

PHILOSOPHY, GLOBAL SOUTH AND INTERNATIONAL MIGRATION

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Abstract

The rate of international migration is alarming and causing an imbalance in the population distribution around the world. The spate of international migration is even more worrisome because a great number of the migrants are from the region of the world identified as the global south; a coinage intended to bring about a more positive perception of the countries that constitute the global south. But even this has not helped much to stem the tide of the spate of migration, especially of youths, from these countries of the global south to the more developed countries of the global north. There are principles that are operational both in the coinage of the term 'global south' and the spate of international migration. In this study, these principles will be questioned and analyzed through the instrumentality of philosophy, for a better understanding of the idea of the global south and international migration.

Keywords: Philosophy, Migration, Global South, Global North.

Introduction

It is no longer strange to hear a phrase like 'the world is a global village', or hear terms like globalization, common market, regional alliances, expanding borders, common monetary policies, common defence pacts, continental unions, etc. All these go to mean that it will be suicidal for any nation not to open its doors and interact with other nations in one way or the other. But one of the major consequences of the nations of the world interacting with themselves at various levels is the fact that variety of choices are laid bare to the citizens of nations, especially the youths, thereby creating a drive in these citizens of nations to take these choices before them or look for ways of taking these choices, even if it means abandoning their own nations and moving into other nations of the world. This can simply be said to be the 'pull and push' factor. In this regard then, migration of people can loosely be said to be the temporary or permanent movement of people from one geographical location to the other, in order to obtain the amiable choices that abounds there, for the improvement of the quality of life of those who choose to migrate.

The choice of migration from one nation to another is not just a choice to seek better life, it is equally a choice to run away from what the migrant(s) has termed or classified as a deplorable condition in his or her nation or geographical location. Some of these deplorable conditions may be caused by nature (natural disaster) or caused by human actions. But whatever be the cause of the deplorable conditions in any nation, the migrants are simply making a statement that 'some nations are better than other nations'.

To mitigate such drastic categorization of nations of the world, ideologists went to work and created ideas of a web-like world, with nations holding-on-to themselves, a world integrated market/capital economy, integrated information sharing, etc., simply an utopian world with no boundaries and no borders. Such a world appears to be good but not without some consequences, because as a result of this world wide integration of nations, some nations became poorer while some became richer.

The categorization of nations as poor or rich created an opening to include terms like 'first, second, and third world' countries. 'First world' countries being the Western industrialized counties, the 'second world' countries being the Communist Soviet block, and 'Third world' countries being the poor Asian, African, and South American countries. But over time, it became impossible to maintain this kind of categorization of countries because some countries like China, Japan, Brazil, South Korea, South Africa, etc., could no longer be called poor countries, while some countries in the Western industrialized region of the world can no longer be regarded as 'First world' anymore because of their fast declining economies. This gave rise to the classification of nations into global north and global south nations; terms that sound less derogatory than the earlier ones used for the classification of nations, yet they come down to mean rich nations of global north and poor nations of global south, and this too may equally account for why these terms have largely not been able to help stem the tide of migration from 'global south' nations to 'global north' nations.

Conceptual and theoretical framework

The understanding of the concept 'global south' will be facilitated by understanding the root from which it came. The term 'global south' is rooted in the term 'globalization', which is "an imperialist policy which is a successor to the 'structural adjustment programme' (SAP). The campaign for SAP ended in

the early 1990's and the campaign for globalization replaced it in the late 1990's."¹ To understand the nature of the imperialist, Chris C. Ojukwu states that: "...since the end of the Second World War (1939-45) imperialistic circles have been speaking and acting through the global organizations which they dominate. These among others are principally the World Trade Organisation (WTO), the International Monetary Fund (IMF), the International Bank for Reconstruction and Development (IBRD, otherwise called the World Bank) and the Group of Seven (G-7)."² In this regard, Toyo would want to clear any doubt that anyone may have in thinking that globalization is an imperialist policy by asking: "Who dominates the 'global organization? Who sets them up? Whose interest primarily do they serve?"³

The term 'globalization' may be considered a relatively new term of the 1990's, but Göran Collste would speak to the contrary thus:

In a way, globalization is nothing new. Great empires have had global ambitions all throughout the history of mankind. The Roman Empire enclosed the whole of the 'civilised world', the Moghul Empire extended from East Asia to Europe and the British Empire covered at the beginning of the last century 20 per cent of the world's area and contained 20 per cent of its inhabitants. In contrast, the present globalisation is not territorial, instead it transcends territories. Indeed, 'globalisation' has become a buzzword often used in today's political and economic rhetoric, but it is a word that catches something significant that has happened the last, say 30-40 years.⁴

What is being projected above is the fact that social, political, economic and cultural factors have always acted as catalyze in making people move beyond their geographical location into other locations of the world, and in that event there is a connectivity that is created with people from different zones of the

1. Ojukwu, Chris C (2009). "Globalization, migration and the philosophy of in-ward looking: The contemporary Igbo nation in perspective", *African Journal of Political Science and International Relations*, Vol. 3 (3), pp. 084-091. or http://www.academicjournals.org/article/article1379759900_Ojukwu.pdf [accessed Sep 14 2018].

