



**THE ONTOLOGY OF DIVERSITY AND OPEN BORDERS PHENOMENON IN
THE SOUTHERN AFRICAN DEVELOPMENT COMMUNITY REGION: AN
ETHICO-POLITICAL ENQUIRY**

BY

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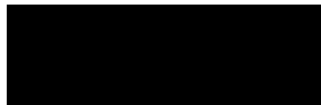
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2023

DECLARATION

I, **Hupenya Makusha**, declare that

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Student's signature

25 March 2024

Supervisor's signature



25 March 2024

DEDICATION

To my late parents, Makusha Matema and Resta Kaliphinos

and

My wife, Simangaliso, and children, Makanatsa, Faith, and Noel

and

All my brothers and my one sister. We are a strong force together!

ABSTRACT

In the present era, migration has gained significant attention in international discussions, and there is ongoing discourse over the unrestricted movement of products and individuals. Significant discourse surrounds the African Union's (AU) pursuit of continental integration, particularly in facilitating the unrestricted flow of goods throughout the continent. Regional integration is a topic of discussion at the Southern African Development Community (SADC) level. It involves the removal of barriers for inhabitants of member nations, particularly in the context of economic integration. However, as alluded to, the emphasis is placed more on the movement of goods rather than the movement of people. Why there exists a greater degree of restriction on the mobility of people compared to the mobility of goods is a topic grappled with. Furthermore, it is imperative to analyze the African continent's diverse population to determine how much it influences the facilitation or restriction of the free movement of people within the continent, particularly within the SADC region. This study presents an ethical and political examination of the ontology of Diversity and the phenomenon of open borders in the SADC region. The SADC region is widely recognized for its rich cultural legacy and complex social structure, making it an intriguing context for examining the complexities of Diversity and the notion of open borders. The study intends to further our understanding of the intricate interplay between Diversity, open borders, and their ethical and political ramifications. The study's key objective is to critically assess the extent to which migration patterns, political ideologies, and the ontology of cultural Diversity influence the open borders phenomenon in the SADC region. To achieve this objective, three sub-objectives are put forward. First, to critically examine the nature of the SADC region's population; second, to critically explore what the open borders phenomenon is; and third, to critically interrogate the ontology of Diversity in the open borders phenomenon from the perspective of the ideals of Moderate Communitarianism, African Socialism (Ujamaa), and Consequentialism. The research thus critically analyzes the ethical and political dimensions of open borders and Diversity. It explores the analysis of the rights and responsibilities of individuals and nations and the impact of unrestricted borders on social cohesion, human rights, and regional governance. The methodology utilized in this study is qualitative and involves a comprehensive literature review. The study provides valuable insights into the complex dynamics of Diversity and open borders through a comprehensive approach. This initiative aims to provide policymakers, international organizations, and civil society stakeholders with a thorough understanding of the ethical and political considerations

of managing Diversity and open borders in the SADC region. The research possesses significance due to its potential to make valuable contributions to scholarly discourse and offer insights that can inform the formulation of policies. It aims to deepen our understanding of the conceptual framework of Diversity and the phenomenon of open borders to foster regional integration, social cohesion, and sustainable development within the region. Its findings will assist in developing comprehensive and effective policies that address the intricacies and benefits of Diversity and open borders. Therefore, these policies will promote a cohesive and successful SADC region. This scholarly inquiry delves into the ethical and political dimensions of Diversity and the notion of open borders, shedding light on their interconnectedness and the resulting ethical and political implications within the SADC region. It aims to stimulate critical discussion, deepen comprehension, and provide insightful viewpoints on advancing a more inclusive, integrated, and ethically grounded SADC community through a comprehensive analysis of these complex issues.

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TABLE

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ABBREVIATIONS AND ACRONYMS

ADP	African Diaspora Program
AFCTA	African Continental Free Trade Area
AU	African Union
CBDOs	Community-based Development Organizations
ECOWAS	Economic Community of West African States
EU	European Union
FDI	Foreign Direct Investment
FPTP	First-Past-the-Post Voting System
GDP	Gross Domestic Product
INTERPOL	International Criminal Police Organization
LGBTQI+	Lesbian, Gay, Bisexual, Transgender, Queer and Intersex
MMP	Mixed Member Proportional System
OAU	Organization of African Unity
PPP	Public-Private Partnerships
REC	Regional Economic Community
RVCs	Regional Value Chains
SADC	Southern African Development Community
SADCC	Southern African Development Coordination Conference
SDG	Sustainable Development Goals
SME	Small and Medium-Enterprises
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization

UNODC	United Nations on Drugs and Crime
WMD	Weapons of Mass Destruction
YLP	Youth Leadership Programs

DEFINITIONS OF KEY TERMS

Ontology is a branch of metaphysics that deals with the nature of being.

Open border is a border that enables the free movement of people and goods between jurisdictions without restrictions.

Immigration is the act of coming to live permanently in a foreign land.

Emigration is the act of leaving one's country and settling in another.

Enculturation is the gradual acquisition of characteristics or norms of a group or culture by a person.

Culture is a particular people or society's ideas, customs, or social behavior.

Cultural diversity is the existence of various cultural groups within a society.

CHAPTER 1

GENERAL INTRODUCTION TO THE STUDY

1.0 Introduction

The Southern African Development Community (SADC) region has undergone notable changes recently, marked by its abundant cultural heritage and varied social composition. The SADC's primary aims encompass attaining economic development, peace, security, and growth. Additionally, the organization seeks to reduce poverty, improve the standard and quality of life for the populations residing in the region, and provide support to socially marginalized groups through the process of regional integration (Schoeman, 2002: 6). The intricate interaction among socio-political dynamics, economic aspirations, and ethical-political considerations has given rise to various challenges and opportunities. The topic of open borders within the SADC region has gained significant scholarly attention. Consequently, there is a need for a comprehensive examination of its fundamental nature and the ethical and political aspects that underlie it.

This study explores the ontological essence of Diversity and its relationship with the open border phenomenon in the SADC region. Through a comprehensive examination of the complex interrelationships among diversity, open borders, and their ethical and political ramifications, our objective is to enhance comprehension of these multifaceted matters and their effects on regional integration, social cohesion, and human rights within the SADC framework.

This study's primary objective is to contribute to the ongoing discourse surrounding the ontology of diversity and open border phenomenon precisely within the SADC region. Through a comprehensive exploration of the intricate dynamics at play, the objective is to provide valuable insights to policymakers, international organizations, and civil society stakeholders regarding the ethical and political factors associated with managing Diversity and open borders in the region. This study's findings can contribute to formulating more inclusive and effective policies. That, in turn, can promote regional integration, social harmony, and sustainable development within the SADC community.

The study aims to provide insights into the ontological aspects of Diversity and the phenomenon of open borders within the region. Engaging in an ethical-political investigation seeks to enhance scholarly understanding, foster analytical dialogues, and offer significant perspectives on the complexities and potential benefits linked to Diversity and unrestricted borders within the context of the SADC region. This endeavor aims to contribute to the creation of a unified and prosperous SADC community.

1.1 Background and Motivation

Globalization has led to a significant level of interconnection in the world. This interconnectedness has given rise to various global concerns, such as climate change, pandemics, and terrorism, which necessitate collaborative efforts on an international scale. The imposition of limitations on individuals' mobility can impede the collaboration process about these concerns, exacerbating the challenges associated with their resolution. The economic ramifications of globalization are significant, as the efficient flow of goods plays a vital role in facilitating international trade and fostering economic expansion. Numerous nations' economic prosperity strongly depends on importing and exporting goods. Excessive constraints on the mobility of products might result in economic deceleration and impede industrial progress.

The persistent migration and refugee crises observed globally testify to individuals' difficulties in pursuing safety and improved prospects. The crises are further intensified due to limitations imposed on the mobility of individuals, resulting in the overcrowding of camps and an increased strain on humanitarian efforts. Trade disputes and trade wars among prominent economies have resulted in the implementation of tariffs and trade restrictions, impacting the movement of products. These issues can potentially have substantial economic consequences and intensify global tensions. The movement of dangerous chemicals and the illegal wildlife trade raises concerns regarding the restrictions imposed on commodities. These concerns are intertwined with more extensive conversations on sustainability and ethical trading practices.

In contemporary times, migration has become a salient issue internationally, and the free movement of goods and persons is a subject of confabulation. There is much conversation about continental integration by the African Union (AU) to probate free movement, especially of goods at the continental level. At the SADC level, they discuss regional integration, which aims at "unbolting" borders to citizens of member states, but specifically for economic

integration. There is more focus on the movement of goods than the movement of people. Why this is the case is a question grappled with. Also, the diversity of the population of the African continent requires some analysis to establish to what extent it plays a role in the enhancement or limitation of the free movement of people on the continent, specifically in the SADC region.

To highlight the Diversity in the SADC region, the following is pre-eminent: Ethnicity, cultural practices, languages, religions, sexual orientations, and political ideologies. Diversity is adjudged as the practice or quality of including or involving people from an array of various social and ethnic backgrounds and of different genders, sexual orientations, etc., “Cultural diversity is a debatable, open-ended term, which generally refers to the reality of coexistence of diverse knowledge, beliefs, arts, morals, laws, customs, religions, languages, abilities and disabilities, genders, ethnicities, races, nationalities, sexual orientations of human beings” (Lin, 2020: 1). With the richness of diversity if it is not embraced and celebrated, it may result in negative consequences. Once all these diversities come into play, one is left to wonder to what extent people can achieve common ground/understanding.

At the continental level, there are démarches towards continental integration, and efforts are being made to establish an African continental free trade area, the scope of which goes beyond the traditional free trade area. The continental integration initiative encompasses other continental initiatives, which, among others, include a Protocol on the Free Movement of Persons, the right to residence, and the right to the establishment of a single African air transport system (Kohnert, 2019: 2). All these efforts to bring the African continental members states together could be interpreted as an indication of an acknowledgment of some form of disintegration in the continent, and an attempt to get the continent back to some of its cultural values. However, a close look at Southern Africa vouchsafes that SADC member states are tightening restrictions to ensure that only people of economic merit gain access to member states. The nexus between the ontology of diversity and open borders has motivated this study to ethically and politically investigate diversity's role in the open border phenomenon.

1.2 Research Problem

The disparities in restrictions on individuals' mobility and commodities' mobility and the transportation of commodities represent a significant concern within our contemporary interconnected world, giving rise to extensive economic, social, and ethical consequences. The

present-day occurrences and difficulties, such as the COVID-19 epidemic, migration issues, trade disagreements, and environmental concerns, serve as compelling examples that underscore the importance of mobility restrictions.

The curtailment of persons' freedom of movement frequently infringes on their fundamental human rights, such as the entitlement to seek asylum, evade conflict, or pursue improved economic prospects. The imposition of stringent limitations on individuals' mobility can give birth to humanitarian emergencies, such as the emergence of refugee populations or the occurrence of human trafficking. It can also engender significant social and ethical ramifications.

This study provides novel insights into the ontological aspects of diversity and the phenomenon of open borders within the SADC region. Through engaging in an ethical-political investigation, the study enhances scholarly understanding, fosters analytical dialogues, and offers significant perspectives on the complexities and potential benefits linked to diversity and unrestricted borders within the context of the SADC region. This endeavor aims to contribute to the creation of a unified and prosperous SADC community.

1.3 Key Research Question

To what extent do migration patterns, political ideologies, and cultural diversity influence the phenomenon of open borders in the SADC region?

1.3.1 Sub-Research Questions

1. How do migration patterns affect open borders in the SADC?
2. What is the nature of the phenomenon of open borders?
3. From an ethical perspective, how does cultural diversity affect open borders in the SADC region?

1.4 Key Research Objective

To critically assess the extent to which migration patterns, political ideologies, and the ontology of cultural Diversity influence the open borders phenomenon in the SADC region.

1.4.1 Sub-Research Objectives

1. To critically examine the effects of migration patterns on open borders in the SADC.
2. To critically examine the nature of the open borders phenomenon.
3. To ethically interrogate the effects of diversity on open borders in the SADC.

1.5 Preliminary Theoretical Framework

This study uses three ethical theories: Moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa (African Socialism). The initial two theories are chosen based on their African cultural influences. The utilization of consequentialism is imperative to prioritize the adoption of analytical frameworks, specifically in evaluating the adverse outcomes associated with the issue of open borders. Below is a preview of the three ethical theories (which will be discussed in Chapter 6).

1.5.1 Moderate Communitarianism

Moderate Communitarianism is a political philosophy that balances collectivism and individualism. It is based on the idea that people need others to feel fulfilled, and it promotes the development of strong social bonds. Kwame Gyekye's reading of this philosophy emphasizes the importance of goodwill, friendliness, hospitality, charity, and solidarity among neighbors. This outlook is consistent with established norms in African societies, which value friendliness toward foreigners. Gyekye's approach stands out because it strikes a reasonable middle ground between Afro-communitarianism and individual rights. How this philosophy counters Radical Communitarianism's tendency to disregard personal freedoms in favor of group solidarity will be discussed.

1.5.2 Consequentialism/Utilitarianism

The philosophy of Consequentialism uses the results of an action to establish its moral worth. Jeremy Bentham, John Stuart Mill, and Henry Sidgwick are significant figures in the history of the consequentialist movement. The two main branches of Consequentialism are Act Consequentialism and Rule Consequentialism, respectively emphasizing the direct evaluation of actions and the observance of rules that lead to desirable outcomes. Here, we examine the diverse perspectives within Consequentialism and how they apply to evaluating acts. Open border policies consider Consequentialism's implications, which provide a framework for analyzing the effects of immigration policies on individuals, communities, and nations.

These philosophical ideas and ethical frameworks greatly aid in understanding the debates over open borders, Diversity, and the moral implications of migration policy. As noted, Chapter 6 of the research delves deeper into these issues.

1.5.3 African Socialism: Ujamaa

Ujamaa is an African socialist philosophy popularized by Julius Nyerere, the country's first president after Tanzania achieved independence. Ujamaa is an African social movement prioritizing individual liberty, social justice, and communal solidarity. It envisions an African society built on respect, common property, and cooperative labor. The Ujamaa government's plan to prioritize wealth redistribution over economic growth was an attempt to solve the problem of tribalism that had plagued previous post-colonial African countries. Despite its detractors, this philosophy emphasizes compassion and African values while prioritizing hospitality, equality, and freedom. Ujamaa's ability to develop an ethical approach based on compassion and equality and its relevance in the context of open borders are discussed.

1.6 Preliminary Research Methodology

This thorough and ethically conceived work explores the multifaceted world of Diversity and open borders from ontological, axiological, and epistemological viewpoints. The qualitative study technique allows for exploring migration patterns, political ideologies, and cultural Diversity as significant factors affecting extended stays in open-border countries.

The inquiry will be consistent and reliable because the research questions, strategy, and procedures are well-matched. The qualitative approach is well-suited to this investigation because it allows for a more in-depth examination of human experiences and the generation of testable hypotheses. The approach is flexible enough to accommodate new areas of study as our knowledge expands. The study avoids quantitative data to examine the nuances of substances and processes that are difficult to analyze experimentally. The researcher recognizes the importance of socially created realities and the close connection between researchers and their subjects within the limits of their environments. The method is grounded in naturalistic research, allowing us to examine phenomena in their natural settings.

The ethical analysis also considers how ethical theories like Moderate Communitarianism, Ujamaa, and Consequentialism could affect the right to freedom of movement. We highlight the significance of studying and conceptually understanding relevant scholarly material, and we do so by drawing on the work of Mouton. The research is grounded in the philosophical tradition of critical realism, which strives to dispel long-held myths and equip people to bring about systemic reform in their communities. The researcher agrees with Bezuidenhout et al. (2014) that changing the foundations can transform the very nature of reality and that knowledge should serve as a catalyst for transformation.

The researcher conducted an extensive literature review to collect the data needed for the investigation. The research methodology draws heavily from secondary sources such as scholarly journals and published books. The search for relevant literature was extensive, and use was made of Google Scholar and other search engines, e-books and digital journals, library databases, and physical libraries. These resources are crucial in assisting the desktop research process. Google Scholar is critical to the literature review. The researcher carefully chose the most pertinent terms and searched using those phrases alone or in various permutations to unearth the most relevant materials. The researcher also examined the reference lists in related articles to identify more relevant papers. By reading only the abstracts, the researcher could determine whether or not a paper was appropriate to the research.

To guarantee that the literature review was complete and comprehensive, the researcher used Easy Search, the library catalog, and several e-book firms in addition to the digital resources outlined above. This diverse strategy reflects our dedication to a comprehensive and well-informed study of the ethical challenges of diversity and open borders. A detailed discussion of the research methodology is presented in Chapter 3.

1.7 Preliminary Literature Review

Literature is reviewed thematically, focusing on the ethical aspects of the research questions and objectives, traversing themes outlined below. The works of scholars such as Joseph Carens, Michael Walzer, David Bertram, and Sarah Fine, to mention a few, are reviewed.

1.7.1 The Open Borders Phenomenon

An open border enables the free movement of people and goods between jurisdictions with limited restrictions. Such a border should lack substantive control measures and allow people to pass through without restrictions. Open borders refer to “government policies allowing immigrants to enter the country with little or no restriction” (Longley, 2020:2). This study explores the possibility of borders that are open by design, not by default.

The debate comprises three trajectories: Firstly, those who advocate for open borders. A key proponent is Joseph Carens (1987, 2000, 2010, and 2014)). He made the case for open borders in 1987 and has played an essential role in the normative debate on immigration. He advanced two arguments for open borders: global distributive justice and rights-based justice. David Bartram (2010) dispels the assumption that migration from poorer countries to wealthy ones makes immigrants better off while Aisha Dodwell (2017) emphasizes that borders are a form of global apartheid. Kwame Nkrumah (1963) argued for a united Africa under one government and Julius Nyerere (1970) envisioned a United States of Africa guided by African socialism. Shelly Wilcox (2015) argues that a commitment to fundamental liberal values, such as freedom and equality, requires states to maintain open borders and John Rawls (1971) proposed a just society based on the veil of ignorance and the original position – a society of free citizens holding equal fundamental rights and cooperating within an egalitarian economic system.

Secondly, those endorsing closed borders among whom is Michael Blake (2013), who argues for exclusion to keep newcomers from unjustly imposing duties of redistributive justice on existing members. Michael Walzer (1986) proposed that exclusion be done to preserve the community's character while David Miller (2016) and Ryan Pevnick (2011) believe that citizens can claim the benefits of institutions they have contributed to and exclude outsiders. Margaret Moore (2015) provides a comprehensive normative theory of territory and justifies the idea of territory regarding the moral value of political self-determination.

Thirdly, those who hold an ambivalent stance vis a vis open borders among whom is Daniel Weltman (2021) who provides a fluid argument for open borders, making him a vacillator. Also included in this trajectory is Sune Lægaard (2010) who explores alternative approaches to the right to exclude immigrants, analyses claims by states, and demonstrates how they differ conceptually and normatively. Thomas Carnes (2018) perceives the state as having the right to exclude immigrants but opposes the exclusion of children born in a polity. Finally, Kebedu Mekonnen (2007) acts as a moderator in the debate by appraising both sides of the argument.

1.7.2 The Gap

The study endeavors to interrogate the fundamental overarching issue of the free movement of persons in the SADC region. With the unmethodical partitioning of ethnic groups during the scramble for Africa, efforts to correct the anomaly that has traduced them are being made. As exhibited in the literature review, research papers have been heralded on the subject of open borders. This study seeks to address the contribution of ethical theories in interrogating the ontology of politico-cultural diversity in the phenomenon of open borders.

1.8 Limitations and Delimitations of the Study

The researcher acknowledges the following limitation: Significant changes are taking place in the field of migration, potentially impacting the reliability of some information used in the research studies reviewed. In light of this, the researcher endeavored to review the most up-to-date literature to ensure the use of reliable information regarding advancements in the field, thus helping ensure this study's validity.

No use was made of primary social scientific sources by using data collection (for example, expert interviews, participant observation, other types of fieldwork, questionnaires), which would have enabled the researcher to dig deeper into some of the topics addressed. However, the central question of the thesis has been sufficiently answered without conducting social scientific research and the collection of primary data.

1.9 Chapter Outline

Chapter 1: General Introduction to the Study

This chapter is the foundation for the study as it covers the fundamental elements such as the background, research objectives and questions, theoretical framework, and methodology adopted. In terms of the theoretical framework, the theories of Moderate Communitarianism, Consequentialism/utilitarianism, and Ujamaa were identified as essential frameworks for examining the complex issues of migration, Diversity, and open borders in the SADC region. While it is vital to acknowledge the limitation of the study, it is worth noting that the chapter has established the basis for a comprehensive exploration of the subject matter. The subsequent chapters delve deeper into the issues introduced in this chapter.

Chapter 2. Theoretical Framework

Chapter 2 comprehensively analyzes the three specific theoretical frameworks: Moderate Communitarianism, Ujamaa, and Consequentialism. These frameworks serve as analytical instruments to scrutinize the notions of open borders and Diversity within the SADC region. Utilizing these frameworks, we aim to embrace a methodical approach to understanding the ethical dimensions of these issues.

Chapter 3. Research Methodology

This chapter comprehensively elucidates the research methodology adopted, primarily employing a desktop research strategy. The choice of methods was made by considering the extensive scope of the research and the imperative for a comprehensive analysis of the existing scholarly literature. The methodology was firmly rooted in the theoretical underpinnings of critical realism. The chapter serves as a comprehensive manual for the research, ensuring that the study adheres to a stringent and systematically structured methodology.

Chapter 4: Colonialism versus Pan-Africanism

The dichotomy between colonialism and Pan-Africanism is a significant topic of academic discourse. Chapter 4 provides a thorough historical foundation for the study, examining the considerable impact of colonialism and the subsequent emergence of Pan-Africanism within the continent. Establishing a foundational framework allows for comprehending the historical components that have shaped the contemporary dynamics in the region.

Chapter 5: Migration, Diversity, and Open Borders

Chapter 5 comprehensively analyzes the fundamental aspects of migration, cultural Diversity, open borders, and diverse political systems. The study of cultural Diversity and the evaluation of various political systems are undertaken to provide a foundation for subsequent discussions regarding unrestricted international borders.

Chapter 6: Linguistic, Cuisine Diversity and Ethnic Interconnections in the SADC Region.

As the heading suggests, Chapter 6 examines the phenomena of political, cultural, linguistic, cuisine, and religious Diversity within the SADC region. It also examines ethnic interactions within the region. By analyzing the SADC countries, this chapter lays the groundwork for a

comprehensive exploration of how these factors contribute to the overall understanding of regional Diversity.

Chapter 7: Critical Ethical Analysis of the Open Borders Phenomenon, Viewed Through Moderate Communitarianism and Consequentialism Lenses

This chapter thoroughly analyzes the ethical considerations associated with open borders, utilizing the theoretical perspectives of Moderate Communitarianism and Consequentialism. By conducting a comprehensive analysis of various dimensions such as economic equality, labor dynamics, security, and cultural influences, a robust basis is established for investigating the ethical implications of adopting open borders within the region.

Chapter 8: Towards an Ethical Integration of Diversity Within the Open Borders Phenomenon Using Ujamaa Principles

Chapter 8 comprises an analysis of strategies designed to tackle the challenges posed by open borders by employing Ujamaa principles. Prospective tactics for achieving a morally inclusive and cohesive approach to Diversity within unrestricted international boundaries are identified. This is achieved by analyzing socioeconomic disparities, labor market complexities, security issues, and other pertinent factors.

Each of the preceding chapters contributes significantly to the thorough understanding of the complex dynamics of migration, Diversity, and the notion of open borders in the SADC region. Utilizing theoretical frameworks and ethical evaluations provides significant insights to policymakers and stakeholders in the SADC region.

Chapter 9: Summary, Conclusions, and Contributions of the Study

Chapter 9, the final chapter, presents the overarching findings of the study and critically assesses the attainment of the research objectives. It highlights the study's contributions in terms of its impact on the body of academic knowledge, policy deliberations, and our comprehension of the intricate dynamics within the SADC region.

1.10 Conclusion

The chapter introduced the study, outlining its contextual background, the research problem, the research questions and objectives, the study's theoretical underpinning, and the research

methodology adopted. It acknowledged a study limitation and provided an overview, by chapter, of the structure of the thesis.

The following chapter will delve into the subject matter of research methodology.

CHAPTER 2

THEORETICAL FRAMEWORK

2.0 Introduction

The ethical theories of Moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa guided this study. They are crucial in informing, directing, and reshaping attitudes to ethical dilemmas. In discussing open borders, the three theories provide moral and practical insights. This chapter explores each theory's relevance to the open borders debate.

Communitarianism is an ethical theory emphasizing the importance of community and shared values in shaping social and political life. Communitarianism provides a framework for evaluating migration's cultural and social impacts on sending and receiving communities in the open borders debate. This theory also highlights the importance of developing policies grounded in the values and needs of the affected communities.

Consequentialism is an ethical approach that judges the goodness or badness of an action based on its outcomes. From a consequentialist perspective, we evaluate the benefits and harms of open border policies and their impact on society. This theory provides a framework for analyzing the economic and social effects of open borders and the potential ethical obligations that arise from these effects.

Ujamaa is an African philosophy that emphasizes community-based development and collective responsibility. In the open borders debate, Ujamaa provides a lens for understanding individuals' and nations' duties towards one another. The theory also provides insights into the potential benefits and challenges of integrating migrants into existing communities.

It is essential to differentiate between Moderate Communitarianism and Ujamaa socialism in the context of open borders. Whereas Moderate Communitarianism acknowledges individuals' rights within the community, Ujamaa socialism does not. Moderate Communitarianism, unlike Ujamaa socialism, is less open to the idea of separate communities with their own cultural values. Gyekye acknowledged this distinction, whereas Ujamaa socialism views humanity as one unified entity without clear boundaries. Therefore, Moderate Communitarianism favors the regulation of migration to preserve one's heterogeneous cultural community values. This is

in line with Gyekye's view that people are globally united by human values and not cultural values that differ in distinct communities.

By exploring the implications of these three theories for the open borders debate, we can gain a deeper understanding of this contentious issue's complexities and ethical dimensions.

2.1 Moderate Communitarianism

2.1.1 Introduction

John Goodwyn Barmby coined Communitarianism in 1841, based on the notion that an individual is naturally a part of human society (Etzioni, 2014: 241). For this member to live a meaningful life, the community must assist in providing all feasible possibilities for them to reach their potential. Notable communitarians such as John Dewey, Frederic Hegel, Michael Sandel, Alasdair McIntyre, and Charles Taylor share the same idea, typical of the African vision of the individual and community (Olasunkanmi, 2016). It is a philosophical perspective from the communitarians' critique of individualism. Communitarians maintain that the community, not the individual, should be the focal point of any study or value system. All nations, including Western societies, share this view; however, we ground this study on the communitarian ethic of Afrocentrism (or Moderate Communitarianism). Kwame Gyekye is the principal proponent of this ethic, while Ifeanyi Menkiti (2004), Anthony Oyowe (2013), Bernard Matolino (2009), and J. Olanipekun Famakinwa (2010, 2012)) are among its adversaries. The ongoing Classical Communitarian debate also involves other prominent African philosophers, such as Michael Eze, Thaddeus Metz, and Pius Mosima.

2.1.2 Exploration of Moderate Communitarianism and its Criticisms

The ontological priority of society over that of the individual and the issues of the common good against individual rights are the subject of heated debates. Humans are naturally social animals; people are not solitary individuals, and their lives are embedded in pervasive social, political, and cultural institutions and practices (Callahan, 2018: 3). Communitarianism is "ideas and beliefs about what is wrong and right and what characterizes good and bad character" (Gyekye, 2010: 1). It is also ingrained in a society's members' comprehension of social interactions and attitudes. According to James Arthur, the community is fundamental to understanding Communitarianism (Cowden and Singh, 2017: 282), and any discussion of Communitarianism that excludes the community is meaningless. Communitarians view the self

as partly formed by a community that provides shared values, interests, or activities. What a community consists of is an intriguing question. Consideration of a community as a group of people who share a location or a certain quality is what communitarians perceive. This idea informs our consideration of Communitarianism concerning the community and the individual (Robertson, 2018).

Communitarianism, as defined by Gyekye (1997: 155), is the “doctrine that the group (that is, the society) is the focal point of the activity of the individual members of the society.” This ideology stresses the activity and success of society in general rather than the individual; however, this is not to the individual’s detriment. Gyekye has substantially contributed to moral and political philosophy in the African tradition. He is well-known for defending Moderate Communitarianism, a standard political theory. The theory advocates the consequentialist concept of ethical action based on sound traditional and human dignity principles. The theory seeks to provide a realistic Afro-Communitarianism with room for rights. Proponents of Moderate Communitarianism responded to an extreme type of Communitarianism in the African tradition, notorious for denying individual rights. According to Gyekye, a realistic Communitarianism must accommodate rights. “Gyekye’s project invites Afro-communitarian intellectuals to embrace a worldwide culture of rights” (Molefe, 2017: 182). The abuse of human rights influenced Gyekye’s position on including rights in African Communitarianism in Africa. Moderate Communitarianism is an effort to encourage critical examination of this normative force of ownership in an African setting. The inclusion of rights may be deemed ambitious and complex, yet it is an essential moral-theoretical endeavor.

Gyekye’s detractors concur on the significance of rights, notwithstanding their skepticism regarding the centrality of rights in African moral theory. Moderate Communitarianism is “a dualistic principle based on two essential moral rules, namely: 1) the common good and 2) dignity,” as defined by Molefe (2017: 185). The common good justifies our responsibilities to ensure the well-being of all (utilitarianism), whereas the concept of rights encapsulates the fundamental moral respect owed to individuals. Common good and dignity are essential ethical principles for Gyekye. Contrary to moderate communitarianism, radical communitarianism exaggerates the conception of community, construing it as always preceding the individual. This conception needs to recognize the individuality of individuals and the rights that naturally belong to human beings concerning their autonomy. Molefe (2017: 186) alludes to this by highlighting Gyekye’s view and stating that the correct understanding of communitarian ethics

is that “it must recognize some of the things that belong to an individual.” Despite being a community member, an individual remains independent, and we must regard them as such. Being autonomous does not preclude a person from being a community member; instead, it allows a community member to be self-determined. Individual rights are acknowledged and protected (and personal dignity is crucial).

According to Obioha (2014: 250), communalism is “an extension of the African concept of humanism, which places all human beings in one universal family of humanity with the same parent, God.” This makes it essential to consider humans as having inherent worth and deserving dignity and respect. Obioha (2014: 251) continues by elaborating on the interconnection between humans from various societies and their placement in a socially defined family:

Succinctly, the idea of one universal human family is the idea of human unity, and communal personhood is the idea that the human person has a natural sociality that defines their being and that the sharing in a network of relations is what constitutes the human person. This means people are social beings.

Obioha’s statement sheds light on the fact that, from birth, human beings are involved in a complex network of social ties with other members of society. Social bonds tend to cross societal boundaries, connecting many institutions and universalizing the human family. The African continent consists of people with shared values and customs, except North Africa, which connects significantly to the Arab world. This gives the continent some leverage regarding the possibilities of nation-state and citizen unification.

Moderate Communitarianism makes multiple claims about the nature of people and human identity while recognizing that the individual is rooted in communities. Morality is a set of social laws, principles, and standards that guide or regulate people’s behavior in a given society, having fundamental characteristics that, despite possible evolution, stay unchanged (Bandura, 2014). Importantly, Communitarianism is concerned with the individual and human society; it does not specify where we locate human civilization. General ideals such as respect for life, harmony, and solidarity lead to human civilization. These beliefs and plans influence people’s lives. According to Gyekye (2010), the moral lives of individuals before the activity of moral thinkers have not been impacted by sporadic human civilizations. The cultural beliefs

continue to provide an ethical framework within which community members function. African society is based on the concept of shared community life among the African people.

The concept of a community is predicated on the premise that individuals share values and beliefs instrumental in defining socially acceptable behavior patterns. Through family participation in the moral life of the community, these patterns are transmitted to children from one generation to the next. This influences the characters of new members of society through imparting cultural values. Character is a fundamental concept in African ethics. Gyekye (2010: 5) describes an excellent character as “the essence of the African moral system” and “the fulcrum of the moral wheel.” All a community must do regarding moral behavior is convey moral knowledge to its members. That would enlighten the new generation about society’s moral ideals and rules. The family has accepted and already participates in the moral life of a community. One must possess good character to act according to society’s ideals and regulations. A person’s character traits are the most crucial values a society upholds. We define character by the habits that result from an individual’s activities or actions.

Gyekye (2010: 6) believes an individual must undertake morally acceptable activities to gain virtue. It is essential to remember that the family, whose moral fiber is strongly tied to the presence of parents, is the gateway to an excellent character. Gyekye (2010: 6) cites Ifeanyi Menkiti, saying that different communities in traditional Africa habitually acknowledge that personhood is gained in direct proportion to one’s engagement in communal life through the fulfillment of one’s “stations.” This is a reference to moral character. The following describes Gyekye’s perspective of Moderate Communitarianism:

Moderate Communitarianism also tries to balance communal and individual values by maintaining that the individual is not vitiated or eclipsed within the community. This allows the notion of self-plans and the attainment of self-goals and objectives. Moderate communalism concerns how individual values can be accommodated and protected within the community (Obioha, 2014: 253)

The central tenet of Moderate Communitarianism is that, although humans are naturally social beings, they are not wholly dependent on the community to achieve personhood. According to the concept, personhood does not depend solely on the community, which suggests that neither the community nor the individual is superior. It dispels the radical communitarian belief that communal values take precedence over individual values; hence, the welfare of the individual must be viewed through the lens of the community’s interest, as a person cannot exist without

the community. Radical Communitarianism elevates communal values over individual values (Obioha, 2014: 253). Contrary to this claim, Moderate Communitarianism seeks to balance collective and individual values by ensuring that the individual is not tainted or eclipsed by the community, allowing them to flourish.

Learning character or habits is founded on the fact that humans were originally neither good nor bad but relatively neutral. The activity to which a person is exposed will alter their moral neutrality positively or negatively. Exposure to actions against human civilization's norms may make young people unacceptable members of society. From an African standpoint, rights take a back seat to communal ideals such as peace, harmony, stability, mutual reciprocity, and sympathy (Majeed, 2017). Menkiti (2017) contends that the community determines the individual and that the concept of personhood is acquired through the community. This implies that society defines the individual following established and accepted standards. To Menkiti, an individual can fail to reach personhood. If an individual's behavior does not follow societal norms, that individual has failed to achieve personhood. That is where we find phrases like "This is not a human being," which means the individual lacks human characteristics such as kindness, generosity, compassion, benevolence, and regard for others. A person is someone who fulfills the responsibilities anticipated by the community.

Gyekye supports Moderate Communitarianism, which seeks to balance the common welfare and the individual's rights. He argues that there should be harmony between the community and the individual because neither the community nor the person has an independent ontological or social existence (Gyekye, 2010). Molefe (2017: 182) reinforces this viewpoint by saying that Gyekye's Moderate Communitarianism has its basis in the fundamental standards of the common good and dignity and attempts to provide "a realistic Afro-communitarianism with a place for rights." He contends that Gyekye rejects the unlimited communitarian paradigm since the community does not entirely define a person. According to Gyekye (2010), Menkiti's assertions are exaggerated because rationality, morality, the evaluation of moral judgments, and decision-making are crucial in determining personhood in African communities.

There is a network of interconnectedness among humans. Individual capacities, talents, inclinations, ambitions, and desires are satisfied by connection with others; hence the Akan saying: "A person is not a palm tree that can survive on its own." The premise of Gyekye's

argument is that it would be a grave error to conclude that there are no individual characteristics of personhood in Africa. He cites an additional Akan proverb to support his position: “A single tree does not constitute a forest.” Together, the various individual trees will make a forest, meaning that the individuals will form a community together. Gyekye (2010: 38) states, “Community exists existentially because of the individual and the interactions between them.” For him, the community’s reality is derivative. It lacks primary validity, allowing individuals to choose whether or not they wish to join a community. Gyekye (2010) believes society should permit individuals to realize their potential and develop individuality in a social environment without diminishing their free will.

Gyekye pushed for Moderate Communitarianism because communities are far more than groupings of individuals. The communal theory of the person posits that the human person is never an isolated, atomic individual but rather an essentially communal being entrenched in a context of social ties and interdependence. As a result, the theory views the community not merely as an association of individual people whose interests and ends are tangentially congruent but rather as a group of people connected by interpersonal bonds, biological and non-biological, who consider themselves as primary members of the group and who share common interests, goals, and values. This view of the community distinguishes it from a traditional conception of community, which views it as merely an association of individuals whose interests and ends are tangential (Nkum et al., 2002).

Community members typically desire to advance common interests based on shared beliefs and commitments. Members care about the community intellectually, emotionally, and ideologically, and they have social relationships with each other within the family, clan, village, ethnic group, and practices, not just within the linguistic group. For Gyekye, community implies a common good, which should be more than just a collection of individual interests but shared ideals working together to meet the demands of existence and a shared humanity rather than merely a substitute for total personal goods.

In this context, “common good” refers to the shared community values of peace, freedom, respect, dignity, safety, and contentment. An individual is claimed to be only a community member if they inherit the group’s narratives, although this is considered an exaggerated claim. Even though a person may start with a particular narrative, they may reject some immoral behaviors, which indicates that the social dimension does not entirely shape who they are.

For Gyekye, we draw rights from nature due to a person's rational faculty, which enables them to strive to be the best individual possible. Therefore, a community cannot neglect the rights of individuals. According to Gyekye (2010), what preoccupies Moderate Communitarianism is individual rights and values such as peace, harmony, stability, solidarity, mutuality, and reciprocity. The concept of rights enhances human dignity. Gyekye believes that rights are essential for self-assertion and the evaluation process and that from a theistic standpoint, we should acknowledge that God has endowed humans with inherent value.

Matolino (2009) contends that Gyekye has failed to differentiate between Radical and Moderate Communitarianism. Matolino considers the two identical and a perfect fit for Gyekye's thesis. Matolino subsequently referred to "Restricted Communitarianism" as a better term than Moderate Communitarianism.

