

Exploring the Ultimate Causes of Migration: A Peace Studies Approach

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Abstract

This research aims to extend the not so much emphasized but nevertheless direly needed philosophical reflections on the topic of migration. Indeed, this latter is extensively studied from political, economic, socio-cultural, legal, demographical, historical, geographical and psychological approaches but it is quite rare to encounter philosophical dialogues on it. Nevertheless, such philosophical discussion on migration is also another lens that can inform us on the causes and consequences of human mobility, including migration. This paper aims thus to make a profound re-examination of migration causes that would allow to understand and deconstruct its ideological mechanisms in the aim of building fairer political, social, ecological and economical relationships between countries, people and nature. Such re-examination would ultimately help the construction of societies more at peace with themselves and with others. The objective of this paper is to demonstrate the hidden, unspoken and subtly active exercise of the ideologies of colonialism and capitalism - illustrated by the concept of 'development'- as ultimate causes (push factors) and driving forces (pull factors) of international migration movements. This research paper will make a comparative and theoretical analysis of a set of twenty-seven pre-selected academic articles and two institutional reports tackling the topics of migration and development. Peace studies' structural theory of imperialism and decolonial theory of the coloniality of power will be used for the analysis, as well as a philosophy for peace's European-based methodology (Martínez Guzmán, 2001) integrating decolonial studies. Finally, constructive solutions to shifting the current paradigm will be proposed.

Keywords: Migration, Peace, Decolonial, Imperialism, Coloniality, Development

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Introduction

Any academic paper, I believe, should state at its beginning the positionality of the author, the situated rationality. Such clarification acknowledges the personal and professional backgrounds that may influence the being, thinking and thus writing of the author. As a committed author to recognizing my personal biases in my writings, I wish to briefly describe my positionality. I am a French-Malagasy citizen who was born in France of two parents of Malagasy descent. I grew up in a middle-class family and had the privilege to never have to worry for my basic needs. I recognize that I belong to a type of social elite. I situate myself as a postcolonial author that is refining her decolonial lens of analysis. In this sense, my motivation to write any academic article is an attempt to deconstruct ideological and hegemonical dominations such as colonialism and capitalism. This paper attempts to do so on the topic of migration.

The ongoing refugee crisis in the world and the increase of human mobility either by sea, in the air or on the ground are all circumstances that have impacted, are still impacting and will impact the migration flows and policies. They are also conjunctures that prompt a reconsideration of the migration movements to its deep underlying causes. Such profound *re-examination* of migration causes would allow to understand and deconstruct its ideological mechanisms in the aim of building fairer political, social, ecological and economical relationships between countries, people and nature. It would ultimately help the construction of societies more at peace with themselves and with others. This paper aims to contribute to such *re-analysis*. Its hypothesis is that:

- *The ideologies of colonialism and capitalism are the hidden and unspoken ultimate causes and driving factors of international migration movements.*

The paper aims to answer the research question:

- *In what ways do the peace studies' structural theory of imperialism and the decolonial concept of coloniality of power inform of the ultimate causes and driving factors of international migration movements?*

By doing so, the research paper will also answer other sub-research questions such as:

- *What are the structural theory of imperialism and the coloniality of power?*
- *How do ideological push and pull factors of international migration operate?*

The objective of this paper is to demonstrate the hidden, unspoken and *subtly* active exercise of the ideologies of colonialism and capitalism as ultimate causes (push factors) and driving forces (pull factors) of international migration movements.

A comparative and theoretical analysis of secondary data content will be undertaken. The secondary data will be constituted of a set of twenty-seven pre-selected¹ academic articles and two institutional reports tackling the topics of migration and development. The philosophy for peace methodology will be used. Philosophy for peace is 'the set of human capacities to ask and give ourselves reasons or express feelings for what we do to ourselves and to nature' (Martínez Guzmán, 2001:16). Miriam Arely Vázquez Vidal proposed to integrate decolonial studies to the line of work of this European-based methodology

¹ The set of data emanates from the Migration and Co-Development course of the International Master in Peace Conflict and Development at Universitat Jaume I, Castellon de la Plana (Spain), from October-December 2020.

