

**SOCIAL INTEGRATION OF BUILSA MIGRANTS IN MAAMOBI AND
SHUKURA**

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DECLARATION

I FRANCIS AGILINKO HEREBY DECLARE THAT, EXCEPT FOR REFERENCES TO OTHER PEOPLE'S WORK WHICH HAVE BEEN DULY ACKNOWLEDGED, THIS THESIS IS THE RESULT OF MY OWN RESEARCH AND HAS NEITHER IN PART NOR IN WHOLE BEEN PRESENTED FOR ANY DEGREE

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ABSTRACT

There has been adequate studies on the social integration of international migrants at their destination but less attention has been dedicated to the area of internal migrants and their social integration in Africa as a whole and Ghana in particular. It was against this background that the present study set out to investigate and examine how migrants are socially integrated in Ghana with the emphasis on Builsa migrants in Accra. The study adopted both quantitative and qualitative approaches with questionnaires and in-depth interviews as the main instruments of the data collection. Only participants who lived in these suburbs for not less than three years and were above 18 years were selected regardless of their social and professional status. The findings of the study showed that, the main motive for migration is employment. On the whole the Builsa migrants are peacefully coexisting with other migrants at the destination and have not encountered serious forms of discrimination from their neighbors most of whom are also migrants. It also emerged that the informal support systems such as the hometown associations helped in the social integration of the respondents amidst the apathy from the educated and the relatively younger respondents. It also came out that those who could speak other languages apart from Buli integrated better than those who could speak only Buli. However, most of the respondents bemoaned the overt manner in which their children are integrating because they have been influenced by the outside trappings of their environment. Another challenge identified was that of lose of identity due to indoctrination. From the emerging findings so far, it can thus be concluded that Ghanaians still have respect for one another since they try to share similar socio-cultural practices and fit into a common environment. It is recommended therefore that, the Ghanaian value system which encourages good neighborliness' no matter where one comes from should be upheld and strengthened to ensure a more comprehensive inter-ethnic collaboration for national development while working to identify all internal migrants in the cities in order to provide the needed support for them.

DEDICATION

This work is dedicated to my three lovely children; Awonlie, Adaawon and Awon-anya.



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LIST OF ABBREVIATIONS

DESA	Department of Economics and Social Affairs
OECD	Organization for Economic Co-operation and Development
PHC	Population and Housing Census
UAU	United Arabs Emirates
AME	Amsterdam's Municipal Elections
UN	United Nations
HTA	Home Town Association
DA	Diaspora Association
GSSJ	Ghana Social Science Journal
UNGA	United Nations General Assembly
U ER	Upper East Region
GSS	Ghana Statistical Service
SPSS	Social Policy and Statistical Science
UNRISD	United Nations Research Institute for Social Development
ISSER	Institute of Statistical, Social and Economic Research
AMID	Amsterdam Institute for Metropolitan and Development Studies
RIPS	Regional Institute of Population Studies

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

Migration is one of the defining global issues in the twenty first century although recent debates on the phenomenon have tended to dwell on international migration (Altinyelken, 2008). In Africa, the manifestation of human movement dates back to the pre-colonial era (Barclay, 2010 cited in Adepoju, 2010).

In Ghana, internal migration is seen as a powerful demographic force where it has become a tradition for local minority groups from long-distance savanna areas to migrate to the cities in different regions ostensibly to better their lives. This heightening tends to be attributed to trends of Seasonal rainfalls coupled with long droughts, search for lands to settle, escape from deep seated traditions, search for jobs among others. Some scholars have argued further that, the migration transition within Ghana is essentially the outcome of population surge in rural settlements resulting in a redundancy of that population compelling a reasonable number of them to relocate to the city centers in search of jobs (Anarfi et al 1999).

As these people move from their regular locations or homes to new locations or environments, they are unavoidably bound to face varied hindrances especially in the process of finding social space as a means of achieving their dreams of coming into the cities. As observed by Ackah and Medvedev (2010), internal migration and migrant welfare relationship is very important if migrants are to make any impact and to avoid apparent mistrust with follow migrants and indigenes. Migrants when well integrated can contribute to the reduction in social crimes, violent crimes, as well as job creation in

the host society . The reverse may be that when migrants are not well integrated there is likely to be a more pervasive consequence on the demographic composition and social structure of both the donor and host areas.

1.2 STATEMENT OF THE PROBLEM

Intrinsically, social integration is connected to migration and has become very complicated to deal with over the years. In line with this trend, some global networks are emerging to help address specific integration issues to ensure peaceful coexistence among indigenes and non-indigenes as well as among migrants of different ethnic backgrounds (Waddell, 2005). Thus, social integration featured prominently during the world Summit of Social Development held at Copenhagen in 1995.

As part of attempts to ensure social development, member states made commitments to promote social integration to create “a society for all” through fostering inclusive societies safe and stable enough for both indigenes and non-indigenes without any form of cohesions or compulsion. In a re-statement of the integration concept, UNRISD (1994), further states that, there are ways to create or reinforce common identities which lessen the likelihood of violence and provide a decent groundwork for co-operation. This is rightly true not only at international and national levels, but also within local societies where the movement of internal groups is very common.

In some studies, it's been shown that societies with strong civic participation and organizations have influenced the integration of immigrants. Available literature also shows that many European countries are confronted with sometimes, violent political and social activism by migrants citing the conflicts between the However, in all of these, there exists not enough literature on any specific approach to manage the integration of

internal migrants. The subject of migrants' integration in receiving countries is a growing concern amongst international communities.

In Africa, the story of integration has been a struggle between what scholars call the stranger-foreigner or alien concept which has been the source of contention between indigenes and non-indigenes and sometimes among migrants themselves in many African countries. For instance in Durban South Africa, anecdotal evidence suggests that, migrants from Zimbabwe and other African countries have been blamed for lowering that countries social life and causing social crimes among others. Clearly, throughout the search the literature has dwelt on' integration of immigrants with little on the integration of internal migrants.

In Ghana, though some attempts have been made regarding internal migration and migrants' welfare, especially economic wellbeing, not much has been researched in the area of internal migration and social integration. The closest has been Schilkdrout, (1978), who only looked at the social transformation of ethnic identities among the people of the Zongo communities in Kumasi, one of the major cities in Ghana. Also, there has been extensive focused on Hausa immigrants in Ghana from Nigeria; how they have helped create communities like Sabon Zongo in Accra. Further, in their study on the movement of young girls from northern Ghana to Accra, Awumbila et al (2008), concentrated on the livelihood strategies and further stressed on the social relations of gender, poverty and vulnerability of young girls from the northern, upper east and upper west regions.

Again, the social integration of migrants into the destination society is seen as a crucial step for reducing all forms of vulnerability. It is therefore, appropriate to focus on state policies and other migrants associations to handle issues concerning the integration of

both migrants and immigrants. This is because there exist, a very close relationship between internal migration and migrants' welfare which serves as a precondition for their socio- economic wellbeing (Ackah & Medvedev, 2010).

Though there has been considerable amount of literature work on internal migration and migrants' welfare, not much work has gone into studying different ethnic migrants and their social integration. It is on this basis that this work is designed to examine how internal migrants in Accra are socially integrating by focusing on Builsa Migrants in Accra.

The motivations to study the Builsa people stems from the fact that I am a Builsa and have a better appreciation of them. Generally, the Builsa people are believed to be very confrontational and physical though very hardworking and fair in their demands. In terms of regional distribution, the 2000 population and housing census showed that 45.6 percent of Builsas lived outside their traditional home and 11.3 percent of this percentage lived in Accra. Culturally, the Builsas are generally farmers and would ordinarily have been in the forest regions. It would therefore be revealing enough to study how this people are integrating with other ethnic groups in the city.

1.2 RESEARCH QUESTIONS

1. What are the integration experiences of Builsa migrants?
2. What supports do Builsa Associations at the destination provide to Builsa migrants to be able to integrate?
3. What are the challenges Builsa migrants encounter at the destination?
4. How do Builsa migrants cope with the challengers they encounter?

1.3 OBJECTIVES OF THE STUDY

The main aim of this study is to examine how the internal migrants in Accra socially integrate in their host communities by focusing on the Builsa migrants from the Upper East Region.

The specific objectives will include:

1. To examine the integration experiences of the migrants
2. To ascertain the support Builsa Association gives to its members at their destination
3. To examine the challenges migrants go through at their destination.
4. To examine the integration strategies of migrants at their destination.

1.4 THEORETICAL FRAMEWORK

Theory is seen as the fundamental essence of any social science research (Fawcett and Down, 1986). A number of theories can be associated with this study, however, the Social Capital Theory is considered more appropriate for explaining the social integration of internal migrants. The Social Capital Theory is rooted in the earlier works of Emile Durkheim (1897;1951), which proposed and held the view that stable social structure and respect for a people's norms and beliefs enhances their shared consciousness and cooperation in society. In recent times the Social Capital Theory has received a lot of acceptance and has been used diversely to explain different phenomena.

1.4.1 Social Capital Theory

Social Capital (SC) as explained by Bourdieu (1986) is a comprehensive concept, the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or

recognition. His argument for Social Capital revolved around the advantages accumulating to individuals by involving personal relations or participation in social groups. Bourdieu (1986) further stressed in his concept of the Social Capital Theory by identifying three dimensions of capital including economic, cultural and social with each linked to class relationship.

Writing on the same theory, Putnam (2000) identifies three fundamental components; moral obligations and norms, social values (especially trust) and social networks (especially voluntary associations). The centrality of Putnam's argument is that if a region has a well-functioning social system and integration leads to the accumulation of social capital (see 2000). Again, in his outstanding publication, titled *Bowling Alone*, Putnam further states;

“Social capital provides the glue which facilitates co-operation, exchange and innovation.” Also, Putnam's ideas are largely reminiscent of functionalist conceptions of social integration. Adam Seligman also writes in the spirit: The emphasis in modern societies on consensus is based on interconnected networks of trust among citizens, families, religious associations and voluntary associations. Thus, the two theories are well able to help explain the social integration of any ethnic group and in this case the internal migrants in Ghana, Accra. Social capital is seen largely as a network of relationship between people groups, and entities thereby serving as a very appropriate theory to help situate this work especially, because, migrant's survival thrives on networks (Putnam, 2000).

However, the Putnamian conception of Social Capital has received some backlash. His use of the theory fell short of acknowledging conflicts and conflicting associations as part of his conceptual apparatus thereby significantly ignoring a central element. The

fundamental crux of this theory is that it's aptly explains the study on social integration of internal migrants by acknowledging that, human and social capital don't exist in isolation from each other. In order wards social capital promotes individual welfare regardless of place and ultimately strives on voluntary associations as sources of trust and precondition for a stable coexistence. Notwithstanding the entire backlash, the social capital theory still remains relevant today thus very appropriate for this study.

