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Ubuntu Challenges and the International Migration Issues

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Abstract

The purpose of this work is to explore the contribution of *Ubuntu* social philosophy in solving the problems related to international migrations in some specific ways as it surveys particular forms of emigration and its motivations. Indeed, the issue of migration is a pressing concern today. It manifests itself in various forms and amplifies the problems that humanity daily faces (hatred and xenophobic practices). It exposes human rights violations at the beginning and at the end of this movement since these abuses are found both in regions of origin and host regions. The situations of emigration taken as illustrations are illegal migration and forced migration.

Thus, in relation with this degrading situation of living conditions in a context of globalization and freedom of movement, what caring contribution can *ubuntu* concept abet for the improvement of this humanitarian crisis related to migration? How can it promote the cohesive development of multiple identities? Does the spiritual foundation of the concept promote a full enfoldment of the latter's action through the world?

Therefore, to create the dynamics of a better world through migration and putting an end to human rights violations, this paper sheds light on these questions and roots the input of *ubuntu* for improved living conditions.

Keywords: Displaced persons, Economic migrants, Ethics, Insecurity, Poverty, *Ubuntu*

1. Introduction

Nowadays' globalized world seems to be a space where human freedom plays a key role in defining and giving sense to life in its different shapes for Mankind. But, as matters of fact had it, humanity expressed itself in diverse ways creating different forms of lives, allowing on the one hand people to enjoy lifetime wholly, while, on the other hand, others are prevented from taking full advantage of the opportunities offered by existence. This situation has driven a will to discover other possible ways for better living standards. It has led to a phenomenon which has been existing for centuries. Indeed, migrations have been taking place since prehistory, and have developed along with the evolution of civilizations to acquire diverse meanings and motivations. The upshot of these movements has led to a variety of issues concerning migration, and the destinies of those human beings confronted to such a phenomenon. Actually, the latter face hardships that undermine their lives, and at the same time, jeopardizing human destinies. It is in that logic, that the African philosophical concept of *ubuntu* is believed to fulfill an important task in improving the living conditions of people involved in those displacements. In fact, the concept is built with the abilities to improve social relationships through a better understanding among human beings. It becomes therefore, important to explore the extent to which *ubuntu* can bring a solution to the social crisis embedded with the issues of international migration and improve at the same time human living conditions through enriching mankind with coherent social philosophies.

In order to study the likely ways in which this concept can be useful in dealing with migration issues, the philosophical and moral grounding of the concept will be explored in order to lay down its context and the content of its meaning, then some forms and facts of migration will be reviewed to assess the impacts of such types of displacements as well as their root causes, before ending up analyzing the solutions that the moral sets in *ubuntu* can brought to that issue for a better preservation of human lives.

2. The Fundament of *Ubuntu* and its Social and Cohesive Force

Being a concept, which is almost common to all human beings, *ubuntu* appears to be part and parcel of the Bantu people's social philosophy. According to Ramose, it is needful to write it through a hyphenated form to express the philosophical approach built-in the concept. Indeed, he proposed such a writing: *ubu-ntu* in order to describe the motion from *ubu* to *ntu* and vice-versa. This ability of motion shows the existence of dynamics regulating human interrelations, creating a sort of

reciprocity as far as human beings are concerned. Indeed, this relationship expresses the personal behaviors in organizing a society sharing the same human values in so far as, *ubu* and *ntu* are two social entities interplaying the same function. It is therefore, the social conducts that enable human beings to coexist and live mutually in a spirit of peace in order to secure and give a blooming to their moral human features through reciprocal justice and equity. Putting the stress on the motion between *ubu* and *ntu*, Mogobe Ramose states:

Ubu- evokes the idea of be-ing in general. It is enfolded be-ing before it manifests itself in the concrete form or mode of ex-istence of a particular entity. Ubu- as enfolded be-ing is always oriented towards unfoldment, that is, incessant continual concrete manifestation through particular forms and modes of being. In this sense ubu- is always oriented towards –ntu. (Ramosé, 2003) ^[6]

