

Social Linkages of Out-Migrants to their Places of Origin: A Case of Pemba Island, Tanzania

Abubakar Salum Hamad

ORCID: <https://orcid.org/0009-0009-9908-6249>

Geography Department, Muslim University of Morogoro, Tanzania

Email: binsalumhamad@yahoo.com

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Abstract: This study dealt with social linkages of out-migrants to their places of origin at Pemba Island, using the descriptive survey design and a sample of 274 respondents. Data collection took place through an interview schedule and a questionnaire. Data analysis involved descriptive statistics and the content analysis approach. The study concludes that the out-migrants linked socially with their relatives at places of origin in various ways, including marriage ceremonies, funeral expenses, medical assistance and child up-bringing expenses. The period the household members received the in-kind remittance was at the end of Ramadan season and at the end of the year. Based on the conclusions, the study recommends that the out-immigrant support to their places of origin is worthy appreciation. However there is a need for the out-immigrants to extend their financial and material support beyond the household needs.

Keywords: Social linkage; migration; out-migrants; origin; destination.

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Introduction

Out-migration has been examined and described by various authors worldwide; Lee, 1966; Malekela & Ndumbaro 2019;. Out-migration is the people's movement from places of origin to destinations linked by survival strategies (Khatun *et al.*, 2021; Debnath & Nayak, 2022). Out-migrations are one of the most conspicuous patterns of population shifts in recent decades and can be considered a major survival strategy for the majority of young people (Sati, 2021). People migrate out of their places of origin to other destinations for social or economic reasons. Globally out-migration is the common peoples' movement determined by either push or pull factors as migrants aim to change their living conditions (IOM and UNDP, 2021). Physical and social challenges such as climate change and socioeconomic factors influence people to migrate away from their areas of origin (Gray & Wise, 2016).

Unemployment is a major problem causing out-migration from places of origin to destination. In rural areas of India, around the Himalayan

Mountains, more than 50% of the people were out-migrated, searching for employment opportunities in the urban areas (Sati, 2021). Lack of economic opportunities, poverty, hunger and civil conflicts are among the factors that speed up the rate of out-migration in Africa (Adebayo & Oriola, 2016; Ugwueze, 2019). It was noted that limited small land sizes, unemployment and searching for decent jobs were mentioned as major factors accelerating rapid rural out migration of the majority of the young population in Kenya (Muyanga *et al.*, 2021). On the other hand, out-migration in developing countries such as those in Africa and Latin America was guided by the income difference model by Harris and Todaro (1970) and Lee's (1966) Push-pull theory whereby migrants find the destinations where they could raise their daily earnings.

In Tanzania, out-migration is dated back to before independence, where young people moving to urban areas dominated it. In the late 1960s and early 1970s, the rate of out-migrants at rural moving to urban slowed down due to the introduction of

the "Villagelisation" policy that encouraged Tanzanians to reside in rural areas to engage in agriculture (Munishi, 2019). Currently, out-migration particularly at rural in Tanzania is increasing since the majority of people are attracted to urban destinations because of social and economic opportunities (Hamad, 2023). However, assessments of the social linkages between out-migrants with communities at their places of origin are scarce among researchers' works in Tanzania. There is still a doubt whether this movement brings social prosperity or not at migrants' places of origin. There is still a doubt whether this movement brings social prosperity or not at migrants' places of origin. Some studies, such as Malekela and Ndumbaro (2019) and Hamad (2023) focused on whether migrants send remittances or not and whether they participate in economic investment at their places of origin or not, particularly at rural areas.

Out-migration at Pemba Island is common, whereby the majority of out-migrants leave their homes into urban centers for socioeconomic ground (Yahya & Mbonile, 2017). These migrants are common people in various urban centers, not only through their trading activities but also through their roles in fishing activities (Hamad, 2023). On the other hand, various studies conducted in Tanzania (Yahya & Mbonile 2017; Munishi, 2019) indicated that migrants send a portion of their remittances to their household members who remain behind at their places of origin. However information on the roles of out-migrants and remittances on the social community development at migrants' original places in Pemba Island does not exist. Therefore, these flacks make a ground factor for this study to be conducted to establish social linkages of out-migrants to their places of origin in Pemba Island.

Methodology

Study Area

The study was conducted in Pemba Island, which is characterized by having a large number of people moving to urban areas (URT, 2012; Yahya and Mbonile, 2017). This study took place at four Wards in the Island, namely Wingwi Mapofu, Mkoroshoni, Mtemani and Michenzani. For linkages information, three streets in places of destination were involved. These streets are Malindi in Unguja, Sahare Mzingani in Tanga and Ausha Street in Ilala Dar es Salaam. These streets were selected because of their proximity to Pemba Island and are among major industrial and trading centers in Tanzania that attract immigrants (URT, 2012, 2022).

