DASEIN'S FACTICITY, *EXISTENZ* AND BASIC NEEDS: AN ONTOLOGICAL JUSTIFICATION FOR MIGRATION AT THE EXPENSE OF AFRICAN IDENTITY

Ejike, Emeka Cyril
Department of Philosophy
Faculty of Arts
Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria.
E-mail: cyril.ejike@gmail.com

Abstract

The worsening economic plight in Africa has necessitated Africans' burning desire to leave their countries for greener pastures and survival. The migration of African people to developed countries seems to pose a threat to African identity, as the new environment exposes African migrants to alien cultures and predisposes them to imbibe foreign ideas and values, to the detriment of their cherished traditional values, and the way of life. This study seeks to justify international migration on the grounds of basic needs, facticity, and Existenz of Dasein (human being). It employs the method of analysis to establish a correlation between facticity, Existenz and basic needs in order to justify international migration at the expense of African identity. The researcher finds that humans tend to seek for improved living conditions elsewhere, at the expense of their cultural roots and values, when basic needs – which take precedence over other needs, including the need to maintain one's cultural identity – are unmet. Unsatisfied basic needs of life always remind humans of the fact that they are thrown beings (facticity) who find themselves in a historically conditioned environment they did not choose to be, and that they are being towards possibilities (Existenz). As thrown projection, they would not allow history to imprison them eternally. They constantly strive to transcend the confines of their deplorable socio-economic and political conditions in order to achieve their full potential and attain their goals of life. The paper submits that the number of African migrants will continue to surge, at the expense of African identity unless socio-political and economic structures of African countries are arranged in such a way that the overall well-being of the masses is substantially improved.

Keywords: African identity, basic needs, *Dasein*, *Existenz*, facticity

Introduction

African identity basically entails African roots/cultural origins, values, ideas, beliefs, languages, and the way of life. During colonial rule in Africa, especially in the French colonies or colonial territories, the identity and personality of black people were outrightly dominated by white values and civilization. Africans were regarded and treated as savage barbarous people in a dark continent with no history. The white ideological attitude was that the whites were the original human species and thus the blacks were kept in subjection and their culture was made inferior to that of the white. For instance, the French policy of assimilation was premised on the belief that French culture was superior to African culture.

The alienated consciousness experienced by the black people gave birth to the idea of negritude (etymologically from the Latin word 'negritudo', meaning 'blackness' or 'black colour') which was first articulated by Aimé Césaire in 1939 in his famous poem titled *Return to My Native Land* "as a uniting idea of common origin for all black peoples" (Masolo, 1994, p. 2). Negritude then was a literary and cultural movement developed by black intellectuals in response to the situation of alienated consciousness and degrading experience of the blacks (Okolo, 1993, p. 5). It was an attempt to assert the black people's identity – their cultural roots and values.

This literary and cultural movement continued in the form of pan-Africanism which was first conceived of by Edward Wilmot Blyden as "an opposition to any form of racial prejudice and social chauvinism and as a catalyst to a constructive solidarity among all Africans... and a guide of action for the Africans of Africa who were beginning to make the first bold bases for the movement of national liberation" (1997, p. 27). It was a movement for the unification of people of African descent to assert their identity and reaffirm their culture (Oyeneye, Onyenwenu, &Olosunde, 2006).

The struggle for reaffirmation of African cultural roots and values was won because such an infamous attempt to annihilate black culture and degrade the blacks touched their essence – dignity, freedom, self-respect, and worth – of being humans. Humans' lose their dignity and freedom when they are objectified and alienated from their true personhood – their cherished cultural values and ideas that constitute their identity. Interestingly, the question of authenticity of African culture has since been addressed. That Africans have identity is an indisputable fact today. In this post-colonial era, the discourse on African identity has undergone a paradigm shift. The focus has shifted from reaffirmation to the maintenance and promotion of African identity.

Migration of African people to alien countries poses a challenge to the maintenance and promotion of African identity, as the new environment exposes African migrants to alien cultures and predisposes them to imbibe foreign ideas and values, at the expense of their cherished traditional values and the way of life. The main thrust of this paper is to demonstrate that there is a correlation between migration, humans' basic needs and ontological structures – facticity and *Existenz* – in order to justify migration, at the expense of African identity. The rest of this paper will conceptualize migration. It will thereafter analyse human's basic needs and ontological structures, and establish their correlation with migration. Finally, the paper will give concluding reflections.

