THE EFFECTS OF MIGRATION ON AFRICAN PHILOSOPHY, RELIGION AND CULTURE

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Abstract

Migration is an expression of the human aspiration for dignity, safety and a better future. It is part of the social fabric, part of our very make-up as a human family. Human mobility has long been considered an essential strategy for improving individual well-being. Migration is a continuous process that has been the subject of political debate worldwide. Migration has shown an unbroken upward trend, be it of people who have left their homelands voluntarily for economic or other reasons, or of those who have been forced to leave their homes (refugees, displaced persons, etc.). Managing human mobility is one of the greatest challenges for destination countries worldwide, in developed and developing countries. Migration across the globe has become a pertinent issue that many countries are trying to understand and manage effectively. In Africa, migration is now in the forefront of political discussions, especially in those countries where people have been displaced through conflict or climatic change, or where people move in search of economic and social opportunities that do not exist in their countries of origin. The aim of this paper is to deconstruct the elements of applicable effect of migration in African Philosophy, religion and culture with a view to demonstrating their implications as well as their social relevance. This is done through a phenomenological–hermeneutical study. Well-managed migration can yield benefits to both countries of origin and destination especially in terms of labour migration, which can offset labour shortages in destination countries, and generate remittances targeted towards national development in the countries of origin. However, many African countries have had challenges in managing migration issues owing to poor collection and management of data; lack of capacity to handle migration issues as well as limited knowledge about migration-related issues.

Keywords: African Philosophy, Culture, Migration, Religion.

Introduction

Migration has been a constant and persistent feature in the history of humankind, being among the most important and pressing global issues of our

time. When people cross the border of a country, a metamorphosis happens to their legal status. They suddenly gain a special label or status of migrants. Migration is a phenomenon of great complexity. The reasons people migrate are varied and constantly changing. Moreover, the individuals who migrate are not easy to classify due to the fact that they come under different circumstances, from different environments and with different individual characteristics. Accordingly, understanding the causes and consequences of migration, as well as acquiring theoretical and practical skills are essential for both tackling the challenges that arise and developing effective policies to protect migrants. Migration is "the movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes. It includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunion"[51]

Africans have always and will continue to migrate, and this seems only set to increase as current mobility trends emanating from national border posts demonstrate. They move in search of opportunity and sometimes safety. Their movement brings advantages to their families and communities, and therefore to their nations. The study of migration occupies an important place in population studies, because, along with fertility and mortality, it determines the size and rate of population growth as well as its structure and characteristics. Migration also plays an important role in the distribution of the population of any country, and determines the growth of labour force in any area. Migration is thus an important symptom of social change in society.

The scope of this paper is to examine the effect and drivers of migration with a view to identifying ways and means to better manage effect of migration in African philosophy, religion and culture by facilitating safe, orderly and regular migration and ways of reducing the drivers that encourage, often out of necessity, unsafe, disorderly and irregular migration.

African

Africa is the second largest of the Earth's seven continents, covering 30,244,000 sq. km (11,677,000 sq. mi), including its adjacent islands with 54 countries. Robert observes that it encompasses 23 percent of the world's total land area. In 2000

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[51] www.iom.int/key-migration-terms, accessed March 14, 2022

some 13 percent of the world's population, an estimated 797 million people, lived in Africa, making it the world's second most populous continent, after Asia. Knappert and Pearson, state that its peoples are divided into more than 1,000 ethnic groups, with different languages, social customs, religions and way of life. Onyeocha, articulated the geo-numerical identity of Africa thus:

Africa is the world second largest continent. It covers an area of 11, 617, 000 square miles. It is three times the size of Europe (10, 400, 000 square kilometres and 4,000, 000 square miles) and contains about four hundred million inhabitants. Africa is divided into twenty-five major ethnic groups speaking about seven hundred languages. It contains within it every known type of topography and climatic condition, except the Arctic cold. There are in the North the Sahara, and in the South the Kalahari Desert, with permanent snow in the Kilimanjaro. Also found in Africa are jungle areas, temperate zones, swamps and Savannah. Finally, some of the highest falls and longest rivers in the world- the Nile, Niger, Zaire (now Congo), and Zambesi rives- are also found in Africa[52].