Famakinwa (2010: 66) states that the local community ultimately shapes the person of an unrestrained communitarian. This implies that the group shapes a person's viewpoint, fostering them from infancy. Menkiti, according to Oyowe (2015: 3), places the group before the individual and is consumed by excessive Communitarianism. In addition, he interprets Matolino as arguing that restricted Communitarianism removes the concept of community from the ontological level, further arguing that community is merely and exclusively a social phenomenon. Blair is quoted by Arthur et al. (2003) as saying that it is in the family that we first learn to negotiate the boundaries of acceptable behavior and owe responsibilities to others and ourselves. The values of a decent society are equivalent to family values. Blair stated that we do not respect or conduct responsibly toward our children if we do not offer them the opportunities they require and a stake in the society in which they live (Fakhoury, 2014). This suggests that home is ideal, no matter where individuals go. It also indicates that even if we open borders and individuals are allowed to migrate freely, the likelihood that many of them will permanently relocate is less than zero.

2.1.3 How the Theory Informs the Research

Moderate Communitarianism is a political philosophy that emphasizes balancing individual rights and the common good. In the context of open border research, Moderate Communitarianism offers a theoretical framework for assessing open border policies' effects

on individuals and the wider community. It also allows for examining the potential benefits and consequences of implementing open borders within Africa.

2.1.4 Concluding Remarks

Moderate Communitarianism is used in open-border research to evaluate policies' economic, social, and moral implications on individuals and communities. By taking a communitarian approach, policymakers can ensure that open borders policies promote the common good while respecting the rights of individuals. Moderate Communitarianism can coexist with open borders if we recognize the importance of balancing individual rights and community interests. Open borders can benefit individuals and communities by promoting economic growth, cultural exchange, and Diversity. However, to some extent, open borders should be accompanied by policies addressing potential negative consequences, such as inequality, social disruption, and security risk.

From a communitarian view, open borders may undermine the cohesion and stability of communities by increasing competition, cultural clashes, and security threats. Moreover, open borders can exacerbate global inequality by draining human capital and resources from poorer countries. Therefore, a more restrictive immigration policy may be necessary to protect the community's interests and ensure a sustainable and just society.

It is essential to note that Gyekye believed in the heterogeneousness of African cultures and stressed intercultural dialogues. He distinguished between cultural values (for specific cultural groups) and human values (for the whole of humanity) and aimed at holding intercultural dialogues to slowly abolish those African community values that do not match human values well. This aligns well with the phenomenon of open borders, where people of different nationalities are encouraged to embrace each other based on shared human values.

The relationship between Moderate Communitarianism and open borders is not straightforward and requires careful consideration of various factors. While Moderate Communitarianism emphasizes the importance of social cohesion, cultural identity, and collective responsibility, it should also respect individual rights, human dignity, and Diversity. Similarly, while open borders can bring many benefits, they pose challenges, and we must address them through intelligent policies and collective action. Ultimately, the goal should be to balance community and individual interests while promoting justice, solidarity, and cooperation across borders.

2.2 Consequentialism/Utilitarianism

2.2.1 Introduction

Consequentialism is a theory with notable proponents who have researched and argued its various components in depth. Jeremy Bentham (1748–1832), John Stuart Mills (1801–1872), and Henry Sidgwick are among its most distinguished classical advocates. They argue that the outcomes of actions define morality and emphasize that the consequences of action establish its righteousness (Portmore, 2011: 17). Cummiskey (2011) also argues that a consequentialist normative theory is one in which the fundamental normative principle directs us to achieve good ends. Portmore (2015) claims that for an ethical approach to be considered consequentialism, the morality of actions, personality traits, practices, and institutions must be evaluated based on the goodness of their outcomes. It is claimed that the adherents of consequentialism believe that benefit and harm are utterly concerned with pleasure and pain, thereby emphasizing the welfare theory of hedonism. However, Portmore (2011: 02) notes that humans care deeply about things beyond their hedonistic instrumental usefulness. This would imply that people's things are more significant than the enjoyment they derive from them.

Consequentialists have differing views on whether a singular hierarchy exists for outcomes applicable to all actions. However, Żebrowski et al. (2022) propose that consequentialist theories encompass two distinctive elements. The first, the axiological element, involves rating the alternatives available to agents based on the combined value of their outcomes. The second aspect demands that an action is morally right only if the agent lacks a better alternative with a higher evaluative ranking than other choices. This aspect underscores the necessity of recognizing universal Consequentialism, which accounts for how an action's effects impact all involved parties. Consequently, all affected entities, including sentient beings capable of feeling, perceiving, and sensing, bear the moral consequences of an act.

2.2.2 The Core Principles of Consequentialism

The distinguishing characteristic of Consequentialism is that it ranks outcomes and views the normative position of actions as a result of how these outcomes are organized. Consequentialists argue whether the normative status of activities should be evaluated directly in terms of how their effects rank (Act Consequentialism) or indirectly in terms of whether they conform with the codes of rules with the highest-ranked related outcome (Code Consequentialism or Rule Consequentialism). Consequentialism evaluates deeds, personality

traits, habits, and institutions based on net advantage. It is perceived as favoring outcomes with greater total welfare, even if there is no equitable welfare distribution. Every welfare system prioritizes the less fortunate population.

Consequentialism is a theory regarding the permissibility of actions; however, other ethicists feel it is solely about the relative moral value of deeds. Cummiskey (2011: 114) argues that some believe Consequentialism is dedicated to ordering outcomes according to their impersonal values. Given how big and wide these debates are, it does not appear that there is a list of necessary and sufficient conditions that cover all the different ways the term “Consequentialism” can be used.

We understand Consequentialism as a category of normative ethical theories claiming that a person's behavior's moral rightness or wrongness can be judged based on its effects. Fundamentally, Consequentialism is not a didactic moral concept; it states that the moral value of an action is judged by its prospective outcomes and not by its adherence to a prescribed code of conduct. Also, Tanner et al. (2008: 2) believe that it may not be possible to say what makes an action right or wrong without looking at how it affects others.

According to some researchers, the most logical type of Consequentialism is the belief that everything ought to be evaluated based on its effects, including not just acts but also laws, motivations, and the enactment of sanctions. Portmore (2011: 9) states that this perspective is called Universal Consequentialism. We depict it as a multidimensional direct Consequentialism in which each instance is evaluated based on how closely its outcomes are comparable to the results of any other possibility.

2.2.3 How the Theory Informs the Research

Consequentialism is the moral framework that evaluates the moral worth of an action or policy based on its consequences. In the case of open borders, we can use Consequentialism to assess the results of adopting an open borders policy. Using Consequentialism, one could evaluate open borders' positive and negative consequences and weigh them. Adopting an open borders policy would ultimately depend on which results are deemed more morally desirable.

2.2.4 Concluding Remarks

Typically, Consequentialism is compared with deontological ethics because deontology focuses on rules and moral duty, while Consequentialism emphasizes the rightness or wrongness of actions. Furthermore, Consequentialism can be sharply contrasted with virtue ethics in that while Consequentialism posits that the outcomes of action should be the central focus of our ethical reasoning, virtue ethics insists that the agent's character matters, not the action's consequences. Another comparison is with pragmatic ethics, which considers morality a science, advancing it socially to the extent that any moral standard is amenable to revision. It is essential to highlight that consequentialists define ethical goods differently. The concept of human rights, regarded as a deontological construct, can only be justified by alluding to the outcomes of possessing those rights.

Consequentialism is a theoretical framework that argues that an action's outcomes or consequences determine its morality. It emphasizes the importance of achieving good ends and evaluating the morality of actions, traits, practices, and institutions based on the goodness of their outcomes. Consequentialists differ in their views on whether a single ranking of outcomes applies to all actors.

2.3 Ujamaa

2.3.1 Introduction

Ujamaa is an African socialist morality developed by Mwalimu Julius Kambarage Nyerere (1922–1999), the first president of independent Tanzania (Mukhungulu et al., 2017: 179). He outlined Ujamaa's positions in the 1967 Arusha Declaration. Nyerere founded Ujamaa on the ancient African ideals of family and community, reflected in his contention that "The foundation and goal of African socialism is the extended family." Nyerere spoke to a widely held concept of socialism (Fouéré, 2014: 4). In this research, the African family and nations are regarded as part of the extended family. Nyerere believed Africa to be one family of interdependent states.

African socialism, as Ujamaa is commonly known, sought to instill a feeling of shared purpose in postcolonial African nations. It is important to recognize that Ujamaa is a form of socialism, which means that the core tenets of socialism apply to its ethical ideals. Nyerere believed it was feasible, post-independence, to restore precolonial norms, re-establish traditional levels of

mutual respect, and return the populace to stable moral lifestyles. As extended family members of Tanzanian society, the other African nations were required to share resources, including human resources, ideas for overcoming colonialism, and solidarity during hunger. The core ideals are liberty, equality, and community (Ibhawoh and Dibua, 2003). However, Ujamaa's philosophical and ethical implications concerning social freedom and the promotion of human dignity extend beyond Tanzania and Africa.

2.3.2 Exploration of Ujamaa Ethics and the Criticisms it Has Faced

Nyerere envisioned an African society founded on mutual regard, shared property, and shared labor. Ujamaa defined both modernist socialist concepts and a set of traditional and African values and ways of life (Fouéré, 2014: 3). In addition to the communication of the working population, the collectivization of the means of production, the public ownership of private enterprises and housing, and the provision of services to the public (especially in the health and education sectors), Ujamaa ethics were grounded in fundamental government policies. The focus was on democratic and socialist institutions that advance equality, freedom, and solidarity. According to this view, a person is not only a being gifted with reason and free choice but also an individual and a social being, an individual within a community. Those cultures that disregarded Ujamaa alienated substantial portions of humanity from philosophical and ethical pursuits. The Ujamaa settlements were integrated into more prominent clusters associated with national institutions. This simple method could restore the proper understanding of the human person and support that person's existing community ethics.

Social justice and community existence are the bedrock of African cultures (Ibhawoh and Dibua, 2003: 67). According to Ujamaa, what makes a person a person is the spirit of community or others, which unites family groups and fosters love, togetherness, and service. In most instances, communal ownership of the means of production is governed by traditional leadership. This results in an equitable distribution of production means. As a community member, each individual should receive a proportional portion of land and share in labor. Individualism was eradicated due to Ujamaa's emphasis on communal ownership of industrial systems. No one owned the ground, but they may use as much as they needed, ensuring everyone received a portion.

A policy will always have detractors, regardless of its merits. In his work "Contextualizing Ujamaa as a liberating political philosophy," Ronald Elly Wanda (2016: 2) discussed the "big

man” syndrome that, according to him, continues to characterize the African continent and fragment communities by acting in undemocratic, dishonest, oppressive, and abusive ways. Resources meant to promote broad-based community development activities are privatized, and cultural Diversity is exploited to the detriment of the community’s unity. Nyerere developed the framework for a society in which all members enjoy equal rights and opportunities, live in peace with their neighbors without inflicting injustice, exploiting, or being exploited, and prioritize the well-being of all over the welfare of the individual. Wanda (2016: 3) continues by quoting Nyerere, who reportedly remarked: “When one dies, one should be able to say, I committed my entire life to the emancipation of humanity. Our responsibility is to reform our communities and give value to human dignity.” The objective is to pursue the common good, the well-being of all, and the equal distribution of community resources. A good understanding of Ujamaa incorporates the humanistic side and the application of human abilities such as intuition, imagination, and emotion.

There are critics of the Ujamaa ideology, but its principles have rescued Tanzania from the ethnic and regionalist politics that have been so destructive in Rwanda and Burundi, dysfunctional in Kenya, and ubiquitous across the rest of Africa. People should consider one another’s welfare Nyerere (1987: 4). Ujamaa allowed Tanzania to avoid the risks of inequality, elitism, and political instability that plagued the bulk of the African continent after independence. According to Boddy-Evans (2019: 3), villagization was considered a remedy for the problems resulting from tribalization. The latter “pandemic” impacted newly established African countries, forming tribes with historical identities. In contrast, a varied Ujamaa community would highlight its communal character rather than its components due to the notion of common property. A shared identity would create togetherness and solidarity, which is vital to healthy cohabitation. The ethics underpinning Ujamaa facilitate a thorough comprehension of a shared identity in our African environment, Diversity, distinction, and culture. People should not use these characteristics to hinder coexistence but rather to promote communal integration. The constant Africanist texture of Ujamaa ethics encourages collective solidarity, characterized by compassion and concern for everyone everywhere.

We should mention that Ujamaa had many triumphs, including achieving a high literacy rate through free compulsory education. Furthermore, the infant mortality rate was cut in half due to access to medical facilities and education. The system spared Tanzania from the tribal and

political difficulties that plagued other parts of Africa, as was previously indicated since it unified Tanzanians across ethnic lines through collective identifications.

There was resistance and criticism during the adoption of the Ujamaa principles. Mwalimu, Julius Nyerere's philosophy, earned him "comical or derogatory" nicknames such as "Sungura (the rabbit)," which alluded to his cunning and trickery; "Mussa (Moses)," which alluded (ironically) to his pretense of leading and saving the Tanzanian people; and "Haambiliki," literally, "the one who cannot be advised," which alluded to "his refusal to heed advice about the need for economic and political reforms" (Fouéré, 2014: 40). These names are strong evidence that a substantial segment of the populace rejected the ideology.

Ujamaa was designed to reconstruct nuclear families and engage small villages in an "economy of affection" by utilizing traditional African attitudes; however, it could not compete with the advent of vital services and contemporary technical advances for the rural populace, which was the majority at the time. Traditional assumptions of how families ought to function no longer corresponded to Tanzanian reality. Young men distanced themselves from the older population of male family leaders by opposing established conventions, which led to a perversion of feminine roles.

Critics accused the ideology of grossly breaching human rights by forcibly relocating people from urban centers to Ujamaa communities. The government placed those who demonstrated against the policy under house arrest. Insufficient planning was used to execute the relocation initiative, and no funds were allocated. In addition, significant parts of society opposed the nationalization of private property, and the cabinet ministers tasked with implementing it did not favor it because their incomes decreased.

The foundational principle of Ujamaa, villagization, failed. Productivity fell to 50% of what it once was. The system neglected transportation networks, resulting in a catastrophic collapse of both industry and banking, leaving the nation reliant on foreign handouts.

Ujamaa prioritized the sharing of wealth rather than its production, and in terms of this, some non-produced wealth types, such as land, needed distribution. The distribution method must be fair and just, with each person receiving their fair share of the resource. There was no room for parasitism in the distribution. Nyerere (1987: 6) noted in "Ujamaa," the book that laid the

groundwork for African socialism, that “one of the socialistic achievements of our society was the sense of security it afforded its members and the universal hospitality on which it could rely.” Even though the matrix appears to be shifting towards national egoism, traditional Africans are renowned for their hospitality, especially towards strangers.

Originating in Africa, Ujamaa ethics provides African viewpoints on the role diversity plays in the phenomenon of open borders. Ujamaa notices things from an African perspective, especially the arrival of outsiders in societies with few resources. From the standpoint of Ujamaa, it is irrelevant who they are or from where they come; what matters is the hospitality, equality, and freedom afforded them. It is a comprehensive moral code with a sympathetic tone and texture.

While Ujamaa centered on the idea of collective African self-reliance and intended to promote economic and social development in Tanzania, there were, as alluded to above, several critics of the philosophy.

People viewed forced villagization as a problem. It involved moving people from their traditional homes into collective villages. Critics argued that the policy disrupted social and cultural traditions, leading to a loss of identity and community.

There was a lack of individual freedoms, as Ujamaa did not emphasize individual freedoms and rights. Critics argued that the government’s control over economic and social life was too pervasive, leading to a lack of initiative and innovation.

Economic inefficiency was another criticism of Ujamaa's ethics. Some critics argued that Ujamaa was economically inefficient, as the collective ownership and management of resources often led to a lack of incentives for individual productivity. That, in turn, led to lower economic growth and development.

Ujamaa strongly emphasized agriculture as the main driver of economic growth at the expense of other sectors. Critics argued that this approach was too narrow and did not consider the potential for growth in different sectors.

Finally, some critics argued that Ujamaa failed to alleviate poverty in Tanzania. Despite its socialist principles, income inequality remained high, and many Tanzanians lived in poverty.

While Ujamaa had some positive aspects, such as promoting self-reliance and communal development, the critiques suggest that it had significant limitations and was ultimately unsuccessful in achieving its goals.

2.3.3 How the Theory Informs the Research

In the context of open borders, we can use Ujamaa as a framework for prescribing policies that promote a sense of community and mutual responsibility among individuals and nations. Open borders refer to unrestricted immigration and the free movement of people across national borders. Ujamaa could be used to create a sense of shared responsibility for the well-being of all people, regardless of their nationality or national origin.

2.3.4 Concluding Remarks

The Arusha Declaration outlined a progressive nation that prioritizes individual human rights and one free of dictatorship. It codified the following principles essential to this study: Equality, respect, dignity, freedom, protection, fairness, collectivization/Communitarianism, a classless society, justice, and independence. Respect for human rights is of the utmost importance and lends Ujamaa value in current organizations. These ideals also give Ujamaa ethics some leverage regarding Diversity and open immigration. It has a point of convergence with Moderate Communitarianism.

The Ujamaa ideology is an African socialist morality aimed to promote a sense of shared purpose and collaborative development in postcolonial African nations, emphasizing equality, community, and solidarity. The ethics of Ujamaa sought to restore pre-colonial norms and traditional African ideals while addressing social justice and the well-being of all individuals.

The discussion acknowledges both the triumphs and criticisms of Ujamaa. It highlights the positive aspects of Ujamaa, such as improved literacy rates, reduced infant mortality, and the unification of Tanzanians across ethnic lines. However, it also acknowledges the failures and criticisms of forced villagization, the lack of individual freedoms, economic inefficiency, and the persistence of poverty and income inequality.

Despite its limitations, the discussion suggests that Ujamaa can provide insights for shaping open borders policies and fostering a sense of community and shared responsibility among individuals and nations.

It proposes implementing Ujamaa-inspired policies emphasizing the collective provision of public goods and services and promoting community-based organizations and networks that encourage interdependence and mutual respect.

Ultimately, the discussion concludes that Ujamaa's principles of equality, respect, dignity, and justice hold value in current organizations and can contribute to discussions on Diversity, human rights, and open immigration. By embracing a moderate communitarian approach, informed by Ujamaa ethics, societies can strive towards a more equitable and inclusive world that values the well-being of all individuals.

2.4 Conclusion

This chapter examined Moderate Communitarianism, Consequentialism, and Ujamaa's theoretical frameworks as guiding principles. Moderate Communitarianism places significant emphasis on the imperative task of striking a delicate equilibrium between the preservation of individual rights and the promotion of communal welfare. In the framework of open borders, advocates of Moderate Communitarianism may posit that preserving a feeling of community and shared values within a nation is vital. They contend that unregulated immigration has the potential to undermine social cohesion and place an excessive burden on public resources. Nevertheless, it is worth noting that moderate communitarians may also acknowledge the moral responsibility of assisting those in vulnerable situations. Consequently, they may endorse immigration policies subject to regulation, considering the community's welfare and the well-being of immigrants.

Consequentialism is a moral paradigm that assesses the ethical nature of an action by considering its outcomes. When examining the topic of open borders through the lens of consequentialism, advocates may contend that expanding unrestricted human mobility can potentially result in economic advancement, increased innovation, and enhanced cultural diversity. One could argue that proponents may claim that the advantages of a specific course of action surpass the potential drawbacks, such as possible negative impacts on the economy

or the emergence of social conflicts – consequentialist logic advocates for the implementation of open borders as a means to attain comprehensive societal well-being.

Ujamaa is a socio-economic ideology emphasizing community responsibility, communal collaboration, and self-reliance. Advocates of Ujamaa may contend that the concept of open borders is congruent with the fundamental tenets of solidarity and reciprocal assistance. One possible argument is that the adoption of open borders by governments can facilitate economic growth, promote cultural interchange, and enhance global interconnectedness. Nonetheless, the pragmatic application of Ujamaa's ideas within the framework of unrestricted international borders necessitates meticulous deliberation regarding the equitable allocation of resources, the assimilation of diverse social groups, and the effective resolution of potential obstacles to labor opportunities and social welfare.

Examining moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa concerning the issue of open borders entails a nuanced and intricate analysis. The process of settling necessitates the delicate equilibrium of maintaining community cohesion, attending to economic and social considerations, and supporting the ideals of solidarity and human rights.

The next chapter examines the phenomenon of open borders through the lenses of the Moderate Communitarianism worldview and Consequentialism. Moderate Communitarianism seeks to avoid a bias towards positive outcomes and consequentialist thinking in its analysis.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

The previous chapter introduced three theoretical frameworks – Moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa. The study used the three theories to analyze and elucidate the concepts of diversity and open borders.

Open borders and diversity in the SADC region are essential and relevant and incorporate the topics of migration, citizenship, identity, and cultural exchange in contemporary society. According to Van Ark (2021), open borders allow people to move freely between countries without strict immigration controls. In the SADC region, the concept of open borders has been implemented through the SADC Protocol “to facilitate the movement of people across borders for trade, investment, tourism, and other activities (Vhumbunu and Rudigi, 2020: 46). However, under the protocol the movement of people is still grossly restricted and does not meet the standards of open borders.

Diversity refers to various cultures, languages, religions, and other forms of human difference within a society. The SADC region is known for its cultural diversity, with over 40 official languages and a rich mix of indigenous and immigrant communities.

Both open borders and diversity have significant implications for contemporary society. On the one hand, open borders can facilitate economic growth and cultural exchange by enabling the movement of people and goods across borders. However, it can also lead to challenges such as the spread of diseases, the exploitation of migrants, and the loss of cultural identity. On the other hand, diversity can enrich society by promoting understanding and tolerance between different cultures, but it can also lead to conflict and discrimination if not appropriately managed. Open borders and diversity are essential topics that require careful consideration and management to ensure that they contribute positively to contemporary society in the SADC region and beyond.

The study and its objectives determine the appropriate methodology. This study utilized a qualitative desktop approach, incorporating elements of the historical approach and drawing

from Moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa theories within a critical realist perspective. The historical approach investigates the origins of borders and their impact on population movement in the context of the SADC region.

The analytical process examines current migration trends, explicitly addressing various political, economic, cultural, religious, and culinary aspects. The study employed the historical methodology to identify patterns and trends related to the region's past and present social, political, and cultural diversity and other relevant factors. "Historical research is based on the analysis and description of events that occurred in the past" (Bezuidenhout et al., 2014: 292). Employing the historical methodology will help us understand how these factors have influenced attitudes among the people of different nation-states in the region.

Given the objectives outlined in Chapter 1, the research's three theoretical frameworks, Moderate Communitarianism, Consequentialism/Utilitarianism, and Ujamaa, provide different lenses to analyze and approach societal issues (Mejia et al., 2018). This is done by considering the balance between individual and collective well-being, emphasizing communal solidarity and self-reliance, and evaluating the ethical implications of actions based on their consequences. The theoretical frameworks are thoroughly examined and analyzed in Chapter 2.

3.1 Research Methodology

Qualitative research on open borders was chosen for this study for several reasons. It allows for an in-depth exploration of open borders, factoring in the historical aspect that shaped the phenomenon. Open borders is a complex and multifaceted topic that involves social, cultural, economic, and political dimensions. Qualitative research allowed the researcher to delve into these aspects and gain a nuanced understanding of the experiences, perspectives, and attitudes of individuals and communities affected by open borders (Polkinghorne, 2005: 139). A critical analysis of the different perspectives is essential to determine how to take advantage of the diversity.

Qualitative research also provides a rich contextual understanding of open borders. It allows the researcher to explore the social, cultural, and historical factors influencing people's

interactions with open borders. By analyzing documents, the researcher can capture the complexities and nuances of the topic within its specific setting.

Qualitative research captures individuals' experiences and subjective perspectives (Fuster Guillen, 2019: 217). Studying open borders involves understanding the experiences of migrants, border officials, policymakers, and other stakeholders.

The methodology is flexible and adaptable. Open border research often requires adapting to rapidly changing contexts and emerging issues. Qualitative research methods are known for their flexibility, allowing researchers to modify the approach, questions, or methods as needed (Lu and Shulman, 2008: 106). This adaptability is crucial when studying open borders, as policies, events, and public opinion can shift quickly.

Open border research often involves exploring relatively uncharted territories. Qualitative research can help generate hypotheses, identify key themes, and provide a foundation for future quantitative studies. By analyzing textual data, the researcher discovers patterns, themes, and insights that can be further explored.

In summary, the methodology suited the research questions and objectives of the study and was adequately supported by the available resources (literature).

3.2 Research Method

A research method is a specific technique or procedure used to gather information or conduct research. It is a systematic way of approaching a particular task or objective. William (2007: 65) states, "Each research method is designed to explore specific research questions and attempts to address the postpositivist approach of challenging the traditional belief of absolute truth." This study's most appropriate research method is the desktop research approach.

The research methods employed in the study are Critical Document Analysis, Critical Historical Analysis, Critical Content Analysis, and Critical Ethical Analysis.

Critical document analysis employs documents as research materials. It is a systematic procedure for reviewing or evaluating documents in print or electronic form. As with other

qualitative research methods, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop new knowledge. In this study, documents are used to obtain the views of other scholars on the concept of open borders and the relevance of ethical theories in advancing the concept.

Critical historical analysis is a method where evidence is examined to understand the past. It is mainly applied to evidence in documents, although it can be used for all artifacts. It records our past and helps us understand the present social, political, religious, and economic conditions. As a scientific study, history uses various forms of evidence to examine, revisit, and reinterpret the past. Critical historical analysis examines relationships and distinctions that are not immediately obvious. The concept of open borders has a history that dates back to before the colonial era and, therefore, contributes to the overall understanding of the possibilities of reenacting the free movement of people.

Critical content analysis is a research tool used to determine the presence of certain words, themes, or concepts within some given qualitative data. The method is both qualitative and quantitative. It involves the detailed examination and evaluation of another person's ideas or work. Through a literature review, content analysis is applied to examine and evaluate the ideas of the different authors.

Critical ethical analysis is a qualitative research method used to determine what is right and wrong and why that is the case. In order to analyze an issue in ethical terms, a critical thinker needs to distinguish the ethical problems from the non-ethical ones, determine what types of ethical concerns are raised by a situation, and recognize and eliminate the obstacles to clear thinking about the questions. This study is an ethical study of diversity and open borders and requires critical ethical analysis.

3.2.1 Desktop Research Approach

“Desktop research” refers to gathering information and conducting research using existing data sources such as scholarly articles, reports, websites, online databases, and other available resources without directly conducting fieldwork or collecting primary data.

The desktop research approach is thus a specific design within the broader context of research methodology. It represents a research method that relies on existing information and resources

rather than direct data collection. It is an essential aspect of conducting academic or professional investigations and is commonly employed when direct fieldwork or primary data collection is not feasible or necessary.

The desktop research approach allows researchers to explore existing knowledge, theories, and literature related to the topic. It enables them to comprehensively understand the subject matter, identify research gaps, and formulate research questions or hypotheses. Desktop research can be used in various disciplines, including the social sciences.

3.2.2 Reasons for Adopting a Desktop Research Approach

The researcher conducted a comprehensive study of the research methodology and identified the subsequent benefits:

1. It provides access to many sources, including academic journals, books, and government and media reports to answer research questions.
2. Replicability: Other researchers can replicate desktop research using the same sources and methods, increasing the findings' reliability and validity.

3.3 Research Design

The design involves several critical elements in conducting qualitative desktop research on open borders. Below is the framework for this study's research design, as recommended by Walliman (2021):

1. Identification of the research problem

The first step in this research design was identifying and describing the research problem and formulating the research topic.

2. Research questions

As stated in Chapter 1, research questions were developed to guide the study. The open-ended questions focused on understanding the ontology of diversity and open borders from an ethical perspective.

3. Research objectives

Clearly defined research objectives of the study were formulated from the research questions.

4. Literature review

A comprehensive literature review of the existing literature was conducted on open borders. This helped the researcher understand the current state of knowledge, identify research gaps, and develop a theoretical framework for the study.

5. Data collection

A determination of data sources to be used for desktop research was made. These included academic journals, books, policy reports, government publications, news articles, and online platforms such as forums or social media.

The researcher used several online resources to identify relevant literature. These included Google Scholar, JSTOR, Scopus, Web of Science, and ProQuest. Online library catalogs and physical visits to libraries were further ways through which the researcher obtained information.

6. Data analysis

Analysis of data collected was done through the use of the three theoretical frameworks (Moderate Communitarianism, Consequentialism, and Ujamaa). This involved reading and coding the data to identify themes, patterns, and critical insights. The researcher used thematic and content analysis techniques to analyze the data and draw meaningful conclusions. Qualitative content analysis involves analyzing existing data, such as media reports or social media posts, to gain insights into how the issue of open borders is discussed and framed. It can also be called “textual analysis” (Bezuidenhout et al., 2014: 234). Both refer to content as text, and the methods used to analyze it are the same. Holsti (1969), quoted in Stemler (2000: 1), views qualitative “content analysis as any technique for making inferences by objectively and systematically identifying specified characteristics of messages.” Krippendorff (1989: 403) contends it is “a research technique for making replicable and valid inferences from data to their content.” The technique explores and identifies overt and covert themes and patterns in a particular text.

The qualitative content analysis in this study used the deductive approach, where the analysis starts from the general and argues for the specific (Shaffer, 1989). A conceptual

framework was derived from which the researcher used applicable theories to identify several specific codes within the text, which were then grouped into several particular themes.

7. Ethical implications

The ethical implications were considered throughout the research. Adherence to copyright laws was achieved when citing and accessing existing sources. This qualitative desktop research study has no sensitive information that requires confidentiality.

8. Limitations

The design has its limitations. These include the fact that desktop research has some potentially relevant sources that may not be accessed, some subject areas have limited relevant sources, and some existing literature has biases toward certain perceptions. The limitations are as follows:

- a. The data quality used in desktop research may vary, and verifying the sources' accuracy may not be easy.
- b. Researchers may encounter bias in the data, particularly if the authorities or authors have a specific agenda or perspective.
- c. Researchers have limited control over the data they analyze in desktop research, as they did not collect it.
- d. Lack of context: Data analyzed in desktop research may lack context, mainly due, as noted, to the researchers not collecting the data themselves.
- e. The availability of existing data limits desktop research, and the researcher may not be able to answer all research questions fully.

However, desktop qualitative research can be cost-effective and time-efficient for generating data and answering research questions. The researcher must consider the quality of the data they are analyzing and the method's limitations.

9. Reporting

The researcher organized and presented the findings clearly and concisely using an appropriate citation format.

3.4 Research Paradigm: Critical Realism

Critical realism is a philosophical framework that seeks to understand the complex and underlying structures that shape social phenomena. It emphasizes an external reality that exists independently of our perceptions and provides a basis for explaining social phenomena. While critical realism is not limited to a specific field of study, it can be applied to various disciplines and subjects, including open-border research.

Open borders research focuses on understanding the implications, consequences, and potential benefits of unrestricted migration and removing barriers between nations. Critical realism offers a relevant and applicable paradigm for this field of study due to the following reasons, as supported by Potter (2003).

Emphasis on underlying structures: Critical realism recognizes that structures, such as power dynamics, economic systems, and cultural norms, influence social phenomena. In the context of open borders research, critical realism helps uncover the structural factors that contribute to establishing or maintaining border regimes and immigration policies. By examining these underlying structures, the researcher could identify and analyze the root causes of migration patterns, border enforcement, and the consequences of open or closed borders.

Multi-level analysis: Critical realism encourages multi-level analysis, which means examining phenomena at different levels of abstraction and understanding their interconnections. In the context of open borders research, this could involve analyzing individual motivations for migration, local community dynamics, national policies, and global economic and political forces. By adopting a multi-level approach, critical realism allows the researcher to consider the complex interactions between different levels and understand how they shape migration patterns and the impact of open borders.

Contextual analysis: Critical realism emphasizes the importance of context in understanding social phenomena. It recognizes that historical, cultural, and political contexts shape social realities. In open borders research, critical realism helps the researcher understand the historical and cultural factors that have influenced migration patterns and border policies in different

states. Critical realism enables researchers to develop a nuanced understanding of challenges and opportunities associated with open borders by examining contextual factors.

Reflexivity and transformative potential: Critical realism encourages reflexivity and recognizes that knowledge is socially constructed. It acknowledges that researchers have perspectives, biases, and social positions that influence their interpretation of data. In open-border research, critical realism helps the researcher reflect on their assumptions and biases, enabling a more vital and self-awareness analysis. This reflexivity can contribute to a deeper understanding of the complexities surrounding migration and border policies and potentially inform transformative interventions and policy changes.

Thus, Critical realism offers a relevant and applicable paradigm for open-border research by examining underlying structures, multi-level analysis, contextual understanding, and reflexivity. By adopting a critical realist approach, the researcher gained insights into the complexities of migration and border policies, leading to a more nuanced understanding and potentially contributing to policy changes that address the challenges and opportunities of open borders.

3.5 Conclusion

The research methodology for this study, the open borders debate, involved using a qualitative desktop research method. The method helped gather in-depth information and insights into the perspectives, experiences, and discussions surrounding open borders.

The researcher used qualitative content analysis to analyze existing data and identify themes and patterns in how the issue of open borders is discussed and framed. The method led to a comprehensive understanding of the topic.

Qualitative desktop research, which relies on existing data and sources, offers advantages such as cost-effectiveness, time efficiency, access to a wide range of sources, and the ability to analyze large sample sizes. However, it also has limitations, including varying data quality, potential bias, limited control over the data, lack of context, and constraints in fully answering all research questions.

A critical realist approach provided a valuable framework for understanding the underlying structures and mechanisms influencing migration patterns and the open borders debate. It emphasizes the complexity of the issue, the importance of context and human agency, and the development of nuanced explanations. However, it may lack clear policy implications, be complex, and involve interpretation.

The research methodology and critical realist approach offer insights into the open borders debate, inform policy decisions, and foster stakeholder understanding and empathy. By considering the complexity of the issue and the interplay of various factors, policymakers can develop more nuanced and compelling policies to address the challenges and opportunities associated with open borders.

The subsequent chapter delves into the interconnectedness between colonialism and Pan-Africanism, scrutinizing their reciprocal influence and impact on one another.

CHAPTER 4

COLONIALISM VERSUS PAN-AFRICANISM

4.0 Introduction

As part of this study's literature review, this chapter discusses colonialism and Pan-Africanism. The issue of colonialism and the partitioning of Africa is addressed first, and a discussion of Pan-Africanism/the Organization of African Unity follows. The problems of migration, open borders, and diversity are discussed in Chapter 4

4.1 Colonialism and the Partitioning of Africa

Migration dates back to events in the Old Testament, and there are theories that the first migration originated from the Olduvai Gorge. Migration is as old as humanity itself. While exploring the long history of migration will be fascinating, this study focuses on the events that led to the “Scramble for Africa,” which altered the continent's demographics. Europeans first became fixated on Africa during the so-called “Age of Discovery” in the 15th century, when Portugal launched the quest for new trade routes and civilizations outside Europe. They viewed the African continent as a space they could distribute without consulting anyone, and the Africans’ involvement in sharing the continent was negatory.

The Portuguese explorers were the first Europeans to set foot on the coast of West Africa in 1480 (Sparks, 2020: 327). Their arrival perpetuated the slave trade. By the end of the 16th century, they took nearly 200,000 Africans to European colonies as part of the Atlantic Slave Trade (Ferreira and Silva, 2019: 237). The Scramble for Africa continued when European countries came together during the Berlin Conference in the late 19th century to partition Africa. Except for Ethiopia and Liberia, Africa was practically colonized by the end of that century. At this point, it is essential to consider the crux of the Scramble for Africa.

There are other terms to describe the Scramble for Africa, including, among others, division, conquest, and rape of the continent. The partition of Africa occurred when seven Western European nations – Britain, France, Germany, Belgium, Italy, Portugal, and Spain – invaded, occupied, divided, and colonized most of the continent between 1881 and 1914 (Barnhart, 2016: 386). It was not Africa, but three factors—civilization, Christianity, and commerce—responsible for colonization.

In the late 19th and early 20th centuries, Europe's competitiveness and national rivalry were particularly prominent. With the most recent conflict being the Russian-Ukrainian War, Europe has a lengthy history of bloody battles and wars among its powerful nations. Because the Europeans raced to conquer new lands to expand their empires, we can compare the colonization of Africa to a "scramble" (Bryceson, 2002: 726).

The main drivers of the race for Africa were European competitiveness, ethnocentrism, and new technologies. However, the fundamental reason was that European countries were vying for control of substantial portions of the continent to improve their access to resources and the people they needed for labor exploitation. They considered Africa particularly inventive in developing items throughout the Industrial Revolution, which saw a move from agro-economy to factory-based. Africa was mainly used as a source of raw materials, and a sales market for European end products was created using these raw materials in the Global North. The European race superiority complex contributed to the race war over Africa. It significantly affected how they dealt with the indigenous people they encountered. The most appropriate term for this is ethnocentrism. Ethnocentrism is evaluating other cultures according to one's worldview.

Ethnocentrism and Eurocentrism are not synonymous in that Eurocentrism focuses specifically on the superiority of Europeans. It is interesting to note how Social Darwinism, a theory by Charles Darwin, was distorted to support Eurocentrism. It is the notion that some racial or ethnic groups are superior to others and, hence, more suitable to rule, while others are less suitable. In his Theory of Evolution, Darwin referred to species; nevertheless, the Europeans corrupted the idea to support ethnocentrism. Charles Darwin (1808-1882) was an Englishman, so he was a European. His biological theory, first described in *The Origin of Species*, implies that species are driven by natural selection. However, Darwin opposed social injustice and oppression. The Germans were the ones that applied Darwin's theory to human beings in a social context during the Nazi period (1933-1945). Social or vulgar Darwinism holds that the powerful in society are better than the weak and that success is proof of their superiority.

