

**VISA-FREE MOVEMENT AND INTERCULTURAL
COMMUNICATION: EXPECTATIONS AND EXPERIENCES OF
KENYANS IN GHANA**

BY

WINFRED OMUSULA OMUHOLO

(10639031)

**THIS DISSERTATION IS SUBMITTED TO THE UNIVERSITY OF
GHANA, LEGON, IN PARTIAL FULFILLMENT OF THE
REQUIREMENT FOR THE AWARD OF MA COMMUNICATION
STUDIES DEGREE**

MARCH, 2019

DECLARATION

I, Winfred Omusula Omuholo, do hereby declare that this research work was independently conducted by me at the Department of Communication Studies, University of Ghana. All the research materials that informed this study have been cited and acknowledged appropriately. I do also affirm that under no circumstance has this research work been presented to any other school in part or in whole for the award of either a diploma or degree. This work was successfully completed under the supervision of Dr. Gilbert Tietaah.



.....

Winfred Omusula Omuholo
(Student)

.....

Dr. Gilbert Tietaah
(Supervisor)

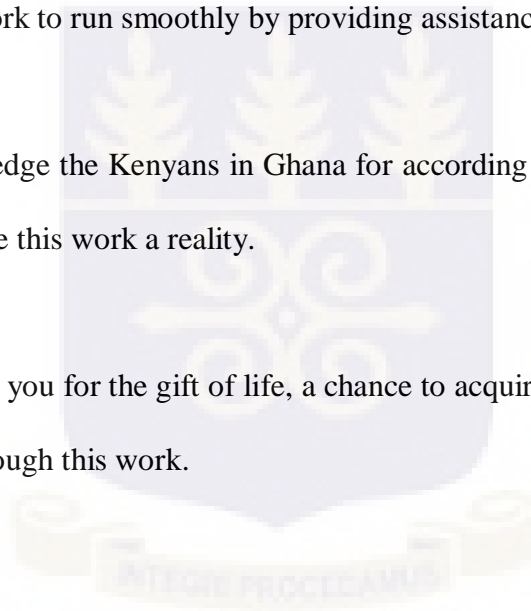
ACKNOWLEDGEMENT

I would like to thank my dissertation supervisor Dr. Gilbert Tietaah of the Department of Communication Studies, University of Ghana. I appreciate his suggestions that were constructive and valuable in the development of this work. His constant availability to look at the research work is very much appreciated.

My gratitude equally goes to the staff at the Department of Communication Studies for enabling my research work to run smoothly by providing assistance whenever needed.

I would like to acknowledge the Kenyans in Ghana for according me time and giving me the insights I needed to make this work a reality.

To Almighty God, thank you for the gift of life, a chance to acquire knowledge and the gift of resilience to take me through this work.



DEDICATION

I dedicate this work to my daughter, Moyo Korlekie Narh. You are a product of an intercultural union; a reminder of the importance of cultural integration and the beauty of it. I hope that this work will in one way or the other create a platform to encourage the creation of more people like you. You inspire me to stick right here, in the middle of a myriad of languages and traditions that are different from my own and yet still make me feel a sense a belonging. This work is one of the many that I will create for you.



ABSTRACT

The pivot of this study is that while the prospects of regional interaction and integration for political and economic development in Africa have been well researched, the implications of intercultural communication have not received as much scholarly attention. The expectations and intercultural communication experiences of Kenyans in Ghana were, therefore, examined in order to understand the ways in which the visa-free entry policy, driven by the African Union, might influence the immigrant public's expectations and experiences of their host populations. Specifically, the study employed a qualitative approach, involving individual interviews with 21 adult Kenyans over a two-month period, to adduce empirical evidence on: how Kenyans in Ghana encounter and react to the host cultures; how those interactions affect their native cultural identities; and how these experiences inform their appreciation of the AU visa-free movement policy for African integration. Four main findings were made: Kenyans have positive intercultural communication experiences in Ghana, showing that visa-free policies encourage intercultural relations and integration, stereotypes held by Kenyans about Ghanaians were largely disabused, demonstrating the relevance of physical movements among African countries for removing cultural barriers, respondents' experiences of the Ghana Immigration Service during residency permit renewals were positive, and this can facilitate sustainable intra-Africa movements, though their experiences of Ghanaians were positive, respondents maintained their cultural identities, demonstrating that culturally diverse identities in Africa are not a constraint to regional unity. Three main recommendations were made, that: the Ghana Immigration Service can create a feedback platform on its website for people. Such feedback can provide useful information for visitors, facilitate migration to Ghana, encourage more intercultural interactions and deepen relations between non-Ghanaians and Ghanaians, national agencies such as the Ghana Ministry of Tourism, Arts and Culture should monitor and

review the contents of movies and internet sites on Ghanaian culture, to minimise false information that causes stereotype, improve information flow, and facilitate fruitful intercultural communication between non-Ghanaians and Ghanaians, on the basis of the positive intercultural communication experiences of the Kenyans in Ghana, the African Union should speed up with the visa-free movement policy to facilitate more movement between African states, bring cultures into contact with each other and promote intercultural interactions among Africans.



TABLE OF CONTENT

DECLARATION	....	....	....	....	....	....	....	....	....	i
ACKNOWLEDGEMENT	....	....	....	....	....	....	....	....	....	ii
DEDICATION	....	....	....	....	....	....	....	....	....	iii
ABSTRACT	....	....	....	....	....	....	....	....	....	iv
CHAPTER ONE	....	....	....	....	....	....	....	....	....	1
INTRODUCTION	....	....	....	....	....	....	....	....	....	1
1.0 Background	....	....	....	....	....	....	....	....	....	1
1.1 Problem statement	....	....	....	....	....	....	....	....	....	3
1.2 Study aim and objectives	....	....	....	....	....	....	....	....	....	4
1.3 Research questions	....	....	....	....	....	....	....	....	....	5
1.4 Scope of study....	....	....	....	....	....	....	....	....	....	5
1.5 Justification	....	....	....	....	....	....	....	....	....	6
1.6 Significance of study	....	....	....	....	....	....	....	....	....	6
1.7 Conceptual definitions	....	....	....	....	....	....	....	....	....	7
1.7.1 <i>Culture</i>	....	....	....	....	....	....	....	....	....	7
1.7.2 <i>Intercultural communication</i>	....	....	....	....	....	....	....	....	....	9
1.8 Organization of the study	....	....	....	....	....	....	....	....	....	10
CHAPTER TWO	....	....	....	....	....	....	....	....	....	11
LITERATURE REVIEW AND THEORETICAL FRAMEWORK	....	....	....	....	....	....	....	....	....	11
2.0 Introduction	....	....	....	....	....	....	....	....	....	11
2.1 Flow of people and relevance of intercultural communication	....	....	....	....	....	....	....	....	....	11
2.2 Theoretical framework	....	....	....	....	....	....	....	....	....	14
2.2.1 <i>Content of intercultural movement</i>	....	....	....	....	....	....	....	....	....	14

2.2.2	<i>Cultural appropriation and appreciation</i>	....	....	....	....	....	....	....	15
2.2.3	<i>Identity</i>	....	....	....	....	....	....	....	16
2.2.4	<i>Communication accommodation</i>	....	....	....	....	....	....	....	17
2.3	Summary	....	....	....	....	....	....	....	19
CHAPTER THREE									20
STUDY METHODOLOGY									20
3.0	Introduction	....	....	....	....	....	....	....	20
3.1	Interpretive perspective	....	....	....	....	....	....	....	20
3.2	In-depth interviews	....	....	....	....	....	....	....	21
3.3	Study population and sample	....	....	....	....	....	....	....	22
3.4	Sampling	....	....	....	....	....	....	....	24
3.5	Data collection	....	....	....	....	....	....	....	24
3.6	Data analysis	....	....	....	....	....	....	....	25
3.7	Summary	....	....	....	....	....	....	....	27
CHAPTER FOUR									28
DATA PRESENTATION AND ANALYSIS									28
4.0	Introduction	....	....	....	....	....	....	....	28
4.1	Reasons or motivations for travelling from Kenya to Ghana?	....	....	....	....	....	....	....	29
4.2	Knowledge of visa-free policy as factor to visit Ghana	....	....	....	....	....	....	....	30
4.3	Prior expectations	....	....	....	....	....	....	....	31
4.4	Experience with Ghana Immigrations	....	....	....	....	....	....	....	32
4.5	Attraction to visa-required country	....	....	....	....	....	....	....	33
4.6	Integration in Ghana	....	....	....	....	....	....	....	34
4.7	Summary	....	....	....	....	....	....	....	35

CHAPTER FIVE	....	....	....	....	....	....	....	....	36
DISUSSION	....	....	....	....	....	....	....	....	36
5.0	Introduction	....	....	....	....	....	....	....	36
5.1	Kenyans' positive intercultural experiences in Ghana	....	....	....	....	....	....	....	36
5.2	Uncompromised identities	....	....	....	....	....	....	....	38
5.3	Experiences of Kenyans and implications for intercultural communication	....	....	....	....	....	....	....	40
5.4	Summary	....	....	....	....	....	....	....	43
CHAPTER SIX	....	....	....	....	....	....	....	....	44
CONCLUSION AND RECOMMENDATIONS	....	....	....	....	....	....	....	....	44
6.0	Introduction	....	....	....	....	....	....	....	44
6.1	Key findings	....	....	....	....	....	....	....	44
6.1.1	<i>Positive experience of Kenyans about intercultural communication</i>	....	....	....	....	....	....	....	44
6.1.2	<i>Culture stereotyped</i>	....	....	....	....	....	....	....	45
6.1.3	<i>Status mediated immigration services</i>	....	....	....	....	....	....	....	45
6.1.4	<i>Uncompromised cultural identities</i>	....	....	....	....	....	....	....	45
6.2	Conclusion: weaving together key issues	....	....	....	....	....	....	....	46
6.3	Recommendations	....	....	....	....	....	....	....	47
6.3.1	<i>Developing feedback platform on Ghana Immigration Service website</i>	....	....	....	....	....	....	....	47
6.3.2	<i>Regulation of film and internet content on Ghanaian culture</i>	....	....	....	....	....	....	....	47
6.3.3	<i>Facilitating visa-free movement and interaction across Africa</i>	....	....	....	....	....	....	....	48
6.4	Limitations of Study	....	....	....	....	....	....	....	48

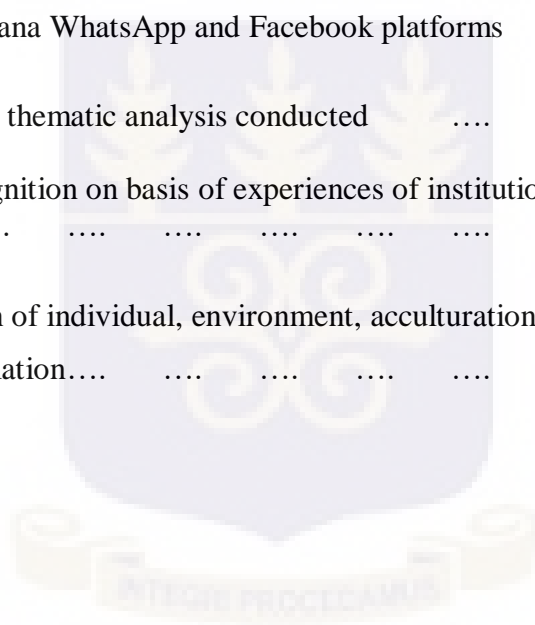
6.5 Further study	....	....	....	....	....	....	....	49
BIBLIOGRAPHY	....	....	....	....	....	....	....	50
APPENDIX 1. Interview Schedule	....	....	....	....	....	....	....	56

List of Tables

Table 1, thematic analysis	28
----------------------------	------	------	------	------	------	------	------	----

List of Figures

Figure 1, Kenyans in Ghana WhatsApp and Facebook platforms	...	...	...	...	...	...	...	22
Figure 2, structure of the thematic analysis conducted	....	....	....	....	....	....	....	26
Figure 3, Identities recognition on basis of experiences of institutional conditions	....	....	....	....	....	....	....	39
Figure 4, the constitution of individual, environment, acculturation, and cultural appreciation....	....	....	....	....	....	....	....	41



CHAPTER ONE

INTRODUCTION

1.0 Background

As advances in information and communication technology increasingly overcome physical barriers and enable greater human mobility, communication and the interchange of products, services and ideas, developing countries are realising and harnessing the opportunities for their development efforts. At the African Union (AU) summit in 2013, African leaders adopted a 50-year policy document on the vision for accelerating the sustainable development of the continent. At the heart of this initiative, known as the AU Agenda 2063, is the drive towards a common visa policy and a single continental passport enabling free movement across borders by 2018. Visa-free movement refers to the international or transboundary entry of a citizen of one country into another (Nita 2013, Czaika and Haas 2016). While the grounds for optimism about the prospects of accelerating interregional trade and economic development have been well documented,¹ the implications of increased exposure to host cultures by migrant populations have not received as much attention.

