

Migration and Employment Policy and Their Impact on Social Integration: Evidence From Nigeria

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Abstract

Scholars have long sought answers to unravel the rationale behind the socio-economic and political discomfort of immigrants. Migrants became underclass and exploited in their new environment. In a field survey conducted in Ondo State, Nigeria, the study examined the ontological submissions about immigrants' plight for employment and the host community's potentials at tapping high skills available among the migrants. The study anchored on Talcott Parson's AGIL- Social System Theory of societal survival, most especially its functional prerequisites, notably adaptation, goal, integration and pattern maintenance. The overall finding emerging from the study is that social integration links positively to migrants' acquired work ethics, acceptance into formal workforce, and socio-communal interactions. Consequently, standardised integration of skilled-migrants into workforce shaped cordial relationship and lasting peace between migrants and the host community.

Keywords: migration, social integration, employment policy, Nigeria, social system theory

I. Introduction

The phenomenon called 'migration' has been part and parcel of the history of humankind. This situation is not peculiar to Africa, nor is it to Europe or the Middle East where the situation has become indecorous and escalated in recent time. In 2019, the International Organisation for Migration (IOM) reported that about 3.5% of the world's estimated 7.6 billion migrated across the globe with India, Mexico, and China accounting for about 15% of global migration (IOM, 2019a). Historically, critical studies have revealed that the *Homo*

sapiens, the only *hominid* that survived the great extinction, migrated out of Africa hundreds of thousand years ago due primarily to climate and habitat changes and spread to a different part of the world (Leakey & Werdelin, 2010; Garcia, F éraud, Falgu ères, de Lumley, Perrenoud & Lordkipanidze, 2010). The American Museum of Natural History (AMNH), Khan Academy (2018), Scott (2010) and Lewin (1987) posited that contemporary man may have evolved from Africa about 200,000 to 150 years ago, and about 100,000 years ago, man began migrating first to Asia and subsequently across the globe, mostly along the coastal areas of the continental waters. Arguably, man has found it expedient to move from one part of the earth surface to another for various reasons. Communication among the *Homo sapiens* perhaps facilitated humans' movement, which may have become necessitated due principally to the depletion of food within their immediate environment (Khan Academy, 2018). Modern migration may, however, differ from the ancient ones. Occupational and recreational reasons have dominated modern migration. In this light, the products of migration have been of mutual benefits to both migrants and the host community. The benefits of migration are certainly explorable for achieving specific sustainable development goals, such as efficient production, social inclusion and environmental stability. As Akinyemi and Kuteyi (2010) and Oyeniyi (2013) have pointed out, migration can foster far-reaching benefits to the host community and the migrants alike. However, issues around migration and its dynamics continue to be challenged by the concerns of occupational and wealth distribution, which has continuously spawned division and controversy between the citizens and the so-called 'aliens' (IOM, 2019b).

Nigeria is a federal state with 36 components named 'state'. Each of these states has clearly defined territory, legal jurisdictions, political autonomy, fiscal independence and constitutionally recognised system of self-rule. However, citizenship is an aspect of the constitution that entrenched under the jurisdiction of the central powers. Since the central legislative assignments supersede those of the component units, it goes without saying that the issue of citizenship cuts across all parts of the federation irrespective of which state a citizen is. Besides, the rule of equality is arguably a central tenet of a democratic government. On this note, the expectation of every citizen in experiencing and enjoying uniform socio-political status and immunity from discrimination based on class and group is sacrosanct. The critical situation of equity is, however, not the case in the present power configuration of the global order, with the expression of this particular tenet remaining at best a far cry. The country, a multinational state inhabited by over 374 identifiable ethnic groups (NPC & ICF International, 2014) has continued to demonstrate pluralistic orientations which frequently lead to political, religious, tribal and ethnic hostilities. Unfortunately, a teeming migrant population are known to be occasional victims of the outcomes of these threats in host communities (Paden, 2005).

Generally, the labour market has not been favourable to the migrants (Falcke, Meng & Nollen, 2020). Such a situation has prompted scholars to tinker with the proprietary of migrating when the guarantee of a better job is not so prospective (Kawashima, 2020). Nevertheless, Helbling, Simon and Schmid (2020) found that an obstructive immigration strategy may not in any way assist in the social integration of the few migrants who scaled through, especially for migrants from outside Europe. In Nigeria, migrants are usually susceptible to diverse

social barriers and stereotypes. For instance, various incidences of kidnapping nationwide; the ethno-religious crisis being waged by the Boko-Haram sect mostly in the North-Eastern part of the country; series of reprisal attacks associated with the reign of terror unleashed by cattle rustlers and armed bandits in many northern States and recently some southern States; protests for the secession of the South-Eastern region; the destruction of oil pipelines and oil bunkering by the Niger Delta Avengers in the South- Southern region; records of post-election crises in virtually all the States of the nation; different types of maiming mostly in the North due to religious intolerance and many other issues, have seen migrants groups being victimized by members of the host communities due to languages, cultural, religious or ethnic differences. One such situation was during the Nigerian civil war when language became the identification praxis for preying on prisoners of war.