The spread of religious principles was another factor that contributed to the scramble for Africa. The Europeans viewed Christianity as superior to African indigenous peoples' spiritual

traditions. They ruled and subjugated African societies and other cultures which they considered uncivilized.

The latest technological advancements aided the European conquest of several African nations. Weapons with the potential to murder many people quickly were brought into Africa by Caucasians (those people of European descent). When Europeans began to influence, manipulate, and divide them in search of enslaving people and other resources, Africans became disunited and confused and began engaging in more widespread attacks and killings of one another. Even today, there is still hostility among Africans. It has even veered toward xenophobia, an unjustified dislike of other black Africans. This is the politics of divide and rule.

As pointed out above, Europe divided Africa during the Berlin Conference in 1884–1885 (Michalopoulos and Papaioannou, 2012: 13). During this meeting, Africa was divided into colonies, protectorates, spheres of influence, and free trade zones. Europeans drew the borders of nations they had never visited; therefore, they had no idea of the terrain or ethnic makeup of the regions when doing so. They discussed the continent using fictitious information. Lord Salisbury, the former British Prime Minister, stated the following when referring to the Berlin Conference: ““We have been giving away mountains, rivers, and lakes to each other, only hindered by the slight impediment that we never knew where the hills, rivers, and lakes were”” (Prescott and Triggs, 2008: 67). It seems strange that individuals from around the globe met to debate how to live together on land they had never visited. The presence of colonial states still in operation on the continent proves how effectively colonization was spread. The boundaries between the various ethnic groups were not considered when the continent was divided. As a result, families and ethnic groups with solid bonds were separated.

As African states gained independence in the 1960s, the implications of the imposed colonial borders became apparent (Michalopoulos and Papaioannou, 2012: 13). Governments in independent Africa upheld the heritage of colonialism by deepening one of its goals, namely, to divide the African people. A significant percentage of newly independent governments viewed dealing with the issue of colonial borders as “opening Pandora’s box.” Numerous ethnic groups among the newly formed African states were divided without adequately considering their interests and how the allocation affected them. In many African nations, a

sizable fraction of the population still belongs to communities divided during colonization (Miles, 2019: 7).

Colonialism divided numerous closely related ethnic groups into various colonial zones. Michalopoulos and Papaioannou (2020: 35) argue that the influence of Europeans in Africa comes from inappropriate border designs rather than colonialism itself. One could argue that the ethnic and linguistic diversity of African countries has increased religious and socio-political tensions. The artificial borders led borderland people into resource rivalry and conflict because of their limited mobility with other borderland peoples, and “the borderland people were limited to herding on a small quantity of land” (Odwar, 2020: 10). The limitation contradicts the African culture’s fundamental values of good neighborliness and religious convictions. Africans were renowned for their generosity and kind demeanor, and there is the belief that Africans are famous for their hospitality, but this is no longer the case, as exemplified by numerous incidents of xenophobic attacks. Chapter 6 will go into further detail on this topic.

The haphazard borders instigated racial tensions, patronage politics, and civil wars, a common feature today. Omar (2021:17) cites the Somali people’s division into French Somaliland, British Somalia, Italian Somalia, Ethiopian Somalia, and the Somali “territory” in Northern Kenya as one of the most famous examples. These individuals follow the same religion, have a similar way of life, and have the same culture. They now live as separate citizens in several nations due to the borders. They still consider themselves part of wider Somalia, and they keep up their efforts to do so. They have struggled, and the results of that struggle are underdevelopment and poverty. The governments of the countries where they have attempted to restore their identity have severely marginalized them.

The communities in Africa have been devastated by the artificial frontiers. The borders have limited their mobility and made their daily tasks more expensive. Changing lifestyles and structural systems damaged their conventional way of life, organizational structure, and financial well-being (Jeong, 2017: 11). The changes triggered problems within African communities, and Africans’ social networks grew confused and deformed. Due to the struggle for scarce resources, tensions gradually began to surface. Some political elites have continued to use these divisions for political expediency.

People want to stay together and be true to who they are. Conflicts between the governments and the various ethnic groups they govern have occasionally resulted from the latter's demands for secession. Another excellent example is the Nigerian Province of Biafra, which has pushed for statehood on its own. The Igbo tribe, which controlled the Biafra region until the British colonized Nigeria, continued to demand the right to be an independent state, which the Nigerian government did not allow because of the preservation of colonial borders. General Odumegwu Ojukwu declared Biafra's secession on May 30, 1967, which led to a conflict that resulted in the deaths of over one hundred thousand soldiers and over two million starving Biafrans (Nwazuluahu, 2021: 8). However, the reasoning behind resurgent demands for independence at a time when everyone advocates for a united Africa with a single government appears to be backwards-looking and moving Africa backwards.

The colonizers forced Africans to labor on their continent for the advantage of their home nations. In addition, Africans were also sold as enslaved people, being used as human resources to produce labor for their owners back home. With a record-breaking genocide that cost millions of lives in the Congo Free State, the lack of regard for Africans reached disastrous heights. Despite the idea that people are priceless, the Europeans traded Africans like commodities, with prices corresponding to their perceived values. Of course, there is the obvious question of who was selling the so-called enslaved people while the Europeans were buying them. Both a buyer and a seller are involved in a trade, and according to Van Der Linden (2016: 106), European powers preferred dealing with local African leaders and chieftains from the beginning of colonization. These leaders were contributing factors to the slave trade. The commodification of African people reduced their dignity. Because of how they treated Africans, Africans lost their sense of humanity and were viewed as less valuable members of the human race – a view even held by Africans themselves.

This study has little to say about how racial segregation affects society, but the reasons for arbitrary boundary designs are worth exploring. One might state the following:

There was insufficient geographic knowledge and a lack of patience on the part of Europeans. Europeans needed to allow themselves to first visit the areas they were sharing. With little regard for the disparities that existed, European invaders themselves divided Africa along racial, religious, and linguistic lines. The borders the colonial powers established are still in force today. The colonial powers have periodically created conflict in the area and motivated some individuals to start freedom movements for their countries. When African states started

gaining independence, these colonial powers abandoned the area, creating clear divisions among ethnic groups.

When borders were drawn, the colonial powers intended not to create states or colonies but protectorates. For some parts of Africa, the intention was also to establish trade zones, such as in the Congo Basin. Initially, the Congo Basin was a free trade zone, not a country, but the continued presence of the Europeans changed the initial plan, and the trade zone was changed into a country. They used the free-trade area, the Sovereign Congo Free State, to promote free trade and eliminate the slave trade. The continued presence of the Europeans in the areas changed the intention. They formed colonies, resulting in the countries we have today, with heavily policed borders to ensure “legal” movement into and out of the states.

With little understanding of the value of the land, European nations traded land in a never-ending imperialist back-and-forth. The effects of land swapping were felt directly by native populations. As a result of the influence of several colonial powers, African traditions rapidly declined. The decline severely distorted the rules, and most African cultures lost their distinctive African characteristics. It was emphasized to Africans that they had to integrate the cultures of the Europeans and that their traditions were worthless.

The demarcation commission was supposed to create boundaries, but little changed. Europeans ignored traditional boundaries when establishing African colonies and drew their borders across the tenth ethnic group (Herbst, 1989: 6). Ten ethnic groups would constitute a protectorate. They had decided that each of their territories would be around the same size and include the same number of individuals. For these reasons, there was an unspoken understanding among Europeans that ethnic groups would freely cross colonial borders and the fortified borders would not restrict them. Family members from different jurisdictions would continue to live their everyday lives together, which was never the case after they created the boundaries.

One of the significant occurrences was the wave of African independence; despite this, neither the Europeans nor the African leaders altered the colonial boundaries. One would have anticipated that African countries would not maintain the colonial borders once they attained independence. Instead, they made periodic modifications to bring back the indigenous communities to their previous glory. They cemented colonial rulers’ legacy, much to the

surprise of the general public and even the colonial masters themselves. According to Herbst (1989: 676), the leaders of newly independent African republics kept the borders closed because opening them would have been akin to opening Pandora's Box. They would have faced difficulties and perhaps more issues had they attempted to open the borders.

The need to maintain relations with their former colonies made the Africans hesitant to open borders. For instance, the need to maintain relations is reflected in the British government establishing the Commonwealth of Nations to strengthen ties with its former colonies.

The African Union Charter confirmed the colonial borders signed in 1964. There was hope that Africa might restore its lost territorial freedom when it founded the Organization of African Unity (OAU), but that was never to be. The affirmation of the colonial borders solidified the differences among Africans, who continued to regard people living outside the boundaries established by colonialism as aliens. The African Union Treaty has made it clear that countries can permit their nationals to travel across borders to lessen the impacts of ethnic partitioning and that ethnic minorities in a nation can pursue a reunion with peers abroad (Michalopoulos and Papaioannou, 2020: 67). Whether or not this will occur remains to be seen.

Colonization has caused hardship among Africans, with apartheid in South Africa labeled a crime against humanity for its extreme manifestation, a prime example of the difficulties caused. Although they have been gradual, technical advancements have occurred across the continent. The colonial rulers' focus on plundering resources to develop their nations may be responsible for the gradual and often delayed progress, which demands the redistribution of resources in the modern world. Supporting underdeveloped nations is a "hot topic" linked to encouraging their populations to stay in their native countries. According to Wilcox (2015: 2), wealthy nations can typically fulfill these obligations by giving some of their riches to poorer countries as economic aid. Providing support necessitates establishing a resource distribution balance that will keep citizens in their home states.

Wellman, quoted in Wilcox (2015: 5), "insists that states can fulfill their duties to help these needy individuals by transferring material aid." He identified two types of cosmopolitan moral duties, Samaritan and Relational Egalitarianism, generated by the principle of collective mutual aid. The process requires rich nations to assist foreigners living in abject poverty (Wilcox, 2015: 4). To Wellman, these two cosmopolitan duties do not oblige states to open their borders.

The moral obligations can be satisfied by exporting justice as material aid (Wilcox, 2015: 5). This will enhance development in the aided nations, thereby encouraging their citizens not to emigrate. Wilcox (2015: 4) posits that egalitarian relational duties require states to mitigate inequalities contributing to oppression within transnational structural relationships.

The imbalance in resource distribution is one of the reasons why people move across boundaries. Rich nations are a pulling force for migrants searching for greener pastures. In recent years, there has been a rapid brain drain from Southern Africa to the global north, which has slowed development in the area. In the region, people have been moving from developing countries into prosperous, “well-managed” economies. As a result of the competition for resources, citizens in successful economies have felt economically threatened. The feeling of being economically threatened has led to xenophobia, which some people are more comfortable calling “Afrophobia,” as it is directed at black Africans only.

After the first European settlers in Africa arrived more than 500 years ago, colonization began to decline as African nations gained independence from their colonial masters. The fight for freedom was insufficient until Africans restored their African identity, a goal that still exists today. African unity is long overdue and requires political commitment and influence from national leadership. The pursuit of Pan-Africanism is, arguably, the answer to Africa’s divisions.

4.2 Pan-Africanism/Organization of African Unity

Africans became aware of the necessity to restructure themselves and restore their identity. This awareness resulted in the emergence of Pan-Africanism. The concept maintains that increasing African solidarity is the only way to escape the grave socio-political catastrophe of the continent (Aniche, 2020: 40). African nationalism fundamentally acknowledges the divided nature of Africans, which sustains their severe marginalization and estrangement in Africa and the rest of the globe. One could argue that Africa is more open to exploitation because of its fragmentation. It is significant to stress that colonization, not Africans, caused fragmentation, which did not occur naturally among them.

According to Potekhin (1964: 39), Pan-Africanism is “a reaction to racial prejudice against the descendants of African slaves in America and colonial servitude in Africa.” For him, it

represents a fundamental conceptual and political strategy for ending racial and colonial oppression. Pan-Africanism began as a campaign to end discrimination against African and American blacks. Maimela (2013: 34) sees Pan-Africanism as “an antithesis to European imperialism, dominance, and racism.” In his eyes, it serves as his intellectual retort to the Berlin Conference of 1884–1885, which is essentially to blame for the current problems in Africa.

Maimela (2013: 35) argues that Pan-Africanism is our “conscious acknowledgement that the unity of officialdom (states) is ultimately incomplete without the unity of the people. The defeat of tribalism and the narrow territorial African nationalism can be achieved through the free movement of the people and the restoration of the African personality.”. It is necessary to restore the flavor of the African personality, and unity is the key to the liberation of Africans and the restoration of their dignity. The ambition to unite the continent as a single entity is the starting point for assembling the remains of the African personality, and Pan-Africanism is premised on unity among nations and their citizens.

Henry Sylvester Williams (1869–1911), who originated this the phenomenon of Pan-Africanism, planned the first Pan-African conference in London in 1900 (Aniche, 2020: 3). William E. Burghardt DuBois, the most significant Pan-Africanist until the Second World War, acknowledged that Williams was the first to use the term “Pan-Africanism.” DuBois also attended the first conference of 1900 and made a remarkable statement about the problem of the twentieth century, which he described as the “color line” (Legum, 1962: 2). Albert Thorne and Marcus Garvey are two further prominent early Pan-Africanists. Kwame Nkrumah (1909–1972), the first President of independent Ghana and a noted Pan-Africanist, stated the following about Africa and colonialism:

We must unite now or perish. I am confident that by our concerted effort and determination, we shall lay here the foundation for a continental union of African States. Independence is only the prelude to a new and more involved struggle for the right to conduct our own economic and social affairs, to construct our society according to our aspirations, unhampered by crushing and humiliating neo-colonialist controls and interference (Hancock, 2014: 268).

Kwame Nkrumah believed that the delight of fictitious independence would hinder Africa’s effective future growth. For him, achieving political independence was only the first step toward economic and social liberation, eventually giving Africans their much-needed sense of

identity. He believed they could accomplish this only by providing unity, a place in Africanism. Emphasizing that African nations would perish without an agreement to operate as a unified force, Kwame Nkrumah argued that unifying Africa under one sovereign government could heal the festering wounds of boundary disputes and other political issues between African states. Julius Nyerere agreed, saying that without unity, Africa had no future (Nyerere, 2006). Many people, including the two Pan-Africanists, believed that only as a united front could Africa free itself from the subjugation of colonialism and neo-colonialism. Indeed, if unification occurs, it would guarantee the proper allocation of resources on the continent so that the question of secession would not have any place in a united Africa. Unification has been mooted for a while and appears to be the perfect remedy for the continent's divisions, but critics consider it utopian and, to put it mildly, ridiculous. However, the ongoing African unrest has fueled calls for Regional Economic Communities (RECs) as the cornerstone of continental integration. The unrest has also fueled the aspiration for a United States of Africa. In their efforts to function as a unit, individual states' interests are advanced mainly by RECs, including cultural integration.

As part of regional integration, Kwame Nkrumah led a group of nations he dubbed "progressive states" to form the Casablanca Bloc in 1961 (Targba, 2022). Building on this, African heads of the state founded the Organization of African Unity (OAU) on May 25, 1963, in Addis Ababa, Ethiopia, with 34 signatory nations. The OAU was to facilitate integration and not be a club of African countries that would convene for dining and drinking. The following factors, among others, were crucial to the organization's formation:

An essential role of the group of countries was to foster unity and speak with one voice for the entire African continent to save the continent's long-term economic and political destiny. African states lacked cohesion, and uniting them under a single governing body would change how they viewed one another and improve their ties. The OAU fostered cooperation, peace, and solidarity among African countries. Two broad and essential perspectives of integration theory are economic and political integration. Eliminating pointless and artificial constraints that impede international trade is vital for economic integration.

Political integration refers to a process where political actions are directed toward a new center whose institutions have control over the existing national states or demand that they do. Integration occurs when there is agreement on fundamental principles, among them the

continuity of social ties that cut across strata and geographic boundaries. By tackling the issues of social coercion and marginalization, social integration should work toward the realization of a stable and just society. Strengthening the conditions for social harmony leads to the achievement of this. As Africans, it is crucial to focus more on Africanism than the colonial borders built to separate them. Kwame Nkrumah reported in one of his conference papers that:

Determined to move forward to a realization of our hopes and plans for creating a modern society which will give our people the opportunity to enjoy a full and satisfying life. The forces that unite us are intrinsic and greater than the superimposed influences that keep us apart (Undiyaundeye, 2018: 6).

Except for North Africa, Africans share a common ancestry and a pervasive cultural heritage.

The coordination and escalation of collaboration between African states to improve the standard of living for the people of Africa was the OAU's secondary motivation for its founding. A well-coordinated solution to Africa's problems would catalyze social and economic change. Although individual nation-states have the power to improve the lives of their citizens, collectively, they are more effective. The idea is, "Together, we can achieve more." Because of its abundant natural and human resources, Africa has the potential to become a superpower.

Given that the independence of African states was to protect their sovereignty and territorial integrity, freedoms are essential. Africa does not have the same political position as other continents. One noteworthy aspect is the need for a permanent African representative on the UN Security Council. Political decisions are made on its behalf by people who have excelled in areas where Africa is lacking, such as socioeconomic progress and technological advancement. With such a representative, Africa might promote effective defense and guarantee peace among its member states.

Regional integration is the first step in achieving African unity, with continental integration on the horizon. In terms of the former, the continent has established eight regional blocks that will serve as the foundation for continental integration. Regional and continental integration aims to facilitate the free flow of people and goods across borders; as a result, this discussion should emphasize how modern migration builds on historical migration. Compared to people, goods can travel across borders more easily.

As noted, efforts are being made at the continental level to integrate the continent. The African Continental Free Trade Area (AFCTA), whose reach goes beyond the conventional free trade area, is being established. It aims to eliminate both tariff and non-tariff trade barriers within Africa. It also includes regional projects, like the Protocol on the Free Movement of Persons, the Right to Residence and Establishment, and the Single African Air Transport, Kohnert (2019: 2). In July 2016, the AU introduced a standard continental passport. They distributed the access document to a select group of notable Africans, including certain heads of state and diplomats, and its general distribution was postponed until 2021 (Adeola, 2019). The goal was still to make it easy for Africans to travel throughout the continent. It is a flagship initiative to remove obstacles Africans face when traveling, working, and living on their continent. The difficulty is finding a way to reconcile various domestic, political, social, and economic concerns about immigration and job losses with this vision of a borderless Africa.

To speed the integration of the African continent, the priorities of social, cultural, and political integration, as well as how they relate to the region's diversity, should be balanced with those of economic integration. Apiko et al. (2020: 7) believe that non-tariff barriers and lax implementation of existing agreements impede the free movement of people, goods, and services across borders. They argue that reviewing bilateral and multilateral agreements among African governments is necessary to improve the compatibility of present and future trade and investment arrangements with regional and continental integration. The creation of the African Free Trade Agreement will unite several nations under a free trade zone. The agreement aims to build a single market for products and services, allowing investment and free movement of people throughout the 55 member nations. Hopefully, this will make working together easier for the SADC and other regional and economic communities.

The Economic Community of West Africa (ECOWAS) has opened its borders to its member states' residents and is developing a regional currency. However, this has complications that were likely not anticipated during the planning process of the free movement of people in the West African region. This geographic grouping of states constitutes the foundation of continental integration. Olusegun Bolarinwa (2015: 164) noted that "despite ... Protocol of Article 27 of the ECOWAS Treaty relating to freedom of movement within the community and of Protocol A/P.1/5/79 dated May 29, 1979, on the free movement of persons, the right of residence allows for free legitimate movement in the region," member states are hesitant to

implement the ECOWAS treaty due to potential border problems. The inability to coexist may be due to a lack of trust among member states. The Boko Haram insurgency also threatens this region, and open borders allow them to enter neighboring states freely. In addition, the SADC region is exceptionally diverse, with over 525 native languages spoken in Nigeria alone. Instead of viewing diversity as a blessing, they consider it a threat to state sovereignty.

4.3 Conclusion

The historical backdrop of colonialism and the subsequent fragmentation of Africa has had profound and lasting effects on the continent. The disdain exhibited by imperial powers for pre-existing social, cultural, and political structures, along with the imposition of arbitrary borders, led to enduring repercussions. That has played a significant role in the emergence of ethnic tensions, wars, and issues within contemporary Africa.

Nevertheless, the advent of Pan-Africanism has presented a ray of optimism for a continent divided by colonialism's lasting effects. Pan-Africanism is a socio-political ideology promoting African unity, cultural reconnection, and deconstructing colonial-imposed boundaries. Its objective is to reinstate a collective feeling of identity and purpose throughout African nations. The endeavor to foster regional and continental integration, exemplified by initiatives such as the ACFTA, represents noteworthy advancements.

As Africa progresses in its pursuit of integration, the obstacles become apparent. The imperative to reconcile diverse languages, cultures, and historical experiences is essential to achieving the collective objective of fostering unity and prosperity across the continent. Addressing concerns over open borders, employment displacement, and security is paramount while concurrently striving towards shared goals.

Amidst these formidable hurdles, Pan-Africanism emerges as a potent and influential concept, serving as a poignant reminder that the unifying ties among Africans possess greater resilience than the arbitrary distinctions that separate them. Through persistent effort and unwavering devotion, Africa has the potential to transcend the enduring effects of colonialism and forge a more promising trajectory marked by collective cohesion, economic well-being, and a revitalized sense of cultural selfhood.

As part of the literature review, the following chapter examines the central issues of migration, diversity, and open borders.

CHAPTER 5

MIGRATION, DIVERSITY, AND OPEN BORDERS

5.0 Introduction

Migration is a regular occurrence among older animals, notably birds, and in humans as well. It is a significant phenomenon among humans and is driven by sociopolitical, economic, and labor pressures due to enormous salary differences and work possibilities between developed and developing economies. These factors generate significant incentives for individuals and their families, sustaining migration to achieve a greater wage. Bloom (2009: 23) considers migration “a vital yet hard concern of global justice.” According to Bloom, migration calls into question a nation’s physical sovereignty and puts citizens from other states in contact with one another. Aside from that, it is also profoundly concerned with internal justice. Pécoud et al. (2007: 70) posit that “international migration has become one of the most pressing problems of our day.” Many individuals have forcibly migrated, hence the importance of forced migration to this topic. The diverse aspects discussed in this chapter are closely linked to the theoretical frameworks in that Moderate Communitarianism, and Ujamaa emphasize human values, and consequentialism/Utilitarianism will examine the essence of accepting or rejecting others into the community.

Migration is a topic of discussion in multiple forums, and several definitions are used to clarify the meaning. They employ the prevalence and recurrence of common movement patterns to describe migration. There is no definitive agreement among researchers on migration. According to Pécoud and De Guchteneire (2006: 71), “Migration is now fundamentally ingrained in the economics and cultures of most nations, whether in the form of remittances, inexpensive labor, or domestic services.” A nation is a sender or a recipient of migrants. Therefore, every country is involved in migration in some capacity. There are no sacred cows on this topic; even the so-called “supernations” are a part of this global phenomenon.

According to Lane (2006: 1), migration is a feature of the human order. It is an everyday occurrence, and according to Kok (1999: 20), the ideal definition of migration is “the crossing of spatial boundaries by one or more individuals participating in a change of residence.” Sinha (2005: 407) defines it as “the transfer of an individual or group from one civilization to another.” Sinha (2005: 407) goes on to say that migration is “the ubiquitous process of

movement of an individual or a group of people from one spatial unit or place of residence (known as the origin place) to another (known as the destination place) defined by any kind of commonly agreed geographical, political, or administrative boundary in place and time.” Bhugra (2004: 129) defines migration as a process of social change in which an individual, alone or with others, for one or more reasons of economic betterment, political instability, education, or other purposes, departs one geographical location for a prolonged stay or permanent settlement in another geographical area. There is movement and a change of habitation in each of these definitions, and Sinha and Bhugra’s definitions introduce the time element. The definition by Bhugra (2004) also explains why people migrate and sheds light on the various elements that influence migration. There appears to be no end to the continual flow of people. Despite the often inherent and confronted dangers, individuals and, in some cases, entire families migrate in search of a better life.

Movement is a God-given right; if emigration is recognized and permitted, nations should acknowledge immigration similarly. Various context-specific factors motivate humans to relocate. Some individuals are driven out of their comfort zones, while others are drawn to other locations by the availability of vital resources. In some instances, colonialism and, in others, poor resource management have contributed to resource imbalances. Koczan et al. (2021: 2) argue that “international migration is a significant pathway for the material advancement of individuals and their descendants.” The argument is accurate about migrating people from less developed countries to wealthier countries, from the global south to the global north. People migrate in search of greener pastures, sometimes sporadically crossing national boundaries. Koczan et al. (2021: 6) assert that “many migrants see a significant boost in income when they move to better economies.” More prosperous nations’ restrictive policies have led to an emergency migration crisis. According to Pécoud and De Guchteneire (2006: 69), “Everyone has the right to leave any country, even his own, and return to his country.” These authors consider emigration a right, but their perspective does not specify whether immigration is likewise a right. They appear hesitant to use authority over immigration and do not discuss settling but rather a departure and return.

In contrast, Velasco (2016: 45) points out that “emigration is a human right while immigration is not.” Restrictions on immigration are inconsistent with the United Nations Declaration on Human Rights, which recognizes the right of individuals to migrate but does not mention the right to settle. It simply “recognizes the right of every citizen to leave and return to their country

of citizenship” (Aleinikoff and Klusmeyer, 2001: 112). Pécoud and De Guchteneire (2006) claim that the current migration control mechanisms exacerbate existing disparities and fail to achieve their intended purpose: to provide a clear and sustainable perspective on managing migration difficulties. For them, advocating mobility as a right does not merely add another request to a long list of existing rights but necessitates bolstering respect for existing rights.

Pécoud and De Guchteneire (2006) have highly significant and noteworthy lines of thought. For them, opening borders to migrants will allow people who would otherwise have taken perilous routes to reach their destinations safely. They also believe that by opening borders, people will first swarm in large numbers, but their numbers will decrease with time. Opening borders will allow migrants to return to their home nations if their intended goals fail. Thirdly, there would not be any undocumented immigration. This anomaly will completely disappear. The fourth viewpoint is that migrants will have little motivation to avoid illegality, and nations will have greater control over individuals within their borders. This, however, is not typical of the power dynamics that now govern the mobility scenario debate. The current mobility scenario has produced illegal immigrants who are readily abused and used as scapegoats for many of the ills that plague host nations.

People relocate in quest of greener pastures, sometimes irregularly crossing political boundaries. There is no mention of a mutual responsibility by governments to accept their admittance into their respective territories. One’s government should not prevent emigration unless the individual has ongoing issues for which they can abscond. However, wherever one goes, the onus of accepting responsibility remains with the emigrant. Velasco (2016: 47) argues that “there is no right to settle for an extended term in any country in the world, to participate with equal rights in its composition, or to enjoy its social safety system.” The argument demonstrates that immigration is not a fundamental human right. The *ultra-posse nemo obligator* concept opposes the universalization of the right to migrate. The principle states that no one is required to accomplish more than they can.

While the objective should be to promote the movement of people, Pécoud and De Guchteneire (2006: 71) assert that “modern migration policies are marked by a restrictive spirit that makes international migration problematic.” The security of borders has become a central concern in border control. The two authors have also underlined that “migration is often a security danger, and many nations feel the need to safeguard themselves against it.” Pécoud and De Guchteneire

(2006: 71) agree that arbitrary open borders will pose a security threat to sovereign states. Although security concerns exacerbate the pressure to control borders, immigration controls pre-existed them and, therefore, cannot take the primary role in tightening immigration policies. Before security became a problem, border control was already a standard practice. Velasco (2016: 49) stated, “There is a pervasive fixation on security, which is elevated to supreme importance beyond all other factors and dominates space and public debate.” One wonders what the underlying rationale was for restricting the movement of people across artificial borders. There is a severe compromise of freedom of action because of tight border control measures.

Regarding human rights, individuals are protected based on personhood, not nationality or citizenship, reducing governments’ autonomy. Migration poses a threat to social cohesion. When people migrate to a new location, it generates instability for the existing residents, who may fear cultural dilution and reject the admission of new members. (The topic of culture is addressed in a subsequent section of this chapter.) According to Velasco (2016: 77), “the entrance of newcomers destabilizes receiving societies and threatens the sense of belonging and shared identity which is at the heart of communal life.” The arrival of new people may result in the mixing or assimilation of those cultures.

Threats resulting from foreign individuals entering a state cannot be taken for granted, affecting social cohesion. In certain instances, they employ violence to show resentment. Although the state controls migration, sometimes individuals can do it as well. According to Velasco (2016: 78), if “states do not restrict migration, individuals will do so through more or less violent rejections of outsiders.” More fundamentally, border controls indirectly feed racism by promoting the notion that outsiders and those who appear foreign are undesirable. When immigration is frequently in the news, citizens become aware of the irregularities, and anti-foreigner attitudes may form, spread, and constitute a societal problem. Not all individuals who enter a society have a detrimental effect on its well-being. According to Velasco (2016: 79), “Social cohesion is about much more than migration; the role of migrants should be considered, but neither should it be overemphasized to the detriment of other significant obstacles to social cohesion.” Migration has distributional repercussions, with some benefiting and others being threatened. Lack of resources in one place and their presence in another perpetuates migration, which, as previously noted, would disrupt communities with established ways of doing things.

However, at the same time, migration balances the distribution of resources to the migrants' benefit.

Bloom (2009: 241) believes the only way to attain essential liberty is to leave a failed state. It serves no purpose to remain failed. Somalia, which has operated without a central government for over 18 years, is a suitable example. In such a failed state, residents must engage in immigration to obtain fundamental liberties, notwithstanding the possibility of exclusion. The history of intra-African migration casts an inclusive light. There was no discrimination towards outsiders in the past, but with current migration, the opposite applies.

Migration is not immune to difficulties. According to Koczan et al. (2021: 7), it is surrounded by obstacles and opportunities for receiving and sending nations. The responsibility of policymakers is to attempt to overcome barriers while simultaneously seizing opportunities. One such obstacle is that immigrants will disrupt local labor markets in their destination countries through wage deflation and the displacement of native workers. Short-term budgetary costs are possible, as is criminal activity. However, Koczan et al. (2021: 27) argue that immigrants can enhance output, create new possibilities for native employees, provide growth-related skills, develop new ideas, and stimulate international trade. The process will contribute positively to the long-term budgetary balances of both the sending and receiving nations. Integration of migrant workers will unquestionably aid in achieving their much-anticipated total contribution to the economies of the receiving countries. Their integration decreases their likelihood of engaging in illegal activity because they will be gainfully employed. Nevertheless, the rise in competition may result in resentment and bad sentiments toward foreign migrants, as well as xenophobic acts.

While receiving countries may benefit economically from immigrants, countries of origin may experience brain drain. The brain drain will put upward pressure on wages, resulting in a shortage of necessary skills. The deficiency also diminishes competition. Nevertheless, emigration generates a flow of remittances, an essential income source for destitute families. Worldwide ties in commerce, foreign direct investment (FDI), and technology transfer are established through emigration.

5.1 Open Borders

To make the topic of open borders more accessible to conceptualization, defining borders is the first step. Kukathas (2010: 325) states, "Borders are geographical limits that demarcate or define political entities or legal jurisdictions." Generally, borders are the lines on maps that indicate the beginning and end of an entity's jurisdiction. They are used to distinguish between nations or states but can also differentiate between entities such as provinces and districts. Kukathas (2010: 325) further states that "borders are conceptual rather than physical and can extend not only across the land but also across the water, through rivers, through streets, and even through structures." It is essential to highlight that because they are fictitious, they do not bind people, which is why we occasionally alter the borders of some jurisdictions. Instead of walls and gates, political boundaries result from rules and laws. This research aims to determine the morality of these regulations and legislation concerning the right to free movement.

Open borders are the subject of a great deal of advocacy. They must be distinguished from the no-borders concept, as their implications for migration are fundamentally distinct. Closed borders are an immigration strategy when a state refuses to accept immigrants (Peters, 2015: 122). Such a regulation confines individuals to their home states, and if they seek to cross state lines, it prohibits them from entering. On the other hand, open borders refer to a situation in which a state abolishes its border restrictions and permits entry to anybody who seeks admission (Pevnick, 2011: 4). In such cases, individuals are unrestricted in their ability to relocate to regions of the globe where they believe their potential can flourish and their safety is assured. This situation allows individuals to reside and work in their chosen state.

Nonetheless, genuinely open borders are difficult to find. While Velasco (2016: 42) asserts that "Freedom of movement worldwide is a fundamental human right," Cingranelli and Richards (2010: 397) note that people find it difficult to exercise this freedom, not because they cannot afford the expense of the movement but because they are subject to certain restrictions. The majority of states have policies regarding immigration that fall between closed and open borders. Their ambiguous policies make theorists ponder whether they (the theorists) must consider open or closed boundaries. States could allow admission but impose restrictions on what one could do once inside the country. Weltman argues that, ultimately, our approach to the problem cannot be on the assumption of closed or open borders but rather on a path that

considers the balance requirement (Weltman, 2021: 267). Those unsure whether borders should be open or closed may be trying to find a middle ground.

The concept of no borders is briefly analyzed. The brief analysis is because the argument is not about eradicating borders but opening them. The notion of no borders asks for eliminating all borders, destroying the concept of sovereign states. BurrIDGE et al. (2019: 59). argue that “The no-borders approach contextualizes boundaries and the demand for their abolition within a fundamental critique of capitalism.” According to these authors, boundaries are fundamental to capitalism, and a policy of abolishing borders would constitute a direct assault on capitalism and national sovereignty. Harsha Walia (in BurrIDGE et al., 2019: 61) envisions no borders as a confrontation with and dismantling imperialism’s borders. With no borders, state sovereignty would cease to exist. However, this discussion is not about abolishing borders but instead opening them, and states can continue to categorize people as asylum seekers and irregular migrants. This clarity distinguishes “open borders” from “no borders.”

While it is true that freedom of movement is a fundamental right, we must specify the extent to which it is a right. A citizen's movement within state jurisdictions is a right, as is emigration; however, crossing state lines is not a right. According to Pécoud et al. (2007: 8), the right to emigration is worthless without the right to immigration. A violation of a person’s right to emigrate is when they are authorized to leave one state but not proportionally admitted into another. The opening of borders should be the norm rather than the exception (Velasco, 2016: 43). This raises the question of whether or not the concept of closing borders is for no apparent purpose. The entire surface of our earth should be open to anybody who can move about (Velasco, 2016: 43). Is it feasible for individuals to circulate without limits in the age of terrorism, aside from being ideal? Even borders can render some locations inaccessible to individuals. Velasco (2016: 43) asserts that “the entire world is the common property of humanity.” While this was once true, it is no longer the case. The division of joint property into nations considers that individuals who were and are citizens of those nations own that portion of the world. The division provides them the ability to control who enters and settles.

Michael Walzer (in Wilcox, 2009: 2) points out that liberal nations have considerable discretion over immigration policy. He argues that political participation is a social good comprised of the shared understanding of a political community. On the other hand, Kukathas (2012: 650) considers states as political communities that are historical endeavors that span generations.

Such communities have the right to safeguard their collective existence while reasonably pursuing their common goals. For this reason, some countries are impoverished (whether due to their geographical location or mismanagement of their resources), while others are wealthy.

Consequently, many people will begin their lives with unjustified disadvantages and are entitled to some compensation for their misfortune. Many cultural contexts have the right to interact and the duty to welcome (Velasco, 2016: 44). Individuals can choose to interact. However, those with whom they interact are not required to respond positively. Whether they do so or not depends entirely on whether they have similarities. The absence of shared characteristics produces an identity conundrum. Most cultures emphasize hospitality as a societal ideal. The current wave of terrorism necessitates people to be cautious about whom they house in their communities; should they provide shelter to terrorists whose goal is to undermine the state's tranquillity? Kukathas (2012: 649) describes the concept of free borders as "politically naive, if not preposterous." Governments, major political parties, and influential advocacy groups do not believe migration between nations should be free.

Some people view opening borders as theoretical and out of touch with reality. Instead of advocating for entirely open borders, proponents of open borders should seek to persuade authorities to adopt permeable boundaries. People should be able to move more freely. However, it is not required to portray migrants as possible terrorists to block borders. Gingrich, cited in Velasco (2016: 49), emphasizes that "no serious nation in the age of terrorism can afford wide-open borders with millions of illegal aliens crossing at leisure." All states are involved in migration in some capacity, as previously stated. Either they are creating or receiving migrants. In this scenario, it is clear that there are no entirely tight spaces in terms of migration, as Velasco (2016: 52) explains. The free movement of people is viewed as a desirable differentiation and manifests itself as social stratification. According to Carens (1987: 259), "restrictions would be justifiable only if there were a legitimate anticipation that unfettered immigration would impair the public order, and this expectation would have to be based on evidence and acceptable modes of thinking." He debunks the premise of assuaging unwarranted worries to justify limiting immigration. Any contrary assertion would be morally reprehensible. Any restriction cannot justify current public opinions regarding immigration. Any limitation should be based on policy and ideals, not the populace's desires. Disregarding the populace's wishes contradicts Michael Walzer's argument when he grants citizens the authority to regulate immigration. For him, "citizens must be able to regulate immigration as

necessary to defend their freedom, welfare, and culture” (Wilcox, 2015: 2). The administration of states is inconsistent with how conditions are expressed in this view. Although it may be permissible for states to regulate immigration, one does not believe it would be appropriate for individuals to assume this task.

Because the world is rife with money, resources, and opportunity discrepancies, it is essential to remember that not everyone is cosmopolitan. As a result, restrictions have been imposed to safeguard the resources for the benefit of the populace. Joseph Carens (in Wilcox, 2009: 3) argues that “limitations on certain liberties, including the freedom of international movement, are legitimate if necessary to sustain essential liberties throughout time.” When the justifications are consistent with liberal egalitarian principles, it is permissible to violate a fundamental right. It is contradictory and distressing, to say the least, to witness that countries claiming to be the leaders of democracy are at the forefront of building walls to hinder the free movement of the world’s poor. Borders are a vital sign of the desire to exclude, but not wholly exclude, all people, save the disadvantaged. The desire indicates that there are individuals whose travel is not restricted since they migrate as investors. Velasco (2016: 55) expresses worry that “migration policies developed by various receiving nations, influenced by a mindset of strict control and even criminalization of unwelcome immigrants, also have dire adverse consequences on fairness.” The development of restrictive measures does not take into account poor people. The imagination focuses on the mass migration of disadvantaged individuals.