Concept of Migration

Migration can be defined as "the movement of people from one civil division to another" (Oluwafemi, 2003, p. 129) especially in order to live and/or work somewhere. This movement can be thought of in two ways, namely, emigration and immigration. Emigration is the movement of people out of their own country, in order to live in another country, whereas immigration is "the inward movement of people into a country" (2003, p. 129).

Migration can be internal or international. It is said to be internal when the movement occurs within a country. In this case, migration may take the form of rural-urban, urban-rural, rural-rural, or urban-urban migration. However, our concern in this paper is international migration which has to do with the movement of people from one country to another. More specifically, African migrants are the focus of interest in this study.

Dasein's Facticity

Martin Heidegger employs the term *Dasein* (which literally means 'Being-there') to represent human being. Facticity (thrownness) is an ontological structure of *Dasein*. *Dasein*'s existence is characterized by facticity (or factuality) which embodies the phenomenon of the past. For Heidegger, "whenever *Dasein* is, it is as a fact; and the factuality of such a Fact is what shall call *Dasein*'s facticity" (1962, p. 82). Factuality means that *Dasein* is assigned to the world and to itself (Patka, 1972). Facticity here suggests that *Dasein* is thrown into the world unsolicitedly. "It is thrown in such a way that as Being-in-the-world, it is the "there".

The expression "throwness" is meant to suggest the facticity of its being delivered over" (Heidegger, 1962, p. 174). Heidegger explicates thus:

> An entity of the charcter of Dasein is its "there" in such a way that, whether explicitly or not, it finds itself [sichbefindet] in its throwness. In a state-of-mind Dasein always brought before itself, and has always found itself, not in the sense of coming across itself by perceiving itself, but in the sense of finding itself in the mood that it has. As an entity which has been delivered over to its Being, it remains also delivered over to the fact that it must have found itself.... (1967, p. 174).

Human beings at all times are thrown in concrete situations, and attuned to a cultural and historical context where things already count in determinate ways in relation to a community practices (Guignon, 1993, p. 8). We are thrown into the world. We always find ourselves into a particular situation or in a historically conditioned environment we did not choose to be. In other words, we are always in a situation "where certain "givens" structure our existence" (Lawhead, 2002, p. 538). Our existence is therefore structured by certain given facts that constitute our personal history such as our nationality, race, place of birth, and gender.

Facticity is disclosed in mood (*Stimmung*) which finds expression in boredom, ennui, dread, and anxiety (Angst). In the mood "we experience the dull, somber ineluctability of our being-in-the-world; the burden of being of being handed over to the world of being things... our being thrown into a world" (Patka, 1972, p. 103). Facticity/thrownness engenders alienation. The burden of being thrown into the world makes *Dasein* feels abandoned and homeless (*unheimlich*). This sort of estrangement is inevitable since *Dasein* has no control over the alien and unchangeable basic ground of its existence. It cannot but accept the ineluctable basic ground of its being in the world.

Dasein's *Existenz*

Heidegger translates *Existenz* as existence and is used by him to refer exclusively to the being of *Dasein* (human being). *Existenz* is the essence of *Dasein*. It is the determining character of *Dasein*. It represents the phenomenon of the future. It means that *Dasein* is a potentiality for being. "*Dasein* is never anything less; that is to say, it is not yet" (Heidegger, 1962, pp. 185-186). Existence here is defined in terms of projection of a possibility of being.

Accordingly, *Dasein* is an entity that is always in front of itself (self-projection). Projection has the character of understanding: "Dasein is thrown into the kind of Being which we call 'projecting'....any Dasein has, as Dasein, already projected itself; and as long as it is, it is projecting. As long as it is, Dasein always has understood itself and always will understand itself in terms of possibilities" (Heidegger, 1962, p. 185).

Dasein projects its being upon various possibilities. It has the freedom of projecting itself into authentic possibilities. As being towards possibilities and that always understand itself in terms of possibilities, it has the freedom of projecting its being upon possibilities: "*Dasein* has either chosen these possibilities itself, or got itself into them, or grown up in them already. Only the particular *Dasein* decides its existence, whether it does so by taking hold or by neglecting" (Heidegger, 1962, p. 33).