This reality check came forcefully to the reckoning of this researcher as a Kenyan emigrant resident in Ghana. In the course of pursuing education in Ghana, different aspects of Ghanaian culture were encountered. On one hand, a mix of confusion, disbelief and disconnection defined some aspects of Ghanaian culture to the researcher. On the other hand, these cultural encounters and engagements have led to experiences of deep connection with Ghanaians and a feeling of being at home. Similarities in expressions and values between Ghanaian and Kenyan

¹ UNCTAD (2018). Migration for structural transformation. Economic development in Africa report 2018. United Nations Conference on Trade and Development. New York, Geneva.

The Africa Growth Initiative (2012). Accelerated growth through improved intra-African trade. The Africa Growth Initiative, Washington, D.C.

cultures and efficient communication with Ghanaians beyond speaking the English language have offered important insights about the implications of visa-free travel within the continent on intercultural communication. While these are personal experiences, they evoked scholarly interest in the possibility that other Kenyans in Ghana may be going through intercultural encounters. To this end, the study was formulated to understand these intercultural communication encounters of Kenyans in Ghana. It is based on an interpretivist perspective where intercultural communication is a dynamic process of meaning-making due to the different cultural values and worldviews of participants.

Even as the AU strives to make the visa-free movement for Africans within Africa a reality, there is already increasing travel of and contact between people across Africa from different cultural backgrounds (Adepoju et al. 2007). Before the visa-free agenda of the AU was made public, some countries already had been implementing diplomatic agreements allowing for visa-free movements between their citizens. Kenya and Ghana are such countries that have been implementing visa-free entry of their citizens to their respective countries. The movement of people facilitated by visa-free entry is not only physical but also entails a whole movement of attendant cultures and expectations of visitors in host countries. Movements and consequent contacts between different cultures therefore have implications for intercultural co-existence and the relationships that develop between people of different nationalities. Kenya and Ghana's visa-free movement experience existed in a bilateral and less structured form; but with new protocols and timelines to guide, it is worth studying. Against this backdrop, this study sought to identify the expectations and experiences of Kenyans in Ghana about Ghanaian culture and people, and how visa-free movement influenced such expectations and experiences.

1.1 Problem statement

While optimism about the prospects of economic development for accelerating integration and interaction among African countries have been well documented, the implications of increased contact through international travels for people with different cultural backgrounds have not received as much attention in academic work and discourses on African integration. The idea of institutionally unimpeded movement of people between different countries in Africa which is being promoted by the AU Agenda 2063 is that less constrained migration will foster increased intercultural communication, understanding, integration, and African unity (AU 2015). However, observation and informal interactions show that Ghana and Kenya, officially implementing visa-free movement between their nationalities, have shown different intercultural communication, understanding, and integration experiences of their nationalities in their host countries that have implications for the cooperation and peaceful relations between these countries. These experiences, together with the initial expectations of how visa-free movement could enable cultural interaction, have not been studied. Yet, understanding how a people experience each other's cultures is crucial to any efforts at encouraging positive drivers that promote interaction and integration among them, and minimise negative ones.

As the forces of technology and policy combine to dismantle spatial and temporal distances among African countries and peoples, physical encounters between Kenyans and Ghanaians are increasing in intensity and frequency. However, the factors that shape their expectations and experiences are not empirically documented. Moreover, Kenyans may misunderstand what meaning Ghanaian cultures intend to communicate, and this can create and maintain difficult relations.

Yet, there is no scholarly study to identify and explain these experiences of Kenyans in Ghana. Academic works on intercultural communication generally focus on the exchanges in daily informal interactions of people. There is barely any formal focus on Ghanaian-Kenyan relationships to bring to the fore how Kenyans in Ghana experience cultures in formal, state settings such as the Ghana Immigration Services, and in informal settings. It is expected that experiences of visiting nationals of host cultures in official organisations will play an essential role to understanding intercultural communication in a more holistic manner. This work therefore seeks to fill these gaps in knowledge to contribute to understanding intercultural relations between different people within the same continent.

1.2 Study aim and objectives

The study aims to identify and explain ways that visa-free entry into a country influences peoples' expectations and experiences of their host populations. These expectations and experiences are defined by the people's interactions with the host population both verbally and nonverbally. With this, it will contribute empirical evidence for refining policy and academic discussions on migration and intercultural interactions to facilitate integration and unity in Africa.

The following objectives guided this research:

- (1) identify and describe the experiences of Kenyans about Ghanaian culture,
- (2) find out whether Kenyans changed their cultural identity in their interactions with Ghanaians in Ghana,
- (3) identify and explain ways that the intercultural experiences of Kenyans inform visa-free movement among Africans.

1.3 Research questions

The study addressed the main research question of how intercultural communication experiences of Kenyans in Ghana informed their understanding of the implications of visa-free movement for regional integration in Africa. From this main research question, the following three sub-questions are posed:

- (1) How do Kenyans in Ghana encounter and react to Ghanaian culture?
- (2) How do Kenyans' intercultural interaction with Ghanaians affect their cultural identity?
- (3) How do Kenyans' intercultural experiences with Ghanaians inform their appreciation of the relevance of visa-free movements for African integration?

1.4 Scope of study

Expectations and experiences of Kenyans about Ghanaian cultures was the central focus in this dissertation. Only Kenyans who had settled and had been living in Ghana for over one year were involved in this research. From personal experience, the author believed that interaction with Ghanaians would have been experienced widely enough with a minimum stay of one year in Ghana. Those Kenyans who visited temporarily, less than a year were excluded. The 21 Kenyans that were a part of this study were only those that were reached through the 'Kenyans in Ghana' WhatsApp and Facebook platforms and responded positively to the request for interview.

The dissertation does not intend to address Ghanaian reactions to Kenyan cultures exhibited by Kenyans in Ghana. It is acknowledged that intercultural communication is a two-way process (Anderson 1994), which means both Kenyan and Ghanaian meaning making and reactions to each other's cultures could have been addressed in this work. However, a consideration of Ghanaian reactions to Kenyan cultures not in Kenya but in Ghana was deemed inappropriate because the social, political, and environmental contexts within which Kenyan cultures are

lived cannot be fully manifest in Ghana. In this respect, Ghanaian experiences of Kenyan cultures is better understood in a context of research in Kenya, which is a possible focus of a further study.

1.5 Justification

Currently the world over we have all become more mobile now than ever before and continue to come into close contact with cultures that were foreign to us (Pietilä 2010). Geographical distances may no longer matter to us in Africa anymore due to visa waiver agreements that are increasingly being pursued in Africa through national and continental policies (AU 2015) supported by pervasive new technology. In fact, the African Union had envisioned that by the year 2018, visas would be abolished throughout Africa, raising possibilities of increased contacts between different cultures across the continent. Due to this, there is need for a focus on understanding intercultural communication and experiences of people as they move across borders. For instance, it is important to understand how increasing contact between Ghanaians and Kenyans is breaking down difficult stereotypes and other intercultural challenges, or how new forms of prejudice, misunderstanding, and frustration are formed. Moreover, visa waiver may be a different process from what visitors go through while in their host countries and thus visitors' experiences are important to inform policy formulation on effective free movement within Africa.

1.6 Significance of study

Though a small-scale research for now, this study can form the basis for a large-scale research on identifying and eliminating both physical and cultural constraints towards the economic, social, cultural, and political integration and unity across several countries in Africa. Indeed, there are real efforts towards intercultural communication and integration in Africa to which

the dissertation can make practical contribution of insights. These efforts include the abolishing of visas in Africa by 2018 ²and collective efforts to harness the strengths of cultural diversity through various cultural events at the regional and bilateral levels.

Nationally, Ghana and Kenya stand to gain from the insights on the expectations and experiences of Kenyans about their mutual communication and immigration processes in Ghana. As business people, cross-cultural couples, artistes, and students migrate between the two countries, the results of this dissertation can serve as a first ‘map’ towards navigating ones’ way through a cultural milieu in a host country to enhance intercultural communication and integration. Culture shock, unjustified prejudices, boredom, and intolerance can all be minimised or eliminated between the two countries.

1.7 Conceptual definitions

1.7.1 Culture

Virkama’s (2010) discussion of the meaning of culture in the context of intercultural relations can be appropriated in this work as a summary of the various meanings of culture. Virkama notes that culture is understood from two approaches, that is, the essentialist and non-essentialist approaches. In the essentialist approach, culture is a set of elements of the life of a people that directs communication between the people belonging to that culture. Here, the ways of living of the people are independent of other societies. Thus, culture refers to shared meanings and values of a group of people usually living in the same geographical area and sharing the same language (Virkama 2010: 42). In the non-essentialist view however, culture does not exist per se as an entity but rather as elements of a people’s lives that come to life in

² Africa Visa Openness Report (2018). Visa openness index.

different forms and meanings due to the context one finds themselves. Here, culture is constructed from the context of the moment.

The essentialist approach reflects in the emphasis in Keesing (1974) that culture is a set of characteristics of a people that allows such people to know how to communicate with others and how to interpret others' behaviours. As in Keesing (1974), the meaning of culture as communicative is also shared in Jensen (2005) and Novinger (2001). Jensen adds that culture is what people do daily. It is a heterogeneous set of different values and meanings that is constantly created and recreated. Similar understanding of culture as a holistic, heterogeneous set of elements and dynamic can also be seen in Chen and Starosta (1998)'s work. They write that culture constantly changes over time through factors such as contact with other cultures. Moreover, culture is pervasive and spreads to every aspect of the lives of a people and influences the way they think, talk and behave (Chen and Starosta 1998: 26-27).

From the various definitions, culture is operationalized in this work as the defining set of activities, values, norms, and materials, with which a people are characterised, with unique meanings to the people concerned (Novinger 2001). As a set, the activities, values, norms, and materials do constitute unique cultures in themselves but also can be collectively considered as one whole culture. In this sense, reference was made in this dissertation to Ghanaian cultures, and to Ghanaian culture where necessary. In the context of this dissertation the collective expectations and experiences of Kenyans to these activities, values, norms, and materials that constitute Ghanaian cultures were examined to understand what these cultures meant to the Kenyans. Moreover, the circumstances that informed such experiences of Kenyans were examined as well to understand any linkages between context, expectations, and experiences.

1.7.2 *Intercultural communication*

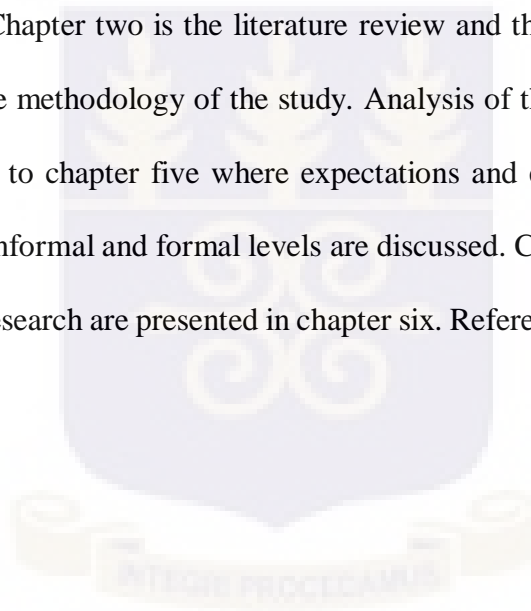
Intercultural communication is knowledge of a new culture and contact and interaction between different groups of people (Janssen 1995). It is communication as interaction between or among individuals or groups with differing cultural backgrounds, most often nationally (Hall 1959). In these definitions, the importance of culture is central. Culture is the central concept in intercultural communication and shapes the meanings of communication between the different participants. The communication can be verbal or non-verbal. Moreover, meaning in communication is further influenced by different social contexts within which culture operates (Engeström 2001). Therefore, since both participants in intercultural communication create meaning of the communication process based on their respective cultures and social contexts, intercultural communication is seen as a dialectical, two-way process where interaction is seen as a mutual adaptation process in order to understand each other (Anderson 1994). Drawing from these conceptualisations, intercultural communication is operationalized in this dissertation as the verbal and non-verbal interactions between Ghanaians and Kenyans, being different nationalities with different cultures. Their respective cultures, however mediate or influence the meanings they make of their mutual interactions.