Philosophy

The word philosophy springs from two Greek words: *Philos and Sophia*, meaning love of wisdom. Although, there is a sense indeed, in which the study of the whole universe means a quest for wisdom. But this notion must be examined in relation to periodic and circumstantial background in which it was founded. Literally, the etymology of philosophy describes the inspirational drive for the study of philosophy but not what it studies nor its end. According to Okolo, philosophy in its academic or professional meaning is a critical enterprise, something dynamic, a quest, a search, indeed one would even define it as a spirit of evaluative exploration or inquiry into all areas of human experience, of the world in which we live, of man himself and his place in the universe.[53] In its widest range so to speak, philosophy tries to give a coherent and systematic account of the multi-faceted universe of being and knowledge; of what is and how man knows it. In short, philosophy carries out a critique of daily experience in quest of truth of all existence as, is rationally possible for man. For instance, in view of the fact that Biology raises questions about the physiological composition

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[52] I. M. Onyeocha,*Africa: The Question of Identity.* Washington: The Council for research in Values and Philosophy. (1997). 16.

[53] B.Okolo, Problems *of African Philosophy*. (Enugu: Cecta. 1992) 10.

of living things, Biology is, therefore defined as the study of the physiology of living things. Its definition thus emanates from its etymology: *Bio* and *logos*, meaning life and study or science respectively. Biology is therefore the study or science of life. This is unlike the etymology of philosophy which does not define it. Its definition is not rooted in its etymology. This is contrary to a popular notion held even among philosophers. Thus philosophy must be understood as an academic activity involving rigorous and profound search for the truth of reality

African Philosophy

African philosophy refers to the philosophical work done by African philosophers. The nature of African philosophy a cursory glance at the historical development of the discourse on the nature of African philosophy reveals four perspectives or schools.

For the first group, African Philosophy is the philosophical thought of Africans as could be shifted from their various world views, myths, proverbs, etc. In this sense, it is the philosophy indigenous to Africans, and untainted by foreign ideas. It is based on this understanding that Tempels wrote that "I confidently hope to be able to convince my readers that real philosophy can be found among indigenous peoples and that it should be sought among them"[54]

The second group understands African philosophy as, the philosophical reflection on, and analysis of, African conceptual systems and social realities as undertaken by contemporary professional philosophers. This reduces African Philosophy to reflections by professionally trained philosophers who operate with the collaboration of traditional thinkers.

The third group understands African Philosophy as the combination of these two approaches, without suppressing or looking down on any. This would involve sifting philosophical thought of Africans as could be gotten from their various world views, myths, proverbs, etc, and reflecting on them by professionally trained African philosophers.

The fourth group argues that African Philosophy is not any of the above; however, its proponents represented by Hountondji regards African Philosophy

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[54] P. Tempels, Bantu *Philosophy*, *(Paris*: Presence Africaine, 1959), 17.

as any collection of texts produced by Africans and specifically described by their authors as Philosophy.

However, while it can be said that all these views reveal the dimensional content of African philosophy, preference is given to the first definition. The second is treated with reservation; this is because African philosophy goes beyond the thought of professional philosophers. As regards the third, the comments for the first two definitions still apply. The fourth definition needs to be remodelled. What makes a piece philosophical is not the author. What if a mad man was to be the author of an idea, and he calls his thought philosophy, does it make it philosophy? There should be principles that make a thought philosophical. Another question which often arises is why the philosophy of many cultures and nations in Africa should all be called African philosophy? The reason is very simply, there is a common discernible in cultures and thought systems in Africa, and this justifies the name, African Philosophy. This is not again to say that there is a unitary or uniform perspective on issues in Africa in the sense that every African adheres to it, but the fact that these ideas are indigenous to Africa, seen, interpreted and analyzed by Africans qualifies it to bear the name African philosophy.

Philosophy and Culture

Philosophy and culture are both interdependent concepts, but there is a strong relationship between the two. Culture holds the background for every philosophy and gives shape to its existence and the meaning to its morale. Philosophy gives us the rationale lens that saves us from anachronism. It allows us to think, question, critic, and then accept or reject any thought. There are elements of culture in philosophy and pieces of philosophy in every culture.