The criminalization of migrants makes any argument against free borders believable. That will justify restrictive measures, and in light of recent terrorist attacks, robust control becomes justifiable. However, those who suffer the most are disadvantaged; their goal is to cross borders and support their families. There is the perpetuation of international migration by disparities in living standards across countries’ inhabitants. Humans are motivated to seek ways to improve their lives. Better management of resources creates an imbalance that attracts individuals to those locations.

Consequently, they will seek refuge in unfavorable migration policies in most circumstances. “Countries contend that their limitations on freedom of circulation and residency are part of the realm reserved for their sovereignty” (Velasco, 2016: 49). Self-determination is an essential characteristic of a state’s sovereignty. Part of a state’s right to self-determination is the ability

to select – whom to accept and who not to admit into its territory. The exercise of self-determination can be considered a breach of the right to freedom of movement.

Each state's history influences the behavior of its population and, in particular, the national character. Kukathas (2012: 651) argues, "Discussions of ethical dilemmas affecting organizations such as the state must take the historical reality they represent far more seriously." This severe consideration suggests that scholars cannot ignore the fact that the historical reality of each state determines its present situation. A state that has grown through violence will inevitably respond with violence. Some African states have a history of violence that has persisted to the present day. Their reactions to migration concerns are through violence perpetrated against innocent, impoverished migrants seeking solutions to their economic difficulties.

People cannot underestimate the reality of contemporary states. International law defines states precisely, and what occurs within the borders of each state is the responsibility of its government and its inhabitants. As Kukathas (2012: 651) points out, we do not live in a borderless world: "Contemporary states are all territorially defined organizations with geographic bounds recognized by international law." Citizens within the borders determine what occurs within their respective legal jurisdictions. Kukathas (2012: 652) states that borders are "political creations delineating different and separate domains." When a person enters the authority of a state, they must comply with its laws. The laws of the state will include, among others, immigration laws. Even people who respect immigration procedures are subjected to torture and inhumane treatment by the inhabitants of their host states, which is a source of great worry. Carens (1987: 267) observed that "local groups frequently wish to restrict immigration." In some instances, discrimination is blind to the immigrant's legal status. For example, even people granted lawful immigrant status are susceptible to xenophobia. Most states permit entry and exit, and one may argue that such borders are open.

Nonetheless, Kukathas (2012: 652) is reasonably clear about how open a border should be, stating that:

The openness of a border is not merely a matter of whether or not people may freely cross it to enter a jurisdiction. It is also a matter of what they do once they have entered. If mere entry were sufficient, then most countries in the world could be said to have open borders.

It is immigration, not emigration, that matters in the debate over open borders. Once a person has begun emigration, their objective is unquestionably to immigrate. Immigration is the responsibility of the receiving states. This restriction will conflict with the notion that the earth is the common property of humanity if one is to apply it. Carens (1987: 267) debunks all conceptions and justifications regarding immigration by stating, “Despite all this, we do not think these political communities should be able to control their borders.” Border control, if necessary, remains the responsibility of governments. When citizens regulate immigration flows, the government has failed to fulfill its role of controlling its population and maintaining social order.

Kukathas (2012: 652) continues by stating:

The openness of a border must be judged, in part, by the extent to which outsiders are permitted to enter, participate in the life of, and remain in the society that the border circumscribes. A border is more open if people are free not only to enter for brief visits but also to reside, work, settle, and perhaps even join the political community that the border helps to define.

Thus, the judgment of whether or not the border is open can be based on the actions immigrants can take upon entering a state’s authority. If individuals are permitted to enter a state’s territory, but their efforts are restricted, their borders are not open. Alternatively, if a substantial amount of work is required to enter society, the state’s boundaries may be less accessible. Numerous imposed limitations may make it impossible for individuals to join society, thus sealing the borders. Sarah Fine (2013: 257) contends that there is inconsistency among the immigration policies of various governments concerning fostering equality when she writes, “The argument is that our prevailing Immigration practices are inconsistent with our self-proclaimed commitment to moral equality.” The practices are so stringent that the immigration movement is strenuous for the average person. To open borders means removing barriers to people moving from one jurisdiction to another. Kukathas (2012: 653) emphasizes this idea, which states that “the removal of such restrictions is not merely a matter of removing barriers to entry but of modifying the terms and conditions under which individuals travel.” Other factors can affect people’s mobility, such as their inability to bear the costs of their movements.

Wilcox (2015: 1) poses a fundamental point when she queries “whether liberal democratic states have the moral right to restrict immigration.” On this issue, philosophers have various

opinions, with some saying that nations have the right to choose whom they accept. This, however, runs counter to the core liberal tenet that states must open their borders for equality and freedom to exist. While these ideas reign supreme in liberal democratic nations, self-determination is crucial in sovereign states. National interests inform each state's immigration policy. Carens (in Wilcox, 2009:1) diverts from this opinion by stating that liberal states have a *prima facie* obligation to preserve open borders, welcoming all prospective immigrants who seek entrance. She believes these liberal democratic societies are morally obligated to accept needy immigrants. Acceptance would partially solve global injustices like poverty and human rights violations.

The question arises, however, as to what extent the movement of migrants will reduce global poverty. There is ample social scientific evidence that those who can move are not the poorest of the poor but the more well-to-do citizens of countries in the Global South. This means that opening borders for economic migration allows those in the Global South with a surplus of capital to move from the significant cities (which function as a hub) to countries in the Global North. This will potentially not reduce but worsen the poverty of those left behind because the family or kin group members who are gone have succeeded in escaping from the moral obligation to help their poorer peers. If migrants maintain connections with their diasporic host communities abroad, migration can create economic dependencies for those who remain in their home countries. This situation means that colonial history repeats itself in postcolonial times. Instead of exporting raw materials abroad and becoming dependent on the flow of finances from North to South, Africa and other countries are now sending out their people, making those left behind dependent on the flow of finances from North to South.

In other words, I do not believe that opening borders to migrants will reduce poverty. The question is whether it is morally right to allow only those who can afford it (or those who are exceptionally talented, thereby causing a brain drain) to leave a country dependent on the surplus income of that particular group. A better way to alleviate poverty in poor countries and avoid upper- and middle-class emigration, is to invest in their economic development through, for example, foreign direct investment, and the stimulation of local talent to develop themselves through educational opportunities in their countries.

Political membership is a shared understanding of a political community and a social good (Wilcox, 2015: 1). It gives members of a political community the authority to decide whom to admit into the community based on their shared understanding. Citizens have a moral responsibility toward certain unchosen groups of foreigners, such as those with whom they share essential cultural or ethnic links. This ethical responsibility has significant implications for immigration admissions policies. Wilcox (2015: 2) contends that liberal democratic cultures are comparable to families. People have moral ties to others they did not choose. They have no choice over who should join their family. Therefore, in the context of immigration, relatives of political community members should be given priority admittance.

Wilcox (2015: 4) considers the right to collective self-determination to include “the right to seal borders, rejecting all would-be immigrants, including refugees.” The argument suggests that the right to self-determination includes determining who may enter and who may not. The approach is authentic for states and individuals with the right to self-determination, including the right to freedom of association. The right to self-determination protects only self-interested actions; individuals and, more importantly, groups are not morally free to engage in behavior that harms others (Fine, 2013: 258). Wilcox (2015: 5) echoes this sentiment, stating that “the right to self-determination protects only self-regarding actions.” The protection necessitates the acknowledgment of the nonmaleficence principle. Therefore, we are all morally obligated to respect one another and protect others from harm.

Pevnick (in Wilcox, 2015: 6) introduces a novel definition of refugees as “those fleeing political persecution and those caught in abject poverty.” This concept is distinct from most others in that it recognizes the presence of economic refugees. Poverty can lead to persecution, driving individuals to flee their homes.

Pevnick acknowledges Wilcox’s description of four instances of global inequity that impose strict moral obligations on outsiders. These are listed below:

- a) When one group falls below the minimal standard of decent living while another enjoys excess wealth,
- b) When inequalities are a direct result of the past illegitimate actions of a better-off group,
- c) When inequalities threaten to undermine fair interaction among parties in robust transnational relationships and

- d) When inequalities result from the unfair distribution of benefits or burdens within a self-supporting scheme of social cooperation (Wilcox, 2015: 6).

Global inequality is a concern for numerous entities. The migrants produced by developing countries are a burden for wealthier receiving nations. Wilcox (2015) believes that rich nations have a moral obligation to solve global inequality. Migration from poor to wealthy nations is not limited to the global north. There is a shift in Africa from poorly managed economies to thriving economies. The movement is also evident in the SADC, where people migrate from war-torn regions and poorly managed economies to countries that are peaceful and have stable economies. Opening borders does not mean removing borders. States must still issue passports, maintain territorial integrity, and give immigrants a basic background check. However, many academics perceive inequality within a country as a morally pressing issue, although they do not believe it to be widespread. Opening the world's borders might generate cash and represent global distributive justice, according to Bird-Pollan (2020). Poor people will be evenly spread globally, creating a balance in resource allocation.

With open borders, poverty will be more apparent. Open borders will encourage migration, manifesting as economic imbalances. According to Bird-Pollan (2020), immigration conceals more poverty than it causes. Remittances can stabilize a state's financial performance by contributing to its GDP. Smith (2004) states that open borders would not distinguish between individuals fleeing oppression and those pursuing the opportunity to better their lives. The distinction raises the question: Is it essential to understand why individuals move? If the freedom of movement is a human right, the most critical factor is that moving individuals are satisfied, not that others are satisfied with their reasons for going.

Open-border thinking should not be a provocation or a concept confined to libertarianism. Bird-Pollan (2020) believes that birthright citizenship is a lottery of opportunities. Any individual could have been born in any country or state. Migration policies could be used as a tool for reparative justice, particularly if contemporary migration is viewed through the lens of colonial history. Opening borders will correct some colonial injustices, including the transfer of resources, as colonial overlords plundered resources to enrich their nations.

Christopher Wellman has argued that legitimate states enjoy a right to freedom of association that necessarily includes a right to exclude immigrants (Vinx, 2015: 61). According to Wellman

(2008), the endorsement of a moral entitlement to freedom of association implies that legitimate nations possess a *prima facie* justification to regulate immigration according to their discretion. To Wellman, it is logically inconsistent to recognize the presence of a right to freedom of association while simultaneously rejecting the notion of a right to restrict immigration. One may associate and disassociate with other individuals, but they may not have the right to determine where another individual must reside. Those wishing to join a social club may not compel current members to accept them. While this may work for social groups, one does not believe it applies to public institutions. While states have the right to self-determination, this does not necessitate exclusion. According to Traynor (2015: 20), “each of us holds a morally privileged position of authority over our affairs.” It is uncertain whether there is an authority to decide in which state a person must reside. People should be able to choose where to stay just as they have the power to choose which city within a state they are citizens of. In certain circumstances, however, the state must have the authority to exclude. The command to exclude includes people with a history of committing serious crimes. According to Carens (1987: 267), “National security is a vital aspect of public order.” Therefore, governments have the right to block the admission of individuals (whether armed invaders or subversives) whose objective is the overthrow of legitimate institutions. No state, liberal or otherwise, would admit individuals who pose a security risk to the state’s public order. While one would support exclusion for this reason, it is essential to remember that being a migrant does not equate to being a criminal. People should be permitted to make free decisions if they do not harm others. The discussion draws attention to the fact that immigration limitations harm excluded individuals, as the exclusion violates their right to freedom of movement.

Open borders could be both detrimental and advantageous to states. Critical skills that are in short supply may be one of the potential positives; however, the influx of persons could undermine the labor market for citizens. As the presence of migrants could increase the supply of inexpensive labor, wages will decline. According to Traynor (2015), governments could exploit such events or emerge organically due to open borders. While this significantly impacts decisions, people should work towards protecting individual rights.

According to Kukathas (2012), academic support for open borders is inconsistent with the realities of political states. Some academics urge for more permeable borders or partially open borders. Leaving or entering a political community without limitations is considered politically naive. According to Kukathas (2012: 650), a state is a political community. As previously

stated, we must seriously consider each political community's history. Kukathas (2012: 664) stresses that society is not swallowed by the state and notes:

When Rawls claimed that society is a fair system of cooperation over time, from one generation to the next, he may have neglected to mention that it is also a system of cooperation over geographical space, from one jurisdiction to the next.

Political communities are a significant source of identification for a large portion of the global population (Carens, 2014: 541). They have a considerable impact on who settles in particular countries. However, children born to migrant parents who spend most of their upbringing in a specific community are more likely to identify strongly with that community, as that group significantly influences their social formation. Possessing a social construction may be one thing, while acceptability as a member of a political group may be something else. Carens (2014: 541) advocates citizenship for children born to migrant parents by stating, "She too is likely to grow up in the state, acquire her social development there, and have her life opportunities and choices profoundly influenced by state policy." To have one's voice heard, one must first be accepted. Frequently, children of migrants are granted citizenship, yet they may still be barred from political communities.

The longer a person stays in a political community, the greater their moral claims become; nevertheless, the political community can reject individuals even though their political communities have socially shaped them. Even if migrants and their descendants have access to the legal status of citizenship, they might nevertheless be economically, socially, and politically excluded (Carens, 2014: 543). Acceptance and integration are not identical with documentation. States could legally welcome most people, but the rules they operate under may still exclude them. Carens (2014: 543) argues that the state must demonstrate a commitment to economic and educational equality for an individual to feel integrated.

However, Carens (2014, 541) believes that political communities are a significant source of identification for most individuals in the modern world, hence assigning them some weight and influence. They wield considerable sway over who settles and who does not. Their leverage highlights the fundamental issue of inclusion in that social, economic, and political marginalization results in exclusion. The sway will result in their being disregarded and their voices not being heard as they need to be.

Any evaluation of the degree to which borders are open must include implicit or explicit normative principles of proportionate equality. In doing so, a comparison of how well immigrants and their descendants are doing with the rest of the population based on “different indices of well-being and success in economic, social, and political life (such as education, economic achievement, social acceptance, and political engagement) is important” (Carens, 2014: 544). There is no integration if there is a significant gap in well-being between immigrants, their descendants, and the rest of the community. These individuals would not assert that borders were open to them. They should have equal access to various sectors with open borders. An open border would allow them access to education, which, if practical, would equip them with all the tools necessary to participate well in society. One would assume that the children of immigrants would be similar to those of the majority population, allowing them to engage in “their” community’s life effectively. According to Carens (2014: 546), the open border principle would necessitate that “democratic justice severely restricts the legal distinctions that can be made between citizens and residents.” One is ethically entitled to the same rights as a citizen if they have lived in a state for an extended period. The entitlement includes the right to meaningful employment, as denying access to a means of subsistence is equivalent to denying life itself.

Immigration alters the matrix of human existence. Immigrants’ fresh experiences, values, and concerns are relevant to evaluating a society’s formal and informal norms. The social order cannot be neutral in terms of culture. Despite this, the conception of justice is balanced. The longer a person resides in a jurisdiction, the greater their moral entitlement to the same civil, economic, and social rights as residents. Carens (2014: 549) argues that under such situations, “the policies that regulate working conditions for citizens and permanent residents should apply to all of them.” Unless the policies are inclusive, the boundaries are closed. However, this should not be confused with democratic states’ responsibility to the people they govern. Regardless of individual rights, these states are obligated to serve the interests of their citizens.

Society is a hierarchical structure of human interaction. This conception means that the system does not stop at political borders. In the case of Africa, where borders have previously separated relatives, the cooperation extends to the jurisdictions where the divided ethnic groups reside. This cooperation has maintained the ties between the ethnic groupings. The urge for ethnic communities to strengthen connections transcends all borders. Therefore, the cooperation system transcends boundaries, influencing migratory patterns, with some groups traveling

across borders to visit their families. Carens (2014: 539) emphasizes that people should not be discriminated against based on qualities such as race, religion, or gender and that we should uphold standards such as fairness and reciprocity. If we adhere to this principle, borders should be open, as human interaction is defined in numerous ways. According to Carens (2014: 539), there should be no prejudice; therefore, by opening borders to groups divided during the formation of colonial borders, everyone should have access to other countries. While acknowledged, people must remember that immigration and citizenship are politically motivated concerns. Respecting state sovereignty and democratic self-determination precludes any moral evaluation of the immigration and citizenship policies of a given state. These are not ethical issues; hence, they must be considered from a political standpoint.

Some nations have established exclusionary policies that, viewed through the democratic prism of the present day, would fail any morality test and, therefore, would not be acceptable. These policies aim to exclude migrants of specific ethnicities, such as the Chinese Exclusion Act in the United States. We should reject such policies on moral grounds since they do not fulfill even the most basic ethical criteria, yet this does not deny governments their sovereignty and autonomy. Sovereignty and self-determination do not imply discrimination; instead, they suggest that the state has the right to determine what is best for its population without infringing on the rights of others. Being a noncitizen does not deprive an individual of their rights. Notably, the fact that something is a human right or a moral obligation does not explain how people should observe it (Carens, 2013: 7). A human right addresses an individual's right, but how it is enforced remains highly subjective and susceptible to abuse by nation-states and people in positions of authority. The subjectivity exposes migrants to potential rights violations by states that exploit the gaps. Because the interpretation of rights is subjective, governments have vastly different approaches.

People view the concepts of open borders and control from various angles. Those within the state would perceive borders and guards as a form of safety, a way to keep terrorists out, while those seeking to enter the state would view them as a threat to their liberty. National governments have the authority to decide who is admitted and who is denied entry. According to Carens (2013: 225), power is intrinsic to sovereignty and indispensable for any political society that wishes for self-determination. Each nation-state has the legal and moral authority to exercise discretionary border control. This control is done for the benefit of the members of the community, in this case, the citizens. The control may necessitate denying admittance to

peaceful and needy foreigners (Carens, 2013: 225). They impose restrictions on innocent people who are moving to better their lives, and such individuals may have made tremendous sacrifices to immigrate.

Carens (1987: 251) believes that borders should be open and that “people should be free to leave their nation of origin and settle in another.” This view contradicts the belief that states have the moral right to regulate admissions. Nation-states do not only manage their borders; this often involves illegally imprisoning innocent individuals. Not only will their freedom be invaded, but their right to free movement will also be affected. Carens in Wilcox (2009: 3) contends that “limitations on particular liberties, such as the freedom of international movement, are legitimate if they are required to sustain fundamental liberties throughout time.” It is essential to stress that overriding a fundamental right can only be justified by rationales consistent with liberal egalitarianism. At this point, it is critical to understand whether or not border control is carried out solely to limit the number of people entering a country. The limitation begs the question: How does border control benefit national governments? In this age of terrorism, states feel concerned about allowing anyone to enter their territories without thorough screening. It is unconscionable not to screen people upon entry because this could lead to the admission of people who threaten national security. In the process of regulating immigration, peaceful and needy foreigners become victims. It does not appear that the criticisms of immigration control provide a remedy that strikes a balance between state security and individual liberty.

Sarah Fine (2013: 263) says the following regarding the interests of prospective immigrants:

Nevertheless, note that the interests of the average would-be-immigrant are not to be dismissed lightly. Immigrating is a challenging, costly business, usually involving social and cultural upheaval, leaving family and friends, learning new rules, languages, and more. Most people do not do it. We must assume that those who do it have good reasons for taking on the various challenges.

As an ardent advocate of self-determination, the abovementioned view sounds quite favorable to immigrants. The argument demonstrates that people do not migrate for no apparent reason, and it is a “costly business.” Therefore, considering their interests is essential, and a more significant effort is needed to comprehend them. However, one would imagine a world with open borders because everyone’s interests are considered. Individuals travel in various

directions while carrying their goods. Many individuals travel from the global south to the global north to settle because life is better there than back in their home countries. Many people move from the global north to the global south for financial opportunities. What chaos would the world be in before people returned to their old haunts? According to what Fine (2013) has noticed, people are often unwilling to move unless there is a solid reason to do so. Therefore, even if they open borders, not everyone would relocate. It is also crucial to note that she does not rule out the need, in practice, to limit freedom if effective migration rates produce social upheaval or the disintegration of liberal nations, which may lose their liberal character due to the influx of migrants.

The concept of international migration generates ambivalence about the problem of immigrant interests. Is it a human right? The argument is that it is not a human right. It lacks the fundamental interest required to establish a human right. It fits the “luxuries” category perfectly. Since the right to freedom of movement is a human right, a person can pursue opportunities in the international arena if they find them satisfactory. It brings us back to the question: Is crossing a national boundary a human right? However, what about the situation of refugees? According to Wilcox (2015: 9), Carens fails to “show that international freedom of movement is a legitimate human right.” If Carens fails to prove this, which is difficult to believe to be the case, what is our understanding of the extent to which freedom of movement can be considered a human right? One may argue that free international movement can be of fundamental interest if immigration is the sole means to avoid persecution or poverty.

Carens (2013: 226) raises an important point when he asserts that no natural order exists. He calls attention to the fact that humans have developed organizations and customs that control them. These institutions and practices are susceptible to change. Suppose people alter the systems and procedures of the institutions; in that case, there is a need to restore human freedom and liberty so people can relocate to better places with greater possibilities. By controlling mobility for security purposes, borders have deprived innocent immigrants of their right to freedom of movement.

Freedom of movement qualifies as a human right, but the extent to which this right is exercised remains an open subject. Considering that the earth’s surface is the property of humans, with the permission of other species, the question of how much of it one can readily move to claim is significant. Liberal societies that do not restrict people’s mobility must limit people’s

movement into particular geographical areas. Most of the earth's surface is private property and, therefore, inaccessible to everyone except for emergency needs. Inaccessibility also applies to spaces under the jurisdiction of states. People outside the jurisdiction cannot move in without restriction, limiting their freedom of movement.

The belief that all humans are of equal moral worth suggests that a moral argument must support any restoration of human freedom (Carens, 2013: 226). A state has the moral obligation to defend its citizens. This moral obligation conflicts with the moral right of immigrants to choose where they will settle. Carens (2013: 226) appears ambivalent about the issue:

The assumption that all human beings are of equal moral worth does not mean that no legal distinctions can be drawn among different groups of people, nor does the requirement that restrictions on freedom be justified mean that coercion is never defensible.

However, this assumption and the lack of natural order would justify our institutions and activities. Not all institutions and practices are founded for the same reasons. Even though some serve the same objective, their border restrictions typically operate differently. Some are more stringent and aggressive toward specific individuals, while others are more tolerant and inviting. There is the possibility of a more permissive attitude toward immigration between different nation-states.

Now, one would like to answer the following question: What is the primary issue with immigration control? According to Carens (2013: 227), "governmental control of immigration restricts freedom of movement." Freedom of movement is a crucial determinant of other liberties and a significant freedom in its own right. People are free to go to any location so long as their actions do not violate the rights of others. To choose to live somewhere other than one's current location, one must be able to move freely. If the freedom of mobility is restricted, then the freedom to reside wherever one chooses is also limited. Weltman believes that the right to immigrate anywhere includes a corresponding duty by governments not to violate this right. The absence of a right to immigrate anywhere allows states to block immigration (Weltman, 2021). Supporters of open borders would prefer the first portion of Weltman's statement, which removes states' *pro tanto* rights to restrict or prevent immigration. In contrast, proponents of closed borders would find the second portion of Weltman's statement is not plausible, as it would allow states to limit or prevent immigration.

People relocate in pursuit of better chances. As a result, states should avoid restrictions on free movement because they reduce opportunity and equality. Within state domains, inhabitants of democratic states have equal options based on their talents and efforts, which are not constrained by what Carens (2013: 227) refers to as “birth-related traits.” These traits, which include class, color, and gender, cannot influence an individual’s performance in any particular position. If all humans have the same moral values, then they should have equal access to opportunities.

We question whether the principle of equal opportunity applies to those outside a state. In addressing the question of equal opportunity, people must consider the core of citizenship. Noteworthy also, are the rights and privileges that accompany that status. Citizenship signifies an emotional connection to our political community, including a sense of belonging, loyalty, and identity (Urayama, 2012: 1). Citizenship’s fundamental duty is to distinguish between those who are legitimate members of a state and those who are not. Even criminals cannot be removed from the country where they are citizens. Michael Blake (in Wilcox, 2009: 5) contends that “citizenship is morally significant because it defines the limits of the state’s jurisdiction; that is, the state has no coercive authority over foreigners.” He believes that liberal states can lawfully restrict immigration without infringing upon the principle of moral equality. If a country had entirely open borders, the concept of nationality and citizenship would be rendered meaningless. Is it morally permissible to apply the ideal of equality of opportunity to individuals from outside a democratic system formed through the diligent efforts of responsible citizens? Democratic states result from residents’ diligence and commitment to tax payment. When admitted, foreigners will benefit from what they did not contribute to its development and establishment. Carens (2013: 228) appears to address this issue in his statement:

In the modern world, we have created a social order in which there is a commitment to equality of opportunity for people within (at least to some extent), but not limited to the pretense of, or even aspiration to, equality of opportunity across states. Because of the state’s discretionary control over immigration, the opportunities for people in one state are simply closed to those from another (for the most part).

His opinions demonstrate that there is no international equality of opportunity. Only citizens have the right to equal opportunity.

Freedom of movement can be considered a means to “reduce existing political, social, and economic disparities” (Carens, 2013: 228). We have selected a scientific metaphor to convey this concept, namely, the diffusion of poverty. Poverty will migrate from places of high concentration to places of low concentration. The distribution is the outcome of people leaving areas with a high frequency of poverty, producing a balance in the redistribution of resources. The distribution allows millions of individuals in impoverished nation-states to attain liberty and economic opportunity. Achieving freedom and economic opportunity involves dangers; millions would relocate if borders were open. People cannot justify the exclusion of such individuals from the financial and space matrix, given the widely held belief that all individuals are morally free and equal agents. There is a propensity among the people of wealthy democratic governments to strive to keep others out because they believe they are collectively entitled to what they have in their political systems. Carens (2013: 230) associates democratic states’ implementation of immigration restrictions with escalating inequality and unjustly restricting liberty. The limits appear inconsistent with the most fundamental moral precepts. How governments employ their sovereign authority to limit immigration suspends potential ethical constraints. The suspension of ethical rules indicates that “the overall claim is that the concept of open borders is more compatible with our most fundamental values – liberty and equality” (Carens, 2013: 43). Liberty and equality are fundamental to human existence. The traits contribute to human development, and if a location cannot provide access to them, people can relocate to another area. The relocation makes the connection between liberty, equality, and open borders apparent.

Wealthy nations have established systems that do not encourage equal opportunity for foreigners. The moral priorities of states should be to change the current immigration conditions and assist the disadvantaged in escaping extreme poverty. Carens (in Wilcox, 2009: 6) argues that wealthy nations should preserve open borders since migration efficiently reduces global poverty. There are two claims to this argument: First, members of affluent societies have substantial obligations to mitigate global poverty; and second, policies favoring open borders are, in many cases at least, an effective means for fulfilling these obligations.

The obligation to alleviate world poverty is a humanitarian duty. There is the view that rich people are morally obligated to alleviate extreme poverty, regardless of the ethnicity or location of those affected. Those who hold this view believe that alleviating global poverty is a moral imperative and would prefer that it not be perceived as an act of charity or a superfluity.

Distributive justice is to be used to transfer wealth from prosperous nations. They advocate for the globalization of egalitarian ideals. The same concepts are considered compensatory responsibilities. Thomas Pogge (in Wilcox, 2009: 8), an authority on distributive justice, states that “affluent cultures are compelled to transfer a portion of their riches to poorer societies because they are at least somewhat responsible for that poverty.” Open immigration is a community reaction to world poverty. It does not unfairly burden wealthy individuals. When we broaden individual liberty, we diminish economic disparities, consistent with a sincere dedication to liberalism.

Open immigration achieves global distributive justice, necessitating a significant transfer of resources from affluent nations to developing nations and reforming the international economic order instead of open borders (Carens, 2013: 234). The strategy raises the question of whether transferring resources from wealthy to impoverished nations will achieve the desired result. A conversation on this topic will generate questions such as: What generated the inequality in the first place? Some will attribute Africa’s poverty to colonialism, but what about states outside of Africa? Corruption and unsustainable economic policies are the leading causes of this discrepancy.

Carens (2013: 234) offers the following opinion:

One obstacle to agreeing on the moral duty of rich states to address global poverty and reduce international inequalities is that people disagree about the causes of these problems and the viability of alternative ways of addressing them. How can we be sure that money spent on development will be well spent rather than wasted, help poor people rather than lining the pockets of corrupt elites, and improve conditions rather than making things worse? Furthermore, to what extent are we responsible, either causally or morally, for the difficulties people elsewhere face?

The primary issue is that wealthy nations are not accountable for global poverty. Corruption is evident in underdeveloped countries, where the leadership is partially responsible.

Worldwide justice and free global movement cannot be considered adversaries. Poverty reduction is the main objective of both ideas. Carens (1987: 261) argues that “if rich nations are truly concerned with the poorest in poor states, they can do more by transferring resources and changing international economic systems than by limiting immigration.” The realization

of global redistributive justice will likely control migration, as opportunities are equalized even in formerly poor nations. Rich countries are morally obligated to ensure resource transfers to impoverished countries, indirectly managing positive mobility. Carens (1987: 235) vehemently argues that freedom of movement is an essential moral ideal in international inequality since it contributes to opportunity equality. Closed borders contribute to poverty because those unable to use their rights to seek opportunities will remain poor. As previously stated, coercion prevents people experiencing poverty from attempting to improve their lives. The intimidation is for the poor majority, while the wealthy elite seemingly traverses the globe effortlessly.

Open borders can also contribute to the escalation of poverty. Poverty escalates due to brain drain when developing nations lose qualified employees to wealthier nations, rendering them poorer than before. When people move to a different country, they cause damage to the place they are leaving. Weltman's (2021: 271) statement that "maybe even sometimes emigration limitations are justified (such as to avoid brain drain)" reveals his ambivalence over emigration. Is it truly acceptable for a state to prevent its citizens from leaving in search of better opportunities? Consider North Korea, which does not permit its residents to leave the country for whatever reason. Individuals should be allowed to seek opportunities elsewhere if the state does not provide them, but in the scenario of North Korea, people are restricted from freedom of travel, individual choice, and liberty. The right to leave is a fundamental human right. This right prevents states from mistreating their subjects because they know they can escape. It requires states to uphold an acceptable standard of civility. The decency includes, among other things, the state's supply of a travel document to enable its residents to go to other nations, with full knowledge that this does not imply that no other state is obligated to admit that individual. As opening borders may harm the impoverished, one may ponder if closing borders will be a form of support for poor states. It is absurd to argue that states have the right to close their borders to free movement to keep intelligent and skilled individuals who do not have opportunities in the state. Instead, we can argue that underdeveloped countries are owed compensation when professional people flee. People should be permitted to move (both emigrate and immigrate), but wealthy nations must compensate developing nations for lost human resources.

Adam Hosein (2013: 26) coined the concept of "freedom of international movement." He contends that not only should there be freedom of intranational migration, but there should also be freedom of international movement. If nations grant the right to global freedom of

movement, people will have a greater chance of obtaining opportunities that match their needs; they will have other possibilities. Miller (in Hosein, 2013: 27) argues that “people are frequently interested in relocating to other countries.” According to him, not all interests can create rights that can generate satisfaction and responsibilities in others. Miller argues that people only have rights to the things necessary to live a decent existence. According to Hosein (2013), the autonomy of subunits cannot transcend the more extensive freedom of movement of the majority, which provides them with individual autonomy. People who support the egalitarian argument advanced by proponents of open borders insist that governments should be equally concerned with citizens and noncitizens.

Carens (2013) agrees that states can regulate immigration in the following circumstances:

- a) In situations where persons seeking entry are deemed potential invaders or subversives and present a risk to national security.
- b) If individuals seeking entry into a country are immigrants originating from countries with limited or no liberal democratic values, and if there is a possibility that they could potentially jeopardize liberal institutions.
- c) Limits on immigration can be justified on economic grounds, particularly where the influx of immigrants is expected to but does not benefit the most marginalized and foster complete and equitable freedom for all individuals.
- d) Restrictions may be warranted if the migration between two liberal states hinders the development of independent liberal institutions.
- e) In situations when the volume of individuals seeking to immigrate is substantial enough to strain the host countries’ institutions significantly.

The thesis provides an overview of several ethical considerations based on the standard approach to immigration. While the researcher did not attempt to support a specific position, he tried to convey a sense of the key reasons against open borders, including critical replies to the arguments. The situation unquestionably arouses more attention to the ethical issues associated with modern global migration. The discussion now moves on to the concept of diversity.

5.2 Diversity

Nowadays, living in an entirely monocultural place would be virtually impossible. Migration and urbanization have extended people’s horizons, which has improved their comprehension

of the world around them. People of many religions, races, and ethnicities live across the globe. They also speak various languages and follow multiple customs. People from different backgrounds and walks of life inhabit the planet, creating a vibrant canvas. Several individuals produce a diverse population in one setting.

Including or involving people from various social and cultural origins, as well as different genders and sexual orientations, is referred to as “diversity” (Oxford English Dictionary). According to Washington (2008: 3), diversity can include human traits, including color, age, creed, national origin, religion, ethnicity, and sexual orientation. As a result, it symbolizes the many distinct variances and similarities among people. Washington (2008: 4) states that diversity brings together a wide range of ideas and experiences, which makes people more creative and productive. According to Mazur (2010: 6), a group is diverse if its members differ on a trait that is the foundation for their social identities. Diversity entails being conscious of all aspects of human diversity. Inclusion of all people, regardless of their nationality, identity, gender, veteran status, sexual orientation, religion, secular views, physical ability, or age, can be characterized as diversity. Diversity encompasses many facets of humanity. The distinctiveness and variety of the identities of the various tribes and communities that make up humankind serve as symbols of diversity (Lin, 2020). Like biodiversity is essential to nature, diversity is critical to people. Furthermore, with people becoming more aware of diversity, the likelihood of rejecting the traditional ideas of citizenship increases. The rejection is due to new emergent actors’ political activity that will build various good alliances in the public sphere. This study examines cultural diversity, including language, race, religion, and political differences.

5.2.1 Cultural Diversity

To deal with cultural diversity, one must first define culture. Fernando (2011: 45) presents culture as “common patterns of belief, emotion, and adaptation that people hold in their thoughts.” Every society has a culture, and each culture is unique in terms of language, attire, cuisine, arts, and traditions. However, most cultures share some characteristics, particularly if they share a common progenitor. Take, for instance, the majority of Southern African communities, which share the belief in ancestors. According to Mafela (2013: 125), culture refers to a “certain way of life that comprises the values, beliefs, and practices by which members of a society organize their interactions.” It is an agreed way of doing things by a group of people who share a common understanding.

Culture is where people exist, think, feel, and relate to others (Brown, 1980). The person's values, beliefs, justifications, and behaviors are those that they have absorbed from their family and other social groups. Therefore, we can define culture succinctly as the taught, shared, and transmitted values, beliefs, norms, and ways of life of certain groups that are passed down through generations and have the power to affect the thinking and behavior of group members. We absorb culture from other people through recognizable associations, interpretations, beliefs, attitudes, and values. Erbas (2013: 185) aptly summarized the concept: "Cultures are traditions and conventions passed down via learning and that shape and direct the beliefs and behavior of those exposed to them." Culture determines a society's accepted attitudes and behaviors in particular contexts. Culture is not randomly put together; some have strict rules that participants must follow to keep their membership. Some actions might be prohibited because they go against socially accepted values.

Through enculturation, children learn, among other things, cultural traditions, including beliefs and practices that have evolved and define what appropriate and inappropriate behavior is. We utilize a combination of these factors to categorize people as either individuals or members of groups. People make comparisons based on values, worldviews, prevalent practices, beliefs, and institutions to identify and recognize essential distinctions and similarities between cultures. According to Erbaş (2013: 186), building new community connections requires intercultural awareness and reciprocal respect for cultures, which encourages harmony among members of various ethnic groups. As a result, culture is a component of our social environment that we created as humans to represent shared learning. We absorb knowledge from one another in various ways, including common associations or interpretations, beliefs, attitudes, and values. Diversity in culture fosters experience and knowledge acquisition.

Eating, talking, and acting can be described by stating that cultures can be food, dress, speech, and music (Erbaş, 2013: 186). We can identify some cultures by certain customs, behaviors, or attire; for instance, the Zulu, Xhosa, and Swazi costumes are recognizable. The two main components of social integration are talking and acting. There are some cultures where loud speaking is the norm. For instance, black South Africans, particularly women, naturally tend to speak loudly. This enables them to converse while separated, even across the street.

Social integration includes choosing words carefully and acting to make others feel at ease. South Africans are known for their candor. Understanding other people's cultures and our own enables us to shape our attitudes toward how we treat others. People naturally tend to use their own culture as a benchmark when judging the cultures of others. However, it is crucial to remember that because judgments are subjective, no one has the right to make judgments on a person's culture. The enculturation of a person influences them. Different societies have different enculturation processes. According to relativism, affirming, rejecting, or comparing identities is impossible.

Cultures are what distinguish societies and people from one another. Mafela (2013: 185) stated that "culture is to society or people, whereas personality is to an individual," which illustrates the evident connection between culture and society. Culture thus represents the character of civilization. As a result, a unique difference across cultures is noticeable in things like clothing, music, cuisine, marital customs, and other behaviors. Culture is a collection of values, norms, principles, beliefs, and traditions that affect how people from a particular region or place view the world, act in it, interpret it, and form opinions about it.

Various geographical regions have different ways of thinking about and perceiving issues. Their societies influence their perspectives. Therefore, culture can be considered a collection of human behavior patterns within a society or community. It is symbolic and meaningful for the community members who identify with it. It offers us a sense of identity and some control over our behavior. We are what we are because of culture. It is important to remember that culture defines a variety of attitudes and behaviors that are accepted in particular contexts. Culture is the collective knowledge of a group. A group's quality is having a shared collective meaning system to understand its values, attitudes, beliefs, practices, and thinking (Barnett et al., 2016: 126). A specific group's members have a similar cultural background. According to Fernando (2011: 45), culture is constantly evolving, changing, and living. It is a fluid system of beliefs and ideals that people live by, continually construct, and use to define who they are and how they want to spend their lives. Cultural diversity is a phenomenon that occurs when different societies coexist in particular contexts.