(Vázquez Vidal, 2019). The methodology emerging from such dialogue uses the philosophical argument to search for meanings, deconstruct the ultimate cause and understand the why (idealism) as well as the how (realism). This paper will embrace interpretivist and humanistic methodologies to apply on literature-based research. The qualitative method analysis will mainly be used. The quantitative method will be used only to support the qualitative findings.

The absence of empirical research is the main limitation of this paper. The focus will be geared toward international migration, as in intercontinental mainly. Intrastate migration will not be the focus as it would require more theoretical and empirical research to demonstrate the hypothesis. Indeed, it is more complicated and *surreptitious* to demonstrate an *indirect* and *invisible* link with colonialism and capitalism for intracontinental migrations. Further historical, psychological and sociological empirical research on the matter could help unravel such connection. Nonetheless, any example of intracontinental migration can hypothetically be traced back to these ideologies. Indeed, if human movements are caused by environmental changes or disasters as in the corridors of Somalian people moving to Kenya (Betts, 2010: 372), an indirect link between capitalism -leading to consumerism and the increase of CO2 emissions- and migration movements could be hypothesized.

The literature of this research compounds of the set of pre-selected twenty-seven academic articles and two reports on migration and development², the peace studies' structural theory of imperialism by the 'father' of peace studies Johan Galtung, the concept of 'coloniality of power' by decolonial theorist Aníbal Quijano's as well as articles on post-development, philosophy and migration. This paper will first briefly outline some definitions on migration. It will then delve into Galtung's structural theory of imperialism and Quijano's coloniality of power in the aim to interpret the migration phenomena. The analysis of the set of pre-selected data will subsequently be examined considering Galtung's and Quijano's theories. A discussion will review the findings and present constructive proposal on the topic. The conclusion will draw lines for further research.

Definitions

Migration is a broad concept that needs more clarification to further its analysis. The IOM World Migration Report 2020 confirms even the absence of 'universally agreed definition of migration or migrant' (IOM, 2020: 20). This induces that the topic is a very subjective one and depends on the approach and lens one is taking to analyze it. Therefore, the acknowledgement of one's positionality can appear paramount to understand the applicability and consequences of one's analysis. In this regard, migration research has been fragmented between the numerous areas of social sciences. The most 'discernible' pattern within such division is 'the distinction between the causes and effects of migration' (Piché, 2013: 142). This paper aims to shed light on embedded causes of migration that often appear *invisible* and not palpable to readers and writers that are bathing within the 'Modern World-System' (Wallerstein, 1974). Such invisibility (or perhaps denial) of underlying causes of migration is due to it being 'racialized' and reproducing embedded 'racist hierarchies' (Tuley, 2020). This is illustrated by the difference in using the terms 'migrant' for non-white and often non-wealthy person and 'expat' for white or non-white Western person (regardless of wealthiness). It can also respectively apply for the terms 'migration' and 'mobility' (Tuley,

² They will be referred with an asterisk (*) within the bibliography.

2020). Next section will examine the peace studies' 1971 structural theory of imperialism which will give insight on the subtle assertion of colonialism and capitalism.

The Structural Theory of Imperialism

This theory is based on the observed facts of 'tremendous inequality' in the world and 'the resistance of this inequality to change'. Such inequality takes place 'within and between nations' as well as 'in almost all aspects of human living conditions' (Galtung, 1971: 81). Such resistance of inequality to change is indeed the reason to keep understanding better and deeper why such resistance occurs. The ongoing inequalities within the migration phenomena thus may illustrate such theory. Galtung defines imperialism as 'a sophisticated type of dominance relation' (Galtung, 1971: 81). Here, the word *sophisticated* can relate to the hypothesis' 'hidden' and 'unspoken' attributes of colonialism and capitalism, which are two ideologies that affect countries and peoples' relations to create a domination effect of one over another. According to him, imperialism is not only 'an economic relationship under private capitalism' but a 'more general structural relationship between two collectivities' (Galtung, 1971: 81). Therefore, capitalism falls under the imperialism umbrella. I argue that the structural relationship is not only between two collectivities but can be transposed to two or more living and non-living entities, making it even more difficult to discern. However, reducing it to 'collectivities' make the theory easier to grasp. This *sophisticated* dominance relation is more explicitly defined as such:

