trnaslocal activities compared to women.

Most rural-urban migrants will not engage in political translocal activities because they are economic migrants, and politics at any level in Ghana is resource intensive be it money, material, time or energy. Economic migrants will channel all these resources to earn personal income. Migrants will also not be politically engaged in translocal activities because they have lost hope and trust in their local and political leaders (Tenhunen, 2011)

Many rural-urban migrants engage in social translocal activities because it is commonplace that migrants always return to their roots to be part of some social activities such as festivals, funerals, marriage ceremonies and even routine family visits. Mobile telephony technology has also enhanced social translocal interaction. But age and length

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of stay at the destination are statistically associated the practice of social translocalism. Elrick (2008) maintained that the long absence of key community members had detrimental effects on social interaction and social cohesion in origin communities. Moskal (2015) also confirmed that younger people will rather engage more with family members at the destination compared to those at the origin because of poor development of familial connection. This is further supported by the conceptual framework that older migrants are more likely to engage in translocal activities compared to younger migrants.

CHAPTER SIX

RELATIONSHIP BETWEEN TRANSLOCAL ACTIVITIES AND INTEGRATION

6.1 Introduction

This chapter describes the relationship between the various forms of integration and translocal activities by rural-urban migrants. The chapter is divided into three sections. The first section provides descriptions of the various forms of integration including economic, social, cultural, political and total integration. This is followed by an association between translocal activities and integration. The last section describes the relationship between translocal activities, background characteristics of respondents and integration.

6.2 Various forms of integration

The 1992 Constitution of Ghana guarantees freedom of movement, residence, establishment of businesses and work in any part of the country, acquisition of property and freedom of association for all citizens. Hence, it is a constitutional and human rights violation if any citizen of Ghana is deprived any of these provisions. The constitution has therefore made provisions to prevent any form of discrimination including institutional discrimination (Constitution of Ghana, 1992). In the same vein, van der Laan Bouma-Doff (2007) argued that the absence or a reduction in institutional discrimination and ethnic prejudices in the labour markets and housing sectors of every society encourage a higher tendency for different ethnic groups to cohabit. The patterns of rural-urban migration and integration in Ghana are not different from this postulation because of the absence of institutional and ethnic discrimination in Accra (Owusu & Agyei-Mensah, 2011). Table 6.1 consequently provides details of the various forms of integration by rural-urban migrants. In all, about 50.9% of rural-urban migrants were

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totally integrated in their place of destination. This means that there is a high level of integration among rural-urban migrants in urban Accra. Specifically, migrants are integrated in the various forms including economic, social and cultural integration.

Table 6.1: Percentage distribution of various forms of integrations

Variable	Frequency	Percentage
Integration		
No	201	49.1
Yes	208	50.9
Economic integration		
No	190	46.5
Yes	219	53.5
Total	409	100.0
Social integration		
No	176	43.0
Yes	233	57.0
Total	409	100.0
Cultural integration		
No	152	37.2
Yes	257	62.8
Total	409	100.0
Political integration		
No	206	50.4
Yes	203	49.6
Total	**409**	**100.0**

Source: Field Data, 2020

6.2.1 Economic translocal activities and integration

Indicators such as income, education and occupation are crucial in determining the economic transalocal activities and integration of migrants. Economic integration therefore involves the elimination of all hindrances on these indicators to create a level field for both migrants' and natives' upwards mobility in the destination area. Table 6.2 shows the relationship between the background characteristics and economic integration. Sex, age and length of stay variables were associated with economic integration. The

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distribution between respondents who could integrate economically and those who were not able to integrate were almost equal for most of the variables. Considering the sex variable, the difference between males who were economically integrated and those who were not was about 11%. About 42.51% of males had engaged in economic integration. For the females, the situation is directly opposite that of the males. The majority of the females were rather more economically integrated than those who were not economically integrated, thus 85 female respondents representing 52.47% were economically integrated whiles 77 females representing 47.53% were not integrated. With regards to education, a higher proportion of the migrants with no education, (JSS/JHS/Middle or tertiary) were not engaged in economic integration. However, a higher proportion of migrants with primary and SHS/Vocation education were economically integrated. Migrants who are Christians and Muslims had a similar trend as a greater portion of the respondents had no economic integration while among those who did not belong to any religion had most respondents being economically integrated. Looking at the regional variable Western, Bono East and Upper West Regions had half of the respondents engaged in economic integration. The Ahafo region however had all respondents among those who are not economically integrated. From table Table 6.2, sex and age of migrants have positive association with economic integration whilst length of stay has a negative association with economic integration. The Chi-square test shows that females are more likely to integrate economically compared to men. This is because of the majority of the migrants find themselves in the low informal sector which benefits women more than men. Also, migrants who are 34 years or younger are more likely to integrate economically because they have the strength to thrive in the informal sector of the economy where physical energy is a greater resource than skill. The older migrants therefore begin to lose this energy as they hit age 35 and older. Migrants' length of stay is statistically significant with a p-value=0.007. This shows that migrants who have lived at the destination area for 3 years or more are less likely to integrate economically. This is because most of those who have stayed longer tend to be older in age and are unable to work harder and do well economically.

Table 6.2: Relationship between background characteristics and economic integration

Background Characteristics	Economic Integration Yes N (%)	No N (%)	Total	p-value
Sex				
Male	105 (42.51%)	142 (57.49%)	247	$X^2 = 3.901$
Female	85 (52.47%)	77 (47.53%)	162	df = 1
				p = 0.048
Age of respondents				
15-19 years	33 (82.50%)	7 (17.50%)	40	
20-34 years	101 (51.27%)	96 (48.73%)	197	$X^2 = 36.219$
35-49 years	44 (33.33%)	88 (66.67%)	132	df = 3
50+ years	12 (30.00%)	28 (70.00%)	40	p = 0.000
Education				
No education	13 (48.15%)	14 (51.85%)	27	
Primary	18 (51.43%)	17 (48.57%)	35	$X^2 = 3.4732$
JHS/JSS/Middle	73 (44.24%)	92 (55.76%)	165	df = 4
SHS/VOC/TECH	66 (51.16%)	63 (48.84%)	129	p = 0.482
Tertiary/higher	20 (37.74%)	33 (62.26%)	53	
Religion				
No religion	16 (61.54%)	10 (38.46%)	26	$X^2 = 2.6304$
Christians	154 (45.16%)	187 (54.84%)	341	df = 2
Muslims	20 (47.62%)	22 (52.38%)	42	p = 0.268
Region of origin of migrants				
Western	13 (50.00%)	13 (50.00%)	26	
Central	38 (57.58%)	28 (42.42%)	66	
Greater Accra	7 (43.75%)	9 (56.25%)	16	
Volta	33 (44.59%)	41 (55.41%)	74	
Eastern	35 (36.08%)	62 (63.92%)	97	p = 0.429
Ashanti	29 (52.73%)	26 (47.27%)	55	
Western North	3 (60.00%)	2 (40.00%)	5	
Bono	7 (46.67%)	8 (53.33%)	15	
Bono East	3 (50.00%)	3 (50.00%)	6	
Ahafo	0 (0.00%)	2 (100.00%)	2	
Oti	2 (28.57%)	5 (71.43%)	7	
North	10 (66.67%)	5 (33.33%)	15	
North East	2 (28.57%)	5 (71.43%)	7	
Savanna	1 (33.33%)	2 (66.67%)	3	
Upper East	3 (42.86%)	4 (57.14%)	7	
Upper West	4 (50.00%)	4 (50.00%)	8	
Length of stay				
1. Less than a year	22 (73.33%)	8 (26.67%)	30	$X^2 = 12.1830$
2. 1-2 years	26 (52.00%)	24 (48.00%)	50	df = 3
3. 3-4 years	53 (47.75%)	58 (52.25)	111	p = 0.007
4. 5 years and above	89 (40.83%)	129 (59.17%)	218	
Total	190	219	409	

Source: Field Data, 2020

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The results of the study also show that about 53.5% of rural-urban migrants were economically integrated while 46.5% were not economically integrated in their place of destination. This means that a higher proportion of the rural-urban migrants believed that the economic activities they engaged in had facilitated their stay in the city. The high level of economic integration among these migrants could be as a result of the freedom to associate and engage in any economic venture of their choices at their place of destination without any form of discrimination. The qualitative results of the study support the findings of the quantitative study. Migrants indicated that they were involved in various forms of economic activities in their current place of residence that had enabled them to integrate. The results show that even though most of the migrants were not involved in high scale investment or business ventures due to their lower levels of education and income, the majority of them were involved in transport, sales and other services. These activities according to the migrants had helped them to integrate in urban Accra. Alima, a 30-year-old migrant from Ahafo, explained that, she was selling foodstuff but had to close down and take care of her sister's foodstuff shop. Her sister who was a nurse was not having time to take care of the foodstuff shop and that necessitated the closure of her shop. She mentioned that, though the shop is for her sister, she can claim ownership of the shop because the sister doesn't control or manage the shop. Alima manages the shop herself. She narrated the story below.

> *"I was with my mum in Ahafo and things were difficult so I decided to come and look for a job in Accra. My sister was already here so I joined her after asking permission from my mother. When I got to Accra, I managed to get something to do then, I started a business. I opened a foodstuff shop, then my sister-in-law who is a nurse opened this one and asked me to handle it since she's a nurse and doesn't have much time. This place is just like my own because she doesn't come here and I'm the one who runs this place on my own. I managed the shop and have married here so I don't think I will go back to my hometown now"* (Alima, 32 years' Female).

Similarly, Akwesi, a 32-year-old male migrant explained that he was into transport business and this had helped him to save money and remit to his family. He further emphasized that he was not planning to go back and stay in Kumasi because of his business and the money he was getting here.

> *"With financial aspect it has helped me. If I say it hasn't helped me then I'm lying. It has helped me that now I own a motorbike that someone works with for me. It has helped me in many ways. Living in Kumasi didn't harden me for life because I was living in my parents' house. So, I wasn't paying for rent or anything. But since I came here, I rent and everything is money so here it makes me work hard. So, when my parents ask me for money, I'm able to send them money from my savings. So, as for this place, it has helped me a lot in terms of my monetary issues. I do not want to go back to Kumasi because if you're doing business here it moves faster. So, I prefer to do something here instead as it will help me" (Akwesi, 32 years' Male).*

The cases of Alima and Akwesi epitomize the economic integration of both male and female rural-urban migrants to the extent that they found fulfilment in their economic activities of the destination areas and were less willing to return.

Another area where rural-urban migrants integrate at destination area is in their social activities. Social integration is determined by an increase in migrants' adherence to the culture, values, standards, norms and ideals of the destination area other than that of the origin. In terms of social integration, about 57.0% of rural-urban migrants were socially integrated while 43.0% were not socially integrated in their place of destination. This means that most rural-urban migrants were integrated in the host community when it comes to socially oriented activities such as mingling with the indigenes, attending funerals, joining associations and other forms of activities. The qualitative findings of the study showed that most rural-urban migrants are also involved in social activities which have facilitated their integration process. Most of the migrants were involved in church activities, attending social programmes and associating themselves with the

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people in their place of destination. For instance, Adofowaa who is a 30-year-old migrant explained that she gets support from her church members anytime she is in need. The church as a group has assisted her in many ways to meet her demands or challenges though she did not plan fellowshipping with the church for help. In addition, she is able to interact with more people.

> "My church group is good because not all churches have love for people. My pastor, elders and people in the church support you when you face challenges. There are some churches that even when you have a problem and you tell them they ignore but for mine even if your mum or dad or your sister or child is sick and you inform them, they'll assist you and there is the welfare group that also helps. I didn't go because of help but for eternity's sake. They serve as a family to me and have helped me to stay in this community" (Adofowaa, 30 years' Female).

On the other hand, some migrants also reported that they had not been well socially integrated as they did not mingle with people who do not spoke their local dialect; that is Twi. This has restricted their movement and having conversation with people.

> "Oh, I take part in all the activities in the community but I don't associate with you if you only speak Ga because I do not understand your language, maybe you want to kill me and I do not understand. So, I'd just be following you and end my life. If you speak Twi in addition then we can be friends because at least I can understand you" (Frama, 42 years' Female).

The case of Frama indicates that migrants' integration is not absolute but occurs at different levels and is based on the fulfilment of certain conditions. Thus, one could attain full integration or partial integration. This is supported by the case of Danso, a 29-year-old male. Danso has patially integrated in the area. He stated that:

> "I am comfortably working here and I am happy about life in this place. You know, I'm a migrant who has integrated in this community but I will not be able to live here like the way the indigenes live here because none of my relatives is here. I came here to make money so I can go back to where I came from. So, I don't follow the footsteps of those who are already settlers here" (Danso, 29 years Male).

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The view expressed by Danso and other participants showed that a rural-urban migrant could economically integrate but could not be socially integrated, especially in the absence of kinship support. It is also worth noting that integration will be influenced by a migrant's intention to return or stay. Migrants who have the intention to return after fulfilling migration conditions are less likely to integrate, especially in terms of social and cultural integration. Thus, economic migrants are less likely to integrate socially, economically, culturally and politically. Although language is very important in the integration process, migrants who were economic-minded did find the use of the Ga language important in their economic activities. Afede, 28 years old male narrated:

> *"We have our language we speak there and they have theirs here too but like I said, I didn't come here to live my whole life here, I came to make money so I've not made up my mind to learn the language here, I still speak mine"* (Male, 28 years).

Thus, in cosmopolitan areas like urban Accra, a migrant does not necessarily need to learn the local language in order to integrate. Cultural integration includes the informal socio-cultural interactions between migrants and natives in terms of language, food, dressing and the organisation of cultural events in line with the norms of the destination area. With regard to cultural integration, about 62.8% of rural-urban migrants were culturally integrated whiles 37.2% were not culturally integrated in their place of destination. This means that a higher proportion of the rural-urban migrants believe they are integrated when it comes to engaging in cultural activities such as communicating in the local language, participating in the festivals, observing norms and values in the city and eating the local food. The in-depth interviews also supported the quantitative findings as migrants expressed the views that they had learnt a lot of the prevailing cultural activities of their destination which had helped them to live well with the natives and other inhabitants. Some of the migrants stated that they had learnt how to eat food

like banku and learned to speak the Ga Language. Emefa, a 44-year recounted that before migrating to Accra, she did not know how to eat certain foods like banku. Upon her arrival, she had learnt how to eat banku. She illustrated it below:

> *"I have also learnt how to eat banku, I didn't like banku but I eat it so much since I relocated. If I were in Oda, I would enjoy ampesi more and never learn to eat banku. But once you relocate, you have to do what the Romans do"* (Emefa, 44 years' Female).

Also, Ameyaw, a male migrant indicated that he has to learn how to eat the indigenes' food and join them in their parties and festivities as well.

> *"When they are doing anything, I would want to involve myself. I don't feel like I'm different from the people here and also, I'm a Guan and one thing about we the Guan people is wherever we find ourselves we try to learn the custom of the people there. I've been eating their food because I see it to be normal. When they are having their parties, I join. I've also been going to their festivals, especially their chalewote festival"* (Ameyaw, 26 years' Male).

In addition, some migrants had to learn how to speak the languages in order to associate well with the natives. One of such examples is the view of Afua that:

> *"I understand the Ga Language, I have been around for a while now, I gave birth to all my children here in Accra and they also speak the language very well"* (Afua 32 years' Female).

However, there were a number of reasons why some rural-urban migrants were not interested in cultural interaction. The views of Adams, 32 years, sum up most of the views expressed by some of the qualitative study participants:

> *As for here, their style of living here isn't nice for me so I didn't pick those habits when I came. I can't speak their language and their language doesn't go far, it's just here so there's no need for me to learn it and the food we eat in Kumasi there's some here so I prefer to eat that to theirs and for their behaviours I still have mine so there's no need to take theirs serious* (Adams, 32 years' Male).