Echoing Kwame Nkrumah (1976) ^[18], through the concept of human beings motion, both authors come to the prerequisite of equality and justice to synchronize social interrelations, especially since Ramosé (2003) ^[6] explains the dynamics and the idea of progress of humanity through *ubuntu*. Likewise, Kagame Alexis (1976) ^[13] highlights another remark to set the basis of this African philosophy by resorting to cosmological explanations to root the moral conduct in the social web of the Bantu. In fact, for him the tracery rests on the interpretation of moral, referring either to mores in the context of a society, or to the range of personal deeds subsequent to the laws of honesty. Taking his distance from Ramosé, Kagame shows that the reason why the human being exists is to fulfill the will of God according to the religious architecture of the society. God has endowed man with intelligence and will power, creating therefore in him, the capacity to grow towards more humanness which is the end of these endowed gifts (Kagame, 1976) ^[13]. From this observation, he derives the idea that the difference between human species and animals lays on the humanizing features that men are endowed with, crafting a particularity inherent to humans that constitutes actually, the reason of the latter's existence. Thereby, this intelligence is bound to induce them to match their personal behaviors and actions in harmony with the rules of honesty. To put it bluntly, a page of Kagame's book reads:

Now, the fact that the existing realizes what it has been structured for, is to achieve its good, just as the fact that it cannot grasp it, is to attain its evil. In other words, the intelligence of man [...] has for its good the truth: to illuminate the object to be known and to discover in him that he is good or that he is evil. The good for the Heart (that is, the Will) is to choose this good or to repel this evil, perceived by intelligence. In case he does the opposite (rejecting good and choosing evil), he would act contrary to the rules of honesty.¹ (Kagame, 1976) ^[13]

¹ My translation.

« Or, le fait que l'existant réalise ce en vue de quoi il a été structuré, c'est atteindre son bien, de même que le fait de ne pouvoir s'en saisir, c'est atteindre son mal. C'est dire en d'autres mots que l'intelligence de l'homme [...] a pour son bien la vérité: illuminer l'objet à connaître et découvrir en

It becomes clear then for Kagame that the interpretation of moral is to be matched to the human actions, that reflect the liberty to act in ways guided by intelligence and will power that fit to the notion of honesty. The Bantu's expression of moral suggests harmony among people and requires, at the individual level, the choice between Good and Evil. Had he chosen the Evil, he would have entered in conflict with his own self for he would have abnegated his humanizing features. To be thereby personally honest, a Bantu is bound to choose what is good to be in accordance with the religious order. The contrary would result in divine punishment which, according to Kagame, lays on infertility which is for the Bantu a violation to religion through acknowledging a break in the bloodline. He concludes this idea in these following lines:

God himself is constantly attentive to the activities of the living, to monitor the observance of religious laws and to endorse the acts of good men by fulfilling their wishes for happiness, especially by the sustainability of their lineage; by punishing on the other hand the transgressors of these laws on the same level². (Kagame, 1976) ^[13]

Thus, clearly for him the moral of *ubuntu* is molded in the distinction between the good and the evil, and the urge for choosing right to avoid undergoing a disastrous life, which is reflected in the inability to procreate. Then in short, from his intelligence bequeathed by God, the Bantu is prone to good relationships through his intelligence and his heart which represent the tools of love and immaterial knowledge (Kagame, 1976) ^[13]. Tempels (1959) ^[23] digs into the religious ground of *ubuntu* to develop theories that justify the need to implant harmonious social relations among community members, when arguing almost in the same logic than Kagame. He starts from the latter's observation on the conveying of intelligence from God to His creatures to describe this action as being the passing on of vital forces from God to human beings. In fact, he studies the epistemology of the being through exploring metaphysical ways to explain the link that exists between human beings and their Creator in the Bantu areas. These people are actually related to one another thanks to a causal dependence that is actually close to the idea and dynamics developed by Kagame. Placide Tempels sums up such an idea in this way:

Bantu told that created beings preserve a bond one with another, an ultimate ontological relationship, comparable with the casual tie which binds creature and

lui qu'il est un bien ou qu'il est un mal. Le bien pour le Cœur (c'est-à-dire la Volonté) est de choisir ce bien ou repousser ce mal, perçus par l'intelligence. Dans le cas où il ferait le contraire (repoussant le bien et choisissant le mal), il agirait contrairement aux règles de l'honnêteté. »

² My translation.