Design

This study employed the descriptive survey design. Descriptive design collects information through interview or questionnaire to describe situations using a sample from a population.

Population and Sampling

This study was conducted in the Pemba Island as the place of origin, using respondents from the place of origin as well as from selected destinations (Sahare Kijijini in Tanga, Malindi in Unguja and Arusha Street- Ilala in Dar es Salaam). Out of the population of 5631 subjects from both place of origin and place of destination, the study used a sample of 274 randomly selected.

Source of Data

Sources of data included an interview schedule and questionnaire. The questionnaire was given to the 274 respondents from both the places of origin and destination. The interview schedule was administered to 22 key informants from places of origin and places of destination. These included Shehas, Streets government leaders and migrants' social organization leaders. These key informants were interviewed to supplement the information from the questionnaire concerning social linkages.

Validity and Reliability

According to Kothari (2004), validity is the extent to which the instrument measures what it is designed to measure. To ensure the validity of the instruments, the researcher conducted a pilot study in order to assess the clarity of items. Reliability was ensured by deploying multiple sources of data, which is questionnaires and interview.

Statistical Data Treatment

The collected data was coded and entered into the SPSS, whereby descriptive statistics in terms of frequencies and percentages analyzed the quantitative data. The scale of the mean score interpretation was as follows: 3.50-4.00 = strongly agree, 2.50-3.49 = agree, 1.50-2.49 = disagree and 1.00- 1.49 = strongly disagree. The qualitative data was categorized into themes, and afterwards analyzed through content analysis method.

Findings and Discussion

In Table 1, the education levels of the respondents varied from those with informal education to first degrees. At the places of origin, it was revealed that 44.5% of the respondents had a secondary school education. As it was found, in the places of destination, 51.4% of the respondents had

secondary education and 9.5% had first degrees and above. The marital status of the respondents shows that at the places of origin, 61% of the respondents were married, 14% were widows and 17% divorced. Again, in the places of destination, 56.7% of the respondents were married and 21.6% were singles. As it can be gathered from the findings, the number of divorces was very low in the places of destination (8.1%). This low percentage of divorce in the places of destination may imply that once women were

divorced, they were counter migrating to their home villages to get rid of the urban challenges. Moreover, a large number of the respondents were engaged in agricultural activities (63%) at their places of origin. The variations were noted in the places of destination whereby a larger number of the respondents were engaged in business (60.81%). Furthermore, 10.5% at places of origin were engaged in fishing while 14.9% were engaged in such an activity in the places of destination.

Table 1: Demographic Characteristics of the Respondents

Attribute	Places of Origin		Destination	
	Frequency	Percent	Frequency	Percent
Education level				
Informal	32	16.0	10	13.51
Primary	63	31.5	14	18.91
Secondary	89	44.5	38	51.35
Diploma	4	2.0	5	6.75
Degree +	12	6.0	7	9.45
Total	200	100	74	100.0
Marital status				
Married	122	61.0	42	56.75
Single	16	8.0	16	21.62
Widow	28	14.0	10	13.51
Divorced	34	17.0	6	8.10
Total	200	100.0	74	100.0
Occupation				
Agriculture	126	63.0	2	2.7
Fishing	21	10.5	11	14.9
Business	22	11.0	45	60.81
Employment	17	8.5	12	16.21
Other	14	7.0	4	5.40
Total	200	100.0	74	100.0
Sex				
Male	124	62.0	48	64.86
Female	76	38.0	26	35.13
Total	200	100.0	74	100.0

Table 2: Social Linkage between Migrants and Non-migrant at their Places of Origin

Social impacts	Origin (n=200)	Destination(n=74)
	Respondents (%)	Respondents (%)
Marriage participation	114(56.8)	51(69.5)
Funeral participation	123(61.5)	50(68.0)
Medical assistance	57(28.5)	23(31.8)
Bring up the children	42(21.0)	19(26.0)

Research Question 1: In which ways do migrants link socially with their relatives at places of origin?

Table 2 presents the social linkage of the migrants to their places of origin. The Table shows that 56.8% of the respondents from the places of origin

indicated that the migrants were participating in the marriage ceremonies of their relatives at places of origin. Regarding the places of destination, 69.5% of the respondents similarly reported to participate in marriage ceremonies in their homeland. A key informant from Migombani supplemented the

information and had this to say during an interview, “Out-migrants participate in marriage ceremonies of their relatives by giving cash and others in-kind remittances while others pay physical visiting to participate in the marriage ceremonies of their beloved relatives.”