2. Ibid. pp. 84-85.

3. Ibid. p. 85.

4. Collste, Göran (2016). "Globalisation and Global Justice – A Thematic Introduction," *De Ethica. A Journal of Philosophical, Theological and Applied Ethics*, Vol. 3:1, pp. 5-17. Or *Globalisation and Global Justice: Introductory Essay. Globalisation and Global Justice - A Thematic Introduction*. https://www.researchgate.net/publication/302776225_Globalisation_and_Global_Justice_Introductory_Essay_Globalisation_and_Global_Justice_A_Thematic_Introduction [accessed Sep 14 2018].

world. This ordinarily should sound a positive drum, but it is not always the case because globalization has led to enriching some countries of the world, while reducing or leaving some other countries in poverty. This has led to a 'divide-notion' in the characterization of the term 'globalization'. This 'divide-notion' is the brainchild of the terms global south and global north. This study will focus on understanding the concept of 'global south', even though some reference will be made to the concept of 'global north'.

A quick problem that should immediately be observed is: "How can the term 'global' be added to a divided world notion categorized into north and south; what can really be global about the north or south of the world, wherein global diversity is such that creates a difficulty of subsuming it under a few, let alone two concepts?" On a general level, "the Global North is associated with stable state organization, an economy largely under (state) control and – accordingly – a dominant formal sector. The recipients of foreign aid, needless to say, belong to the Global South. China and ...Argentina are hard to fit in."⁵ Throwing more light on the concepts of global north and south, and giving a possible reason why the prefix 'global' maybe added to north and south, Thomas Hylland Eriksen states that:

The terms have become fashionable very recently. In a bibliographic study by a group of German scholars, the first recorded use was in 1996. In 2004, the term Global South appeared in just 19 publications in the humanities and social sciences, but by 2013, the number had grown to 248. The scholars who use it associate it largely with some of the ills of globalization. While the countries of the Global North not only have stable states but also strong public sector, the Global South is, to a far greater extent, subject to the forces of global neoliberalism, rather than enacting the very same forces. Seen from this perspective, the neologisms make sense. The post-Cold War world is not mainly divided into societies that follow different political ideologies such as socialism or liberalism, but by degrees of benefits in a globalized neoliberal capitalist economy. This is why the prefix "Global" may be appropriate, as it signals the integration of the entire planet (well, nearly) into a single economic system... The Global South and Global North represent an updated perspective on the post-1991

5. Eriksen, Thomas Hylland. "What's wrong with the global north and the global south?", https://kups.ub.uni-koeln.de/6399/1/voices012015_concepts_of_the_global_south.pdf [accessed Sep 15 2018].

world, which distinguishes not between political systems or degrees of poverty, but between the victims and benefactors of global capitalism.⁶

While both victims and benefactors of global capitalism can be found side by side in countries of global north and south, for instance, there are inner cities in the US where life expectancy are similar to those of some poor African countries, or in Brazil, where despite her progressive policies, inequality fares just barely better than South Africa, where the Gross Domestic Produce (GDP) is excellent by African standards, the number of victims of global capitalism are greater in the global south than global north where the number of benefactors of global capitalism are greater. So “the term Global South flaunts the impossibility of simple divisions, because the blunt instrument of the equator cannot pretend fully to map the planet's socioeconomic conditions.”⁷ The addition of 'global' to south is clearly not “a strict geographical categorization of the world, but one based on economic inequalities which happen to have some cartographic coherence.”⁸ This accounts for why the nations of Africa, Central and Latin America, and most of Asia are collectively known as Global South, according to Felix Lamech Mogambi Ming'ate who equally notes that “these nations are referred to collectively as the poor world, the less-developed world, the non-Western world, and the developing countries. In fact, the Global South is the latest term used to describe the non-Western or developing countries. The term is normally used to mean countries that are faced with social, political and economic challenges – for instance poverty, environmental degradation, human and civil rights abuses, ethnic and regional conflicts, mass displacements of refugees, hunger, and disease.”⁹

Though it has been noted earlier that the addition of the term 'global' to south is not a strict geographical categorization of the world, yet it cannot be ruled out that it is a geographical categorization of the world, which gives a collective and synthesizing label to underdeveloped and developing countries of the world. Using the term 'global south' as a collective and synthesizing label for underdeveloped and developing countries of the world has its advantages, but

6. Ibid.

7. Duck, Leigh Anne. “The global south via the US south”, https://kups.ub.uni-koeln.de/6399/1/voices012015_concepts_of_the_global_south.pdf [accessed Sep 15 2018].

8. Rigg, Jonathan. “The global south”, https://kups.ub.uni-koeln.de/6399/1/voices012015_concepts_of_the_global_south.pdf [accessed Sep 15 2018].

9. Ming'ate, Felix Lamech Mogambi. “The global south: What does it mean to Kenya?”, https://kups.ub.uni-koeln.de/6399/1/voices012015_concepts_of_the_global_south.pdf [accessed Sep 15 2018].