1.5 RATIONALE OF THE STUDY

Migration as a discipline in social science is multifaceted encompassing very key aspects of human development. The essence of this study is premised on the fact that though internal migration is not a new phenomenon the aspect of social integration has not received enough literature attention. In addition, as the country plans to fashion out a national migration policy, the findings of this work will contribute to the formulation of policies that will serve the interest of all internal migrants. Beyond the literature on internal migration this study will go further to do a search to find out how internal migrants are socially integrating in the city of Accra thereby adding to the body of knowledge on internal migration while increasing the debate on the need to shift from lumping all migrants in the city and instead deal with them on their individual merits. Ghana has a sustained history of internal migration and ethnic coexistence spanning many decades. Understanding the trend of Ghana's internal migration and how its people from the interior get integrated in the cities should be the preoccupation of all stakeholders if we are to attempt any meaningful lasting remedy to inter-ethnic conflict and national development. . It is in this regard that this work seeks to add to the burgeoning literature on internal migration by further finding out how different ethnic groups in the city of Accra are integrating socially amidst other ethnic groups. This is

very imperative as it would help policy makers to effectively deal with migrant groups on their own merit and right and not lump them when formulating policies. Also, the findings of this study would fashion out appropriate social policy interventions for migrants in the city of Accra and other cities.

1.6 LIMITATIONS OF THE STUDY

The conduct of the research was not without some challenges. The study was largely limited by time and financial constraints. Conducting a research of this study would have required more time which would have enriched the study. Access to some relevant data also posed a challenge to the study. This notwithstanding, the researcher went to all the length as much as possible to make sure that these challenges did not overly compromise with the objectives of the study.

1.7 ORGANIZATION OF THE STUDY

The study is organized into five chapters.

Chapter One: This is titled “Introduction”. It presents the background of the study, the problem statement, the objectives and research questions, rationale of the study.

Chapter Two: This is titled “Literature Review”. The chapter presents a review of literature that relates to the study and theoretical considerations is based on the following thematic areas: Global view on Internal Migration; African Perspective on Internal Migration; Studies on Internal Migration in Ghana; Global Perspective on Migrant Integration; Internal Migration and Social Integration Nexus, Social Capital and Social Integration; and Channels and Agents of Integration.

Chapter Three: This is titled “Methodology of the Study”. It entails the profile of the study area, the research design, the study population, sampling technique and sample size, data collection instruments, framework of data analysis.

Chapter Four: comprises of Analysis and discussion of findings which includes, profile of migrants, informal systems, and integration strategies, role of social networks and challenges of integration.

Chapter Five: would represent the summary of the findings, the implications of the study, conclusions and recommendations arising from the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This aspect of the study examined some of the existing literature on key migration issues in Ghana and other parts of the world. The study covered studies elsewhere, regarding internal migrant's social integration and the challenges they encounter amongst other ethnic groups at the destination. The study was specifically structured along the following thematic areas, Global view on internal migration, African and Ghana, World perspective on integration, covering the African continent and Ghana, The nexus between internal migration and social integration, Social Capital and Social Integration, and Channels of integration among others.

2.2 PATTERNS OF MIGRATION IN GHANA

In the view of Anarfi, (1999), internal movements in Ghana are dominated by seasonal and commercial movements with migrants migrating from the northern sector and other rural and deprived areas to the city centers in search of jobs and other livelihood opportunities. In his work on Savanna Migration, Cleveland, (1991), has given an extensive insight into the mass movement of minority ethnic groups from deprived savanna areas to the wealthier forest and coastal areas, where work opportunities believed to abound.

Accounting for about half the land area of Ghana, Anarfi et al, (2003), writes that, the northern savannah zone has until quite recently, been a net out migration and attributed the movements to its seasonal rainfall and absence of any large scale industrial activities

and general neglect thereby making the area a labour hub to feed the cocoa and mining sectors in the south.

Again, Anarfi et al (2003) as part of their background paper on migration from and to Ghana, posits that, the pattern of socio-economic development in Ghana has created three distinct geographic identities. These are the coastal zone dominated by Accra-Tema and Sekondi-Takoradi; a middle zone with Kumasi as its centre; and the northern savannah zone. Admittedly, the coastal zone, as the most industrialized and urbanized area of all the major cities in Ghana, has been the focus of internal migration since the beginning of the last century (Anarfi et al).

Historically, migration movements within Ghana date back to periods long before colonization (Anarfi et al, 2003) with the largest numbers coming from the then Northern Territories to the Southern half of the country. The Northern Territories were deemed by the colonial regime to have little direct economic value; hence in the 1920s governor Guggisberg designated the Territories as a labour reserve for the supply of cheap labour hub and suggested that a special recruitment scheme be organized in the Northern Territories. These movements have consisted mostly of different ethnic groups moving into other regions fundamentally in search of better lives especially during the period of drought and internecine warfare (Boisiako, 2009).

During the colonial era due to socioeconomic imbalances, and other structural policies by the colonial administration among others, it's led to the recruitment of people from the northern sector of the country (Anarfi, Awusabo-Asare, Nsowah-Nuamah, 1999).

2.3 AFRICAN PERSPECTIVE ON INTERNAL MIGRATION

Internal migration flows in most Africa countries far exceed international movements and thus continue to require research –usually rural-rural and to a large extent rural-urban

Whiles there is a surge in human movement globally, it finds much more expression in Africa where the lack of opportunities in rural areas force them to move to urban centers’ in search of better lives. In Africa, the available literature as observed shows a higher movement within the regions and inter-regional movement. The inter-regional and intra-regional movements are very common in Africa. Colonialism has intensified movements in the region and subsequently, drawing people from the deprived areas towards the job infested cities. These movements-as other commentators argue are mainly to resource rich areas in the cities and towns. It is also widely believed that, internal movement is the most common type of migration in many countries and reported that, it constitute about 20% of long term movements on the continent annually. The complex mix interest and negotiations of in-migrants calls for separate attention for each ethnic group in each country on the continent of Africa

2.4 DEFINING SOCIAL INTEGRATION AND EMPIRICAL EVIDENCE

The biggest challenge of every country in dealing with migrants has been the supply of knowledge and other social services in the midst of scarcity evenly among both ethnic and non-ethnic dwellers (Chiu,et al., 2006). The World Summit for Social Development was held at Copenhagen in 1995 to forge agreement on social challenges and responses to these challenges. It chose social integration as one of the three themes to deliberate upon and concentrated on fostering inclusive societies that are stable, safe and just and based on the protection of all human rights. To these ends, the 24th Special Session of the

General Assembly resolved to strengthen the need to increase social integration across the world.

This challenge is made manifest in the fact that the process of migration has both individual and group consequences for both the receiving and the sending places. For the individual, migration may produce anxiety and stress as a new social environment has to be negotiated. For communities especially in the receiving region, the result may be one of xenophobia, fear and mistrust of strangers, and this may lead to discrimination and even acts of violence against immigrants. Other experts have posited that, migrants in their new environment are able to cope better by seeking out others who share their cultural and geographic backgrounds. Migrants generally consider these cultural associations as substitutes which serve as a form of “credit worthiness” in terms of trouble or opportunity.

Although finding people of similar background ease the burden of coping for a new migrant there is some evidence to suggest that the long run social consequences of flocking together will be a retardation of the migrant’s adjustment to an assimilation into a new society. Yoon, (1990) collaborates this in his study of Korean immigrants in Chicago where he clearly explains that while ethnic ties assisted them in getting businesses started, yet the same ethnic background easily gave them out. Social Integration has been defined differently by different scholars and institutions.

At its world summit for social development in 1994 the United Nation defined social integration as one of the three main agendas structuring the world today. This statement is true not only at international and national levels, but also within local societies where the movement of internal groupings is very common (United Nations, General

Assembly, UNGA, 1994). This position of the UN seems to confirm the long held view by many scholars that not all migrant activities are welcomed by the “receiving” society and not all of it seem to contribute equally to the social integration process.

In his influential study on Italy and other parts of Europe, Robert Putnam (1993) ponders over the intriguing question of whether or not citizens of different and varied ethnic backgrounds find space to integrate or the social structures in the host society serves as a limitation to the solidarity pursuit of any particular ethnic groups. Jullie (2007), relying on the theory of ethnic social capital, concludes that members of ethnic voluntary associations increase the social capital of individuals thereby further increasing social trust.

The contention now has to do with power interplay between both ethnic and non-ethnic horizontal networks (Colman, 1990; and Putnam, 1993, 2000). Also, according to Durkheim, the father of social integration posits that, society exerted a powerful force on individuals stressing that a people’s beliefs, values, and norms make up a collective consciousness, a shared way of understanding each other and the larger society around them which over the years has been a source of conflict between indigenes and non-indigene (Dijk, 2011).

In Africa, the concept of immigrant integration is one of the alien which has more subtle social consequences. Most importantly, it helps to reinforce and strengthen native perception about foreigners and how their activities affect indigenous social structures. For instance, in South Africa, it is believed and largely, conceived that, the subject of migrant social integration in receiving countries is a growing debate in the 21st century

amongst the world. It is a serious concern for many organizations advocating for social justice calling on the migrant church in Durban in South Africa to help defend and promote immigrant social integration.

And in Botswana, Djik, (2003), analyzing the strange relationship between the Ghanaian migrant group and the host society in Gaborone pointed out and emphasized the dominant foreigner and stranger (Gray, 1998), dwelling on the role of attraction and repulsion, the strangers perspective of the host society. Pillow (2008) writing on cultural differences, focused extensively on Hausa migrants from Nigeria in Ghana and how they have help create new communities like Sabon-Zongo in Accra. However, not much of the literature available, talks about the integration of internal migrants in Ghana especially in our cities like Accra.

2.5 MIGRATION AND SOCIAL INTEGRATION NEXUS

The relationship between migration and integration has been characterized as naturally linked and to a larger extent unsettled (Papademetriou & Martin, 1991). The mobility of a people within its national borders did not receive as early attention as international migration, but it has been the subject of increasing study in recent decades. Among all the component of population change, internal mobility has been the most difficult to deal with especially with regards to migrants social welfare.