According to Barnett and Sung (2005: 227), "differences in beliefs, practices, and attitudes that occur in families and that result from cultural heritage" constitute cultural diversity. Being multicultural as opposed to being monocultural is what it means to be diversified. It involves

various communities with various origins, faiths, and traditions coming together and interacting. According to Erbaş (2013: 185), cultural diversity is about accepting and respecting one another, and cultural differences result from ethnic identification. Erbaş (2013: 185) argues, "People should understand each other and go beyond basic tolerance to embrace and accept the rich cultural diversity, ethnicity, and diverse customs that each preserve." The main goal should be for different ethnicities to try to live together in one place.

Cultural diversity aids the accumulation of experience and knowledge. According to Lin (2020: 1), cultural diversity is the coexistence of different expertise. It includes beliefs, arts, morals, laws, customs, religions, languages, abilities and disabilities, sexual orientations, genders, ethnicities, races, and nationalities. Cultural diversity includes how we respond to this reality and how we, as individuals, decide to coexist with it. Division of people along cultural lines throughout the world causes marginalization of some ethnic groups, and some people believe that some members of their ethnic communities are being assaulted, bullied, discriminated against, and persecuted in some way for being who they are. A good example is prejudice and persecution based on religion, such as what happened to Muslims after 9/11.

The fact that there are between 5,000 and 8,000 languages spoken worldwide is astounding if one were to view diversity from the standpoint of language (Lin, 2020: 1). Migration causes languages to spread to many locations, creating diverse groups. In terms of religion, there are, globally, approximately 4,300 different religions, with roughly 70% of people practicing one of the following: Buddhism, Christianity, Hinduism, Islam, or Judaism (Lin, 2020: 2). In these situations, we categorize other people according to culture. Culture is also productively utilized to accept distinctions among people and prevent assimilation and coercion.

Assimilation assumes that society has a cohesive and unified structure based on moral and cultural principles. Social cohesion and stability are critical in supporting traditional values that match the values and norms that hold society together. Instead of encouraging integration, this school of thought advocates assimilation, acculturation, and fusion. These presumptions give the impression that homogeneity is common and valued among people. Another opinion is that if people give up their minority cultures, they gain entry into the mainstream culture, and prejudice and discrimination cease to exist.

It is important to note that no culture has everything it takes to claim that it is superior to all other cultures. According to Lin (2020: 7), “No culture or person can claim to hold the truth or all valuable things about human beings.” Dietz (2007: 8) alludes to this by saying that “an emphasis on respecting and accepting cultural differences by recognizing that no one culture is intrinsically superior to another underlies the current usage of the term.” Therefore, there must be dialogue from the vantage point of people’s diverse cultures, essential in exploring what human beings have in common. The attempt at protecting culture should not be used as a basis for violating human rights. In a similar vein, “biodiversity” is used to refer to biological and ecological variations, habitats, and ecosystems. Dietz (2007: 8) noted that “cultural diversity is increasingly utilized and defined concerning social and cultural variance.” This implies that diversity encompasses the representation of many groups who coexist in a specific setting. Diversity describes their contrasts and highlights similarities within cultural groups. Diversity mainly refers to how civilizations, groups, and cultures with various systems approach the problem of heterogeneity.

Another significant aspect of cultural diversity is how cultures, communities, and civilizations should relate internally and externally. The activities taking place to recognize the significance and contribution of cultural diversity formally are perceived as making the normative aspect of cultural diversity more apparent. Cultural diversity is the human race’s shared legacy, through which culture takes on various forms throughout time and geography. Erbaş (2013: 85) adds to this idea by saying that the concept of sustainability in all its different forms, such as political, ecological, aesthetic, economic, and legal, must be paired with the idea of cultural diversity, which he defines as the common heritage of humanity. As Matsuura (2009: V) claims, “Cultural diversity is related to the dynamic process whereby cultures change while remaining in a state of permanent openness to one another.” At the individual level, this is shown by the fact that people have multiple and changing cultural identities that are hard to put into clear categories, but they provide us with the chance to talk about what we have in common despite our differences.

It would be challenging to establish a coherent understanding of cultural diversity that explains how, rather than posing a threat, it can become an asset to the international community's actions. To contribute to humanity’s intellectual and moral unity, we should work to advance mutual receptivity among the many different peoples of the world. By battling ignorance and prejudice, which threaten cohabitation, we can fortify the mental barriers against peace.

Cultural diversity has artistic, moral, and practical worth beyond just being there since it is an expression of human ingenuity, a manifestation of human aspirations, and the culmination of human experience (Ryan and Silvanto, 2009: 296). Countries of emigration are experiencing a human resource drain as more men than women leave their home countries, causing the sociocultural fabric to deteriorate. International migration is an essential component of global dynamics.

Immigrants struggle to juggle the frequently divergent conventions of their host countries with their traditional systems of values, cultural standards, and social rules. One possible response to such a challenge is avoiding extreme or total assimilation or outright rejection in favor of a partial adaptation to their new cultural environment. At the same time, preserving traditional cultures is essential to maintaining connections with families back home through, for example, media.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2009), mobility is rapidly reshaping communities and cultures, resulting in diasporas and the emergence of transnational identities that offer people a sense of simultaneous belonging to two or more societies. Formerly homogenous communities are confronted with an astounding range of linguistic, religious, and cultural practices today. In this sense, some nations struggle to balance the development of their own national identities with the challenges posed by immigration and the expansion of cultural diversity. Restrictive measures to ensure permanent settlement have resulted from this. Technically, several nations have closed their borders by making legal movement unlawful. It is crucial to remember that, like cultural identity, cultural diversity is about innovation, creativity, and openness to new cultural links and forms. Movements between geo-cultural regions always include translation, mutation, and adaptation in the receiving cultures, and transfers do not happen one-sidedly. The procedure is not at all easy. Both individuals entering the existing community and the community being joined experience resentment in this situation. Both those joining and those hosting newcomers take precautions to prevent the appropriation of their cultures. As cultures change, they bring content passed down from generation to generation. These processes include societal evolution along individual society-specific paths. The values, beliefs, feelings, habits, languages, knowledge, lifestyles, and other qualities that people hold onto are not what we would say are truly specific to each culture but rather how these develop with time.

5.2.1.1 Advantages and Disadvantages of Cultural Diversity

After thoroughly examining cultural diversity, weighing its advantages and disadvantages is critical. Because cultural diversity is a reality we must live with, what are its benefits and drawbacks? It is a phenomenon that will always be with us and is a fact of life in every community. Diversity among civilizations may be both enlightening and challenging.

It can be enriching when various beliefs and customs encourage variation and creative living styles. According to Washington (2008: 4), diversity catalyzes innovation and productivity by bringing together “diverse experiences and ideas.” We attain high output and inventions with diverse people from various backgrounds. People from different cultural backgrounds will contribute multiple ideas that will combine to form a fresh, original creation. We open the path to new opportunities and blending through diversity. Layers of issues may exist, but having people from diverse backgrounds can aid in problem-solving due to their wealth of perspectives. People spark innovative thought through various viewpoints and lenses through which we view the world. People from different backgrounds combining their unique working styles will encourage a more effective team and the maturation of diversity, equity, and innovation.

Contrarily, uniformity may boost enjoyment and collaboration while simultaneously lowering emotional conflict. Because of the uniformity, there are social interactions and beneficial social ties without cultural obstacles. Modern cooperation, however, necessitates a strategy that supports heterogeneity, a by-product of multiculturalism and cultural diversity and transcends homogeneous bounds. Nobody lives a solitary life.

Diversity teaches us how to coexist, and in the process, it changes the way that people communicate with one another. Compromises are reached through interactions with other cultures to enable cohabitation. On the premise that everyone will be fully aware of one another, a monoculture tends to encourage a single way of doing things. People generally have a fear of the unknown, which is concerning. As a result, we frequently experience anxiety when living with strangers. Because of diversity, people will gain exposure and information about how to get along with others. Living with someone whose culture one understands is more straightforward. People can share experiences among communities thanks to cultures. According to Erbaş (2013: 86), “There is no perfect culture, but we may learn from each civilization.” Social interaction and common customs will promote the development of

civilizations. It can be challenging for various groups to respect one another's differences when cultural differences are a source of conflict that undermines social cooperation.

People become aware of the value of their own cultures through exposure to other civilizations. People occasionally believe they are knowledgeable about their cultures until they are introduced to others; at this point, they start to value their own. One has the propensity to disparage one's culture, particularly the elements that modern society considers primitive. Many Africans have turned to Christianity instead of their native religion. Some people who abandoned their cultural practices gradually return to them due to ongoing contact with other African tribes that respect and preserve their traditions. People only start to cherish their culture once they have learned how vital such enduring traditional elements are to different cultures. Culture frequently goes unnoticed unless it is compared to another culture. While culture must change, some crucial components will largely remain the same. Culture is what makes us who we are. These characteristics contribute to preserving society's identity, and institutions frequently oppose the integration of outsiders into their communities to protect their cultural identity. Most of the time, nations see these entries as threats to the established order.

Different cultural groupings could hold different values, beliefs, and behavioral patterns. Azimi (2013: 248) states that cultural diversity is crucial since people from various cultures often feel uncomfortable with one another due to misunderstandings. In some circumstances, cross-cultural interaction will enhance attitudes and feelings toward one another. According to Mazur (2010: 10), traditionally, cultural disagreements between members of the majority and minority groups are settled in favor of the majority group so long as the encounter results in good social engagement.

Therefore, it follows that cultural diversity is not always embraced and cherished. Contrasting traditions can sometimes produce conflict, and no group will be willing to give up its own. The majority culture is given priority in attempts to break the impasse. According to Mazur (2010: 8), there may be an increase in emotional conflicts and a drop in levels of satisfaction and collaboration due to group differences. Language is the main issue with internal crisis communication in any civilization. The difficulty of contact persists even when people use a common language like English for communication among groups. Communication is essential for group collaboration. Conflicts and heterogeneity levels are inversely correlated.

The dedication of various groups to societal projects varies. Minority cultural groups have the propensity to associate with one another. Due to the energy, time, and resources required for problem-solving, the confusion and frustration brought on by some elements of complexity and uncertainty, the difficulty reaching consensus decisions, the low levels of identification with the group, and the lack of societal interaction, society may enter a slow development trajectory as a result of the lack of commitment from some groups. People from different cultural backgrounds often struggle with differences, including opinions, thoughts, beliefs, norms, practices, values, trends, and traditions.

Cultures have systems of meaning that are unique to themselves, and these meanings tend to confuse those from other cultures, which may make it difficult, if not impossible, for them to understand each other. For people from different racial and ethnic groups to successfully integrate, they need to be very conversant with the cultures of people from other diverse backgrounds. There may be a lack of commitment to learning other people's cultures, especially from the host communities. The interaction between migrant and local populations would see each group promote activities that can hinder integration.

It can be challenging, if not impossible, for people from different cultures to comprehend one another since each culture has its systems of meaning that are distinctive to that culture. People from various racial and ethnic backgrounds must be well-versed in the customs of those from other diverse backgrounds to integrate successfully. There may be a lack of dedication to learning about different cultures, particularly those of the host communities. Each group would promote activities that could impede integration due to interactions between the local and immigrant populations. Migrants have the option of assimilation or cultural identity preservation.

Cultural diversity is a characteristic of everyone but is a crisis for certain people. For the record, it is not; instead, it is a distinction for humankind. It is necessary to continually refine and rethink concepts of cultural diversity, togetherness, identity, and differences as multiculturalism grows. Cultural diversity acknowledges and values the presence of various ethnic and racial groups in a society. Such methods encourage people to celebrate and appreciate their sociocultural diversity.

In a multicultural society, everyone wants to do their part to strengthen their own cultural identity and other people's cultural identities. Acknowledging cultural diversity will lead to more harmony and understanding in society. People should value cultural diversity as something that unites people rather than something that should divide them. People frequently have a fear of things they do not fully comprehend. However, a broad range of cultures can eliminate prejudice and impediments to integration, as this educates society that being different does not necessarily equal being bad. In the eyes of the general public, some cultures and their customs – like female circumcision – violate human rights. States should educate communities without prejudice or insults from societies that see such practices as human rights violations. Our treatment of others is influenced to some extent by our comprehension of other people's cultures and our own. We should not force people to adopt ideals that most people hold dear. In a world where cultural variety is a reality rather than something that one can choose to believe in or not, humanity needs respect from others. The neutral perception is to live with dignity, especially in a world where cultural diversity is a truth rather than something one can choose to believe in (Lin, 2020).

Cultural diversity can help bring about peace. According to Erbaş (2013: 186), it “may conduct peace within countries, between regions, and around the world.” The United Nations (UN) established UNESCO to promote global cultural diversity. Through this organization, people with various cultural practices can exchange knowledge.

5.2.2 Political Diversity

Angola, Botswana, Comoros, the Democratic Republic of the Congo, Eswatini, Lesotho, Madagascar, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, the United Republic of Tanzania, Zambia, and Zimbabwe are the 16 nations constituting the SADC. It was established on August 17, 1992, in Windhoek, Namibia, to replace the Southern African Development Coordination Conference (SADCC) (Thomas, 1993). The SADCC had been unsuccessful in uniting the economies of its member states. As part of the political balkanization of the African continent into “arbitrary nation-states with scant populations, poor infrastructure, little internal markets, volatile economies, and new, porous borders,” the Regional Economic Community (REC) was founded (Mlambo, 2020: 24). One of the objectives of the OAU was to promote regional integration by encouraging solidarity and unity, to foster collaboration and development, and most importantly, to safeguard the sovereignty and territorial integrity of African states. The SADC formed a political, military, and security

organization, the Organ on Politics, Defence, and Security Affairs, in response to the foremost worry of many African leaders, namely, the threat to territorial integrity. Mapuva and Muyengwa-Mapuva (2014: 22) define integration as “the process by which political actors in diverse national contexts are persuaded to transfer their allegiance, aspirations, and political actions to a new center whose goals include attaining political integration.” The result is the formation of a new political community. Regional integration, according to Chitsa (in Mlambo, 2020: 26), is the process by which a group of governments join forces and pledge to be governed by similar laws and protocols concerning political, economic, and social issues to achieve common goals for the inhabitants. In this case, the 16 SADC member nations adhere to the same good governance standards for the benefit of the local populace.

The colonial structures and circumstances under which the sixteen SADC member states emerged from colonialism have considerably impacted the regional politics of these states. According to Gumede (2014: 156), “waged liberation struggles or civil conflicts (as has been the case in the SADC) tend to have fragile social structures.” There is a large body of literature on the failure of anti-colonial and anti-apartheid movements to transform individual SADC member states and the region from a shared identity based on negative experiences to a shared identity characterized by high-quality democracies. There is documentation reflecting inclusive societies and highly developed economies. When anti-colonial and anti-apartheid movements took power, they could not change the essence of the SADC member states. The region changed from one based on shared bad experiences to one based on high-quality democracies, societies that include everyone, and long-lasting economies.

Member states constructed the SADC on the foundation of regional identity. However, Gumede (2014) notes that national identity is neither fixed nor stable; instead, it is an ongoing effort to manufacture illusions and collaborations. This implies that individuals can establish new identities, which impact the state's policies and interests. We cannot over-emphasize the significance of socially built shared norms, culture, and values in identity formation. According to Baki (2009), cited in Gumede (2014: 158), “Realists have argued that states are by nature self-interested and hence could never develop collective identities since they would not be interested in promoting the welfare of other states.” However, idealists are recognized for their optimism regarding cooperation, mainly when there is a high level of mutual understanding and the requisite institutions are in place. This implies that without identity modifications, the most common result of the SADC is behavioral and not community collaboration.

The present political and economic systems of the SADC nations differ significantly. The region cannot be considered as a single entity. Political philosophy establishes each state's identity. However, it is essential to emphasize that the present SADC members have a similar colonial and postcolonial past. Bauer and Taylor (2011: 6) note that Portuguese, Afrikaner (Dutch), and German influences continue to play a part in one or more of the region's governments. However, most countries' Anglo-linguistic, legal, political, and economic history remains common. The colonization of Southern Africa lasted longer than any other region on the African continent.

The liberation movements of Angola, Mozambique, Zimbabwe, Namibia, and South Africa resorted to armed conflict to reclaim their independence. As indicated above, there are differences in political beliefs among the SADC member states. Like states in the rest of Africa, the SADC member states undergo political and economic upheaval. Bauer and Taylor (2011: 8) believe that while practically every state in the region purports to be democratic, the degree to which democracy exists varies greatly, reflecting in part the diverse experiences of transition and the difficulty of inculcating and consolidating democracy. This argument pertains to countries that proclaim democracy but are dictatorial in actuality. What is written and said often differs from what citizens experience.

Botswana is recognized as the most democratic nation in Africa, having successfully held democratic elections since its independence in 1966 and preserving a history of peace and stability (Sebudubudu and Molutsi, 2008). South Africa and Namibia are renowned for their democratic constitutions and adherence to the rule of law. Malawi and Zambia transitioned from decades of one-party control to a multi-party system in the 1990s. One party has governed Zimbabwe since 1980, and its destructive and violent tactics have led to the country's economic and political collapse. In this country, repression has weakened democratic opposition movements. In the 1990s, Lusophone countries followed "different pathways" (Sanches, 2020). These countries used Portuguese as their official language. In 1992, after three decades of civil war, Mozambique achieved peace, paving the way for a vibrant period of restoration and progress (Lundin, 2004). With the murder of guerrilla leader Jonas Savimbi in 2002, Angola also witnessed the conclusion of decades of fighting. A cautious ceasefire in the country paved the way for economic and political transformation. Crush and Pendleton (2004) state that "except for Zimbabwe, each country has tolerable levels of social strife and internal

cohesion – yet another factor distinguishing the South from practically every other African region.” Peace and stability in the region serve as catalysts for economic growth and long-term social and political activities aimed at expanding democracy.

Member countries’ interdependence makes economic troubles in one country felt in neighboring states (Mutambara, 2001). Regional proximity and economic interdependence have produced both harmony and discord. This resulted in the foundation of the SADC, through which regional states attempted to reduce conflict and foster economic and political cooperation among member states. Mapuva and Muyengwa-Mapuva (2014: 24) point out that “when the majority of Southern Africa won political independence, the region chose to amend the mandate of the regional body by placing a greater emphasis on economic and political issues in the post-colonial period.” The establishment of the SADC was to continue the region’s attempts to increase its collective self-reliance. Any economic growth is the result of political stability. According to Mapuva and Muyengwa-Mapuva (2014: 24), “political rather than economic concerns initiated the regionalization movement in Southern Africa.” The regional organization made the astute remark that economic growth is only feasible through the joint efforts of member states.

As previously stated, political stability is essential for economic growth. Few SADC member states do not view international terrorism as a significant security threat and maintain vigilance on regime change issues. There are certain similarities between this region and the North, but there are also significant variances in their respective concerns. Cawthra and Van Nieuwkerk (2004: 2) observed the following:

SADC, therefore, shares some security concerns with countries in the North but differs quite significantly from the latter’s emphasis on traditional and current security threats such as weapons of mass destruction (WMD) and terrorism. SADC has managed to develop a security function over and above its development priorities, and it has benefited from this specific form of functional cooperation, but it needs to put its recently agreed defense and security policies into practice.

International terrorism is “seen as a threat by Tanzania and Mauritius, and illegal fishing by Namibia, Mozambique, and the island states” (Cawthra and Van Nieuwkerk, 2004: 3). The region has, over the years, experienced outside intervention. However, it stands to benefit from close cooperation with the UN and the European Union (EU). Cawthra and Van Nieuwkerk

(2004) note that all the SADC member states experience internal security problems relating to two clusters of issues: Governance and socio-economic levels of development. Because of this, some countries in the region have experienced external pressure for democratization. Many of the region's members are significantly affected by regional instability, which has resulted in cross-border mobility issues that have become problematic.

Compared to other sub-regional organizations, the ECOWAS and the SADC have significantly achieved some measure of security cooperation. Influential members dominate the ECOWAS, SADC, Nigeria, and South Africa. As earlier mentioned, the SADC is concerned with threats of regime change, and Cawthra and Van Nieuwkerk (2004: 4) termed this a "familiar range of cross-border threats to the security of people and states." That is true given the Jihadist insurgents in Mozambique and criminals plying the region. A ubiquitous and pronounced feature of the SADC region's members is "shared regime change threat perception and common interest between regimes – be they democratic or not – in supporting each other against sources of internal and external insecurity" (Cawthra and Van Nieuwkerk, (2004: 4). Under the pretense of keeping outsiders from meddling in the affairs of sovereign states, these tendencies worsen political inequality and repression.

The SADC's Heads of State and Government created a protocol on politics, defense, and security cooperation in August 2001. This agreement regulates the SADC's security function (Meyns, 2002). The organization's objective is to promote peace and security in the region. Nevertheless, despite a standard assessment of regime change dangers, the SADC countries have sometimes disagreed on responding to regional crises. Mutual mistrust and personality conflicts have slowed the organization's development. The Troika was founded in 1996 but was not operational until 2001 (Ochiai and Bach, 2019: 16). Globalization, structural adjustment, and aspirations for democratization or regime change threaten the security of the region's people and nations. As pointed out above, it took almost four years for the SADC to agree on developing an integrated security function as an organ for Politics, Defence, and Security, which was agreed upon in 1996 (Ng'ong'ola, 2000). Before this, several member nations favored a different framework for security and politics.

Good political governance is one of the most crucial aspects of the SADC regional group. According to Hammerstad (2004: 2), democracy is "the sum of institutions, procedures, and policies that promote human growth and rights." Democracy may not be flawless, but it is the

best at safeguarding and defending its citizens' political and economic rights. Democracy, in addition to majority control and regular elections, comprises "checks and balances, judicial independence, political party pluralism, minority protection, constitutional protection, and freedom of expression and association" (Hammerstad, 2004: 3). Indicators of a state's commitment to democracy include the integration of democratic norms within which its leaders will prevail over violent power struggles. Hammerstad (2004: 3) believes that "a fully functioning democratic system removes power transfers from the area of security risks and places them in the sphere of ordinary politics." However, should significant political actors not play by the rules, there is the danger that democracy will deteriorate into anarchy (Fatton, 1995: 89). Without abiding by the rules, the legitimate and peaceful transfer of power from one person or political party to another would be chaotic or impossible. In this situation the transfer of power from one party to another will constitute a regime shift and, in most cases, will likely be violent. Democracy encompasses the election system, its impartiality, the independence of electoral commissions, the openness of the voter registration system, multi-party politics, an inclusive political system, and an independent judiciary. In this regard, South Africa is considered a champion. The country abandoned apartheid in favor of universal suffrage and a majority government (Hammerstad, 2004: 14). Its electoral system is well-functioning, and its institutions are robust and well-oiled. South Africa is a country that has an autonomous system in place that prevents the abuse of state resources to boost the electoral fortunes of the ruling party. Some SADC member states have unsecured systems that permit ruling parties to use state resources to bolster their electoral campaigns and increase voter and opposition candidate intimidation. These unsecured systems are a significant obstacle to a fair electoral process. Establishing a robust and independent electoral commission prevents election violence (Höglund, 2009: 414). Such an institution can make engaging in abuse or fraud impossible and treat complaints properly and fairly. In multiparty political systems, regular elections, even free and fair, are insufficient evidence of a mature democracy. South Africa, which became a fully pluralist democracy in 1994, serves as an example of a mature democracy. The ANC has dominated the political landscape because of its popularity, not because of its ability to impede rival parties. If the ruling party restricts political space, there will be many problems, including election fraud, police brutality against the opposition, a biased electoral commission, and obstructions to the opposition's activities and victories.

In this regard, South Africa is inclusive and proudly refers to itself as a "rainbow nation." Due to the continent's colonial past, term limitations are desirable and required. With the new

administration and new ideas, South Africa is considered exceptional. It contains robust constitutional and legal protections against the judiciary and electoral commission (Dixon and Ginsburg (2017: 995). In other SADC member states, opposition parties are restrained by a combination of bureaucratic obstacles, intimidation, and harassment (Hammerstad, 2004: 10). In these states, powerful political actors are frequently observed to operate outside of democratic norms and ideals, typically in the name of safeguarding the country's hard-won independence against western invasion.

The following section analyses and categorizes states according to their political ideologies and practices. Not all nations in the SADC region have fully functional democracies. Matlosa and Shale (2013: xvi) allude to this by stating, "Not all SADC nations have completed democratic transitions. Even countries that have completed democratic transitions display varied democratization tendencies." Thus, the region's march toward democracy is a mosaic, a mixed bag.

Botswana and Mauritius are two countries in the region with long-standing and stable liberal democracies. Matlosa and Shale (2013) name the DRC, Lesotho, Malawi, Mozambique, Namibia, South Africa, Tanzania, and Zambia as nations that have recently completed a democratic transition. In Zimbabwe and Swaziland, democracy is in the "intensive care unit."

The consolidation of Africa's current democratic process should be judged more by the extent to which democracy improves the socio-economic ills of its citizens, the frequency of elections, and whether or not there is a peaceful power transfer in a given country. In other words, institutions matter (the hardware of democracy), but at the heart of democratic governance should be the socioeconomic condition of the ordinary citizens (Matlosa and Shale, 2013: 13).

5.2.3 Types of Regimes

Alvarez et al. (1996: 18) classify regimes as follows:

1. Closed authoritarian regimes (that is, unreformed autocratic regimes)
2. Electoral authoritarian regimes (these are regimes we may refer to as "fake democracies")
3. Electoral democratic regimes (these are regimes that reduce democracy to simple electioneering)
4. Liberal democratic regimes (are regimes that promote civil liberties and political rights in the interim between elections)

This classification categorizes nations following their governing strategies' underlying premise. Matlosa (2008: xvi) argues that while some scholars would say that a country has achieved democratic consolidation if it can hold more than two consecutive elections that produce a legitimate government, others argue that the frequency and number of elections may not be a sufficient condition, but rather that a country must experience a smooth "regime change or power alternate and still enjoy political stability." Overthrowing an authoritarian government leads to three types of elections: Transitional, a test of democracy, and solidifying. Dysfunctional political institutions and governance are to blame for the region's poor economic performance, impeding any development strategy's effectiveness. If political institutions function well, economic progress is possible.

5.2.3.1 Closed Authoritarian Regimes

A government in this category concentrates power in the hands of a leader or elite who is not constitutionally accountable to the people. Social and economic institutions are permitted, but government control of these institutions is not, and they typically rely on passive mass acceptance rather than popular support. According to Kou and Kao (2011: 6):

Authoritarianism is a type of political regime characterized by limited, but not responsible, political pluralism; the absence of an elaborate and guiding ideology in favor of distinctive mentalities; neither intensive nor extensive political mobilization; and a leader who exercises power within formally ambiguous but predictable boundaries.

In contrast, Von Soest (2015: 7) defines closed authoritarian regimes as "those in which a country's leaders are not chosen through national elections, opposition political parties are banned, political control is maintained through repression, and there is little space for a free media and civil society." However, despite being extraordinarily repressive and authoritarian, the regimes cannot last without support. Authoritarian governments restrict civil liberties and political rights.

According to Von Soest and Grauvogel (2015: 5) legitimation is "the strategy by which legitimacy is sought rather than on legitimacy itself, following recent demands to take regimes' claims to legitimacy seriously." Legitimacy claims can be both instrumental manipulations used to protect political power and genuine beliefs held by the political elite. Such claims have "basic political ramifications in terms of elite cohesiveness, regime popularity, and opposition

activity” (Von Soest and Grauvogel, 2015: 3). Claims of legitimacy that are skilfully formulated influence the broader population’s sense of legitimacy, leading to the establishment of an authoritarian administration. Claims of legitimacy help a regime maintain its right to rule, particularly during economic instability. Some authorities use their foreign activities as a means of claiming domestic legitimacy. Authoritarian regimes utilize history to justify their power. Other than intimidation, solidarity arises from joint revolutions, wars, and liberation struggles. Von Soest and Grauvogel (2015: 3) continue by stating that “groups that emerge from a successful national liberation fight frequently claim the right to lead the country’s destiny based on past achievements and a merger between the (former) liberation movement and the state.” The majority of past African liberation forces have steadfastly upheld this perception. While multiparty elections fill political offices, the electoral field is tilted toward the ruling party (Donno, 2013: 703). In authoritarian governments, there is pseudo-democracy. They cast doubt on opposing political parties. Adebayo (2011: 32) states they may even “make announcements claiming that some opposition party is a threat to national security to legitimize their election manipulation.” Doing so makes the opposition appear as enemies of the state and the people. This provides the ruling party with the legitimacy to safeguard the nation from this internal threat. Legitimizing authoritarian authority is done in numerous ways.

For authoritarian governments, institutions and elections are more than just a facade. Ideology is also a tool for legitimation. People can interpret it as a tale addressing the morality of a particular political order. Von Soest and Grauvogel (2015: 4) define ideology as “a belief system aiming to produce a collective identity and, in some situations, a specific societal order.” Authoritarian regimes assert that their ideology is the “official” standard that can be used to assess all other political parties’ behavior. There may be mentions of nationalism and religion within the ideological narratives, and post-independence administrations rely heavily on nationalism for legitimacy. Nationalism strengthens through national consciousness. Religion and nationalism are utilized jointly as primary sources of legitimacy.

In authoritarian countries, personality cults rule the political landscape. Von Soest and Grauvogel (2015: 4) hint at this by stating, “Authoritarian regimes usually emphasize the ruler’s personality to increase his popularity among the populace and the political elite.” Charismatic authority is a significant source of legitimacy, stemming from the leadership abilities of a remarkable personality. Von Soest and Grauvogel (2015: 4) assert that charismatic

leaders depict themselves as having a specific mission. The ruler's accomplishments are the nation's unity, prosperity, and stability.

Due to its political trajectory, just one SADC member state falls into this category: the Kingdom of Eswatini. Eswatini is a monarchy, and the political field is wholly restricted as the king's status as the country's highest authority cannot be questioned. The kingdom's population has reached a stage where they are demanding democracy. The lack of democracy has thrown the country into political upheaval. However, repression put an end to the rebellion. At some point, the circumstances in the kingdom generated instability in the region, with people fleeing persecution and seeking sanctuary in South Africa, Namibia, and Botswana.

5.2.3.2 Electoral Authoritarian Regimes

In this regime, democratic institutions are imitations, and there is a devotion to authoritarian methods due to numerous persistent transgressions of liberal democratic standards. Electoral authoritarian regimes can be competitive and hegemonic and do not necessarily imply electoral fraud. Behind institutional appearances of representative democracy, these regimes exercise authoritarianism. Governments conduct regular multiparty elections at the national level; however, there are systemic and pervasive violations of liberal-democratic minimal norms. In this regard Kou and Kao (2011: 2) point out that "Many countries have embraced democratic institutions, but incumbents continue to deploy authoritarian strategies to win elections." We cannot categorize such regimes as democratic or conventionally authoritarian; instead, we refer to them as "electoral authoritarianism." The authors emphasize the relationship between elections and democratization and call this the "fallacy of electoral democracy" (Kou and Kao, 2011: 5). In these instances, multiparty elections are held but do not satisfy democratic standards.

There are democratic nations that hold free, fair, and competitive elections as well as universal suffrage. However, since civil liberties are not systematically maintained, these nations are categorically electoral democracies instead of liberal democracies. Electoral authoritarian regimes can form "pseudo-opposition parties." The opposition parties are eager to participate in sharing power. However, they do not pose a fundamental challenge to the state (Kou and Kao, 2011: 6). Such opposition political parties criticize the government or ruling authority, but the state prohibits them from utilizing the institutional avenues for political involvement that they need to reach the majority of the public. Electoral authoritarian regimes conceal

authoritarian control under a democratic façade. Given the level of electoral competition, we categorize such a regime as competitive authoritarian. It holds regular elections and exercises universal suffrage, and the opposition is permitted to compete with the incumbents in their attempts to gain power publicly and legally. However, the ruling authorities manipulate the elections to their advantage, and people question the issue of the independence of the electoral bodies. As Schedler (2009: 34) points out, “Electoral battles are subject to manipulation by the state that is so severe, pervasive, and systematic that they do not qualify as democratic.” This research uses the terms electoral authoritarian and hybrid regimes interchangeably. Hegemonic electoral authoritarianism offers meaningful elections. However, democratic institutions serve the job of legitimizing the government. These elections are not as expressive and competitive as they should be; they are only a formality. Hegemonic electoral authoritarianism is closer to traditional authoritarianism than democracy because of its characteristics.

There is more significant competition in electoral authoritarianism than in hegemonic electoral authoritarianism. Competitive electoral authoritarian regimes are “civilized regimes in which nominal democratic institutions exist and are popularly perceived as the principal way of winning power, but in which incumbents’ abuse of the state gives them a major edge over their rivals” (Kou and Kao, 2011: 9). Competition exists, but it is not fair. The elections reveal sufficient uncertainty for them to be necessary instead of merely ceremonial. Incumbents may use election fraud, institutional manipulation, violent repression, or indirect harassment, as well as patronage distribution, to create an uneven playing field and tilt elections in their favor. The difference between competitive electoral authoritarianism and democracy is unequal competition. Both conventional authoritarianism and hegemonic electoral authoritarianism are related.

Compared to conventional authoritarianism, competitive electoral authoritarianism is similar to electoral democracy. However, it is crucial to highlight that dominant-party authoritarian regimes may produce resource disparities between incumbents and opposition parties. In such situations, aspiring career politicians realize that the only way to a successful political career is through the ruling party. Kou and Kao (2011: 17) explicitly state that “the governing party can use election fraud and violent repression to enhance further the costs of dissent in electorally authoritarian regimes where opposition is too weak to influence regime trajectories.” According to Kou and Kao (2011: 19), even under competitive authoritarian regimes, which are the closest to democracy, the opposition cannot freely alter regime

outcomes. This system encompasses several SADC states, including Zimbabwe, Tanzania, the Democratic Republic of the Congo, Zambia, and Malawi. The political systems of Zambia and Malawi are regularly characterized by conflict, both during and between elections. However, the two nations are distinct from Zimbabwe. Zimbabwe continues to hold elections regularly, but it does not appear that these polls benefit the nation in addressing its political crisis. This situation is an unequivocal indication that not only elections constitute democracy. Before a decade ago, Zimbabwe was classified as a country in advanced transition, but events preceding and following the land reform program were regressive. In addition, the militarization of government institutions and the consolidation of authority around the head of state have limited and weakened the voting field.

Political polarization has eroded political tolerance and sparked politically motivated violent conflict. It is essential to recognize that violent conflict produces political instability, which undermines governance and creates an environment that is not conducive to developing and protecting a culture of human rights and the institutionalization of democratic government. That and other factors have contributed to an economic catastrophe that has pushed large numbers of Zimbabweans to flee to neighboring and international nations. The country's political position is a subject of concern throughout the region. Both the opposition parties and voters have lost faith in the electoral process. Matlosa and Lotshwao (2010: 39) describe the electoral process as a political ritual by which the elite reproduces itself and asserts domestic and international legitimacy, despite its dictatorial form of government.

The Democratic Republic of the Congo is the primary source of refugees in the region. Nonetheless, after a protracted struggle between Jean-Pierre Bemba and former President Joseph Kabila, the country took a positive step by creating a new constitution and having a referendum. Until recently, a paralyzed transitional authority controlled the country. The country's political turmoil has repercussions in neighboring countries. Thus, even countries like South Africa and Botswana, which work diligently to preserve their democratic institutions, are victims of the poorer political systems of some SADC member states.

Tanzania is in this group despite not producing any refugees. Political tensions are high around elections, particularly in Pemba and Zanzibar, where there are concerns about managing governance.

5.2.3.3 Electoral Democratic Regimes

In the second half of the 20th century, political scientists and especially the political elites of most of the world's countries came to see democracy as the best way to run a society or, at the very least, the most workable way to do so. This section discusses electoral democracy.

Electoral democracy is a system of democratic government that allows all citizens to choose one candidate for political office from a list of candidates. This technique is known as an election. Electoral democracy is when a state's government is technically determined by popular sovereignty. This means that a country's citizens choose its leaders by having the right and power to vote. In many instances, democracies are just democratic in name, as elections are manipulated resulting in the absence of genuine political competition and opposition parties. "Electoral, illiberal, and delegative democracies were defined as the political systems that provide frequent and reasonably free elections but do not meet the criteria for liberal democracy in all other respects" (Lukin, 1999: 94). In this context, elections are touted as the first and foremost cure for societal ills. However, as alluded to earlier, it is essential to emphasize that elections alone cannot define democracy. A democratic society should not only be distinguished by the freedom and fairness of elections but also by broadly defined pluralism. Parties are the linchpins of democratic politics in all industrialized, modern democracies. According to Budge et al. (2010), in making sense of mass voting behavior, party identification has been a crucial concept – by most accounts, the most critical concept. Rothstein (2009: 313) states that party politics tend to morph into ethnic politics, which has proven incredibly seductive to ambitious politicians worldwide and has generated catastrophic human misery.

Gerring et al. (2012) state that conflict and instability accompany democratization, which likely hinders human growth. If democratic development occurs without state development, progressive aspirations will likely fail. The authors believe that electoral democracy consists of various institutional components that interact in a complementary manner to promote human development. The complementary nature of these institutions (judiciary, legislature, and other government systems) aims to promote equality. According to Bermeo (2009: 21), inequality is having unequal control over resources regarded as valuable for human well-being. The elimination of inequality is in the election platform of every political party. Political parties win votes through the "selling" of their manifestos. Rothstein (2009: 312) argues that forming an electoral democracy is essential to creating political legitimacy. This indicates that elections play a significant role in legitimizing administrations.