Besides being victims of wars and conflicts, migrants are also most likely to be subjected to deprivation of equal treatment when they are not in their usual place of origin. For instance, in few cases where State governments of Nigeria or other community-based institutions have designed social protection programmes to be efficient such as the old age security programmes in Osun and Ekiti States, and a host of other programmes in other states, these programmes appear to be effective as they majorly service the needs of the indigenous population of the local communities, caring less about lifetime migrants who reside in those same communities or States by a desire to access better economic prospects and social facilities. Anecdotal pieces of evidence have shown in several Nigerian States of how social protection programmes such as those organized for the aged, women, employed, students, orphans and vulnerable children (OVC) and other subgroups are disbursed based on the nativity.

These concerns and related ones are those that exacerbate the position of the country on national integration with the creation of many communities that are threatened in terms of relational networks, social fabrics, customs and social hierarchy (Collie, Liu, Podsiadlowski, & Kindon, 2010). As a result, the social integration of internal migrant populations in host communities continues to deteriorate. In Nigeria, this is evident in several circumstances such as those that play out when migrants show up in large numbers to their places of origin during the period of National/sub-regional or State level elections for fear of attacks by indigenous tribes; or the arrangement of migrants in religious and ethnic enclaves where there is a culture of ‘refusal of integration’ into host communities.

It is against this background that it has become imperative to understand the social integration of migrants as a prerequisite for harnessing inclusive development in the country, as evidence suggest that internal migration plays an essential role in achieving the birth of a civic society. Also, social integration is essential for providing a framework for the distribution of benefits across the various groups, most notably where combating social instability is essential. However, based on Durkheim’s (1951, p. 209) claim that a “society cannot disintegrate without the individual simultaneously detaching himself from social life” (Quoted in Fisher & Chon, 1989p. 167), this study examined the participation of internal migrants in the social structure of their host communities using the 2010 Internal Migration Survey (IMS) Datasets. As integration has been described “as a process of providing immigrants with equal chances

to access opportunities as available to native-born” (Aleksynska & Algan, 2010), the main idea behind this study is to examine how internal migrants make themselves available to the opportunities and services that the members of the host communities enjoy. The study is relevant to migrants in Nigeria given the high level of ethnic, political and religious divides. The study hinges more on occupational discrimination against continental and domestic migrants, which has become rampant in nearly all the constituents of the federation.

Despite the importance of migration in achieving the birth of civic society and in serving as a mechanism for the reduction of poverty and instigation of inclusive development, it has only remained a potential in the most populous African country of Nigeria with approximately 200 million inhabitants. With the country's population almost equally divided between Christians and Muslims (Pew Research Center, 2009) and a diversity of culture with about 374 ethnic groups (NPC & ICF International, 2014), Nigeria has been plagued by intermittent episodes of violence for decades such that contentious ethnicity and bias towards regions have been made to intersect with critical issues of politics across the nation (Adediji, 2016) in such a way that, instead of the process of internal migration to result in a positive influence on the culture and identity of Nigeria, precisely because the meeting, working or living near a person from another region or lineage is expected to weaken engrained stereotypes (Gans, 2007), migrants instead get pulled away from social life due to poor and sometimes antisocial treatment that non-indigenous population are subjected to in host communities (Paden, 2005), thereby defeating the potentials of internal migration in improving the lives of migrants.

In the study of continental and domestic migration, previous studies have focused on its implication for the economy at large (Adepoju & van der Wiel, 2010; Akinyemi & Kuteyi, 2010), including its consequences for rural under-population, urban congestion, remittances (Mckay & Deshingkar, 2014), household living (Mberu, 2006), the opportunity for increased wages and subjective well-being (Nikolova & Graham, 2015) and furtherance of education. Also, studies have shown evidence of the importance of social integration in modelling a framework that creates an enabling environment for the self-actualization of migrants and the development of the host communities (Chen & Wang, 2015; Gans, 2007; Rajulton & Ravanera, 2009) and in the area of service utilization, little is however known about social integration of internal migrants in Nigeria as there are no known local studies on migrant's social integration into host communities. This study, therefore, focussed on understanding the linkages between social integration and occupational discrimination against continental and domestic migrants through the prism of Ondo State in Nigeria.

2. Context

This study is a survey of respondents who provided information about the exclusion of continental and domestic migrants from formal employment in Ondo State of Nigeria. Citizens who are of Yoruba ethnic group and mainly residing in the western region dominate Ondo State. It shares boundaries with the other Yoruba-speaking States, namely, Osun State, Ekiti State and Ogun State; and others like Edo State. Like other states of the federation, Ondo State reserve some level of autonomy, which the component unit earned under federal constitutional provisions. To a large extent, employment within the formal workforce in Ondo

State is under the enormous influence of the executive branch of the government of Ondo State, as applicable to other 35 States of the Federation and the Federal Capital Territory (FCT).