Rodolfo Magallanes highlights some of its disadvantages, through stating the ambiguity the term runs into in using a simple geographical criteria to describe a complex social situation which distinguishes poor countries from wealthiest ones, indicating that the term 'global south' is ahistoric and decontextualized because it omits a critical core of dynamic variables characterizing the uniqueness of countries, especially historical, economic, social, cultural, and political variables among others, and that that term 'global south' does not sufficiently take into account the types of relations these different countries have maintained throughout their long histories (Colonialism and Neocolonialism).¹⁰

When all is said and done with the term 'global south', it comes down to the same questions that equally affects the term 'globalization': "Who globalizes and who is being globalized? Where is the world economy decided, Abuja, Nairobi, Accra, China and India or in London, Washington DC and Paris? On whose side stands the G-7 governments in deciding world economy, global south or global north?" It is most likely the disconnect felt by the global south that world economy is decided in the global north that paves the way for international migration from the global south; and this may have occasioned Kofi Anan, while serving as UN Secretary-General, to identify migration as a priority issue for the international community.¹¹

Migration, as a phenomenon, has a long history because it is an inevitable part of human existence, and it can be simply categorized into two: internal migration and international migration. Internal migration is when people move within their country of origin, may be as a result of social, economic or political factors, while international migration is when people move out of their country of origin into another country (immigration). The nature and pattern of migration keeps changing with the passage of time; from the search of space, especially in the middle ages, to rural-urban migration in the modern age.¹² From the foregoing, it can be said that migration is closely connected with development or the sought for it; people migrate in search of better life, especially to places they consider developed enough to add the desire value to their lives. This may go to explain

10. Cf. Magallanes, Rodolfo. "On the global south", https://kups.ub.uni-koeln.de/6399/1/voices012015_concepts_of_the_global_south.pdf [accessed Sep 15 2018].

11. Cf. Nwajiuba, C (2005). "International migration and livelihoods in Southeastern Nigeria", A paper presented at the Global Commission on International Migration in Switzerland.

12. Cf. Ado, N. O (1972). "Differential rural migration in Ghana: Spatial, demographic and economic dimensions". Paper presented at the 11th International Seminar on Modern migration in West Africa, IDEP, Dakar.

why there is international migration from global south to global north, or from poor countries of the world to the rich countries of the world, which are considered by the migrants to be developed enough to add the desired value to their lives.

The concept of migration, especially international migration, has many theories that try to explain it,¹³ just as it has many studies carried out on it.¹⁴ The most popular theory for international migration is the economic factor theory; which is supported by J. Crisp with the notion that people leave countries with low or middle per capita income and seek asylum in wealthier countries. Despite various reasons given for international migration, the foundational reason revolves around the fact that migrants seek better developed opportunities and amenities in wealthy nations which make living more convenient and comfortable; it is on this note that Okome stands to say that “Africans migrate from countries of birth for much the same reasons that other immigrants do,”¹⁵ thereby providing a unifying umbrella for persons migrating from countries of the global south to countries of the global north.

The theory based on economic factor gives a strong explanation to the reason for international migration from global south to global north, but so also does the pull and push theory. The 'push factors' that can cause migrants to leave their countries of origin for another 'better' country can among other things include social, economic and political factors. But these same factors equally constitute the 'pull factors' that attract migrants to leave their countries of origin for other countries. In the case of African migrants, the 'push factors' would include low pay, unemployment, underdevelopment, communal violence or wars, bad or poor governance, persecution and oppression, while the 'pull factor' would be the direct opposite of the 'push factors' just mentioned, found in the countries they are migrating to.

13. Cf. Crisp, J (1999). “Policy challenges of the new diasporas: migrant network and their impact on asylum flows and regimes”, *New issues in Refugee Research*. Working Paper retrieved from <http://www.jha.sps.com.ac.uk/c>. p.7.

14. Cf. Adepaju, A (1974). “Migration and socio-economic links between urban migrants and their home communities in Nigeria”, *Africa* 44.

15. Okome, M. O (2005). “The Antimonies of Globalization: Causes and consequences of contemporary African immigration to the United States”, in Vaughan O. et al., *Globalization and Marginalization*, Lagos: Sefer Books Limited.

Closely connected to both economic and the 'pull-push' factors propelling international migration, especially from global south to global north, is industrialization. This factor (industrialization) is such that it attracts varying potentials and talents. For instance, because of the highly industrialized nature of the United States, it becomes the melting point of various nationalities, especially nations from the global south. This in effect, quickens the brain drain and illegal migration from most countries of the global south, since a good majority of the migrants are youths in search of greener pastures in the United States or European countries.

As migration theories can help throw more light on why people leave their countries of origin and move to other countries, especially those migrating from global south to global north, philosophical theories can also help throw light on the principles around the concept of global south and international migration, especially migrating from global south to global north. But one may ask how philosophy can help out in this matter.