« Dieu lui-même est constamment attentif aux activités des vivants, pour surveiller l'observation des lois religieuses et sanctionner les actes des hommes de bien en réalisant leurs vœux de bonheur, surtout par la pérennité de leur lignée; en punissant d'autre part les transgresseurs de ces lois sur le même plan. »

Creator. For the Bantu, there is interaction of being with being, that is to say of force with force. (Tempels, 1959)^[23]

The strong belief in the ancestors, the spirits and the Supreme Being creates a sense of loyalty to the creatures. Hence, knowledge and wisdom are the guidelines of one's actions, since the main element of this binary is the other who is regarded as bearing the image of the Creator. Therefore, to behave wrongly towards him amounts to offend God and the ancestors. Indeed, the latter are the guarantors of life preservation, then strengthening lifetime becomes the business at the same time of the living and the dead community (Tempels, 1959)^[23]. Thus, living individual's deeds, as mentioned by Ramose and Kagame, define the notion of Good and Evil by referring to the faculty of choosing among the set of ideas built-in wisdom and knowledge that protects human rights. The need to abide by developing one's own humanity, being honest to cosmological rules and the will to care for divine loyalty urges Tempels to definitely acknowledge the need to respect human lives in Bantu societies by pretending: "The destruction of life is a conspiracy against the Divine Plan and the *"muntu"* knows that such destruction is, above all else, ontological sacrilege: that it is for that reason immoral and therefore unjust." Tempels (1959)^[23]. *Ubuntu* is indeed a social regulator assigning to individuals the responsibility to act for the Good, to give sense to the science of morality which is needful in that era of diverse forms of migration and their lot to human happiness.

3. Identifying Some Migration Related Concerns

One can acknowledge a variety of migration forms, when their causes are explored. In this part, three countries will be taken as samples in surveying some facts about human displacements, first Libya, then Burma and South Sudan at last.

Because of its geographical position, Libya has been in recent days the concern of humanitarian organization as well as that of the international community. Actually, the discovery of human trafficking and existing forms of slavery prompted humanitarian disquiets, thanks to a video broadcasted by CNN on November 15th 2017. That information acquainted the public opinion with the miseries undergone by the migrants, whereas those practices existed long before the overthrow of Colonel Kaddafi's regime when in fact, the country was to halt the migratory fluxes geared into Europe. Thereby, Libya acted as a sort of hurdle to counter migrants, but at the downfall of Late Kaddafi's command, the country became the main passing way for irregular arrivals into Italy. The economic migrants coming essentially from Sub-Saharan Africa and asylum seekers coming from Eritrea and Sudan are those met in Libya in quest for a better future. For the last group indeed, their status as people in need for protection smoothens the progress of their emigration procedures once therein. However, for the economic migrants, considered as illegal migrants because of the Western restrictive migratory policies (like selective migration), the undercover way becomes the only option left to attain hopes for a better life. Thus, the country became a hotbed of transiting migrants as sustained in this editorial article:

On the one hand, Libya is a country in crisis, which makes it difficult to cooperate substantially with Tripoli. On the other hand, most of the migrants arriving on the Italian coasts do not flee the war but from difficult living conditions - which makes them ineligible for refugee status³. (Grésillon, 2017)^[12]