The view expressed by Adams brings to the fore, some crucial translocal activities that impact on the integration processes of rural-urban migrants in urban Accra. The juxtapositioning of cultural norms and practices from elsewhere and that of the destination area influences the valuation and integration process of a migrant. The lower the value placed on the culture of the destination, the poorer the migrant will integrate. This implies that for a migrant to integrate well in a community, he or she must have a positive valuation of the prevailing cultural beliefs and norms. The converse of this attitude is also significant.

6.3 Associations between translocal activities and integration

This section seeks to examine the influence of rural-urban translocal activities in migrants' integration process in urban Accra. The section seeks to answer the research question, how do translocal activities shape or influence the integration processes among rural-urban migrants in Accra? This relationship is examined in the context of the economic, social, cultural and political translocal activities of the rural-urban migrants at the destination.

6.3.1 Economic translocal activities and integration

Table 6.2 displays results of association between economic translocal activities and integration among rural-urban migrants in urban Accra. The results show that more than half (60.4%) of the respondents who were engaged in economic translocal activities were integrated in their current place of residence, and more than one-third (39.6%) of the respondents who were engaged in economic translocal activities were not integrated in their current place of residence. A Chi Square test shows a positive association between economic translocal activities and integration with a P-value=0.032. Thus, rural-urban migrants who engaged in economic translocal activities were more likely to integrate compared to rural-urban migrants who did not engage in any form of translocal activites.

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Even though less than half (47.9%) of the respondents who did not engage in any economic translocal activities integrated into their current place of residence, Table 6.3 shows that more than half (52.1%) of the migrants who did not engage in economic translocal activities were also not integrated into their current place of residence. The findings of the study imply that when migrants engaged in economic translocal activities, they are likely to be well integrated in their place of residence. The findings of this study corroborate with a study by Grillo et al. (2004) which found out that, rural-urban migrants who engaged in economic activities in their place of residence integrate well in their place of destination. The probable reason could be that migrants engaged in economic activities may get help from their relatives and non-relatives in their place of origin when they were in need and this could help them to integrate in the place of destination. In addition, these migrants may also have economic activities in their place of origin where they get proceeds from it to improve their condition of living in their current place of destination. Dekker and Siegel (2013) argue that translocal activities of migrants influence their integration process. Migrants who engaged in translocal ties developed social and symbolic ties with the area of destination while maintaining strong ties with the area of origin.

Table 6.3: Associations between economic translocal activities and integration

Economic translocal activities	Integration		Total
	No/(Percentage)	Yes/(Percentage)	
Yes	38 (39.6)	58 (60.4)	96
No	163 (52.1)	150 (47.9)	313
Total	201	208	409
Chi square 4.5881	df = 1	P value = 0.032	

Source: Field Data, 2020

6.3.2 Social translocal activities and integration

Social translocal activities denote the migrants' engagement in all form of social activities at their places of origin whilst permanently residing at their current destination. Table 6.4 shows the relationship between the background characteristics and social integration, the results show that only sex and religion variables were significantly associated with social integration. With regards to sex, about 60.73% of males and 51.23% of females were socially integrated whilst 39.27% of males and 48.77% of females were socially integrated. In terms of religion, the highest proportion (80.77%) of migrants who belonged to no religion were socially integrated whilst 40.18% Christians and 42.86% Muslims were socially integrated. Thus, migrants who had no religious affiliation were more socially integrated compared to those migrants who had religious affiliation. This was probably because those who were not religion were free to socially interact without any restrictions. This finding therefore contradicts Agyei-Mensah and Owusu's (2012) study on Ethnic residential clusters in Nima, Accra that religion results into clustering of immigrants which tends to aid in integration within their religious space. In this study religion could be a barrier to comprehensive social integration. All other variables such as age, region of origin of migrants and length of stay were not associated with social integration.
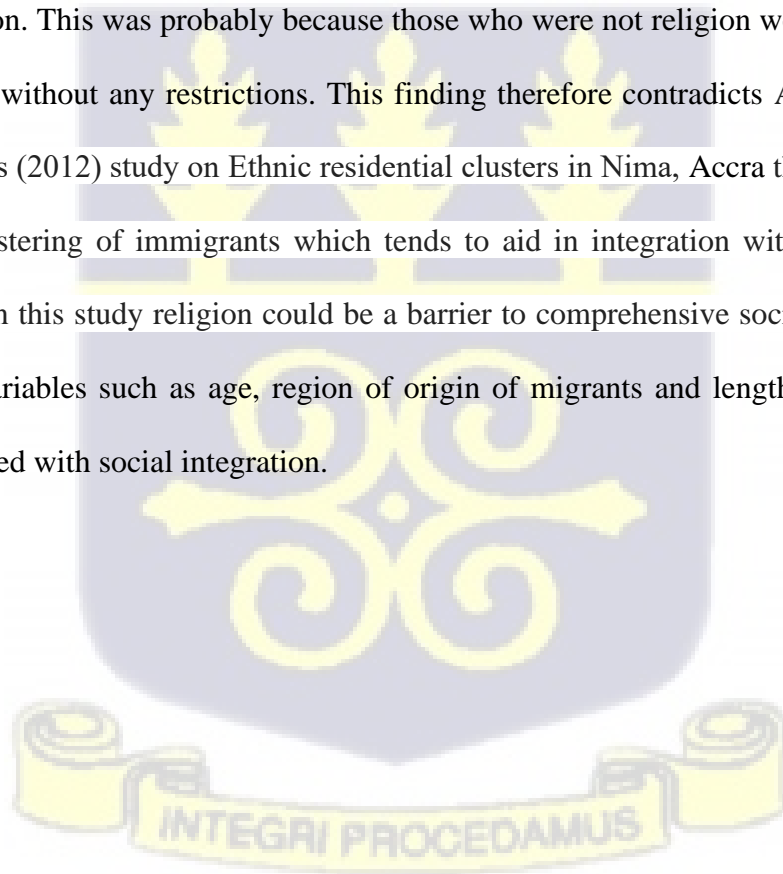
Table 6.4: Associations between background characteristics and social integration

| Background Characteristics | Social Integration | | | Statistical indices |
	Yes N (%)	No N (%)	Total	
Sex				
Male	97 (39.27%)	150 (60.73%)	247	X² = 3.597
Female	79 (48.77%)	83 (51.23%)	162	df = 1
				p = 0.058
Age of respondents				
15-19 years	22 (55.00%)	18 (45.00%)	40	
				X² =
20-34 years	90 (45.69%)	107 (54.31%)	197	5.7532
35-49 years	51 (38.64%)	81 (61.36%)	132	df = 3
50+ years	13 (32.50%)	27 (67.50%)	40	p = 0.124
Education				
No education	16 (59.26%)	11 (40.74%)	27	
Primary	15 (42.86%)	20 (57.14%)	35	X² = 4.428
JHS/JSS/Middle	65 (39.39%)	100 (60.61%)	165	df = 4
SHS/VOC/TECH	59 (45.74%)	70 (54.26%)	129	p = 0.351
Tertiary/higher	21 (39.62%)	32 (60.38%)	53	
Religion				
				X² =
No religion	21 (80.77%)	5 (19.23%)	26	16.239
Christians	137 (40.18%)	204 (59.82%)	341	df = 2
Muslims	18 (42.86%)	24 (57.14%)	42	p = 0.000
Region of origin of migrants				
Western	13 (50.00%)	13 (50.00%)	26	
Central	32 (48.48%)	34 (51.52%)	66	
Greater Accra	8 (50.00%)	8 (50.00%)	16	
Volta	23 (31.08%)	51 (68.92%)	74	
Eastern	44 (45.36%)	53 (54.64%)	97	p = 0.376
Ashanti	24 (43.64%)	31 (56.36%)	55	
Western North	1 (20.00%)	4 (80.00%)	5	
Bono	6 (40.00%)	9 (60.00%)	15	
Bono East	1 (16.67%)	5 (83.33%)	6	
Ahafo	1 (50.50%)	1 (50.50%)	2	
Oti	3 (42.86%)	4 (57.14%)	7	
North	8 (53.33%)	7 (46.67%)	15	
North East	5 (71.43%)	2 (28.57%)	7	
Savanna	0 (0.0%)	3 (100.00%)	3	
Upper East	2 (28.57%)	5 (71.43%)	7	
Upper West	5 (62.50%)	3 (37.50%)	8	
Length of stay				
1. Less than a year	16 (53.33%)	14 (46.67%)	30	
2. 1-2 years	24 (48.00%)	26 (52.00%)	50	X² = 2.436
3. 3-4 years	48 (43.24%)	63 (56.76%)	111	df = 3
4. 5 years and above	88 (40.37%)	130 (59.63%)	218	p = 0.487
Total	176	233	409	

Source: Field Data, 2020

Table 6.5 shows the relationship between the social translocal activities and integration. The results show that there is no statistically significant association between social translocal activities and integration among rural-urban migrants. However, about 57.4 per cent of rural-urban migrants who were not engaged in social translocal activities were not integrated.

Table 6.5: Associations between social translocal activities and integration

Social translocal activities	Integration		Total
	No/Percentage	Yes/Percentage	
Yes	170 (47.9)	185 (52.1)	355
No	31 (57.4)	23 (42.6)	54
Total	201	208	409
	Chi square 1.6997 df = 1 p value = 0.192		

Source: Field Data, 2020

The finding implies that migrants who engage in social translocal activities are not integrated in their destinations. The probable reason could be that, migrants who engage in social translocal activities such as attending weddings, funerals and association meetings may build stronger ties in their place of origin than in their place of destination. Itzighsohn and Saucedo (2002) argue that migrants do not engage in much translocal activities when they are integrated. In this study, the frequent return of some migrantsin-person or virtually through the flow of feedback information as explaind in the Systems Theory could foster their attachment to their places of origin thereby influencing their decision of integration in their place of destination.
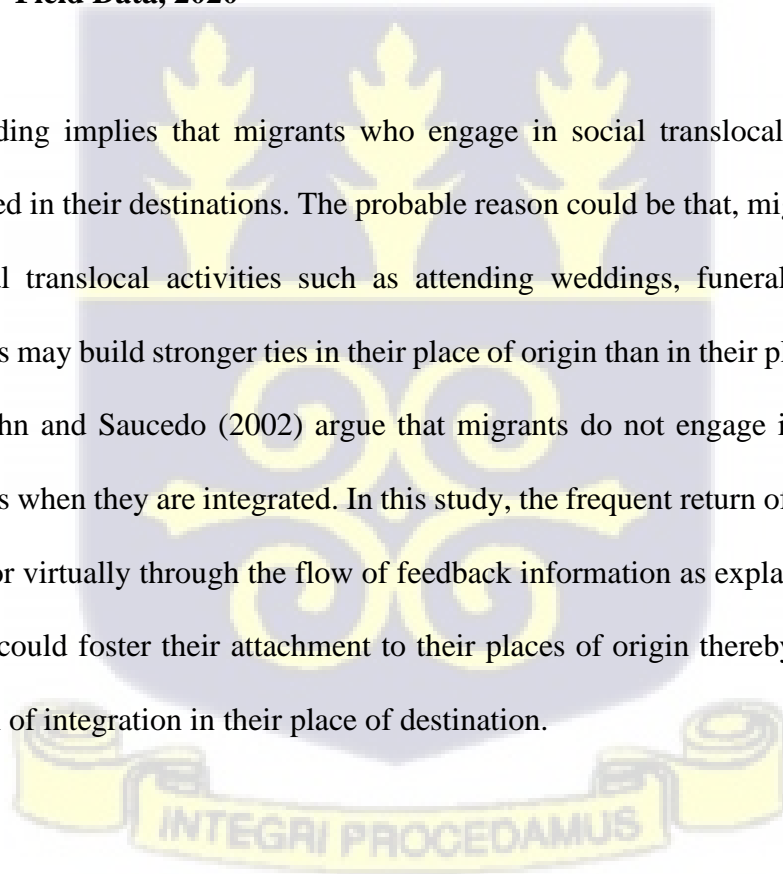
6.3.3 Cultural translocal activities and integration

Cultural translocal activities have become an important issue in addressing the needs of migrants from the rural areas to the urban centres. This has affected the lives of migrants with their diverse cultural backgrounds or settings to be integrated into the current place of residence. Table 6.6 shows the relationship between background characteristics and cultural integration. Age and length of stay of migrants were associated with cultural integration. In terms of age, except migrants who were 15-19 years, a higher proportion of migrants who were 20-34 years, 35-49 years and 50+ years were not culturally integrated. For migrants' length of stay, more than half of migrants who had stayed for 3-4 years (57.66%) and 5 years and above (75.69%) were not culturally integrated. Ironically, as the stay of migrants lengthens, they lose cultural integration. Respondents of the Christian faith had a majority who had not culturally integrated; this is similar to the trend of Muslim migrants. On the other hand, migrants not affiliated with any religion rather had the majority of respondents who are culturally integrated more than those who are not integrated. With regards to the region of origin of migrants, Bono East and Ahafo regions had an equal proportion of respondents who were culturally integrated to and those who are not. Savana region however had all respondents not culturally integrated.

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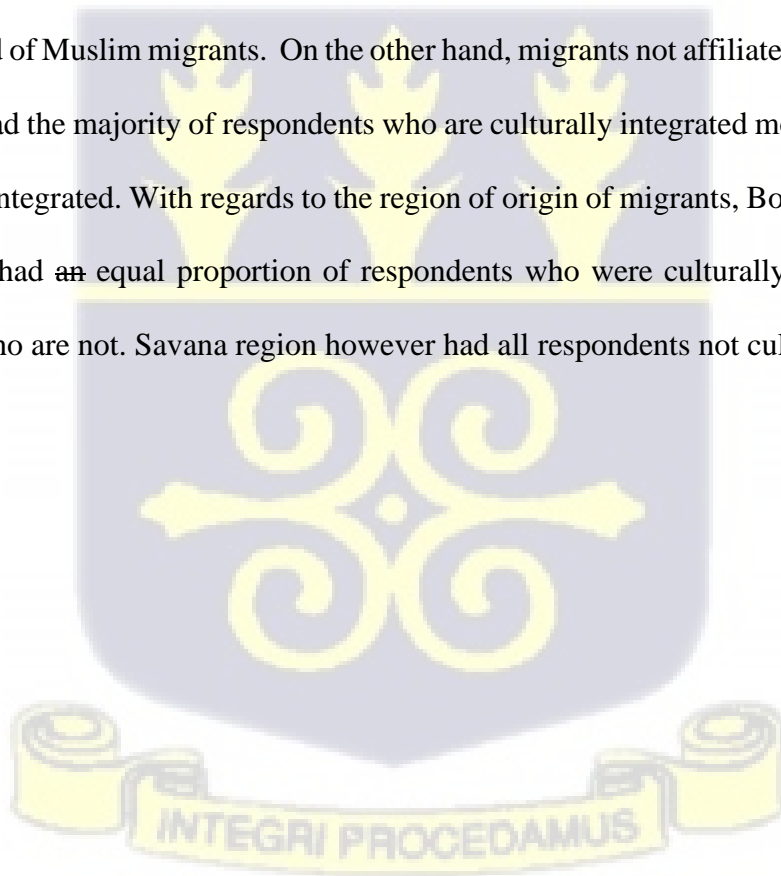
Table 6.6: Associations between background characteristics and cultural integration