Existenz implies that *Dasein* "cannot be defined; for it is a potential being or a potentiality of being. "Man is continually in advance of himself, so to speak, reaching out into the future, transcending himself" (Copleston, 1972, p. 178). *Existenz* captures the unique meaning of human existence because a human person does not simply exist; he stands out of the merely given. He transcends himself as a being towards possibilities. He is not "a ready-made being, fixed once and for all" (Omeregbe, 1996, p. 198). He is never a datum (something given) like an object (Patka, 1972)." For Guignon (1993, p. 9), "Dasein's existence is 'futural' in the sense that it is underway toward realizing some outcome...."

Given that human beings have the freedom of projecting themselves into authentic possibilities, they are accountable for their mode of being and the world assigned to them as thrownness (*Geworfenheit*). In other words, the freedom of *Existenz* implied that humans are free to make decisions and assume responsibility for their decisions and actions, albeit they did not choose themselves and the world in the first place. In the light of this Heidegger (1962, p. 225) states: "But thrownness, as a kind of Being, belongs to an entity which in each case is its possibilities, and is them in such a way that it understands itself in these possibilities and in terms of them, projecting itself upon them."

Human Needs

Needs are intrinsic nature of human beings. Humans have the instinct to strive for the satisfaction of their needs. How they fare in the pursuit and attainment of their existential ends is determined by the extent to which their needs are met.

Human needs can be divided into primary and secondary needs. Primary needs are food, water, clothing, shelter, security, sleep, rest, healthy life and environment, and so on. Secondary needs include self-actualization, desire for knowledge, desire for comfort, desire for societal recognition/respect, and so forth.

Humans are preoccupied with these needs and thus channel their energy into meeting them. The satisfaction of these needs helps individuals to develop their potentialities at maximum capacity. These needs constitute the essential ingredients of human development and authentic living. There is an intimate nexus between human needs and human dignity, freedom, and other rights. Human needs are the cornerstone of the dignity and worth of the human person. Basic human needs at least must be met for individuals to attain a reasonable standard of living that satisfies the idea of human dignity, worth and freedom. Human rights exist to translate human needs into a matter of entitlement and legitimacy.

Accordingly, human needs have corresponding rights and so the satisfaction of the needs automatically translate to protection and promotion of human rights. Improvement of living standards and well-being of individuals is instrumental in satisfying human needs. Satisfaction of human needs is indispensable for maintaining and promoting human dignity, freedom, worth, and self-respect which constitute the essence of being human. In this regard, Oluwagbemi-Jacob (2018) asserts that the essential building blocks of individual freedom and opportunity include a long and healthy life, access to knowledge and a decent standard of living.

Interrelationship of *Dasein*'s Facticity, *Existenz*, and Needs: Towards Justifying International Migration at the Expense of African Identity

Human beings are ontologically characterized by facticity (factuality). They are thrown into the world without them choosing themselves and the world. They have certain given facts that structure their existence such as nationality, tribe, hometown, place of birth, parents, family, gender, and so forth. These given facts are ontologically unchangeable and beyond human control. Humans are tied to their concrete situations as given. They have to live out their lives in those particular places and circumstances, at least for a particular period of time.

Such givens assigned to humans shape their thoughts, beliefs, motivation, decisions, and actions either positively or negatively. If an individual's

existential conditions is worthwhile, he tends to see life as worth living to such a degree that the fact that thrownness characterizes his existence could be slipped into oblivion. However, if his assigned existential concrete situation is unwholesome, he tends to view life as futile and so is reminded of the fact that he is thrown into the world unsolicitedly. This accounts for regrets people express sometimes like regretting being a citizen of a particular country, being a native of a particular town, being a member of a particular tribe, and so forth. These regrets lend credence to the fact that such people would have chosen otherwise, if it were possible for them to choose themselves and the world.