 The word culture emanates from the Latin word, *Cotere* which means to till the ground; to cultivate. According to Lapiere, culture is defined as "the heritage of wisdom, or more properly, the totality of inventions and discoveries, that is added to and passed on by each, successive generation."[55] He enumerates the elements and shared values that make up a total culture as against what they refer to as basic culture. Considered abstractly, culture consists of skills whereby tools are made and used. It equally comprises patterns of human relationship and symbolic devices, such as words, concepts, and appropriate motivations,

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[55] R. T. Lapiere, (nd), *A Theory of Social Control*, (New York: Mc Graw Hill, 1973), 27.

sentiments, values, and other human attributes which result in the use of such skills and patterns. In view of these; Lapiere sees culture as a system in that each of its multitudinous elements has a more or less functional interdependence with all the others. Culture is a source of identity in that it is a means for the expression of political, economical, religious and geographical identity. As Ogugua argues, culture "gives identity to different human groups". As a result, it is common to hear people use the terms culture and society interchangeably. More so, the phrase "cultural identity" is not a recent one.[56] This is the sense to which Ogugua refers by writing that "we have one human culture, for it is that which distinguishes man from animals."

Culture provides the raw materials for intellectual reflection that has led to the birth of philosophy. Though culture is not philosophy, it forms the backdrop where philosophy emerged. It is to be understood that where there is a question about the fundamentals of being a man, there is philosophy. Culture does make room for philosophy. Philosophy has infiltrated various aspects of cultures; and not only that, philosophy also helps shape the current culture; consequently leading to consistency, logicality, criticality, coherence, and comprehensiveness. It is believed that if there were no philosophy and philosophers, religious fanatics would have labelled everything regarding our culture as anachronistic and, even worse, as fetish.

Philosophy and Religion

Philosophy of religion is a discipline with a curious history and an uncertain future within the modern university. As a form of rational inquiry, philosophy of religion has been shaped largely by the existential questions facing culturally Christian individuals in a post-Enlightenment world: Is belief in God really plausible? Can miracles happen? Do I really possess an immortal soul? Is the natural world the product of an intelligent creator? But does this really do justice to the scope and relevance of philosophical reflection upon religion? Without negating its significance for individual lives.[57]

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[56] P. Ogugua, "African Culture and Democracy," *Unizik Journal of Arts and Humanities*, (2004), 61.

[57] Paolo Diego Bubbio & Philip Andrew Quadrio (eds.), *The Relationship of Philosophy to Religion Today*, (Newcastle (UK): Cambridge Scholars Publishing, 2011), p. 2.

Metaphysical reflections upon the existence of God often refer to proofs for/against "Does God exist?" Epistemological reflections upon the respectability of religious beliefs refer to proof of "Under what conditions would religious belief be rational or reasonable?" Philosophical-theological reflections upon the proper object of religious belief deal with "What, if any, concept of God, the gods, or the divine might be logically coherent and rationally compelling?" Philosophical-anthropological reflections upon the nature of religious life consider "How is the 'religious dimension' of life to be conceptualized? What is its significance?" Such are the recent major developments and differentiations within the discipline of philosophy of religion. At this point, however, I wish to take a step back and ask about the situation of the discipline within the broader context of philosophy, the modern university, and contemporary society. This paper argues that philosophy of religion, whether it is aware of the fact or not, is situated at a crucial nodal point within the intellectual systems of the modern academy and, indeed, within the cultural-scientific edifice of the modern lifeworld.[58]

The religion of a people is perhaps the most important aspect of their culture. What they believe governs their lives. It provides their ''world-view'' the general direction along which they live their lives, and relate to each other and the universe. It guides them in their conduct of war and peace. It is the basis of their behavior towards one another. The knowledge of the religions of our people is the key to the knowledge of our culture.[59]

Philosophy and Migration

Philosophy and migration is primarily one of how migration shapes philosophical thought in a way that enriches society. Philosophical speculation in the context of life and death may seem the least of our priorities. But we need to ask: what do these situations tell us about human dignity and the value of human life?