Background Characteristics	Cultural Integration Yes N (%)	No N (%)	Total	p value
Sex				
Male	97 (39.27%)	150 (60.73%)	247	X² = 1.1860
Female	55 (33.95%)	107 (66.05%)	162	df = 2
				p = 0.276
Age of respondents				
15-19 years	21 (52.50%)	19 (47.50%)	40	
20-34 years	88 (44.67%)	109 (55.33%)	197	X² = 20.9351
35-49 years	36 (27.27%)	96 (72.73%)	132	df = 3
50+ years	7 (17.50%)	33 (82.50%)	40	p = 0.000
Education				
No education	10 (37.04%)	17 (62.96%)	27	
Primary	10 (28.57%)	25 (71.43%)	35	X² = 2.9469
JHS/JSS/Middle	57 (34.55%)	108 (65.45%)	165	df = 4
SHS/VOC/TECH	54 (41.86%)	75 (58.14%)	129	p = 0.567
Tertiary/higher	21 (39.62%)	32 (60.38%)	53	
Religion				
No religion	14 (53.85%)	12 (46.15%)	26	X² = 5.0212
Christians	119 (34.9%)	222 (65.1%)	341	df = 2
Muslims	19 (45.24%)	23 (54.76%)	42	p = 0.081
Region of origin of migrants				
Western	11 (42.31%)	15 (57.69%)	26	
Central	24 (36.36%)	42 (63.64%)	66	
Greater Accra	4 (25.00%)	12 (75.00%)	16	
Volta	18 (24.32%)	56 (75.78%)	74	
Eastern	38 (39.18%)	59 (60.82%)	97	p = 0.087
Ashanti	18 (32.73%)	37 (67.27%)	55	
Western North	3 (60.00%)	2 (40.00%)	5	
Bono	8 (53.33%)	7 (46.67%)	15	
Bono East	3 (50.00%)	3 (50.00%)	6	
Ahafo	1 (50.00%)	1 (50.00%)	2	
Oti	4 (57.14%)	3 (42.86%)	7	
North	10 (66.67%)	5 (33.33%)	15	
North East	5 (71.43%)	2 (28.57%)	7	
Savanna	0 (0.00%)	3 (100.00%)	3	
Upper East	2 (28.57%)	5 (71.43%)	7	
Upper West	3 (37.50%)	5 (62.50%)	8	
Length of stay				
1. Less than a year	21 (70.00%)	9 (30.00%)	30	
2. 1-2 years	31 (63.20%)	19 (38.00%)	50	X² = 43.7525
3. 3-4 years	47 (42.34%)	64 (57.66%)	111	df = 3
4. 5 years and above	53 (24.51%)	165 (75.69%)	218	p = 0.000
Total	152	257	409	

Source: Field Data, 2020

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Table 6.7 presents information on an the association between cultural translocal activities and integration. More than half (58.9%) of the respondents who were engaged in cultural translocal activities were integrated into their current place of residence, and less than half (41.1%) who were not engaged in the cultural translocal activities were not integrated into their current place of residence. This finding is contrary to the general expectation, because migrants who actively enegage in cultural translocal activities are less likely to integrate at their destination. On the other hand, 47.4% of rural-urban migrants who were not engaged in cultural translocal activities were integrated in their current place of destination, while more than half (52.6%) of respondents who were not engaged in cultural translocal activities were not also integrated into their current place of residence. This occurrence is explained by the stronger social networking that exists among migrants in the study area. Social networking is an important issue at the place of destination where migrants make contact with their home association or ethnic group for all the support. Hence the intensity of their cultural transclocal activities has no impact on their integration process. The result of this study is similar to a study by Awumbila et al. (2014) which found that young girls who move to the southern part of the country for economic opportunities such as head potters (locally called 'kayayee') have networking contact. Translocal networking activities such as ethnic associations and other groups help facilitate the integration of migrants. These networks, through the various means forge and maintain the relationship. In addition, the acculturation could also explain the (reason most migrants have become culturally integrated. Probably, migrants who have stayed for long could have begun to take on cultural elements through assimilation.
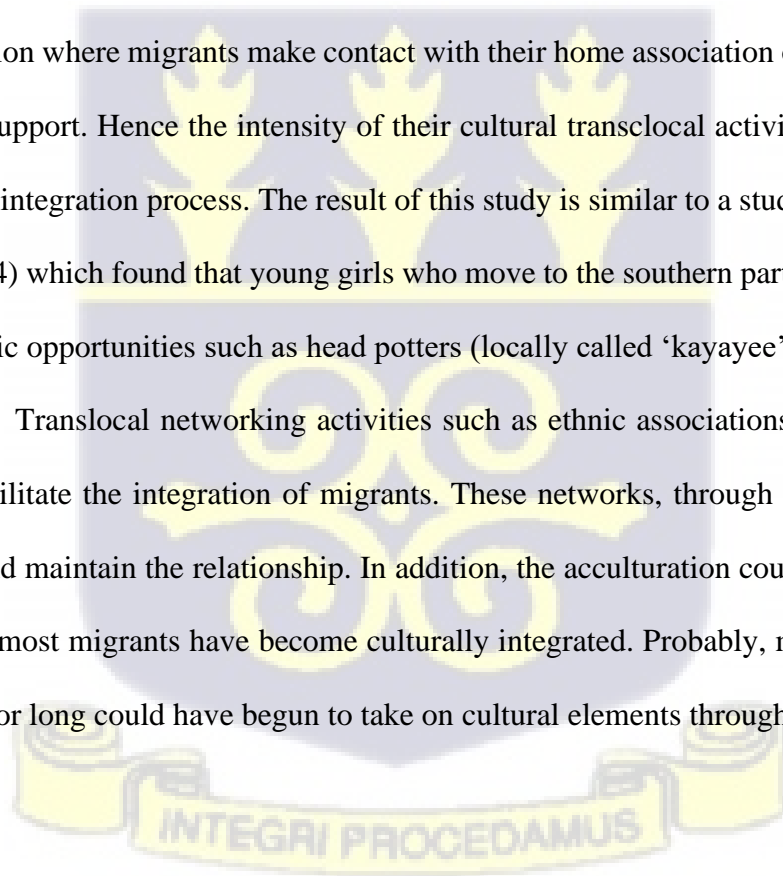
Table 6.7: Associations between cultural translocal activities and integration

Cultural translocal activities	Integration		Total
	No/Percentage	**Yes/Percentage**	
Yes	51 (41.1)	74 (58.9)	124
No	150 (52.6)	35 (47.4)	285
Total	201	208	409
	Chi square = 4.5742 df = 1		p value = 0.032

Source: Field Data, 2020

6.4 Relationship between translocal activities, background characteristics of migrants and integration

This section describes the relationship between translocal activities, background characteristics and integration of rural-urban migrants using binary logistic regression. The purpose is to ascertain the possible association that exists between the background characteristics of migrants and translocal activities and their economic, social and cultural integration process.

6.4.1 Relationship between translocal activities, background characteristics of migrants and economic integration

The binary logistic regression results in Table 6.8 shows that economic translocal activities, age of respondents, sector of employment, income of migrants and marital status were significantly associated with economic integration.

Rural-urban migrants who were not engaged in economic translocal activities were less likely (OR=0.517; CI 95%:0.291-0.921) to be economically integrated compared to rural-urban migrants engaged in economic translocal activities. Dekker and Siegel's (2013) study found that translocal activities such as investment enhance the economic

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integration of migrants. The findings of this study show that translocal activities of migrants influence their integration, in that, migrants who do not engage in translocal activities were less likely to be integrated economically. This implies that engagement in translocal activities is very essential towards migrants' integration in their place of destination. The findings of the qualitative data do not support the quantitative data. The in-depth interview with rural-urban migrants revealed that engaging in farming and other rural income generating activities in their place of origin helped them to supplement their income and eventually help their integration in Accra. Migrants who do not engage in translocal economic activities may not get economic or financial support to integrate economically in their place of destination. In addition, rural-urban migrants consumed some of their farm products in Accra and this furthers their integration process. They are able to use the income from their translocal activities to invest in their place of destination. For instance, Anane, a 73-year-old migrant from the Ahafo Region explained that he has a cocoa farm and he goes there annually to sell the cocoa beans. Through this, he is able to cater for his family expenses and that has helped him to increase his capital for business in Accra. These are experiences of some migrants:

> *"I am from the Ahafo Region. Before migrating to Accra, I had a cocoa farm and I gave it to someone to take care for me. You know, everything in Accra involves money; school fees, house rent and other expenditures. You know, cocoa is a yearly crop so when the time is due, I get small amount of money from it and it helps me in my job. I am able to supplement my capital. For instance, going in for a loan requires interest but the returns from the cocoa farm are what I use to supplement my capital so it really helps me a lot. I have been able to increase my capital in my business here in Accra. I can say that I have investment here and do not feel like going back to my hometown" (*Anane*, 73 years' Male).*

Similarly, another migrant explained that through the proceeds from his farm, he is able to take care of his family and support his business in Accra.

> *"When I began doing the farm, I started with plantain and cassava. Once in a while I will go and harvest some to eat. At other times, I sell some [of the farm*

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produce] and use [some] of the money to maintain the farm and take care of my activities in Accra. So economically, the farm has really helped me" (Ako, 35 years' Male).

In addition, migrants aged 20 years and older were generally more likely to be economically integrated compared to migrants who were 15-19 years. Rural-urban migrants who were 20-34 years old were more likely (OR=3.013; CI 95%: 1.190-7.630) to be economically integrated compared to migrants who were 15-19 years. Also, migrants who were 35-39 years old were more likely (OR=3.787; CI 95%:1.311-10.937) to be economically integrated compared to migrants 15-19 years. The findings of this study are similar to Wang and Fan's (2012) study in China which found that older migrants are more likely to be economically integrated compared to younger migrants. They argued that these migrants may have economic stability and that could propel them to integrate. In this study, a plausible reason could be that, older people may have more social networks and would be able to take major decisions of integrating in their current place of residence. Also, migrants aged 20 years and above are able to engage in economic activity to earn money for their integration compared to young migrants who may not have been in economic activity. In addition, migrants may have stability of work and that could improve their incomes as well as their integration.

Rural-urban migrants who were working in the private formal sector were more likely (OR=3.881; CI 95%: 1.171-12.866) to be economically integrated compared to those working in the public or government sector. Also, rural-urban migrants working in the private informal sector were more likely (OR=3.559; CI 95%: 1.139-11.123) to be economically integrated compared to migrants working in the public/government sector. The results corroborate other studies which found that sectors of employment have influence on economic integration (Yue, 2013; Wang & Fan, 2012). They argued that

migrants in manufacturing and construction work are more likely to integrate economically. In this study, migrants who were in private formal sector were more likely to integrate economically because they have their own work and are able to make economic decisions which could help them to integrate. However, migrants working in the public sector may not be able to integrate due to the fear of transfer from their current location. The transfer could therefore influence their desire to integrate since their work does not tie them in one place.

Migrants who earned between 1,000-1,499 Ghana Cedis were more likely (OR=2.358; CI 95%: 1.062-5.235) to be economically integrated compared to those who earned less than 500 Ghana Cedis. A plausible explanation is that migrants who earned 1,000-1,499 Ghana Cedis would be able to cushion their financial burdens better than migrants who earned less than 500 Ghana Cedis. The result is similar to a study by Wang and Fan (2012) in China, which finds that migrants with high income are able to integrate economically. These migrants have investments or engage in high income activities and this makes it possible for them to integrate in urban areas. In this study, the probable reason could be that migrants with high income have business investment and feel comfortable integrating in urban areas.

Migrants who were married were more likely (OR=2.287; CI 95%: 1.152-4.5423) to be integrated compared to those who were not married. A plausible explanation is that married migrants could rely on their personal income as well as income of their partners compared to unmarried migrants who could rely only on their personal income. Through this, they would be able to integrate economically in their place of residence.

Table 6.8: Binary logistic regression showing the factors associated with economic integration

Variables	Odds Ratio	P value	95% Confidence Interval	
Economic translocal				
Yes (RC)				
No	0.517	0.025	0.291	0.921
Political translocal				
Yes (RC)				
No	0.562	0.200	0.233	1.357
Social translocal				``
Yes (RC)				
No	1.205	0.611	0.587	2.473
Cultural translocal				
Yes (RC)				
No	0.755	0.280	0.454	1.257
Age of respondents				
15-19 years (RC)				
20-34 years	3.013	0.020	1.190	7.630
35-49 years	3.787	0.014	1.311	10.937
50+ years	4.852	0.017	1.321	17.819
Sex of respondents				
Male (RC)				
Female	0.900	0.677	0.549	1.477
Education				
No education (RC)				
Primary	0.670	0.510	0.203	2.207
JHS/JSS/Middle	0.888	0.812	0.333	2.369
SHS/VOC/TECH	0.742	0.567	0.268	2.059
Tertiary/higher	1.584	0.480	0.442	5.676
Religion				
No religion (RC)				
Christians	1.906	0.198	0.714	5.090
Muslims	1.590	0.447	0.482	5.248
Occupation				
Professionals/Technical/Managerial (RC)				
Sales	0.688	0.401	0.287	1.647
Service	1.570	0.440	0.499	4.939
Skilled manual	1.008	0.987	0.378	2.685
Unskilled manual	1.004	0.994	0.360	2.803
Other	0.425	0.114	0.147	1.228
Sector of employment				
Public Government (RC)				
Private formal	3.881	0.027	1.171	12.866
Private informal	3.559	0.029	1.139	11.123
Income of migrants				
Less than 500 (RC)				
500-999	1.289	0.358	0.750	2.216
1,000-1,499	2.358	0.035	1.062	5.235
1500 and above	2.270	0.162	0.720	7.161
Ethnicity				
Akan (RC)				
Ga-Dangme	1.480	0.441	0.546	4.009
Ewe	1.222	0.484	0.697	2.145
Other	2.011	0.130	0.815	4.964
Mole Dagbani	1.262	0.691	0.401	3.976
Marital status				
Never married (RC)				
Informal/Consensual Union	1.482	0.348	0.651	3.371
Married	2.287	0.018	1.152	4.543

Formally married	1.094	0.864	0.390	3.069
Constant	0.149	0.075	0.018	1.214

Source: Field Data, 2020   **RC: Reference category**

6.4.2 Relationship between translocal activities, background characteristics of migrants and social integration

Table 6.9 presents the relationship between translocal activities, background characteristics of migrants and social integration. The results show that cultural translocal activities, sex of respondents, religious affiliation, income of migrants and marital status were significantly associated with social integration.

Migrants who were not engaged in cultural translocal activities were less likely (OR=0.539; CI 95%:0.325-0.893) to be socially integrated compared to those who were culturally involved in translocal activities. Studies have documented that successful integration of migrants is highly dependent on several factors including their ability to easily grasp the local language of the place of destination (Ager and Strand, 2008). Although this may not be a valid reflection in a cosmopolitan area like urban Accra because of the presence of other dominant languages, the in-depth interviews with rural urban migrants found that migrants who were able to speak the Ga Language were better able to interact with their Ga neighbours and others in their place of destination compared to migrants who could not speak the Ga language. But migrants who could not even speak the Ga language are still able to integrate. Arthur, a 25-year-old male migrant narrated that:

> *"So anytime they speak Ga language, I don't understand it. I sometimes thought they were insulting me. At a point, I became discouraged and I wanted to go back to my hometown. But the good thing is that I can interact in other languages"* (Arthur, 25 years' Male).

On the other hand, other migrants recounted the benefits of being able to speak the Ga Language. Joshua stated that:

> *"The Ga language has helped me interact with the people and get along well* (Joshua, 28 years' Male).

Ayuba shares the same view and added that:

> *"It [Ga language] has helped me to interact with people who cannot speak any other language apart from the Ga language"* (Ayuba, 21 years' Male).

Thus, the Ga language may not be spoken by many inhabitants of urban Accra but a migrant's ability to speak the Ga language will aid in reaching out to people who speak only the Ga language. In addition, migrants explained that they had a cordial relationship with their neighbours and they engaged in social events such as funerals and outdooring ceremonies in their neighbourhood.

> *"I normally close late after work, but I greet everybody in the morning. I have good relationship with everybody*" (Martha, 28 years' Female).