There are many momentous reasons why Ondo State has attracted a good number of continental and domestic migrants. The first is that Ondo State shares direct boundaries with the Niger Delta States, where the hazards of climate degradations from extensive oil explorations have displaced many homesteaders from their homes and means of livelihoods. In the Niger Delta, it is a notorious fact that oil spillage over the years and the accompanying pollution has adversely affected the farmlands, availability of potable water and soil nutrients, among others. Other activities related to oil exploration like gas flaring, wastes from processes and engineering of oil searching, survey, and future exploration have also constituted environmental damages that necessitated the fleeing of the people of Niger Delta to neighbouring communities. The situation has led initially to peaceful protests and subsequently to armed struggles, not only between Niger Delta communities and government or multinationals but has also raised the bar of inter-communal rifts in the area. In the aftermath of all these, people of all shades of life in Niger Delta have had to flee their homes for survival elsewhere. By proximity and relative peace, Ondo State happens to be the first consideration, and perhaps the readily available choice for migrants due partly to cultural proximity and partly to relative peace.

Besides, Ondo State is one of the oil-producing states in Nigeria. Being a nation dominated by the oil economy, the incentive is always there to move towards areas where the petrodollar appears to be available to plunge into. Thus, without prejudice to the droves of Niger Delta people who are migrating into Ondo State to escape the damaged environment, poverty, pestilences and war, people from other parts of Nigeria and neighbouring countries (especially Nigeria's northern neighbours like Niger, and Chad.) also find Ondo State an excellent place to be migrated into. This situation has become exacerbated in the recent time due to the activities of Boko Haram in the Northern part that drives domestic and continental migrants deeper into the southern area. The recent militant actions of 'Avengers' pillaging and fighting with government forces in the Niger Delta area has also increased the number of migrants in other parts of southern Nigeria in general and Ondo State in particular.

However, there are no signs that authorities of Ondo State accord migrants some level of official status in a way that could foster social integration in Ondo State. Such a situation is, however, not peculiar to Nigeria. Most countries of the world have adopted one form of restrictive policy or the other, even though the letters of the constitutions appear to be contrary (Zanker, 2019). As Thouez (2019) pointed out, the restrictions by various European countries may have led to the desperate crisscrossing into Europe that climaxed into the drowning of about 800 potential migrants on the Mediterranean Sea in 2015. In some cases, migrated parents have had to raise their children in transnational ways, which seldom augur well for the education of the latter (White, Dito, Veale & Mazzucato, 2019) In the case of domestic migrants, the 1999 constitution (as amended) is very clear about the rights and privileges of citizens. Section 41(1) of the 1999 Constitution, as amended, stipulates that citizens of Nigeria reserve the privilege to migrate freely from one part to another without

being subjected to any form of discrimination, denial or expulsion. It follows, therefore, that the constitution expects every citizen be accorded necessary recognition for a living, employment and other social purposes wherever he/she chooses to reside. Section 42(1) of the same constitution further provides that

“A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person:

(a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions or political opinions are not made subject; or

(b) be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions or political opinions”.

The scenario, of course, becomes different for non-citizens and continental migrants. Apart from the need to seek formal recognition either by acquiring Nigeria citizenship or be registered as legal immigrants, continental migrants often have hurdles to cross. Considering cultural divides and political consideration, integrating migrants from other countries often meet serious impediments. In this study, we explored the current phenomenon of continental and domestic migration into Nigeria; examined the various dimensions of social integration of the migrants, to investigate the social economic and political dynamics that influence discrimination against migrants in communities. The essence is to pinpoint the nexus between migration on the one hand and social integration on the other hand.

Social integration is measured here from the standpoints of three composite variables. The first relates to variables that measure migrants' ability to acquire native language; the second is connected with variables that measure migrants' demographic characteristics; the third set of variables measure migrants socio-economic variables with social integration. The ontological submission of the paper relates to the mutual benefit achievable in a society with socially integrative plans for the migrants. While the host community could tap high skills available among the migrants that are not available or in short supply among the citizens, the migrants could gain occupational benefits.

3. Theorising Social Integration and Migration

Contemporary situation of immigrants entering host cities in unprecedented droves and the attendant (potential) clashes often witnessed calls for a thorough understanding of the social integration of migrants. Theoretically, migration has presented a peculiarly arduous task that made theoretical approach forlorn. As Castles (2010) argued, “a general theory of migration is neither possible nor desirable” (p. 1565). The author further submitted that a thorough

comprehension of the phenomenon called migration is difficult, if not impossible. However, this study anchored on Talcott Parson's AGIL- Social System Theory. Parson argues that for a society to survive, it must possess functional prerequisites such as adaptation, goal, integration and pattern maintenance. The theoretical explanation for understanding the mutually beneficial connection between migrants and the host community with social integration system for migrants anchored on Structural Functionalism. The action theory propounded by Talcott Parsons, which explained the relevance of motive, is the focus on in this study. According to Parsons, all actions are voluntary by necessity and relate to the plane of intentions and order (Munch, 1982). However, Parsons argued that actors must operate along a consensual interest line by choice for the order to manifest. In other words, Parsons advocated for a society in which shared values predominates over individual interests. This recognition of shared values becomes recognised as the basis for action rather than subjective rationality that tends to be parochial. In that light, a society must activate its rationality from the perspective of general that must go beyond the achievement of individualistic motives of propagating group interest.