Included in the nature of philosophy are the elements of speculation and wonder. On the one hand, the early Milesian philosophers: Thales, Anaximander, Anaximenes, etc., speculated about the underlying reality that constitutes everything in the world.¹⁶ While on the other hand, philosophy began with 'wonder', just as the Milesian philosophers began by wondering if among all the changes in reality they were witnessing around them in their society, if there was something unchanging that could be held as the foundational element upon which all the other changes in reality rested. To give explanation to emanations from the nature of philosophy, a division of philosophy into branches is made: metaphysics, epistemology, ethics and logic. Metaphysics deals with the study of reality and most basic issues about existence; epistemology deals with issues and problems relating to origin, nature, justification and limit of human knowledge; ethics deals with moral rules or codes which ought to moderate social relations among humans and also how humans ought to relate with other living and non-living things in the world; and logic deals with the construction of sound arguments free of errors in reasoning.

The foregoing above may go just well enough to show how philosophy can help clarify issues surrounding international migration and the global south, but with

16. Cf. Weir, Jane (2005), *Paradox: The Rejected Cornerstone*, New York: iUniverse, p. 126.

the fact that philosophy is a second order discipline,¹⁷ makes it more appropriate to be involved with the issue of global south and international migration. Globalization, global south and north, international migration all fall within the purview of studies like politics, sociology, and economics; and philosophy as a second order discipline, examining salient issues in other fields of study, stands in the best position to question and scrutinize the principles and issues around global south and international migration.

Philosophy and Global South

Earlier on in this study, it was asked: “Who globalizes and who are those globalized?” “Who made the division of the world into global north and global south?” One certain answer is that it was not the global south that so classified its own part of the world as 'global south', it was and is a coinage of the power brokers in global north attributed to countries in global south. Since this is the case, it is reminiscent of the colonial era, wherein a place like Africa was parceled out to European countries in the Berlin Conference in 1884-1885 (Scramble for Africa) without a single input from the Africans; it is therefore the principle of neocolonialism at work.

Just like colonial masters did directly, the adoption of the principles of neocolonialism in marking out a part of the world as global south by power brokers in global north is to indirectly disrupt any form of self-governance and overrule autonomy in the countries of global south. This they do through their powerful financial and political structures or institutions like the World bank, IMF, various aid and donor agencies, etc., and one may even dare to include the United Nations. These power brokers in global north, just like the colonial masters of old who literally drew out borders with a ruler on a map, not minding the countless ethnic conflicts and wars that followed as a consequence, do not care about the often very ugly consequences their indirect political and economic policies through these their international agencies bring upon the countries of global south. These power brokers in global north put their private and personal interest first in their dealings with countries of global south; and once their interest is served then every other thing is history. It can be said of them that their operating philosophical principle is the Machiavellian principle of the end justifying the means.

17. Cf. Katz, Jerrold J (1997). *Realistic Rationalism*, Cambridge: The MIT Press, p. xviii.

The power brokers in global north, through their international institutions, indirectly force Western standards on the countries in global south, just like colonialism was used as a tool for the distribution of European way of life in conquered colonies. Colonialism meant that European power system, language, culture, and general way of life were introduced to overrule those of the local population in the colonies. Likewise in 'global south' countries, for instance Nigeria, it is not uncommon to find people living in poor local areas but with complete Western mind-set. This is so because their local systems have become hybrid and confused with Westernization and their traditional knowledge systems discredited or denied outrightly. This is an indirect war against the epistemic systems of various 'global south' countries because it implicitly says that 'global south' people cannot know themselves and the world around them without recourse to Western epistemic standards. This kind of situation ends up leading to the situation of 'academic nomadism', which Paulin J. Hountondji explains thus:

Nomadism is by no means the monopoly of the African or Third-World scholar. It is also the usual condition of scholars from France, Britain, Germany and many other countries insofar as these scholars too are increasingly attracted to countries like United States and, more rarely, Japan. However, this flow of scholars and scientists from North to North does not have the same meaning as the flow from South to North... Each of these countries has developed autonomous, independent, self-reliant research activities... In this field as in other fields, the difference (between northern developed countries - T. G.) is a difference of degree, not nature, whereas there is a difference in nature, an essential functional, structural difference between industrialization and so-called developing countries.¹⁸

The culture or philosophy of Western supremacy that characterized colonialism is largely visible in the global north and global south divide. The general thinking is that all coming from or pertaining to global north is superior to those of global south; thereby implying that global north's interaction with global south is actually for the good of global south, just like it was propagated during the colonial era that colonies would gain from the presence of the colonizers,

18. Hountondji, Paulin J (1990). "Scientific Dependence in Africa Today", *Research in African Literatures* 21, pp. 5-15; p. 10.

who built infrastructure, brought civilization, technology and superior culture to the underdeveloped.

Philosophy and International Migration

The issue of international migration ought not cause any controversy in anyone's mind because it is just a normal human way of existence that people will move from place to place in search of better conditions of living. But the issue of international migration is not one to be glossed over because it is closely tied to the fundamental question of human liberty and dignity; and it is in this light that the high level of migration from global south to global north becomes worrisome. The two important questions that may follow from the foregoing are: (i) Is the involvement in international migration an expression of the human liberty of migrants, especially those migrating from global south to global north? (ii) Is the human dignity of migrants respected, especially when the migrant is from global south and ends up in global north?