Similar views expressed included that of Amina who added:

> *"I'm at peace with everyone in my neighbourhood. When there is something that they are doing, I give my support but I bear in mind that I'm not a Ga. I give my support when it's needed because when I'm in trouble its they who will first come to my aid before my own people [relatives]"* (Amina, 47 years' Female).

> *"As for funeral, we will all die so I participate in it. When I attend funerals and people are donating, I also donate because I am also a resident. In terms of outdooring, if the person invites me, I will attend ..."* (Ahmed, 42 years' Male).

In addition, female migrants were less likely (OR=0.614; CI 95%: 0.378-0.995) to be socially integrated compared to male migrants. The in-depth interviews supported the quantitative results. A female migrant explained that she is not able to integrate socially because of financial constraints. In her view, most associations pay dues and that her involvement in such associations means that she will be financially committed by paying dues. The findings of this study contradict a study by Owusu (2000) which found that

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migrant women form an association which enables them to integrate socially. The probable reason could be that there is less financial commitment in the associations formed by migrant women which enables them to integrate. In this study, the financial commitment by migrants' associations could be high and probably deter them from joining to integrate.

> *"If someone dies you pay 150 cedis, if someone is getting married too you pay 150 cedis and that wouldn't help me because I'm the one who takes care of my mother. I have to give her 50 cedis every week so if I join, I won't be able to take care of my mother and I won't be able to pay the association dues so I have to stay out of joining an association"* (Fatuma, 24 years Female).

In addition, migrants who were affiliated with a religion were generally more likely to be socially integrated compared to migrants who belong to no religion. Christian migrants were more likely (OR=16.031; CI 95%: 4.356-58.998) to be socially integrated compared to migrants who belong to no religion. Also, Muslim migrants were more likely (OR=9.930; CI 95%:2.435-40.500) to be socially integrated compared to migrants who belong to no religion. A plausible explanation is that migrants who were affiliated with a religion were more likely to have a broader network of people to interact with and more opportunity to engage in social events of their acquaintances (such as parties and weddings) due to their religious affiliation compared to migrants who were unaffiliated to any religion. This finding supports Conner's (2019) study in Ireland which found that religion enhanced social integration. Previous studies have established that making friends and acquaintances is essential for successful integration of migrants (Ager and Strand, 2008). The church is also seen as a significant network through which various forms of translocal activities are forged and maintained (Mensah, 2009, 2008; Owusu, 2000).

Furthermore, migrants who earned 1,500 Ghana Cedis and above were more likely (OR=3.861; CI 95%: 1.138-13.099) to be socially integrated compared with migrants

who earn less than 500 Ghana Cedis. The qualitative results of the study show that migrants refrain from joining an association due to their income. Migrants with lower incomes are less likely to join and association and integrate due to the financial obligations. The quote below highlights the view of a migrant:

> *"Somehow at times the money is not enough so you cannot join any group. Some of the groups, when you join them, they'll ask you to bring money and I don't have enough, so I've decided not to join. Some day if I have enough money, I will join"* (Samanther, Female, 24 years*)*.

> However, Afiyo noted that: *"Yes, with my income, I'm able to make contributions when the need arises in the association"* (Afiyo, 32 years Female).

In addition, migrants who were married were more likely (OR=2.078; CI 95%:1.035-4.174) to be socially integrated compared to those who were not married. The in-depth interview shows that migrants who were not married take their time to associate with people. In that, they have to take their time to know the person before mingling. They do that with the understanding that any of their friends could become their partner. Unlike married migrants, who may not strictly have friends and may live independent life with only their partner and children. They may have friends to mingle and share ideas with them. This could therefore aid in their integration process in urban areas.

> *"My coming has delayed; I have to get to know people before becoming friends going into courtship. Because I just came here it'll take some time, I have to study the person but unlike my hometown some of us were all brought up together so you can tell this person is from a good home or a bad home. So, if I'm taking my decision ill know what to do unlike here, I don't know anybody so I will have to take my time to study the person before involving yourself in any relationship"* (Faustina, 24 years' Female).

Also, income of migrants was associated with social integration. Migrants who earn 1,500 Ghana Cedis and above were more likely to be integrated socially than those who earn less than 500 Ghana Cedis. The probable reason could be that migrants who earn higher incomes are able to adapt to modernization which improves their living conditions and hence they are able to integrate in the urban social space.

Table 6.9: Binary logistic regression showing the factors associated with social integration

Variables	Odds Ratio	P value	95% Confidence Interval	
Economic translocal				
Yes (RC)				
No	0.986	0.961	0.567	1.716
Political translocal				
Yes (RC)				
No	0.606	0.253	0.257	1.431
Social translocal				
Yes (RC)				
No	0.676	0.258	0.343	1.333
Cultural translocal				
Yes (RC)				
No	0.539	0.016	0.325	0.893
Age of respondents				
15-19 years (RC)				
20-34 years	1.157	0.719	0.523	2.561
35-49 years	0.674	0.419	0.259	1.754
50+ years	0.656	0.487	0.200	2.155
Sex of respondents				
Male (RC)				
Female	0.614	0.048	0.378	0.995
Educational level				
No education (RC)				
Primary	1.592	0.441	0.488	5.187
JHS/JSS/Middle	1.781	0.248	0.669	4.738
SHS/VOC/TECH	1.450	0.471	0.527	3.990
Tertiary/higher	1.670	0.427	0.472	5.913
Religion				
No religion (RC)				
Christians	16.031	0.000	4.356	58.998
Muslims	9.930	0.001	2.435	40.500
Occupation				
Professionals/Technical/Managerial (RC)				
Sales	0.745	0.500	0.317	1.750
Service	1.645	0.381	0.540	5.010
Skilled manual	0.885	0.803	0.341	2.299
Unskilled manual	0.892	0.827	0.321	2.478
Other	2.101	0.163	0.741	5.954
Sector of employment				
Public Government (RC)				
Private formal	0.778	0.665	0.250	2.422
Private informal	1.885	0.256	0.632	5.626
Income of migrants				
Less than 500 (RC)				
500-999	0.837	0.523	0.485	1.445
1000-1499	1.531	0.283	0.703	3.335
1500 and above	3.861	0.030	1.138	13.099
Ethnicity				
Akan (RC)				
Ga-Dangme	1.074	0.886	0.402	2.869
Ewe	1.613	0.099	0.915	2.845
Other	1.370	0.469	0.584	3.213
Mole Dagbani	0.665	0.469	0.221	2.004
Marital status				
Never married (RC)				
Informal/Consensual Union	1.908	0.138	0.813	4.480
Married	2.078	0.040	1.035	4.174
Separated/Divorced/Widowed	2.827	0.059	0.960	8.322

Constant	0.083	0.027	0.009	0.754

Source: Field Data, 2020   **RC: Reference category**

6.4.3 Relationship between translocal activities, background characteristics and cultural integration

Table 6.10 shows the relationship between translocal activities, background characteristics and cultural integration. The results show that religion was significantly associated with cultural integration. Christian migrants were more likely (OR=2.657; CI 95%: 1.013-6.966) to be culturally integrated compared to migrants who belong to no religion. The in-depth interview shows that religion has an influence on cultural integration. Migrants indicated that there is no restriction of their cultural activities towards their integration

> **Interviewer***: What of their way of dressing or eating or talking?*
>
> **Respondent***: No, being a Christian, the religion hasn't influenced it"* (Male, 26 years).
>
> **Interviewer***: Does your Christian faith prevent you from engaging in certain cultural activities here?*
>
> **Respondent***: Not at all; besides I have gotten used to their foods and I can equally get some foods I crave for so the food isn't a problem"* (Female, 74 years).

The findings of this study are similar to a study by Saroglou and Mathijsen (2007) who found that religion has an influence on cultural integration. Agyei-Mensah and Owusu's (2012) study in Nima also supports the view that religion promotes and fosters harmonious co-habitation within multi-ethnic neighbourhoods. The probable reason could be that migrants belonging to a particular religion have a sense of identity which makes them adopt some values. This influences their sense of belonging, encouraging them to eat and wear clothes of non-migrants. Hanciles and Adogame (2013) argued that religious bodies have an influence towards new migrants' settlement. Migrants are oriented on the culture and values which help them in their integration process.

Table 6.10: Binary logistic regression showing factors associated with cultural integration

Variables	Odds Ratio	P value	95% Confidence Interval	
Economic translocal				
Yes (RC)				
No	0.837	0.526	0.484	1.449
Political translocal				
Yes (RC)				
No	0.817	0.631	0.359	1.863
Social translocal				
Yes (RC)				
No	0.763	0.422	0.394	1.476
Cultural translocal				
Yes (RC)				
No	0.855	0.536	0.521	1.404
Age of respondents				
15-19 years (RC)				
20-34 years	1.211	0.622	0.565	2.598
35-49 years	1.837	0.198	0.728	4.638
50+ years	2.695	0.119	0.775	9.370
Sex of respondents				
Male (RC)				
Female	1.243	0.374	0.769	2.008
Educational level				
No education (RC)				
Primary	1.193	0.776	0.354	4.024
JHS/JSS/Middle	0.843	0.736	0.314	2.268
SHS/VOC/TECH	0.631	0.378	0.227	1.756
Tertiary/higher	0.831	0.771	0.239	2.893
Religion				
No religion (RC)				
Christians	2.657	0.047	1.013	6.966
Muslims	2.159	0.193	0.678	6.878
Occupation				
Professionals/Technical/Managerial (RC)				
Sales	0.656	0.324	0.283	1.517
Service	0.696	0.498	0.243	1.988
Skilled manual	1.382	0.509	0.529	3.610
Unskilled manual	0.591	0.303	0.217	1.608
Other	0.994	0.991	0.363	2.721
Sector of employment				
Public Government (RC)				
Private formal	1.711	0.340	0.568	5.157
Private informal	1.169	0.772	0.407	3.359
Income of migrants				
Less than 500 (RC)				
500-999	0.798	0.421	0.459	1.384
1,000-1,499	0.595	0.188	0.275	1.288
1500 and above	0.879	0.820	0.289	2.669

Ethnicity				
Akan (RC)				
Ga-Dangme	1.046	0.928	0.391	2.800
Ewe	1.522	0.145	0.865	2.678
Other	1.158	0.743	0.481	2.788
Mole Dagbani	0.429	0.129	0.144	1.280
Marital status				
Never married (RC)				
Informal/Consensual Union	1.474	0.356	0.647	3.359
Married	1.721	0.117	0.874	3.391
Separated/Divorced/Widowed	2.400	0.133	0.766	7.519
Constant	0.791	0.816	0.110	5.686

Source: Field Data, 2020   **RC: Reference category**

6.5 Factors affecting rural-urban migrants' integration in Accra

This section presents the multiple response on the factors affecting rural-urban migrants' integration in Accra. Table 6.11 shows the distribution of respondents' challenges. The results show that the highest percentage (37.9%) of challenges reported by migrants was high prices of food; 35.5% reported high cost of utility bills, 31.5% reported high cost of rent, one-fifth (20.3%) reported difficulty in learning the local language. Few (5.1%) reported difficulty in making friends. Researchers had documented that challenges migrants face include shelter, means of livelihood, job opportunities and health conditions (Rig et al., 2014).
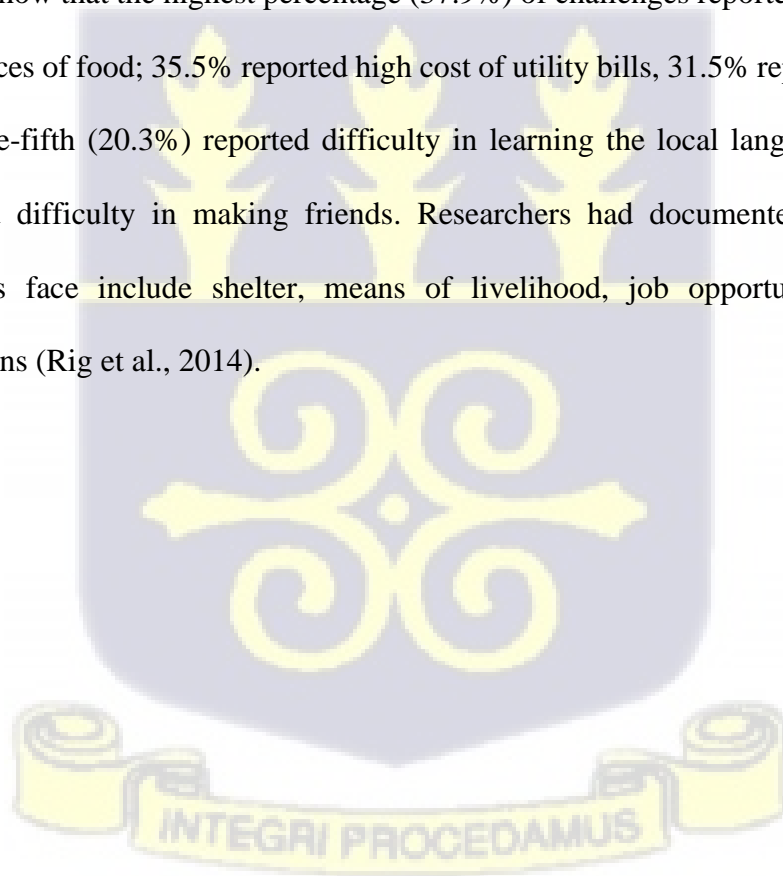
Table 6.11: Distribution of migrants' challenges

Variables	Frequency	Percentage
Challenges migrants face in the process of integration*		
High cost of rent	129	31.5
High prices of food	155	37.9
High cost of utility bills	145	35.5
Difficulty in learning the local language	83	20.3
Difficulty in making friends	21	5.1
Difficulty getting decent job	45	11.0

Source: Field data, 2020
Note: * = Multiple response

The in-depth interviews corroborated some of the results of the quantitative data and new themes emerged. Eight themes emerged and they are discussed below.

Most rural-urban migrants complained about accommodation challenges. Some rural-urban migrants had to sleep on the street while others slept in kiosks. Among migrants, who were able to afford an accommodation, some complained of poor conditions such as leaky roofs. The following are the experiences of migrants:

> *"Accommodation has been a big challenge. My first landlord didn't like me because he said his son rented the place to me. Because of that, he forbids me to use the washroom, water and other utilities in the house and I had to go outside if I needed to use them. The second place I rented too, the roof was leaking. The landlord promised to fix it. But he later gave me excuses and asked me to eventually move out …"* (Dokua, 42 years' Female).

Another migrant, Osei, reported that migrants face challenges in their accommodation and in sanitation. He noted:

> *"There were a lot of challenges coupled with sleeping in a kiosk. When you have to go and bath [public bath], you are unable to enjoy it like how you would want*

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to bath when you are in your hometown. Here, you won't get it like that" (Osei, 33 years' Male)

"Most of the migrants are facing accommodation problems, they do not do the necessary arrangements before leaving their hometown. That is why they are often seen sleeping in front of shops and on the street" (Ethnic Association Leader, Male, 69 years).

In addition, some rural-urban migrants complained about the cost of rent. They perceived the cost of rent as high although key informants earlier reported that the cost of rent in the community was affordable.

"My only problem is the high rent. Unlike Takoradi where we pay rent on monthly basis, we pay rent on yearly basis in Accra and it is that which is wasting our money. … There is money here in Accra, but the rent here is too high and it takes all our money" (Manu, 40 years' Male).

"The challenge they have is accommodation. For example, before you rent a house you have to pay money in advance to the landlord. Advance is normally for two years. Let's assume the rent for a month is 70 Cedis a month; for two years you are getting close to 1,400 or 1,600 Cedis. If you are coming and you don't have money then you will have a problem" (Assemblyman, Male, 42 years).