In our two-nation world, imperialism can be defined as one way in which the Center nation has power over the Periphery nation, so as to bring about a condition of disharmony of interest between them. Concretely, Imperialism is a relation between a Center and a Periphery nation so that:

- (1) there is *harmony of interest* between the *center in the Center* nation and the *center in the Periphery* nation,
- (2) there is more *disharmony of interest* within the Periphery nation than within the Center nations,
- (3) there is *disharmony of interest* between the *periphery in the Center* nation and the *periphery in the Periphery* nation (Galtung, 1971: 83).

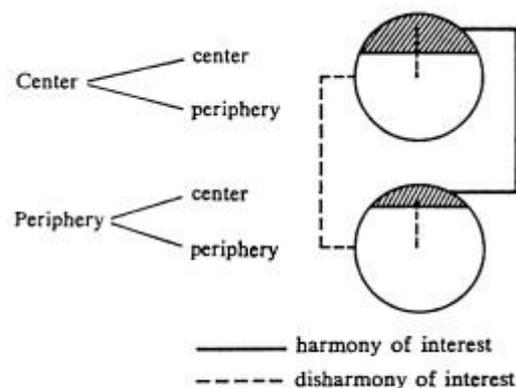


Fig. 1. The structure of imperialism

Figure 1: The structure of imperialism (Galtung, 1971: 84)

The analysis of the structural theory on imperialism also permits to extract and understand the functioning of *internalized* colonialism within structures but as well within people. The harmony found in part (1) of the definition and the disharmonies found in parts (2) and (3) reinforce the dominance of the center parties of the relation in (1) over their own peripheries.

However, since an imperialist relation also bases itself on a bridgehead which the center in the Center nation establishes in the center of the Periphery nation' (Galtung, 1971: 81) when there is 'more *disharmony of interest* within the Periphery nation than within the Center nations' and also disharmony of interest between the two peripheries, it means that a Center nation, entity or person might dominate a Periphery person, entity or nation in *subtle* and, even, *subconscious* terms. This is due to the subtlety of the harmonic 'bridgehead' between elite peoples combined with the *internalized* disharmony of interest or 'conflict of interest' between ordinary people of two nations that are already in a relation of domination. The definition of 'conflict of interest' given in the theory stresses the *sophisticated, subtle, subconscious* and *surreptitious* relation of domination. It is defined as:

A situation where parties are pursuing incompatible goals. In our special case, these goals are stipulated by an outsider as the 'true' interests of the parties, disregarding wholly or completely what the parties themselves say explicitly are the values they pursue. One reason for this is the rejection of the dogma of unlimited rationality: actors do *not* necessarily know, or they are unable to express, what their interest is. Another, more important, reason is that rationality is unevenly distributed, that some may dominate the minds of others, and that this may lead to 'false consciousness'. (Galtung, 1971: 81)

Here, the 'outsider' can be associated to Western elites (centers of Center nations) that stipulated 'development' to be the goal to pursue. Whether it be economic development, human development or any other kinds of development, all actors -both centers and both peripheries- are victims of such 'false consciousness' due to the *internalized* ideologies of, first, colonialism and, second, capitalism that have permeated societies for many years. The presence of 'more inequality in the Periphery than in the Center' combined with the fact that despite disharmony within the Center, the periphery of the Center see themselves 'more as the partners of the center in the Center than as the partners of the periphery in the Periphery' (Galtung, 1971: 84) illustrates the presence of a coloniality of power (Quijano, 2000); where there is a personal voluntary or non-voluntary action of 'othering' or 'idealizing' due to the *internalized* colonialism. Despite the structural theory of imperialism being nearly forty years old, it still can give insight and inform on the *implicit* colonialism ideology present and *invisibly* active within human beings' mind, which Quijano expressed twenty years later as the coloniality of power: a mental construction expressing the basic experience of colonial domination.