The issue of international migration, and indeed migration in general, can be approached from different areas of study, like political science, economics, sociology, psychology, etc. But it is important to consider migration from the dimension of philosophy because migration probes into the very essence of what it means to be human, as well as how we define our communities. "Though for centuries, philosophers from Kant to Walzer have debated questions of freedom of movement, state coercion and belonging... these issues are given a new urgency in the context of climate change and crisis of global capitalism."¹⁹ The sad news is that global north is the culprit region most responsible both for the crisis of climate change and global capitalism, and the receiving region is global south, yet the countries of global north are not so welcoming of migrants from countries of global south, and they try to do all in their power to stamp out or heavily restrict immigration.

Human dignity and liberty is hardly respected in cases of migrants from countries of global south to global north. For instance in the United Kingdom (UK), "Isa Muazu, a refused asylum seeker from Nigeria who fears for his life if returned, lies on a mattress on the floor of an immigration removal centre having been issued an 'end of life plan' from the Home Office. He has been on hunger

19. Allsopp, Jennifer (2015). "Philosophies of migration", <https://www.opendemocracy.net/5050/jennifer-allsopp/philosophies-of-migration> [accessed Sep 16 2018].

strike for more than 80 days protesting his removal.”²⁰ The example just cited reveals a double standard used to compare the lives of the citizens of UK and the life of Muazu. Territorial integrity of UK is jealously protected so that the lives of UK citizens are properly safeguarded, yet right in the same country, hunger is dealing a death-blow on Muazu and the best that the UK government can do is to encourage him to die through giving him an 'end of life plan'. In this matter, the fundamental principle of the equality of persons was blown to the winds by the UK government. Even to try to use John Rawls' 'Difference Principle' to argue out this matter will not be of much help, because even though the principle talks about some inequalities being accepted, yet it states that inequalities are accepted if and only if they tend to the betterment of the worst off, which is measured by their enjoyment of Primary Goods. The 'Primary Good' sought by a migrant, who is also the worst off, like Muazu, is better life; so no form of inequality will be justified using Rawls' 'Difference Principle'.

When the power brokers of global north deal with the countries of global south, the philosophical principle of utilitarianism comes into play because their basic utility in relating with global south is served once their interest is satisfied. But it is unfortunate that the basic utility that migrants would seek in their migration from global south to global north, which is better life, is denied them in the name of immigration restrictions. In like manner, the power brokers of global north exercise their human rights or natural rights, which include freedom of movement and association, when they deal with countries of global south, but then turn round to deny the same of migrants from global south to global north. But in the long run, these power brokers of global north do not only deny migrants the freedom of association, they also deny a large percentage of the people of global north freedom of association with the migrants, and their right to discharge their goods and property how they so wish, especially to the migrants from global south.

The State of Philosophy for a Migration prone Global South

It has earlier been stated that the spate of international migration from global south to global north is alarming, and equally alarming is the effect of such migration on the economy of global south; but it is not only the economy of the global south that is affected by international migration from the region, because other areas like culture, education, politics, etc., are equally affected. It is in this

20. Ibid.

regard that this study will examine how international migration from global south has impacted or affected the development of philosophy in global south; and to help facilitate this examination are the works of three philosophers from global south: Paulin J. Hountondji (African), Enrique Dussel (Latin American), and Nandini Sen (Asian – Indian).

For Hountondji, in his consideration of Africa, and indeed the global south, with its international migration to global north leaning attitude, and with his classing what is happening to philosophy under what he called 'scientific extroversion', he claims that Africa imports the 'means of production' of theory-building, which she lacks.²¹ Hountondji is of the opinion that 'theory-building' is a part of the 'processing stage', which is the second and most important stage in the threefold stage of scientific procedure: data collecting, processing and application. He notes the lack of proper facilities to encourage knowledge development, which in the long run affects philosophy in the sense that with the lack of facilities or availability of poor facilities like libraries or publishing houses, encouraging philosophical production is thrown into serious jeopardy. In effect, scholars depend, to a great extent, on foreign documentation centers and rely on international scientific information systems that include computer-based devices, which are largely controlled by global north.²²

A serious adverse effect that the above painted scenario presents is that scholars become increasingly turned into 'academic nomads' because they will often have to travel abroad, from global south, to carry out 'deep and extensive' researches in global north where there are abundant academic resources and better facilities for knowledge development; this does not go without creating a 'brain-drain' situation in global south. Tending global north for academic researches means that the audience to receive the end-product of the researches will also be adjusted to the detriment of global south, because African philosophers and others from global south will tend to accept foreign perspectives, which are perspective of the Western public, and thereby having their thinking pattern predetermined. This is drummed by Hountondji thus: "...being aware that their publications will be read more in the North than in the South, Africans or Third-World scholars are tempted to address issues that are primarily of interest to a

21. Cf. Hountondji, Paulin J (1995). "Producing Knowledge in Africa Today – The Second Bashorun M. K. O. Abiola Distinguished Lecture", *African Studies Review* 38 (December), pp. 1-10.