Migration is part of the human condition and is a fundamental fact with which political theory must contend. Where economic or other gradients are sufficiently strong, they create what is essentially an 'irresistible force' for migration. In such

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[58] Bubbio & Quadrio (eds.), *The Relationship of Philosophy to Religion Today*, pp. 9-10.

[59] Samuel Oluoch Imbo, *Oral Traditions as Philosophy: Okot P'Bitek's Legacy for African Philosophy*, (Oxford: Rowman & Littlefield Publishers, Inc., 2002), 91.

cases democratic states find it difficult or impossible to stop illegal immigration, if legal immigration is limited.[60] Yet contemporary debates about immigration invoke the 'immovable ideas' of sovereignty, democracy and nationality in ways which are cut off from these realities and presuppose historically unfounded assumptions about the relationship between states and migrants. Stripping away the myths from both the facts and the values related to migration means that policies have to be judged on their costs and their merits.

Migration

In a layman's language, the world 'migration' refers to the movements of the people from one place to another. According to Demographic Dictionary, "migration is a form of geographical mobility or spatial mobility between one geographical unit and another, generally involving a change in residence from the place of origin or place of departure to the place of destination or place of arrival." [61] Such migration is called permanent migration, and should be distinguished from other forms of movement, which do not involve a permanent change of residence

Types of Migration

Migration is as old as human civilization and has been a major contributor of social changes throughout history. For this reason, there is a need to understanding the migration process and the factors that motivate (or force) people to migrate. There are two major types of migration:

- Internal migration, which takes place within a country;
- International migration that takes place across international boundaries

The processes, causes and consequences of internal migration are very different from those in international migration. The former is a response to the socioeconomic spatial situations within a country, while the latter is related to international socioeconomic and political conditions, especially the immigration and emigration laws and policies of these countries.

Internal migration which takes place within a country

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[60] Kristof Tamas & Joakim Palme (eds.), *Globalizing Migration Regimes: New Challenges to Transnational Cooperation*, (London: Routledge, 2006), p. 131.

[61] Sajad Ahmad, *Business and Investment Environment*, (Lucknow (India): BFC Publications, 2022), p. 45.

Internal migration is a change of residence from one civil division to another, or across the administrative boundary of a civil division. Thus, it may be said that a migrant is a mover who changes her (or his) residence from the political area of her usual residence. However, the mobility of people within national boundaries is very difficult to measure. For this reason, it is necessary to have a clear understanding of the definition of internal migration. People constantly move from one place to another; and these movements are diverse in nature. The distances covered vary from a few kilometers to several kilometers. Moreover, the duration of stay involved in the new location may vary from a few hours to several years. Many movements are casual, such as commuting to and from the place of work, shopping, visiting, and travelling for business or for pleasure.

Internal migration based on direction of movement:

Within internal migration, there is a four-way classification according to the direction of movements within and between rural and urban areas, which are:

- Rural to Rural migration
- Rural to Urban migration
- Urban to Rural migration
- Urban to Urban migration

Of these streams, it is rural to urban migration which is the most significant, because it contributes to the transfer of labour force from the traditional agricultural sector to the urbanized industrial sector, and is directly linked to urbanization. Rural to urban migration is a response to diverse economic opportunities across space.[62] Income differentials between rural and urban areas is one of the main reasons for this type of migration, since in developing economies like India, agriculture alone cannot sustain rural livelihoods.

Likewise, urban to urban migration is also related to the concentration of population in large towns and cities which may be the result of step migration from rural areas to any small towns and then small towns to large cities. However, in many developing countries like India, rural to rural migration is also significant, especially among women who move primarily due to marriage,

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[62] Mitra, A., & Murayama, M. "Rural-to-Urban Migration in India: A District-level Analysis". In S. I. Rajan (ed.), *Migration Identity and Conflict: India Migration Report 2011*, (New Delhi: Routledge, 2011), 33.

or familial reasons. Each migration stream has distinct premises, causes and consequences.