The SADC member states that fit this definition include Angola, Mozambique, Namibia, and Lesotho. Regarding political change, Lesotho, Mozambique, and Angola have comparable political traits. Each adopted a proportional representation component. Lesotho's trajectory differs slightly from those of the other three countries. However, electoral changes settled the country's conflict (a combination of the British First-Past-the-Post (FPTP) voting system and the Mixed Member Proportional System (MMP)).

The 1992 elections in Angola were a curse for the country's peace and democratization endeavors because they precipitated a civil conflict. The government and the rebel group leaders negotiated a peace accord following the demise of rebel commander Jonas Savimbi in 2002. Since then, there has been stability, and on August 24, 2022, when a multi-party electoral system was established, democracy was put to the test. The governing party won with a diminished majority. There is a need for the government to demonstrate that it has established a democratic transition in the country and this can be done by holding subsequent national elections with a successful transition. At present, the country's classification remains unchanged.

5.2.3.4 Liberal Democratic Regimes

Liberal democracy is a democratic government in which the constitution protects individual rights and liberties. Western democracy is a political ideology and type of government in which representative democracy operates according to the ideas of classical liberalism. The rule of law enforces all communal rights and liberties. Liberal democracies frequently rely on a constitution, either formally written or unwritten, to outline the government's powers and codify the social contract. A liberal democracy can assume a variety of constitutional structures. It may be a constitutional monarchy, such as Belgium and the United Kingdom; a republic, such as France and India; a presidential system, such as Indonesia and the United States; or a semi-presidential system, such as France and Romania (Babeck and Weber, 2022).

In a liberal democracy, the culture of freedom and liberty must permeate society. Democracy includes free, fair, and competitive elections, universal suffrage safeguards civil rights, and the elected government's unfettered authority (Danopoulos, 2017: 227). As indicated above, liberal democracies typically have universal suffrage, providing all adult citizens, regardless of race, gender, or property ownership, the right to vote. There should be "a reasonably level playing

field between incumbents and opposition” in a democracy (Levitsky and Way, 2010: 6). Therefore, liberal democracy is a democracy in which both freedom and popular sovereignty exist (Nagan, Nagan and Hammer, 2017: 84). In a democracy, civil rights impose some constraints on the existing government. Civil society or institutions intended to monitor governments and prevent them from getting too powerful serve as these constraints.

A functional democracy is a democracy with substance. Liberal democracy is a type of democracy that prioritizes and safeguards individual liberty. Certain rights are inherent and inalienable, meaning they cannot be transferred or canceled. People can attain these rights through constitutional or statutory declarations and prohibitions on infringing these rights. The observation of rights has the advantage that no majority in authority can suppress these protections without infringing these rights.

These are the characteristics of liberal democracy, according to Flathman (2005):

1. Most liberal democracies use a two-party system, allowing political parties to operate without concern for potential harm.
2. Power distribution is not centralized within a select few individuals. The system necessitates the implementation of the principles of the separation of powers, checks and balances, and the rule of law. The principles function within the jurisdiction of the prevailing majority.
3. Minority interests are accorded due consideration, and efforts are made to safeguard them. The acquisition of the majority’s will is typically achieved by the conduct of a democratic election characterized by the principles of freedom and fairness or through the implementation of a referendum process that precedes significant decisions of national importance.
4. The press and media enjoy the freedom to operate.
5. Pressure organizations are granted the freedom to operate without the apprehension of being subjected to victimization.
6. The constitution acknowledges and safeguards individual rights, such as the freedom to associate, the right to life, and the right to possess property.

In a liberal democracy, a fair court system is essential to safeguarding individuals’ rights and preventing infringement. Botswana, South Africa, and Mauritius are the countries in the SADC region that fit into this group. They have robust liberal institutions through which democracy

can flourish. While a single party dominates Botswana and South Africa, the political playing field is level. Single-party dominance, however, eliminates opportunities for competition and power alternation. The activities of civil society are pervasive and influential. Opposition parties enjoy access to state media and operate without fear of reprisal. Under their recognized democratic systems, the two nations (Botswana and South Africa) shelter a substantial number of refugees (whether political or economic) from countries with questionable democracies. Mauritius features an active, competitive, and power-changing multiparty system.

5.3 Conclusion

The Chapter explored migration, diversity, and political systems, elucidating the intricate interplay among these dimensions within our interconnected global society.

The initial step of this study was to establish a clear definition of migration, which refers to individuals relocating across international borders. Acknowledging the multifaceted motivations and varied experiences underlying this complex phenomenon is essential. The discourse surrounding open borders has brought to the forefront the ideological, economic, and humanitarian factors that are central to immigration policy, emphasizing the necessity of finding equitable resolutions that take into account both security concerns and the protection of human rights.

The phenomenon of migration has given rise to cultural diversity, which has been recognized as a consequential development. This diversity brings specific benefits, such as enhancing cultural interaction and fostering innovation. However, it also presents certain drawbacks, including potential tensions and difficulties in the integration process. Cultivating a collective identity amongst various cultural differences is paramount to fully leveraging the capabilities inherent in a multicultural society.

The investigation into political diversity has unveiled a spectrum of regime classifications, encompassing closed authoritarian systems as well as liberal democratic ones. The unique attributes and difficulties associated with each system highlight the significance of comprehending political settings in influencing the experiences of both migrants and citizens.

Ultimately, our discourse highlights the necessity of employing nuanced and contextually tailored strategies toward migration while concurrently emphasizing the importance of cultivating cultural and political diversity. It has been observed that a prosperous and cohesive society is characterized by its appreciation for diversity, as well as its collective pursuit of advancement, inclusivity, and equity. In the current epoch of globalization, the significance of these conversations and comprehensions has become increasingly paramount, as they possess the potential to foster a more interlinked, harmonious, and affluent global community.

The literature review continues, and in the forthcoming chapter, the linguistic and culinary diversity, as well as ethnic relationships within the SADC region, will be analyzed. This will be done to determine how these factors might be leveraged to promote regional integration.

CHAPTER 6

LINGUISTIC, CUISINE DIVERSITY, AND ETHNIC INTERCONNECTIONS IN THE SADC REGION

6.0 Introduction

As previously pointed out, the SADC region comprises 16 member countries. In these countries, different ethnic groups speak numerous languages. People across international boundaries speak several of the region's languages. This chapter comprises two sections. The first section aims, in the main, to investigate the languages spoken in the various nations of the region and identify the linguistic similarities that contribute to intercultural connections. Ethnicity and language are essential to humans since they form the foundation of identity and individuality. The section also includes an outline of the cuisines of the various nations. The diversity of languages and cuisine strengthens interconnections among different groups and enriches the collective community. This information serves as a background for forming a solid foundation upon which the analysis anchors. The second section of the chapter highlights and discusses two emerging issues relevant to the research, namely, xenophobia and immigration policy changes in the region.

It is essential to discuss ethnicity at this juncture. Matias and Newlove (2017) consider ethnicity an inherently muddled subject since the historical processes that produce it are intrinsically chaotic. Due to integration challenges, several individuals significantly try to avoid ethnicity-related topics. There has always been a negative connotation associated with ethnicity, with countries such as Rwanda and Burundi, to name a few, witnessing ethnic genocide. Mathias et al. (2017) define "ethnic groups" as humans that entertain a subjective belief in their common descent. This is because of similarities in external habits, customs, or both or because of memories of colonialism and migration. The belief in common descent is essential for the propagation of group formation; conversely, whether or not an objective blood relationship exists is irrelevant. This study will view ethnic groups as having the same cultural values and ancestry. It examines the location of ethnic groups due to colonization or migration, which has resulted in minimal interaction between communities.

6.1 Examination of SADC Countries

Countries in the region are rich in diversity. The ethnicities of the 16 SADC member states are intertwined. Each nation is evaluated in terms of the languages spoken within its borders. When Africa's ethnicities were divided, Southern Africa, one of the continent's regions, was also affected. The following summarizes the diversity defined by cross-border language relationships, general cultural links, and cuisine in each SADC country. It begins by identifying the languages spoken in each country. A table follows this to highlight the links/overlaps in terms of language.

6.1.1 Angola

The Portuguese occupied Angola in the 19th and 20th centuries. Portuguese explorers arrived in Angola in 1482 (Heath-Brown, 2015: 238). The country is located on the Atlantic coast of Southern Africa. The Democratic Republic of the Congo is to the north, Zambia to the east, and Namibia to the south. According to Kevlihan (2008: 2), hunter-gatherers formerly inhabited the region absorbed by the Angolan state. These include such people as the San, who may have lived there for more than 25,000 years. In 800 A.D., however, Bantu invaders absorbed them (Kevlihan, 2008: 2). Numerous Angolans of African descent spoke Portuguese as a second or third language. The country has approximately 100 distinct groups, languages, or dialects (Daniel, 2022).

Although Portuguese is the only official language of Angola, 46 other languages, mostly Bantu, are also spoken there. There are, however, three prominent ethnic groups: The Ovimbundu, the Mbundu/Amambundu, who speak Kimbundu, and the Bakongo. Ethnology recognizes six other languages, namely, Umbundu, Kimbundu, Kikongo, Chokwe, Ngangela, and Kwanyama, as having institutional status in Angola. Martins (2015: 2) conducted a study that included ethnic consciousness, mobilization, solidarity, reconciliation, integration, and citizenship in Angola. According to Martins, scholars were initially drawn to modernization theory when contemplating post-colonial nation-building. That was due to the widespread belief that Africans were politically structured in tribal units for much of the colonial period (Martins, 2015: 6). There exist diversified ethnic groups with distinct cultural characteristics, traditions, and indigenous languages and dialects. It is time for this diversity to take center stage from a positive standpoint. Collectively, these ethnicities can contribute significantly to the nation's advancement.

At the end of the 15th century, the Portuguese made contact with the Bakongo in Northern Angola (Kevlihan, 2008:2). It is estimated that 3,400 San live in 72 settlements in the southern region of Angola. In Angola, ethnic affiliations have remained a central problem.

The majority of Angola's culture today is Bantu. The Angolans would celebrate along the ocean by throwing food, clothing, and other presents into the water. Following independence, such customs ceased; however, animism is still practiced, as in other African nations. A blend of Portuguese and African cultures characterizes the urban environment. Rice and fun, a sort of polenta produced from corn or manioc flour, are essential foods.

Angola's primary religion is Catholicism. More than 50 percent of Angolans are Christians, with most Christians being Catholics (Kevlihan, 2008: 2). According to reports, traditional healers continue to have widespread support, and individuals continue to believe in witchcraft regardless of their declared religious affiliation.

Similar to other nations, Angola contains overlapping ethnic groups and languages. In addition, it includes cultural traditions and foods shared with other countries, indicating a connection between African nations and Southern African nations in particular. This overlap creates an intercultural connectedness among people of different nations, meaning that the people of Angola are not isolated as they have ethnic relations with other countries.

6.1.2 Botswana

Britain officially colonized Botswana by establishing it as a British protectorate in 1885. The Basarwa were the only residents of Bechuanaland before the migration of the Tswana, who were related to the Bantu peoples of central Africa, into the region (Flaherty, 2016: 3). The Basarwa people, sometimes known as the San, had several distinct linguistic lineages and dialects. According to Flaherty (2016: 1), archaeological estimates locate the Basarwa ancestors in Southern Africa from 15,000 years ago. They were hunter-gatherers with broad seasonal areas in which they traveled. Not until the 18th century did communities like the Bakwena, Bengalese, and Bangato migrate into the region. History reveals that throughout the 19th century, the difaquane, a series of wars and turbulence in South Africa, resulted in many migrations into Botswana, heightening the strain on the Basarwa.

The population of Basarwa may have peaked at 300,000 people (Flaherty, 2016: 3). The Khoi and San share a common ancestor. The Khoisan preserve an indigenous lifestyle, conserving ancient knowledge systems and subsistence patterns, one of their distinguishing characteristics (Chebanne, 2008: 108). All the tribes in the region's countries speak the language of their culture with distinction.

Botswana is a multi-ethnic culture with a variety of dialects, and it has 31 unique languages. Each language is living. There are 26 indigenous ethnic groups and five exotic groups. According to Monaka and Mutula (2010: 51), some of these ethnic groups have sections in neighboring countries such as Zimbabwe, South Africa, and Namibia. Botswana is thus home to numerous linguistically diverse ethnic groupings. Each ethnic community aspires to have its language recognized by the state as an official or national language and integrated into education, the media, and the government.

In Botswana, chiefs are the guardians of the people's culture (Nyati-Ramahobo, 2008: 2). According to the author, their duties include upholding the moral and ethical standards of the community and executing traditional ceremonies. Recognition of a tribe generally entails recognition of the people's culture. Botswana is a predominantly Christian nation. However, the country is nominally secular and permits religious freedom.

In terms of food, lamb, mutton, chicken, and other types of meat are abundant. The most common meat is beef, followed by goat meat. River fish are also a component of Botswana's cuisine. Botswana primarily cultivates sorghum and maize, and its national dish is Seswaa. This dish consists of a stew of meat served over polenta or pap. Meat and onions are boiled with pepper to create the stew.

A detailed investigation of Botswana indicates its people have deep ties with surrounding countries. Botswana's inhabitants share a similar culture, cuisine, ancestry, and language. The people of Botswana share a common identity with people in several countries. Had it not been for the artificial colonial borders, the free movement of people with the exact ethnic origin could have been possible, and they could have continued to share a common identity.

6.1.3 Comoros

Comoran, French, and Arabic are the official languages of the Comoros, as stipulated by the country's constitution of 2001. Even though the Comorian constitution accords equal respect to each language, the linguistic usage of the populace is diverse (Serva and Pasquini, 2022: 1). A fraction of the Bantu languages spoken in Comoros are related to Swahili, which is spoken extensively in Eastern and Central Africa. In this regard, Beaujard (2007: 15) notes: "Within this framework, we can best comprehend the emergence of the Swahili culture as a semi-periphery between dominant cores and dominated social groups that were located in the African interior and on outlying islands (Comoros, Madagascar) or were composed of lower classes in urban territories." This illustrates the cultural links between these two island kingdoms and the countries where people use Swahili.

Typical festivals in the Comoros comprise dancing, singing, and the re-enactment of widespread and significant literary works, such as war epics and legends of the origin of various communities. The participants sport embroidered ceremonial jackets, Islamic headdresses, and drapes. Jewellery is also widely created and marketed.

In Comorian soups and stews, numerous fish species (especially tuna and cod) and crustaceans such as crab and lobster are consumed, frequently alongside root crops such as cassava and green (unripe) bananas.

The dominant religion is Sunni Muslim. Roman Catholics, Shia Muslims, Ahmadi Muslims, and Protestants account for fewer than 2% of the population (Report on International Religious Freedom: Comoros, 2021).

The island enjoys interconnection with other nations on religious, cultural, and culinary levels. These similarities facilitate the absorption of its population by different countries in the region.

6.1.4 Democratic Republic of the Congo (DRC)

The DRC is in Central Africa. It is the second-largest country in Africa after Algeria. It shares borders with the Central African Republic and South Sudan to the north; Tanzania, Uganda, Rwanda, and Burundi to the east; Zambia to the southeast; and Angola to the west. On the western side, a brief stretch of shoreline separates the Angolan provinces of Cabinda and Congo Brazzaville. Several nations border the DRC, allowing its residents access to these nations for

various purposes. These neighboring countries also have ethnic groups from the DRC, which indicates a common identity and cultural ties.

The DRC is one of the countries with the most remarkable linguistic diversity and is home to many different languages. According to the US Department of State, there are more than 200 African ethnic groups, with the Luba, Kongo, and Anamongo being some of the largest tribes (Michalopoulos and Papaioannou, 2012: 5). The four official national languages are Kikongo (Kituba), Lingala, Swahili, and Tshiluba, while French is used in administration and education. In central Africa, Swahili is the most widely spoken language. However, Tanzania is home to most native Swahili speakers, although the language is commonly used in the DRC. It is unknown whether the Swahili-speaking residents of the DRC originally came from the same region as those of other countries or whether they came from various areas and split due to colonization. DRC in-migration occurred before the arrival of the Western expedition. According to Rukundwa (2004: 371), this was before the partition of Africa in 1885. In-migration refers to the arrival of the Banyamulenge, Tutsis of Rwandan descent. The Banyamulenge, known initially as Banyarwanda, arrived after most other Bantu ethnicities.

Christianity has changed how African people think about the supreme God, the power of the dead, the spirits of nature, and how magic works. Most people in the DRC are Catholics, but a small group follows a local sect of the Church of Jesus Christ on Earth. Steinmetz (2023) states that the few Africans who are not Christians are either Muslims or still follow traditional African beliefs.

The following are the main types of food in the DRC: Cassava (leaves and roots) with meat, fish, vegetables, and legumes is a Northern region dish; Southern foods include the same as those of the North with the addition of sweet potatoes; Eastern foods include potatoes, dried and canned beans, cassava, pork, and vegetables; and cassava with meat, fish, and vegetables (including legumes) is a Western region dish. These cuisines are typical of the SADC region. Due to this, cross-border migration makes social integration and cultural ties simple. Food is a crucial component of shared identity within the region and beyond.

Like other states in Southern Africa, the DRC's culture is based on kingdoms, with the Kongo, Teke (Bateke), Luba, Pende, Yaka, Lunda, Songe, Tetela, and Kuba being the key ones (Bala

and Wantzen, 2023: 270). This shows that kingdoms or realms are still evident in most of Africa (as well as Europe).

The people of the DRC share an identity with those within and outside the SADC area. Languages, ethnicities, religions, food, traditional African behaviors, and even their ancestry all have cultural connections. They will not assimilate or become subsumed due to moving to other states. The numerous commonalities in diversity will fuel regional integration and social cohesion.

6.1.5 Eswatini

Mozambique borders Eswatini (the Swazi Kingdom) to the northeast, while South Africa borders it to the north, west, south, and southeast. The country has no coastline. Along with the Xhosas and Zulus, who are members of the Nguni subgroup, the Swazi people are descended from the Southern Bantu, who moved from Central Africa between the 15th and 16th centuries (Tfwala et al., 2020). The Nkosi Dlamini descended from the Swazi, split off from the leading group of Nguni migrants, and settled near the Pongola River, assimilating the local Nguni and Sotho. King Ngwane III founded the Kingdom of the Nkosi Dlamini tribe, but they credited King Mswati II with giving it its name. According to Tfwala et al. (2020), the kingdom is undoubtedly one of the smallest in the southern hemisphere.

The Swazi Kingdom is a nation of more than 70 clans. Under the Ngwenyama and Ndlovukazi, who are members of the Dlamini, the most prominent clan, their chiefs comprise the traditional structure. Early in the 19th century, the Dlamini brought Nguni-related lines into the country. Uncodified Swazi law and custom, recognized by the constitution and the law, control traditional governance and culture. SiSwati, a near relative of isiZulu, has official status with English, is typically used for formal written correspondence, and is the national language.

Native languages include Swazi, Zulu, Tsonga, Afrikaans, and English, while modern immigrant languages include Chichewa and Southern Sotho. The Siswati language has 2.5 million native speakers and is taught in schools. More than 80% of people in Swaziland are Swazis; the remaining 20% are immigrants from Mozambique, South Africa, and other countries (mostly Europeans and Asians in the business world) (Crush et al., 2005).

The bulk of Swazis attend Roman Catholic and Protestant churches. Many people, however, are said to follow traditional ideas and behaviors. Tradition still plays a significant part in Swazi society at the national level and in everyday life. Pullanikkatil et al. (2021) cite Incwala (the First-fruits Ritual) and Umhlanga (the Reed Dance), both prevalent in South Africa, as significant cultural occasions. The San-gatherer rock paintings in the country's western regions are a part of its culture. Nguni, Sotho, and Tswana, who speak Bantu, entered the nation from the Limpopo region. There are reports that the Thembu-Tonga group traveled through Mozambique around the middle of the eighteenth century (Kloppers, 2003).

The seasons, geography, and local ingredients largely influence Eswatini's cuisine. Sorghum and maize are two common grains that go well with goat meat. The main foods that people in Eswatini eat are thick porridges made of maize flour, sugar beans, and different kinds of mealie meals. Although they are filling, these heavy foods typically lack flavor. The porridge is frequently served with stews or vegetables to enhance the flavor. There are several types of porridge, including incwancwa, a sour porridge traditionally made from fermented mealie meal; siphuphe setindlubu, a thick porridge frequently made from mashed groundnuts; siphuphe semabhontjisi, a thick porridge frequently made from mashed beans; and sidvudvu, a porridge made from a mixture of pumpkin and mealies (Maziya-Dixon et al., 2019).

Eswatini adds to the area's diversity and ties in closely with other cultures, ethnic groups, and foods. The people of Eswatini have links to people in different nations in the region and other parts of Africa because they have roots in central Africa. In this way, they are open to differences and consider closing borders bad for the continent and its people.

6.1.6 Lesotho

South Africa surrounds Lesotho, a tiny mountainous nation. The nation's population is estimated to be 1.9 million (Zulu, 2017: 230). According to the author, the kingdom was founded between 1820 and 1830 by King Moshoeshoe, the progenitor of the Basotho nation. Lesotho's economy is linked to that of South Africa, and the country accounts for the migrant labor flow into South Africa. The migrant workers have significantly altered the Basotho people's way of life. Zulu (2017: 230) refers to this when he writes that Lesotho's "economy is related to that of South Africa, and it has remained a labor reserve for South Africa's unskilled mine migrant labor. They have no choice but to try and look for a better living in a nation with many possibilities."

Even though English and Sotho are both official languages (Chapter 1, Section 3 of the Lesotho Constitution) and they teach both in schools, Kamwangamalu and Kamwangamalu (2016: 424) point out that Lesotho is still only monolingual in Sotho (or Sesotho). However, the prestige and financial opportunities associated with the English language are well acknowledged. Less than 1% comprises Xhosa, Europeans, and Asians.

The Basotho can be traced back to prehistoric times. They are said to have come from northern Southern Africa and arrived as various tribes were establishing themselves across the region. While some groups chose to settle in the West, others did so in the East or even further south. These current tribes are Batswana, Bapedi, and Basotho (Matsúmunyane and Hlalele, 2019: 1). Most of the country is rural and has strong religious and cultural beliefs. Christianity is the most common religion, and most Sotho speakers accept Christianity in one form or another. Although protestant faiths exist, the majority of individuals are Catholic. Nevertheless, according to traditional Sotho beliefs, sorcerers and witches are responsible for the world's misfortunes (Zulu, 2017: 231).

Basotho people know each other and get along by their clan names, such as Botaung, Basira, and Bafokeng. The Bakuena make up the majority of the Lesotho royal family. The use of totems, praise songs (odes liboko), poems (lithoko), and storytelling are all integral parts of Basotho's oral history (litsoko). Clans are distinguished from one another using family odes. Grandmothers used to tell litsoko to their grandchildren in the evenings as they sat around a fire. These tales served as a guide and a warning about things that young people should avoid and be aware of as part of an educational program. Throughout Basotho tradition, initiation schools contributed to young adults' development. In initiation schools, boys transitioned into becoming men and girls into becoming women.

Maize, millet, melon, pumpkin, peas, beans, and groundnuts are foods eaten in Lesotho. In the Basotho culture, traditional alcohol, also known as Jwala, plays a role, particularly during traditional ceremonies.

Lesotho's wealthy cultural mindset and customs fit very well within the SADC region. The fact that other nations also speak the primary Basotho language establishes a connection essential for societal cohesiveness. Although a component of shared identity comes from the

places of origin, as we saw in the earlier sections, there has been a significant transition among the groups that share the exact origin.

6.1.7 Madagascar

Madagascar is an island in the Indian Ocean, about 450 kilometers east of the Mozambican coast. South Africa, Comoros, Mauritius, Mozambique, and Reunion are all within reasonable traveling distance. History, language, biology, and even specific ancient sites provide evidence that the inhabitants of Madagascar are descendants of people who lived in Southeast Asia, East Africa, South Asia, and the Near East (Dewar and Wright, 1993: 418). As a result, considering that the Malagasy have ancestors from all of the Indian Ocean's coastlines, it might not be too far-fetched to refer to them as the progeny of the ocean.

The Malagasy language is a member of the Madagascar language family. French and Malagasy are the official languages of Madagascar. Most of the educated population in this former French colony speaks French because Madagascar is a Francophone nation. However, less than half of the people of Madagascar are fluent in French. Several ethnic groups make up the population of Madagascar, according to a country report by the US Department of State (2017). Malayo-Indonesian (Merina and related Betsileo), Cotiers (mixed African, Malayo-Indonesian, and Arab ancestry: Betsimisaraka, Tsimihety, Antaisaka, and Sakalava), French, Indian, Creole, and Comoran are some of these ethnic groups. Families are valued, and younger generations treat their elders with respect.

Swahili is also spoken in the country, based on the details of the Comoros given earlier. There are bilingual Swahili speakers on the island of Nosy-Be, and Dewar and Wright (1993: 419) mention that there are a few bilingual communities along the west coast where Makua, a Bantu language of Mozambique, is spoken. According to Dewar and Wright (1993), Swahili speakers in those few villages indicate cross-border relationships.

At the heart of Madagascar's culture, which derives from the various tribal customs and ways of life throughout the nation, are respect for one's ancestors and taking part in traditional events. Most villages still consult a soothsayer and a healer to learn what the future holds and how to get better when they are ill, despite Christianity and Islam being the two predominant religions in the region. As alluded to, Madagascar's history originates in locations like East Africa and Southeast Asia and is the source of many of the country's traditions and customs.

According to Crawford (2016: 67), effective practices in Madagascar include burying a newborn's umbilical cord. They also include picking up spoons only after the elders, cutting a baby's hair after three months, and ensuring the head of the bed faces north. Also crucial among the practices are engaging before getting married, avoiding Thursday funerals, wrapping ancestors every seven to nine years, and respecting the power of blessings. These are significant and varied traditional values, some of which have ties to the ideologies and customs of other nearby cultures. The culture of Madagascar is an odd and vibrant fusion of elements brought there by seafaring Bantu Africans, Arabic and Tamil traders, and French colonization. There are 19 distinct subcultures, each with unique customs and beliefs, according to Şaitiş (2022: 140). Despite its widespread use, they speak many dialects of the Malagasy language on the island. All 19 ethnic subcultures have distinctive rituals and social structures and strongly believe in supernatural events. According to Golden and Comaroff (2015: 4), every group in Madagascar still adheres to its own set of traditional taboos or sacred laws known as "fady." For instance, some tribes still revere the habit of abandoning or killing twins.

Madagascar's food has flavors from East Asian, Chinese, Indian, European, and African cuisines (Fournet-Guérin, 2021: 121). This reflects the country's long and varied history. Although everything mentioned above has contributed in some way to the history of Madagascar, there is not a single dominant culture that can be considered "indigenous" to the island nation. Madagascar's history is just as diverse as the range of items found there. Nonetheless, the many cultures in the region have close relationships with one another. When all these factors are combined, a strong regional identity that promotes social integration and cohesion results.

6.1.8 Malawi

Malawi is in Southeastern Africa, between the Southern and Eastern Hemispheres. It shares borders with three distinct nations – Mozambique to the east, south, and southwest; Tanzania to the north, northeast, and west; and Zambia to the west.

Up until the 9th century, the Twa and Fulani tribes inhabited the area that is now Malawi. People who spoke Bantu and came from the north took over Malawi around the 10th century and have lived there ever since. The takeover caused many Bantu-speaking farmers from West Africa to move to the area, leading to the founding of Malawi (Choudhury et al., 2021: 57).

There are Ngoni-identifying Zulus who reside in Malawi. They speak the Zulu language and embrace the Zulu culture, and their origin can be traced to KwaZulu-Natal. According to Kaunda (2021: 124), the Ngoni migrated to Malawi to escape Shaka's oppression. They have kin in Zimbabwe known as the Ndebele, the Zulus of that nation. The Zulu people are found in numerous East African countries, including Malawi, Zambia, Mozambique, and Tanzania. In its early years, Natal included the region of southeast Africa (Kaunda, 2021: 125). The AmaZulu are renowned for their conviction that they are direct descendants of a Zulu patriarch born to a Nguni chief in the Congo Basin. According to legend, this Zulu patriarch founded the Zulu people.

More than 70 languages are spoken in Malawi, which has a long history of many different languages. Malawi's official language is English, but many people also speak Chichewa as their first or second language (Zeze, 2015: 170). Malawi was previously a British Protectorate and was called Nyasaland. The Chewa, Yawo, Tumbuka, Lhomwe Tonga, Nkhonde, Ngoni, Sena, Asians, and Europeans comprise most of the country's people (Zeze, 2015). The Chewa comprise the majority of the country's population, and many are in the central districts around the capital of Lilongwe. Mnchinji, Kasngu, Ntchisi, Dowa, Salima, Nkhosikota, and Dedza are among these districts.

There are endangered languages in Malawi. Since Malawi became independent in 1964, people have tried to prevent their decline. The issue of language is an essential topic in terms of national unity, group identity, language choice, and community culture, all of which significantly affect nationhood, state democracy, language equality, and the overall growth of a nation. All of these aspects are interconnected, making this an important topic. Even if it is not the main point of this investigation, it is crucial to understand how important it is for all languages to grow and be treated equally. Equal treatment is significant because there are numerous languages around the globe. Such treatment would serve as a unifying force for the country's incredible national growth. Some of these languages are spoken in neighboring countries. The overlap demonstrates how colonization or migration led to the geographical separation of several ethnic groups.

Malawian cuisine emphasizes tea and fish as two of its most popular mainstays. Chambo, prepared from tilapia, nsima, the staple cuisine of Malawians, and nthochi, banana bread, are

all trendy dishes. In addition to sugar and coffee, corn, potatoes, sorghum, cattle, and goats are essential food and economic resources. Lake Malawi is the primary source of the fish eaten.

6.1.9 Mauritius

Mauritius is a small island nation that was thought to have been formed by a volcano. Mauritians are either immigrants or direct descendants of the immigrants. No one knows if the first people who came to the island did so alone or because they were forced to. As a result, there is now ethnic diversity, which, according to Isajiw (1993), refers to the presence of people from various cultural and ethnic backgrounds or identities. This provides “leverage” as any group can create their own social, linguistic, and symbolic codes. This has resulted in the variety of codes we see today. Kermarrec (2022: 84) argues that the previously uninhabited island of Mauritius had been occupied and colonized and that this process started long before the arrival of the first French settlers.

The more than one million people who live in Mauritius speak many different languages. The languages include English, French, Mauritian Creole (a unique mix of European and African), French-based Creole, and ethnic languages like Hindi, Telugu, Tamil, Malayalam, Marathi, Urdu, Tamil, and Mandarin. Chazan-Gillig (2000: 41) states that we must look at the communal system that resulted from independence and identify the languages spoken in remote areas. This is from the point of view of a sociocultural tradition and will enable us to fully understand the role of language as the basis for majority/minority relationships at every level of society (Gebrewold, 2016: 14). It is important to remember that many of these languages relate to those spoken in other nations.

Due to the harmonious coexistence of its population, which comprises people of Indian, African, European, and Chinese origin, there is a greater understanding among those from different backgrounds. The country’s religious landscape is both varied and accepting of other people’s faiths. Large segments of the population follow Buddhism, Christianity, and Islam; nonetheless, just over half (51.9%) follow Hinduism, Mauritius’s largest religion. Even though Mauritius is a secular state, Gebrewold (2016: 42) claims that the country’s constitution protects the freedom to practice any religion as a fundamental right. This country has no disputes between religious groups, and everyone coexists harmoniously. The most prominent aspect is how fervently the nation still celebrates many centuries-old customs, celebrations,

and feasts. The numerous festivals are a reflection of the community's well-known ethnic diversity.

The Creole, French, and Indian cuisines impact the island's unique culinary style. Dholl pori, a paratha-based localized variant of the most well-known meal on the island, incorporates dal. Mangoes, coconuts, and pineapples are among the most widely consumed fruits. Also, they provide "blessed" seafood. Phoenix beer and rum, two of the island's most popular libations, are recommended for those who enjoy fine spirits.

6.1.10 Mozambique

Mozambique is a nation with a diversified and abundant cultural history. It is home to over 40 distinct languages. The country's official language is Portuguese, but fewer than half the population speaks it. Mozambique's other commonly spoken main languages include Makhuwa, Changana, Nyanja, Ndau/Shona, Sena, Chwabo, and Tswa. According to Alpers (1974: 43), "The population of Mozambique, like virtually all African countries, consists of several varied ethnolinguistic groups inhabiting an area delineated by artificial colonial lines." Before colonization, Sheik Moussa Mbiki, from whom they derived the country's name, ruled Mozambique (Sellström, 2015: 2). Though Mbiki was an Arab, the land belonged to the Bantu language family, extending from Central to Southern Africa. Bantu languages are spoken by more than 200 million people in Africa, with 43 distinct Bantu dialects in Mozambique alone (Permanent Mission of Mozambique to the United Nations in New York, 1997). This indicates Mozambique's interconnectedness with other African nations, notably those in Southern Africa.

According to Alpers (1974: 43), the notion that the Makua-Lomwe are indigenous to Mozambique alone is viewed as incorrect. He points out that 123,316 people lived in Southern Tanzania before the 1990s. That is where one finds the dynasty heads who remained in Mozambique, exemplifying the connection between the ethnic groups in the two countries (Mozambique and Tanzania). The dynasty was generally regarded as superior by their kin when comparing them with the junior clan leaders such as *wenye wadogo*. They are the ones who facilitated the 19th and 20th-century waves of migration of Makua north from across the Ruvuma, which is on the southern border of Tanzania. Even more astonishing is the situation in Southern Malawi, where in 1966, there were 476,300 Lomwe speakers, almost all of whom had immigrated from Mozambique during the 20th century, giving them the title of the second-

largest ethnolinguistic population in the entire country (Alpers, 1974: 40). The findings exemplify the significance of interconnectedness in this research.

Islam, Swahili, and Bantu cultures and practices coexist peacefully throughout the country (Siyabonga Africa Magazine, 2015). Shangaan, Chokwe, Manyoka, Sena, and Makua comprise a sizeable population percentage, and Catholicism is the predominant religion in Mozambique and Portugal (the former colonial ruler). One-quarter of the population is Muslim, while half is Christian. The culture of Mozambique is fundamentally African and predominantly Bantu, but Portuguese highly influences the urban population. The country is known for its traditional art, music, and dances performed with instruments such as the marimba. The tool is also known as the mbira in Zimbabwe.

Famous regional delicacies include locally grown cassava, sweet potatoes, corn, peanuts, mangoes, papayas, and coconuts. About half the population clings to traditional animist beliefs, frequently combined with Western religion.

6.1.11 Namibia

Namibia is a medium-sized nation with an approximate population of 2.1 million. It was colonized in 1884 by the Germans, who ceded it to the British and South Africa, who implemented their apartheid practices in Namibia. People in Namibia speak 26 languages, and the official language is English. African languages are divided into seven significant languages: Oshwambo, Nama/Damara, Otjiherero, Kavango, and Caprivian languages such as Silozi, Khoisan, Setswana, and Kavango (Fredericks, 2007: 1). The San are the oldest of Namibia's indigenous peoples. They have connections with Botswana, Zimbabwe, and South Africa. Notably, Namibia has borders with South Africa, Botswana, Angola, and Zambia. The lingua franca in Namibia is Afrikaans, whereas English, as noted, is the official language. Indigenous languages are in the main relegated to rural populations.

Desert life has significantly impacted Namibia's culture, which is a fusion of the civilizations of the Kavango, Herero, Damara, Nama, Caprivian, San, Baster, and Tswana. Indigenous languages include Oshikwanyama, Oshindonga, Rukwangali, Otjiherero, Rugciriku, Thimbukushu, Silozi, and Setswana, and all belong to the Bantu language family, and Khoekhoegowab as well as Ju/'hoan, which belong to the Khoesan language family.

Since prehistoric times, the San, Damara, and Nama have inhabited the dry areas of Namibia. During the 17th century, the Herero, a pastoral, cattle-keeping, nomadic tribe, migrated into Namibia from the East African lakes, entering Namibia from the northwest (Fredericks, 2007: 3). It is believed that humans have inhabited the region since antiquity and Bantu-speaking tribes from central Africa arrived in the 14th century.

A portion of the Christian community in Namibia incorporates traditional rituals and customs into their religious life (prevalent among African people of Bantu origin – an observation of the researcher), while the San and the Himba practice their traditional beliefs. Indigenous religions are founded on animistic beliefs in which natural things and occurrences are connected with supernatural powers, a phenomenon prevalent in Southern African countries, if not among the Bantu peoples of Africa. Most of the populace is Lutheran, but Portuguese speakers are Catholic, as in Mozambique. According to Fredericks (2007: 2), 80% of Namibians are Christians, and 20% practice animism. Traditions of the indigenous people include the production of leather goods, sculptures, and hunting implements such as bows and arrows, basketry, pottery, and woven fabrics. Meals include Mopane worm larvae, which are also consumed in Zimbabwe, Botswana, sections of South Africa, Zambia, and Mozambique, indicating a connection between the indigenous peoples of Southern Africa.

The country's subsistence foods comprise Millet, sorghum, melons, peanuts, beef, lamb, and dairy. Millet and sorghum are drought-resistant crops, and nations that routinely experience droughts, such as Zimbabwe and Botswana, also cultivate these crops. Additionally, these other crops are prevalent in most Southern African countries.

These intercultural linkages drive social cohesion among the region's people. Regional integration is possible given that there are shared aspects of the people's lives, hence shared identity.

6.1.12 Seychelles

The Seychelles is a group of islands (an archipelago) in the warm waters of the Indian Ocean between 480 and 1,600 km off the coast of East Africa. However, despite this distance from the continent's mainland, the nation is politically part of Africa. It consists of 115 islands. The island nations and territories of Madagascar, Mauritius, the Comoros, Mayotte, and Reunion are south of the Seychelles. The Seychelles is known for its beaches, ecological diversity, dense

tropical forests, and the deep azure ocean. It is home to a UNESCO heritage site (Kaiser-Bunbury et al., 2014). Cartographic evidence suggests that the islands were probably known to Arab/Swahili sailors before 1500. They remained uninhabited by humans until the 27th of August, 1770. That was when a group of settlers from France established themselves on the small island of Sante Anne (Allen, 2022). This implies that there are no indigenous people on the islands.