22. Cf. Hountondji, Paulin J (1990). "Scientific Dependence in Africa Today", *Research in African Literatures* 21, pp. 5-15; p. 8.

Western public and, in one way or another, relevant to the state of knowledge in the West.”²³ Also, the language to communicate the knowledge developed with a Western predetermined thinking must be Western language, which means the acceptance of foreign language as the medium of thought. Doing this will in turn put to question and attempt to obliterate the hermeneutic standards or perspectives of the people of global south by which they view and understand the world around them.

Hountondji is wary of the action of scholars subsuming the body of knowledge original to global south to that of global north so that it can be counted as knowledge at all and relevant. He is critical of ethnoscience, which though acknowledges the positive value of traditional skills and ideas, yet views them from the perspective of modern science and aims at including them in western corpus, while distorting the original contexts of these achievements. In this regard, Hountondji states:

...the present situation of so-called traditional knowledge and 'know how' is obviously one of the most serious indices of ongoing process of underdevelopment. In this connection, the development within Western scholarship of what has come to be known as ethno-science (i.e. the systematic survey of the pre-colonial corpus of knowledge as transmitted through oral tradition down to the present generation) must be understood in all its ambiguity. Ethnoscience, and all its various branches (ethno-botany, ethno-zoology, ethno-medicine, ethno-psychiatry, ethno-philosophy, and many other disciplines) imply the acknowledgment of endogenous systems of knowledge and 'know-how'. These systems used to be coherent and efficient, and within their own context, they still are. However, the attempt to objectify these systems, to dominate and master them, inevitably reduces them to a dead corpus once their inner, positive constituents have been endorsed by and integrated into the living, dynamic, progressive corpus of so-called modern science.²⁴

Africans, and indeed the global south, have their own unique, relevant, and coherent knowledge systems, which underlies many disciplines, including philosophy. One fundamental problem is that with a mind-set tending towards global north, African and other scholars of global south have poor

23. Ibid. p. 11.

24. Ibid. p. 12.

communication among themselves and so are not able to adequately appreciate original body of knowledge emanating from global south. For this reason, Hountondji encourages that there should be better communication among global south scholars because the internal space for discussion and debate is non-existent or very poorly developed in and between global south countries.²⁵

For Enrique Dussel, a Latin American philosopher, over leaning to global north by scholars of global south, quickened by international migration, robs philosophy unique to global south of its true identity. In his paper entitled "Transmodernity and Interculturality", he reveals this through a startling personal experience:

The philosophy that we studied set out from Greeks, in whom we saw our most lineage. (...) Moreover, the ideal philosopher was one who was familiar with the precise details of classical western philosophers and their contemporary developments (...) It is difficult to evoke in the present the firm hold that the European model of philosophy had on us (...) Aristotle, Aquinas, Descartes, Kant, Heidegger, and Scheler were the key figures. This was a substantialist view of culture, without fissures and chronological from East to West, as required by the Hegelian view of universal history. With my trip to Europe - in my case, crossing the Atlantic by boat in 1957 - we discovered ourselves to be 'Latin Americans,' or at least no longer Europeans, from the moment that we disembarked in Lisbon or Barcelona. The differences were obvious and could not be concealed.²⁶

This experience made Dussel to search tirelessly for the identity of Latin American philosophy and culture in general, wherein through integrating every century in a view of world history, revealed the origin, development and content of Latin American culture. From this, Dussel came to the realization that in the 1960s, there was an intentional rupture that happened in philosophy, master minded by global north against global south. He states it thus:

Since the end of the 1960s, as a fruit of the emergence of critical Latin American social science (particularly 'Dependency Theory'), as well as the

25. Ibid. p. 13.

26. Dussel, Enrique (2006). "Transmodernity and Interculturality", *Poligrafi (International Edition)* 41/42(November), pp. 5-40; pp. 5-6.

Emmanuel Levinas' lecture *Totality and Infinity*, and perhaps initially and principally as a result of the popular and student movements of 1968 (worldwide, but fundamentally in Argentina and Latin America), a historical rupture was produced in the field of philosophy and consequently in philosophy of culture. What had been previously considered the metropolitan and colonial worlds were now categorized (...) as 'core' and 'periphery'. (...) This was not merely a terminological question but a conceptual one, which allowed for the rupturing of the substantialist conception of culture and for the discoveries of fractures (internal to each culture) and between them (not only as an intercultural 'dialogue' or 'clash', but rather more strictly as domination and exploitation of one culture over others).²⁷

This introduced a new setting having global north at the center, and global south emanating from it, like the claim that the Spanish discovered the Americas. It created a culture and philosophy of superiority, and should there be any body of knowledge of value from global south, then it must be duly scrutinized, given a stamp of approval by the 'superior knowledge system' of global north, and then finally become an appendage of the western corpus. This kind of arrangement weakens or even destroys cross fertilization of ideas among global south scholars, and thereby also weakening the sense of any philosophy that can truly be said to belong to global south. It also, by this arrangement, tries systematically to label philosophical trends and cultures of global south as 'post modern', which Dussel rejects vehemently, claiming that the term 'modern' can only be applicable to European and North American positions occasioned partly by socio-economic world order of an era that led to the birth of the Enlightenment. So for Dussel, the cultures, and one can add the philosophies too, from global south are simultaneously pre-modern, contemporary to modernity, and trans-modernity as well.²⁸