Internal migration based on spatial dimensions

Internal migration stream based on spatial dimensions may be classified into following categories:

- Intra-district migration, which is, migration within the district.
- Inter-district migration, which is, migration from one district to another within the state.
- Inter-state migration, which is, migration from one state to another.

It is important to note that migration within the district is called short-distance migration, migration within the state across the district is called medium-distance migration, and migration across state boundaries is called long-distance migration.

Internal migration based on the motive/reasons for migration

Internal migration takes place due to various motivations and reasons. These fall in the following main categories:

- Marriage migration.
- Labour migration or migration of people for work, employment, etc.
- Migration due to natural calamities.

Marriage migration is by far the largest form of migration in India; and it is close to universal for women in rural areas. According to Fulford, in 2001-2011 around 217.8 million women in India moved to live with their husbands' families on marriage. Most of this has been rural to rural migration, with the women migrating short distances.[63]

Labour migration is the migration of people motivated by need of work or employment. Several economic theories have been proposed to explain labour migration. For example, the neoclassical economic theory has tried to frame

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[63] Fulford, S. The puzzle of marriage migration in India. Boston College Working Paper 820, Boston College. Available: http:// http://fmwww.bc.edu/EC-P/wp820.pdf, accessed 14 March 2022.

motivation for migration in terms of the wage differentials between the origin and destination, as well as the employment conditions and migration costs. The theory also argues that it is the individuals alone who take the decision to migrate.[64]

On the other hand, the theory of New Economics of Labour Migration (NELM) considers many conditions, along with the wage differentials, in the labour market. According to NELM, the family or household, rather than the individual, is the key decision-making unit on migration-related matters.[65]

Internal migration based on duration of migration:

Here, migration is classified into two kinds:

- Permanent migration
- Temporary migration

The migrant's intention to permanently change his/her residence distinguishes permanent labour migration from temporary migration.[66] In permanent labour migration, the usual place of residence of the migrants changes and the chances of returning home are weak. In temporary migration, however, migrants continue to remain a usual member of the household and tend to move circularly between the places of origin and destination.

International Migration:

An international migration occurs when people cross the political boundary of their home country and enter another. International migration is as old as human history, whether voluntary or forced upon people by famines, conquests and diverse types of persecution. Unfortunately, because of lack of precise information, the size and nature of such migrations are not exactly known. Today, statistics on international migration are maintained by various countries

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[64] J. Harris & M. P. Todaro, "Migration, unemployment, and development: A two sector analysis," *American Economic Review*, 60, (1970): 126-42.

[65] O. Stark & D. E. Bloom, "The new economics of labour migration," *American Economic Review*, 75, (1985): 173-178.

[66] W. Zelinsky, "The Hypothesis of the Mobility Transition" in *Geographical Review*, 61, (1971): 219-249.

for their own use and hence, comparisons based on such statistics become difficult because of lack of uniformity. International migrations can be classified into the following types:

Forced Migration

Migration is migratory movement in which an element of coercion exists, including threats to life and livelihood, whether arising from natural or man-made causes (e.g. movements of refugees and internally displaced persons as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects.

Circular Migration

This is the fluid movement of people between countries, including temporary or long-term movement, which may be beneficial to all involved, if occurring voluntarily, and is linked to the labour needs of countries of origin and destination.

Irregular/Undocumented Migration

Movement that takes place outside the regulatory norms of the sending, transit and receiving countries. There is no clear or universally accepted definition of irregular migration. From the perspective of the destination countries, it is entry, stay or work in a country without the necessary authorization or documents required under immigration regulations. From the perspective of the sending country, the migration is irregular if, for example, a person crosses an international boundary without a valid passport or travel document, or does not fulfill the administrative requirements for leaving the country.

Effects and Consequences of Migration

Migration is a response to the uneven distribution of opportunities over space. People tend to move from place of low opportunity and low safety to the place of higher opportunity and better safety. The consequences of migration are diverse. However, some of the important consequences discussed are economic, demographic, social, psychological and environmental. These consequences are both positive as well as negative. Some of these affect the place of departure while others influence the place of destination.