However, *Dasein*'s facticity is mitigated by *Dasein*'s *Existenz*. Though humans always find themselves thrown into the world unsolicitedly, they are potentiality for being; they are being 'to be'. They stand out of the merely given. They are beings that are always ahead of themselves, projecting themselves onto their authentic possibilities. As Lawhead (2002, p. 540) puts it: "our past and present do not sum up what we are, for we are a field of possibilities that offer us choices in each moment."

Accordingly, humans have the freedom to choose their own possibilities in the face of their facticity and commit themselves to the fulfilment of the possibilities as authenticity demands:

> If I consider my choices to be pregiven and just accept the situation I have drifted into or grown up with, as though I had no possibilities, I will live inauthentically. In this mode of existence, I am mired in my fallenness. In contrast, living authentically means that, in the face of my thrownness, I recognize I am the one who has to make choices and realizes my possibilities. (Lawhead, 2002, p. 540).

Therefore, *Existenz* implies that *Dasein* is not just thrown, but thrown projection (*geworfenerEntwurf*). Both thrownness (facticity) and *Existenz* (projection of a possibility of being) are intrinsically indivisible. Facticity is integrated into *Existenz*. Humans are thus conscious of the fact that in their thrownness they have to submit to their authentic possibilities freely and assume responsibilities for their decisions, resolutions, and actions.

Now, human beings have needs that are intrinsic to them. The satisfaction of these needs makes life worth living and goes a long way towards maintaining and promoting human dignity, freedom and other rights. When human needs such as food, shelter, clothing, healthy life and environment, health care, desire

for knowledge (education), security, and comfort are not met, individuals are robbed of the very essence of their humanity. This provokes a sense of alienation from society which brings humans back to the stark reality of their facticity.

Nevertheless, in the long run, an individual, as being that understands himself and everything in the world in terms of possibilities, is bound to carry out a reality check on his existential conditions. He may explore his possibilities and decide to take the bull by the horns to improve his living conditions. He is a potential being and so cannot be eternally confined to his historically conditioned environment. He is not expected to continue to remain in a place where socio-economic and political climate makes the satisfaction of his fundamental needs virtually impossible. This is because for one to continue to accept the inhuman condition one has drifted into or grown up with is to live an inauthentic life.

Robbing humans of basic necessities of life amounts to flagrant disregard for the dignity, value, and sanctity of human life, and, by extension, Fundamental Human Rights. In a "Preface" to *The Wretched of the Earth*, Satre (1963) notes that the natives (blacks) stoutly refuse to accept the inhuman condition they are subjected to in the colonial world. Being aware of the fact that *Existenz* is their authentic possibilities, they persistently seek to extricate themselves from the grip of colonialism, and reclaim their lost dignity, identity, self-worth, and freedom through counter-violence. As thrown projection, human beings are not prisoners of history. They would not allow history to define and determine their destinies. There is time when they need to completely break from the past.

In *Black Skin, White Masks*, Fanon stresses the need for humans to transcend the bounds of history and submit to their authentic possibilities: "The body of history does not determine a single of my actions. I am my own foundation. And it is by going beyond the historical, instrumental hypothesis that I will initiate the cycle of my freedom (1986, p. 231). He realizes the need for authentic existence and demonstrates his dogged determination to constantly reaffirm his existence, identity, and dignity, and break loose from the chain of colonialism: "There are in every part of the world men who search. I am not a prisoner of history. I should not seek there for the meaning of my destiny. I should constantly remind myself that the real leap consists in introducing invention into existence. In the world through which I travel, I am endlessly creating myself. I am a part of Being to the extent that I go beyond it" (Fanon, 1986, p. 229).

Persistent migration of Africans to alien countries for greener pasture and survival is born out of unmet human needs and poor standards of living engendered by decades of bad governance, mismanagement of resources, oppressive and exploitative socio-political systems. A sharp rise in unemployment in some African countries recently with its concomitant poverty and social vices is a corollary of failed leadership. There is a credibility gap between the promises of African governments and their achievements. More often than not, leaders renege on their campaign promises and sacrifice the interests and needs of the masses on the altar of greed, egocentricity, and self-aggrandizement. Thus, "there is a gaping disconnect between African leaders and their masses" (Aghamelu & Ejike, 2017, p. 40).