For Nandini Sen, expressing his view in a paper entitled "Challenging the Canon", indicates that the character of being in a migratory mood by scholars from global south to global north will continue to impede the achievement of equality sought at in the relationship between literary production in English language and works, especially those in philosophy, composed in languages of

27. Ibid. p. 10.

28. Cf. Ibid. p. 24.

countries in global south. This will rather fuel "...the inequalities of the regions, the politics of publication and the power structures of languages."²⁹

Though Sen points to the fact that there is a positive angle to global north leaning character of global south scholars, in the sense that lately a few of their works, especially those written in their local language, have made them popular and even made them authoritative voices for their people in global south, yet the downside to this is that a great many of these theoretical productions lack theoretical perspective, because even though they are written with non-western language, the theoretical perspective used is Western. So, the reality is that the raw material for the theoretical production is from global south, taken to global north where it is packaged and then sent back to global south for consumption.³⁰

Philosophy of in-ward looking

It was Socrates who said: "man, know thyself, the unexamined life is not worth living."³¹ This points to the invaluable place of one making, at least a periodic, retreat into oneself so as to assess one's take-off point, one's present situation, and one's future destination. It is in this regard that this study judges it an imperative for global south to make a retreat of self-understanding/examination, so as to understand her past history, honestly evaluate her present condition, and then properly align herself for a purposeful and progressive future.

While it is a universally accepted attribute of migrants from global south to easily integrate with the people and environment in global north, settle there, imbibe both the culture and language of the people, there is need for the migrants, especially scholars from global south, to have a solid corporate culture in their place of origin in global south, build and strengthen their local knowledge base systems, develop proper channels for disseminating global south products, especially theoretical-philosophical works, that will not jeopardize or compromise the quality of the products. To allow the current spate of international migration from global south to global north to continue without a re-think from the people of global south, is to carry on a philosophy of 'use me to my own detriment'. The global north leaning attitude of migrants from global south will continue to fuel economic, cultural, knowledge-base, etc.,

29. Sen, Nandini (2008). "Challenging the Canon", *Poligrafi* 47/48 (December), pp. 125-134; p. 125.

30. Cf. Sarkar, Sumit (1983). *Modern India (1885-1947)*, Delhi: Macmillan India Ltd, in *Poligrafi* 47/48 (December), pp. 125-134.

31. Templeton, John (1994). *Discovering Laws of Life*, New York: Continuum, p. 42.

development in global north, while impoverishing global south. If the philosophical experiences of global south, for instance those from Africa, cannot be told without some form of link or connection to those of global north, then it means that they will remain merely hybrid philosophical experiences of global north. So global south must heed the call of re-telling her own story completely through her own lens; thereby creating the situation qualified by Chinua Achebe as 'balance of stories':

...my hope for the twenty-first (century - T. G.) is that it will see the first fruits of the balance of stories among world's peoples. The twentieth century for all its many faults did witness a significant beginning, in Africa and elsewhere in the so-called Third-World, of the process of 're-storying' peoples who had been knocked silent by the trauma of all kinds of dispossessions.³²

Though Achebe indicates the positive beginning in the twentieth century of people of global south 're-storying' themselves, yet more needs to be done in the twenty-first century that has more 'noise' coming from global north, especially technological advancement, that can or tend to render inaudible the new stories that people of global south are telling of themselves.

Essentially, the argument is not that there should not be international migration from global south to global north, especially of scholars and philosophy scholars particularly, for by this means also the rich cultural heritage of global south is exported to global north, but there should be a balancing such that the migration of people, cultural values, original philosophical ideologies and trends, etc., will not bring about their underdevelopment or endanger their originality and further existence in global south. Not to have an in-ward looking philosophy in global south would mean to drain the region of role models that the upcoming generation can emulate, especially in the area of philosophy; and strictly speaking about philosophy, it would create in the minds of the upcoming philosophers a confusion as to who or which local philosopher of the region should be held as mentor.

Evaluation

In the talk of international migration from global south to global north, it may look pretty bad for global south because it is the region that suffers more losses

32. Achebe, Chinua (2001). *Home and Exile*, New York: Anchor Books, p. 81.

as a result of the fact that from the region is unnecessarily exported personnel and intellectual, economic, cultural, etc., materials. But the question will be, why is it that the attraction is towards global north? The answer to this question is in the fact that global north has duly prepared herself for the reception of these materials coming from global south.