Economic Consequences

Migration from a region characterized by labour surplus helps to increase the average productivity of labour in that region, as this encourages labour-saving devices and/or greater work participation by the remaining family workers. On the other hand, there is a view that migration negatively affects the emigrating region and favours the immigrating region, and that migration would widen the development disparity between the regions, because of the drain of the resourceful persons from the relatively underdeveloped region to the more developed region. But the exodus of the more enterprising members of a community cannot be considered a loss, if there is lack of alternative opportunities in the rural areas. As long as migration draws upon the surplus labour, it would help the emigrating region. It will have adverse effects only if human resources are drained away at the cost of the development of the region.

Demographic Consequences

Migration has a direct impact on age, sex and occupational composition of the sending and receiving regions. "Migration of the unmarried males of young working age might result in severe imbalances of sex ratio in rural areas and influence the proportion of persons able to find marriage partners." [67] The absence of many young men from the villages increases the proportion of other groups, such as, women, children and old people. This tends to reduce the birth rate in the rural areas. Furthermore the separation of the rural male migrants from their wives for long durations also tends to reduce the birth rate.

Social Consequences

Urban life usually brings about certain social changes in the migrants. Those migrants who return occasionally or remain in direct or indirect contact with the households of their origin are also likely to transmit some new ideas back to the areas of origin. Several studies attribute technological change to the dynamism of the return migrants, who bring money as well as knowledge and experience of different production techniques, and this may lead to mechanization and commercialization of agricultural activity. A number of ex-servicemen, on retirement go back to their native areas and promote such practices in the villages. Contact with the urban and different cultures also brings attitudinal change in the migrants, and helps them to develop more modern orientation, including the consumerist culture in their own areas.

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[67] V.C. Sinha & E. Zacharia, *Elements of Demography*, (New Delhi: Allied Publishers Private, 1984), p. 202.

Psychological Consequences

Migration which results in the absence of the adult males for long periods of time may cause dislocation of the family, and, under such circumstances, women and children often have to take over more and different types of work and other more important roles in household decision-making. Studies have revealed very disturbing effects of the male migration from Kerala. Neurosis, hysteria and depression are said to be on the increase among the emigrant workers' wives in Kerala. "Long periods of separation also affect marriages, and wives suffer from separation anxieties. The Gulf boom has taken a toll on the mental health of the members of the emigrant families. The sharing of remittances between parents and wives also becomes a bone of contention."[68] Also, "Psychologists point out that prolonged post-marital separation leads to deviant sexual behaviour by both partners, ending in guilt and tensions. Separation fuels suspicions about the partner's fidelity and marriages break down as a consequence. Mothers are unable to fully control the children in the absence of their fathers and this can also lead to psychological problems."[69]

Environmental Consequences

Overcrowding of people due to rural-urban migration has put pressure on the existing social and physical infrastructure in the urban areas. This ultimately leads to unplanned growth of urban settlement and formation of slums shanty colonies. Apart from this, due to over-exploitation of natural resources, cities are facing the acute problem of depletion of ground water, air pollution, disposal of sewage and management of solid wastes.

Effects of Migration on Religion

The history of humankind offers many examples of mass population movements caused by religious persecution or following the dream of a land where individual faith could be freely preached. However, these movements have often been the consequence of a political will as it has been the case of the conflictive Muslim, Hindu and Sikh movement across the newly created border between India and East Pakistan (now Bangladesh) in 1947. Similarly, Jews flowed to

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[68] Md Mizanur Rahman & Zaara Zain Hussain (eds.), *South Asian Migration: Remittances and Beyond*, (Newcastle: Cambridge Scholar Publishing, 2015), p. 148.

[69] Ibid.

Palestine after the Second World War, also attracted by the law of return, favouring migration of Jewish people to the new state of Israel.

In many other instances, religion has been the pretext for ethnic persecution and expulsion, as is possibly the case for the Rohingya Muslim population from Myanmar or the mass movements caused by armed fundamentalists groups such as Daesh or Boko Haram in the Middle East and sub-Saharan West Africa, respectively. Migration almost always affects religion. This is so because when people migrate to a new place they alter routines of daily life, and new experience inevitably acts upon even the most tenaciously held religious tradition; conversely, religion often inspires migration.