The situation and the political turmoil during and after Kaddafi's overthrow have led to the development of a predatory economy whose main victims are the economic migrants. Their status makes them vulnerable in front of highwaymen, rebel groups as well as terrorist groups. Hence, they are confronted with cases of abuse as for women, forced labor, kidnapping and other inhumane treatments perpetrated by human traffickers. Others are kept in detention centers where their human dignity is kept on being challenged. Stressing on these physical and psychological violences regarding the migrants' situation in Libya, a report issued in the French Senate sustains:

In these centres where violence is trivialized, they are subjected to inhuman and degrading treatment, tortured, and their families forced to pay ransom to get their release. They are often transferred to other centres or sold to traffickers⁴. (Perrin C, Mazrui R, Vial JP, Prunaud C, 2018)^[20]

In addition, the way in which Black people are perceived by Libyans compounds the lot of economic migrants. People from Maghrebian Africa are depicted as xenophobic, in the Libyan context, racial violence after Kaddafi's fall was tickled by the reflection of Sub-Saharan African migrants as the same as the Black mercenaries; who would fight next to the troops of the late Colonel. This has, according to Marie Bazin (2018)^[4], incited an outburst of racism noticeable in the treatment of these migrants. This kind of violation of human rights is an illustration of some of the sufferings related to emigration, and taking place in a transit country. While in Myanmar, another form of migration is taking place, but inducing different facts.

In Burma, the situation is different, the case presented here, is that of a minority of people persecuted in their Buddhist dominated country. Known as the Rohingyas, these victimized people are caught in migratory flows to secure their lives in neighboring Bangladesh. A UNHCR global report mentions a number of 655,000 (UNHCR, 2017)^[24] refugees fleeing Myanmar to Cox's Bazar. As in the case of economic migrants and in the refugees' case, the displacing persons always leave their country of origin because of

³ My translation.

« D'une part, la Libye est un pays en crise, ce qui rend difficile toute coopération substantielle avec Tripoli. D'autre part, l'essentiel des migrants arrivant sur les côtes italiennes ne fuient pas la guerre mais des conditions de vie difficiles - ce qui les rend inéligibles au statut de réfugiés. »

⁴ My translation.

« Dans ces centres où la violence est banalisée, ils subissent des traitements inhumains et dégradants, sont torturés, leurs familles devant verser des rançons pour obtenir leur libération. Ils sont couramment cédés à d'autres centres ou revendus à des trafiquants. »

specific reasons. But for the refugee, there is any other option left but to leave. The need for alternatives to his situation leads him to go under the constraint of the absence of any other possibility. Hence partially, the label forced displacement to specify this type of migration. The causes announced to be the reasons of those displaced persons are numerous and sometimes confusing. Therefore, the main and conceivable ones will be highlighted here in order to stress human rights violations seen as the common root to recent Rohingyas' migrations. Indeed, the main matter with these people is that, they are considered as strangers to Burmese national community, since they "have been denied citizenship in Myanmar since 1982" (Aziz, 2020) [3]. They are said to be from Bangladesh or from Bengal and even to distant origins, consequently they are not officially granted recognition among the 135 "national races" (Nehginpao, 2019) [17]. They are considered as being illegal migrants unable to show evidences of their link to the country. Actually, they have played an important role during colonial days to help British administrators to expand rice cultivation in Arakan (Shahabuddin, 2019) [21]. As illegal migrants and unable to justify their presence in Myanmar, the Rohingyas cannot be recognized as Burmese citizens; that is why they are labeled as stateless and thus, there is neither a national identity nor a citizen recognition to allow them to have a juridical status in that country. The latter are henceforth likely to be exposed to indignities and discriminations as Riva Shivakoti (2017) [22] defends it. The void of juridical protection allows these people to be vulnerable to human rights abuses.