For instance, according to Trading Economics (2019), the following African countries have current unemployment rate as: Congo 46.10%, Namibia 33.40%, South Africa 27.60%, Lesotho 27.25%, Swaziland 26.40%, Mozambique 25.04%, Nigeria 23.10%, and Angola 20%. According to the World Bank (as cited in Ighobor, 2017), youths account for 60% of all Africans that are unemployed. A new report by the World Poverty Clock (as cited in Kazeem, 2018) reveals that Nigeria – that should play the leading role in Africa as the giant of Africa – is now the poverty capital of the world with 86.9 million Nigerians living in extreme poverty, representing about 50% of its estimated 180 million population. Percentage of population in extreme poverty in some other African countries is: South Sudan 93%, Democratic Republic of Congo 77%, Mozambique 61.8%, Zambia 57.2%, Tanzania 35%, Uganda 34.2%, Kenya 30%, South Africa 24.6%, and Ethiopia 23.4%.

The high unemployment rate in Africa accounts for the rising poverty level. It is therefore cannot be rightly gainsaid that there is "a ravaging hunger in Africa and the masses are in dire need of a decent living (Aghamelu & Ejike, 2017, p. 40). Unemployment is a crime against humanity since it touches basic needs. When individuals are jobless, they cannot afford to provide their basic needs which are essential for the maintenance and promotion of human dignity, freedom, and other rights. Socio-economic deprivation provokes a feeling of alienation from society. But African masses have the ability 'to be', for they are potentiality for being; their being is not defined. Disalienation "will come into being through their refusal to accept the present as definitive" (Fanon, 1986, p. 226). African masses need improved living standards, but there seems to be no respite from untold hardship and extreme hunger the masses are suffering from.

It is therefore not surprising that many Africans, as being towards possibilities, have migrated to more developed countries in search of better living conditions and good life. This migration of Africans to alien countries poses a threat to African identity, as the new environment exposes African migrants to alien cultures and predisposes them to imbibe foreign values and ideas, at the expense of Africa's cherished cultural values and the way of life. Indisputably, African migrants have the predisposition towards assimilation into white culture. For instance, some African migrants have naturalized in alien countries which requires, inter alia, the assimilation into the way of life of citizens of those alien countries.

However, the contention of this paper is that the migration of Africans to foreign countries for greener pasture and survival at the expense of African identity is ontologically justifiable, in so far as the prevailing socio-political ordering and socio-economic conditions impoverish the masses and rob them of their basic necessities of life which are instrumental in retaining human dignity, freedom, and self-worth. 'Humanness' (the essence of being human) is prior to 'Africanness' (the essence of being Africa). It makes no sense to be talking about the need to maintain African identity vis-à-vis international migration when the root cause of such migration – socio-economic deprivation that degrades and dehumanizes the masses – has not been addressed.

Marx (1959) emphasizes the priority of basic human needs over any human activity when he asserts that before humans engage in any act of philosophizing, intellectual discourse, works of art, and so forth, they need to eat, cloth and shelter themselves. Fanon also expresses deep concern about the well-being of Africans, and affirms that it takes precedence over any discourse on African identity thus:

> I am convinced that it would be of the greatest interest to be able to have contact with a Negro literature or architecture of third century before Christ. I should be very happy to know that a correspondence had flourished between some Negro philosopher and Plato. But I can absolutely not see how this fact would change anything in the lives of eight-year-old children who labor in the cane fields of Martinique or Guadeloupe (1986, p. 226).

In the final analysis, the migration of Africans to alien countries with the possibility of abandoning their cultures and values is the heavy price Africa has

to pay for impoverishing its citizens through bad governance, mismanagement of resources, oppressive and exploitative socio-political systems.

Concluding Reflections

We have demonstrated in this paper that *Dasein*'s facticity, *Existenz* and needs are interrelated. We argue that humans are ontologically thrown projection and so whenever their basic needs are unmet, they tend to strive to transcend the bounds of their deplorable socio-economic conditions for the sake of survival. We draw heavily on *Dasein*'s ontological structures – facticity and *Existenz* – to argue for international migration at the expense of African identity.