Novinger (2001: 9) reminds that intercultural communication is interaction based on differences between the communicators relating to language, national origin, race, or ethnicity, rather than a micro-definition that, for example, might indicate the difference in ‘culture’ between groups of the same nationality. To this end, it is emphasised in this work that the term ‘intercultural’ denotes differences between international cultures, not cultures within one country. It follows then that intercultural communication is more complex than communication between persons of the same nationality. By extension of this relatively high level of complexity, meaning making in intercultural interaction will sometimes be problematic.

Several years of stay in the host country can be the main pathway to minimising false meanings and understanding in communication between cultures (Hall 1959; Janssen 1995). The problem with intercultural communication is that it is not easy and straight forward to understand and to relate meaningfully with cultures that are different from one's. Or as Novinger (2001:9) calls it, 'speaking a different culture'.

1.8 Organization of the study

The dissertation is structured in six chapters. All the sections above, including this section, constitute chapter one. Chapter two is the literature review and theoretical framework, while chapter three outlines the methodology of the study. Analysis of the field data is presented in chapter four, leading on to chapter five where expectations and experiences of Kenyans on Ghanaian culture at the informal and formal levels are discussed. Conclusions, limitations, and suggestions for further research are presented in chapter six. References and appendices follow in that order.



CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

The content of this chapter addresses four main issues that together constitute the framework for understanding the patterns of the intercultural contact and communication between Kenyans and Ghanaians. The four issues are the content of intercultural movement, cultural appropriation and appreciation, identity management and communication accommodation. No claim is made that these issues are contained in a single theory. The issues are instead identified from various approaches to understanding intercultural communication. Some of these approaches could be identified as theories in themselves. Following the qualitative approach of this study, the theoretical framework is however not meant to serve as a strict box within which the study results must fit or else the framework be rejected. Rather, in accordance with qualitative approaches to research, this framework is only meant to serve as a flexible guide to understanding any patterns that result from the data.

2.1 Flow of people and relevance of intercultural communication

Human flow between countries has become the new normal as globalisation takes centre stage in the development of most countries in the world. International and intercultural studies consider the flow of information and influences from one nation to another as a key development process (Stevenson 1998). Today many countries in Africa through the efforts of the African Union are dismantling institutional constraints to international flow of people. These efforts are currently deliberate policies to facilitate movement of people, goods, and services.

A key component of globalisation is international and intercultural connections and communication. Intercultural communication is central in the international endeavours of people. Culture itself is defined as a set of elements of the life of a people or person that directs communication between the people or person belonging to that culture. Here, the ways of living of the people or person are independent of and distinct from other societies. Culture also refers to shared meanings and values of a group of people usually living in the same geographical area and sharing the same language (Virkama 2010: 42; Keesing 1974; Jensen 2005). From these definitions, intercultural communication is interaction between or among individuals with differing cultural backgrounds (Hall 1959).

In the wave of global flows, intercultural communication is unavoidable. Various studies have engaged with intercultural communication between people. In a paper examining how modern urban indigeneity is influencing the integration of immigrant newcomers in Western settler cities, Gyepi-Garbrah et al. (2014) use the case study of Ka Ni Kanichihk Inc. (KNK), an indigenous organisation in the city of Winnipeg, Canada to explain that communication between different cultures in the city scape provides for intercultural learning and coherent societies. Similarly, Wood and Landry (2008) believe that intercultural communication is important for development of societies. People who visit or live abroad tend to function not only as gatekeepers in filtering information flow across national boundaries, what Ziming Liu called the 'magnetic effect' of foreigners (Liu 2013), but also, visitors to a society function as mediators directing understanding and interaction between visiting and host societies.

Having been convinced of the benefits of intercultural communication for a peaceful coexistence and development, countries around the world sign treaties to encourage free movement between their respective countries. Some visa processes in Africa have now been

waived or eased. Such visa-free movement agreements such as in the Schengen zone in Europe (Auloos et al., 2017), the ECOWAS Treaty in West Africa (Adepoju et al. 2007), the East African Community among other Regional Economic Communities in Africa (Nita, 2013) all have a common aim to provide freedom of movement of member states to enable economic growth through free trade, increased educational gain through scholarships given to member states, political understanding between governments as well as intercultural interactions that could promote better understanding between different peoples. Migration is a widely practiced process in Africa. Yet, challenges that include poor reception of migrants in host communities for intercultural communication to positively impact the host societies remain (Agadjanian 2008).

Cumbersome and bureaucratic immigration protocols have been a major factor stalling productive communication between different societies. Visa policies inhibit movements of people, which reduces circulation while at the same time encourage unnecessary long-term settlement out of one's culture since people feel they may not be able to move in and out of a place. Thus, visa tends to reduce the benefits to societies from increased movement of people, such as economic investments, intercultural understanding, and unity (Czaika and Haas 2016). Even though its practical implementation at the global level has faced some stumbling blocks, certain parts of the world like the European Union have managed to make open borders a reality, with other sub-regions, Africa inclusive, try to pursue similar policies (Nita, 2013). In underscoring the crucial relevance of international movements and intercultural communication, the African Union in its Agenda 2063 has set a high ambition of abolishing visas for entry in all African countries by 2018 (AU 2015).

2.2 Theoretical framework

The theoretical frame of this study draws on multiplicity of theories. These are the theory of transborder human flow of information (Liu 2013), acculturation and cultural appropriation theories (Eckhardt 2015; Sam and Berry 2010), identity management theory (Merrigan 2017; Cupach and Imahori 1993) and communication accommodation theory (Gallois et al 2005, Giles and Ogay 2007). Information is the people's experiences, ideas, attitudes, beliefs, opinions, motivations and goals, expectations and material resources that they move with from one location to another. This is elaborated under content of intercultural movement. These theories together explain that human flow across national boundaries is a significant process, the content of which shape how outcomes can be understood. Moreover, how people manage their identities in intercultural communication is important to understanding outcomes of the intercultural communication process. Without taking communication content, cultural adaptation processes, and identity management factors into account, understanding international communication processes is incomplete.

2.2.1 *Content of intercultural movement*

Nita (2013) notes that free movement of people is a human rights issue, as people should be entitled to move and live in other countries just as they possess the rights to leave their own countries. In this view, transborder or international movements can create free environments for hosts and guests to interact without any significant impediments. The notion of free movement of people has often been considered freedom to cross borders. While the Universal Declaration of Human Rights (1948) states that everyone has the right to move from their country to another and to return to their own country whenever, which heavily stipulates the freedom of movement, this does not reflect in many countries. It is against this immigration control protocols that the debate on 'open borders' has gained prominence over the years.

Nita (2013) advocates for an open, deeper meaning of free movement, where movement would ideally include the possibility of settling in the new destination and taking up employment freely as one wills (p. 10). For this study, the extension of this new notion of freedom to settle can encompass not only economic interests of employment, but also concerns how free internal regulations of immigration are, that is, whether visitors face minimal residency constraints once they cross borders and settle. In this notion of freedom of movement is the idea that visitors or migrants can give off their optimal qualities and resources to the benefit of their host societies and themselves. Such an idea rests on the belief that in human migrations, a whole machinery of resources is being moved as well across borders (Mowlana 1997). In other words, when individuals move from one location to another, they transfer not only their physical bodies, but also a whole host of previous experiences, ideas, attitudes, beliefs, opinions, motivations and goals, expectations, and material resources. These contents of movements can significantly impact host societies. Liu (2013) refers to this possible impact the “magnetic effect” of migrants in transborder flow. The influence of Kenyans in Ghana is understood in this study to transcend their role as mediators of international learning. They can also be understood as appropriators of local cultures and situations for their own ends.

2.2.2 Cultural appropriation and appreciation

There is a thin line between cultural appropriation and cultural appreciation. It therefore becomes a challenging task to differentiate between the two in the understanding of relevance of movement of people across cultures. Nonetheless, attempt is made for some clarity. Cultural appropriation is the adaptation of elements of a culture by an individual for their own benefit, without the complete knowledge of how these elements are used by the people of that culture (Eckhardt 2015). It is the practice of using traditional artefacts, customs, rituals or dress from another culture, often done without the significance of such articles in the user’s country of

origin (Eckhardt 2015). Cultural appropriation can infiltrate and modify existing cultures with foreign influences, thus weakening its essence (Wilson 2017). The alternative concept is acculturation. In Sam and Berry (2010), the concept of acculturation is both cultural appropriation and appreciation. Acculturation as they describe it, refers to the process of cultural and psychological changes that result from contact and communication between cultures. People acquire cultures different from theirs and consequently their own cultures change. Thus, to Sam and Berry, closely linked to acculturation is adaptation, which refers to how individuals manage to live with different cultures.

In this view about acculturation, reciprocity of the influences between cultural groups is central (Sam and Berry 2010: 473-474). The central tenet of acculturation is that no cultural group remains unchanged following contacts, thus acculturation is a two-way communication and influence (Sam and Berry 2010; 473). However, it can be argued that Sam and Berry failed to address and explain the extent of change or the length of stay of people in host societies before cultures are changed. Nonetheless, the concept of acculturation is helpful to understand the extent that Kenyans in Ghana feel changed as a people.

2.2.3 Identity

Hortobagyi (2009) advises detailed analysis of identity to better understand outcomes of intercultural communication on the construction of identities of people. Accordingly, Hortobagyi described six forms of identity: *ascriptive* (age, ancestry, gender, kin, ethnicity, and race); *cultural* (clan, tribe, ethnicity, language, nationality, religion, civilization); *territorial* (neighbourhood, settlement, country, geographical area, hemisphere, etc.); *national* (a person's citizenship of a nation, which often might be dominant over the individual's cultural identity); *political* (faction, clique, leader, interest group, movement, party, ideology, state,

etc.); *economic* (job, occupation, profession, work group, employer, industry, economic sector, labour union, class); and *social* (friends, club, team, colleagues, leisure group, status). In the context of this categorisation, it is worth understanding how Kenyans construct their own identities from their experiences in Ghana. Inferences can also be made of how they perceive Ghanaians, to understand the identities they ascribe for Ghanaians.

In identity management theory, Merrigan (2017) explains that people of different cultures in interaction go through different phases of negotiating their identities until a point where they either abandon their interactions or achieve effective communication. Merrigan identifies these phases as trial, enmeshment, and renegotiation. These descriptions are like Cupach and Imahori (1993)'s notion of phases of negotiating identity in intercultural communication, which are the trial and error, enmeshment, and renegotiation phases. From these descriptions, there is agreement in Identity Management theory that interests of participants in intercultural relations and communication can be merged, especially at the enmeshment and renegotiation phases. It is assumed that people necessarily achieve the same goals eventually through interest merger. Yet, it is argued in this dissertation that once individuals are different as human beings, they will never have the same goals. As such the enmeshment and renegotiation phases of intercultural communication do not lead to merger of interests. Rather, they result in identification of a common plane to communicate that serves the respective interests of participants in communication. The plane in this context can be any common agreements made to structure the communication process.

2.2.4 *Communication accommodation*

The communication accommodation theory (CAT) places emphasis on how people adjust while communicating. Developed by Howard Giles, the theory has investigated the links

between language, context, and identity (Gallois et al 2005). The differences that humans exhibit due to cultural differences create the need to be accommodative or manage their identities in order to communicate with each other. For example, people learn a new language (verbal communication) or native dress codes (non-verbal communication) in order to accommodate or feel accommodated within the new host environment.

CAT is a multifunctional theory that conceptualizes communication in both subjective and objective terms. It focuses on both intergroup and interpersonal features and can integrate dimensions of cultural variability (Gallois et al 2005). Consciously or unconsciously, humans change their communication patterns based on contexts they find themselves in. This is defined as the *convergence* process of communication accommodation. In this process one adapts to the other person's communication characteristics to avoid social differences. Adaptation is done through communicative behaviours like language (accents, speech rate), nonverbal features and paralinguistics in a way to appear more like the behaviour of their interlocutors (Giles & Ogay 2007). An example would be the case with Kenyans living in Ghana adapting to cultural characteristics such as Ghanaian cuisines in order to appear accommodative of the cultural difference between them and the host, thereby enhancing their interactions. Convergence process of CAT puts emphasis on showing appreciation by adaptation or adoption to gain approval from one another. The premise is that of similarity attraction: the more similar we are to our conversational partner, the more he or she will like or respect us, and the more social rewards we can expect (Byrne 1971).