The second point of these tense relations between the Rohingyas and Burmese lies on the socio-ideological grounds manifested in a Buddhist fundamentalism. The Arakan State officially known as Rakhine State is outnumbered by Buddhists, they are at the same time the social dominant group in the country. The surge of Muslim insurgent groups is seen as rampant terrorism, especially since they are believed to be illegal residents in the country. Indeed, the Rohingyas are known for activism in their quest for recognition throughout several groups among which the Arakan Rohingya Salvation Army (ARSA). "ARSA emerged as a military presence during October 2016" (Lee, 2021) [14], when it claimed an attack on a "military border post" (Debarre, 2019) [10]. Thus started a chain of reprisals by the Tatmadaw and counter attacks by Rohingyas. The ARSA is said to be led by terrorists (Al Jazeera, 2018) [1] and is therefore regarded as a threat to the country's security. In August 2017, the national army set to fire numerous Muslim villages, killing people and abusing women provoking an upsurge of rohingyan migratory flows, in retaliation (Debarre, 2019) [10].

In fact, emigration started therein long before; yet it knew a decrease before its resumption on May 2012 when Rohingyas raped and killed a 27-year-old Buddhist, Thida Htwea (Mohajan, 2018) [16], in the Ramri Township. This social outrage led to an identitarian closure, and resulted in severe retaliations against Rohingyas (Mohajan, 2018) [16], who fled towards Bangladesh, Malaysia and neighboring countries. Thus, many Rohingyas fled to secure their lives out of what looks like a genocide perpetrated by the Tatmadaw under the patronage of Buddhist leaders, who regard Islam as an invading threat (Mohajan, 2018) [16]. Then this clash of nationalisms is not a sign of islamophobia, but rather the need for getting rid of potential illegitimate

resident terrorists according to the Burmese public opinion as will have it Jacques Leider in Ooi Keat Gin's and Volker Grabowski's publication (2017) [15].

Fleeing persecutions, the Rohingyas flooded Cox's Bazar, but by twist of fate the Bangladeshis government refused to protect them by considering them to be illegal migrants in their country. The first refugees in Bangladesh before the recent flows have been repatriated by the host country to Myanmar where they are not welcome. With the migrants, the Bangladeshis authorities showed reluctance as well to assist these human beings considered as persons in danger according to Vincent Bernard (2017) [5]. The behavior of the authorities led to the neglect of the refugees' camp. In actual facts, it lacks the basic requirements to alleviate the psychological sufferings of people. Being restricted the right to employment; refugees in Bangladesh are compelled to work informally in the outskirts of the camp. Yet, this kind of job is entailed with risks such as limited livelihood sustainability, marginal wages, lack of decent work, and exploitation (Zetter, Ruadel, 2018) [26]. Furthermore, the limited financial means of UNHCR make it nearly impossible for Rohingyas to build self-reliance and bounce back to enjoy life fully. This situation goes counter to a refugee camp in Africa, where people are leading peaceful lives in their new located areas.

The Ugandan site shelters refugees from South Sudan, which is the youngest country on earth; it gained its independence in July 2011 and was shaken by a political turmoil which had spilled over ethnic rivalries to a civil war between Dinkas and Nuers. South Sudan experienced a nationalism led by John Garang via the Sudan's People Liberation Movement (SPLM). With independence, they set on the path of nation-building, with Salva Kiir Mayardit as head of the movement after the death of John Garang. The SPLM evolved to be divided into two factions: the national army branch and the leading political party. The political strife officially started in December 2013, but De Vries and Justin (2014) [8] acknowledge the existence of former political tensions before independence days. The presidential ambitions of Riek Machar, vice-president of the newly born Republic was seen with a bad eye by President Salva Kiir. Mistrust gradually grew between the two, Salva Kiir dismissed him and his close colleagues in of the government on the ground that they were plotting to overthrow him. On the other side, the President and his camp were labeled as dictators; by dismissing any opposition to their political views, Machar tried to lay a stranglehold on the political institutions. This crystal-clear dictatorial conduct and the kleptocratic (De Waal, 2014) [9] label of the government, led to the creation of an opposition to the President among former nationalists of the SPLM, in the form of an armed rebellion led by Riek Machar. Indeed, violence became the rationale to arrange things as during nationalist struggle days. To back the political grouping, an ethnic discourse was put forth, allowing Machar to be strengthened by his fellow Nuers. Thus, identitarian closure spurred the Dinkas to support their relative Salva Kiir. The growing political tensions between Machar and the president turned into a sort of civil war, resulting thus in a string of killings, rapes, social traumas between Dinkas (government) and Nuers (rebels). In order to protect their lives, the populations fled to neighboring countries among which Uganda on which we focus on. Unlike Rohingyas, the South Sudanese are welcomed in Uganda and assisted because of