Effects of Migration on Culture

Migration has contributed to the richness in diversity of cultures, ethnicities and races in developed countries. Individuals who migrate experience multiple stresses that can impact their mental wellbeing, including the loss of cultural norms, religious customs, and social support systems, adjustment to a new culture and changes in identity and concept of self.

Migration involves the loss of the familiar language (especially colloquial and dialect), attitudes, values, social structures and support networks.[70] Cultural migration is the cultural beliefs and social patterns that influence people to move. Cultures of Migration combines anthropological and geographical sensibilities, as well as sociological and economic models, to explore the household-level decision-making process that prompts migration.

Evaluation

Overall, efforts to address the drivers of migration need to focus on what drives people to move, as well as what directs that movement into unsafe and irregular channels. Efforts should be focused on facilitating safe, orderly and regular migration through better governance in ways that align the interests of all those affected, building on existing legal and policy frameworks with the aim of maximizing the beneficial impact of migration and with the aim of reducing the adverse factors that motivate people to move out of necessity in unsafe, often desperate and dangerous, conditions.

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[70] M. Eisenbruch, "The cultural bereavement interview: a new clinical research approach for refugees," *Psychiatr Clin North Am.* (1990): 715–735.

The factors driving migration away from countries of origin, regardless of whether by choice or necessity include, to a large extent, economic and demographic factors as well as human-made and environmental crises. Inclusive and sustainable development that leaves no one behind, access to justice for all and effective, accountable and inclusive institutions will make countries and communities more resilient to many of the slow and sudden-onset causes that drive migration and displacement, and allow individuals to live and work in a healthy, safe and secured environment at home or to choose to migrate safely.

Countries of origin should maximize foreign remittances for development through the promotion of financial inclusion in order to spur investment and stimulate creation of decent jobs, especially for the youths of the country. There should be bilateral and multilateral coordination frameworks and agreements aimed at ensuring organization of migration for employment and coordination and portability of social security rights and benefits.

National governments should create opportunities for safe, orderly and regular migration for both high and low skilled migrants, as well as for education and family unification purposes.

Investments should be dedicated to addressing the drivers of migration, and there should be national and local programmes and development initiatives, targeted particularly at youth job creation and skill development.

Countries should be encouraged to establishment Diaspora ministries to help strengthen engagement with Diaspora organizations to invest in the local economy, and by so doing create economic opportunities and enterprises in countries of origin.

Conclusion

Migration is an important phenomenon largely driven by powerful economic and labour market forces: large differentials in wages and employment opportunities, both between advanced and developing countries and within developing regions, which create powerful incentives for individuals to migrate in order to achieve a higher income and to increase the expected income for their offspring.

Migrations fall into several broad categories. First, internal and international migration may be distinguished. Within any country there are movements of individuals and families from one area to another (for example, from rural areas

to the cities), and this is distinct from movements from one country to another. Second, migration may be voluntary or forced. Most voluntary migration, whether internal or external, is undertaken in search of better economic opportunities or housing. Forced migrations usually involve people who have been expelled by governments during war or other political upheavals or who have been forcibly transported as slaves or prisoners. Intermediate between these two categories are the voluntary migrations of refugees fleeing war, famine, or natural disasters.

Human migrations within recorded history have transformed the entire aspect of lands and continents and the racial, ethnic, and linguistic composition of their populations. The map of Europe, for example, is the product of several major early migrations involving the Germanic peoples, the Slavs, and the Turks, among others. It is clear that immigration can be beneficial for migrants, but only if their rights are protected properly. It can also be economically beneficial for both countries of origin and host countries; however, with present economic and trading structures it is the rich and powerful countries that benefit most.

 Migration brings social and cultural pressures that need to be taken into account in planning for future services. Migration also has the potential for bringing peoples together culturally but friction occurs if efforts are not made to dispel negative myths held by local people. It is also essential to provide good information about the local way of life to newcomers and ensure opportunities for people to mix and integrate. Where the economic preconditions exist, migration is inevitable.