The Coloniality of Power

Colonialism is a hegemonic matrix (Quijano, 2000: 533), an ideology from which a *power over* one or more entities and/or concepts is exercised, which Quijano names coloniality of power. Such concept theorizes that the idea of presence of race is 'a naturalization of colonial relations between Europeans and non-Europeans' which legitimizes the superiority/inferiority relation between a dominant and a dominated (Quijano, 2000: 534-535). The naturalization and legitimation of such relation is still visible today. It fuels the political, geopolitical, economical and societal relations between countries but as well between individual peoples themselves. Consequently, it also impacts and provide conditions that foster inequalities between countries and peoples. In the long run, when inequalities are beneficial, they lead countries and people to continue and increase it because they are dominant and (*internally*) feel superior. When they are detrimental, inequalities lead countries and people to attempt to

improve their political, economic or living conditions which are a challenging task as they also are dominated and (*internally*) feel inferior.

To this relationship of domination based on race is added the relationship of control and exploitation based on labor and production. Such ‘capital-market’ relationship in the ‘service of the capital’ is also established with a ‘capitalist character’ (Quijano, 2000: 535-536) that strengthens the colonialist ideology while at the same time asserting capitalism as a historically dominant ideology in the world.

Colonialism preceded capitalism. Indeed, this latter is an economic system where capital is ‘a social relation based on the commodification of the labor force’ that was born around the eleventh or twelfth century (Quijano, 2000: 550). On the contrary, ‘colonialism was not a discovery of the Europeans subsequent to the Great Discoveries’ but could be ‘used to describe great parts of the Roman Empire that through textbooks and traditions of history-writing so successfully has dominated our image of racial and ethnical identity and national pride’ (Galtung, 1971: 94). However, it is undeniable that they both support each other to thrive, especially nowadays:

The new historical identities produced around the foundation of the idea of race in the new global structure of the control of labor were associated with social roles and geohistorical places. In this way, both race and the division of labor remained structurally linked and mutually reinforcing, in spite of the fact that neither of them were necessarily dependent on the other in order to exist or change. (Quijano, 2000: 536)

Coloniality of power includes the ‘colonization of cognitive perspectives, modes of producing and giving meaning, the results of material existence, the imaginary, the universe of intersubjective relations with the world’ (Quijano, 2000: 541). Thus, colonialism and colonization of culture, knowledge and being (or episteme and ontology) precedes and impulses the benefits of global capitalism for the *internalized* dominant entities. This led to the ‘eurocentricity of world capitalism’ (Quijano, 2000) that started in the colonial era.

The Western-centered neoliberal, colonialist and capitalist system with its most famous agenda on the discourse on development illustrates such coloniality of power. Development has been criticized as ‘a genocidal act of control’ representing a contract ‘between the modern nation-state and modern Western science’ (Visvanathan, 1991: 378). Luigi Cazzato’s statement that coloniality is ‘the *invisible* [my emphasis] but constitutive side of the whole of modernity’ (Cazzato, 2016: 3) thus reaffirms the link between development, colonialism and (consequently) capitalism. Development has also been qualified as having a ‘*seductive* logic’ that is ‘widely *internalized*’ [both italics my emphasis] (Escobar et al., 2019), which confirms the *sophisticated* imperialism and *invisible* coloniality of power.

This colonialist (and thus capitalist too) influence can thus also be transposed to the -international- migration phenomena as ‘the present migration movements provide a striking example of the colonial legacy since its direction is South to North, mostly from former colonies [...] to former imperial metropolises’ with ‘the cultural reaction to it’ being an illustration of neocolonialist politics exerting control on source countries under the pretext of limiting “illegal” immigration at disordered continental borders’ (Cazzato, 2016: 7). The next session will review to which extent academic data illustrates such imperialism and coloniality

of power, therefore obviating ideologies of colonialism and capitalism as underlying causes of migration.

Analysis of Pre-selected Data on Migration and Development

In the social sciences, there appears to be a wide gap between the study of migration and the studies of empire, coloniality and racism. There is little research that explicitly brings these areas of knowledge together. (Tuley, 2020)

This statement is the attempting *raison d'être* of this research paper: to help close the gap between migration studies and the studies on colonialism and capitalism by investigating the link between the two. The aim of this paper's analysis is to find out the recognition of the presence or influence of the colonialist and capitalist ideologies in the data articles. Such analysis can indeed be a starting point to attempt to close the gap pointed out above as it allows to make findings on the subject while at the same time examining the academic field in its failure to do so.