In terms of feeding challenges, most rural-urban migrants had challenges with feeding. Some rural-urban migrants could–not afford three square meals per day while other couldn't get access to the types of foods they were accustomed to. Below are the narratives of some rural-urban migrants:

"Back there in my hometown you can easily get some foodstuffs even if you don't have money but not in Accra. If you don't have money, nobody will knock at your door and bring you food. You need to struggle to feed" (Adama, 30 years' Male).

"When I moved, I finally had a room to sleep in at Taifa but feeding was a challenge so the house that I lived in, there were pawpaw trees. In the morning, I pluck the unripe pawpaw, peel and cut them [into pieces] and put them in salty water. That pawpaw is what I will eat from morning to the next morning then drink water and I get full" (Ramatu, 35 years' Female).

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> *"It wasn't easy for me when it came to the kind of foods that I was eating. It got to a point, if you are not careful, you may want to go back to your hometown. .... Sometimes, when it comes to the food you have to eat, it was difficult. I'm the kind of a person who has preferences when it comes to food. ... So, it got to a time, especially in the evenings, it wasn't easy in terms of eating"* (Joy, 45 years' Male).

In addition, some rural-urban migrants reported that they couldn't get healthy foods to purchase on the streets, and food is scarce in Accra compared to their hometown.

> *"I would have eaten better food back in my hometown than those I buy and eat from the streets. So, eating from outside [foods on the street] was a little challenge for me because there are certain foods that you wouldn't eat when given at home"* (Joe, 40 years' Male).

> *"Food is very scarce in Accra as compared to my hometown. Some people [migrants] came and returned to their hometown"* (Mallam, 31 years' Male).

Moreover, some rural-urban migrants couldn't speak or understand the Ga language before they migrated to Accra and this limited their communication and interaction with people who could speak only the Ga language hence, they found it very difficult to integrate. In other words, the inability of rural-urban migrants to speak or understand the Ga language affected their integration, and it even made some migrants to contemplate returning to their hometowns. According to a male migrant:

> *"Anytime they speak their language, I don't understand it. I sometimes thought they were insulting me. It discouraged me and at a point I thought of going back to my hometown"* (Dodzi, 33 years' Male).

However, a migrant who later overcame this challenge added:

> *"Initially when I came [to Accra], the language was a barrier to me so I couldn't mingle"* (Dzifa, 29 years' Male). A leader of a migrant ethnic group noted:

> *"Language barrier, sometimes, you know they are not Ga people"* (Youth Association Leader, Male, 25 years).

Lack of job opportunities has been identified as a challenge experienced by migrants (Rig

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et al., 2014). Job and salary related-issues were challenges experienced by rural-urban migrants which have affected their integration process. A few rural-urban migrants narrated that they experienced difficulty in securing a job while others complained of irregular payment of salaries.

> *"When I first migrated, I was new and I couldn't find my way through things because no one knew me. I'm a driver who had migrated to this place; no one knew me. .... I stayed in the house for about a year. Time was moving because I am someone who worked in my hometown before migrating and I just couldn't stay home idle. So, the challenge that I faced was getting a job"* (Thomas, 29 years' Male).

Dzolali also had this to say:

> *"It is hard to secure a job. You will have to suffer before acquiring a job. So, life in Accra is hard"* (Dzolali, 44 years old Female).

Aside the challenges associated with employment in urban Accra, even those who were employed were not excepted because of irregular payment of wages. Afiba noted that:

> *"... I joined the youth employment programme for a while. The challenges I passed through were that the youth employment scheme was not paying us so it used to get difficult to a point where money for food became a challenge. Sometimes if you are not a strong Christian you will end up being promiscuous because you are not receiving any salary but you have to pay utility bills and rent. Things were tough for me"* (Afiba, 32-year-old Female).

A key informant highlighted that some rural-urban migrants found it difficult to secure jobs because they lack the requisite skills required for those jobs. He explained:

> *"I think employment is also another problem because when the migrant is coming, he does not have a skill or learned a trade ... They only come and rent a place to live"* (Assemblyman, Male, 42 years).

Also, a key informant mentioned that rural-urban migrants were sometimes stigmatised by indigenes when they were engaged in economic activities since they perceived them as strangers on their land. He narrated:

> *"One of the major challenges is that sometimes, some are being stigmatised. This is Accra and the Ga dominates here, so if you are not a Ga, anything that you do,*

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it's like you have come from your hometown and you are coming to do ... so [there is] stigmatisation in one way or the other" (Youth Association Leader, Male, 30 years).

This finding corroborates Alhassan's (2017) study which found that migrants are stigmatised in their engagement in economic activities and livelihoods in urban areas. Hence, they were not able to actively take part in the economic activities thereby affecting their integration.

Migrants are faced with numerous challenges in the process of integration. As migrants attempt to integrate, they are confronted with accommodation issues, feeding challenges, a language barrier, and commercialization of amenities, employment-related issues, maltreatment, sexual demands, stigmatization, and lack of social support for migrants. The findings of this study are similar to other studies (Sardinha et al., 2018; Rig et al., 2014; Jackson et al., 2009; Ter Wal et al., 2008; Haug 2008; Tonah, 2007). Haug (2008) argues that these challenges frustrate migrants to make them have unequal rights to belongingness. There are also employment restrictions where migrants are discriminated against due to poor social networks in the urban areas. In addition, migrants face discrimination from indigenes as unequal treatment is meted out to them due to language and accommodation problems. The inability of migrants to speak the language of the people in their destination serves as a challenge and makes it difficult to integrate socially and culturally. This restricts migrants' movement as they are confined. Frequent communication is one of the means by which migrants tighten their bond with the place of origin. Abdulai (2008) explains that in Ghana, migrants from the north are unable to integrate well in the south due to language barriers.

Also, migrants are faced with high cost of living as most of them are not engaged in income-earning activities. Most migrants are engaged in trading and are not able to keep

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up with the economic demands they face. Some of them are engaged in prostitution to supplement their daily incomes for their survival. Alba and Nee (2012) argued that most migrants who do not find well-paid jobs are often integrated poorly in the destination. The inability of migrants to have economic power limits their ability to associate with non-migrants in the various communities.

6.6 Overcoming integration challenges

This section presents the multiple responses on the process of overcoming integration by migrants in Accra. Table 6.12 shows the distribution of coping strategies of migrants. The results show that the dominant strategies were joining religious bodies (34.2%), and making friends and acquaintances (31.8%). Other strategies used by migrants were learning the local language (19.3%), engaging in hometown activities (16.1%), and joining social/cultural clubs (13.5%). Few (1.5%) migrants joined political parties to cope with their challenges. Within a study of migration, in applying the structuration theory, structural determinants of migration represent the influence of the structure for the individual migrants' decisions making for adaptation in the urban setting
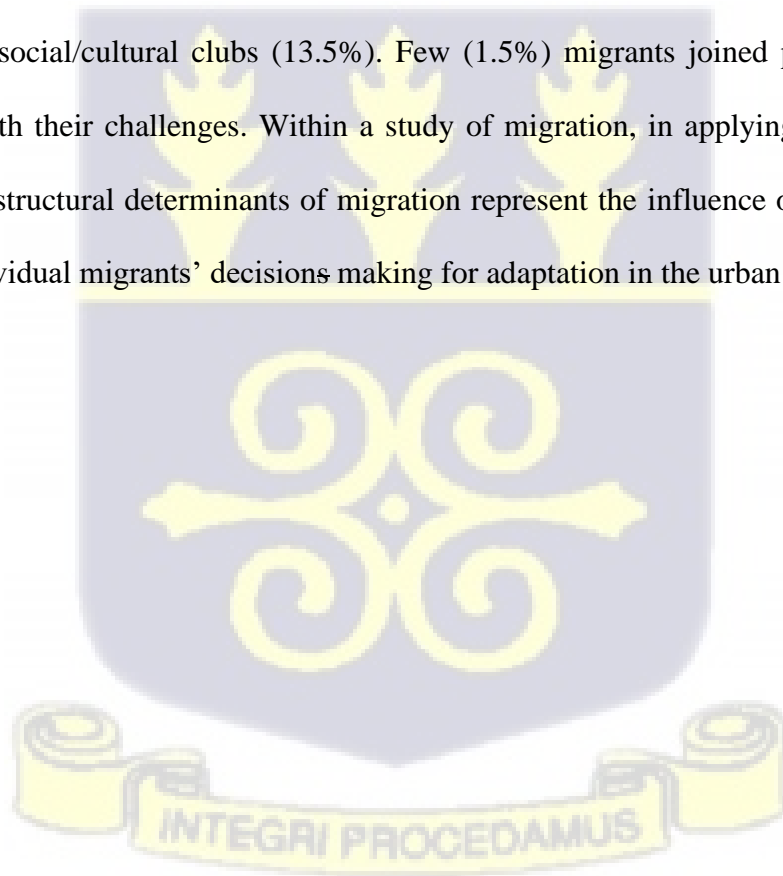
Table 6.12: Distribution of migrants coping strategies

Coping strategies*	Frequency	Percentage
Making friends and acquaintances	130	31.8
Joining social/cultural clubs	55	13.5
Learning local language	79	19.3
Joining religious bodies	140	34.2
Engaging in hometown activities (translocal)	66	16.1
Joining political parties	6	1.5

Source: Field data, 2020
*Note: * = Multiple response*

In the in-depth interviews, migrants also mentioned the strategies that are used to cope with their challenges. Six themes emerged and they are discussed below.

Five rural-urban migrants mentioned that they were determined to succeed in Accra irrespective of their challenges. Others endured their challenges because they were unwilling to return to their hometowns. The following quotes buttress the theme:

> *"As I said it was difficult but I told myself I will not go back to my hometown again because a lot of my mates were in Accra. I told myself that whatever be the case, I will stay here and struggle rather than go back. That's why even when it was difficult, I didn't go back"* (Kwesi, 33 years).

> *"I had to endure it, because if you travel and you keep on going back to your village, you will not be able to develop"* (Female, 20 years).

> *"I had to persevere and get something doing so that when you get into trouble you can use it to solve it"* (Dzifa, 31 years).

Two rural-urban migrants explained that they employed the strategy of living like strangers, and minding their own business to cope with their challenges. As strangers in

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Accra, they mind their own business as they carry out their activities and those who are employed often stay indoors after work.

> *"We are all human beings and we also came to meet human beings, so, it wasn't any strange thing. If you have a place to stay and food to eat, you do what you are supposed to do and go where you are supposed to go. There is a way a native behaves and the way a stranger must also behave. So, on my part, I live my life as a stranger and not as a native circumspectly to avoid troubles"* (Wisdom, 63 years).

> *"Being a stranger here, I go to work and come back straight to my house ..."* (Male, 56 years).

> *"We are all human beings, so if I don't go and look for trouble, nobody will come and trouble me. So, I just stayed in my room peacefully going about my work"* (Ayebea, 23 years).

Four rural-urban migrants reported that they cope with their migration challenges by managing their finance. Rural-urban migrants lived within their means so that they can save part of their income for rainy days. The following are quotes from some migrants:

> *"When I came, I realized that all of my friends used their monies for different things. Some of them used it to drink and waste it on ladies. I always remember my humble beginnings and never forgot where I was coming from so I managed the little money I get"* (Oteng, 69 years).

> *"You can see there is a box here I've filled with coins. Whatever coin I have for the day after buying something I put it inside. I am doing this so that at the end of the year I can count the coins. It has taught me how to save money ..."* (Sam, 56 years).

Assisting customers with their loads also emerged as a strategy some rural-urban migrants employed to cope with their migration challenges. A 20-year-old furniture designer explained that he assists his customers to carry their products after purchase and sometimes send them to their destinations if it's not far from his shop. His customers reciprocate his kind gesture by giving him money as a token of appreciation.

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"I carry the chairs for customers when they come to buy and [send it to] their destination if not far so that they can also dash me some money" (Tetteh, 25 years).

Rural-urban migrants reported that they cope with their challenges by being hardworking so that they can earn enough money to improve their living standards. One migrant explained: *"I was forceful. If you want to come to Accra you need to be hardworking. If you want to lazy about you cannot stay here or you will go into a situation you do not like. If you have come to Accra, you have to be hardworking. You said you were coming to work in Accra so you should force and work. You should not be shy of any job. Any work that will give you income you have to do it"* (John, 33 years).

Depending on siblings in Accra was also a strategy used by rural-urban migrants to cope with their challenges, especially challenges with feeding. Some rural-urban migrants relied on their siblings who reside in Accra for daily sustenance. One migrant narrated: *"For that one my sister lived in Ashaiman so when I need food, I only pick a car to her place and go for food"* (Kate, 42 years).

This finding corroborates prior studies which found that migrants rely on their social networks, such as kinship ties, to cope with their migration challenges (Lopez et al., 2001). The social network functions as an informal insurance mechanism that facilitates migrants' integration. Migrants adopt several coping strategies to aid their integration process. This includes joining religious bodies, making friends and acquaintances, being hardworking and depending on siblings. Iman and Tamimu (2005) explained that rural-urban migrants relied on accommodation arrangements from family relations and friends. These friends support migrants to settle in the various communities by helping them to get accommodation. Some of the migrants sleep together in one room to reduce the cost

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of accommodation. In addition, income management and saving strategies also help migrants to save financially for their sustenance.

6.7 Chapter summary

The chapter looked at how migrants have been able to integrate in the city by engaging in various forms such as political, social, economic and cultural integration. The rural-urban migrants responded positively to all the various integration challenges in the destination. However, the migrants were more culturally integrated in the city compared with political, social and economic integration, meaning culturally oriented activities help rural-urban migrants to integrate as compared to the other forms of integration. The chapter further shows that there is a strong association between economic, political and cultural translocal and integration. This means that migrants who engaged in economic activities such as business, development activities are more likely to be integrated in the city. In the same way, migrants who engaged in political activities and attending to cultural activities at the origin are likely to be integrated in Accra. On the other hand, the findings from the study indicate that migrants who engage in social activities in their place of origin are less likely to integrate in the place of destination.

The economic translocal activities, age of respondents, sector of employment, income of migrants and marital status were significantly associated with economic integration. Rural-urban migrants who were not engaged in economic translocal activities were less likely to be economically integrated compared to rural-urban migrants engaged in economic translocal activities. The results show that religious affiliation and marital status were significantly associated with total integration.

The results showed that age of respondents, religious affiliation, income of migrants and ethnicity were associated with political integration. The results showed that cultural

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translocal activities, sex of respondents, religious affiliation, income of migrants and marital status were significantly associated with social integration. The results showed that religion was significantly associated with cultural integration. Christian migrants were more likely to be culturally integrated compared to migrants who belong to no religion. The results showed that age of respondents, religious affiliation, income of migrants and ethnicity were associated with political integration.

The main challenge according to the study is accommodation, job avenues and low income. Some slept in front of people's kiosks or shops. Some also found it difficult in meeting the rent advance that is demanded by their landlords. Rural-urban migrants also face all manner of abuse in the city. Some of the migrants are stigmatized by the people at the destination area. Others find it difficult with staying in Accra because everything is commoditized in the city, including urinals and toilets. The inability of some rural-urban migrants to speak Ga, the native language, is affecting their integration. High cost of feeding was also identified as a challenge for rural-urban migrants.

The main coping mechanism adopted by the rural-urban migrants is engaging in religious activities. The migrants see religion as a safe haven to run to in situations of difficulty. They also get assistance from siblings and other members within their social networks. Some had also decided to put all odds behind them and endure any challenge that may come in their way.