In their work on internal migration in Ghana, Ackah and Medvedev, (2010), noted the relationship between internal migration and migrant welfare. In Africa, internal migration is a very common experience with fewer Africans living in urban areas than rural areas; and due to the better quality of life' in the urban areas, many people migrate

from the rural to the urban areas in search of better lives for the families back home. Also migration according to Anarfi et al, (1999) is an avenue for escaping from economic hardships, for social mobility and acquiring some of the basic necessities of life.

This kind of spatial imbalances between the developed and developing societies and subsequent movement of people poses a lot of social challenges to host societies especially because migrants integrate differently at different levels possibly due to differences in culture and other socio-economic interests. As other authorities have explained, the struggle for social space as a way of achieving the purpose of coming into the city is probably the source of the contentions experienced between migrants, indigenes and among migrants themselves. This apparent struggle as observed by some scholars is a survival total and this sometimes generate into repulsive attitudes of either migrants, indigenes or both.

2.6 SOCIAL CAPITAL AND SOCIAL INTEGRATION

The concept of social capital became functionally fashionable only relatively recently, but the term has been in use for almost a century now though the ideas behind it go back many more centuries.

Human and social capital does not exist in isolation from each other. The two are linked in complex ways, and to some extent, feed into each other. In other words, social capital promotes human interactions.

The resurgence of interest in “social capital” as a remedy for the cause of today’s social problems draws directly on the assumption that these challenges lie in the weakening of civil society. However, this ignores the arguments of many theorists who believe that social capital leads to social exclusion.

In his influential study on Italy and other parts of Europe, Putnam (1993) ponders over the intriguing question of whether or not citizens of different and varied ethnic backgrounds find space to integrate or the social structures in the host society serves as a limitation to the solidarity pursuit of any particular ethnic groups. Putnam further explains that, the concept of social capital has three components: moral obligations and norms, social values (especially trust) and social networks (especially voluntary associations).

Jullie (2007), relying on the theory of ethnic social capital, concludes that members of ethnic voluntary associations increase the social capital of individuals thereby further increasing social trust. The contention now has to do with power interplay between both ethnic and non-ethnic horizontal networks (Colman, 1990; & Putnam, 1993, 2000). Also, according to Durkheim (1889), the father of social integration, society exerted a powerful force on individuals stressing that a people's beliefs, values, and norms make up a collective consciousness, a shared way of understanding each other and the larger society around them which over the years has been a source of conflict between indigenes and non-indigene (Dijk, 2011).

Social capital is generally understood as a set of networks of inter relationships between people, groups and entities toward ensuring peaceful co-existence and has been a means for socio-cultural participation by both indigenes and non-indigenes in every society (Jullie, 2007).

2.7 CHANNELS AND AGENTS OF INTEGRATION

While the factors impelling people to move to better their lives have endured in intensity, the issue now has to do with how these people are able to find social space to be able to integrate. In a multicultural society, the intriguing question is whether or not citizens of different and varied ethnic backgrounds find equal space or social structures in the host society limiting migrants' integration.

The major agents of social integration include cultural institutions (churches, festivals, and civic organizations), and mass media as observed by the UN, Division for social policy and development, performs a social integration function in mass societies. Other agents of social integration of migrants include, Home Town Associations (HTA), Diaspora Associations (DA) and other government institutions (language classes, job placement trainings, and other programs. Some experts have also increasingly identified the following as channels of social integration; social media, social networking, and multi-lateral institutions to achieve full human goals worldwide. **Durkheim (1898)** as part of his work to understand the rate of suicides, concludes that, social channels and agents play a very key role in sharpening people's beliefs, values and norms which makes up a collective consciousness, a shared way of understanding each other and the larger society.

2.8 CONCLUSION

The Chapter explores the contours and theoretical underpinnings of literature regarding the subject area of the study. The review of literature was done under seven core thematic areas including global view on internal migration, African perspective on internal migration, defining social integration and empirical evidence, internal migration and social integration nexus, social capital and social integration, channels and agents of

integration and studies on internal migration in Ghana. The outcome of the review has shown extensive scholarly debates, but without diverse conclusions regarding the conception and dynamics of internal migration.

CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION

This section is on the methodology adopted in carrying out the study. It describes the geographical location where the study was conducted, the sampling techniques and the respondents selected for the study. Also, the data collection procedures that were employed in gathering the required data for the study were discussed. Again, limitations encountered in the course of the study were discussed.

3.2 THE STUDY AREA

The study area was Accra, the capital city of Ghana. Accra is estimated to have a population of 4,010,054 (GSS, 2010) accounting for 15.4 per cent of the Ghana's total population making it the second most populated region after the Ashanti region and by virtue of its position as the national capital, Accra has become the major convergence point for many economic and livelihood activities due to the influx of many different people from many deprived areas. Administratively, Accra, from the 2010 PHC is divided into five districts. The census figures further showed the following major ethnic groups; Akans (39.8%), Ga Adangme (29.7%), Ewe (18%) among others. Thus, Accra exerts more influence over Ghana in terms of population movement than any other major city in Ghana (Asabere, 1981). Also, being the former capital of the British colony of the Gold Coast, Accra experienced significant population growth during the first four decades of this century. Another reason is that, the 2000 Population and Housing Census-PHC, shows that, there were 13,385 constituting 11.3% of Builsa people living

in Accra. The statistics showed that, the figure is only next to Ashanti Region which has a population of 13,394, thus making it necessary to be studied. Finally, it was important to carry out the study in Accra because of the complex mix interest and negotiations of migrants’.

Specifically, the study was done in two different communities all in the Greater Accra Region. These communities were Maamobi and Shukura. Maamobi is one of the suburbs in the Greater Accra Region located in Northern Accra. Maamobi, Kwashieman, Bubiashie, Nima and Abeka altogether accommodate about 58 percent of the total population of the Greater Accra Region according to the 2000 Population and Housing Census. This community also houses’ one of the best health facilities in the Region-The Maamobi Polyclinic as well as one of the best Secondary Schools in the country-Accra Girls. Maamobi again has one of the busiest and well patronized markets in the Region. Uniquely, Maamobi is considered the hub of different ethnic groups including immigrants from the neighboring countries. It is generally believed that Maamobi is a no man’s land. No single ethnic group can claim supremacy over Maamobi.

Socio-Economic activities in Maamobi include financial, manufacturing of processed foods, textiles, and chemicals and petty trading. Maamobi according to the 2000 Population and Housing Census, is one of the densely and depressed communities in Greater Accra Region. The same source also classified Maamobi as an immigrant dominated area. Maamobi is also considered one of the low-income housing areas in Greater Accra Region. The above among others informed the choice of Maamobi.

The second study community, Shukura is located in Ablekuma Central Metropolis in the Greater Accra Region. This Metropolitan was established in 1922. The residence is predominantly Christians constituting about 85.17 percent with 9.33 percent being Islam. The socio-economic activities of the people include: petty trading, retailing among

others. About 62 percent of the residence work in the informal sector, 33 percent in the public sector with the remaining 3 engage in the non-governmental organization. The demographic composition is quite diverse comprising settlers from the three Northern sectors of the country and some other immigrants from our neighboring countries such as: Mali, Nigerian, and Burkina Faso among others. This complex mix of ethnic groupings from different social orientations makes interesting study.

3.3 RESEARCH DESIGN

The study as indicated above used a combination of quantitative and qualitative methods to conduct the survey of Builsa migrants living in Maamobi and Shukura all in Accra. The reason for the use of a mixed method design was to ensure that the strengths of the individual methods compensated for the inherent limitations in any single method (Creswell, 2003).

3.4 THE STUDY POPULATION

The study focused on Builsa migrants in two suburbs of Accra-Maamobi and Shukura. These two suburbs were selected because there was a high concentration of Builsa residents there. For the purpose of this study, I considered only those Builsas who had stayed in the study area for not less than three years. Three years because, it was believed that by that time migrants would have settled in the host community. Also, three years was enough a time for a new arrival to make some new friends. It also gives migrants a fair understanding of the study area and therefore would be in a better position to give independent assessment of the area. The study population also excluded all Builsa born in Accra. I selected only Builsas aged eighteen years and above regardless of their

occupation and profession or social status. Eighteen years because constitutionally, one can make an inform decision at that age such as voting and marriage which are very key.

3.5 SAMPLE SIZE AND SAMPLING TECHNIQUE

As a result of time constraints fifty (50) respondents were sampled for the questionnaire. I used Purposive sampling and snowballing as the sampling techniques. Purposive sampling technique is the deliberate choice of an informant due to his or her experiential knowledge or any unique qualities the informant possesses (Bernard 2002, Lewis and Sheppard 2006). It is a non-random technique that does not need underlying theories or a set of numbers of informants. Simply put, the researcher decides what needs to be known and sets out for it. For the in-depth interviews, ten (10) participants were purposively chosen, with 5 from each study sites.

3.6 DATA AND SOURCES

The study relied on two main sources of data. They were the primary and secondary sources. The primary data were gathered through in-depth interviews and the administration of questionnaire. In terms of the secondary data, pertinent literature relating to the study area was extensively used. These included books, journals articles, book articles, and unpublished works relevant to the study. The internet was the main source of the electronic or online literature and other secondary data. Extensive library work was therefore carried out in the Centre for Migration Studies library and the Balm library, all in the University of Ghana.

3.7 RESEARCH INSTRUMENT

The study employed interview guide and questionnaire as the main research instruments.

The interview guide was used to solicit qualitative data whereas the questionnaire was used to gather the quantitative data.

The questionnaire was structured along the following sections in line with the study objectives. Section A: Socio-Demographic Characteristics, Section B: Integration experiences of respondents, Section C: Knowledge and awareness of informal support systems and D: Challenges and migrants' integration strategies.

The in-depth interviews were conducted with the help of the interview guide. The in-depth interviews were semi-structured which allowed for flexibility in the researcher's interaction with the participants

. The quantitative data was entered into the SPSS software for analysis.

3.8 DATA COLLECTION

Also, the use of a semi-structured interview was employed. It allowed for flexibility and enabled the participants to reveal their perspectives without feeling compelled to do so.

The recorded interviews were then transcribed and analyzed based on the following semi-structured themes; history of migratory trends of the Builsa people (reasons for migrating), awareness of migrants support systems, challenges and some coping strategies (social capital) to give further explanations to the quantitative data. The author relayed on informants. These ten informants were selected from each of the communities. After the fifth respondent in each community, it was realised that, the responses did not make any significant differences in terms of their responses thus, the researcher discontinued the interviews since he had reach saturation point. Same

questions were asked informants in both communities. Chiefs, Women leaders, youth leaders and association executives were the main informants.

With the help of one research assistant, the author was able to administer the questionnaires to the respondents in the two communities. The questionnaire was structured along the same thematic areas as used in the interviews.