Conversely, *divergence* contradicts the adaptation process. In this case, the social difference between the interactants is profound yet communication accommodation still takes place. Similar to divergence is *maintenance* where one persists on his or her original style, regardless

of the communication behaviour of the interlocutor (Bourhis, 1979). In this process, one maintains their identity, as expounded in the topic identity management, and this does not in any way interfere with the communication process with the host. If this construct is borne out, Kenyans interviewed for the study should insist on maintaining their 'kenyanness'; even in their interaction with Ghanaians in Ghana.

2.3 Summary

The key issues constituting the theoretical framework, that is, content of movement, acculturation and cultural appreciation, identity management and communication accommodation are considered as related than isolated. Though discussions of them seem that they can be separated, there are events that explain one can well fit the context for another. The experiences of Kenyans in Ghana were thus examined from various angles based on these issues. For instance, the context of their migration to Ghana help understand any acculturation and cultural appreciation experiences cultural identity formations and communication accommodation in a different cultural set up.

CHAPTER THREE

STUDY METHODOLOGY

3.0 Introduction

In this chapter, the methodology followed in the conduct of this study is presented. The methodology entails the interpretive perspective that informs a qualitative study. It employs in-depth interviews with Kenyans who had stayed for a year and above in Ghana. The connection from the interpretive perspective to the in-depth interviewing was determined as fitting most for this study due to the emphasis of the study to understand the expectations and experiences of Kenyans through context. The methodology also fits the theoretical framework in the previous chapter with its focus on understanding content and context of intercultural communication experiences.

3.1 Interpretive perspective

Every research should be underlain by a specific paradigm that informs data collection methods and analysis (Koro-Ljungberg et al. 2009). The focus of this dissertation is on examination of the expectations and experiences of Kenyans in Ghana of Ghanaian culture, through communication with Ghanaians. What Ghanaian culture means to Kenyans is fundamental here, and the experiences and expectations of Kenyans can only be properly understood from their own identities, and cultural values (contexts). Therefore, the interpretivist perspective is chosen because it helps emphasise that meaning defined in events and experiences is based on the culture and contexts of the people interacting with and interpreting the events (Hay 2011; Crotty 1998; Benson and Craib 2001).

Since participants' cultural identities are unique to themselves, their interpretations of almost everything in their daily experiences are subjectively limited to the extent to which their own

cultures permit. Hua (2015) identifies that participants in intercultural communication subjectively construct meaning based on their unique cultural and social circumstances. As such, meanings of each other's cultures and what these respective cultures communicate will not be the same among participants. Ghanaians and Kenyans individually construct the meanings of each other's cultures, their experiences, and expectations, on the bases of their own peculiar cultural identities; that is, their unique contexts.

Other perspectives that could have been chosen include the deductive/positivist perspective and the critical perspective (Oetzel et al. 2016). In the deductive approach, intercultural communication is investigated to identify and explain patterns of interaction by using quantitative methods such as surveys and experiments. The critical approach entails methods such as qualitative investigation of inequalities that result from differential power relations between different people. Critical methods include interviews and textual critique (Oetzel et al. 2016; Hua 2015). The approach for this dissertation, however, is limited to the meanings and contexts of experiences, without any critique of power differences between Ghanaians and Kenyans.

3.2 In-depth interviews

In-depth interviewing is a method of data collection that provides opportunity for the respondent to freely express experiences and meanings in context (Adams and Cox, 2008). The highlighting of context in shaping meanings of events makes in-depth interviewing a relevant method for data collection for this dissertation. In this regard, the meanings of communication with Ghanaians that Kenyans in Ghana create can only be understood in the context of the culture of the Kenyans. To this end, interviewing is a key method of data collection in intercultural communication, which provides opportunity to elicit in-depth information from

research participants (Oetzel et al. 2016). In the in-depth interviews for this study, no one else but the Kenyans can make meanings of communication with Ghanaians based on their own peculiar culture. Culture is complex and encompassing, yet the in-depth interview method adopted for this study enabled soliciting as much information from respondents to understand their expectations and experiences. The researcher, after obtaining the sample (21 interviewees) from the population (125 Kenyans who were registered and active on the WhatsApp and Facebook platforms named ‘Kenyans in Ghana’), reached out to the interviewees one after the other and scheduled the interviews based on the availability of the interviewees due to their personal commitments. The in-depth interviews were then carried out via video calls on both skype and WhatsApp, as well as meeting some of the interviewees in person.

3.3 Study population and sample

The researcher drew the sample of the study from a population of 125 Kenyans who were registered with and active on WhatsApp and Facebook platforms, called ‘Kenyans in Ghana’ (Picture 1). A total of 180 members were registered but some were not active.

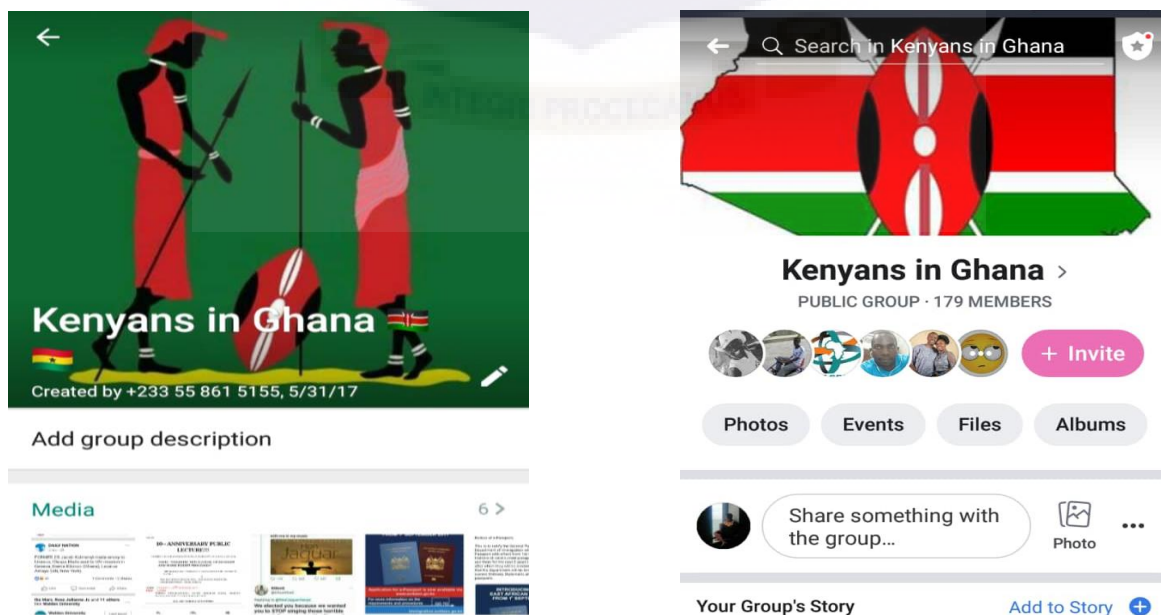


Figure 1, Kenyans in Ghana WhatsApp and Facebook platforms.

Source: Author’s request to page administrators, July 2018.

WhatsApp and Facebook are social media spaces that are accessible on electronic devices such as mobile phones, laptops, and Personal Computers (PC). They provide for sharing and commenting on information and events across people with a common interest. The Kenyans in Ghana online platforms were established by Kenyans living in Ghana and are the spaces where the Kenyans keep in touch with each other and share vital information. Over the years, social media platforms have become one of the most preferred media for communication.

Even though Kenya and Ghana have a common visa-free policy enabling free entry into both countries, Kenya is yet to establish a diplomatic mission in Ghana. The Kenyan embassy in Nigeria serves as a diplomatic representation of Kenya in West Africa but resources available to the researcher could not permit travelling to Nigeria to gather information. Moreover, the Ghana Immigration Service was unwilling to share any information relating to the number of Kenyans resident in Ghana at the time of this study, citing security and confidentiality reasons. Thus, there is no accessible documented database on the number of Kenyans living in Ghana. The WhatsApp and Facebook platforms were thus, the only means of identifying Kenyans in Ghana. As at the time of gathering data in July, 125 members were registered and active on both platforms.

The researcher does not know of any Kenyan outside these social media platforms. Characteristics of the population include a range of occupations including professional communications officers, legal officers, non-governmental organisation officers, business people, and lecturers. These characteristics were particularly of interest in this research since they constitute some of the reasons for the transboundary movement from Kenya to Ghana. The Kenyans reached on the WhatsApp and Facebook platforms are all based in urban areas: Accra, Kumasi, Cape Coast, and Tamale. It is inferred from this that a lack of good internet

connectivity might have constrained Kenyans in rural Ghana from participating in these platforms.

3.4 Sampling

A purposive sampling technique was employed to identify respondents. Purposive sampling is the process of identifying the individuals that constitute the unit of analysis based on how the participant is qualified and willing to participate. Participant selection followed these steps: first a text message was sent to individuals on the Kenyans in Ghana WhatsApp and Facebook platforms introducing the research and requesting each person to indicate the length of their stay in Ghana. Fifty people qualified as potential interviewees. These 50 people were sent the interview schedule in the second stage of the selection process. The qualification was based on the length of stay in Ghana which was one year and above. Those that did not match this criterion did not qualify as potential interviewees. The selection of the sample therefore had a clear rationale and specific purpose of reaching only those Kenyans in Ghana who had enough experience and could speak adequately to the research theme. Out of the 50 Kenyans eventually sampled 21 responded to the interview (42% response rate). Nonetheless, this rate does not affect the credibility of the study since qualitative research derives its relevance from in-depth data gathering and analysis of information and not in numbers as in quantitative research.

3.5 Data collection

Primary data was collected from 21 adult Kenyans, composed of twelve females and nine were male. The gender imbalance did not have any implications for the study. These participants took part in the study as individuals, without any direct important reference to any organisations nor communities that these individuals may belong to. Thus, the unit of analysis was the individual. A unit of analysis in research refers to *what* can be examined to address the study

questions (Yin 1994: 21). In-depth individual interviews were conducted over a two-month period, July and August 2018, using an interview schedule (Appendix 1). All the interviews were conducted through Skype, WhatsApp video calls and one-on-one interaction. The main challenge encountered during data collection was that internet connectivity was down sometimes and this made a few interactions difficult.

3.6 Data analysis

The qualitative approach adopted in this work informed an inductive process of data collection and analysis. Following Bromley (2001), the inductive approach is unique to qualitative research. The inductive process is where no predefined categories or themes from specific theory and hypothesis are used to guide the study (Bahari 2010). Rather, codes and themes were generated directly from the raw data through the process of thematic analysis. Defining themes involves looking out for patterned meaning across a dataset to provide answers to the research question being addressed (Guest et al. 2014). ‘Noticing, collecting, and thinking’ (NCT) (Friese 2014) are central in thematic analysis which were all followed in the analysis. The theoretical framework in Chapter Two supports the analysis and discussion. All the interviews were thoroughly transcribed for data analysis. Subsequently, a number of steps were followed in conducting the thematic analysis (Figure 2).