their status of refugees and given facilities to live freely and enjoy their full human faculties and potentialities. Thus, from economic migrants, to forced displaced persons, the realities are diverse. Nonetheless, they all express human rights' violations.

4. The Reach of *Ubuntu* in Addressing Migration Matters

In the light of the first and the second parts, one can learn many things in the interrelations between *ubuntu* and the surveyed emigration forms. Indeed, it becomes possible to highlight some of the challenges to the African philosophical concept. The first observation lays on the difficulty for *ubuntu* to have a worldwide echo because its philosophical content is confined in its geographical area which is, a part from the accurate Bantu areas and sub-Saharan Africa, insignificant. Indeed, the cosmological theories built-in the philosophy are limited to a people sharing the same ontological meaning of the creation of the world. That is why analyzing the reach of *ubuntu* in an international scale shows the hollowness of the thought in addressing key issues related to forced migrations outside Africa. The case of the Rohingyas is in fact an illustration of the limits of *ubuntu* to play a significant role in matters pertaining to forced migration above Sub-Saharan Africa when compared to the South Sudanese welcome in Uganda. Therefore, the first challenge of *ubuntu* is to create a bridge from the ground of its philosophy to remote geographical areas in order to contribute to smoothing human relations and widening the possibilities to create humanness as a conceptually worldwide theory. There is a need, for theoretical relativism, to put the human being at the centrality of its scope.

Indeed, a comparison between the host areas like Cox's Bazar and some Ugandan refugees' camp, clearly shows that welcoming refugees in that part of Africa is a necessity. The fact of providing them with tools for full inclusion and participation in their new located areas is a way for Ugandan authorities to improve their humanness since they help the refugees to build their own self-reliance (Omata, 2018) [19]. Besides, the comparison shows that humanitarian organizations' plans find a better receptacle in areas ontologically open to the preservation of life as in the case of Uganda. Indeed, for Muslim communities in Bangladesh, if *ubuntu* as a concept is able to synchronize its theoretical basis with some Islamic principles, it will probably intertwine the African concept with Muslim societies in creating a more significant role in the protection of human rights. Souleymane Bachir Diagne (2001) [11] gives an approach of Islamic openness towards human love and life protection. Through his exploration of Iqbal's writing, which is close to *ubuntu*'s first cosmo-ontological theory, he analyses the link between the character and God through the individual's actions (Diagne, 2001) [11], pinpointing personal ethic. In the logic of bridging cultures or civilizations, the indigenous and pagan philosophy of *ubuntu* is not paradoxically a hindrance in enabling different religions to interact. Actually, as Ramose sustains it, the main dynamic of *ubuntu* is built in the constant motion which makes it a non-fixed set of theories letting people akin to it, to be opened to other socio-cultural realities (Ramose, 2003b) [7]. Desmond Tutu is, in actual fact, a perfect illustration of the characterization of *ubuntu* in harboring cultural differences for, the main concern of the concept lies on the individual's

need to improve his humanness through empowering the other human being in enjoying his human features. This point can be considered as being the external dare to *ubuntu*, which is tied to a local challenge too.