The process of analysis of data was as follows: (1) the mentions -or not- of the words 'colonialism' and 'capitalism' were recollected within the data; (2) the explicit -root- causes of migration expressed in the data were also recollected; (3) an analysis of the authors of the articles -not the reports- was undertaken, including their personal and professional background; (4) a classification of the data was drafted in two categories: presence or absence of the ideologies; (5) a classification of the -root- causes found as well as their connection to the two ideologies was drafted; (6) a classification of the authors by their gender and race was drafted to help the overall analysis of the data.

Four tables were drafted to afterwards qualitatively interpret the results. The tables describe articles where the ideologies are present (Table 1), articles where the ideologies are absent (Table 2), classification of causes found (Figure 2) and classification of authors (Table 3).

Results and Interpretations

	Sources	Presence of ideologies	Mentions of 'colonialism'	Mentions of capitalism	Type of source	Year of source	Author(s) + (Gender)	Main topics
0	World Migration Report 2020	Explicit explanation of colonial ties	0 but extra analysis	1 in bibliography	Report	2020	IOM	MIGRATION
1	The new migration-and-development pessimism	Explicit presence of colonialism and capitalism ideologies	0	2 in text	Theoretical and conceptual analysis	2014	Alan Gamlen (M)	Theories of migration
2	Contemporary migration theories		0	2 in text, 2 in bibliography	Review of theories	2013	Victor Piche (M)	Theories of migration
3	Women, Migration and Care: Explorations of diversity and dynamism in the Global South		3 in text	1 in bibliography	Theoretical analysis	2012	Eleonore Kofman (F) + Parvati Raghuram (F)	Women, care, gender
4	What's wrong with the global migration of health care professionals?		1 in text	0	Theoretical, ethical analysis	2007	James Dwyer (M)	Healthcare, ethics
5	Migration and Development: a theoretical perspective	Implicit presence of colonialism and capitalism ideologies	0 but extra analysis	1 in bibliography + extra analysis	Theoretical analysis	2010	Hein de Haas (M)	Theories of migration
6	Gender in transnational migration: rethinking the human rights framework		0	1 in bibliography + extra analysis	Theoretical analysis	2012	Thanh-Dam Truong (F)	Gender, human rights
7	Gender and migration: historical perspectives		0 but extra analysis	1 in bibliography	historical analysis	2006	Suzanne M Sinke (F)	Gender
8	Global migration and political regime: a democratic disadvantage	Implicit presence of colonialism and capitalism ideologies when interpreted with postcolonial and decolonial lens	0 but extra analysis	0 but extra analysis	Theoretical analysis	2012	Christian Breunig (M) + Xun Cao (F) + Adam Luedtke (M)	Political science
9	Refugees as Peons in Foreign Policy: Turkey, the EU and Reflections of Lasker and		0 but extra interpretation	0 but extra interpretation	Case study	2016	Nicolas Parent (M)	International relations
10	Climate justice and international development: policy and programming		0 but extra interpretation	0 but extra interpretation	Policy brief	2013	Simon Anderson (M)	Environment

Table 1: Pre-selected data having an explicit or implicit expression of the ideologies of colonialism and/or capitalism. Table is the author's elaboration.

Among twenty-nine documents examined, only two academic articles contain the word 'colonialism' in their text; and only two other different academic articles contain the word 'capitalism'. These four articles amount to a total of 13.8% of the data. Three other articles and the IOM World Migration Report 2020 contain the word 'capitalism' in their bibliography. An extra interpretative analysis of these four documents might suggest the recognition of one and/or two of the ideologies as a factor for migration. Three other articles without any mention of the two ideologies may also suggest an implicit challenging position to them, when the interpretation is supposedly made with knowledge by the reader of the above concepts of imperialism, coloniality of power or the structural presence of a dominant/dominated relationship in society.