In addition, substantial numbers of the respondents at places of origin (61.5%) indicated that the migrants were participating in funerals of their relatives at their home villages. Regarding the respondents from the places of destination, it was revealed that they participated in funeral ceremonies at their homelands as revealed by 68% of the respondents. This finding corroborates with studies by Igboke (2020) in South Africa, Njwambe *et al.* (2019) in Nigeria and Affum (2019) in Ghana that out-migrants were often sending remittances to their relatives to support them in social events such as marriages and funerals of their relatives. Furthermore, 28.5% of the respondents at the places of origin indicated the medical assistance received from their relatives who had migrated to urban areas. In connection to the respondents in the places of destination, it was revealed that 31.8% of the respondents were helping their relatives at the places of origin in health and medical support. A study by Kakhkharov and Ahunov (2021) in Uzbekistan concurs with the current study’s finding

that remittances from migrants help rural household members in healthcare expenditures and formal education. A studies by Obi (2018) in Nigeria and by Moniruzzaman (2022) in Bangladesh contrasted with the current study’s findings as they reported that migrants’ remittance played a greater deal in improving the households’ food security but not improving the community social development.

Question 2: What are the types of in-kind social remittances received by non-migrants at Pemba Island?

Table 3 presents the in-kind remittances received by the respondents among migrants’ relatives at the Pemba Island. According to Abejide and Simpson (2021) and Coffie (2022), in-kind remittances are the household items, such as canned meat and fish, milk, baby food, cooking oils, sanitary items, food supplements, clothes and stationery sent by the migrants to their places of origin. With this regard, respondents were asked to mention the most frequent in-kind items provided by the migrants. As reflected in Table three, 32% of the respondents at places of origin were receiving food varieties and 18% of the respondents mentioned that they were receiving clothes from their relatives dwelling in the places of destinations. Other received in kind items included medical items and other items.

Table3: In-kind remittances

In-kind Remittance	Frequency	Percent
Food varieties	64	32.0
Clothes	36	18.0
Medical items	16	8.00
Others	20	10.0
Not received	84	42.0
Total	200	100.0

Table 4: Periods Household Members Receive Clothes Remittance

Period received clothes	Frequency	Percent
End of Ramadan	43	21.5
End of the year	33	16.5
Not mentioned	124	62.0
Total	200	100.0

Research Question 3: In which periods of time do the household members receive the in-kind remittances?

Table 4 summarizes the findings regarding the periods the household members receive the in-kind remittance.

The table shows that 21.5% of the respondents reported that they received the in-kind remittance at the end of Ramadan festivals. In contrast, 16.5% received at the end of the year and 62% did not mention the time they received the support. These findings contrast with those by studies of Kassa (2017) and Hamad (2023), who revealed a decline of

the amount of in-kind remittances received at places of origin particularly at rural areas.

Research Question 4: How do migrants contribute to the social community development at their places of origin?

Table 5 indicates how the migrants contribute to the social community development at their places of

origin. The listed statements include the migrants' contribution to electricity transmission to their communities at places of origin. The findings shows disagreement with this statement (Mean =1.8). This disagreement implies weak participation of the migrants in transmission of electricity at places of origin.

Table 5: Contribution of Migrants in Communities Development at Places of Origin

No	Items	Mean	Interpretation
1	Migrants contribute electricity transmission to their community	1.8	Disagree
2	Migrants contribute to water supply to their community	2.7	Agree
3	Migrants contribute in Educational development to their community	2.3	Neutral
4	Migrants contribute in education development to their community	1.7	Disagree
5	Migrants contribute in religious issues to their community	3.6	Strongly agree
6	Migrants contribute in roads infrastructure developments	1.4	Strongly disagree

Table 5 further shows agreement (Mean 2.7) that the migrants supported water supply back to their community. Further, one of the key informants revealed during an interview that migrants were contributing a lot to the water supply in the village. They were donating in drilling the wells and installing pipelines in their villages. This enabled the households to get water services, especially those who were not connected to water systems owned by the government. Respondents strongly agreed that migrants contributed toward religious issues (Mean=3.6). However, they were undecided about contribution toward educational development and disagreed about contribution toward roads infrastructure development. This is in line with the studies by Yahya and Mbonile (2017) and Munishi (2019) who found that greater portion of the migrants' contribution was directed to daily household needs such as foods, but not for community development.

Conclusion and Recommendations

Conclusions

Out-migrants link socially with their relatives at places of origin in various ways, including marriage ceremonies, funeral expenses, medical assistance and child up-bringing expenses. The in kind support covers household items, such as canned meat and fish, milk, baby food, cooking oil, sanitary items, food supplements, clothes and stationeries. The period the household members received the in-kind remittance was at the end of Ramadan season and at the end of the year. The greater portion of the migrants' contribution was directed to household

needs such as foods, but not for community development.

The out-immigrant support to their places of origin is worthy appreciation. However there is a need for the out-immigrants to extend their financial and material support beyond the household needs. They need to think about education and community development project that can bring infrastructural development and image change in their places of origin.

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