It has to address the concern regarding the fate of forced displaced persons as well as that of economic migrants. For the latter indeed, it is necessary to point out the awkward attitude of western countries though restricting access to migrants in their countries. It is believed that this time is an era of globalization, where boundaries are supposed to be non-existent. Actually, such a generalizing idea means that there are no frontiers between territories of the world. However, human beings are indeed refused to cross borders like cash flows which are globalized around the world. Thus, economic migrants are blocked because they do not frame in the neoliberal directions of Western countries. That is why Ramose (2003) [7] questions the authenticity of globalization as a concept, given that humanity is not seen as an international common good. Indeed, the West is eager to play an important role to protect endangered human beings, in the case of asylum seekers, only to depict themselves as concerned about human well-being. But when it comes to open their borders to economic migrants, their eagerness in human concerns rang hollow. The huge funds dedicated to control and block the migrants' ways could have been used in creating facilities to allow migrants to have access to and work in European countries or even in their departure countries to replenish their human comfort. Therefore, this remark prompts us to side with Ramose when he defends the idea according to which human rights discourse at the international level is tied up with the interpretation of the individual's value regarding socio-economic contingencies (Ramose, 2003) [7].

For *ubuntu* to have an input, its conceptual framework must be directed towards the local level. Indeed, the root cause of matters pertaining to forced displacements and illegal migration are the national political measures. In that sense, African countries are to put in practice the social values built-in the idea of motion of the self in defining the social interrelationships. Indeed, the theories of *ubuntu* must be able to counter at best the mounting pressure of the admitted nowadays basis of social respect. Accordingly, material things and their intrinsic values justify the importance of the person in Africa and this is a rampant danger preventing Africans from building up the plinth of societal respect upon social and human values. The shift from wisdom to money is shaping a new type of individualistic homo-African, inducing young Africans to jeopardize their lives in the Saharan desert or in a reaper Mediterranean Sea. Therefore, philosophers must think over to improve *ubuntu* in halting the dangerous pace of mounting individualism among Africans, what creates havoc in social cohesion and care for others.

The same remark can justify the will for individual political power which creates in the continent political rivalries in the countries like South Sudan. In the light of this growing yearn for personal interest, the *ubuntu* discourse on human rights must be redefined to adjust to the new situation in African countries, to make people know that money and material things do not have a value in themselves, no matter how tricky is the task. Indeed, African political authorities in general are blinded by the desire to have power to cater for their personal images rather than alleviating living conditions. In siding with the concept of "value theory", the

African philosophy can improve itself through enriching its axiological basis to better respond to nowadays social challenges at the local level. For these mentioned reasons, it becomes clear that *ubuntu* challenges are numerous in many forms which need to be surveyed at a close lens to address more humanitarian crises.

5. Conclusion

Ubuntu a priori seems to have no concerns to address because of its philosophical theories which confine its scope to a fixed geographical area and at a remote time. Yet, this appreciation is dogmatic as Ramose says because the dynamics of humanness conveyed in the concept develops itself in an evolving trend that allows it to be unfading. Nonetheless, it lacks the capacities to go beyond sub-Saharan Africa. There is indeed, one of its first challenges that can be intertwined with cultures and civilizations to address migration issues, which are worldwide matters. Therefore, *Ubuntu* needs to find pathways to bridge the African philosophy with other geographical areas. The other challenge to *ubuntu* is the pressing concern in addressing local problems that constrain people to leave their countries be it economic migrants or displaced persons. As the saying goes "charity begins at home". Identifying actually the root causes of the motivations to emigration allows us to maintain that such a challenge is an important one, in the sense that it can prevent Africans from leaving their countries unwillingly. In the case of South Sudan and Libya, one can realize that these migrants will be able to enjoy life in their own countries if the concept is redefined to adjust the new socio-political and socio-economic realities. It is our conviction that the countries of origin can be the best places for the citizens, if such a challenge is taken into account, for migration must be a choice directed by free will. Consequently, it will be necessary to survey the input of *ubuntu* in other forms of migrations than those mentioned right here: desired migration; in a world where marginalization, chauvinism and racism still haunt African people during the encounter between their cultures and civilizations and that of other communities.

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