There is evidence of European, British, African, Indian, and even Moorish cultures being intertwined in the Seychelles people's traditions. All these cultures are reflected in the speech of the Creoles and their art. Characterizing the Seychelles culture is the diversity of the people who have settled there over the years. Through its art and traditions, the archipelago is enriched by African, Asian, and European influences. This results in a curious but harmonious mixture of the way of life of its inhabitants. Seychellois is a fusion of people and languages (Haring, 2019: 6). The population is considered multiracial, a blending of African, Indian, and European descent, which has created a modern Creole culture. Their food incorporates various aspects of French, Chinese, Indian, and African cuisine. Wilner (2020: 37) noted that the language of Seychelles' indigenous population is Tigray. The current Seychellois are composed of people who have immigrated, with the largest groups being those of African, French, Indian, and Chinese descent.

The Seychelles recognizes three official languages: Creole, English, and French. Seychellois Creole, also known as Seselwa, is the predominant language spoken by most of the population. This language combines African languages, such as Swahili, Malagasy, and French.

Derjacques (2014: 16) refers to Seychelles' 2010 census, which indicated that most Seychellois are Christians, 76.2 % Catholics, and 10.6 % Protestants. Islam is practiced by 2.4% of the population, while 1.6% practice Hinduism.

Staple food includes fish, seafood, and shellfish dishes, often accompanied by rice. Fish is cooked in various ways: steamed, grilled in banana leaves, baked, salted, and smoked. Curry dishes with rice are also a significant part of the country's cuisine. Traditional foods include coconut curry, lentils, sausages rougay, breadfruit, and smoked fish salad.

There is notable diversity in the Seychelles archipelago. However, there is an interlink between the Seychellois and those from other nations in that they share some cultural aspects with those from neighboring countries.

6.1.13 South Africa

South Africa is the southernmost nation on the continent. It was formerly known as the Union of South Africa, but its current official name is the Republic of South Africa. The country encircles the area that makes up the Kingdom of Lesotho. Black Africans comprise roughly three-quarters of South Africa's population (Zulu, Xhosa, Tsonga, Sotho, and Tswana) (Boddy-Evans, 2019). The remaining individuals are of European, mixed, or Asian and Khoisan ancestry.

Of the 11 official languages in South Africa (Afrikaans, English, Ndebele, Pedi (North Sotho), Sotho (South Sotho), Swati (Swazi), Tsonga, Tswana, Venda, Xhosa, and Zulu. Zulu and Xhosa are the two ethnic languages that are most widely spoken (Posel et al., 2022: 776). Even though most South Africans are bilingual or multilingual, English remains the preferred language for business and industry. The majority of South Africans can speak this language.

South Africa is a secular state (Henrico, 2019: 4). Christianity, which includes several independent Christian denominations, Protestant Christians, and Roman Catholic Christians, is the dominant religion. Traditional beliefs, Hinduism and Islam, are also included in the list of faiths.

San and Khoekhoe people, who spoke the Khoisan language, roamed the region as hunters and gatherers during the Stone Age (Smith, 2022: 4). Nevertheless, the Khoekhoe had already developed a pastoralist way of life when Europeans first contacted them. People who spoke the Bantu language started to settle in the area in the 14th century (Boddy-Evans, 2019). The Dutch founded a colony at the Cape in 1652, and the British took over administration in 1795. The Great Trek was a northern expedition that the Dutch undertook.

Because South Africa has no predominant history or culture, it is hard to make broad statements about the South African people based on various traits. The people come from many different places and have many other cultural practices (Park, 2020). It is called the "rainbow nation" because of the wide variety of cultures and religions practiced there. The fact that South Africa

is home to so many different racial and ethnic groups ensures that their daily lives impact the country's traditions and customs. The earliest natives to settle in South Africa were the Khoi-Khoi and the San (Minguzzi et al., 2022: 141). Two significant migrations eventually joined them: The Bantu people from North and Central Africa and the European colonists.

The Bantu people have diverse cultures, and Zulu, Xhosa, Sotho, Ndebele, Shangaan, and Venda are among the languages spoken. Zulu culture centers its beliefs on the existence of ancestral spirits and a superior deity who has some influence on humans' daily lives. It is common practice to use magic, and evil spirits are to blame for many cases of illness and bad luck (Zungu, 2020: 141). When this happens, a diviner will converse with the spirits, use natural herbs, and offer prayers to help fix the problem.

The Sotho can tell each other apart by animal totems and praise names, while the Nguni are divided into clans. The Sotho split men and women who were close in age to one another into age groups in Sotho villages, and each age group was assigned specific responsibilities. Through initiation rituals, people transitioned from one age group to the next.

The Mpumalanga region near Kruger Park is home to most Shangaan populations. They are a segment of the Zulu people who left with Soshangane and eventually settled in Mozambique (Binckes, 2019). They are one of the few ethnic groups that fish and eat fish regularly. This results from the influence of the Tsonga, their cultural forebears. They enjoy eating mopane worms, which is the oddest aspect of their diet. Like the Nguni people, the Shangaan people place great importance on Sangoma (traditional healers) (Louw, 2020). This demonstrates the importance of conventional healers among South Africans and other parts of Africa.

Water is an integral part of daily life for the Venda, who have a mystical belief system that forms their civilization. They hold that their country's lakes and rivers are under the Python God's jurisdiction (Motlanthe, 2021: 37). It is a prevalent belief that traditional healers, often called Sangomas, have access to the afterlife and can seek guidance from ancestors.

The Xhosa culture is renowned for its complex dress code, which establishes a person's social standing, seniority, marital status, and whether they are a new bride or have had a child. The headgear and attire of the person communicate all of this information. Pipe smoking by women is also a significant part of the Xhosa culture. Xhosa culture has a rich oral history of tales

about their brave ancestors. Even though some young men who participate in initiation ceremonies, especially circumcision, die during the ceremonies, they frequently perform ancestral worship rituals and initiation ceremonies.

In addition, the Dutch were the most influential European colonists from various cultural backgrounds (Oktay and Sadıkoğlu, 2018: 141). Other European settlers joined them, including Germans, Britons, and French Huguenots, each bringing a distinct flavor.

One of the most recognizable foods in the world is the South African “braai” – the Afrikaans word for barbeque. However, braai describes much more than cooking meat (Mnguni and Giampiccoli, 2022: 1092). Braais play a significant social function and are well ingrained in the local culture in modern South African society. Dried beef, known as “biltong,” is one of the most delectable foods in South Africa. The country also has some of the best and most varied food in Africa and has a history of producing wine that dates back to the middle of the 17th century (Khan et al., 2020). South Africa’s cuisine is a fusion of the native foods of the nation and the culinary traditions of many other countries and cultures. This group includes the Dutch, the French, the Indians, and the Southeast Asians. The cuisine and culture of the region have been irrevocably influenced by each of these, resulting in a traditional South African meal that predominantly consists of cooked grains (often maize), pumpkin, beans, fermented milk, and roasted or stewed meat. Different livestock were kept for meat and beef ribs, which were exceptionally valued and often given as gifts to the chiefs of local villages (Fowler et al., 2020).

With the arrival of European settlers, South African food changed in several ways. Even though they used more spices and cooking methods, red meat was still a big part of the meal.

The diversity of South Africa adds to the region’s beauty and further enhances the region’s richness. On the other hand, neighboring countries in the area share most of what South Africa has to offer regarding culture, cuisine, ethnicity, and language. There is a connection among people in the region, and those who reside there have much in common.

6.1.14 United Republic of Tanzania

In 1964, the then-independent states of Tanganyika and Zanzibar united to become Tanzania, which is currently regarded as a sovereign nation-state called The United Republic of Tanzania situated in East Africa. Mainland Tanzania occupies more than 99 percent of the total land area

of the United Territories. In contrast to Pemba Island and Zanzibar, which each have separate government administrations, Mafia Island controls the mainland. Tanzania's official capital is Dodoma, located in the country's geographic center. The most populated and important port in the nation is located in the city of Dar es Salaam. Mozambique is to the south, Uganda and Lake Victoria border the country to the north, and Kenya and the Indian Ocean border it to the east.

Tanzania comprises more than 120 indigenous African peoples, most in large groups (Bienen, 2015). Several of the world's most minor ethnic groups are in danger of dying out because of rural-to-urban migration, modernization, and politics, and that is also the case in Tanzania.

According to ethnology, there are 126 languages in Tanzania (Hansen et al., 2019). The authors state that 58 languages are vigorous, two are institutional, eight are dying, 18 are developing, and 40 are in danger. Three other languages were used in the past and are now extinct.

The San hunters, who first came to the country around 5000 BC, were descendants of the Sandawe hunters of northern mainland Tanzania. The northernmost part of Tanzania is home to the Sandawe hunters. Today, the majority of Tanzania's population is of Bantu descent. The Sukuma people, who comprise most of the population, live in the nation's northern region, south of Lake Victoria. Minorities of people of European and Asian ancestry also exist. Tanzania does not have a single ethnic group that dominates the country's politics or culture, unlike many other African nations.

Tanzania has officially recognized both English and Swahili (sometimes known as KiSwahili). Swahili, Tanzania's official language, synthesizes various Bantu dialects and Arabic. Its origins are on the island of Zanzibar and the East African coast. Most African Tanzanians are fluent in Swahili and the indigenous tongues of their respective ethnic groupings. Asian communities in Tanzania primarily speak Urdu, Gujarati, Punjabi, and Hindi.

A third of the population comprises Muslims, most of whom follow the Sunni school. One-third of Tanzanians also call themselves Christians. In Tanzania, Christianity is a broad term that includes Roman Catholicism, Lutheranism, Methodist, and Baptist. It is a well-known fact that most people still believe in old ways of doing things. In Tanzania's rural areas, most people practice their native religions.

The Olduvai Gorge in the Great Rift Valley is where one finds some of the earliest signs of human ancestry (Sistiaga et al., 2020: 24721). According to the authors, these remains are 1.75 million years old. This is crucial in terms of the cultural environment. A complex agglomeration of villages with complementary pastoral and agricultural economies emerged from the historical in-migration of the Cushitic, Nilotic, and Bantu peoples. As a result, they uprooted the local San-type population. The final mosaic included immigrants from Portugal, Arab nations, India, Germany, and the United Kingdom. Tanzania's diversified population, comprised of people from numerous ethnic groups and civilizations, upholds various traditions and customs, forming the nation's rich cultural heritage.

Unquestionably, ugali is Tanzania's national dish and is present in most of the nation's meals. The best thing to use for soaking up sauces and dipping into soups and curries is this doughy dish, formed from boiling cornmeal paste and resembling porridge. Due to the country's long history and legacy, Tanzania's food mixes many different cultural traditions and traditions from nearby countries. Meals are consumed while seated on a mat or a small stool, and people use their right hands to eat.

Tanzania's enormous diversity adds to the rich diversity found throughout the SADC region. It is crucial to remember that Tanzanians do not, in and of themselves, make up a unique ethnic group. They have family scattered around the region as well as the entire continent. There are interactions between various individuals in the area regarding their genealogy, language, cuisine, culture, and religious beliefs, among other things.

6.1.15 Zambia

Zambia is a landlocked country in Southern Africa. It is bordered by the DRC to the north, Tanzania to the northeast, Malawi to the east, Mozambique to the southeast, Zimbabwe to the south, Botswana to the southwest, Namibia to the west, and Angola to the northwest.

The indigenous people of Zambia are diverse, comprising over 70 groups (Phiri et al., 2021: 210). Some major indigenous groups in Zambia include the Bemba, Tonga, Lozi, Ngoni, Lunda, and Kaonde. These groups have different origins and migration histories, but many have existed in the region for thousands of years. Archaeological evidence suggests that

humans have inhabited Zambia for at least 100,000 years, and the area has been a hub for trade and migration for centuries (Goldstein et al., 2021: 626).

In precolonial times, many indigenous groups in Zambia developed complex political systems, art, music, and religious beliefs. However, the arrival of Europeans in the late 19th century led to the colonization of Zambia. This resulted in the imposition of Western culture and values on the indigenous peoples.

Family is highly valued in Zambian culture, and the extended family plays a significant role in daily life. Respect for elders and a strong sense of community are essential values (Gwervevende and Mthombeni, 2023: 212). Zambians often mark traditional ceremonies and celebrations with music and dance performances.

Traditional attire varies among the different ethnic groups in Zambia. For example, the Bemba people often wear a chitenge, a colorful wrap-around cloth worn by both men and women (Mulenga, 2020). Zambia has many traditional ceremonies to mark important events, such as birth, initiation, marriage, and death. The ceremonies differ among the ethnic groups, but they all significantly preserve the culture and traditions.

Zambia is known for its traditional crafts, including pottery, basketry, woodcarving, and weaving. These crafts are often sold in markets and are an essential source of income for many Zambians.

Zambia's cuisine reflects its diverse cultural influences, including indigenous traditions, British colonialism, and the neighboring countries (Makayi, 2022). Zambia's staple food is maize, commonly consumed as nshima, a thick porridge made from maize meal. Ifisashi is a popular dish made with vegetables and peanuts and served with nshima (Mendonca et al., 2020). The other popular dish is kapenta, a fish usually fried and served with nshima and vegetables.

Traditional Zambian culture is vital to the country's identity and heritage. Despite the influences of modernization and globalization, many Zambians still hold on to their traditional customs and practices, which play an essential role in their daily lives.

6.1.16 Zimbabwe

Zimbabwe's neighbors are Zambia to the north, South Africa to the South, Mozambique to the east, and Botswana to the west. Its population is 16 million (Madhombiro et al., 2020: 2). Although English is the country's common official language, numerous tribes, like the Shona and Ndebele, still speak and use their mother languages. Although the government does not acknowledge any particular tribe as indigenous to the country, the Tshawa and Doma self-identify as Zimbabwe's indigenous people. The Doma (Vadema, Tebomvura) are in the Mbire area in north-central Zimbabwe, and the Tshawa (Tjwa, Tsao, Cuaa) are in the western region of Zimbabwe. One may wonder why the government does not recognize any group as indigenous. Indigenous people are unique social and cultural groups with collective ties to the natural resources of the places they live, occupy, or have been displaced (Goins et al., 2022: 01). The reason for the government not acknowledging a specific group as indigenous is that doing so could cause conflict among the different ethnic groups. The Shona people, however, behave as though they are the nation's original inhabitants. Owomoyela (2002: 9) alludes to this notion by stating that the dominant ethnolinguistic group of the African population is the Shona (comprising the subgroups Karanga, Zezuru, Manyika, Tonga-Korekore, Rowzi, and Ndau) who comprise 71% of the country's population. The author indicates that the Zezuru enjoy some privileged status as their language is spoken in Harare (the capital) and on the radio.

Zimbabwe is a nation rich in tradition and culture. The central theme of the ritual space in Zimbabwean culture is traditional leadership (Dodo et al., 2017). They swear in male and female royal leaders in the palaces or the rock shelters on designated hills. The intellectual framework that religious authority provided served as the foundation for organized social strata (Huffman, 2014: 4). It is customary in Zimbabwe to greet strangers respectfully. Eating together and sharing food are fundamental aspects of the country's daily life.

Zimbabwe is renowned for its diverse culture. The people's art, craft, music, religion, beliefs, and way of life reflect this culture (Smith, 2015: xvi). Traditional ceremonies, such as marriage customs, are also observed in which both families commit to supporting the married couple. Zimbabwe's culture is distinctive in that it is home to numerous ethnic tribal groups, each with its own beliefs and traditions (Saidi and Matanzima, 2021: 65), creating a mosaic of cultures. Zimbabwe's culture includes a blend of several traditions, including food, music, and spiritual practices (Fajinmi et al., 2022). The diversity makes a mix that gives the country a unique flavor, primarily because significant tensions exist among its citizens.

An excellent example of Zimbabwean culture is the mbira music, which is played at traditional ceremonies. Traditional Zimbabwean culture has its basis in respect for elders and those in positions of authority. This is evidenced when food is served, or seats are allocated at functions or homes. Zimbabweans are also known to value comedy, making communicating with people from various places or cultures easier.

Since passing its constitution in 2013, Zimbabwe has made English, Chibarwe, Kalanga, Khoisan, Nambya, Ndau, Ndebele, Shangani, Shona, sign language, Sotho, Tonga, Tswana, Chewa, Venezuelan, and Xhosa its official languages. Maseko (2021: 91) states that the government of Zimbabwe has “been complicit in perpetuating the problem of allowing language practices that elevate, to varying degrees, the Shona and Ndebele groups and their respective languages to the detriment and exclusion of minority languages (such as Kalanga, Venda, Tonga, Sotho, Nambya, Xhosa, Tshwao/Koisan, and Shangan). However, recognizing all these languages as official by the new constitution adopted in 2013 changed the situation (Mazuruse, 2018: 87). It does appear that the issues raised by Maseko (2021) have been resolved.

Every society has absorbed the culinary cultures of those who migrated from other places, and every country has accepted a different cuisine culture from a nearby community (Hoerder, 2002). Indigenous food dramatically affects how healthy and well-nourished the people of a nation are. Zimbabwe offers a diverse range of local foods, which is quickly vanishing. The modernization and denigration of traditional knowledge are causing a loss of understanding of the country’s indigenous food (Moyo et al., 2016: 147). In Zimbabwe, traditional “Zimbabwe soul food” foods include sadza, isitshwala, and pap, which are made from maize, rapoko, millet, and sorghum. Green and dried pumpkin leaves, cowpeas, umhlabangubo or tsine (blackjack), and never or ulude (spider flower leaves) are among the vegetable relishes (Moyo et al., 2016: 142). They are eaten together with peanut butter sauce. Flying ants, dried meats, and mopane worms (madora or amacimbi) are examples of protein relishes.

Of primary significance is that the ethnic languages listed above are not exclusive to the Zimbabwean population; they overlap with those of other nations in the region, making it appear that some people in those countries are related. What is essential in this research is that languages should be integrated so that ethnic groups feel they are a part of the nation's global

economic progress. The existence of these ethnic groups in Zimbabwe’s neighbors may result from colonial demarcation that did not account for the ethnic group’s interests. It is also likely that they are citizens of different nations due to migration.

6.1.17 Concluding Remarks

A thorough assessment of the linguistic variety of the SADC region reveals a total of approximately 579 languages. The linguistic variety should be seen favorably and utilized to foster social integration. There are similar ethnic groups in different countries in the region, as shown by the fact that languages in the area overlap. According to Green (2013: 235), Africa’s ethnic diversity results from its tropical location, the pre-colonial slave trade, the colonial creation of large states, and low levels of urbanization. These variables have robust effects on various controls and specifications. Green (2013: 235) points out, "Scholars have argued that ethnic diversity has been responsible for Africa’s low economic growth." The growth trajectory is linked to urbanization, correlated with ethnic homogenization over time. The trajectory means heterogeneity is a dragging factor in economic development and urbanization. “Until recently, African economies underperformed, and the arbitrary partitioning of African ethnicities into states was identified as a contributing factor” (Iwanowsky, 2018: 1). Notably, most ethnicities overlap, making integration possible. The region’s people have a shared identity, even though colonial borders separate them.

There is an overlap of languages, as shown in the Table below (generated by the researcher). However, it is essential to note that the list of languages in this table is not exhaustive. It is only an illustration of the interlink among languages spoken in the region’s different countries.

Table 1: Some common languages spoken in SADC countries

Language	SADC countries where the language is spoken
Setswana	Botswana, Zimbabwe, South Africa
Tsonga	Zimbabwe, Zambia, S.A, Mozambique, Eswatini, Malawi
Sotho	S.A., Lesotho
Nyanja /Chewa	Zambia, Mozambique, Malawi, Zimbabwe

Khoesan	Zimbabwe, S.A., Namibia, Botswana, Angola, Zambia, and Lesotho
Zulu /Ndebele (Northern Ndebele)	Zimbabwe, S.A., Eswatini, Malawi, Niger, DRC
Xhosa	Zimbabwe, S.A.
Swahili	DRC, Tanzania, Mozambique, Malawi, Zambia, and Comoros

An inspection of the table indicates cross-border interethnic and cultural connections in terms of language. The examination shows that there are cross-cultural ties, and these ties result from colonialism. In numerous African nations, a considerable proportion of the population belongs to communities divided by colonial boundaries (Michalopoulos and Papaioannou, 2016). One would desire to attribute the spread of ethnic groupings to migration, which should have happened this way. People traveled in search of pastures and, more likely, to increase the size of their kingdoms. However, even if they migrated, they could still return to their native territories without crossing international borders, and security concerns were also a consideration.

Diversity in the region demonstrates the abundance of people. Regional human development will flourish if people embrace these links or connections as opportunities. The bulk of ethnic groups in Southern Africa have origins in Central Africa. Their languages belong to the Niger-Congo linguistic family. People with similar traits should find it easy to coexist. Evidence shows that the region's inhabitants share a common ancestry and have numerous commonalities, including language. Language is fundamental to intercultural relations. Without colonial borders, linguistic and cultural development could have been uniform among the same ethnic groups. This could have helped ethnic groups maintain relationships and recognize one another, and the tendency to perceive one another as foreigners would not be present to the extent that it currently is. Low population density prompted colonialists to establish huge governments, resulting in more African ethnic diversity (Michalopoulos and Papaioannou, 2016). According to Bös (2015: 138), it is essential to recognize that ethnic or racial groupings are integral to the global power structure and play a significant role in colonialism, migration, and nation-building processes. In addition to colonialism, therefore,

continued migration contributes to ethnic diversity. However, as previously indicated, the ethnic mosaic structure may not be welcomed by other populations, which may lead to hostility.

The following section discusses emerging issues in the SADC region.

6.2 Emerging Issues

6.2.1 Introduction

The focus is on two related topics: Xenophobia and immigration policy changes. Xenophobia is the fear or hatred of people from other countries or cultures, and it has become a growing concern in many parts of the world, including the SADC region. Many immigrants in this region face discrimination, harassment, and violence, often due to stereotypes and misconceptions about their origin and beliefs. At the same time, there have been recent changes in immigration policies across the SADC region. These changes can significantly impact both migrants and local communities, including issues related to employment, social services, and cultural integration. This discussion will explore the complexities and challenges of addressing xenophobia and immigration policy changes in the SADC region. It will also consider potential solutions and strategies for promoting more inclusive and welcoming societies.

6.2.2 Xenophobia

Since the collapse of apartheid, the figure of Makwerekwere has been constructed and deployed in South Africa to render Africans from outside the borders as the nation's "bogeyman" (Mario Matsinhe, 2011: 217). Waves of violence against foreigners of African descent have characterized South Africa since then, the most significant being in 2008 and 2015, which spread across the country. As noted, xenophobia is a phenomenon where people express fear or dislike towards foreign nationals or people who are perceived to be outsiders. Unfortunately, xenophobia is a problem in many countries, including several in the SADC region.

Several incidents of xenophobia have been reported in the SADC region recently. As alluded to above, the most well-known cases occurred in South Africa when violent attacks broke out against foreign nationals, many of whom were from other African countries. Economic frustrations fueled the attacks – the perception was that foreign nationals were taking jobs and resources from South Africans.

There have also been reports of xenophobic incidences in other SADC countries, such as Zambia, Mozambique, and Zimbabwe (Akinola, 2018: 25). In these cases, foreigners have been targets of violence and discrimination, often due to economic and political tensions.

There have been reports of xenophobic attacks in the Zimbabwean border towns of Beitbridge and Plumtree – areas where there are many cross-border traders (Garatidye, 2014: 108). Similarly, in Mozambique, xenophobia has been reported in villages near the borders of Malawi and Zimbabwe, where there is a high influx of foreign workers and traders.

The SADC region has taken steps to address xenophobia, including adopting the SADC Protocol on Gender and Development, which includes provisions to promote tolerance and non-discrimination (Vengesai, 2019: 117). However, more work needs to be done to address the underlying economic, political, and social factors contributing to the region's xenophobia.

Ultimately, people in the SADC region and worldwide must recognize that diversity is a strength. They also must know that all people, regardless of their nationality, race, or religion, should be treated with respect. Xenophobia can impact the integration of immigrants and refugees into their new societies.

When individuals or groups hold xenophobic attitudes, it creates a hostile environment for immigrants and refugees, making them feel unwelcome and isolated. This can lead to a lack of trust and social cohesion between the different groups, making it difficult for immigrants to integrate fully into society.

Xenophobic attitudes can also lead to discrimination, prejudice, and racism toward immigrants and refugees, limiting their access to education, employment, and housing opportunities. This can further perpetuate social and economic inequality, making it even more challenging for immigrants to integrate into their new communities.

Ultimately, xenophobia can undermine the efforts of governments, organizations, and individuals to promote integration, as it creates a barrier to social cohesion and inclusiveness. Therefore, promoting tolerance, respect, and understanding towards people from different cultural backgrounds is essential to ensure that immigrants and refugees can fully integrate into their new communities.

Open borders in the SADC region may face challenges due to xenophobia. Given the violent nature of xenophobia, crossing borders remains a challenge for security reasons. As indicated, the SADC region comprises 16 countries, each with overlapping cultures, but social and economic difficulties contribute to xenophobia. However, the SADC region has made efforts toward regional integration, and the idea of open borders is under discussion in various forums.

For successful open borders in the SADC region, governments, civil society, and citizens must make concerted efforts to address xenophobia. This can be through public education campaigns promoting tolerance and diversity, enacting and enforcing anti-xenophobia laws, and creating economic opportunities that benefit all members of society.

Furthermore, the SADC region must address the root causes of xenophobia, such as poverty, inequality, and unemployment. When people feel economically secure and have access to necessities, they are less likely to discriminate against others based on their nationality or ethnicity.

In conclusion, open borders in the SADC region may be possible, but it requires a sustained effort to address xenophobia and its underlying causes. It will take time, patience, and stakeholder cooperation to achieve regional integration and create a more tolerant and prosperous society.

6.2.3 Immigration Policy Changes in the Region

Migration policy in the SADC region has evolved in response to various political, social, and economic factors. A significant issue shaping migration policy in the SADC region is the increasing number of refugees and asylum seekers. The SADC has established protocols and agreements on protecting refugees and asylum seekers, including the SADC Declaration on Refugee Protection, which provides a framework for member states to offer asylum and refugee protection (Moyo and Botha, 2022: 221). However, the question is: Is applying the protection protocols uniform across the region?

Another issue that has influenced migration in the SADC is labor migration. The SADC has recognized the importance of labor migration in addressing skills shortages and enhancing economic development in the region. Part of the regional bloc's efforts to promote economic

integration and development among its member states is the development of policies and agreements to facilitate the movement of skilled workers and professionals in the region.

Additionally, the SADC has implemented policies addressing irregular migration, including human trafficking and smuggling. It has established a task force to combat human trafficking and smuggling, and member states have implemented various measures to prevent and punish such activities (Vhumbunu, 2020: 59).

One of the critical policies of the SADC is the Protocol on Facilitation of Movement of Persons, which was adopted in 2005 (Vhumbunu and Rudigi, 2020: 48). The protocol aims to facilitate the movement of skilled workers and professionals by removing entry barriers and encourage them to stay in member states. It includes provisions for establishing a common framework for managing the movement of persons within the region. It also has conditions for the issuance of SADC travel documents, the simplification of visa requirements, and the recognition of qualifications and skills.

In addition, SADC has also established the SADC Qualifications Framework, which provides a common framework for the recognition and accreditation of qualifications across the region. The certification facilitates the mobility of skilled workers and professionals by ensuring that all member states recognize their capabilities.

In 2016, member states signed a further protocol to promote the free movement of persons within the region, namely, the SADC Protocol on Free Movement of Persons. It includes provisions for the elimination of visa requirements for SADC citizens, the recognition of professional qualifications and skills, and the protection of the rights of migrant workers.

The SADC Trade Protocol was signed in 1996 to promote free trade and regional investment (Mlambo et al., 2022: 99). It includes provisions for eliminating tariffs and non-tariff barriers to trade, harmonizing trade policies, and promoting regional economic integration.

Also signed in 1996 was the SADC Protocol on Transport, Communications, and Meteorology. It aimed to promote the development of regional transport and communication infrastructure. It includes provisions for the harmonization of transport policies. The protocol's development

of transport corridors and improvement of telecommunications and meteorological services are essential considerations.

While the SADC has been working towards regional integration and the free movement of people, there are currently no SADC countries with completely open borders. However, there have been efforts to promote a more unrestrained movement of people within the region. Some SADC countries have taken further steps to facilitate the movement of people within the region. For example, in 2017, Zambia abolished visa requirements for SADC nationals traveling to the country for tourism or business for 90 days (Ng'andu, 2019: 9). In 2018, Zimbabwe also introduced visa-free travel for SADC nationals for the same length of time (Vanyoro, 2019).

However, some countries in the region have been violating the human rights of migrants, including economic, political, and social considerations. What may be considered retrogressive by some may be viewed as necessary by others.

Some countries in the SADC region have more restrictive immigration laws than others. For example, Zimbabwe has been known to have strict immigration policies, including requirements for work permits, resident permits, and visa applications beyond 90 days. In addition, South Africa, the foremost destination for immigrants in the region, has faced criticism for its immigration policies, including the detention and deportation of undocumented migrants and refugees.

It is important to note that various economic, political, and social factors can influence immigration laws and policies. As such, the level of restrictiveness may vary from country to country and change over time.

The cutover date for signing the SADC Protocol on the Free Movement of Persons was September 2021, and Botswana, Lesotho, Namibia, and South Africa have not yet ratified the protocol (Hirsch, 2021). It is worth noting that even among the countries that have ratified the protocol, implementation has been slow.

Some possible reasons for the slow and limited implementation of international protocols could include the following:

Lack of political will: Even if a country has ratified a protocol, there may not be enough political will or support to implement it fully. This could be due to various reasons, such as competing priorities, lack of resources, or resistance from specific stakeholders.

Limited capacity: Implementation of international protocols often requires significant resources, expertise, and coordination across different sectors and levels of government. Countries with limited capacity may struggle to meet protocol requirements, leading to slow or partial implementation.

Complex or unclear requirements: Some international protocols may have complicated requirements, making it difficult for countries to understand how to implement them fully. That can lead to confusion, delays, and partial implementation.

Limited enforcement mechanisms: Some international protocols may lack robust enforcement mechanisms, making it easier for countries to ignore or partially implement them without facing the consequences.

6.3 Conclusion

The analysis of linguistic diversity, culinary diversity, and ethnic interconnectedness within the region has unveiled a multifaceted array of cultures, languages, and gastronomic customs. The presence of diverse elements within the SADC countries is evidence of the intricate historical processes and interconnections that have influenced their development. In subsequent chapters, we shall provide a concise overview of the principal discoveries derived from this investigation and proffer perspectives on the nascent concerns within the region.

The SADC region has a notable linguistic diversity, characterized by multiple languages spoken inside its member states. English, French, and Portuguese are frequently employed for governmental and commercial functions. Nevertheless, it is imperative to acknowledge the ongoing significance of indigenous languages in preserving cultural legacy. The presence of numerous languages highlights the importance of maintaining and acknowledging languages to cultivate a feeling of identity and cultural pride among the varied populations in the region.

The gastronomic diversity observed in the region might be regarded as a manifestation of its multicultural composition. Every nation presents a distinct assortment of culinary preparations and gastronomic customs, ranging from the piquant tastes of Mozambique's peri-peri to the fundamental role of sadza in Zimbabwean cuisine. Cuisine not only acts as a means to display the historical richness of a place but also functions as a conduit for facilitating cultural interchange. The act of celebrating differences serves as a means of fostering unity.

The SADC region has clear manifestations of ethnic connectivity, observed through historical migrations of populations, trade activities, and the adoption of similar cultural customs. Ethnic communities frequently surpass the confines of national borders, developing a collective consciousness amid diverse nations. As mentioned earlier, the interconnectivity underscores the need for cultural diplomacy and collaboration among regional nations to foster peace and enhance mutual comprehension.

Two current areas of concern that are gaining attention in the SADC region are xenophobia and immigration policies.

The persistence of xenophobia continues to be a matter of concern. The persistence of violence and discrimination against foreign nationals in certain nations has a detrimental impact on social cohesion and regional stability. The imperative of addressing xenophobia is crucial to sustain amicable relations and safeguard the welfare of all inhabitants within the region.

The immigration policies within SADC member countries are evolving, and certain nations are implementing more stringent measures. Implementing these policy measures can potentially influence regional mobility and cross-border trade significantly. The imperative of aligning immigration rules and fostering unrestricted borders to facilitate lawful trade and mobility is crucial for the region's economic advancement.

The SADC region exhibits diverse cultures, languages, and culinary traditions. The presence of diversity, although it contributes to many valuable aspects and advantages, also gives rise to difficulties in xenophobia and policies concerning immigration. To effectively tackle these issues and maximize the benefits of diversity, the countries within the SADC must persist in their collaborative efforts. This entails fostering inclusion, tolerance, and economic integration

as critical principles. Through this action, the SADC area can potentially construct a more promising and affluent future for its populace.

The subsequent chapter examines and analyzes the phenomenon of open borders from the perspectives of Moderate Communitarianism and Consequentialism/Utilitarianism, elucidating their roles in unpacking the possibilities.

CHAPTER 7

CRITICAL ETHICAL ANALYSIS OF THE OPEN BORDERS PHENOMENON, VIEWED THROUGH THE LENSES OF MODERATE COMMUNITARIANISM AND CONSEQUENTIALISM

7.0 Introduction

The preceding chapters, mainly Chapter 5, offered significant perspectives on the heterogeneous nature of the SADC region, emphasizing its complex attributes as a collective entity. The discourse surrounding open borders has highlighted that various factors can impede its advancement in certain situations due to the inadequacy of the analytical framework employed to assess them. Analyzing the multiple factors involved in this matter calls for careful ethical consideration.

In this chapter, the concept of open borders is analyzed by utilizing the ideals of Moderate Communitarianism and Consequentialism. The chapter comprises two sections: The initial section explores the concept of open borders from the perspective of Moderate Communitarianism, while the following section examines open borders through the lens of the Consequentialism ethical theory. The researcher chose to use these two theories first because he uses them to describe the phenomenon of open borders and the consequences.

7.1 Critical Ethical Analysis of the Open Borders Phenomenon, Viewed Through the Moderate Communitarianism Lense

Moderate Communitarianism is a political and ethical ideology that significantly emphasizes the delicate equilibrium between individuals' inherent entitlements and freedoms and the collective welfare and unity of the community (as outlined in Chapter 6, section 6.1.2). While the precise values may exhibit variability among adherents of Moderate Communitarianism, it is pertinent to enumerate specific widely acknowledged values with an intrinsic link to this ideology. This analysis will explore these Moderate Communitarianism values and their impact on open borders: Community and Common Good, Social Solidarity, Reciprocity and Responsibility, Social Justice and fairness, Pluralism and Diversity, Sustainable Development, Hospitality, and Empathy.

7.1.1 Community and the Common Good

Looking at open borders through the lens of Moderate Communitarianism, an important issue that stands out is the common good. The notion of the common good pertains to that which is collectively shared and gives advantages to the majority or all individuals within the given society or group. This objective can be attained through collective action, active politics, and public service involvement. The concept of the common good opposes the pursuit of private goods by individuals and specific groups. This is alluded to by Garay (2015: 46), who argues that:

The common good can be recognized as such in 1) the attainment of material conditions for the development of a joint activity, 2) the coordination of actions so that the result of the activity is achieved, 3) the human development of each of the members of the community through each member's own actions and finally, 4) each member's own personal development.

The Catholic Social Teaching also recognizes the issue of the common good, and this was referred to in the Church's pastoral letter during the Second Vatican Council:

It is imperative that no one... indulge in a merely individualistic morality. The best way to fulfill one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others and promote and help public and private organizations devoted to bettering the conditions of life (Spes, 1965: 30).

Individual citizens and intermediate groups are incumbent upon to fulfill their respective obligations to promote collective well-being. One significant outcome of this is that individuals must align their interests with the community's needs, but this may not always be the case. There are instances when individuals would want to pursue their agendas contrary to the common good, as shall be seen when we discuss the challenges encountered in open borders. These individuals must provide their resources and services as mandated by civil authorities, adhering to principles of fairness and acting within the boundaries of their abilities.

Examining open borders within the SADC region from a Moderate Communitarianism perspective underscores the significance of community and the common good. Moderate Communitarianism places significant emphasis on balancing the rights of individuals and the community's overall welfare. Within the framework of open borders in the SADC region, the primary emphasis lies in cultivating a collective sense of community and promoting the pursuit of the common good, all while upholding the principles of individual rights and autonomy. The

different states would recognize themselves as one entity guided by the same principles but maintaining autonomy and sovereignty.

The common good in open borders can facilitate economic growth and development within the region. Reducing trade barriers facilitates the unrestricted movement of goods and services, potentially fostering heightened levels of investment, job creation, and economic prospects. Economic growth yields advantages for individuals and their wider community, enhancing living standards and reducing poverty.

The common good in open borders can facilitate social cohesion within the region, as it encourages a more profound comprehension and admiration for the region's varied cultures, traditions, and viewpoints, as exemplified in Chapter 6, where diversity is explained in detail. If diversity in its different forms is embraced, communities will flourish, leading to a "good life" for its members. If one brings Moswati, Motswana, Xosa, and Mbemba community members together, the mix will bring about a rich cultural mosaic. Enhanced interactivity among individuals originating from diverse member states has the potential to cultivate tolerance, empathy, and the acknowledgment of shared values, consequently bolstering social cohesion and nurturing a collective identity. Cultural diversity in open borders in the SADC region would prioritize unity, cooperation, and justice while celebrating and preserving the rich tapestry of the member states. This mosaic of social and cultural diversity would significantly influence collective and individual behavior (Jones, 2012: 4). It would aim to create an environment where cultural diversity is seen as an asset, fostering a sense of shared responsibility and collective progress. This means that people from different countries within the SADC region would have relatively more access to travel, work, and reside in other member states, fostering more significant interaction and cultural exchange. Ouchou and Crush (2001: 12) allude to this, stating that open borders are a way to "facilitate" the cross-border movement of citizens between states by "gradually removing obstacles impeding such movement." This causes a cross-pollination of cultures, which promotes diversity. Cultural diversity is an intrinsic value (Parekh, 2001: 109). It is part of the human community and gives a new flavor to the community.