Facticity (thrownness) may engender alienation. The extent to which the phenomenon of thrownness is accepted by members of society is determined by whether socio-political ordering humanizes or dehumanizes their existential conditions. The chief purpose of forming a civil state is to promote human welfare and protect human rights. The state is therefore has an obligation to "ensure respect for minimum subsistence rights for all" (Limburg Principles, as cited in Oraegbunam, 2009). Promotion of human welfare and rights presupposes that society is organised in such a way that it provides enabling circumstances for the improvement of material condition of its members as well as the realization of individual potential. Improvement of standards of living is indispensable for the satisfaction of human needs which in turn helps to retain human dignity, freedom, and self-worth.

To meet the challenge of African identity, the issue of economic deprivation – the root cause of international migration – must be addressed. This is because when this issue is resolved, Africans will have good cause to remain in their countries and be disposed and proud to maintain and promote their identity. To ensure that human needs are met, the United Nations recognizes human rights which are embodied in its Universal Declaration of Human Rights. Some of the Fundamental Human Rights that are directly linked to human welfare include right to dignity of the human person, right to gainful employment, right to education, right to freedom from discrimination, right to security of person, and right not to be held in slavery or servitude.

Article 25 (as cited in Eneh 2001, p. 82) stipulates that:

> Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing

and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Besides, international convention and regional human rights instruments, to which many African countries are signatories, recognize these social, economic and cultural rights as essential for satisfaction of human needs. For instance, Article 11 of Economic, Social and Cultural Rights (ESCR) affirms the right to adequate standard of living which includes, but not limited to, food, housing, and clothing. Article 16 of African Charter on Human and People's Rights (ACHPR) as well as Article 12 of ESCR provide for the right to best attainable standard of physical and mental health. Article 13 of International Covenant on Economic, Social and Cultural Rights (ICESCR), Article 28 of Convention on the Rights of the Child (CRC), Article 11 of African Charter on the Rights and Welfare of the Child (ACRWC), Article 17 of ACHPR, and Article 10 of Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) enunciate the right to education.

Regrettably, many African countries pay lip service to these economic, social, and cultural rights either because they are not enshrined in their constitutions or that they are embedded in their constitutions but are considered non-justiciable and hence are not legally enforceable. For example, in Nigeria, the right to adequate standards of living such as food, shelter, and clothing, the right to basic health services, the right to quality education as well as the right to employment cannot be legally enforced in Nigeria, for they are treated as non-justiciable rights in the Nigerian Constitution. The reason adduced for non-justiciability of these rights is basically financial. However, we strongly believe that if the cost of governance is reduced, and national resources are judiciously managed and applied averagely for the common good, some African countries like Nigeria can maintain these rights to a reasonable extent.

Beyond this, African nations can meet their citizens basic needs by embarking on needs-based economic programmes aimed at rejigging their current socio-economic structures and creating an enabling environment for the improvement of living standards. In order to provide the resources needed to combat poverty and social exclusion, African countries should encourage "domestic capital formation as a source of financing development" (Olawepo-Hashim, 2018, para. 5) by investing in industries that are directly linked to the production of capital

goods and infrastructure such as machine tools, iron and steel, aluminium, plastics, glass and petrochemicals.

Such investment will further help provide technical capacity needed for industrialization which will create jobs and generate revenue internally. This will supplement revenue from exports, especially now that oil and solid minerals are at the mercy of the vagaries of international market. Besides, African governments need to encourage private (both local and foreign) investment in industries directly connected with the production of capital goods and infrastructure by dethroning the regime of business blackmail and impunity, respecting the sanctity of contacts, and reducing unnecessary bureaucracy and removing administrative bottlenecks that deter investors (Olawepo-Hashim, 2018).

Finally, it is interesting to learn that many African countries are now investing in agriculture as a means of diversification of economy. There is need to linked agriculture to manufacturing. Engaging in agricultural practices should not only be geared towards increasing productivity for the sole aim of providing stomach 'infrastructure'. But rather, it should be connected with manufacturing by designing it to produce raw materials for manufacturing sectors and industries.

Effective implementation of the above-stated economic programmes will generate revenue and create employment in agricultural sector, manufacturing industries and sectors, and Information and Communications Technology (ICT), and encourage entrepreneurship. When people are gainfully employed, they will have the financial resources to cater for their needs, thereby improving their living conditions considerably. Thus, industrialization, building of modern infrastructure, and investment in projects and industries directly linked to production of capital goods and infrastructure will go a long way towards creating jobs needed to alleviate poverty and raise living standards.