Parsons's theory anchors on four functional imperatives otherwise called the AGIL system: the adaptive function; the goal-attainment function; the integrative function; and, latency, or pattern maintenance function. AGIL is used in this study to explain how environmental rights protection can ensure the availability of clean water and the survival of the region. In their 2001 book titled "Sociological Theory", Adams and Sydie (2001) identified four major action plans that would guarantee the survival of any system. The first is that a system must be adaptive to environmental dynamics and must possess requisite transformative values for meeting the constantly changing demands of the moment. Adaptation mechanism available to the host community is integrations of migrants. In that sense, the influx of migrants requires the host community to be adaptive and dynamic, inclusive of provision of other working conditions for the migrants. Secondly, the progress of host communities hinges significantly on how many opportunities are made available to the migrants. The plans must include integration into the social fabrics of the society's system and enduring plans that could guarantee the survival of the migrants in the short and long run. In this study, the postulations of Adams and Sydie (2001) framework provided explanations for the mutual benefits between host communities of Ondo State and migrants in the communities. However, the government of Ondo State, working in tandem with Local Government resided in by migrants, are in the best vantage positions to enunciate the action plans. Thirdly, integration is needed by a system to coordinate the interrelationships among its parts. The provision of jobs, education, social support for migrants remain essential factors for enduring integration.

Moreover, the integration of migrants in this manner is also needed to foster communal peace and crime prevention for offences that could be otherwise committed by migrants. Fourth, latency is needed by a system to provide and renew the motivation of individuals and the patterns of culture that motivate people. Attitudinal change towards migrants is a necessary instrument of integration. Also, operating with laws and conventions by the host community may reduce conflict between the inhabitants of the region and migrants.

The theoretical underpinning of the study provided the functional prerequisites that a society

must possess in order to survive. The absence of one of these prerequisites often leads to human rights abuses and conflict among social groups. As noted above, migrants possess a form of human rights under international law. International law provides an opportunity for migrants' integration and accommodation without discrimination. It is noteworthy to state that the inadequate resources, lack of cooperation, national politics, prejudice, stereotype and lack of government commitment account for inadequate integration and respect for the migrants. Integration is essential for the survival of migrants. Discrimination is against people's right to a good and decent job. Deliberate denial of job against migrants is regarded as a violation of international law. The AGIL concepts used in this study, most especially integration, was examined critically to explain the relationship between migrants and host communities. Adaptation of migrants to the new environment would be so tricky without integration. The goal of the inhabitants of the region would be peace and recognition of inhabitants' rights. Integration of migrants would lead to symbiotic advantages for both the migrants and the host community. Pattern maintenance would be the result of integration. The conflict between the migrants and the host community would likely diminish given the opportunity for jobs, participation and inclusion.

Integration as a concept

The importance of integration to migration studies cannot be overemphasised. The pathologies of non-acceptance and social exclusion against immigrants in a current global regime of high mobility have attracted a number of scholarly debates. However, the concept has attracted several ferocious critiques in the recent period (Saharso, 2019). Among other scholars, a prominent figure in the critique of the concept integration is Willem Schinkel, whose published works spanning about a decade on the conceptualisation of integration appear to problematise the recent discourse of the subject matter. The author's iconic works notably on "The virtualisation of citizenship" (2010); "The imagination of 'society' in measurements of immigrant integration" (2013); "*Imagined societies. A critique of immigrant integration in Western Europe*" (2017); "Against 'immigrant integration': for an end to neocolonial knowledge production" (2018); and "Migration studies: an imposition" (2019) have made headlines and drawn far-reaching attention of contemporary scholars. Most of the works of Willem Schinkel raised seemingly overpowering critiques of the original foundations of integration as a concept. The idea that immigrants need to be assimilated into a host community either individually or group-wise is arguably submissive to the current unequal global power composition, submitted the author. For Schinkel, the invention of integration as a concept arose mainly to serve the continuity of the perverse global economic and racial order, which argued reinforces the inequality content in the world order (Schinkel, 2018). In 2019, Willem Schinkel argued that the whole idea of integration is a neocolonial imposition. Finally, the author argued that the concept of integration rests on the hypotheses that are fictional, fallacious and injurious to the plights of immigrants. There is no gainsaying the fact that Willem Schinkel contributed in no small measures to the development of the critical concept of integration.

However, there are more authors with divergent opinions to Schinkel's than the protagonists. Several authors critiqued the works of Schinkel to be myopic at solving integration issues

arising from post-immigration (Klarenbeek, 2019). There are other rationalisations that Schinkel's propositions are somewhat "erratic" and "misleading" in that it fails to factor policy differences across borders into the research, among others (Penninx, 2019). In fact, Favell (2019) proposed a twelve-point deconstruction of Schinkel's models to make it amenable to contemporary discourse on migration. Abdou (2019) posited that rather than casting the concept overboard as Schinkel proposed, immigrant integration could be studied from the governance perspective.