Translocal or engaging in hometown activities also emerged as one of the coping strategies by rural-urban migrants. Others also have decided to mind their own business and comport themselves as strangers.
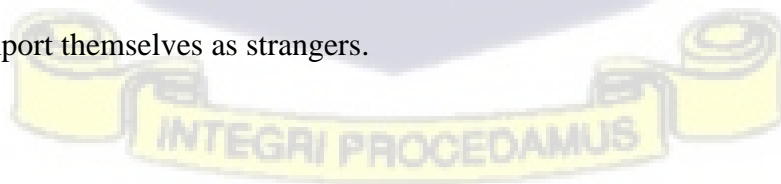
CHAPTER SEVEN

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

FOR FURTHER RESEARCH AND POLICY

7.1 Introduction

Migration is an adaptive human resource to adverse socio-environmental conditions thereby contributing to an inherent part of the economic development process. Several studies have primarily examined migrants' integration into the western countries or integration of immigrants from the other African countries. In sub-Saharan Africa which Ghana is not an exception, there is existing evidence on rural-urban migration in Ghana but the focus of these studies has not been on how rural-urban migrants engage in translocal activities and integration. Hence, there is paucity of research regarding the relationship between internal migration, translocal activities of migrants and integration. Specifically, in Ghana, there is little knowledge on rural-urban migrants' engagement in translocal activities and its effects on their integration in their destination. This thesis therefore contributes to filling this knowledge gap as it investigates the relationship between translocal activities and integration among Ghanaian rural-urban migrants. The study sought to address these research questions:

- What are the migratory processes of rural-urban migrants in Accra?

- What are the forms of translocal activities of the rural-urban migrants at the destination?

- How do translocal activities influence the integration of rural-urban migrants?

- What are the factors affecting rural-urban migrants' integration destination areas?

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To understand this nuance and fill the gap, the study adopted a mixed method approach to address the research questions. Primary data was collected from rural-urban migrants in Accra using both questionnaires and an interview guide. Rural-urban migrants and key informants were interviewed. The quantitative data sought to describe the migratory process and determine factors that influence integration of rural-urban migrants. The qualitative data provided insight into the migration process of migrants as well as the factors that influence integration of rural-urban migrants in Accra, Ghana. The summary of the study, conclusions recommendations are described below.

7.2 Summary of findings

This section summarises the main findings of the study based on discussions on both research questions and objectives. The sample of the study was rural-urban migrants. In all, 409 respondents were interviewed in the study with the majority (60.3%) of migrants being males. Most of the respondents were within productive ages. With regard to education and religion, a higher proportion of the migrants had attained JSS/JHS/Middle education and professed to be Christian. The occupation of most migrants is in the private informal sector. The two major ethnic groups of the respondents were Akan and Ewe but most of the respondents came from Volta, Eastern and Central Regions. Slightly more than half of the respondents have lived in Mamponse for 5 years and above.

7.2.1 Migration trajectories and processes of rural-urban migrants in Accra

Supporting findings of the objectives are discussed below. First, the study sought to describe the migratory process of migrants. The results show that most of the migrants knew someone who was not a relative before migrating to Accra. In addition, the person contributed to the migratory process of migrants to Accra. These persons promised to provide migrants with accommodation upon their arrival. The three main motivations to

migrate to Accra were employment and work-related issues, family and marital-related issues, and education and training. The decision to migrate according to the respondents was discussed with their relatives while some did not consult any person.

7.2.2 Forms of translocal activities that rural-urban migrants engage in at destination

The second objective sought to examine the forms of translocal activities of the rural-urban migrants at the destination. The results show that almost all respondents still maintain ties (translocal activities) with their hometowns. Respondents also engaged in economic, social and cultural translocal activities more than political translocal activities. The study reveals that about 76.5% of the migrants have engaged in economic translocal activities with 51.0% of those engaged in economic translocal activities engaging in farming in their place of origin and additional 25% engaged in retailing. In relation to the political translocal activities, 9.5% of the respondents engage in political translocal activities. Those who engage in political translocal activities mainly participate in campaigning for their preferred candidate while others go to their hometown to register and vote during elections. Also, social translocal activities play a key role in their lives as often respondents indicated that they engage in translocal activities. These activities include telephone calls, WhatsApp messages as well as visiting their relatives at the place of origin. They also participate in other social activities in their hometowns. Respondents also engaged in cultural activities. About 3 out of 10 of the respondents engaged in this form of translocal activities. The rural-urban migrants engaged in attending funerals and other cultural activities. Others also indicated that they prepare their hometown dishes and wear their clothes. In terms of receiving support from the place of origin, more than one-third (37.3%) of the respondents had never had support from their family members in their place of origin with 25.4% sometimes getting support from their family members

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and 6.8% migrants getting support always from their family members. Majority of respondents remit back home. Among those who remit back home, more than half (51.5%) of them do so occasionally, while two-fifths (38.5%) of the migrants remit monthly, 15% migrants remit weekly, and 8% remit back home yearly. Monies sent by rural-urban migrants are used for paying school fees and assisting in other forms of developmental activities.

7.2.3 Factors influencing integration of rural-urban migrants in Accra, Ghana

Thirdly, the relationship between the various forms of translocal activities and integration by rural-urban migrants was examined as the third objective. The results showed that there was an association between translocal activities, background characteristics and integration. Most of the respondents were economically, socially and culturally integrated in their place of destination. However, about half of the respondents were not politically integrated in the place of destination. Generally, about 50.8% of rural-urban migrants in Accra indicated they were totally integrated in their place of destination.

There is an association between economic, political and cultural translocal activities and integration. On the other hand, there is no association between social translocal activities and integration among rural-urban migrants. This indicates that those who engaged in economic, cultural and political translocal activities are more likely to be integrated as compared to those who engaged in social translocal activities. Again, economic translocal activities, age of respondents, sector of employment, income of migrants and marital status were significantly associated with economic integration. The older rural-urban migrants were more likely to be economically integrated. The respondents who earned more income, those who were married and those who worked in the private sector were more likely to be economically integrated in the destination. The results further showed that cultural translocal activities, sex of respondents, religious affiliation, income

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of migrants and marital status were significantly associated with social integration, in that, respondents who engaged in the cultural translocal activities such as attending funerals and festivals at their place of origin, those who earn a higher income, those who are affiliated with religious activity, those who are married, and lastly male migrants were more likely to be socially integrated at the place of destination. Again, the relationship between translocal activities, background characteristics and cultural integration showed that Christians were more likely to be integrated than Muslims and those with no religion. The results showed that age of respondents, religious affiliation, income of migrants and ethnicity were associated with political integration. The results also showed that religious affiliation and marital status were significantly associated with total integration.

Generally, migrants who were affiliated to a religion were more likely to be totally integrated compared to migrants belonging to no religion. Christian migrants were more likely to be totally integrated compared to migrants belonging to no religion. Also, Muslim migrants were more likely to be totally integrated compared to migrants belonging to no religion.

In addition, rural urban migrants who had ever married were more likely to be totally integrated compared to migrants who had never married. Migrants who were in informal/consensual relationship were more likely to be totally integrated compared to migrants who had never married. In addition, migrants who were married were more likely to be totally integrated compared to migrants who had never married. Furthermore, migrants who were separated/divorced/widowed were more likely to be totally integrated compared to migrants who had never married. A plausible explanation is that ever-married migrants were more likely to have a broader social network they can rely on for

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assistance/support when the need arose due to their marital status compared to migrants who had never married.

7.2.4 Influence of rural-urban translocal activities in migrants' integration process in Accra, Ghana

Lastly, the fourth objective explored the factors affecting the integration process. The results show that rural-urban migrants encounter numerous challenges as they interact with their new environment and they develop coping strategies to mitigate these challenges. The results show that the main challenges of rural-urban migrants were high prices of food, high cost of utility bills, high cost of rent and reported difficulty in learning the local language. A few of the rural-urban migrants reported difficulty in making friends.

Factors that have been initiated by migrants to enable them integrate included joining religious bodies and making friends and acquaintances. Other strategies used by migrants were learning the local language, engaging in hometown activities (translocal activities) and joining social/cultural clubs. A few of the respondents indicated that they joined political parties to cope with their challenges in the city.

7.3 Conclusion

The study therefore concludes that most rural-urban migrants are economically motivated and these migrants rely heavily on social networks and their concomitant resources to migrate. Their social networks are predominantly familial relations at both origin and destination areas. This finding is explained by the System Theory that the family as a system plays an important role in facilitating the migration of its units. At the destination, social networks are also crucial in providing support for rural-urban migrants to establish, as earlier noted by Imam and Tamimu (2015). The study also concludes that

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rural-urban migrants will not return or relocate to a new destination if they fulfil all economic aspirations in their current destination. This is because, the majority of rural-urban migrants are economic migrants.

The current increasing engagement of rural-urban migrants is a result of improved telecommunication technology, particularly affordable mobile telephony and road transport systems. This conclusion is supported by the systems theory's concept of the flow of information using channels that connect the destination to the origin. However, migrants who are living at the destination areas with "important" members of their families whose welfare matters to them are less likely to engage in translocal activities. Rural urban migrants from impoverished rural homes are likely to engage in trnaslocal political activities because their migration is keenly motivated by economic reasons. This is supported by Tenhunen's (2011) view that these migrants blame their low economic status on their local and political leaders.

Rural-urban migrants engage in socio-cultural translocal activities because it is a commonplace that migrants always return to their roots to be part of some social activities such as festivals, funeral, marriage ceremonies and even routine family visits. Mobile telephony technology has also enhanced social translocal interaction. The systems theory conceptualizes migration as a circular human phenomenon which enables migrants to connect origin and destination areas to create a constant interaction in the form of temporary return, exchange of resources and information flow between the areas. Older people are more likely to practice social translocalism compared to younger people. This is explained by the conceptual framework and earlier studies (Moskal, 2015; Elrick, 2008).

The Systems theory explains that factors at the destination and personal characteristics of migrants are very crucial in influencing the integration of rural-urban migrants. Sex,

age and length of stay at destination are significantly associated with the economic integration of rural-urban migrants. Females and younger migrants are able to integrate well economically because the informal sector of the economy favours them more than their respective counterparts and it is devoid of discrimination. Migrants who have stayed at the destination for the shortest time are more economically integrated than those who have stayed longer. This conclusion is supported by earlier studies that found that migrants who are not well remunerated are poorly integrated economically (Snel et al., 2006; Wang & Fan, 2012).

Contrary to the findings of Agyei-Mensah and Owusu's (2012) study on ethnic residential clusters in Nima, Ghana, this study concludes that migrants with no religious affiliation are more socially integrated because they have less retraction with regards to who to associate with. This is because migrants with religious affiliations are more inward looking in their social interaction. Religious affiliation could therefore be a barrier to social interaction.

Older migrants and migrants who have stayed at the destination for long are more culturally integrated than younger migrants because they become more tolerant of the culture of other people as they grow older and interact more regularly with the indigens over the years. Wang and Fan, (2012) noted that constant and longer interactions between migrants and indigens are an important catalyst to socio-cultural integration of migrants. Migrants who are economically, socially, culturally translocal are well integrated.

Finally, contrary to the dominant literature on translocal activities of migrants and integration, this study concludes that rural-urban migrants in urban Accra do not integrate completely. Thus, migrants could integrate economically, but socially and economically they may not be integrated since most of them are economic migrants. Migrants will

integrate culturally when they place value on the prevailing cultural values and norms of the destination area.

7.4 Recommendations

Based on the conclusions of the study, the following are recommended:

Since most rural-urban migrants in Accra are economic migrants, the Minstry of Local Governemnt and Rural Integration should liaise wih the Labour Department to formulate policies that are friendly to investers to invest in rural areas to provide job opportunities in rural areas to ameriorate the high influx of rural-urban migrants and the economic hardships that they face in the urban areas.

For migrants who are already in the urban areas, the Microfianace and Small Loans Centre (MASLOC) should work with other agencies such as the Department of Social Welfare to organize livelihood empowerment programmes to provide job opportunities for migrants to enable them earn income for a living in order to overcome the high cost of living in urban areas. Also, government and NGOs should provide housing assistance for migrants.

While the process of integrating can be a shock to migrants and establishing a fair balance of social cohesion between the migrant and host community may appear daunting, there are a few strategic approaches that can be adopted to improve relations between migrants and host communities. The Ministy of Culture and Chieftency Affairs and the National Commision for Civic Education should organize sensitization programmes in host communities for migrants and natives in the bid to reduce any negative cultural perceptions and challenges that may emerge between the two communities. The peaceful coexistence of migrants and host communities has been of concern to the international community, especially if the migrants are refugees from a neighbouring country. In addition, these bodies should ensure the adoption of a sustainable relationship between

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migrants and the host community to ensure peaceful coexistence and comprehensive integration of migrants into their host communities.

**7.5 Recommendations for future research**

Future studies may consider adopting a longitudinal approach to understand the integration process of migrants as soon as they arrive in their new destination.

Studies may also explore how governmental and non-governmental organizations contribute to the integration of rural-urban migrants.

A qualitative study to understand the living conditions of migrants especially on cost of living and economic activities would also be relevant as this could also contribute to their integration.

7.6 Contribution to Knowledge

Most studies in the area of migration, translocalism and integration have either used qualitative or quantitative methods to study international migration. This study therefore contributes to the literature in this area by combining both quantitative and qualitative methods to give a better understanding of the relationship between translocal activites and integration in the context of rural-urban migration. The study also contributes to the literature by highlighting the fact that translocal activities of migrants have an association with their integration process.
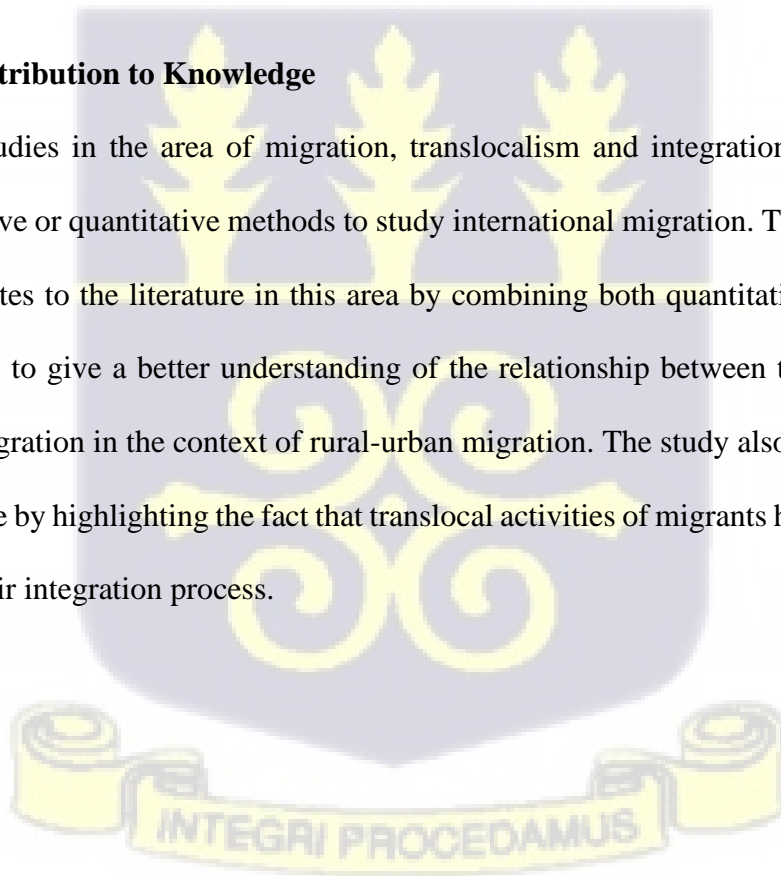
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APPENDICES

APPENDIX A
QUESTIONNAIRE

Survey on rural-urban migrants' integration and their translocal activities

My name is Emmanuel Boateng. I am a PhD candidate at the Centre for Migration Studies (CMS) of the University of Ghana, Legon. This survey is being conducted as part of my studies, and it aims at finding out rural-urban migrants' integration in Accra and their translocal activities. Please, I would like to ask your cooperation in answering the following questions below. Your participation in this survey is voluntary but vital, and you can withdraw at any point in time. Any information you provide would be treated with the utmost confidentiality and would be used only for academic purposes. Thank you.