3.9 DATA PROCESSING AND ANALYSIS

Data collected was analyzed based on in-depth understanding of the thematic areas underpinning the study and the responses arising out of them. These views were then summarized and further explained by incorporating the theoretical framework to the findings. Thankfully, the interviews and the questionnaire administering were done in the dialect the researcher understands and this made the transcription quite easy. The transcription was done in themes reflecting the topic.

Descriptive analysis was done to augment the quantitative data. Further, frequencies and percentages were done and presented in a form of tables and figures. All the data analysis was done using IBM SPSS version 20.0.

3.10 ETHICAL CONSIDERATIONS

All participants were duly informed of the purpose of the study. Also, at the every section of the questionnaire as structured, participants were educated on what was to be expected of them. The confidentiality of their responses especially the in-depth interview respondents were appropriately assured. They were told that their voices would be recorded and later transcribed solely for the use of this work. They willingly agreed to participate though two or three respondents were initially hesitant to agree to be tape recorded. Pseudonyms were used to conceal their true identities.

3.11 METHODOLOGICAL CHALLENGES

This section presents challenges and limitations regarding the objectives this study set for its self. With the research participation, more than half of the participants did not have tertiary education and this did not give a comprehensive representation of the experiences of Builsa migrants. The selection of greater number of participants with relatively lower educational levels could affect the findings since other social classes might have different experiences.

The limited time did not allow for the use of other methods to contribute to methodological triangulation. For instance, the application of a focus group discussion would have given me the opportunity to witness the interaction of participants at the study area. To a large extent some inconsistencies identified in the in-depth interviews could have been cleared.

Further research on this subject matter should endeavor to expand the sample size to include more respondents especially more literates. There is also the need to find out whether or not gender influence migrants integration and how.

CHAPTER FOUR

SOCIAL INTEGRATION OF BUILSA MIGRANTS AND ASSOCIATED CHALLENGES

4.1 INTRODUCTION

The study investigated the social integration of Builsa migrants and the challenges they encounter in Accra (Maamobi and Shukura). This chapter presents the results and discussion of findings and is organized into three main sections. The first section presents the analysis of background characteristics of demographic variables that is, age, gender, religion, educational background, occupation, marital status, and years of residence and reasons for migration. The next section presents the analysis of research questions thereby proffering answers to the stated objectives. Finally, the chapter looks at the discussion of the findings, especially with relation to the study objectives. Descriptive analysis was done and their frequencies and percentages were presented in a form of tables and figures. All the data analyses were conducted using IBM SPSS version 20.0.

4.2 SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

This section looks at the background characteristics of the respondents including data on the respondents' gender, age, highest educational background, marital status and years of residence. The respondent rate of data collected was very high as out of the 50 questionnaires distributed a total of fifty (50) questionnaires were received and valid for analysis, which represents a high percentage of 100 % of the estimated sample size. Summary of the analysis of respondents demographic background are presented in Table 1.

Table 1: Socio-demographic characteristics of respondents

Variable	Category	Frequency	Percentage %
Sex	Male	20	40
	Female	30	60
Age	18-28	12	24
	29-39 years	8	16
	40-49 years	12	24
	50 + years	18	36
Religion	Christianity	47	94
	Islam	1	2
	Traditional	2	4
Educational background	Primary school	19	38.0
	Junior High school	4	8
	Senior High school	6	12.0
	Tertiary	3	6.0
	Non formal education	18	36.0
Occupation	Traders	7	14.0
	Menial worker	5	10.0
	Service and sales person	4	8.0
	No Occupation	28	56.0
	Caterer	3	6.0
	Student	1	2.0
	Driver	1	2.0
	Civil service	1	2.0
	Marital Status	Married	27
Divorced		11	22.0
Widowed		2	4.0
Not married		10	20.0
	Total	50	100

Source: Field Work, 2014

NB: Sample size (N) = 50

In terms of sex composition of the respondents who participated in the study, 40 percent were males while 60 percent were females. This implies that most of the respondents were females.

Data on the age of respondents indicated that majority of respondents representing 36 percent interviewed were 50 years and above. On the religious background of

respondents, most of the respondents were Christians constituting 94.0 percent, Traditionalist were 4.0 percent and only 2.0 percent were Muslims. This finding is not surprising because most Bulisas are Christians.

Also, the study explored the educational background of respondents. Results of the analysis as shown in Table 1.0 revealed that 6.0 percent have tertiary education, 8.0 percent were junior high school graduates, senior high school graduates constituted 12.0 percent and 36.0 percent were reported as not having any formal education while 38.0 percent of the respondents were primary school leavers. Thus, from the analysis it was obvious that the majority of the respondents were primary graduates.

The occupational status of the respondents was also explored and the analysis of the data indicated that a majority 56.0 percent of the respondents have no occupation, 14.0 percent of the respondents were traders, menial workers were 5.0 representing 10.0 percent, service and sales person representing 8.0 percent, 6.0 percent were caterers, more also, students, drivers and civil servants contributed 1.0 percent each.

The study further examined the marital status of the respondents. The results of the analysis as shown in Table 1.0 revealed that the majority 54.0 percent of the respondents were married. This was followed by 22.0 percent of the respondents who were divorced. In addition, 20.0 percent of the respondents were not married whereas 4.0 percent of the respondents were widowed.

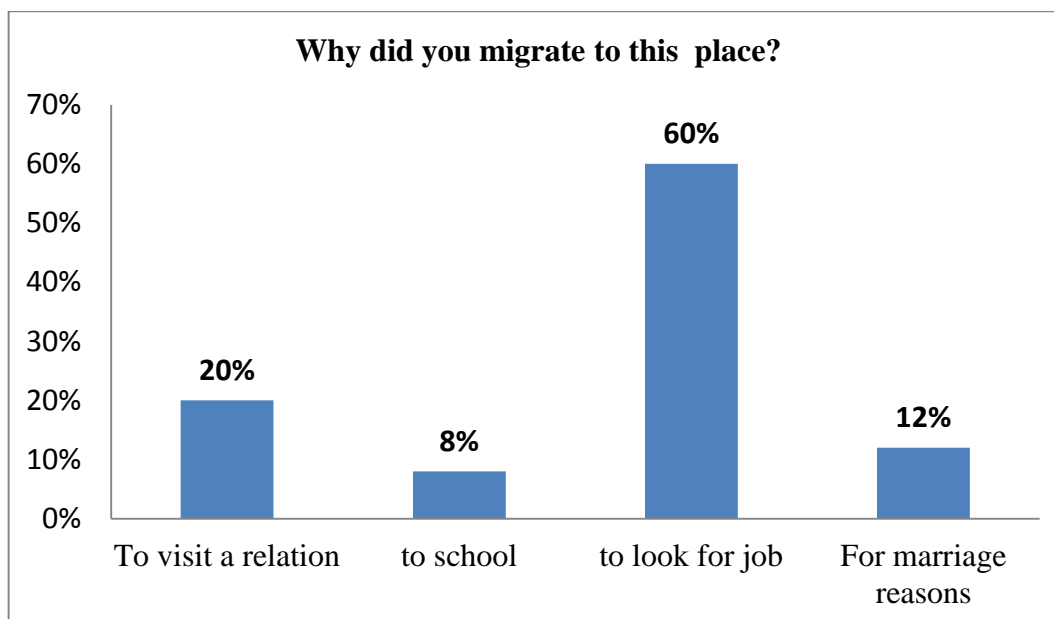
4.3 INTEGRATION EXPERIENCES OF BUILSA MIGRANTS

In order to examine the migration experiences of Builsa migrants, the study found it imperative to underscore the motivating factors for their migration and the number of years that they have lived in their destinations.

It was revealed by the study that overwhelming majority of the respondents representing 60.0 percent migrated because of job seeking. Also, 20.0 percent of the respondents indicated visitation of their relative as the reason for their migration, 12.0 percent indicated marriage as the influencing factor for their migration whereas 8.0 percent said that they migrated primarily because of schooling (see fig. 1). This confirms the study carried out by the GSS (2010) that, job seeking is the main factor influencing the north-south migration in Ghana. This also supports the assertion of Anarfi, et al., (1999) that individual's propensity to move, and the final decision to move or not to move is more or less a part of a household decision to diversify household risk. As Ellis (2007) puts it in his work "Household strategies and rural livelihood diversification" internal migration is seen as a household survival strategy of rural dwellers especially in Sub-Saharan Africa. Reiterating this point, an 81 year retired worker in an interview with the researcher stated that:

For me, I can say that the main reason why I moved from my hometown to Accra was to look for job. I came with a white woman who promised me job. Through her, I was able to secure job at the Osu Castle (Personal Communication, 2014).

Figure 1: Distribution of respondents by reasons for migration

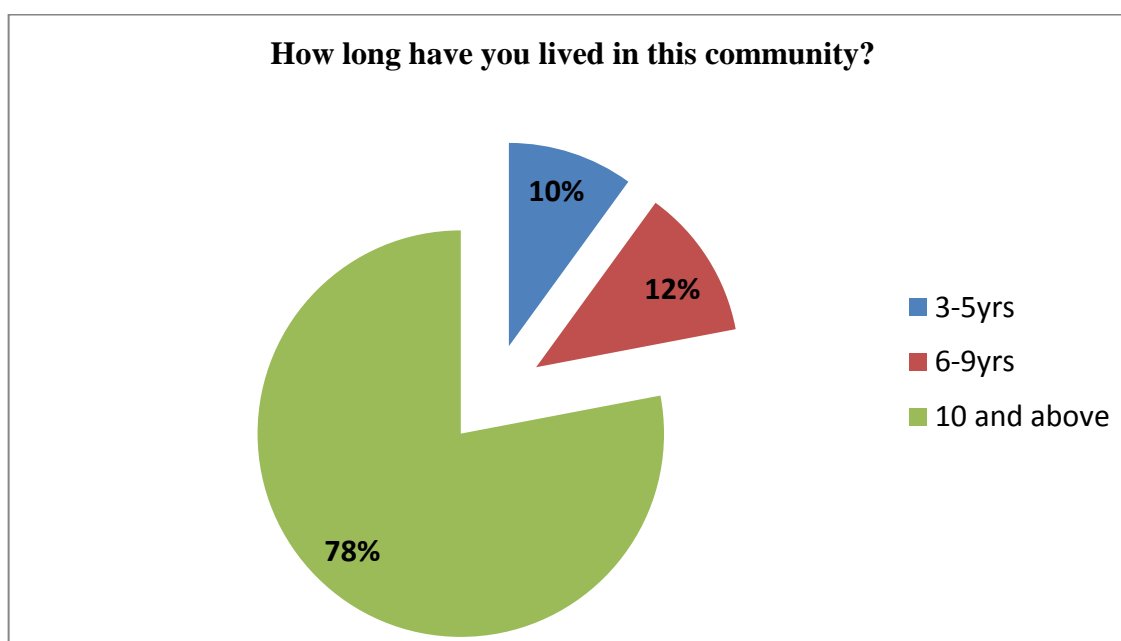


Source: Field work, 2014.