Beyond Willem Schinkel, empirical studies have documented factors that give indications into the concept of social integration. Examples are language improvement (Aleksynska & Algan, 2010), wages (Aleksynska & Algan, 2010; Borjas, 1995; Chiswick, 1978), occupations (Chiswick, Lee & Miller, 2005; Chiswick & Miller, 2010; Green, 1999); economic mobility (Gans, 2007); participating in welfare plans (Borjas & Hilton, 1996; Riphahn, 2004), and lots more. However, even though a convergence opinion on works relating to integration appears elusive, a big concern about its failure yet remains (Aleksynska & Algan, 2010).

The concept of integration has since the twentieth century dominated debates mostly in the spheres of politics, sociology and psychology. Jeannotte (2008) correctly described integration as "one of a constellation of 'social' terms" utilised in global policy formulation for fostering a secure, fair, diverse and inclusive society. In the political discourse of many developed - advanced capitalist - countries, it is more contemporarily adopted to describe a policy goal aimed at helping immigrants, most especially refugees, to fit into their host communities (Castles, Korac, Vasta, & Vertovec, 2002; Chen & Wang, 2015). However, various studies have conflated it with other concepts such as absorption, acculturation, assimilation, incorporation, cohesion and inclusion, revealing the complexity and ambiguity associated with the concept, so much that Robinson (1998, p. 118) aptly described integration as a chaotic concept that is "used by many but understood differently by most" Quoted in Malischewski, 2016, p. 22). Chen and Wang (2015) argued that the chaos is reinforced sufficiently from submissions of authors, indicating its complexities and the disputed situation about any convergent opinion on the subject matter. A case in point relates to the submissions of Anisef and Lanphier (2003) and Home Office (2005) about the desires of an individual and the associated interest. Whereas the former argued that an immigrant whose needs and interests are achieved could be adjudged to have integrated into the host society, the latter submitted that achieving complete personal promises through empowerment amounts to integration. The two descriptions vaguely, albeit differently, attributed integration to the contingency of individual achievement within the host society.

In studies on race relations, the emphasis centres on the blending the edges of cultures. Korac (2003) argued that various researches on race and identity relations have tended to see integration as the enforcement and coexistence of diverse cultural values within a given society. Bolt, Ozuekren and Phillips (2010) argued that integration connotes a progressive declining of cultural differences "between the ethnic/racial groups ... across a range of domains, including the job market, education, social and cultural differences, and racial 'othering' and exclusion" (p. 169). A definition of the kind enunciated by Bolt *et al.* (2010)

had earlier been adjudged by Goldlust and Richmond (1974) as capable of providing a basis for comparing access to “education, occupation, income and access to social services of immigrants and native residents” (Chen & Wang, 2015, p. 419). For Ray (2002), the emphasis should instead relate to a functional integration in which the gap in educational and employment opportunities is manifestly seen to have reduced over time. Earlier, Alba and Nee had established an association between functional integration and social integration within the framework of an inclusive society. The idea of tying educational and job access to social inclusion, arguably, allows for concrete assimilation of immigrants into the social structure of the host community. Gans (2007) further argued that the economic recession of the late 1980s in the United States reflected the linkage between assimilation and upward mobility in the quest for achieving economic development. Leading thoughts associated with social integration elucidates that when cultural contacts occurs, three scenarios are probable and these are that the migrant: will adopt the cultural practices of the host community wholly; will adopt certain cultural practices necessary for his social mobility, or; will retain his indigenous cultural existence as part of a minority group.

Associated factors of social integration

Studies have documented a host of factors that either encourage or inhibit social integration of migrant groups. Using the assimilation theory and modeled ethnicity depravity, Portes and Zhou (1993) introduced the framework of adaptation of the children of migrants in the United States. The authors posited that the kind of framework adopted for integrating the migrants determines the course and extent of integration for affected migrants. For instance, a migrant's ability to integrate depends on the integration framework, which may take the form of job mobility or economic integration. In essence, the authors submitted that ability to integrate hinge on the migrants' peculiar features and policy advocacy for/against cultural discrimination by the superintending authorities. In recent times, the literature on cultural assimilation has equally established the link migrant's characteristics and authorities' policy framework on integration. As Bolt *et al.* (2010) and Ray (2002) pointed out, the social structures put in place by the governing authorities intermingle with the socio-economic characteristics of the migrants to determine the rate at which integration takes place. In a study carried out on migrants from Slovak into Holland and Italy, Korac (2003) discovered that the attending welfare frameworks put in place at the hosting communities determine migrants integration, holding migrants' features constant. Functional integration was more attainable for Slovakian migrants into Holland because of the available and formal employment assistances while the reliance on unofficial connections in Italy made social integration more feasible.