A: DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

1. Age

1. 15-19 years   3. 35-49 years

2. 20-34 years   4. 50+ years

2. Sex:

1. Male   2. Female

3. Level of education:

1. No education   4. SHS/VOC/TECH

2. Primary   5. Tertiary/higher

3. JHS/JSS/Middle

6. Other (Specify): ……………………………………………………………….

4. Religion:

1. No religion   5. Other Christian

2. Catholic   6. Islam

3. Protestant   7. Traditionalist

4. Pentecostal/Charismatic

8. Other (Specify): ……………………

5. Type of employment:

1. Salary/wage employee

2. Self-employed

3. Other (specify): …………….

6. What is your occupation?

1. Professional/Technical	5. Agriculture self-employed	9. Skilled manual
2. Managerial	6. Agriculture	10. Unskilled manual
3. Clerical	7. Household and domestic	11. Other(Specify)
4. Sales	8. Service	

7. In what sector are you mainly working?
1. Public (Government)
2. Private Formal
3. Private Informal
4. Semi-Public/Parastatal
5. NGO (Local and International)
6. International Organisation

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8. How much do you earn for this work per month?

1. Less than 499
2. 500 – 999
3. 1,000 – 1,499
4. 1,500 and above

9. Which ethnic group do you belong to?

1. Akan	5. Guarma
2. Ga-Dangme	6. Mole Dagbani
3. Ewe	7. Grusi
4. Guan	8. Mande

9. Other (Specify): ………………………………………….

10. In which region where you born?

1. Western	9. Bono East
2. Central	10. Ahafo
3. Greater Accra	11. Oti
4. Volta	12. North
5. Eastern	13. North East
6. Ashanti	14. Savanna
7. Western North	15. Upper East
8. Bono	16. Upper West

11. Marital status:

1. Never married	3. Married	6. Widowed
2. Informal/Consensual union	4. Separated	
	5. Divorced	

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B. MIGRATORY PROCESSES OF RURAL-URBAN MIGRANTS AND HOW THEY IMPACT THEIR INTEGRATION

12. Just before you moved to this community, in which region were you living?

1. Western	7. Western North	13. North East
2. Central	8. Bono	14. Savanna
3. Greater Accra	9. Bono East	15. Upper East
4. Volta	10. Ahafo	16. Upper West
5. Eastern	11. Oti	
6. Ashanti	12. North	

13. How long have you lived in this community?
1. Less than a year   2. 1 – 2 years   3. 3 – 4 years   4. 5 years and above

14. Why did you move to this community/Accra?
Identify the most important reason for migration or rank them

1. No reason
2. looking for a job
3. learning a trade
4. Education
5. To join partner
6. Establish a business
7. Work transfer
8. Problems with family
9. Family reunion
10. Live an independent life
Other (Specify)_____

15. Whom are you currently living with?

1. Alone
2. Parent(s)
3. Spouse/Partner
4. Child(ren)
5. Spouse/partner and children
6. Friend
7. Spouse/partner / child(ren) & others
8. Siblings
9. Grandparent(s)

10. Other (Specify)…………………………………………………

16. Did you know someone in Accra before moving here?
    1. Yes (SKIP to Q18)   2. No

17. If No, whom did you stay with or how did you survive in Accra?...
....
....

18. If yes, whom did you know?
1. Friend   2. Parent   3. Relative   4. Spouse   5. Other (Specify)………………….

19. Did that person contribute towards your coming to Accra?
1. Yes   2. No

20. If Yes, in what form?

1. Provided money for transport 2. Promised to give me accommodation 3. Promised me work   4. Other (Specify)

21. Do you plan to move out of this community in future?
1. Yes   2. No (Skip to Q23)   3. Not certain

22. If yes, why do you want to move out?
Multiple responses

1. To find Job elsewhere
2. No work available here
3. Rent too high
4. Marriage
5. Family problems
6. To build my own house
7. Was here temporarily
8. Can afford better house
9. Too much crime/drugs
10. Retired
11. Other (Specify)…………………

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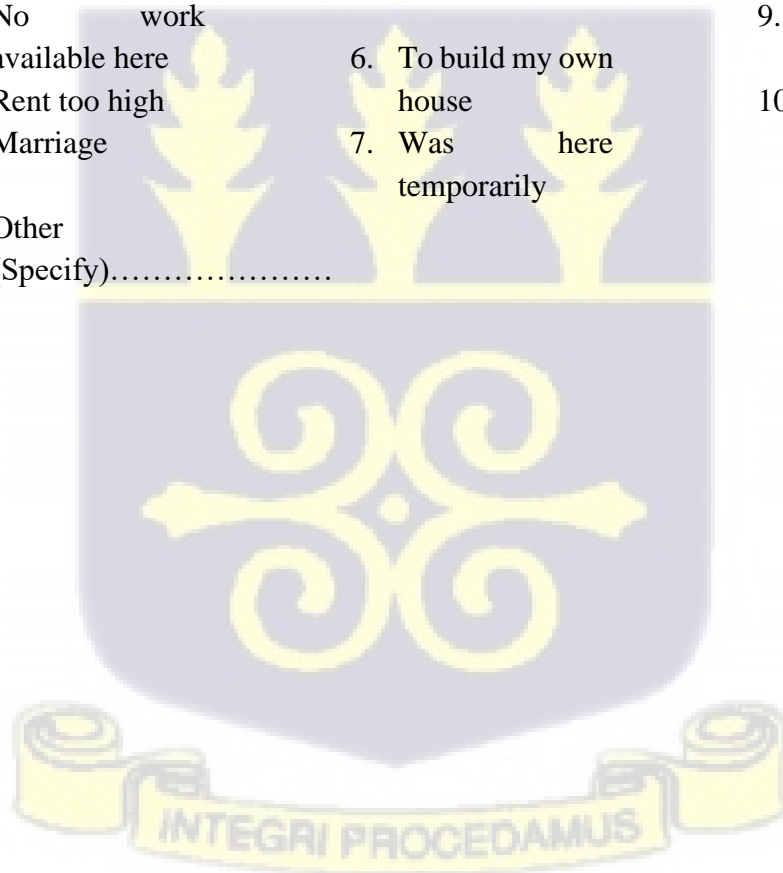
23. If No, what are the main reasons for not wanting to move? *PROBE: ANY OTHERS?*

RECORD ALL RESPONSES (TICK MOST IMPORTANT √)

	Yes	No	Most important
Can't afford to move			
Happy with job			
Family lives here			
Own property here			
Have nowhere else to go			
Too old to move			
Rent is cheaper in this community			
Job-related reasons			
Security is good			
Other (Specify)…………………………………………			

C. WHAT ARE THE FORMS OF TRANSLOCAL ACTIVITIES OF THE RURAL MIGRANTS IN ACCRA?

24. Have you engaged in anything connected with home such as visits, hometown association, eating home food, etc. since coming to Accra?

1. Yes   2. No

25. If No, why have you not engaged in anything connected with home such as visits, hometown association, eating home food, etc?

1. Not important 2. Family lives here 3. Waste of resources 4 Other (Specify)

26. How are you adapting to the urban situation without engaging in hometown activities?

………………………………………………………………..

27. If yes in Q24, what kind of hometown (translocal) activities do you engage in?

1. Economic activities   2. Political activities 3. Social activities 4. Cultural activities 5. Other forms of activities (Specify)

Economic Translocal Activities

28. Do you engage in economic activities back home?

        1. Yes   2. No (SKIP TO 30)

29. What forms of economic activities do you engage in back home? *(Multiple responses)*

1. Retail   2. Farming   3. Transport 4. Other (Specify)_____

Political Translocal Activities

30. Do you engage in politically oriented/local governance activities in your home town?

1. Yes   2. No

31. If yes, what political oriented/local governance activities do you engage in, in your area of origin? (Multiple)

1. National party politics 2. District party politics 3. Local party politics 4. Through chieftaincy   5. Through   voting   6. Political campaigns 7. Other (Specify)………………

32. What forms of political activities do you engage in, in your hometown? (Multiple Choice)

(1) Political Campaigns (2) Cash contribution (3) Contesting local election (4) Family/stool inheritance 5. Other (Specify)

Social Translocal Activities

33. Do you still have contact with people in yourhome town? 1. Yes 2. No

34. How often do you visit your area of origin (hometown) for family reunion and other social activities?

(1) Weekly (2) Monthly (3) Quarterly (4) Annually (4) Occasionally

35. Do you communicate with people in your hometown? 1. Yes   2. No

36. If yes, how often do you communicate/stay-in-touch with your family members back home? (1) Daily (2) Weekly (3) Monthly (4) Annually (5) Not at all

37. Through what means do you communicate with your people back home? 1. Phone call 2. WhatsApp 3. Letter 4. Other (Specify)

38. Are you a member of any social club in your hometown? 1. Yes 2. No

39. If yes, what is the reasons/benefits for joining such an association in your home?

40. Are you a member of any association in this community or elsewhere in Accra? 1. Yes 2. No

41. If yes, what are the reasons/importance for joining such an association in Accra? …………………………………………………………………...………………………… …..

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42. Do you send money back home? 1. Yes   2. No

43. If yes, how often do you send money back home 1. Weekly 2. Monthly 3. Occasionally 4. Yearly 5. Other (Specify)

44. What are the money sent home used for?

1. Build houses   2. Education 3. Family Welfare 4. Health Care 5. Start business 6. Other (Specific)

45.   What   is   the   average   amount   spent   so for?...

46. Do you send any other thing apart from money back home? 1. Yes   2. No

What are the reasons for sending money and other things home?

47. Which of the socio-cultural events do you participate in, in your hometown?

1. Festivals 2. Funeral rites 3. Naming ceremonies 4. Marriages 5. Annual get together

6. Other (Specify)

48. Do these social activities help you to integrate in Accra life? 1. Yes   2. No

Cultural Translocal Activities

49. Do you engage in any cultural activities in, in your home town? 1. Yes 2. No

50. If yes, which of the cultural activities do you engage in your hometown? *(Multiple)*
 (1) Participate during festival (2) Member of traditional council (3) Member of royal family (4) Other (Specify)

51. What is the reason for doing that?..

52. Do you still prepare your place of origin indigenous food in your area of destination?

 (1) Yes, always (2) Yes, sometimes (3) Not at all

53. Do you still speak your place of origin indigenous language in Accra? (1) Yes, always (2) Yes, sometimes (3) Not at all

54. Do you still wear your place of origin indigenous clothes in your area of destination?

(1) Yes, always (2) Yes, sometimes (3) Not at all

55. Do you often get support from family members at your area of origin?

(1) Always (2) Sometimes (3) Rarely (4) Never

56. What type of assistance did you receive from friends, family members, clubs or any other networks? (1) Finance (2) Accommodation (3) Job avenues 4 Other (Specify)

57. Do you get any form of assistance from friends and acquaintances in your area of destination when migrating? (1) Yes   (2) No

58. What roles were you playing at the household level before you migrated to Accra?

1. Cooking 2. Cleaning   3. Taking care of the children 4. Other (Specify)

59. Have these roles changed since you migrated to Accra?

1. Yes   2. No

60. Have you ever faced any challenges in adjusting to the changes in these roles?

1. Yes   2. No

61. What is the main challenge you have faced as a result of the changes in these roles?

1. Not having support
2. Misunderstanding
3. Financial difficulties
4. Other (Specify)

62. Did the migration to Accra influence your cultural values through?

1. Nuclear family 2. Extended family 3. Friends 4. Other (Specify)

63. Have your experiences in Accra influenced your traditional activities/customs?

1. Yes   2. No

64. How has your current job helped you to adjust or cope with urban life?

1.	Payment of utility bills	3.	Rent
2.	Transport	4.	Food

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5. Networking   6.   Other (Specify)………

65. Have you ever joined any association or social club in this community?

1. Yes   2. No

66.   If   Yes,   what   was   the   reason/benefits   for   joining   this association?.............................

67. Has the joining of the association help you to integrate in the urban life?

1. Yes   2. No

68.   If   yes,   in   what   form? ………………………………………………………….

69. What other strategies did you use to integrate yourself in your new environment?
Chose all that are applicable

1.   Making   friends   and   5.   Engaging   in   home   town
acquaintances   activities

2.   Joining social/cultural clubs   6.   Joining political parties

3.   Learning language   7.   Other (Specify) ………………

4.   Joining religious bodies

70. What are some of the challenges that you are facing in the process of integrating in your new environment? (Multiple responses)

1. High cost of rent   5.   Difficulty   making   friends

 2. High prices of food   6. Difficulty getting decent job

3. High cost of utility bills

4. Difficulty in learning the local   7. Other (Specify)………………
language

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WHAT FACTORS INFLUENCE THE INTEGRATION OF THE RURAL-URBAN MIGRANTS AND WHAT CHALLENGES DO THEY ENCOUNTER IN THE INTEGRATION PROCESS?

71. Do you consider your integration into Accra very successful?

    1. Yes, explain your answer

    2. No, explain your answer

Economic Integration

72. My income including remittances is enough to sustain me.
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

73. I easily access and/or undertake economic activity in this community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

74. I have acquired any entrepreneurial training/skills since I arrived in this community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

75. I receive assistance (e.g. food, clothes, from the government of Ghana, NGOs or friends)

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

76. I have property or economic assets in Accra
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

77. I have investment in this community that I generate income from
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

Social Integration

78. I have friends that can support me in times of need in this community

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

79. I attend religious activities with people

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

80. Myself or my children access the same educational services with people born on this community?

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

81. I attend social functions such as weddings, funerals and birthday celebrations with people living in this community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

82. I feel like an outsider in my community.
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

83. I feel isolated in my community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

84. I engage in sporting activities with the people in this community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

85. I attend social programmes with friends in this community

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

86. I interact with people in my community

    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

Cultural Integration

87. I understand and can speak local languages of this community
    1. Strongly agree 2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

88. I oftentimes prepare or eat some of the local dishes in my community
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

89. I oftentimes dance some of the traditional and local dance forms in my community
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

90. I oftentimes involve myself in some of the cultural activities like naming ceremony, funeral, and other activities
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

91. I oftentimes practise the traditional values and cultural beliefs in my community e.g.
respect for the elderly, hospitality, etc.
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

Political Integration

92. I have followed political/democratic developments in my community
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

93. I am able to hold camp leaders and representatives of respective authorities in my community as well as the relevant international agencies accountable
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

94. I am able to freely move within my community without restrictions
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

95. I am able to freely travel across outside my community (i.e. move in and out of Accra) without any restrictions

   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

96. I involve myself in political meetings
   1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

97. I involve myself in political associations
1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

98. I vote during local elections in my area
1. Strongly agree   2. Agree   3. Neutral   4. Disagree   5. Strongly Disagree

INTERACTION BETWEEN TRANSLOCAL ACTIVITIES AND INTEGRATION PROCESSES INFLUENCE THE LIVES OF THE RURAL MIGRANTS

99. Have you ever assisted in the migration of your kindred to Accra?

1. Yes, explain…………………...

2. No, explain……………………

100. Do you feel well integrated into this community by engaging in translocal activities?

    If yes, why……………………………………………………..

     If no, why……………………………………………………..

101. Which of the hometown activities had really helped you to integrate in Accra life?

1. Economic 2. Social 3. Cultural 4. Other (Specify)

102. What particular challenges do you face as a migrant?...

103. How do you think that problem can be solved?

104. Do any authority/institution/ NGO assist you in your quest to integrate into Accra?

105. Do you know any policy assisting rural-urban migrants to integrate into the urban society?

106. Would you like to return to your place of origin? 1.Yes   2. No

107. If yes, why?

108. Do you have any recommendations on how your stay in Accra can be better than it is now?

1. If yes, explain

2. If no, expain

109. Is there anything else you would like to say concerning the subject matter?

110. Judging from your experiences as rural-urban migrant, do you have any suggestions to make either to potential migrants, local assembly or the government?