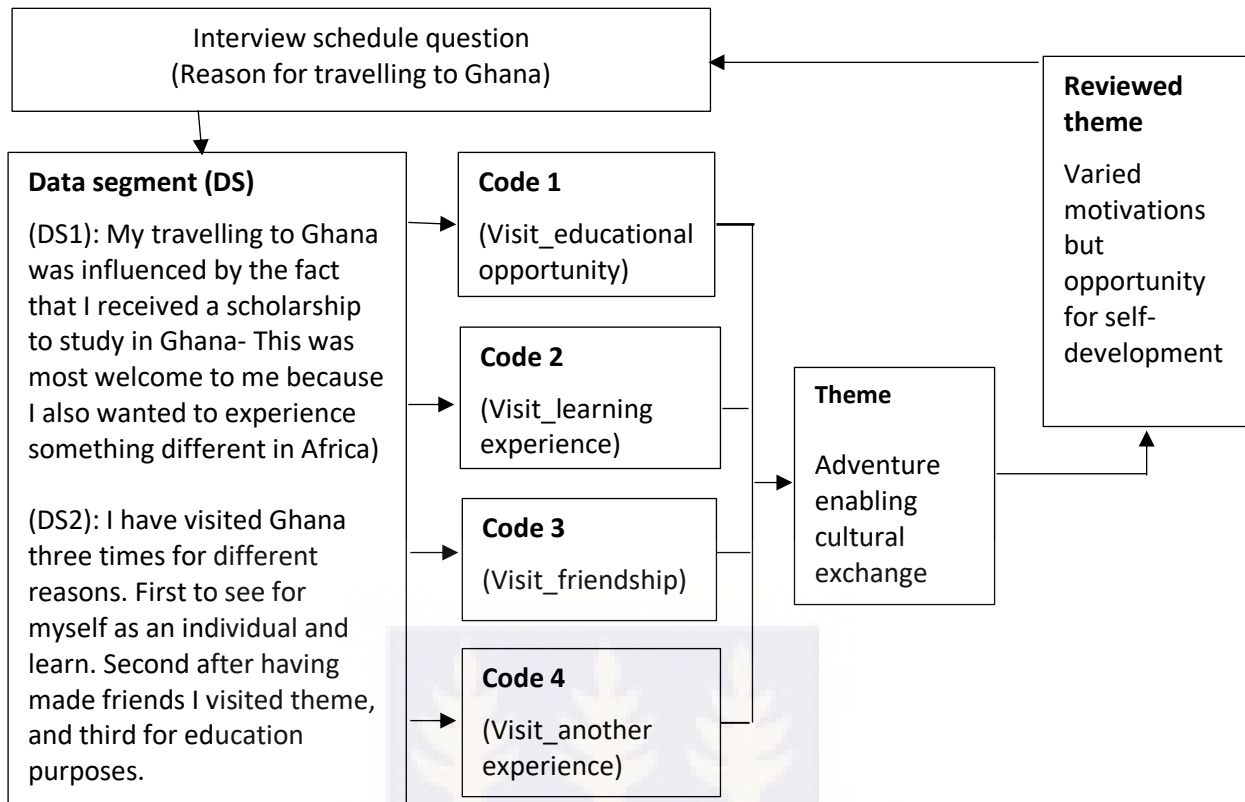


Figure 2, structure of the thematic analysis conducted.

Source: Author’s own construction, September 2018.

First, the dataset was coded. Coding involves attaching labels to a piece of the data set, referred to in this dissertation as data segments. Next in the process, themes were identified. Themes are a couple of codes that describe a particular experience or experiences. For instance, in this study ‘*Adventure enabling cultural exchange*’ was a theme that describes the couple of codes collected on reasons for Kenyans relocating to Ghana. The third step was to do a revision of the themes. Theme revision is where the themes identified are examined again and redefined. Broad themes were segmented, while narrow ones were merged with others. Together with the codes, the themes identified were expanded and discussed to bring out patterns of particular experiences, which constitute this research report (see also Table 1 in Chapter Four).

3.7 Summary

A qualitative approach enabled the in-depth study of the intercultural expectations and experiences of Kenyans in Ghana. Fifty respondents were reached through a purposive sampling on WhatsApp and Facebook platforms for Kenyans in Ghana. Of these 50 Kenyans, 21 eventually took part in in-depth interviews guided by an interview schedule. The interviews were conducted through Skype video call, WhatsApp video call and in-person face-to-face meetings. The in-depth nature of the interviews provided rich data required to understand the issues and answer the research question. The results of the interviews were subjected to a thematic analysis that enabled the derivation of key themes for discussion.



CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

In this chapter, the raw data is presented and analysed. The presentation in this chapter is done under key themes, which were identified through a thematic analysis that involved coding, and derivation and review of themes (see Figure 2 in Chapter One, where the process of thematic analysis has been explained). Themes were identified from coded data under specific issues. These themes are supported by relevant data segments, which in this chapter are denoted with a ‘K’ and an integer; for example, K14 denotes responses from interviewee 14. In view of the large number of codes, only representative codes are used to support the analysis. Table 1 is a representation of the thematic analysis.

Table 1, thematic analysis

Issue	Code	Theme
<i>Expectations before visiting Ghana</i>		
What were your reasons and motivations visiting Ghana?	<ul style="list-style-type: none"> ▪ Work transfer ▪ Tertiary education ▪ Awarded scholarship ▪ Experience new environment/ culture ▪ Business opportunity 	<i>Adventure enabling cultural exchange</i>
Did you know there was no visa requirements to visit Ghana?	<ul style="list-style-type: none"> ▪ Internet informed ▪ Friend Informed ▪ Passport application Informed ▪ Employer Informed 	<i>Technology and human facilitation of visa information</i>
Did you have any stereotypes about Ghanaians?	<ul style="list-style-type: none"> ▪ Ghana in history books ▪ Ghana as any African country/Nigeria ▪ Culture shock ▪ West Africa movies 	<i>Culture Stereotyped</i>

<i>Life in Ghana</i>		
What was the reception of the Ghana immigration concerning issues of residency permit?	<ul style="list-style-type: none"> ▪ Facilitated by school/employer ▪ Reception influenced by social class ▪ Reception influenced by nationality ▪ Long processing time 	<i>status mediated immigration services</i>
Would you or do you visit other countries in Africa where you are required to obtain a visa?	<ul style="list-style-type: none"> ▪ Hustle to visit visa countries ▪ Only for business/ conferences 	<i>enhanced transboundary flow with visa-free policy</i>
<i>Cultural identity</i>		
Do you feel your cultural identity changed?	<ul style="list-style-type: none"> ▪ Warm reception/acceptance ▪ Culture fascination ▪ Still feel foreign and Kenyan ▪ Easily adjusted 	<i>Uncompromised cultural identity</i>

Source: Authors fieldwork, July 2018.

The content of the table 1 provides basis for the analysis that follow.

4.1 Reasons or motivations for travelling from Kenya to Ghana?

Adventure enabling cultural exchange, as seen in Table 1, is the main theme that was identified from answers to the above question. In the view of respondents, adventure and the acceptance of change of working environments motivated them to relocate from Kenya to Ghana, whether temporarily or permanently. Respondent K7 revealed that:

I came primarily for work but was motivated by the urge to know and explore the nation. I came for work. Someone recommended me to my boss and he said I should visit, observe and see if it's a place I would enjoy working. Secondly, I love travelling so I couldn't resist myself.

Another respondent, K18 explained that:

I worked with the same company at Westgate Kenya. It was a transfer and who wouldn't want a change in life.

Similarly, K5 noted that:

I chose a course that would lead me to studying my masters in Ghana. I had never travelled there before but was curious about it being the first African country to gain independence, gold and cocoa.

Some respondents revealed that they were married to Ghanaians or had joined their Kenyan partners in Ghana. However, marriage and holiday can be safely categorised as cultural experiences, which were dominant in the responses as presented above, particularly in the reasons and motivations for visiting Ghana.

4.2 Knowledge of visa-free policy as factor to visit Ghana

The prevalence of information on the internet and in social media provided information about the visa-free movement between Kenya and Ghana. Participants generally were glad this policy existed and was functional. The following quotes expressed this:

K5: From my history class in secondary school. I knew a few things about Ghana, but before travelling, I checked stuff online on dos and don'ts when travelling to Ghana. Yes, so I did. I checked online on the countries one can travel to without visa.

Similarly, another respondents K15 says:

I had done enough research on the travel requirements. I went ahead and called the Ghanaian office in Kenya for confirmation.

These responses show that visitors were prepared for their visits, with information from the internet, some of which some respondents indicated were not accurate. The theme identified from these set of responses is *technology and human facilitation of visa information*. What is rather missing in this analysis is that the correctness of information on the internet cannot all be verified and reliable.

4.3 Prior expectations

Respondents had varied expectations. These expectations were more about cultural behaviours than economic or political conditions of Ghana. For instance, K29 believed that:

Ghanaians are louder than Kenyans, very stylish, loved functions and events, quite intelligent. I had seen this in Ghanaian movies and was same as I am experiencing now.

The dominant theme in this question is *culture stereotyped*. Kenyans mostly thought all West Africans were the same people culturally, especially Ghanaians and Nigerians. K11 said this in detail that:

I was largely guided by the single story of Africa as a country. I didn't expect Ghana to be very different from Kenya, after all it was in Africa. However, that changed due to cultural shock and exposure. I also felt I knew much about West Africa based on the Nigerian movies. Also, in Kenya, using the right hand is a sign of respect but when you subconsciously make the use of left hand it's never that serious. However, in Ghana the use of the left hand is culturally unacceptable. People often apologise whenever they unavoidably use the left hand. Also, the Ghanaian meals are mostly prepared using pepper which is very different from the Kenyan ones.

There was indication in the responses that some of the information about Ghana from the internet was inadequate and untrue, for example language spoken in Ghana. Based on the respondents' real experiences in their interaction with Ghanaians in Ghana. Respondent K12 explained his experience on this as follows:

From the Ghanaian movies I saw prior to coming to Ghana, I had thought that Ghanaians mostly speak English. Upon my arrival in Ghana I discovered that the Twi language was common, and English was largely used in formal settings.

In another interview, K3 expressed that:

The internet is limited with information about people's culture. The first time someone greeted me on the streets I felt very awkward because I don't see that in Kenya. Eventually I adopted the habit as it sounds very respectful and caring for someone to ask of your well-being. The internet does not provide this kind of information.

As can be read in K11's experience, for all the respondents, Nigerian movies contributed significantly in shaping their expectations about Ghana. K11's narrates her experience that:

I always thought that Nigeria is Ghana. Especially because they feature in most movies together. However, I found that Ghanaians are different from Nigerians in several respects; for instance, Ghanaian older people do not speak much Pidgin English as one will find in Nigerian movies.

4.4 Experience with Ghana Immigrations

Responses to how Kenyans felt to have been treated by Ghana Immigrations were overall positive. In terms of interpersonal communication with immigration officials' respondents noted fair treatment from immigration officials. The thematic analysis brought out the theme *status mediated immigration services*. The main issue was that visa-free entry is only a 90-day entry and stay permit without a visa. Subsequently, Ghana Immigration Service requires all non-Ghanaians, whether African or not, to renew their residency permits upon expiration. During the permit renewal process, the respondents pointed out that being a non-Ghanaian plays a huge role in how much services and attention one obtained from the Ghana Immigrations at a particular time. In other words, the respondents believed that foreigners are favoured by the Immigration Services.

Interviewee K10 narrated that:

The reception was warm. I thought it was because I was Kenyan and not Ghanaian as I saw the long queues. I presented what was required. In renewing residential permit, the immigration office usually give me a call when it is ready.

Interviewee K20 also had a positive experience:

I have found that they are very friendly and accommodative once they learn that I am Kenyan. From the encounters I have had, they hold Kenya in high esteem because perhaps I thought they believed we are more advanced in terms of development, education etc. Also, they have seen the wildlife and tourism on TV and are very impressed. Barack Obama also helped.

4.5 Attraction to visa-required country

Related to the subsection immediately above was whether the Kenyans would be encouraged to visit a visa required country. Interviewee K14 had this to say:

Eii. South African embassy was a hustle and expensive. But it wasn't as bad as European or American country.

Interviewee K4 also explained that:

The experience of travelling to a visa required country is rough particularly with French speaking countries in Africa where corruption is the order of the day. Corruption of officials and the preparedness of travellers to make offers is the main reason visa required countries are quite difficult.

It is instructive from the responses that the visa-free policy encourages people to move between their countries. The theme obtained from these responses is *enhanced transboundary flow with visa-free policy*. Nonetheless, it may not be automatic that easy transboundary flow promotes integration that can lead to unity.

4.6 Integration in Ghana

Uncompromised cultural identity is the theme that is identified in the responses to the question of whether Kenyans integrated with Ghanaians. Mixed responses were given to the question but generally were biased towards the maintenance of respondents' unique Kenyan identities. However, for some Kenyans, they found themselves spending more time with Ghanaians than Kenyans. This they attributed to welcoming attitude of Ghanaians to strangers, and a deeper culturally determined lifestyle of Ghanaians. Interviewee K7 noted that:

I have made a number of friends from Ghana and would spend some time with them especially on weekdays. The culture, I would say it is interesting. The African tradition and spirit are well pronounced. That makes it a lovely culture. I no longer stick to hanging with Kenyans all alone at all times that much because I somehow adapted the accent and got to learn a little pidgin and can relate more easily with other nationals or the Ghanaian locals.

None of the respondents conceded that their own identities as Kenyans had been compromised.

Interviewee K15 believed that:

Ghanaian culture is beautiful, e.g. music and pidgin. Yet being Kenyan makes me feel different and that gives me some air of being on adventure all the time. It also makes life interesting to know you are just different.