The two articles that contain paragraphs mentioning the word 'colonialism' in their intext both deal with topics of women, care, healthcare and ethics: with two women and a man as authors. While one of the women is of white descent, the other is of color and specializes in postcolonial theory. The man is of white descent but specializes in social justice and ethics. The two articles that contain paragraphs mentioning the word 'capitalism' in their intext both deal with a deep re-analysis of theories of migrations which seem to allow to take a step back in understanding the bigger picture and searching for the meaning and ultimate cause, in a philosophical way. The two authors of these articles are white men from New-Zealand and Canada and respectively research on diaspora, transnationalism, urban diversity; and rights of migrants' workers for the UNESCO. As such, their personal and professional backgrounds may help inform of their personal and academic trajectories and positioning. It is also interesting to notice that these four articles are all theoretical analysis of an aspect of migration and that gender is an engaging topic to interact with colonialism and capitalism. However, when the modern-influenced political sciences and international relations subjects flirt with migration, it is trickier to discern the presence of the two ideologies.

	Source	Type of source	Year of source	Author(s) + Gender	Topic and other information
0	Migration and the 2030 Agenda for Sustainable Development	Report	2018	ODI, independent, global think tank.+ Swiss Development Agency	Sustainable Development Goals
1	Beyond a Snapshot: Preventing Human Trafficking in the Global Economy	Theoretical and normative analysis	2006	Janie Chuang (F)	Human trafficking
2	The global and European neighbourhood migration systems	Essay	2013	Demetrios G Papademetriou (M)	Global governance, Policies, International relations
3	Toward an international migration regime	Theoretical analysis	2016	Jeffrey Sachs (M)	Political science
4	ENHANCING WOMEN MIGRANT WORKERS' RIGHTS AND MAINSTREAMING GENDER IN GLOBAL MIGRATION GOVERNANCE	Policy brief, legal comparison, case study	2015	Bethlehem Daniel (F) + Michael Gordon (M)	Address effect of migration
5	The Security-Migration-Development Nexus in the Sahel: A Reality Check	Report	2017	Luca Raineri (M) + Alessandro Rossi (M)	Security
6	Climate change, migration and human security in southeast Asia	Theoretical analysis	2012	Lorraine Elliott (F)	Environment, security
7	Security and migration – where strategy meets reality Report Title: The EU's joined-up approach to security	Report Strategic Review	2016	Peter Van Ham (M) [Clingendael Institute (International affairs think tank- secure, sustainable, just)]	Address effect of migration, security, management of migration
8	The EU–Africa migration partnership: the limits of the EU's external dimension of migration in Africa	Theoretical analysis (book chapter)	2013	Tine Van Crielinge (F)	EU Policies with the African continent
9	Environmental migration	Theoretical analysis	2012	Francois Gemenne (M)	Environment
10	Trafficking and Syrian refugee smuggling: Evidence from the Balkan route	Case study	2017	Danilo Mandić (M)	Smuggling
11	A risk and resilience perspective on unaccompanied refugee minors	Case study	2012	Bonnie Carlson (F) + Joanne Cacciatore (F) + Barbara Klimek (F)	Refugee
12	Survival migration: a new protection framework	Legal and normative analysis + Case studies	2010	Alexander Betts (M)	Theories of migration + Complementary protection for gaps in migrants status
13	Gender and migration: The sexual debut of sub-Saharan African migrants in France	Case study	2011	Élise Marsicano (F) + Nathalie Lydie (F) + Nathalie Bajos (F) + Krystyna Horko (F)	Address an effect of migration
14	Mixed migration - a humanitarian counterpoint	Theoretical analysis	2011	Thomas Linde (M)	Address an effect of migration
15	Xenophobia, international migration and development	Theoretical and normative analysis + Case study	2010	Jonathan Crush (M) + Sujata Ramachandran (F)	Address an effect of migration, xenophobia = comes from superiority (colonialism and domination can be deducted)
16	Introduction: International Migration and global governance	Essay	2010	Khalid Koser (M)	Global governance, international relations
17	The globalization of migration: has the world become more migratory	Case study	2014	Mathias Czaika (M) + Hein de Haas (M)	Address an effect of migration

Table 2: Pre-selected data having no explicit or implicit expression of the ideologies of colonialism and/or capitalism. Table is the author's elaboration.