NB: Sample size (N) = 50

The results in figure 2 below show the number of years that respondents have lived in their destinations. The analysis of years of residence of respondents indicated that, majority, 78.0 percent of the respondents had lived in the community for over 10 years and 12.0 percent had lived in the community between 3-5years whilst 10.0 percent respondents had lived in the study area between 6-9 years. This clearly indicates that majority of the respondents had lived in the respective communities for over ten years which is very crucial to examine their integration experiences.

Figure 1: Distribution of respondents by duration of stay in the community

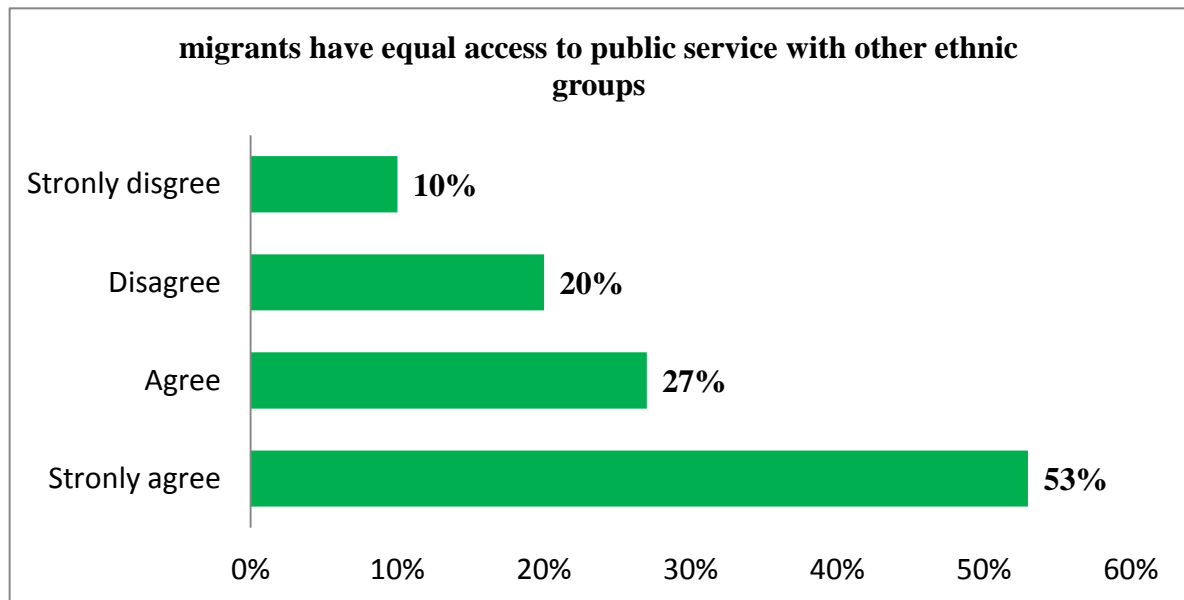


Source: Field work, 2014.

NB: Sample size (N) = 50

As part of examining the migration experiences of the Builsa migrants, respondents were asked whether they have equal access to public services with other ethnic groups. It was established that majority of the Builsa migrants representing 53.0 percent strongly agree that they had equal access to public service with other ethnic groups. This was followed by 27.0 percent agreeing that they had equal opportunity to public services. It was revealed however that, 20.0 percent of the respondents' disagree that they have equal access to public service with other ethnic groups and 10.0 strongly disagreed (see fig. 3). As greater proportion of respondents strongly agreed, it can be deduced that Builsa migrants in Accra have equal access to public services as other ethnic groups which is very important within the broader framework of equitable socio-economic opportunities of internal migrants.

Figure 2: Distribution of respondents by equal access to public services with other ethnic groups

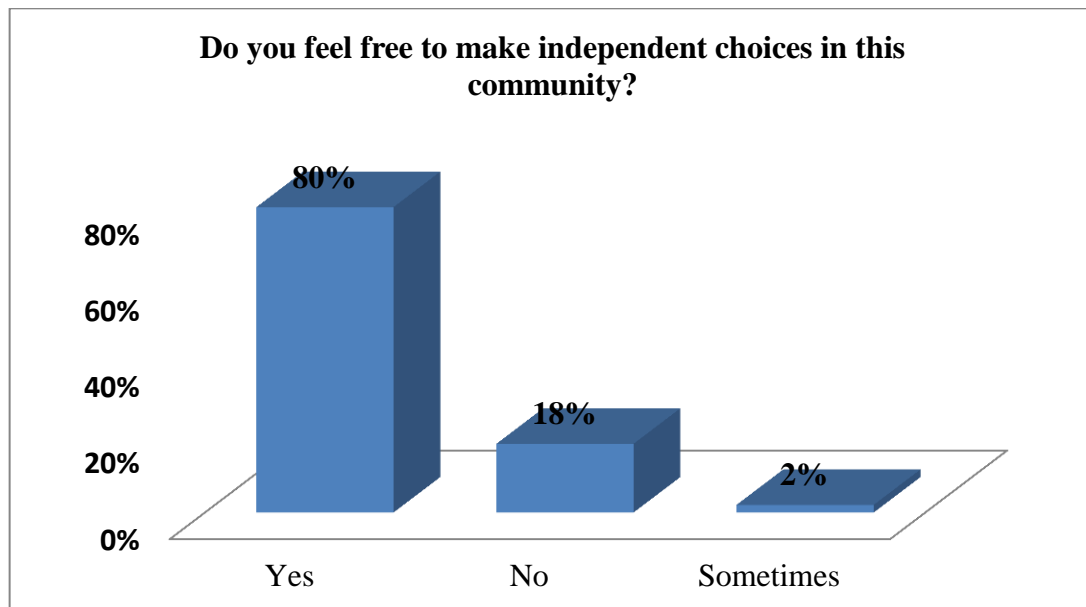


Source: Field work, 2014.

NB: Sample size (N) = 50

Another important integration experience of respondents revealed by the study was their ability to make free independent choices regarding their livelihoods. Thus, the ability of internal migrants to make independent choices in their new communities is fundamental to their survival and general integration. Majority of the respondents representing 70.0 percent indicated that they feel free to make their independent choices regarding their general livelihoods, followed by 27.0 percent who indicated that they do not always feel free to make their independent choices. Only a negligible 3.0 percent of the respondents indicated a strictly opposing view that they do not feel free to make their independent choices regarding their livelihoods (see fig. 4). Thus, Builsa migrants do not only have equal access to public services in their destinations but the ability to make their independent choices regarding their general livelihoods devoid of any form of restrictions.

Figure 3: Distribution of Respondents by Freeness of making independent choices in their communities

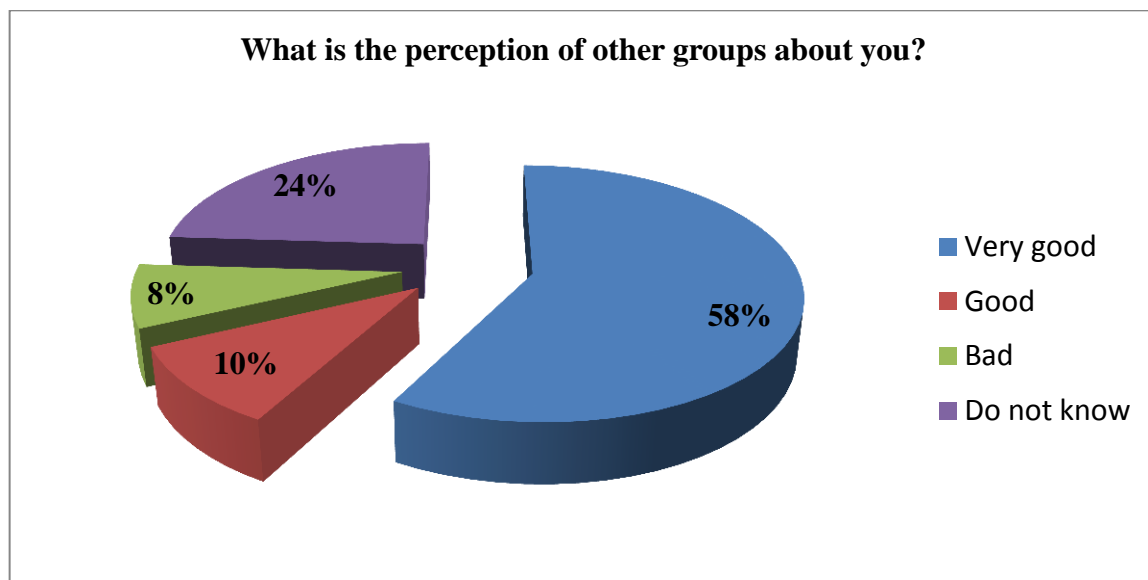


Source: Field work, 2014.

NB: Sample size (N) = 50

The results in figure 5, show the perception of other tribes towards Builsa migrants which was identified as another crucial integration experience. Majority of the respondents representing 58.0 percent indicated that the perception of other ethnic groups toward them is very good, followed by 10.0 percent who claimed it is good. However, 8.0 percent of the respondents asserted that the perception of other ethnic groups towards the respondents is bad whilst 24.0 percent remained uncertain about the perceptions of other tribes toward them. It is important to note that as 58.0 percent claimed very strong and reaffirmed by 10.0 percent of the respondents, it can be established that the general perceptions of other ethnic groups towards respondents is positive which is very important for their integration.

Figure 4: Distribution of respondents by perception of other ethnic groups towards them



Source: Field work, 2014.