For interviewee K9:

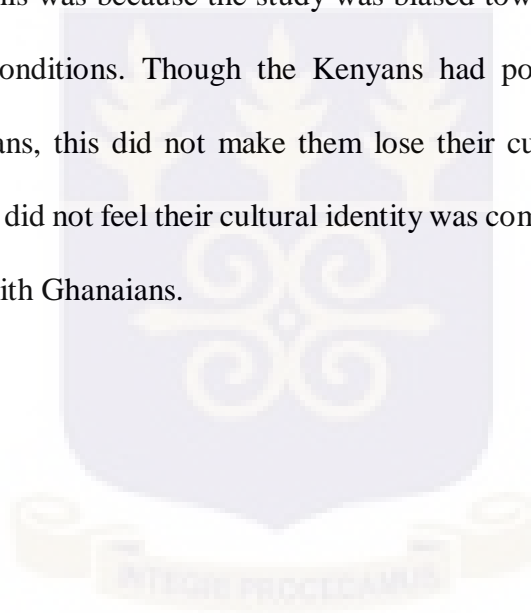
I still feel foreign because I do not understand the Ghanaian languages and they also do not understand Kiswahili. Though we communicate somehow, I always feel of myself as culturally different. I see Ghanaians also keep much to their identities because they will speak their own language even when I am with them.

Put together, the analysis of the expectations of Kenyans prior to arriving in Ghana their intercultural experiences in Ghana, and the encounter with the Ghana Immigration Service all

reveal that Kenyans in Ghana had positive intercultural communication experiences. Yet, another pattern revealed that Kenyans kept on strongly to their cultural identities even though they had a positive experience of Ghanaians.

4.7 Summary

From the analysis above and the attendant themes identified, a clear pattern of positive intercultural experiences could be defined. Respondents passed positive comments about their interactions with Ghanaians. Only very little economic and political issues were mentioned in the responses. Perhaps this was because the study was biased towards social cultures and not economic or political conditions. Though the Kenyans had positive experiences in their interaction with Ghanaians, this did not make them lose their cultural identity as Kenyans. Many Kenyans in Ghana did not feel their cultural identity was compromised even though they did spend a lot of time with Ghanaians.



CHAPTER FIVE

DISUSSION

5.0 Introduction

The chapter presents a discussion of the themes that were identified in the analysis in Chapter Four. The themes are adventure enabling cultural exchange, technology and human facilitation of visa information, culture stereotyped, uncompromised cultural identity, status mediated immigration services, and enhanced transboundary flow with visa-free policy. These themes when analysed further revealed the following patterns, which are discussed in this chapter. Kenyans had positive intercultural communication experiences but uncompromised cultural identities in spite of the positive intercultural experiences; which made them accommodative in their interaction with their hosts in Ghana.

5.1 Kenyans' positive intercultural experiences in Ghana

Culturally, experiences of Kenyans in Ghana were positive. These experiences entailed intercultural communication with Ghanaians and interaction with the Ghana Immigration Service. The thematic analysis revealed positive experiences in terms of reception of Ghanaians to the presence of Kenyans in the country. Despite the remark in Leung and Stephan (1998) that intercultural encounters are so frequently marked by conflict and misunderstanding, Kenyans felt a cordial atmosphere of communication with Ghanaians. The Kenyans found the Ghanaian culture interesting. The Kenyans of course had formed stereotypes about Ghanaians before arriving in Ghana, mainly through information from the internet and in movies. Some of these stereotypes in reality proved to be false. For instance, the thought that Ghanaians were like Nigerians was widespread among respondents prior to visiting Ghana. Several respondents created assumptions about Ghanaians by likening their language, way of dressing, food and other cultural features to that of Nigerians. An assumption that these cultural features were the

same across West African countries. These assumptions were nullified in their interactions with Ghanaians when they visited Ghana. As such, the theme *culture stereotyped* emerged from this thematic analysis. The dangers of developing intercultural relations based only on information about cultures in the media is evident. Like the Kenyans did, physically migrating to pursue concrete goals irrespective of what information they had gotten about Ghanaians, is the surest way to promote harmonious intercultural relations that are objective and founded on practical experiences.

Interactions of Kenyans with Ghana Immigration Service were characterised by satisfactory services to the Kenyans. Together with the positive intercultural experiences of the Kenyans, dissolving physical barriers to migration in Africa such as visa requirements can play a huge role to dissipate unnecessary stereotypes about each other. Yet, as Nita (2013) argues, mere removal of visas without dismantling other immigration impediments can diminish any benefits from intercultural understanding. In this light, the AU's ambition to abolish all visas in Africa by 2018, while laudable may yet remain illusory. Though many countries in Africa, including Ghana and Kenya, have removed visas for all African nationalities, a few countries such as South Africa still impose visa constraints to transnational movements. Following Nita (2013), the AU's ambition is not enough. Immigration prerequisites and protocols need to be reduced. After the 90-day visa free residency grace period, requirements for extension of stay permit and work permit need to be reduced to the barest minimum.

Even where knowledge of the cultures of other people obtained from the media may be reliable, such knowledge may sometimes not be adequate. For instance, the programs 'Greetings from Abroad' which airs on Ghanaian Television is limited to showing how Ghanaian nationals are faring in other continents, especially Europe and America but not really in other African

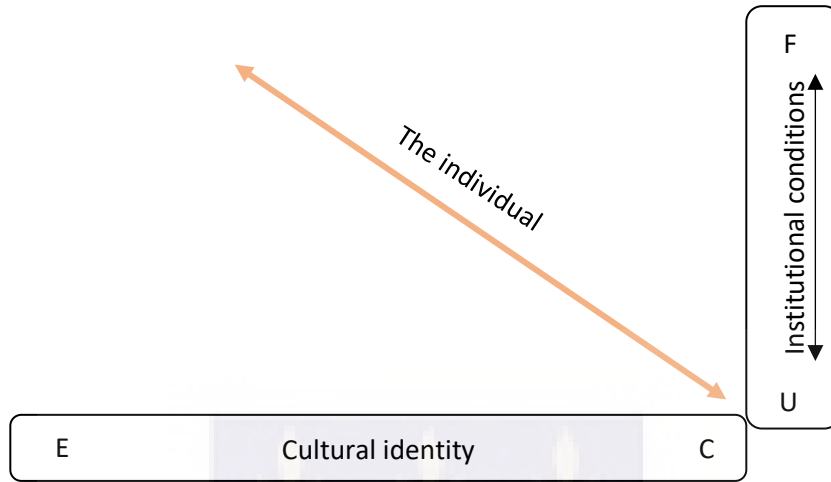
countries. A similar program in Kenya, 'Daring Abroad', produced by renowned journalist Alex Chamwada, shares stories of Kenyans daring to make a living away from home, including African countries. Unfortunately, these programs do not adequately highlight cultural interactions among Africans.

The positive experiences of Kenyans can feed into the development of a strong African identity that can provide opportunity for continental integration (Fagbayibo 2010). It is more likely that such positive experiences can occur after several years of residency in Ghana. To this end, the rights-based approach to encouraging free movement and residency in each country lends support to the arguments to encourage institutional reforms to make visiting less cumbersome and limiting. Kenyans generally had a good impression of the Ghana Immigrations service. Nonetheless, Czaika and Haas (2016) warn that immigration constraints can force people to settle long-term in any country but this will take away any positive impressions of a host society and reduce the benefits that could be derived from or provide other people in a host society.

5.2 Uncompromised identities

It is common in the transcripts that the respondents feel their unique cultural identities could not be changed by their experiences in Ghana. The theme *uncompromised cultural identity* was derived from the analysis. It is not out of place that the Kenyans would want to keep their cultural identity in spite of their positive intercultural communication experiences in Ghana. This is expounded in the communication accommodation theory where one can converge towards another person who is different from them by minimizing the social difference between them through adapting into their social characteristics or through divergence, which is similar to maintenance, by insisting on keeping the social difference with their interlocutors yet still have meaningful interactions (Giles & Ogay 2007, Bourhis 1979, Byrne 1971). One could

expect that foreigners may modify their identities to enable them access services and resources if institutional arrangements are not favourable (Figure 3).



E - Entrenched; C - Compromised; F- Favourable; U - Unfavourable

Figure 3, identities recognition on basis of experiences of institutional conditions.

Source: Author's construction, October 2018.

The basis of Hortobagyi's (2009) identity classifications, it can be asserted that Kenyans, just like any other people, have national or territorial as well as cultural identities. They did not compromise on any of these, which is evident in their response that they still felt foreign in Ghana despite the positive experiences, and that being a foreigner provided one with less constrained access to Immigration services and other resources in the host country. It will be emphasised here that visa-free entry of non-citizens into a country and removal of immigration difficulties during the stay of visitors may not change the identities of visitors but can help encourage positive responses from the visitors in terms of increased investments, increased cordial interactions with their hosts, and overall favourable relations between different countries. Consequently, this can promote the integration and unity agenda of the AU.

Differences between national or territorial identity and cultural identity that can be made in any analysis and discussion of intercultural experiences can be useful to policy making. It provides basis to contend that the call for unity in Africa may mean that some people may renounce their national identities but keep their cultural identities to maintain their uniqueness. To this end, it will be a sheer utopian goal for integration and unity efforts in Africa to assume that all peoples will relinquish all forms of their identities and be equally committed to a common African identity. These are issues that can be explored in another study.

The separation of national identity from cultural and social identities challenges the identity management theory (Merrigan 2017) with its emphasis on merged interests for communication to proceed. Yet the communication accommodation theory allows for one to either adapt to another's cultural characteristics to reduce social differences and enhance communication or maintain their social differences and still have effective interactions (Bourhis 1979, Byrne 1971). Kenyans having a positive experience of Ghanaian cultures but maintaining their cultural identities shows that intercultural communication can occur without participants necessarily ascribing to a common interest. As contended in the previous chapter, what is necessary for promoting intercultural communication for unity in Africa is not the merger of interests. Rather, it is an understanding that intercultural communication can produce unity among Africans in different ways, culturally, socially, and politically. Being conscious of these differences can help target efforts at different aspects of intercultural communication without necessarily expecting people to identify the same way.

5.3 Experiences of Kenyans and implications for intercultural communication

A warm reception of Kenyans by Ghanaians resulted in the positive experiences about Ghanaian informal cultures. It is evident from the analysis in Chapter Four that Kenyans had

good contacts and communication experiences with Ghanaians, and this provided grounds for positive perceptions about Ghanaians. The Kenyans though did not compromise on their cultural identities, acknowledged to have felt belonged culturally and socially to Ghanaians. The acculturation and appreciation experience as described in Eckhardt (2015) is useful to understand this. While Kenyans appreciated and recognized Ghanaian cultures, thus their positive experiences in Ghana (cultural appreciation), they also adapted (communication accommodation), utilized, and benefited from the Ghanaian cultures to provide them with new social environments to live (acculturation) (Figure 4). The prevailing environmental conditions such as work place, family, national obligations also influence the extent to which culture is adapted or merely recognized. The experiences of Kenyans confirm the acculturation theory that reciprocity of influences between cultural groups is inevitable (Sam and Berry 2010).

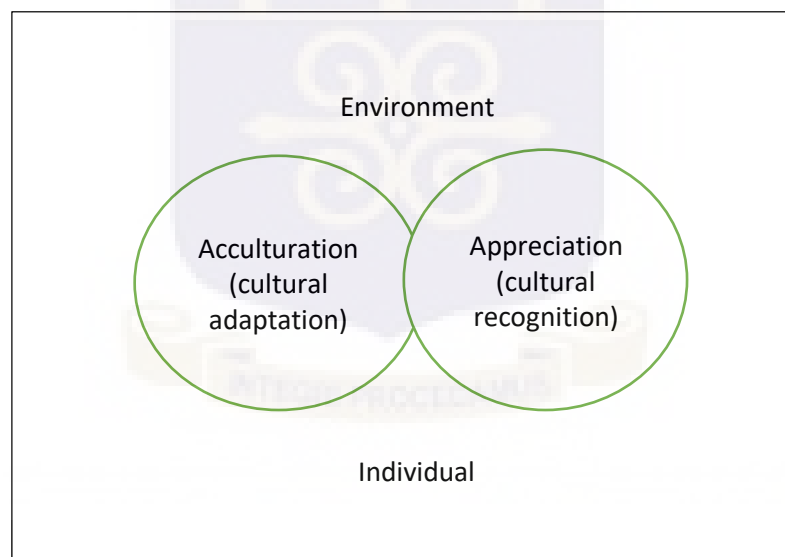


Figure 4, the constitution of individual, environment, acculturation, and cultural appreciation.