Various commonalities can be found between the types and the topics of the sources as well as the authors of the analyzed data, which present no explicit nor implicit mentions or recognitions of the ideologies of colonialism and capitalism. Regarding the types of data, most of them are reports, case studies, theoretical or normative analysis as well as essays. Thus, the format of reports and case studies may not allow a large space for theoretical analysis since they mainly rely on empirical field data and, often, make quantitative analysis. Reports (as well as policy briefs) also may be influenced by policy agendas and may not have the independence of digging deeper in a philosophical way on the migration phenomena. Theoretical analysis, when combined with normative analysis, may as well 'lose some space' in allowing a philosophical reflection. However, when the theoretical analysis is undertaken alone, interpretations may thereafter be influenced by the authors' personal and academic background as it is the case with essays. As such, it is interesting to note that most of these authors conducted research on policies and governance, security, development or were addressing the effects of migration and not its causes. This reflects the academic and professional ties of most of the authors who often are institutionalist, economist, geopolitician or writing in favor of the sustainable development goals, which are all cognitive areas tainted by imperialism and coloniality of power. Besides, only two authors are considered as non-white, although they both are highly influenced by Western personal and professional backgrounds. It is also interesting to notice that the topic of gender only appears twice, but it was examined under a policy brief or case study within the articles.

M i g r a t i o n p h e n o m e n a	Theory	Imperialism and Coloniality of Power			
	Ideology	COLONIALISM	CAPITALISM		
	Concept	Development			
	Reason	Socio-political	Economic	Ecologic	
	Cause	colonial boundaries, colonial ties, civil conflict, political instability, persecution, state fragility, xenophobic violence, deprivation of socio-economic rights (due to political situation)	Labour migration, Economic instability	poverty, underdevelopment, economic concern, employment/unemployment, overpopulation, worsening economic conditions, industrial accidents, livelihood failure	Natural disaster, environmental disaster, climate change, environmental degradation, environmental change, environmental facts, environmental conditions
			Smuggling, Human trafficking		Sea level rise, earthquakes, volcano eruptions
	Ideology	Patriarchy ?			

Figure 2: Reframed table of factors leading to migrations, based on the pre-selected data. Table is author's elaboration.

Various causes of migration have been extracted from the data and have been classified between the socio-political, economic and ecologic reasons for migration. These three reasons all go back up to 'development' as the concept fostering such causes. As explained above, 'development' has been coined (in 1949 by the then President of the United States Harry Truman) to assert *sophisticatedly* and *subtly* the ideologies of colonialism and capitalism. Sea level rise, earthquakes and volcano eruptions have been located apart the ecologic causes since their connections to capitalism may be trickier to demonstrate. Smuggling and human trafficking have also been separated from other causes, although spatially placed between the two ideologies. Indeed, they are types of migration that remind migration due to slavery in the colonial era, which -to my opinion- needs a further analysis with perhaps an extra ideological framework to consider, such as patriarchy. Finally, the placement of the causes under one or another reason for migration is not definite but is only done to demonstrate which ideology would mainly be the push and pull factor for such cause of migration to happen.

Man	Woman	White	Non-white	White man	White woman	Non-white woman	Non-white man
20	14	28	6	19	9	5	1
58.80%	41.20%	82.30%	17.70%	55.90%	26.40%	14.70%	3%

Table 3: Gender and race overview of pre-selected data authors. Table is the author's elaboration.

An analysis of the overall repartition of gender within the authorship of the pre-selected data shows that women remain less represented (41.2%) than men (58.8%) in this set of articles. On the contrary, the race analysis shows that white authors (82.3%) tremendously surpass the number of non-white ones (17.7%). This finding shows that the migration academic field confirms Quijano's above statement on the coloniality of power being a 'colonization of cognitive perspectives, modes of producing and giving meaning' (Quijano, 2000: 541). This begs the question of profoundly reconsidering the way migration institutions, policies and studies are conducted, as well as their own episteme and ontology. This however supposes

the acknowledgement of hidden and unspoken biases, privileges and prejudices from these entities to open an honest dialogue on the migration topic. The next section will discuss this paper's findings and elaborate proposals for further research on migration.