Persons or personnel from global south may find it difficult getting in and integrating into global north, yet the environment created in global north does not make it impossible for this to happen. Migrants, especially scholars, from global south to global north quickly find that despite the rigors that they may have gone through to enter into the region of global north, the facilities that they meet there enhance both their person and work. For migrant scholars, especially those engaged in the discipline of philosophy, they find both an enabling and challenging environment to work in; which in turns makes room for the rigorous application of the self in research and the production of academic material that can stand the test of time. Though there may be a lot of cry in global south to create such enabling environment in the region so that it will mitigate the spate of international migration from the region, yet many such cries are met with empty promises from politicians managing the affairs of the region, and scholar who should even be at the forefront in the struggle for politicians to do the right things in creating an enabling environment for the growth and development of the educational sector, which is a great driver for other sectors of both national and regional economy, often times compromise their stance as a result of wide spread corruption that has permeated and ravaging basically every part of life in the region.

To have a situation, like the one often present in global south, where the products of rigorous research, especially philosophical materials that are critically questioning the methods, policies and practices involved in running nations of the region, are often shoved under the carpet by the ruling class, creates in the people's mind the feeling that the application of oneself in deep and long term academic endeavour is almost a waste of time. Such a feeling can be said to be the reason for the poor academic involvement of a good number of students from the region, wherein mere 'paper qualification' is what matters and not the quality of how the 'paper qualification' is got; little wonder then why many of the 'paper qualification' coming from global south to global north are rejected, seriously downgraded or those presenting the 'paper qualification' are

made to climb afresh the academic ladder of global north before they can be meaningfully engaged in the region.

Although there are some sliver lining in the sky for global south, in the sense that there is an increase in academic discourse and conferences going on in the region with a good number of scholars from the region discussing the regional matters and trying to look at them with the lens of the global south so as to drive the interest of the people of global south to be interested in their matter, yet the indication made by S. Sassen in her book: *Mobility of Labour and Capital: A Study in International Investment and Labour Flow*, must be taken to heart. She argues that the foreign interest of the Western world in developing nations, which is often masked in their Foreign Direct Investment (FDI), has much to do with disrupting existing socio-economic structures and nurturing people with foreign ideological leaning, thereby making them addictive, at the expense of their own, to foreign culture and taste in developing economies systems. This then ends up leading to a forceful displacement of the people in developing nations from their natural environment to foreign countries.³³ So, as indicated by Sassen, there exist in global south a 'war' of retaining the people's interest in the things original to the region, against the pull to be interested in the things foreign to the region.

One of the major differences between global south and global north is demographic. Global south has more population than global north, and the population of global south has more youths than that of global north. This situation was existent even in the colonial era, such that able bodied youths were forcefully taken from global south to global north for economic and developmental purposes. That system wherein 'raw material': human and material, was to be supplied from global south to global north is still implicitly in place even in the modern time. The problem here is that no matter how the people of global south work hard to discourage people of the region from embarking on international migration, the system of the region being a solid source of raw material to global north has not been totally dismantled, if at all it has been dismantled. This seeming impossibility of having a total dismantling of the structure of having the global south as a raw material base for global north is indicated by Adepaju in his book: *The Impact of Structural Adjustment on the Population of Africa: The Implications for Education, Health & Employment*.

33. Sassen, S. (1988). *The Mobility of Labour and Capital: A Study in International Investment and Labour Flow*. Cambridge: University Press.

Reviewing the impact of the Western imposed Structural Adjustment Policies (SAP) on African nations shortly after they gained independence from Europe, Adepoju argues that the optimism expressed by African nations as a result of their independence were replaced by stagnations, disruptions and eventual decline of the economic growth after independence for the fact that SAP was introduced to the nascent African economies shortly after independence by the Western-based Bretton Wood institutions (IMF and World Bank). Adepoju incriminates as crafty the introduced structure which was meant to perpetuate Africa's supply of 'raw material', including labour to the industrialized world at the detriment of the continent, and thereby causing the current brain-drain in the continent.

Conclusion

The reality of international migration from global south to global north cannot be contested, just as the consequences that result from that reality cannot be said not to be many and diverse. Both the reality of international migration from global south to global north, and the consequences that result from that raise a lot of questions begging for answers. Answers to these questions have been offered by various disciplines, but it is important that philosophy is brought into the whole picture because of the fact that philosophy will question the very principles for both the classification of the region as global south and the spate of international migration that the region is experiencing.

Through the involvement of philosophy in the determination of the fundamental principles for having global south and the reality of international migration in the region, it has been indicated that the attraction for international migration as been witnessed in global south may not be unconnected with the fact that the term 'global south' is an imposition on the region by power brokers from global north, who never cared to involve members from global south in the determination of the classification of the world into two regions: global north and global south.

Also, in like manner, with the aid of critical philosophical analysis, a link is detectable between having the global south remain a source of both human and natural material resources for the development and economic enhancement of global north, just like it was fashioned out to be during the colonial era; that system has implicitly remained in place, especially through Foreign Direct Investment (FDI) in global south, because by this a lot of Western categories and

flavours are forcefully introduced into the mainstream of activities in global south, which in turn makes the interest of the largely youthful population of global south high for things coming from global north, and thereby evoking in them the pull to embark on international migration, and sometimes this is done at all cost.