Source: Author's construction, October 2018.

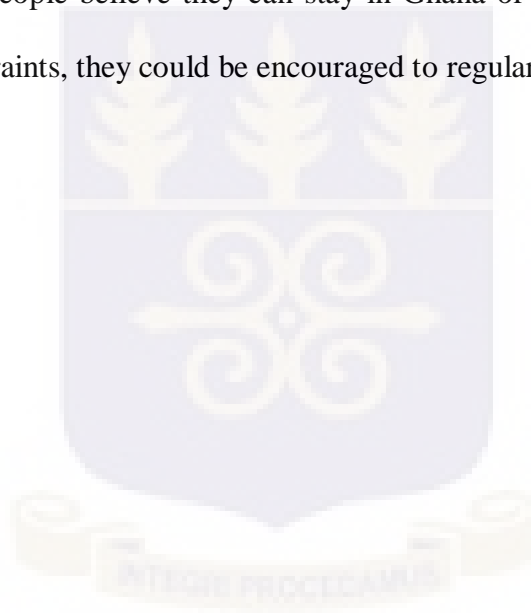
Indeed, just like the Indians who had settled in Kenya, some Kenyans in Ghana had also found Ghana to be home away from home and have established businesses in the country. Others have taken it a notch higher by intermarrying with Ghanaians. This intercultural appreciation motivated most of the Kenyans to want to stay longer in Ghana, even the ones who did not

adopt any Ghanaian cultures. Visa-free movement has thus opened doors for sustainable intercultural communication to occur between Kenyans and Ghanaians. In this respect, it may be expected that the positive intercultural communication experiences of Kenyans in Ghana may encourage others to visit the Ghana, if the visa-free policy remains. This demonstrates how visas can be a hindrance to intercultural communication in Africa. Positive intercultural contact and communication experiences can therefore help promote more interaction and remove stereotypes that people had about each other and promote unity.

Inferences can be made that if Kenyans were willing to stay longer in Ghana, eventually entrenched identities can be broken for unity to occur. The cultural identities that Kenyans could not forgo in their communication with Ghana though did not constrain intercultural contact and communication, can be minimised to forge even more cultural adaptation. But, this is not to say that holding on to particular identities prevents intercultural communication to flourish. It is only true that an explicit African identity can be more rewarding for intercultural communication besides holding on to national or cultural ones. As Fagbayibo (2010) asserts, a common African identity between the peoples of different countries provides opportunity for continental integration and unity. The dismantling of national identities is one surest way to concretize the attainment of an African identity. However, if cultural identities persist and are difficult to lose, Gordon (1964) and Glazer and Moynihan (1963) argue that cultural pluralism is a more plausible situation that is equally desirable to promoting intercultural communication. Of course, it is only when people feel different that intercultural communication is justified and can occur. As the Kenyans reveal, they appreciate the feeling of being different to Ghanaians. They feel adventurous to live in a different environment. Such high feeling for adventure is the motivation and reason for the Kenyans to live in Ghana.

5.4 Summary

Key issues that emerged from the discussion are the positive experiences of Kenyans about the communications with Ghanaians, positive impressions of Ghana Immigrations service, holding to Kenyan cultural identities in spite of the positive experiences, and the necessity to analyse identity in its different shades for better understanding of intercultural communication. Together, these issues weave into a positive opportunity for visa-free movement to be extended beyond mere entry but also a more liberal approach to residency permits. It is only through such liberal approach that intercultural communication can be deepened for understanding each other in Africa. When people believe they can stay in Ghana or in another country without much institutional constraints, they could be encouraged to regularly visit African countries.



CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

The study sought to address the issue of visa-free movements between Ghana and Kenya and associated expectations and experiences of Kenyans in Ghana. The study focused particularly on Kenyans in Ghana. The problem of the study was that of non-documentation of the intercultural communication experiences between Ghanaians and Kenyans, two countries that have been implementing visa-free movement between their respective countries. Outcomes of this will foster unconstrained migration which can facilitate intercultural communication, understanding, integration, and African unity among more Africans. Four key issues were identified through a qualitative thematic analysis and discussion of field data. These key issues are: positive experiences of Kenyans about Ghanaian cultures, positive perceptions of the Ghana Immigration service by Kenyans, holding on to Kenyan identities (communication accommodation) even though experiences in Ghana were positive, and the need to dissect the concepts of culture and identity to their various forms to support a deeper understanding of the outcomes of intercultural communication. On the basis of these issues, the opportunity exists for African countries to understand each other culturally. Findings of the study could be categorised into four key issues. These are discussed briefly in turns.

6.1 Key findings

6.1.1 *Positive experience of Kenyans about intercultural communication*

Overall, respondents reported positive experiences about their stay in Ghana and communication with Ghanaians. They also reported that the visa-free policy motivated their travel to Ghana in the first place and that they are less likely to be enthused about visiting another country where visa is imposed, if not necessary. While in Ghana though there were

some challenges such as language differences, these rather provided impetus for the Kenyans to appreciate their coming to Ghana to learn about new cultures. In fact, dominant among the reasons for coming to Ghana was adventure to experience new cultures.

6.1.2 *Culture stereotyped*

Prior to coming to Ghana, Kenyans formed expectations about who Ghanaians were. Kenyans generally formed stereotypes about Ghanaians being just like any other group in West Africa, especially Nigerians. This is because information for such stereotypes were largely obtained from the internet and from Nigerian movies. The stereotype was proved wrong as the Kenyans on coming to Ghana realised Ghanaians were different people with their own unique culture. The implication of these false expectations or stereotypes is that for meaningful intercultural communication to be attained the media cannot be adequate to take the place of physical movements between Africans.

6.1.3 *Status mediated immigration services*

Visa-free policy between Ghana and Kenya was a key factor for Kenyans to come to Ghana. Kenyans' interactions with the Ghana Immigration Services were favourable to promote movements and communication between Kenyans and Ghanaians. Status played a key role in the Kenyans obtaining positive reception in their interaction with the Ghanaian Immigration service. This was possible because of their status as non-Ghanaians. The Kenyans found this encouraging as it enhanced their interaction with Ghanaians.

6.1.4 *Uncompromised cultural identities*

Kenyans maintained their cultural identities even though they had positive intercultural communication experiences in Ghana. They did not compromise their cultural identities, which

is evidenced in their response that they still felt foreign in Ghana despite the positive experiences, and that being a foreigner provided one with less constrained access to immigration services and other resources in the host country. Different cultural identities are not bad in themselves and plural African identities can be feasible. Yet, when national identities overshadow continental identities a ground is created for a call to action to encourage transborder movements within Africa to foster intercultural communication and understanding among Africans.

6.2 Conclusion: weaving together key issues

Experiences of Kenyans are partly founded on their prior perceptions of Ghanaians before arriving in Ghana. They had formed stereotypes about Ghanaians prior to coming to Ghana. Information that resulted in these stereotypes was obtained largely through the internet and particularly from Nigerian movies. These stereotypes were proved to be false. The implications of the false stereotypes and the subsequent positive experience is that social media or media per se cannot achieve the depth of communication and understanding between cultures as physical migration would do. The key difference though is institutional factors that promote or hinder physical migration.

The experiences of Kenyans in Ghana about the Ghana Immigrations were positive. This contributed to the positive intercultural experience Kenyans had in Ghana. Moreover, respondents were enthused and appreciative of culture of Ghanaians such as in dressing, event representation, language, reception among others. The insight this provides is that formal immigration processes can create conducive and favourable environments for people to legitimately migrate or reside in any other African country at will. To this end, the rights of

movement and residence must be made practical in Africa beyond the visa-free entry policy of the AU.

In view of the similar positive experiences that the Kenyans had of the Ghana Immigration Service and the everyday Ghanaian culture, a crucial point is that in intercultural communication analysis culture and associated cultural experiences are not the same across spaces even within the same country. Thus, this study notes that culture and cultural experiences in intercultural communication can be analysed as formal and informal or as any other categories that bring out different shades of culture and cultural experiences. This will enable appreciation also of acculturation and appreciation differences and who is more aligned to what experiences in intercultural communication.

6.3 Recommendations

6.3.1 Developing feedback platform on Ghana Immigration Service website

The study found that interaction between Kenyans and the Ghana Immigration Service was a positive experience for the Kenyans. To this end, the Ghana Immigration Service can utilise its friendly and positive reception for non-Ghanaians to promote its own image. The Service can do this by developing and maintaining a feedback platform on its website for people to describe their experiences with the institution. Such feedback can also provide useful information for visitors and facilitate migration to Ghana, enhance diverse intercultural interactions and deeper relations between non-Ghanaians and Ghanaians.

6.3.2 Regulation of film and internet content on Ghanaian culture

Most of the interviewees knew about Ghanaian culture through Nigerian films and the internet. By watching Nigerian films, some interviewees assumed that what they saw was a glimpse of

the cultural orientation of the West African people. The film plot, costumes, as well as the language used had similarities. In films where Ghanaian actors merged with Nigerian actors it was difficult to tell the two cultures apart. They had thus formed stereotypes about Ghanaians through the films. The finding moreover is that these stereotypes proved to be false when Kenyans came to Ghana. It can thus be concluded that such movies and internet sources of information generally do not portray the realities of Ghanaian culture. Yet, since they are pervasive, it is recommended that national agencies such as the Ghana Ministry of Tourism, Arts and Culture monitor and review the contents of such media like the internet to ensure information they contain give real and accurate impressions about Ghana. Such a move will reduce stereotypes, improve information flow, and facilitate fruitful intercultural communication between non-Ghanaians and Ghanaians.

6.3.3 *Facilitating visa-free movement and interaction across Africa*

Given the findings of the research that the visa-free policy motivated Kenyans to travel to and stay in Ghana, and that the Kenyans in Ghana had positive experiences about their interactions with Ghanaians and the Ghana Immigration Service, the African Union should speed up the efforts in making movement within the entire Africa visa-free. In-country immigration protocols should also be minimised. It is expected that this will facilitate more movement between African states, bring cultures into contact with each other and promote intercultural interactions among Africans.

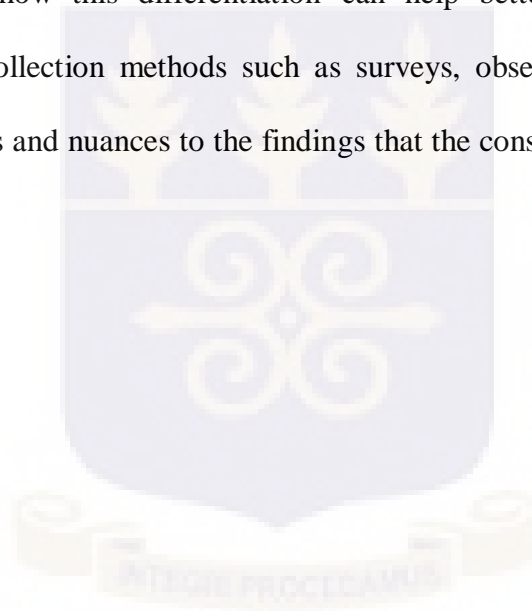
6.4 **Limitations of Study**

An issue that limited the amount of information that could have been obtained for this study is the relatively short time that respondents had for the interviews. All respondents are engaged in key endeavours like work, school and personal businesses. They could not spend as much

time as desired for the interviews. Due to this, a lot of rescheduling of interview dates was done and this took away time available to effectively engage the in-depth probing and follow-ups with interviewees.

6.5 Further study

The relevance of this research is clear. Until now detailed analysis of expectations and experiences of Africans about their intercultural communication with each other when in a host country in Africa is rare. Nonetheless, a further study can focus on cultures and identities as non-homogenous, and how this differentiation can help better understand intercultural communication. Data collection methods such as surveys, observations, and focus-groups might also add dynamics and nuances to the findings that the constraints of this study did not enable.