Various researches have also examined migrants' integration by considering the multi-dimensionality nature (i.e. social, political and economic) of the concept. Rajulton and Ravanera (2009) utilised the 2002 version of the Canadian Ethnic Diversity Survey to investigate the extent of social cohesion at the individual level and to extrapolate on the social cohesion model discovered by the Canadian study group over the time. The authors' study validated the crucial parts of the paradigm in addition to establishing the effectiveness of the process and framework. The study further showed a lack of significant differences in

the integration ratings of the focused minority groupings. If there are significant differences at all, as the study indicated, they are found only in the case of individuals from certain visible minority groups who score higher in certain domains when compared to mainstream individuals. In all, the authors found that social integration showed various patterns of significance with sex, age, marital status, education, presence of children, and perhaps also by cultural norms and values on gender roles. In the same vein, Aleksynska and Algan (2010) utilised the European Social Survey to conduct a systematic assessment of the variations between indigenous Europeans and group that immigrated into Europe. The authors found the aftereffects of social cohesion, by time dimension and genealogy, for indigenous groups vary from that of the immigrants.

4. Method and Design

This section discusses the location of the study, participants, method of data collection and method of analysis. The overall research method for this study is survey design. As a typical survey design, I took a sample that is considered representative of the population of the study.

Study Location

This study was carried out in Akure, the Ondo State capital. Akure is located in the central senatorial district of the state. It is shared boundary with Owo in the North, Ondo town in the South, Idanre in the East and Igbara Oke in the West. The inhabitants of Akure are mostly the Yoruba as the natives of the city. Other tribes migrated to the city from within and outside Nigeria such as Ebira, Hausa, Fulani, Igbo, Ijaw on the one hand, and Nigeriens, Chadians, and Ghanaians on the other hands. It is interesting to note that most of the domestic migrants have their tribal heads that were allowed to enjoy some sort of authorities in the city. Akure is the political headquarters as well as commercial nerves of the State. Akure hosts all the ministries. It has two Local Government Areas out of eighteen Local Government Areas in the State. There are general and specialized hospitals in Akure such as mother and child hospital. Akure also has different hotels and various tourist attractions.

The population of this study consisted of the two Local Government Area that constituted Akure city (Akure South and Akure North). About four hundred thousand people live in Akure (Nigeria Population Census Report, 2006). The migrants selected for this study were those living in Sasa area of the city and those working with the ministries at Alagbaka, the administrative seat of government of Ondo State.

Participants

The study population for this study comprised domestic and African migrants who were forcefully displaced or fled their places of origin to avoid war, poverty, drought, environmental hazards, or inter/intra communal skirmishes, by crossing inter or intra-state boundaries and found their way into the study area. Random sampling was used to select participants in the study. From the department of community and social development of each local government, the researcher collected a list of migrants living in Sasa. The list contains the names of opinion leaders living as migrants in Sasa. The researcher thereafter selected 41 participants through balloting. The same process was adopted to select 21 and 25 participants

working in the ministry of works and ministry of health respectively. The participants in primary and secondary schools were selected through random sampling. The registration files of participants were collected from the school authorities, and their names were randomly selected

Data Collection

The study sourced primary data through administration of the questionnaire to gather information from one hundred and forty-seven participants. The questionnaires were designed to contain open and close-ended questions. The questionnaires were administered during the break hour in the ministries and schools. Permission was taken from the school authorities before questionnaires among the participants. Consent and information sheet was given to each student for his or her parents. The interviews were conducted with the school participants that returned well-endorsed consent forms. Consent and information sheet were also given to participants working with selected ministries. There were no participants that were forced to participate in this study.

5. Data Analysis, Results and Discussion of Findings

Quantitative technic is the method of data analysis adopted in this study. SPSS was used to analyse data. The data collected from the participants were cleaned-up. About 73% of the questionnaires that were well filled by the respondents were engaged for analysis. Univariate analysis was carried out using frequency and percentage distribution of the respondents by demographic and socio-economic characteristics. For bivariate analysis, Chi-square test was utilised for determining association and its significance between demographic and socio-economic variables and social integration variables. Social integration is measured here from the standpoints of three indicators, namely, migrants' ability to acquire native language; migrant's choice of abode; and involvement in social activities of the native community.

Results of univariate analysis

Univariate analysis carried out in this study mainly covered demographic and socio-economic distributions. The sub-section also covered the analysis of integration indicators, namely, (1) migrant's efforts channeled into acquiring the native language of host communities; (2) the likelihood that a migrant may voluntary intend to seek abode or resided in the area of the community where natives and members of other ethnic groups are concentrated; and (3) Migrant's willingness to be involved in native's social activities.