NB: Sample size (N) = 50

An informant stressed in an in-depth interview with the researcher that one of the most remarkable feat of their integration experience is the level of exposure of Builsas to other tribes. He observed that:

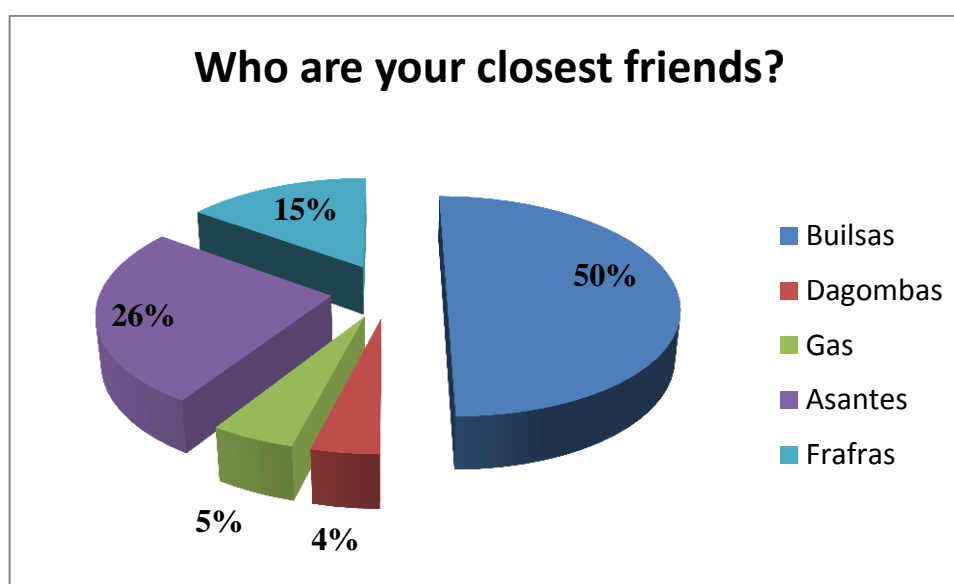
Many of the people we are living with did not even know we are a tribe in Ghana. We usually attributed this to the fact that they were ignorant. However, we realized that we Builsas are not really exposed to other tribes and therefore our increasing level of integration with others especially in the Southern part of the country like Accra is very helpful. At least, people are now getting to know us better than before and those who had bad perceptions about us have change of mindsets now (Personal Communication, 2014).

4.4 INTEGRATION STRATEGIES OF THE BUILSA MIGRANTS

When migrants find themselves in new environments, they normally adopt various strategies which enable them to cope and integrate well with the natives and other migrant groups as well. The study revealed a number of migration strategies adopted by Builsa migrants in Accra.

It was revealed by the study that Builsa migrants consider linguistic capability as an important integration mechanism. All the Builsa migrants interviewed asserted that they speak Buli and other languages as well which has influenced the need to make establish tight companions and acquaintances with other ethnic groups comprising Fantes, Ashantes, Ewes, Gas, Frafras, Dagombas together with other tribes in the Greater Accra as displayed in fig 7 below. Through this, they have been able to secure jobs and make friends which imply that shows Builsa migrants have moved beyond the level of adaptation to the level of acculturation.

Figure 5: Distribution of respondents by their closest friends

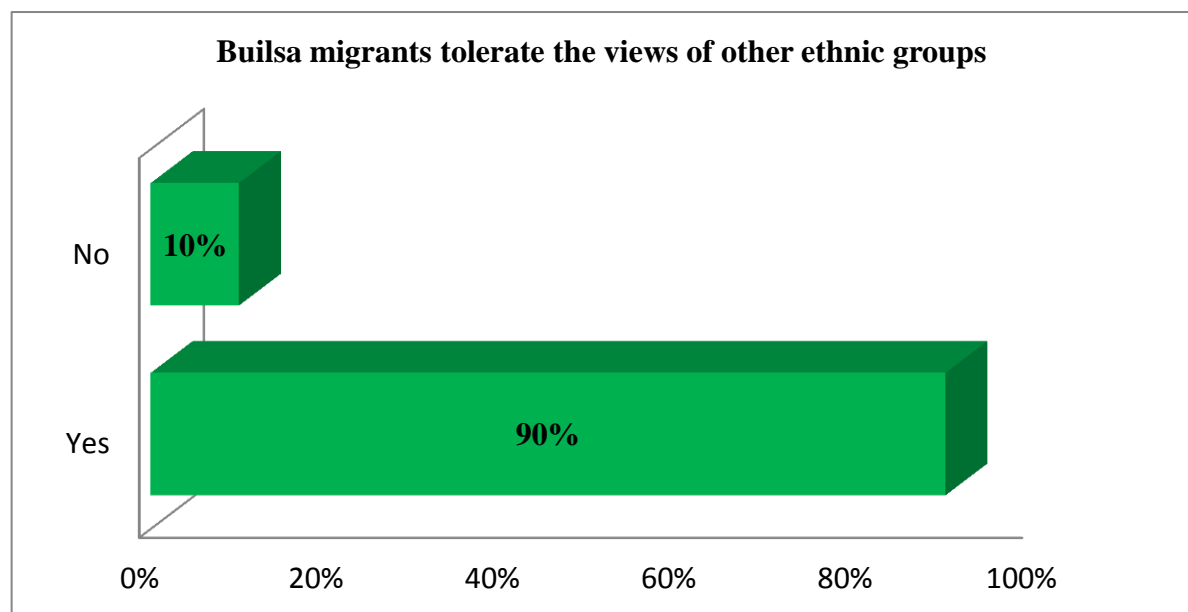


Source: Field work, 2014.

NB: Sample size (N) = 50

It was established by the study that Builsa migrants consider the importance of tolerating other ethnic groups as an important integration strategy (see fig 8). Overwhelming majority of the respondents representing 90.0 percent indicated that they tolerate the views of other ethnic groups in their migrated communities whereas 10.0 percent indicated otherwise. Thus, the findings establish the fact that tolerance is a very important component in every pluralistic community which does not only promote peaceful co-existence among various groups but a prerequisite strategy for socio-economic integration of migrants.

Figure 6: Distribution of respondents by tolerance of views of other ethnic groups



Source: Field work, 2014.

NB: Sample size (N) = 50

The study also revealed that Builsa migrants consider living in integrated places as a very important integration strategy. This was established by overwhelming majority of the respondents representing 96 percent who expressed the view that Builsas migrants live in segregated places whereas a discounting 4 percent indicated otherwise (see tabe3). It can therefore be surmised that Builsa migrants live in integrated places which has

helped them extremely to establish a common life style at wherever they settle as an important strategy of their integration.

Table 2: Distribution of respondents by whether or not Builsa migrants live in segregated places

Builsa migrants live in segregated places?	Frequency	Percentage (%)
Yes	2	4
No	48	96
Total	50	100

Source: Field work, 2014.

NB: Sample size (N) = 50

4.5 SUPPORT SYSTEMS BUILSA ASSOCIATION OFFER MEMBERS

The integration of migrants into a destination society is seen as a crucial step for reducing all forms of vulnerability (Bakewell , 2014).While it may be appropriate to depend on state support to help migrants integrate as intimated by some experts, Bakewell (2014) however, posits that issues of internal migrants cannot be handled the same way as immigrants. In view of this, this section explores the kind of supports systems that Builsa migrants benefit from their own associations. This is very important to understand the dynamics and contours of internal migrations regarding the extent to which a specific migrant tribe identifies itself with its members. In a nutshell, this section examines the role of social networking in the internal integration of Builsa migrants.

The study notes that overwhelming majority of the respondents representing 82.0 percent are affiliated to Builsa associations whereas 18.0 percent do not identify themselves with any Builsa association or social networking (see table 1). This shows that Builsa migrants in Accra consider being part of Builsa associations as very important in their integration process. Those who do not belong to any Builsa Association generally cited

the lack of interest and non-vibrant nature of the associations as their main reasons (Personal Communication, 2014). For instance an informant in an interview with the researcher opined that:

For these ethnic associations I don't belong to one. My reasons are personal that is why I don't attend their meetings. No I have never even attended Builsa meetings before and don't think I will ever attend one. I simply do not have interest in joining Builsa Associations (Personal Communication, 2014).

Table 3: Distribution of respondents by affiliation with Builsa association

Do you belong to any Builsa Association?	Frequency	Percentage (%)
Yes	41	82
No	9	18
Total	50	100

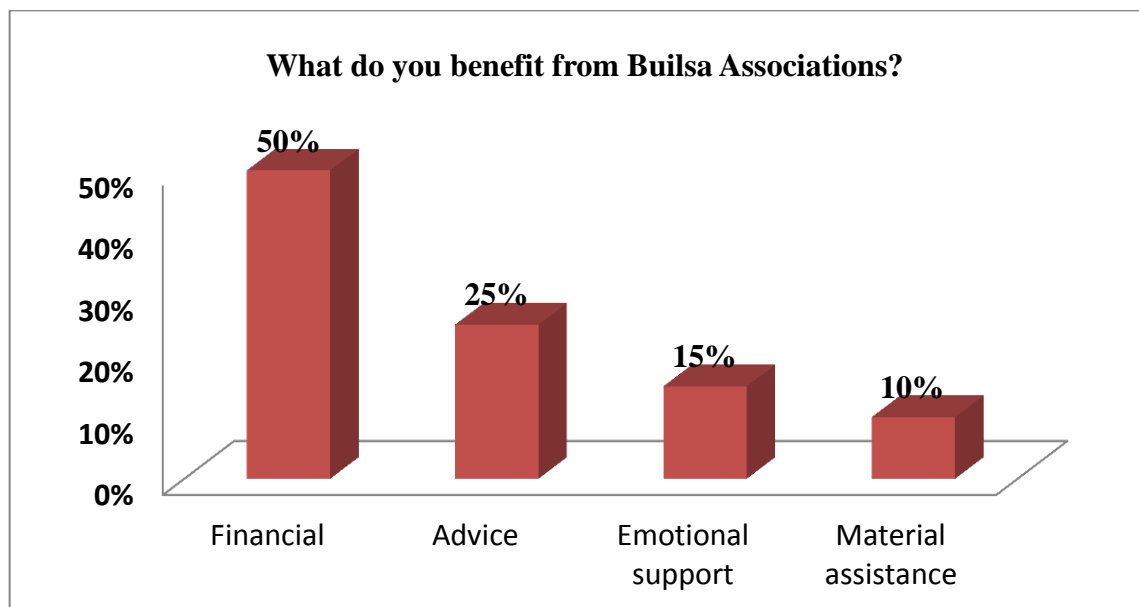
Source: Field work, 2014.

NB: Sample size (N) = 50

The results in fig 6 show the various kind of benefits that Builsa migrants gain from Builsa Associations. Majority of the respondents representing 50.0 percent identified financial assistance, followed by 25.0 percent indicating that they benefit from advice services provided by the association. Also, 15.0 percent and 10.0 percent of the respondents indicated that they benefit from emotional assistance and material assistance respectively from their association with Builsa social networking. These findings are in consonance with the concept of the social capital theory which largely talks about the social networks including families, friendship, home town associations, ethnic associations, old school unions, and associations based on economic interests among

others. Like Putnam (2000) puts it “. . . social capital provides the glue which facilitates co-operation, exchange and innovation”.