BIBLIOGRAPHY

- Adams, A and Cox, A. L. (2008). Questionnaires, in-depth interviews and focus groups, in C. Paul and A. L. Cox (Eds.), *Research methods for human computer interaction*. Cambridge: Cambridge University Press.17-34.
- Adepoju, A., Boulton A., and Levin, M. (2007). ‘Promoting integration through mobility: free movement and the ECOWAS Protocol’. New issues in refugee research. Research Paper No. 150. UNCHR Policy Development and Evaluation Service, Geneva, Switzerland.
- Agadjanian, V. (2017). Research on international migration within Sub-Saharan Africa: Foci, approaches, and challenges. *The Sociological Quarterly*, 49(3): 407-421.
- Anderson, L. E. (1994). A new look at an old construct: A cross-cultural adaptation. *International Journal of Intercultural Relations*, 18(3): 293-328.
- AU (2015). *Agenda 2063. The Africa we want*. Popular version. Addis Ababa; African Union.
- Baxter, J. (2010). Case studies in qualitative research, in I. Hay (Ed.), *Qualitative research methods in Human Geography* (3rd ed). Oxford: Oxford University Press. 81-97.
- Benson, T. and Craib, I. (2001). *Philosophy of social science: The philosophical foundations of social thought*. New York: Palgrave.
- Bourhis, R. Y. (1979). Language in ethnic interaction: A social psychological approach, in H. Giles and B. Saint Jacques (Eds.), *Language and ethnic relations*. Oxford: Pergamon. 117–141.
- Byrne, D. (1971). *The attraction paradigm*. New York: Academic Press.

- Gallois, C., Ogay, T., and Giles, H. (2005). Communication accommodation theory: A look back and a look ahead, in W. B. Gudykunst (Ed.) *Theorizing about intercultural communication*. Thousand Oaks: SAGE. 121-148.
- Giles, H., and Ogay, T. (2007). Communication accommodation theory, in B. B. Whaley and W. Samter (Eds.), *Explaining communication: Contemporary theories and exemplars*. Mahwah, NJ: Lawrence Erlbaum. 293-310.
- Bromley, D. W. (2001). Commentary: in response to the paper by Oran R. Young, the behavioural effects of environmental institutions: collective-action vs. social practice models, *Politics, Law and Economics* 1: 31-32.
- Cameron J. (2010). Focusing on the focus group, in I. Hay (Ed), *Qualitative research methods in Human Geography* (3rd ed). Oxford: Oxford University Press: 152-172.
- Chen, G. M. and Starosta, W. J. (1998). *Foundations of intercultural communication*. Boston: Allyn and Bacon.
- Giles, H. and Noels, K.A. (2007). Communication accommodation in intercultural encounters, in L. Chen (Ed.), *Culture, cultures and intercultural communication: A cross disciplinary reader*. Shanghai: Shanghai Foreign Language Education Press: 139-149.
- Crotty M. (1998). *The foundations of social research*. London; Thousand Oaks CA; New Delhi: SAGE.
- Cupach, W. R., and Imahori, T. T. (1993). Identity management theory: Communication competence in intercultural episodes and relationships. *Intercultural Communication Competence*, 112: 131-155. doi: 10.4135/9781483346267.n142.

- Czaika, M. and Haas, H. (2016). The Effect of Visas on Migration Processes. *International Migration Review*, 51(4): 893-926.
- Eckhardt, R (2015). The fine line between cultural appropriation and cultural diffusion. Retrieved from <https://m.huffpost.com/us/entry/8470092>.
- Engestroom, Y. (2001). Expansive learning at work: Toward an activity theoretical reconceptualization. *Journal of Education and Work*, 14(1): 133-156.
- Fagbayibo, B. (2010). 'I am an African' A critical examination of the politics of transnational identity within the context of African integration. *Africa Development / Afrique et Développement*, 41(2): 185-202.
- Glazer, N., and Moynihan, D. (1963). *Beyond the melting pot*. Cambridge, MA: MIT Press.
- Gordon, M. (1964). *Assimilation in American life: The role of race, religion, and national origins*. New York: Oxford University Press.
- Guest, G., MacQueen, K. M. and Namey, E. E. (2014). *Introduction to applied thematic analysis*. Thousand Oaks: SAGE.
- Gyepi-Garbrah, J. Walker, R. and Garcea, J. (2014). Indigeneity, immigrant newcomers and interculturalism in Winnipeg, Canada. *Urban Studies*, 51(9): 1795-1811.
- Hall, E. T. (1959). *The silent language*. New York: Doubleday & Company, Inc.
- Hay, C. (2011). Interpreting interpretivism interpreting interpretations: The new hermeneutics of public administration, *Public Administration*, 89(1): 167-182.
- Hortobágyi, I (2009). The role of identity in intercultural communication. *Bulletin of the Transilvania University of Braşov*, 2(51). Series IV: Philology and Cultural Studies.

- Janssens, M. (1995). Intercultural interaction: A burden on international managers? *Journal of Organizational Behavior*, 16(2): 155-167.
- Jensen, I. (2005). Professionalism in intercultural job interviews? *Journal of Intercultural Communication*, 8: 1-13.
- Keessing, R. M. (1974). Theories of culture, in B. J. Siegal (Ed.), *Annual Review of Anthropology*. Palo Alto California: Annual Reviews Inc.
- Kim, Y. Y. (2007). Ideology, identity, and intercultural communication: An Analysis of differing academic conceptions of cultural identity. *Journal of Intercultural Communication Research*, 36(3): 237–253.
- Koro-Ljungberg, M., D. Yendol-Hoppey, J. J. Smith and S. B. Hayes (2009). Epistemological awareness, instantiation of methods, and uninformed methodological ambiguity in qualitative research projects, *Educational Researcher*, 38(9): 687-699.
- Leung, K. and Stephan, W. G. (1998). Perceptions of injustice in intercultural relations. *Applied & Preventive Psychology*, 7:195-205.
- Liu, Z. (2013). Trans border information flow through human movement: Implications for professional interactions. *Journal of International Information and Library Review*. 36(1): 39-45.
- Merrigan, G. (2017). Identity management theory, in Y. Y. Kim (Ed.), *The international encyclopedia of intercultural communication*. doi:10.1002/9781118783665.ieicc0038_
- Mowlana, H (1997). *Global Information and World Communication: New frontiers in international relations*. (2nd ed). London: SAGE: 131-163.

- Nita, S. (2013). Regional free movement of people. The case of African Regional Economic Communities *Regions & Cohesion*, 3(3): 8-29 doi: 10.3167/reco.2013.030302 ISSN 2152-906X (Print), ISSN 2152-9078.
- Novinger, T. (2001). *Intercultural communication. A Practical Guide*. University of Texas Press, Texas.
- Oetzel, J., Pant, S., and Rao, N. (2016). Methods for intercultural communication research. *Critical/cultural studies, communication and culture*. DOI: 10.1093/acrefore/9780190228613.013.202
- Pietilä, I. (2010). Intercultural adaptation as a shared learning process in the life-course, in V. Korhonen (Ed.) *Cross-cultural lifelong learning*. University of Tampere: 61-79.
- Sam, D. L. and Berry, I. W. (2010). Acculturation: When individuals and groups of different cultural backgrounds meet. *Perspectives on Psychological Science*, 5(4) 472-481.
- Stevenson, M. (1998). Mexican crypt opens to show heroes' skulls. *Austin American-Statesman*, 29, p. A7.
- Virkama, A. (2010). From othering to understanding: Perceiving 'culture' in intercultural communication, Education, and learning, in V. Korhonen (Ed.) *Cross-cultural lifelong learning*. University of Tampere: 39 - 60.
- Wilson, A. (2017) The influence on globalization on learning languages. Retrieved from <http://www.globalethicsnetwork.org/profiles/blogs/the-influence-of-globalization-on-learning-languages>.
- Wood, P. and Landry, C. (2008). *The intercultural city: Planning for diversity advantage*. Washington, DC: Earthscan.

Yin, R. K. (2012). *Applications of case study research* (3rd ed). Thousand Oaks, London, New Delhi: SAGE.



APPENDIX 1. Interview Schedule

‘Visa-free movement and intercultural communication: Experiences and expectations of Kenyans in Ghana’

Master of Communication Studies Research

University of Ghana

The objective of this research is to examine the experiences and expectations of Kenyans in their communication with Ghanaians. It is also to understand the role of the visa-free movement in enhancing intercultural communication. The sample is made up of Kenyans living in Ghana over the past one year and above, and who are at least 18 years old. The goal of the research is to provide insights for learning and policy formulation that can increase transborder flow of Africans. It is also to contribute to reducing uncertainties, prejudices, mistrust, misunderstandings, and any negative interpretations of a people, to harness the diversity of cultures for mutual benefits.

You have been identified as one of the potential key informants for this study. The researcher requests to engage you in an informal discussion towards generating data for this study. Your views are strictly confidential, although where needful an audio will be recorded. In as much as it is appreciated to cover all the topics, you are free to stop this interview or skip any issues you find unnecessary or sensitive.

Thank you for your time and the views you will share in this interaction.

Participant profile

1. What is your sex?
2. What specifically brings you to Ghana?

3. How long have you stayed, or will you be staying in Ghana?

Expectations and motivations before visiting Ghana

4. What were your motivations for travelling from Kenya to Ghana?
5. Did you know there was no visa requirements to visit Ghana before you decided to visit Ghana?
6. What were your expectations about Ghanaians before coming to Ghana and how did these change after your interaction with Ghanaians?
7. What did you think or hear about Ghana/Ghanaians before making your trip?
8. Through which communication means did you learn about your host country? Was this means resourceful?

Life in Ghana

9. During your free time, do you spend it most with Ghanaians or fellow Kenyans and why?
10. Can you share any Ghanaian cultures that attract negative or positive reaction from you?
11. Are there any cultural habits or attitudes that you have acquired in your interaction with Ghanaians?
12. Do you like it if people in Ghana or Kenya see you practice Ghanaian cultures (food, clothing, language, music, values etc.)? Why?
13. Does your interaction with Ghanaians give you any sense of belonging and why?

Visa waiver and immigration

14. Had there been visa requirements to travel to Ghana, would you still have made the trip? Why?
15. How would you explain the experience of travelling to an African country where visa was an entry requirement? (Skip this if not applicable to you)

16. What is your take on visa free movement to enhance intercultural communication within the African continent?
17. What has been your experience with the Ghana Immigration authorities concerning the renewal of your residency permit?
18. This experience with the Ghana Immigration authorities, whether positive or negative, did it in any way shape interactions with other Ghanaians?
19. What do you think could have elicited such an experience with the Ghana Immigration authorities?
20. Are there instances in your interactions with Ghanaians where they expressed an interest to visit Kenya? What was the reason for the interest to visit?

General

21. Do you have any questions or issues on this research that you need clarity on?

Thank you very much!

Researcher contact: Winfred Omusula Omuholo

Phone Contacts: +233543229936, +254741146886

Email: woodwinnie4@gmail.com

**VISA-FREE MOVEMENT AND INTERCULTURAL COMMUNICATION:
EXPECTATIONS AND EXPERIENCES OF KENYANS IN GHANA**

BY

WINFRED OMUSULA OMUHOLO

(10639031)



The pivot of this study is that while the prospects of regional interaction and integration for political and economic development in Africa have been well researched, the implications of intercultural communication have not received as much scholarly attention. The expectations and intercultural communication experiences of Kenyans in Ghana were, therefore, examined in order to understand the ways in which the visa-free entry policy, driven by the African Union, might influence the immigrant public's expectations and experiences of their host populations. Specifically, the study employed a qualitative approach, involving individual interviews with 21 adult Kenyans over a two-month period, to adduce empirical evidence on: how Kenyans in Ghana encounter and react to the host cultures; how those interactions affect their native cultural identities; and how these experiences inform their appreciation of the AU visa-free movement policy for African integration. Four main findings were made: Kenyans have positive intercultural communication experiences in Ghana, showing that visa-free policies encourage intercultural relations and integration, stereotypes held by Kenyans about Ghanaians were largely disabused, demonstrating the relevance of physical movements among African countries for removing cultural barriers, respondents' experiences of the Ghana Immigration Service during residency permit renewals were positive, and this can facilitate sustainable intra-Africa movements, though their experiences of Ghanaians were positive, respondents maintained their cultural identities, demonstrating that culturally diverse identities in Africa are not a constraint to regional unity. Three main recommendations were made, that: the Ghana Immigration Service can create a feedback platform on its website for people. Such feedback can provide useful information for visitors, facilitate migration to Ghana, encourage more intercultural interactions and deepen relations between non-Ghanaians and Ghanaians, national agencies such as the Ghana Ministry of Tourism, Arts and Culture should monitor and review the contents of movies and internet sites on

Ghanaian culture, to minimise false information that causes stereotype, improve information flow, and facilitate fruitful intercultural communication between non-Ghanaians and Ghanaians, on the basis of the positive intercultural communication experiences of the Kenyans in Ghana, the African Union should speed up with the visa-free movement policy to facilitate more movement between African states, bring cultures into contact with each other and promote intercultural interactions among Africans.