1. Yes, explain answer ……………………………….

2. No, explain answer……………………………….

APPENDIX B
INTERVIEW GUIDE (For Respondents)

The aim of this interview guide is to have an interaction that is done in a naturally occurring conversation lasting for about 60 minutes. I am more interested in experiences, observation and specific details rather than general responses. Therefore, as much as possible, I will probe participants for an in-depth understanding.

My name is Emmanuel Boateng, a PhD candidate from the Centre of Migration Studies (CMS) at the University of Ghana. I am undertaking a research project as part of the requirements for my Doctor of Philosophy (PhD) in Migration Studies. The aim of the research is to examine and explore the translocal activities and factors that influence the integration processes of migrants from rural areas to urban areas in Accra in order to understand the dynamics of internal migration. I humbly request that you grant me an interview lasting 60 minutes. Your active participation is very paramount for the success of this project. If at any point during the interview you need clarification, please let me know. This interview will be treated confidentially: none of the information you give will be passed onto a third-party and the information provided will be used only for the purposes of this research.

Socio-demographic information

1. Can you introduce yourself (age, place of birth, occupation, educational level, marital status, religious affiliation, ethnicity, etc.)?

A. Migratory processes of rural-urban migrants

1. When did you move to Accra?
2. How was the decision to move to Accra made?
   a. How did your spouse or family react to the decision?
3. What was the motivation (s) for moving to Accra?
4. Whom did you migrate with to Accra and why (if alone or with a group)?
5. What kind of support did you receive from your social (friend, family relations, etc) (either in Accra or at the origin destination) towards your migration to Accra?

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     a. How did you finance the cost of moving to Accra?

6. How was your migration experience to Accra like?

     a. What kind of challenges did you face when migrating to Accra

7. Which part(s) of Ghana have you resided before moving to Accra?

     a. How long did you stay at that place(s)?

     b. What were your reasons for moving and leaving that place(s)?

8. Which suburbs of Accra have you resided before your current abode and indicate your reasons for leaving these suburbs.

9. How have you assisted in the migration of other rural-urban migrants to Accra (i.e. social networks)?

     a. What were your motivations for providing this assistance?

10. Did you know someone in Accra before moving here?

     a. If yes, whom did you know?

     b. If no, whom did you stay with or how did you survive as you stayed in Accra?

B. Translocal activities

1. What ways are you contributing to the development of your hometown (i.e. economic, political & socio-cultural)?

     a. What are the reasons for not contributing to the development of your hometown?

2. How do you take part in the political activities at your hometown (i.e. funding, political discussions, vote in elections, etc.)?

3. Do you remit to your hometown?

4. How often do you send remittances (i.e. monetary & social) back home?

5. What are the monetary remittances used for (i.e. build houses, education, family welfare, health care, start business, etc.)?

6. In which of the socio-cultural events (i.e. festivals, funeral rites, naming ceremonies, marriages, annual get-together etc.) organised in your hometown do you participate?

     a. What are your reasons for participating in these events since you are no more living there?

     b. Who are the organisers of these events (i.e. churches, Home Town Associations (HTAs, NGOs, old students associations etc.)?

     c. How often do you visit your home town?

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    d.   What are the reasons for visiting your hometown?

    e.   Who accompanies you for your home visits and why?

    f.   What is your motive for joining Home Town Associations (HTAs)?

7. In what ways have your contributions (economic, political or socio-cultural) helped you in keeping ties with your hometown?

8. Do you have your wife/husband/children living in your hometown?

9. Why do you leave your spouse/child(ren) at your hometown?

Integration

A. Economic Integration

1. What was your educational qualification when you first migrated to Accra?

2. How have you upgraded your educational qualification to be on par with the educational qualifications of the local residents of Accra?

3. What kind of occupation are you in and reasons for choosing this occupation?

    a.   What is the relationship between your educational qualification and current occupation/income?

4. What other alternative sources of income do you have?

    a.   What are the reasons behind the alternative sources of income?

5. How has your standard of living improved since migrating to Accra?

    a.   In what ways has your standard of living improved (i.e. own a house, have better education for children, etc.) or not improved?

6. How has economic translocal activities influence your integration
Probe: How does an investment eg farm, building in your place of origin influence your economic integration in your destination.
Probe: Do you have property(ies) in your place of destination, business, etc. here and how does it influence your economic integration/integration in your destination?

B. Social/cultural Integration

1. How did you adapt to city life at first migration to Accra?

2. How was your adaption experience to the city life at first migration to Accra like?

    a.   What kind of cultural shock did you experience?

    b.   What is your adaption to city life currently?

3. How well do you get along with a co-worker who is a local resident?

4. How have you interacted with local people after work (i.e. social contacts, speak Ga, socialisation, intermarriage, etc.)?

5. Do you any Home Town Association (HTA) in Accra here.

6. What is the reason(s) for joining HTA in Accra?

7. How has migration to Accra influenced your cultural values (i.e., family relations, adherence to customs, observance of rites, etc.)?

8. Which of the customs, social norms, relations and practices have you adopted?

   a. What are your reasons for their adoption?

   b. What are your reasons for non-adoption?

9. How has social translocal activities influence your integration?
   Probe: How does attending social gathering like church and mosque, joining an association, access to social services, family meeting in your place of origin influence your social integration/integration in your destination?
   Probe: How does attending meetings, joining an association here influence your social integration/integration?

10. How has cultural translocal activities influence your integration?
    Probe: How does singing the local songs, speaking the local languages, eating local foods and wearing local dresses of your place of origin influence your cultural integration/integration in your destination?

    Probe: How does singing the local songs, speaking the local languages, eating local foods and wearing local dresses of your place of host/destination influence your cultural integration in your destination?

C. Political Integration

1. Do you engage in political activities at this place (destination)?

2. What type of political activities do you engage in here? (Probe to get the specific political activities)

3. How has political translocal activities influence integration?
   Probe: How political campaign, contesting for local election, having political discussion and voting at your place of origin influence your political integration in your destination?

D. Identity Integration

1. How will you consider yourself; as an outsider or an urban resident?

   a. Provide reasons for your response

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2. Which of your socio-demographic characteristics (i.e. education, income, occupation, etc.) identify you as an outsider or an urban resident?

Gender Dynamics

1. How would you describe your role(s) as a member of a household before moving to Accra (i.e. cooking, farming, taking care of children, etc.)?
2. Which of these roles has changed since moving to Accra?
    a. What reasons do you ascribe to this change?
    b. What challenges did you face in adjusting to changes in your role(s) as a member of a household?

Other

1. What suggestions/recommendations will you give to potential rural-urban migrants, local assembly or the government base on your experiences?

Thank You

APPENDIX C
INTERVIEW GUIDE (LEADER OF LOCAL ASSOCIATION)

My name is Emmanuel Boateng, a PhD candidate from the Centre of Migration Studies (CMS) at the University of Ghana. I am undertaking a research project as part of the requirements for my Doctor of Philosophy (PhD) in Migration Studies. The aim of the research is to examine and explore the translocal activities and factors that influence the integration processes of migrants from rural areas to urban areas in Accra in order to understand the dynamics of internal migration. I humbly request that you grant me an interview lasting 25 minutes. Your active participation is very paramount for the success of this project. If at any point during the interview you need clarification, please let me know. This interview will be treated confidentially: none of the information you give will be passed onto a third-party and the information provided will be used only for the purposes of this research.

Background information

Age

Date of birth

Level of education

Position

Occupation:

How long have you lived in this community?

Status in association:

1. Based on your observation, can you say people have migrated into this community over the past decade? Probe: Why?

2. What are the reasons why people move to this community?

3. What is the reason for forming this association? **Probe for the reasons.**

4. Have these reasons been achieved?

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5. From your experience as a leader of the association in this community, what challenges do rural migrants encounter in urban areas in integrating? *Probe: Accommodation, food, language, job, etc*

6. What are coping/adjusting mechanisms in place here? *Probe for coping mechanisms by migrants.*

7. How is the association helping to alleviate these problem on rural urban migration?

8. What are the main social, cultural and economic translocal activities of rural migrants in this community? *Probe each translocal activity in the community.*

9. Are there any other coping mechanisms that rural migrants adopt to integrate into the urban communities in Ghana?

10. Will you advice someone from the rural areas in Ghana to migrate to Accra?

11. Are there any other issues you would like to talk about concerning what we have just discussed?

12. What recommendation can you give concerning rural urban migration?

Thank you for your time
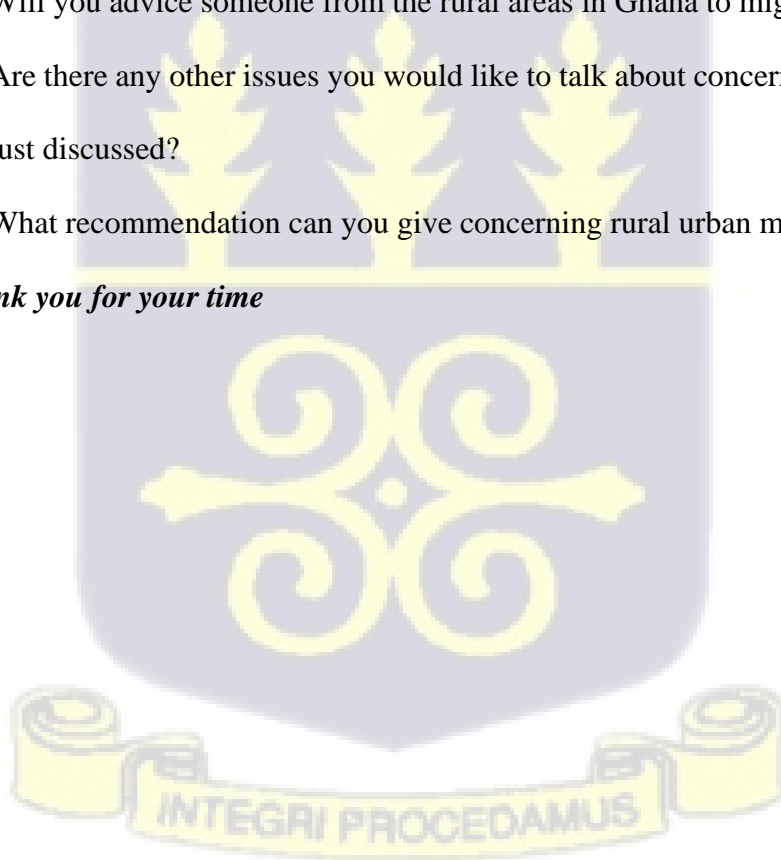
APPENDIX D
INTERVIEW GUIDE (OPINION LEADER)

My name is Emmanuel Boateng, a PhD candidate from the Centre of Migration Studies (CMS) at the University of Ghana. I am undertaking a research project as part of the requirements for my Doctor of Philosophy (PhD) in Migration Studies. The aim of the research is to examine and explore the translocal activities and factors that influence the integration processes of migrants from rural areas to urban areas in Accra in order to understand the dynamics of internal migration. I humbly request that you grant me an interview lasting 25 minutes. Your active participation is very paramount for the success of this project. If at any point during the interview you need clarification, please let me know. This interview will be treated confidentially: none of the information you give will be passed onto a third-party and the information provided will be used only for the purposes of this research.

Background information

Age

Education

Status

Occupation:

Status in this community:

1. Based on your observation, can you say people have migrated into this community over the past decade? Probe: Why?
2. What are the reasons why people move to this community?

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3. From your experience as an opinion leader in this community, what challenges do rural migrants encounter in urban areas in integrating? ***Probe: Accommodation, food, language, job etc***

4. What specific policies/intervention programmes do you have in place to manage internal (rural-urban) migration integration? ***Probe: Policies/programmes targeting/ specific occupation/skilled rural migrants***

5. What are the main social, cultural and economic translocal activities of rural migrants in this community? ***Probe each translocal activity in the community.***

6. Are there any other coping mechanisms that rural migrants adopt to integrate into the urban communities in Ghana?

7. Are there any other issues you would like to talk about concerning what we have just discussed?

Thank you for your time

APPENDIX E
INTERVIEW GUIDE (KEY INFORMANTS)

My name is Emmanuel Boateng, a PhD candidate from the Centre of Migration Studies (CMS) at the University of Ghana. I am undertaking a research project as part of the requirements for my Doctor of Philosophy (PhD) in Migration Studies. The aim of the research is to examine and explore the translocal activities and factors that influence the integration processes of migrants from rural areas to urban areas in Accra in order to understand the dynamics of internal migration. I humbly request that you grant me an interview lasting 25 minutes. Your active participation is very paramount for the success of this project. If at any point during the interview you need clarification, please let me know. This interview will be treated confidentially: none of the information you give will be passed onto a third-party and the information provided will be used only for the purposes of this research.

Background information

Age

Education

Status

Occupation:

Status in this community:

1. What are the reasons why people move to Accra?

 2. From your experience as a key informant in Accra, what challenges do rural migrants encounter in urban areas in integrating? *Probe: Accommodation, food, language, job, decent job, education, etc.*

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3. What specific policies/intervention programmes do you have in place to manage internal (rural-urban) migration integration? ***Probe: Policies/programmes targeting/ specific occupation/skilled rural migrants***

4. In your opinion how do rural-urban migrants survive in major cities in Ghana? Were the main social, cultural and economic translocal activities of rural migrants in Accra? ***Probe each translocal activity in the community.***

5. Are there any other coping mechanisms that rural migrants adopt to integrate into the urban communities in Ghana?

6. What recommendations can you provide for rural-urban integration in Ghana?

7. Are there any other issues you would like to talk about concerning what we have just discussed?

Thank you for your time

APPENDIX F (PROFILE OF INTERVIEWEES)

Serial No	Respondent	Sex	Age	Marital Status	Educational Level	Current Occupation
1	Kwasi Boakye	Male	40	Not married	JHS	Trader
2	Abena Gyanwa	Female	55	Married	MSLC	Trader
3	Frafra	Female	42	Divorced	Polytechnic	Trader
4	Baidoo	Male	48	Widowed	MSLC	Trader
5	Kudalor	Male	31	Married	Primary	Gardener
6	Amoako	Male	20	Not married	JHS	Carpenter
7	Odeibea	Female	21	Not married	JHS	Seamstress
8	Asantewaa	Female	60	Divorced	None	Trader
9	Sefakor	Female	28	Divorced	SHS	Seamstress
10	Larbi	Male	23	Married	None	Hawker
11	Arhin	Male	28	Married	SHS	Labourer
12	Adofowaa	Female	35	Not married	None	Food vendor
13	Agyepong	Male	29	Co-habiting	Tertiary	NABCO (GRA)
14	Dzifa	Female	47	Divorced	JHS	Trader
15	Tetteh	Male	37	Married	Technical	Shoe Maker
16	Alima	Female	32	Married	SHS	Health Care Assistant
17	Ofosu	Female	42	Married	None	Seamstress
18	Osei	Male	33	Widowed	Technical	Electrical engineer

19	Lartey	Male	45	Married	SSS	Trader
20	Fati	Female	44	Married	Polytechnic	Trader
21	Wiafe	Male	63	Married	MSLC	Trader
22	Opoku	Male	56	Divorced	MSLC	Driver
23	Emefa	Female	44	Married	SSS	Trader
24	Ackah	Male	25	Single	Tertiary	Accounts Officer (SIC)
25	Anane	Male	73	Married	MSLC	Refrigeration Mechanic
26	Obeng	Male	26	Married	JHS	Driver
	Key informants					
27	Nii (Youth leader)	Male	30	Married	Tertiary	Teacher
28	Hon. Owusu (Assemblyman)	Male	42	Married	SHS	Assemblyman
29	Op. Ansong (Leader of Association)	Male	69	Married	Commercial	Trader