Figure 7: Distribution of respondents by benefits from Builsa Associations



Source: Field work, 2014.

NB: Sample size (N) = 50

A forty-five year old female informant shared her personal experience and support that she received from the being a member of the Builsa Associations. She stated that:

Personally, my family has benefited greatly from the Wiaga Association (a community in Builsa). When my husband was arrested the association came to my aid until he received bail. I need to attend meetings to relate with my people because no matter what I will need their help one day. I encourage my children to associate with Builsas by attending meetings so that in terms of trouble they could get help. Again, when my sister died two years ago the Builsas came to my aid greatly (Personal Communication, 2014).

It is important to note from the above analysis that majority of Builsa migrants in Accra benefit largely from the support services from the various Builsa Associations. Thus, the presence of such social networking or migrant associations serve as a supplementary internal migration support services to migrants in addition to their general accessibility to the public services in their destinations. Such associations are also regarded as very viable strategy of social integration of migrants in general and Builsa migrants in particular. Moreover such associations serve as solidarity grounds for migrants in their integration into new environments.

4.6 CHALLENGES FACING BUILSA MIGRANTS IN THEIR DESTINATIONS

As well noted widely, migrants are faced with myriad and variegated challenges in the quest of searching for better livelihood conditions and general social integrations. This section elucidates some of the key socio-economic challenges confronting the Builsa migrants in Accra.

The results in fig 7 empirically show the key challenges facing Builsa migrants in Accra as revealed by the study. It was established during the study that accommodation related problems constituted the main challenges facing Builsa migrants in Accra. This was indicated by 40.0 percent of the respondents. Respondent indicated a number of accommodation related problems confronting them during a detailed discussion with the researcher. So far as accommodation problems are concerned, the Builsa migrants indicated that the exorbitant rents charges have been exacerbated by the limited access to accommodation which continue to pose an integration dilemma to them. Thus, in situations where they even have money, they find it difficult to have access to Conducive accommodation for human habitat. They are therefore compelled to accommodate

themselves in kiosks, stores, uncompleted buildings and containers which are normally deficient of basic amenities such as water, washrooms, electricity and toilet facilities making their lives very frustrating (Personal Communication, 2014).

Also 30% of the respondents identified employment as a challenge confronting them as migrants. As vividly noted in the earlier analysis, the search for greener pastures or better job opportunities remain one of the key factors influencing the North-South migration in Ghana which fuels the high rate of competition for job opportunities among migrants themselves apart from the general competition posed by the natives. With the high illiteracy rate of most Builsa migrants, they are forced into menial jobs such as cleaners, ‘watchmen’, truck pushing, store loaders and petty trading which affects their economic prospects and social remittance. A key informant who happens to be a Community Head of Builsas in Accra stressed on the employment ordeals of Builsa migrants. He stated that:

My brother, it is very difficult for us here in Accra but we know that it is better than back home. We come here with the main aim of getting better job and livelihood but the reality is that it is not easy at all. You see, most of we the Builsas here are not educated which automatically disqualifies us from any better opportunities. We do not have adequate funds to start any meaningful business for our up keep. Sometimes too, apart from speaking English, we have the problem of communicating in other local languages especially Twi and Ga. We sometimes feel like going back home but we feel we may be mocked and considered as failures back home. We therefore have to struggle here to feed our families here and back home (Personal Communication, 2014).

The above assertion sums it all that just like any other migrants, Builsa migrants also have their fair share of employment opportunities in Accra which is characterized by high rate of competition for employment.

Moreover, 20.0 percent of the respondents indicated that they are confronted by health problems. This, the study revealed was primarily due to the poor accommodation conditions of the migrants. Due to the limited access to proper accommodation majority of the migrants find themselves in one kiosk normally not less than 6 occupants which expose them to communicable diseases such as tuberculosis and other hygiene-related diseases such as malaria and cholera. With the limited income at their disposal, they are not able to enrol on the National Health Insurance Scheme (NHIS) and access to quality health care facilities (Personal Communication, 2014).

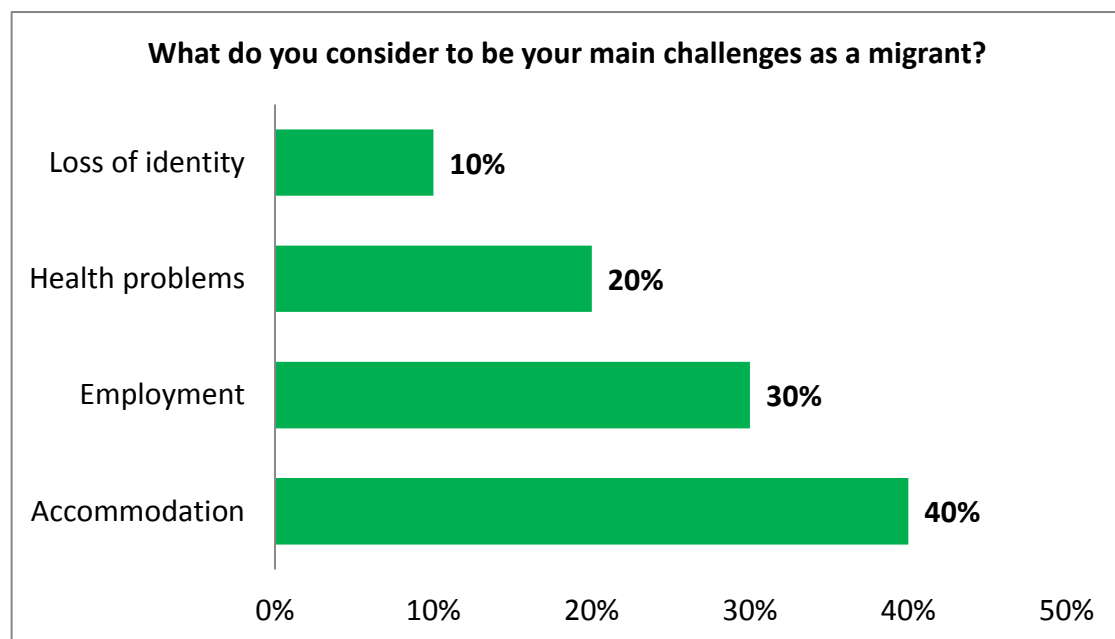
Lastly, but quite revealing, 10% of the respondents indicated loss of identity as a challenge in their social integration. In-depth interview with respondents revealed that the quest for accessibility to opportunities was gradually influencing their cultural orientations. In most cases it is common to see parents and their children speaking other local languages such as Twi and Ga at the expense of their indigenous Buli language. So far as the gradual loss of identity was concerned, respondents through in-depth interview indicated another dimension of the loss of their identity which some intimated was worry to them. This was considered as the breaking family ties. It was established that their new life in the Southern part was making it difficult for them to keep ties back home with their family's due to economic pressures and the struggle for survival. For instance, a young male Builsa migrant in Maamobi had this to say:

In fact ever since I came to Accra some 7 years ago, I have been to my hometown just once. Living in Accra is taking most of my time away but I have not option. I

have to face this challenge in order to survive and help my parents and siblings back home. To be frank, my brother, I hardly think of going home now (Personal Communication, 2014).

This clearly affirms the notion that the more migrants seek to integrate into the socio-economic environments of their destinations they are likely to face the challenge of breaking ties with their relatives which has both short term and long term effect on their identities.

Figure 8: Distribution of respondents by challenging facing Builsa migrants



Source: Field work, 2014.

NB: Sample size (N) = 50

4.7 CONCLUSION

The chapter has empirically presented a systematic and detailed analysis and discussions of the data based on research questions and objectives of the study. It examined the

socio-demographic characteristics of respondents, the integration experiences of the Builsa migrants as well as their integration strategies. The chapter also underscored the support systems Builsa Associations offer members and the challenges facing Builsa migrants in their general socio-economic integration within their new environments. The social capital theory has been used adequately to explain the objectives set for this work. The summary of findings, conclusion and recommendations are examined in the next chapter.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The study set out to examine how internal migrants in Accra are socially integrating by focusing on Builsa Migrants in two suburbs of Accra. This concluding chapter of the study presents the summary of findings, conclusions and recommendations.

5.2 SUMMARY OF FINDINGS

The study revealed the following findings based on the objectives stated:

It was revealed by the study that economic reasons especially job seeking constitutes the main motivating factor behind the migration of Builsas to Accra. This was indicated by 60.0 percent of the respondents interviewed. The study also noted that overwhelming majority of Builsa migrants comprising 70.0 percent had lived in the study area for over ten years which provided ample evidence to ascertain their general socio-economic integration experiences.

The study further noted that Builsa migrants generally have positive integration experiences in Accra. Three core integration experiences of the Builsa migrants were noted by the study. First, it was established that Builsa migrants have equal access to public services with other ethnic groups. This was empirically supported by more than half 53.0 percent of the respondents who strongly agreed that they enjoyed equal accessibility to public services as opposed to one-tenth 10.0 percent of the respondents who strongly disagreed. Thus, Builsa migrants are not discriminated against in terms of equal opportunity to equal services with other ethnic groups. Second, the study noted

that, majority of Builsa migrants representing 70.0 percent had the freedom to make independent choices concerning their livelihoods as against negligible 3.0 percent who indicated otherwise. The last integration experience as underscored by the study was the encouraging perception of other ethnic groups toward Builsa migrants. This was confirmed by 58.0 percent of the respondents that the perception of other tribes towards them is very good which facilitated their integration with other ethnic groups.

The study noted that Builsa migrants undertake various integration strategies which help them to cope very well in their environment. It was revealed that Builsa migrants adopt the linguistic capability strategy which enables them to establish close relations and acquaintances with other tribes such as Frafras, Dagombas, Gas and Asantes. For instance, it was revealed that apart from Builsas being the obvious closest friends of respondents 50.0 percent an encouraging 25.0 percent of the respondents had Akans as their next closest friends which had influenced their chances of job opportunities. Another integration strategy of Builsa migrants the study noted was tolerating the views of other migrant groups as indicated by 90.0 percent of the respondents. This is a fundamental condition not only for their social and economic integration but for the purpose of peaceful co-existence in pluralistic communities such as Shukura. Apart from the above integration strategies, the study surmised that Builsa migrants in Maamobi and Shukura lived in well integrated places rather than segregated areas. This was empirically supported by a convincing 96.0 percent of the respondents.