Table 1. Demographic Distributions of Participants (%)

VARIABLE	n	%
Sex		
Male	93	63.3
Female	54	36.7
N	147	100
Age		
6-14	51	34.7
15-29	20	13.6
30-44	50	34.0
45-59	21	14.3
60+	05	3.4
N	147	100
<i>Mean age = 33 years</i>		
Type of migrant		
Domestic sources	136	92.5
Continental sources	11	7.5
N	147	100
Marital status		
Single	69	46.9
Married	74	50.4
Divorced	4	2.7
Separated	-	-
N	147	100

Source: Survey data analysis, 2017

Table 1 above shows the univariate distribution of demographic characteristics of the participants by percentage. As the table depicts, sex distribution revealed that 93 (63.3%) and 54 (36.7%) males and females respectively participated in the study. The dominant ages of the participants are 16-24 and 30-44 with 51 (34.7%) and 50(34.0%) percentage frequency, respectively. The distribution of participants in this study shows that an overall 81% of the participants are still at job-seeking age and could still be active and looking towards the future. The distribution also revealed that about 93% and 7.5% of the participants for domestic and continental participants, respectively. Since this is survey research, these percentage distributions could be taken to represent the demographic distributions of the population of migrants in the two local governments sampled for this study.

Table 2. Socio-economic distributions of participants (%)

INDICATORS	n	%
Minimum literacy		
No	63	42.9
Yes	84	57.1
N	147	100
Highest education level		
None	43	29.3
Primary	57	38.7
Secondary	45	30.6
Tertiary	2	1.4
N	147	100
Vocational skills		
Skilled and educated	51	34.7
Unskilled and educated	53	36.0
Skilled and uneducated	31	21.1
Unskilled and uneducated	12	8.2
N	147	100
Occupational status/sector		
Jobless	22	15.0
Formal	11	7.5
Informal	62	42.1
Manual	52	35.4
N	147	100

Source: Survey data analysis, 2017

Table 2 above shows the univariate distributions of the socio-economic characteristics of the participants in the study. From the table, there appears to be no clear majority of literate persons among the migrants in the two local governments sampled for the study. Almost one in two of the migrants is illiterate or cannot read and write in simple English or native language. Results revealed that just about half 57% of the participants are literate. Concerning the highest education level, the dominant educational attainment is a primary and secondary school, which jointly accounted for about 70% of the participants. In addition, about 30% could neither read nor write. Only 2 (1.4%) of the respondents have tertiary education. Regarding vocational skills acquired, results revealed that a good number of migrants had skills 82 (56.8%) in various callings such as health care, social care, cleaning, driving, security, tailoring, and others. Results also revealed that 12 (8.2%) of the participants lack both educational qualification and basic vocational skills to be gainfully employed in government agencies and ministries.

Table 3. Distribution of Participants based on Integration Indicators

INDICATORS	n	%
Migrant's native language acquisition efforts	128	87.1
Migrant's choice of heterogeneous abode	56	38.1
Migrant's involvement in native's social activities	43	29.3
N	147	100

Source: Survey data analysis, 2017

The distribution of migrants by indicators of social integration revealed that migrants' interest is predominantly concerned with acquiring the native language of the host communities. A good number of the migrants (90.0%) have made, or are making, efforts to speak the language of the native community in which they live. About 40% of the migrants indicated readiness to choose a heterogeneous part of the host community as places of abode. As it were, it appears that most migrants showed little interest in residing heterogeneous in parts of the community populated by native people and other migrants from other ethnic groups. Similarly, only one-third of respondents indicated an interest in native's social activities. This means that most of the migrants are hardly involved in social organisations and activities that are native to the host community.

Results of bivariate analysis

Here, we carried out a Chi-square test of association between social integration indicators and explanatory variable represented by selected demographic and socio-economic characteristics of the participants.

Table 4. Bivariate association between social integration and demographic Characteristics

VARIABLES	None	Low	Medium	High	χ^2 (p-value)
Sex					
Male (n=93)	0.8	16.5	41.8	31.6	386.3 (0.00)
Female (n=54)	0.6	28.1	38.8	21.7	
Age					
6-14 (n=51)	0.6	21.3	47.6	20.5	34.5 (0.00)
15-29 (n=20)	0.9	22.8	45.4	23.4	
30-44 (n=50)	1.5	24.5	41.9	35.6	
45-59 (n=21)	1.9	20.6	47.3	21.0	
60+ (n=5)	1.5	21.4	44.1	21.1	
$\bar{n}=33$					
Migrant type					
Domestic sources (n=136)	0.7	25.6	46.7	43.8	423.7 (0.00)
Continental sources (n=11)	0.6	21.0	43.9	26.7	
Marital Status					
Single (n=69)	1.6	22.4	50.5	39.6	721.5 (0.00)
Married (n=74)	1.9	27.1	41.3	23.6	
Divorced (n=4)	0.7	22.8	42.4	27.4	
Separated (n=0)	0.2	20.1	42.3	21.6	
N=141					