Discussions

The main findings of this paper are that (1) colonialism historically and conceptually precedes capitalism, but they afterwards subsequently feed on each other to thrive. (2) Both ideologies function because of a *sophisticated, subtle, subconscious, surreptitious and seductive* (S^5) domination characteristic that became gradually and powerfully *internalized and invisible* (I^2) to both dominant and dominated people, which are *both -but not respectively-* the perpetrators and victims of such relation. This dominant relation functions because of the bridgehead allowed by both dominant and dominated entities which permits a colonization of cultures, knowledges and beings. (3) The practical concept of care and the philosophical and moral aspect of ethics are leading areas that challenge the ideologies of colonialism and capitalism. Indeed, both concepts embody a form of recognition -and love- of the other (and nature) from a relationship position of horizontality and equality. The consideration of gender and women also supports the challenging of the two ideologies, as well as challenging patriarchy. (4) The fields of study that mainly rely on and support theories involving the modern nation-state (such as political science, international relations and affairs, security, international law, humanitarian field) are products of colonialism and capitalism and as such do not (*re*)consider the two ideologies as having any causal link to the (international) migration phenomena.

According to the above findings, colonialism and capitalism are ideologies, epistemological and ontological systems deeply embedded (Tuley, 2020) in society. They are *internalized, invisible* (I^2) and transcending all areas of social sciences (and of life in general) in an S^5 way. In this sense, these two ideologies are embedded in the migration phenomena and sustain the causes and reasons for people to migrate. I would like to elaborate few constructive proposals to shift from colonialism and capitalism ideologies fueling current (human) migration towards one that is born from peaceful attributes.

First, I would recommend anyone writing, speaking or expressing any thoughts (on migration) to acknowledge their positionality. This would allow the readership or audience to reflect and be critical on the content expressed. Second, giving more tools for an audience to be critical can lead to more *review, reconsideration, re-examination and re-analysis* of the state of our current world and, consequently, of migration. Indeed, taking a philosophical or ethical approach only to the topic does not automatically challenge it, especially if authors are part of the dominant side of the current Modern World-System as are Julian Nida-Rümelin (2016), James Ryerson (2016) or David Miller (2016). Third, to do so -to *re-imagine* the status quo (re—inc, 2020)³ regarding colonialism and capitalism- more care, ethics and philosophy *for peace* must be introduced into academic articles, policies, laws, morals and popular wisdom in general. How would this look like? Perhaps in dismantling the term migration itself to change 'the way we teach "migration"' so that the next generation of

³ This reference is a clothes brand which US Women's soccer team star Megan Rapinoe started with three other teammates to attempt to induce criticality in popular culture to challenge the status quo. Although it is a brand, and aims to make profit, it also gives back some of the profit to community organization. I aimed to include this reference to acknowledge that despite wanting and proposing alternatives, we often -if not always- also have to work within Wallerstein's Modern World-System to transform it.

scholars, activists, policymakers and politicians have different frameworks to talk about people moving' (Tuley, 2020).

Conclusion

This research paper is a very theoretical and philosophical one. It did not have the space to dig as deep and fully the depth and breadth of the hypothesis stated at the beginning of the paper. However, it allows to deepen the pathway of research that tackles the hegemonic ideologies fueling migration and its large field of studies. Indeed, the limitation of analysis to a certain number of articles permitted to draw a pattern in the mentioning and recognition -or not- of colonialism and capitalism as underlying push *and* pull factors for migration movements. The choice of two theories and concepts for framework analysis was also an important limitation to the research. However, it permits to review them and *re*-confirm their own applicability to the present day. Besides it also permitted to build a bridge between a peace studies theory and a decolonial one, using the decolonial-philosophy for peace methodology. Building horizontal bridges (and not imperial bridgeheads) between entities towards peace, equity and equality is perhaps the ideology that would need to flourish in human beings' minds. It is thus in the minds of men and women that a peaceful ideology must be built to transform the imperialistic one, for peace to be lasting and anchored in each of us, as the UNESCO states it so well.

Statement

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