The study again noted that Builsa migrants in Accra benefit from support systems offered by Builsa Associations. Key support services the study identified included financial support, advice, emotional support and material assistance. However, but not surprising, half of the Builsa migrants representing 50% pointed out financial support as the major support services they benefit from Builsa Associations and Builsa social

networking's whereas 10% indicated material support. Through the in-depth interview some respondents indicated Builsa Associations assist them during, naming ceremonies, funeral occasions and times of hardships among others. This was considered as an important coping mechanism for the general integration of Builsa migrants and familiarity.

Lastly, the study identified four main challenges confronting Builsa migrants in their socio-economic integration. These were accommodation problems,, employment, health,and loss of identity. The study noted that the main accommodation related challenges indicated were the high rent charges of accommodation and the unavailability of Conducive accommodation for Builsa migrants. This compels the migrants to find themselves in indecent accommodations such as living in kiosk, stores and uncompleted buildings. With limited income, Builsa migrants do not engage in any meaningful or high income generating economic activities but resort to menial jobs like cleaning, truck pushing, store loaders and petty trading for survival. Again due to the limited access to proper accommodation majority of the migrants find themselves in one stores and kiosks which expose them to communicable diseases and other hygiene-related diseases such as malaria and cholera. The problem of indoctrination is yet another challenge the study underscored. Migrant are gradually losing their identities where they tend to speak other languages at the expense of their Buli language as a means of ensuring their full integration and some find it even difficult to keep their ties back home.

5.3 CONCLUSIONS

The main focus of this work was to examine social integration of Builsa Migrants in Maamobi and Shukura in Accra.

The results show that search for job opportunities still remains the key push factor influencing internal migration especially the north-south drift with the hope of improving their lives chances. These findings confirm studies such as the following; Potts (2013), Bosiako (2009), and Anarfi et al (1999).

From the study findings, it can be concluded that, majority of the study population was unemployed whilst a greater majority was above fifty years and had stayed in the study area for not less than ten years. Almost all the sampled population speaks more than a language in addition to the Buli. Perhaps, this explains why insignificant adverse findings were observed regarding their social integration.

This research study has demonstrated that social networks in the form of ethnic associations and adaptation of appropriate integration strategies facilitate social integration of the Builsa migrants.

In this regard, Builsa respondents acknowledged their ethnic association and the support its offers to members. They generally considered their associations as supportive and enabling. Some also however, expressed the view that the association could do better. As one informant observed during the in-depth interview, the associations serves as the interface between old members and new comers and also as the capital they used to gain access some opportunities.

Casual interactions with some selected respondents revealed that, they secured their current jobs through the help of other association members. It was revealed that apart from the umbrella association, there existed other associations based on the specific community they heal from. The apparent lost of identity among the younger generation was a worry to many respondents.

As a strategy to adequately integrate into the community, respondents said they had to learn the various languages spoken in the communities.

These conclusions are limited to only sample size available to the researcher and can therefore not be a basis for making any general or definite conclusions. Further studies are therefore needed in this regard. One of the hurdles for the Builsa respondents to overcome is how to ensure that, their younger generation does not lose their identities in terms of language and culture.

5.4 RECOMMENDATION

Drawing from the findings and conclusions above, the study proceeds with the following recommendations;

First, as the country strives strategically and consistently to fashion out a national migration policy, this study recommends to policy makers to as a matter of national interest fast track the passage of the Migration Policy Bill which is currently before Cabinet. It is hoped that with the passage, issues of migration will receive the needed policy support and direction.

The study further recommends that, understanding the trend of Ghana's internal migration and how its people move from the deprived areas get integrated into the cities should be the obsession of all stakeholders if we are to attempt any meaningful lasting remedy to inter-ethnic conflict and avoid the mistrust among migrants and other indigenes.

Also, social service providers such as the Gender ministry, youth and employment ministry and other NGOs should collaborate with migrants' networks to provide the needed support to migrants. Having identified lack of job opportunities as the main push

factor influencing the North- South drift mostly among the youth, creating income generating jobs in the source areas will ultimately help reduce the trend. Building of irrigation dams, provision of credit facilities, and other farming techniques to diversify their traditional farming systems should occupy the attention of all stake holders especially government.

Last but not least, since migration is a cross cutting discipline, there is the need to adopt a more holistic approach where various government institutions and other local authorities like chiefs collaborate with migrant associations to harmonize their activities to provide the needed support. This is very imperative as it would help policy makers to effectively deal with migrant groups on their own merit and right and not lump them when formulating policies.

With the government policy of decentralization, it is expected that the migration trend and rates in Accra would be reduced substantially. More meaning should therefore be given to the policy.

5.5 ISSUES FOR FURTHER RESEARCH

The study discovered some grey areas which need to be looked into. Since this study was based on a small sample, it was not possible to carry out a more comprehensive literature work on the integration experiences of the Builsa migrants in Accra. A larger sample is therefore needed to give a more representative representation.

Also, it is important to replicate this study in other regions so as to ascertain the general pattern and dynamics of out-migrants social integration of internal migrants.

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APPENDICES

APPENDIX 1: Questionnaire

CENTRE FOR MIGRATION STUDIES

UNIVERSITY OF GHANA

SOCIAL INTEGRATION OF BUILSA MIGRANTS IN MAAMOBI AND SUKURA AND THE CHALLENGES THEY ENCOUNTER

Dear Respondent,

This is a dissertation being conducted by Francis Agilinko, a Master of Arts (MA) student at the Centre for Migration Studies, University of Ghana on the above topic. The information being sought is purely for academic exercise and not anything dubious. I duly wish to assure you that every information disclosed will remain strictly confidential and as such, will be used primarily for the purpose of this study. Please, I will appreciate your participation in this study. Please tick where appropriate. Thank you very much.

SECTION A: PERSONAL INFORMATION

1. Sex

A. Male B. Female

2. Age

A. 18—28 B. 29—39 C. 40---49 D. 50 and Above

3. What is your religious affiliation?

A. Christianity B. Islam C. Traditional D. Others

E. No Religion

4. What is your highest educational level?

A. Primary school B. Junior high/ secondary school

C. Senior high/secondary school

D. Vocational school E. O' Level

F. A' Level G. Teacher Training College

H. Polytechnic I. University and above

J. No formal education

5. What is your main occupation?

A. Traders B. Menial workers C. Service and sales persons D. No Occupation
E. Other occupations.....

6. What is your marital status? A. Married B. Divorced C. Widowed D. Not married

SECTION B: INTEGRATION EXPERIENCES

7. How long have you lived in this community?

A. 3---5years B. 6---9years C. 10 and above years

8. Why did you migrate to this place? Multiple responses allowed

A. To work B. To visit a relation C. To school D. To look for job

E. Other (specify).....

9. Migrants have equal access to public services with other ethnic groups.

A. Agree B. Disagree C. Strongly Agree D. Strongly Disagree

10. Do you feel free to make independent choices in this community?

A. Yes B. No C. Sometimes

11. Migrants access to local authorities is limited.

A. Disagree B. Strongly Disagree C. Agree D. Strongly Agree

12. Migrants have restricted access to public facilities?

A. Disagree B. Strongly Disagree C. Agree D. Strongly Agree.

13. Do you belong to any ethnic association? A. Yes B. No

14. Do migrants feel labeled by other ethnic groups here in any way?

A. Agree B. Strongly Agree C. Disagree D. Strongly Disagree

15. What kind of assistance do you get from your ethnic association?

A. Financial assistance B. Advice C. Emotional assistance D. Material assistance

E. Other (specify).....

16. What do you think are the perceptions of other ethnic groups about you?

A. Very good B. Very bad C. Good D. Bad E. Don't know

17. Apart from Buli do you speak any other local language here? A. Yes B. No

18. If yes, how has that helped you as a migrant? A. Secure job B. Make friends C.

Business opportunities D. Accommodation another

(specify).....

19. If no, why the inability to speak any other local language? A. Simply not interested

B. Difficulty learning languages C. Have no friends D. Other (specify)

20. Do you sometimes miss your home town? A. Yes B. No C.

Sometimes

21. Do you still keep ties back home? A. Yes B. No C.

Sometimes

22. How often do you visit your hometown? A. Once a year B. Twice a year C. Not often
D. Very often E. Never before

**SECTION C: KNOWLEDGE AND AWARENESS OF SUPPORT SYSTEMS TO
MIGRANTS**

23. What are the main sources of information to you as a migrant? Multiple responses
allowed

A. Radio B. Television C. Newspapers D. Friends E. Other (please specify)

.....

24. How reliable are these sources to you?

A. very reliable B. Reliable C. Very Unreliable D. Unreliable

25. Are you aware of the local authorities and who the members are?

A. Yes B. No C. Not certain

26. Migrants lack of access to support systems affects their integration.

A. Agree B. Strongly Agree C. Disagree D. Strongly Disagree

SECTION D: CHALLENGES AND MIGRANTS' COPING STRATEGIES

27. How do you respond to offensive attitudes from other ethnic groups?

A. Normal B. Indifferent C. offensively D. Other
(specify).....

28. Who are your closest friends in these suburbs? A. Only Builsa B. Dagombas C.

Asantes E. Other (please specify)

29. Currently do you face any challenges here? A. Yes B. No

30. If yes, what kind of challenge (s)?

31. Do you think the ethnic groups here tolerate each other? A. Yes B. No

32. Migrants feel vulnerable at this place. A. Very well B. Well C. Not very well D. Not well

A. Agree B. Strongly Agree C. Disagree D. Strongly Disagree

33. How are you coping with your new environment?

A. Very well B. Well C. Not very well D. Not well

34. Do migrants live in segregated places?

A. Yes B. No

35. If yes, how does that help in your integration?

A. Very well B. Well C. Not too well D. don't know

36. Formation of solidarity groups helps in migrant's integration.

A. Agree B. strongly agree C. Disagree D. strongly disagree

37. Migrant's share common shelter as a means of coping with their new environments.

A. Agree B. Strongly Agree C. Disagree D. Strongly Disagree

APPENDIX 2: Interview Guide

A. Integration and migratory experiences

- a. History of migratory trends of Builsa people to Accra
- b. Reasons for migration
- c. General integration experiences

B. Migrants' Support Systems

- a. Social capital (Ask of some of the social networks migrants are involved in).
- b. Ethnic associations (How is the patronage and how helpful are they to integration?)
- c. Could you please explain if any at all the existing support systems for migrants here?

C. Challenges and migrants coping strategies

- a. Ask how they have been able to cope with the new environment up till date
- b. Any initial challenges
- c. Please let us talk about some of the specific things (strategies) migrants relay on to survive.

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