Source: Survey data analysis, 2017

Table 4 above presents the results of the Chi-square test for bivariate association between social integration and selected demographic indices. Results revealed that a higher proportion of male migrants 32% compared to female migrants (22%) had high scores of social integration in comparison to less than 1% who had nothing to show for social integration among both sexes ($\chi^2=386.3$; $p<0.05$). Regarding the age of the participants, the results revealed that a higher proportion of participants within age-bracket 30-44 (36%) had a high score of social while other age categories averaged about 21% who had a high score of social integration ($\chi^2=34.5$; $p<0.05$). Concerning the migrant type, migrants from domestic sources (44%) had a far higher score of social integration than migrants from continental sources (27%) compared to scores of less than 1% of none social integration score between both types of migrants ($\chi^2 =423.7$; $p<0.05$). Besides, results from the marital status of the respondents revealed that single participants (40%) had a higher score of social integration compared to others who score about 24% on average ($\chi^2=721.5$; $p<0.05$)

Table 5. Bivariate association between social integration and economic indicators

VARIABLES	None	Low	Medium	High	χ^2 (p-value)
Minimum literacy					
No (n=63)	0.7	35.8	43.4	14.2	431.7 (0.00)
Yes (n=84)	1.9	21.3	48.2	34.9	
Highest education level					
<i>None (n=43)</i>	1.5	23.7	46.1	16.1	409.2 (0.00)
Primary (n=57)	0.6	34.8	43.6	13.4	
Secondary (n=45)	2.3	23.8	46.2	29.6	
Tertiary (n=2)	0.7	15.9	48.2	36.3	
Vocational skills					
Skilled and educated (n=51)	1.6	15.9	45.7	37.8	457.5 (0.00)
Unskilled and educated (n=53)	0.5	16.8	44.3	15.7	
Skilled and uneducated (n=31)	0.4	20.1	42.7	36.7	
Unskilled and uneducated (n=21)	0.6	21.7	40.9	13.9	
Occupational status/sector					
Jobless (n=22)	1.3	27.6	45.4	16.9	156.3 (0.00)
Formal (n=11)	0.6	23.2	44.1	28.4	
Informal (n=62)	0.7	23.7	42.6	26.2	
Manual (n=52)	0.5	13.7	41.8	19.1	

Source: Survey data analysis, 2017

Table 5 above shows the results of the chi-square test for bivariate association between social integration and selected socio-economic characteristics of the participants. For literacy level,

which concerns the ability to read and write in simple native or English language, revealed that higher proportion of literate participants (35%) compared with illiterate participants 16% had high scores of social integration ($\chi^2=431.7$; $p<0.05$). For highest education level, results revealed that participants with tertiary education (36%) had the higher proportion of high scores of social integration; and followed by participants with secondary education (30%) compared to participants with no education and primary education who had a lower score of social integration 16% and 13% respectively ($\chi^2=409.2$; $p<0.05$). Regarding vocational skills, the test showed that participants who are skilled and educated (46%) had the higher proportion of high scores of high social integration, followed by participants who are unskilled and educated (44%) and those who are skilled and uneducated (41%) compared to participants who are unskilled and uneducated who had a distant lower score of high social integration 16% and 13% respectively ($\chi^2=409.2$; $p<0.05$). Lastly, and most importantly, participants working under formal sector (28%) had higher scores of high social integration than participants from other sectors.

6. Conclusion

Recent phenomenon regarding the need to critically understand the escalating phenomenon of migration has contrasted with the findings that migration occurs for occupational and recreational motives. The situation also appears more convoluted than McKay and Deshingkar (2014) have found that migration within a state is a process for migrating out of poverty. These days, migration results involuntarily from the socio-economic and political crisis. The finding also runs contrary to what Oyeniyi (2013) that migration is a result of increased opportunity for migrants. Like Mberu (2006) has pointed out, high-level migration being witnessed recently is an “adaptation mechanism and survival strategy” (p. 530). In most cases, migrants are fleeing the critical conditions of living and seeking respites elsewhere, and anywhere their often-debilitating conditions could be ameliorated. Unfortunately, most host communities have not found the presence of these 'strangers' comfortable due to the changing condition that often follows migrants' advents. Migrants became underclass and exploited in their new environment.

The ontological submission of this paper is that the host community should tap high skills available among the migrants that are not available or in short supply among the citizens. The study anchored on Talcott Parson's AGIL- Social System Theory. Parson argues that for a society to survive, it must possess functional prerequisites such as adaptation, goal, integration and pattern maintenance. The study discovered that social integration links positively to migrants' acquired work ethics, acceptance into formal workforce, and socio-communal interactions. The paper concluded that integration of migrants of skilled-migrants could facilitate the cordial relationship and lasting peace between migrants and the host State/community. The study discovered that most demographic indicators like sex, age and marital status influence social integration. These findings are similar to those found by Rajulton and Ravanera (2009). The study also found evidence of a definite link between social integration and the migrants' type from either of domestic and continental sources. Also, the study discovered that social integration links positively to migrants' acquired education and skill, which in turn influence acceptance into the formal workforce,

and socio-communal interactions. This finding negates the findings in Chiswick and Miller (2010), where they found that educational immigrant's occupation plays a more dominant role than the attainment of individuals in ensuring more earning. The paper concluded that integration of migrants of skilled-migrants could facilitate the cordial relationship and lasting peace between migrants and the host State/community.

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