In conclusion, Africans, as beings whose ontological structures are characterized by facticity and *Existenz*, tend to seek better living conditions elsewhere if their existential conditions rob them of their basic needs. Therefore, the position of this paper is that the number of African migrants will continue to surge, at the expense of African identity, unless the socio-political and economic structures of African countries are arranged in such a way that the overall well-being of the masses is considerably improved.

References

Aghamelu, F. C. & Ejike, E. C. (2017). Understanding fanon's theory of violence and its relevance to contemporary violence in Africa. *IGWEBUIKE*: *An Africa Journal of Arts and Humanities*, *3* (4), 22-45.

Copleston, F. (1972). *A history of philosophy* (Vol. 11). London: Bloomsbury.

Eneh, J. O. (2001). *War and peace: Aspects of practical ethics.* Calabar: Afranedoh (Nig.) Ltd.

Filesi, T. (1971).*Movimenti di emancipazionecolonialee nascitadeinuovistati in Africa*. Milano: Casa EditriceDott. Francesco Vallardi.

Frantz,F. (21986).*Black skin, white masks*. C. L. Markmann (Trans.). Oxford: London: Pluto Press.

Guignon, C. (1993). *The cambridge companion to Heidegger*. Cambridge: Cambridge University Press.

Heidegger, M. (1962).*Being and time*. J. Macquarrie and E. Robinson (Trans.). Oxford: Blackwell Publishers Ltd.

Ighobor, K. (2017). Africa's jobless youth cast a shadow over economic growth. Retrieved June 6, 2019, from https://www.un.org/africarenewal/magazine/special-edition-youth-2017/africas-jobless-youth-cast-shadow-over-economicgrowth

Kazeem, Y. (2018). Nigeria has become the poverty capital of the world. *Quartz Africa*. Retrieved from https://qz.com

Lawhead, W. F. (2002). *The voyage of discovery: A historical introduction to philosophy* (2nd ed.). Belmont: Wadworth/Thomson Learning.

Marx, K. (1959). *Economic and philosophic manuscripts 1844*. M. Mulligan (Trans.). Moscow: Progress Publishers.

Masolo, D. A. (1994).*African philosophy in search of identity*. Bloomington and Indianapolis: Indiana University Press and Edinburgh University.

Okolo, C.B. (1993). *African social and political philosophy*.Nsukka: Fulladu Publishing Company.

Olawepo-Hashim, G. (2018, June 12). Agenda for all round national development (2). Vanguard Nigeria. Retrieved from https://www.vanguardngr.com

Oluwafemi, P.S. (2003). *Comprehensive geography for senior secondary school* (2nd ed.). Surulere: Johnson Publishers Ltd.

Oluwagbemi-Jacob, D. (2018). Reflections on human development from the perspective of ethical and unethical leaders: A virtue ethicists approach. Lead Paper Presented at the 2018 Oracle of Wisdom International Conference on "Ethics and Human Development" at Tansian University, Umunya, Anambra State, Nigeria, April 18.

Omeregbe, J. (1996). *Metaphysics without tears: A systematic and historical study*. Ikeja: joja Educational Research and Publishers.

Oraegbunam, I. K. E. (2009). Citizens' rights to adequate basic infrastructure vis-à-vis the dignity of the human person in Nigeria democracy In S. C. Chukwujekwu (Ed.), *Renewal/maintenance of Nigeria's basic infrastructure!*(*Pope John Paul II Annual Memorial Lecture Series, No. 3*). (pp: 4-27).

Oyeneye, I., Onyenwenu, M., &Olosunde, E. B. (2006).*Round-up government: A complete guide* (2nd ed.). Ikeja: Learn Africa Plc.

Patka, F. (1972).*Essentialist thinkers and thought*. Secaucus, New Jersey: The Citadel Press.

Satre, J. P. (1963). Prefaceto *the wretched of the earth*. C. Farrington (Trans.). New York: Grove Weidenfeld.

Trading Economic (2019). Unemployment rate – countries – list/Africa. Retrieved June 4, 2019, from https://tradingeconomics.com/country-list/unemployment-rate?continent=africa