Moderate Communitarianism recognizes that cultural diversity is an aspect of human societies. It emphasizes the coexistence and interaction of multiple cultural traditions within a shared space. In the SADC region, recognizing cultural pluralism would involve acknowledging and

protecting the practices, languages, and identities of communities residing in member states. The SADC region is privileged with common languages, which may help facilitate the integration of the region's citizens. Table 1 in Chapter 6 illustrates the region's richness. People in the SADC region have much in common (such as language, cuisine and culture). While there are opportunities for integration, attitudes such as xenophobia play out and hinder the process.

The linguistic diversity in the SADC region reflects the rich cultural heritage of the different communities residing within the member states. Ndhlovu (2008: 139) quoted Zeleza (2006), who argued that proponents of a human rights-inspired framework state that all the languages of Africa invoke ontological and epistemological arguments. The assertion that languages serve as a vessel for a society's culture, encompassing its ethical and aesthetic framework facilitating the creation and consumption of knowledge and preserving its collective memories and imaginative pursuits, is supported by a compelling combination of rhetorical techniques and fervent cultural nationalism. These languages preserve and transmit cultural traditions, knowledge, and identities. They serve as a means of communication for the people in the region.

On the one hand, linguistic diversity can be a valuable resource that enriches cultural exchange and fosters regional cooperation. It promotes a sense of inclusivity and allows for the expression of different perspectives, ideas, and knowledge. From a Moderate Communitarianism perspective, opening borders can catalyze linguistic interaction and facilitate the exchange of ideas. This, in turn, will allow individuals to engage in mutual learning, establish meaningful connections, and cultivate a more profound comprehension of the multifaceted cultural tapestry prevalent within the region. On the other hand, linguistic diversity can also present challenges regarding communication and effective regional governance. "It appears that a people's perception of the importance of their linguistic (and cultural) distinction is enhanced when they find themselves in such a climate of extreme hostility to their ethnic and cultural identity" (Makoni and Trudell, 2006: 18). Language barriers can hinder efficient cooperation, trade and the free movement of people.

In the context of linguistic diversity, Moderate Communitarianism recognizes the importance of preserving and valuing diverse languages as integral parts of different cultures and communities. Ergashev and Farxodjonova (2020: 478) argue that the integration process in national languages involves integrating national culture by acknowledging the languages of the

different nationalities of people belonging to that nation. They recognize that language is crucial in expressing individual and community cultural identity. However, Moderate Communitarianism also emphasizes the need for a common language or languages to facilitate effective communication, social integration, and community functioning.

Moderate Communitarianism values the preservation and promotion of diverse languages within a community. The persistence of this “value” lies in the fact that adopting a transcultural perspective in place of a universalist understanding of rights does not alleviate apprehensions regarding the possible clash between the exercise of fundamental freedoms and the achievement of collective objectives, particularly the goal of preserving one’s identity (Pélabay, 2017: 28). The author acknowledges that individuals have a right to maintain and express their cultural and linguistic identity. Efforts should be made to protect and support minority languages, providing resources for their preservation and education.

Promoting communal well-being through open borders necessitates carefully considering and balancing individual rights and autonomy. The Moderate Communitarianism perspective acknowledges the significance of upholding liberties, including, but not limited to, freedom of mobility, privacy, and protection from discriminatory practices. The establishment of open borders ought to be formulated to ensure the preservation of these fundamental rights while simultaneously striving to improve society.

The common good in unrestricted border crossings fosters the mobility of individuals, thereby facilitating heightened cultural exchange and fostering mutual comprehension. Promoting tolerance, respect, and appreciation for diverse cultures within the SADC region can facilitate the development of social solidarity. This fosters a collective learning experience and cultivates a sense of cohesion among diverse communities. The consequences of political diversity on open borders could impact social cohesion within the region. However, efforts to respect cultural identities, promote inclusivity, and address socioeconomic disparities could strengthen community and social cohesion. This could lead to greater cooperation, trust, and shared benefits.

The common good ideal in open borders can foster collaboration and cooperation among regional member states. Nations can collaborate to effectively tackle shared obstacles, including, but not limited to, poverty, disease, and environmental concerns. Collaborative

endeavors and the pooling of resources can yield favorable results and bolster social cohesion through the exhibition of a collective dedication to the overall welfare of the region.

Political diversity can bring about various ideas, perspectives, and policy approaches. This leads to robust debates, allowing for exploring different solutions to the regional challenges.

7.1.2 Social Solidarity

Another critical issue is that of social solidarity. “Generally, solidarity is viewed as an expression of unity among a group of people sharing joint goals and interests” (Greiner, 2017: 838). It is a fundamental aspect of human association that underscores the cohesive social connection that unifies a group and is universally appreciated and comprehended by all group members. Moderate Communitarianism acknowledges the importance of shared values and identity in fostering social cohesion. Within the SADC region, a notable emphasis exists on shared cultural, historical, and socioeconomic connections that unite the member states. Highlighting these common elements can facilitate the development of collective identity and reciprocal care among individuals and communities transcending national boundaries. As indicated in Chapter 5, under forms of regime, the different countries in the region have different political ideologies that shape their governance systems. However, states pursuing social solidarity even when rebuking each other is needed. Should this be achieved, citizens of the different states remaining hostile to each other needs to be avoided.

Community cohesion and open borders within the region are essential to regional integration and cooperation. The ethics of Moderate Communitarianism locates the possibility of community cohesion and social harmony in open borders. Enhancing community cohesion in this context involves fostering a sense of unity, trust, and cooperation among the member states and their populations. People from different states will interact and share their customs, traditions, and experiences, enhancing comprehension, appreciation, and understanding of various cultural backgrounds. This interaction promotes social cohesion and reduces prejudices and stereotypes. Social cohesion “entails members of the society willingly coming together to forge relationships, networks based on trust, reciprocity, sense of belonging and willingness to collectively push towards a common goal” (Magidi, 2022: 214). It reflects the willingness of the members of society to cooperate to survive and prosper. Colonial borders separated some communities, and open borders would allow them to reunite and visit each other without needing to produce passports.

In this perspective, opening borders in the region is seen as an opportunity to foster greater cultural exchange, interaction, and understanding among the diverse communities in the region. As Joseph Carens advocates, moderate Communitarianism acknowledges that such interactions can contribute to developing a cosmopolitan outlook and promote global citizenship. Delanty and Harris (2018: 6) argue that a “deliberative conception of culture and politics captures the cosmopolitan spirit of engaging with the perspective of the Other instead of rejecting it.” Allowing people to move across borders freely will enable them to experience and appreciate different cultures, languages, and traditions, leading to mutual respect and learning.

Moderate Communitarianism recognizes that a sense of belonging and shared values are critical for the well-being of individuals and communities. Kalumba (2020: 156) argues that Gyekye “would owe us an explanation as to why two types of entities, namely the community and the individual, which belong to two different ontological planes, should be treated equally on the ethical plane.” In response, it is worth noting that Moderate Communitarianism respects both individual rights and communal values. This perspective would emphasize fostering a sense of shared identity and familiar goals among the diverse communities/states in the SADC region while respecting their cultural differences.

It is essential to examine cultural exchange. Cultural exchange means the circulation, giving, receiving, and redistribution of cultural materials among differentiated sociocultural formations (O’Regan, 1999: 263). It allows individuals from different cultural backgrounds to migrate and settle in new places, bringing their unique perspectives, traditions, and practices. This exchange can enrich local cultures, fostering a more diverse and cosmopolitan society. However, heterogeneous cultural communities of a region, race, and ethnicity make for various kinds of internal cultural exchange dynamics, which can be profoundly unequal, dysfunctional, and disadvantageous to the weaker party in the exchange (O’Regan, 1999: 270). Weaker communities’ cultural values may be subsumed and assimilated by the stronger ones. This may lead to too little or too much cultural exchange, resulting in unequal exchanges.

Each culture is essential and does not deserve to be assimilated, no matter how small it may be. Shaull and Gramann (1998: 48) cite Keefe and Padilla (1987:18), who defined assimilation as the process involving the social, economic, and political integration of an ethnic minority group into a dominant society. However, they later acknowledged that subsequent studies have

demonstrated that assimilation does not invariably result in the total displacement of one culture by another, thereby destroying the spirit of solidarity. On another note, host communities should not feel the “pinch” of the existence of newcomers in their midst, which, if felt, would make them uncomfortable and impede the much-anticipated integration. Hence, Moderate Communitarianism provides integration, achieved through social solidarity.

The open borders phenomenon raises questions about identity and belonging. As people from diverse backgrounds migrate and settle in new places, they may negotiate their identities and forge new senses of belonging. The ontology of diversity acknowledges the fluid and complex nature of identity, recognizing that individuals may hold multiple cultural, national, and transnational affiliations. Our notions of culture, identity, and exchange determine how we describe and judge cultural exchange.

Open borders can be a challenge to social cohesion and integration. Large numbers of people migrating across borders can lead to cultural, linguistic, and economic changes in host communities. This is one reason people are unwilling to share their communities with everybody. As Straubhaar (2002: 84) asks, why would people stand for open border migration?

Social solidarity acknowledges the need for inclusive policies and practices that promote social cohesion and address potential tensions or conflicts arising from diversity. It emphasizes cooperation and mutual assistance, fostering collaborative efforts and support networks among individuals and communities. Within the framework of open borders in the SADC region, multiple potential manifestations exist, including establishing cooperative initiatives that collectively address shared concerns such as poverty, inequality, and health-related matters.

Social solidarity emphasizes the significance of individual autonomy and the pursuit of the common good. When considering the implementation of open borders within the SADC region, it becomes necessary to strike a balance between enabling the mobility of individuals for personal, educational, or economic purposes and guaranteeing that such movements make a constructive contribution to the region’s overall development and welfare. The successful implementation of this endeavor may necessitate the development of mechanisms to facilitate coordination, cooperation, and the fair allocation of resources.

Moderate Communitarianism promotes the principles of inclusivity and social justice. As individuals, we must foster and establish communities characterized by solidarity and inclusivity through various means (Panter-Brick, 2021: 13). We have a collective role in establishing inclusive communities. Within the framework of open borders in the SADC region, Moderate Communitarianism makes it imperative to guarantee equitable access to the advantages of unrestricted movement irrespective of socioeconomic standing, ethnic background, or other distinguishing attributes. The inclusive communities' approach would entail examining and resolving discrepancies and inequities, advancing societal unity, and protecting the rights and welfare of the susceptible demographics, such as migrants and refugees.

Social solidarity promotes the implementation of deliberative democracy and participatory decision-making mechanisms that involve all parties affected by the decisions made for the community. While each country in the region may have different political systems and ideologies, the shared goal of enhancing economic development, social cohesion, and collective security can lead to a more collaborative approach to open borders. There is an emphasis on finding common ground and building shared institutions that transcend political differences. While there are clear shared goals, the Moderate Communitarian lens promotes pursuing the shared goals. Some countries in the region are trapped in protectionism and would not promote transparency, which is a gateway to establishing a common ground. The diverse political ideologies seem antagonistic, with some countries (for example, Zimbabwe) producing high volumes of migrants, which will challenge the receiving states and make social cohesion difficult, if not impossible.

According to Madebwe and Madebwe (2017: 28), an individual's journey to multiple nations in Africa's southern and eastern regions, notably Zambia, Botswana, South Africa, Tanzania, and Mozambique, is motivated by the desire to secure a stable job. The influx also causes xenophobia, with many cases recorded in South Africa in recent years. The focus then is directed to receiving countries and their migration policies without paying attention to the political landscape in the migrant-producing countries. The production of high volumes of migrants could indicate a violation of individual rights in the home countries. This contradicts the spirit of Moderate Communitarianism, which has a place for individual rights (Straubhaar, 2002: 442). International migrants have often become a political force in the country in which they reside. How they relate to the politics of the host country and their political connections

to their home countries have become relevant factors in the policies both countries adopt, affecting international migration and influencing relations between the sending and receiving countries.

From the perspective of Moderate Communitarianism, open borders will promote the movement of persons and may create a shared understanding among the states involved, leading to the formulation of standard policies. This would eradicate hostilities among member states and their citizens, as they would see each other as one African nation. The Moderate Communitarianism lens shows receiving states being ambivalent in their approach to regional integration, as the concept of open borders may be interpreted as an uncontrolled influx of migrants seeking economic opportunities, thereby straining their social services. Political diversity can also lead to conflicting interests and perspectives on open borders. Different political ideologies and governance systems may shape countries' migration, trade, and security approaches. Some countries may be more inclined to prioritize national interests and protectionism, while others may advocate for more liberalized borders and regional cooperation. Straubhaar (2002: 84) argues that some countries will skew their policy restrictions, knowing that their voters would not like the idea of a migration policy that widely opens the borders to entry. Balancing these divergent perspectives while promoting the overall welfare of the SADC community can be a complex challenge, but overcoming the challenges is the goal of Moderate Communitarians. Through social solidarity, the member states will create a standard governance system that will promote the welfare of the region's citizens.

7.1.3 Responsibility and Reciprocity

Responsibility and reciprocity are prominent concepts in analyzing open borders through the Moderate Communitarianism lens. The Oxford English Dictionary defines responsibility as "the state or fact of having a duty to deal with something or having control over someone." It is the capacity to assume personal accountability within a relationship in which one participates. Expecting another state to recognize what may be the welfare right of persons from beyond its borders brings us back to the more general moral issue of the spatial extent of beneficence (or responsibility) to distant others in need (Smith, 2004: 124). Smith sees responsibility as going beyond the people we know to those in need, no matter who they are. Individuals in a partnership must possess the capacity to embrace responsibility to establish a mutually beneficial and balanced relationship.

The Oxford English Dictionary defines reciprocity as “exchanging commodities with others for mutual benefit, especially the privileges granted by one country or organization to another.” Reciprocity is a social phenomenon wherein individuals experience a sense of obligation to return a favor to someone who has provided them with something. As a legal principle, it applies in various contexts, encompassing interpersonal and occupational associations. This context concerns establishing a regional cooperative consensus among participating member states, where their citizens will cross the borders of member states without restrictions. When examining the notion of open borders within the SADC region, it becomes evident that responsibility and reciprocity influence the approach considerably.

The concept of reciprocity involves exchanging advantages or responsibilities among different entities. Within the framework of open borders in the SADC region, reciprocity can be a guiding principle that regulates the flow of individuals and commodities. The principle posits that nations ought to cultivate a collective comprehension of the advantages and drawbacks of unrestricted borders and strive toward achieving fair and impartial consequences.

The concept of reciprocity would also necessitate a collective commitment from all member states to advance migration policies that are equitable and impartial. Potential measures could be implemented, including reciprocal visa arrangements, streamlined border procedures, and collaborative efforts to manage labor migration. Through the establishment of reciprocal arrangements, countries within the region can effectively distribute the advantages and obligations associated with open borders among all participating nations.

The concept of responsibility within the framework of open borders pertains to the obligation of individuals and states to exhibit responsible behavior in their engagements. From a Moderate Communitarianism perspective, the concept of responsibility entails acknowledging the influence of individual actions in the broader community and actively working towards mitigating adverse outcomes.

Responsibility can be demonstrated in diverse manners within the SADC region. First and foremost, the state must assume the responsibility of formulating and implementing fair and unbiased immigration policies that ensure the welfare and security of their native inhabitants and individuals without citizenship. This may entail examining and resolving concerns on human trafficking, smuggling, and safeguarding individuals seeking refuge and asylum.

Furthermore, it is incumbent upon individuals to demonstrate a sense of duty in upholding and adhering to the legal framework and regulations of the nations they traverse. This encompasses adhering to immigration regulations, making constructive contributions to nearby communities, and demonstrating respect for the rights and dignity of fellow Africans. Cultivating responsible conduct among individuals contributes to developing trust and cooperation within the region, bolstering the argument in favor of maintaining open borders.

Reciprocity and responsibility allow individuals from economically disadvantaged nations within the SADC region to access better economic opportunities in more prosperous areas. That can increase employment and incomes and improve living conditions, thereby addressing socioeconomic disparities. Growing socioeconomic inequality within and between states in the region is a significant impediment to adopting a more collective approach to managing migration (Maunganidze and Formica, 2018: 1). Open borders would encourage collaboration among SADC member states in addressing everyday challenges, such as poverty, inequality, and underdevelopment. By fostering a sense of shared responsibility and collective action, open borders can contribute to a coordinated regional approach to reducing socioeconomic disparities within the SADC. Lusa (2021: 710) termed this a “regional compromise.” States have to lose some aspect of their sovereignty for the common good. That requires political will on the part of the leaders of the SADC member states.

7.1.4 Social Justice and Fairness

Social justice and fairness are critical issues when analyzing open borders through a Moderate Communitarianism lens. Justice refers to the principle of fairness, while social justice pertains to the manifestation of fairness within a social context (Mooney-Doyle et al., 2019). The concept of social justice necessitates the establishment of equitable rules and the adherence of individuals to these rules. The domains associated with social good primarily encompass diversity and inclusion, environmental justice and sustainability, and peace and collaboration (Levin, 2020: 186). These domains are also closely interconnected and often intersect with the concept of social justice. In a society that upholds principles of social justice, there is a commitment to protecting human rights and preventing discrimination. The idea of “fairness” in social justice relates to the equitable distribution of resources among different groups rather than being based on an assessment of an individual’s deservingness or the merits they have achieved through personal endeavors. Instead, it emphasizes the entitlement of a group to an

equal and collective allocation of the products generated by individuals within a society. Kweka and Mboya (2017: 215) argue that open borders in the SADC region can impact “resource distribution, regional integration, and poverty alleviation.” Due to varied levels of economic development, there is inequality in resource distribution among nations in the region. With open borders, skills and resources will be diffused across member states.

Social justice acknowledges that individuals are embedded within the social frameworks that mold their identities, present them with various opportunities, and expose them to different vulnerabilities. Restrictions on migration can perpetuate and restrict opportunities for individuals in less privileged nations. Diversity within the open borders framework considers the ethical dimensions of migration, aiming to address global inequality and promote fairness and equal opportunities for all.

Communitarianism recognizes the importance of providing equitable treatment and equal opportunities to all members of society. Diversity in open borders considers the ethical dimensions of migration, aiming to address global inequality and promote fairness and equal opportunities for all.

The principle of fairness posits that the assessment of individuals intending to migrate across borders should be predicated on their merits and potential contributions to the host community rather than arbitrary considerations. With open borders, Moderate Communitarianism promotes the entry and exit of the region’s citizens based on their desire rather than on the merits of their contribution to the country of their new settlement.

The discourse surrounding social justice can be categorized into two distinct types: Claims advocating for the equitable redistribution of resources and claims for the acknowledgment and acceptance of cultural diversity (Fraser, 2008: 1). People seek a just distribution of resources and goods. At the same time, wherever they settle, they endeavor to practice their culture and have it recognized by their host communities. Social justice and fairness seek to create an inclusive and harmonious society where individuals from diverse cultural backgrounds can thrive while contributing to the common good through a just system.

In addressing structural inequalities, it is essential to recognize that the mere implementation of open borders does not guarantee the immediate attainment of social justice and fairness.

Recognizing and examining the fundamental structural disparities within and among regional nations is essential. These encompass variations in socioeconomic status, educational attainment, healthcare provision, and availability of resources. A Moderate Communitarianism perspective would support the implementation of policies aimed at mitigating these disparities to establish a fair and egalitarian society that caters to the needs of all individuals, irrespective of their nationality. The fostering of social justice and fairness within the region can be achieved by promoting mutual support and cooperation, a goal of Moderate Communitarianism.

The issue of open borders involves finding a harmonious equilibrium between an individual's rights and the community's interests. An open border policy can potentially enable the unrestricted movement of people and foster principles of fairness and equality within society. However, it is imperative to carefully navigate this terrain to ensure that the rights of individuals are not compromised and that the community's collective interests are adequately protected. The Moderate Communitarianism perspective acknowledges the significance of upholding individual autonomy and personal liberties while concurrently recognizing the legitimate concerns of communities in protecting their values, culture, and resources.

7.1.5 Pluralism and Diversity

Pluralism and diversity are prominent issues in analyzing open borders using Moderate Communitarianism. The Longman Dictionary of Contemporary English defines pluralism as “when people of many different races, religions and political beliefs live together in the same society or the belief that this can happen successfully.” Pluralism can be seen as a conceptual framework that arises in response to diversity, encompassing the process of acquiring knowledge about significant aspects of various cultures and identities. It involves actively interacting with diverse cultures and identities within spaces that facilitate open and constructive dialogue. Additionally, pluralism entails the preservation of distinct religious affiliations and values.

Viewed from the Moderate Communitarianism perspective, pluralism and diversity in open borders in the SADC region can be perceived as both a potential advantage and a disadvantage. The ethics emphasize achieving a delicate equilibrium between preserving individual rights and freedoms and promoting communal well-being and unity.

Cultural pluralism can be facilitated by implementing open borders within the region, enabling unrestricted migration and heightened cultural heterogeneity. This is supported by Schachner (2019: 3), who argues that the pluralistic or multicultural philosophy concept entails recognizing, appreciating, and utilizing differences among various groups as a valuable asset. Moderate Communitarianism acknowledges the inherent worth of cultural pluralism due to its capacity to enhance the social fabric and foster intercommunity comprehension. Nevertheless, it is crucial to underscore the importance of a collective framework of principles and standards that promote societal unity and deter the disintegration of cultural identity.

Pluralism and diversity recognize the economic advantage of societal integration as it can foster collective prosperity and enhance the overall quality of life. Nevertheless, it is essential to acknowledge the significance of mitigating the potential disparities and guaranteeing equitable distribution of advantages among the diverse factions within the community.

Social cohesion is a significant concern in regions with diverse communities and open borders. The nation-building process includes cultivating integration and social cohesiveness within a society (Gwala and Mashau, 2022: 224). In this context, Moderate Communitarianism underscores the significance of fostering social cohesion. This entails cultivating a sense of inclusivity, facilitating constructive discourse and comprehension, and identifying shared interests and perspectives among diverse factions. The importance of inclusive institutions, policies, and practices demonstrating respect for diverse identities while cultivating a collective sense of community is duly acknowledged.

Within the framework of open borders, it is imperative to uphold individual liberties while simultaneously acknowledging the need for certain limitations to safeguard security, foster social cohesion, and promote the collective well-being of society. This approach aims to identify a compromise that respects human rights and individual autonomy while protecting the wider society's interests and values.

The concept of democratic participation is emphasized in Moderate Communitarianism, highlighting its significance in formulating policies about open borders. Democratic participation underscores the value of deliberative processes to ensure citizens' collective input and decision-making. It promotes the implementation of decision-making procedures that incorporate the participation of all relevant communities and individuals. This practice includes

a wide range of perspectives and aligns policies with the collective values and aspirations of the community.

Implementing open borders, pluralism, and diversity promotes measures to protect individual religious freedoms while fostering a sense of shared values and collective identity. Doing so involves promoting interfaith dialogue, facilitating cultural exchanges, and developing inclusive policies that accommodate individuals' religious practices and beliefs within the region. Dinham (in Cohen, 2021: 197) sees interfaith discussion as a practical amalgamation of individuals with a shared desire to collaborate. This encourages regular interfaith dialogue forums where representatives from diverse religious communities can share their perspectives, understand each other's beliefs, and promote mutual respect.

Pluralism and diversity allow for greater cultural exchange and understanding among diverse religious communities. Cultural exchange fosters a deeper understanding of religious beliefs, practices, and traditions. Through direct interaction and exposure to diverse perspectives, individuals are more likely to develop empathy, respect, and tolerance for various religions. This leads to a more inclusive and harmonious society, where people appreciate the richness of religious diversity and work towards peaceful coexistence.

Cultural exchange often leads to the blending or hybridizing of religious beliefs and practices. The prevailing belief is that globalization encompasses not only the process of homogenization but also creolization, cultural synchronism, and hybridization. Hybridization refers to amalgamation, wherein two distinct systems converge to form a novel entity that mixes components from the original systems while introducing innovative connotations (Martinez et al., 2019: 901). When people from different religious backgrounds come into contact, they may incorporate elements from one another's traditions, leading to a new religious synthesis or hybrid forms. This, in turn, can lead to the evolution and diversification of religious expressions and beliefs, challenging rigid boundaries and fostering creative spiritual expressions.

Cultural exchange exposes individuals to conflicting or contradictory religious ideas and practices. This may lead to tensions, disagreements, and conflicts as different religious worldviews collide. Open borders and increased cultural exchange can create situations where these conflicts become more visible and prominent. However, such conflicts can provide

dialogue, understanding, and reconciliation opportunities if approached respectfully and openly.

Cultural exchange can influence individual and collective religious identities. Exposure to diverse religious beliefs and practices can prompt individuals to reassess and redefine their religious identities, leading to changes in personal beliefs and practices. Conversely, it can reinforce existing religious identities as individuals seek to preserve and protect their traditions in the face of cultural influences from outside. Minority groups should enjoy the right to practice their religions. Du Toit (2010: 2) supports this by arguing that the significance of the rights of a minority group should not be undermined due to their numerical representation. The importance of this matter lies in the value placed on individual rights, whereby the presence of minority groups does not warrant the infringement of their members' rights through discriminatory actions. The migrant groups tend to preserve their identities, for example, in South Africa, migrants have established community groups (Congolese, Burundian drummers, and Rwandan dancers) where they meet to practice their cultures.

Food is essential to a region's cultural heritage. By promoting food diversity, open borders increase cultural exchange and understanding among the region's member states. People from different countries can experience and appreciate each other's culinary traditions, fostering a sense of shared identity and promoting social cohesion. Cuisine is an essential aspect of cultural identity, and open borders allow communities to share their culinary traditions with others. Zhang et al. (2019: 2) note that food is commonly perceived as a metaphorical representation of a social construct that can potentially convey cultural identity and ethnic characteristics. The authors contend that, as a reciprocal exchange, tourists frequently establish associations between food and eating practices with rituals, symbols, and belief systems. Zhang et al. (2019: 2) argue that food tourism offers a crucial platform for tourists to seek authenticity by exploring historical and local aspects and the distinctiveness of regional cuisine and culinary heritage. It allows individuals to experience the flavors, ingredients, and techniques that are unique to each culture, thereby breaking down stereotypes and promoting mutual respect.

7.1.6 Hospitality

Hospitality is also significant in this analysis of open borders using Moderate Communitarianism. Hospitality entails an "allocation of freedom and an endorsement of sharing amidst differences" (Imperial, 2020: 176). It provides a warm reception to individuals

away from their usual residence, creating an environment that resembles a second home. Hospitality centers around warmly receiving individuals upon arrival and making them feel at home. It entails providing them with temporal accommodation and a willingness to share one's resources. Several factors emerge when analyzing hospitality within the framework of open borders in the region. Metz (2014: 311) has this say about hospitality:

For instance, despite the intimate attachments in small-scale sub-Saharan societies, they were well known for extending hospitality to strangers passing through, respecting all human beings as part of an encompassing family or as beings with whom to relate communally.

Though the matrix has changed due to the growing terrorism and crime, Africans still extend hospitality to strangers. This has enabled immigrants to secure accommodation among natives of a state they have migrated to.

Hospitality is founded on the African notion of interdependence. African hospitality is grounded on the fact that no one is an island. Rather, each and every one is part of the whole community. African hospitality expresses the African sense of community (Matutu, 2023: 143)

African hospitality, consequently, emphasizes interdependence. Key Ubuntu characteristics have influenced interdependence, including commonality, hospitality, responsiveness, compassion, and reciprocity. Our attention is mostly on hospitality, and in this regard, McKinley (2009: 71) argues that an alien should not be regarded as an adversary upon arrival in a foreign nation. Moderate Communitarianism promotes a hospitable attitude among Africans and encourages them to treat each other as brothers and sisters.

Moderate Communitarianism acknowledges addressing social and economic disparities within the community. It is imperative to guarantee that the advantages of enhanced hospitality and cross-border mobility include all constituent members, including those belonging to marginalized communities. Fostering inclusive growth, facilitating equitable access to resources, and creating avenues for socioeconomic advancement to mitigate disparities are central to the Moderate Communitarianism hospitality framework.

7.1.7 Empathy

The final ideal mentioned under 7.1 above and discussed in this analysis is empathy. Carl Rogers (1975: 2) describes empathy as the ability to accurately see and understand another individual's internal frame of reference, including the associated emotional components and

meanings, as though experiencing it oneself while maintaining the awareness that this experience is not one's own. It is the cognitive and affective capacity to comprehend and appreciate the thoughts and emotions of another individual within a given context while adopting their perspectives rather than one's own. There exists a distinction between empathy and sympathy, as the former entails being affected by the thoughts and emotions of another while maintaining an emotional detachment. At the same time, the latter refers to genuine concern for someone undergoing a challenging or distressing situation.

Recognizing empathy through Moderate Communitarianism perspectives entails acknowledging the inherent worth of every individual while simultaneously acknowledging the significance of communal connections and relationships. Empathy, in this context, entails acknowledging the collective humanity of individuals from diverse nations and cultures within the SADC region. This fosters an appreciation for the diverse motivations, necessities, and susceptibilities that compel individuals to pursue border crossings. Swart et al. (2023: 48) noted, "Recent evidence suggests that empathy could mitigate negative attitudes towards immigrants." This may be especially relevant in intergroup relations, where locals and immigrants live together. From the Moderate Communitarianism standpoint, empathy has been found to enhance the recognition of shared common humanity and destiny with individuals from outside of one's social group. This, in turn, has been shown to diminish prejudiced attitudes and discriminatory behaviors (Sue et al., 2019). Furthermore, empathy has been found to elicit altruistic motivations towards individuals for whom empathy is experienced.

The ideology of Moderate Communitarianism emphasizes prioritizing everyday goods that positively impact society. Within the framework of open borders in the region, empathy entails acknowledging the shared advantages of promoting the unrestricted flow of individuals, commodities, and concepts across national boundaries. Mangena (2020: 30) asks, "Given that the Bantu people of Southern Africa have a lot in common regarding language and culture, aren't borders artificial?" The question encompasses comprehending the prospective economic expansion, cultural interchange, and regional amalgamation that implementing open borders can facilitate.

Moderate Communitarianism also emphasizes the significance of achieving a harmonious equilibrium between the rights of individuals and the obligations they owe to their community. Within the framework of open borders, empathy encompasses the acknowledgment of the valid

apprehensions and obligations held by both the receiving societies and the migrating individuals. This necessitates examining the effects of migration on the societal structure, physical infrastructure, and available resources of the countries receiving migrants while simultaneously recognizing and respecting the fundamental entitlements and inherent worth of the individuals migrating. In turn, the emotion of empathy evokes and sustains respect for human dignity: The ability to mirror the feelings and other desire-based emotional states of others in oneself. Moderate Communitarianism requires us to consider how others feel when we behave the way we do.

The Moderate Communitarianism perspective acknowledges the significance of addressing community social and economic inequalities to mitigate vulnerability. Within the framework of open borders in the SADC region, empathy entails recognizing the existing disparities among countries concerning their levels of development, available resources, and opportunities. Adopting policies that seek to alleviate these inequalities and tackle the vulnerabilities experienced by individuals in underdeveloped nations while also considering the concerns of more developed countries is necessary.

Lastly, Moderate Communitarianism emphasizes promoting and developing community solidarity and social cohesion. Empathy entails cultivating a collective consciousness and camaraderie among nations within open borders. Brown et al. (2019: 2) argue that enhancing empathy is frequently depicted as a strategy to recognize and surpass distinctions in social and spatial contexts, fostering mutual understanding and shared identities. Empathy involves facilitating collaboration, establishing trust, and fostering reciprocal assistance to effectively tackle shared obstacles on migration, including issues such as human trafficking, irregular migration, and safeguarding vulnerable populations.

7.2 Critical Ethical Analysis of Open Borders in the SADC Region from the Perspective of Consequentialism

The previous section offered a critical analysis of open borders using Moderate Communitarianism ideals, focusing mainly on the positive contributions of the ethical framework to the well-being of individuals and society in the region. This section offers a critical analysis of the open borders phenomenon from the perspective of Consequentialism,

focusing on the negative aspects of the ethical framework for the well-being of the region and its citizens.

Consequentialism is a moral framework that assesses the ethical nature of an action by considering its relevant consequences or outcomes (see Chapter 6). Its primary objective is to optimize the collective welfare or advance the principle of maximizing utility for the largest possible population. When analyzing the application of consequentialist tenets to the issue of open borders in the region, it is pertinent to examine the potential ramifications for the community and their collective welfare.

Consequentialism offers a framework for assessing the effects of open borders on the community and common good by prioritizing the maximization of overall well-being, promoting economic growth, facilitating social and cultural exchange, and implementing thoughtful measures to address challenges. This section presents a snapshot overview of each beneficial impact of the Consequentialism theory on open borders and a comprehensive critical examination of its drawbacks on open borders.

7.2.1 Promoting Economic Equality through Competitive Innovation

Competitive innovation has the potential to stimulate economic development through the facilitation of productivity enhancements and the establishment of new sectors. In a broader sense, innovation can be described as the execution of a novel or substantially enhanced product (such as a tangible good or service), process, marketing approach, or organizational method within business practices, workplace organization, or external relations (Atkinson, 2013: 4). Consequently, this gives rise to a tide that can elevate the economic status of all persons, thereby mitigating income disparity. The innovation process often results in new employment opportunities and the growth of established sectors. This can directly reduce unemployment and underdevelopment, enhancing the economic prospects for underprivileged populations and effectively tackling the problem of income disparity. People must possess relevant skills and acquire appropriate knowledge to engage in competitive innovation. Promoting equality through innovation can result in heightened investments in education and skills training, enabling people from disadvantaged backgrounds to gain empowerment.

However, the member states of the SADC bloc exhibit notable disparities in their levels of economic development. Certain nations, such as South Africa, exhibit higher industrialization

levels and a better GDP per capita, whereas countries such as Mozambique, Malawi, and Lesotho demonstrate lower development levels (D'Amato et al., 2021: 404). Open borders can potentially worsen these disparities, as businesses and individuals originating from more economically advanced countries may possess a competitive edge over their counterparts in less developed nations.

Economic competition within the region can amplify pre-existing disparities further. Nations endowed with more sophisticated economies and industries may possess a competitive edge, whereas less developed countries may encounter challenges in maintaining pace. This can result in the consolidation of economic activities within a limited number of influential nations, thereby marginalizing others.

The decline in domestic industries can lead to heightened competition by neighboring countries, which can exert significant pressure on domestic industries, especially in less developed nations. Industries characterized by reduced competitiveness or limited capacity for modernization and efficiency enhancement may experience a decline in employment opportunities, thereby intensifying migration.

Intensified competition can result in a downward spiral of labor remuneration and exploitation. Companies use cost-cutting measures such as reducing wages or offering substandard working conditions, potentially resulting in labor exploitation and social unrest (Reilly et al., 2018: 102). This has led to xenophobic attacks, which have consistently occurred in South Africa and other countries. Environmental concerns arise when countries compete economically by implementing lenient ecological regulations to reduce production expenses and attract investment. This can have adverse implications for the environment (environmental degradation) and public health.

Fiscal competition refers to the practice countries adopt to attract investment, employing strategies such as providing tax incentives and subsidies to corporations. According to Afonso et al. (2020: 75), fiscal competition represents a phenomenon associated with the end of a spectrum of potential arrangements. More specifically, it pertains to a situation wherein individual units exercise complete autonomy, and coordination among these units is absent. While this phenomenon has the potential to attract investment, it can also diminish the tax base

and subsequently decrease government revenue, thereby impacting the provision of public services and infrastructure development.

Trade imbalances can arise within the region due to heightened economic competition. According to the argument by ANC MP Robert Davies (1997), it could be contended that South Africans may express discontent when unemployed individuals from the SADC region seek employment opportunities in South Africa, considering the prevailing trade imbalance between the country and others in the region (Oucho and Crush, 2001: 150). The trade competitive advantage of South Africa is a pull factor. Certain nations may transition into net importers, while others may transform into net exporters, potentially straining economic interdependences and leading to trade disputes.

The reliance on foreign investment to drive economic growth can make nations susceptible to external shocks. The potential withdrawal of foreign investors in response to market dynamics shifts or governmental regulation alterations can engender economic instability.

7.2.2 Enhancing Labor Market Dynamics for Fair and Ethical Employment

Improving labor market dynamics to promote equitable and ethical employment practices yields advantages for employees and benefits companies and society. These practices foster enhanced well-being, promote economic stability, and facilitate societal development. However, that may be accompanied by labor market pressures.

Labor market pressures encompass many factors and circumstances that influence an economy's labor supply and demand dynamics. The pressures can substantially impact employment levels, wages, and overall economic stability. Because of this, "Before 1994, most South African companies were protected from international competition and foreign market pressures" (Enaifoghe, 2019: 92). Several significant factors contributed to the pressures experienced in the labor market. Therefore, the apartheid government wanted to ensure that the local job market was secure for the country's citizens.

The primary determinant in the labor market is the equilibrium between the number of individuals actively seeking employment (labor supply) and the number of available job opportunities (labor demand) (Perez-Arce and Prados, 2021: 633). In situations where the supply of labor surpasses the demand, it is likely to result in elevated levels of unemployment

and a subsequent downward influence on wages. On the other hand, when the demand for labor surpasses the available supply, employers may encounter challenges in filling job vacancies and increasing wages, leading to skilled workers moving from countries with low wage levels and seeking employment in those with high wage levels. This leads to brain drain, which a later section of this Chapter will elucidate in detail.

Progress in technology can alter the demands and dynamics of the labor market. The implementation of automation and digitalization has the potential to result in the displacement of workers within specific industries while simultaneously generating novel employment prospects in alternative sectors. This can lead to skills gaps, necessitating workers to acquire additional skills to maintain their employability. Due to the level of industrialization of some countries in the region, their citizens may be forced to relocate to other countries, leading to a surge in migration patterns and a strain on the skills training centers of those countries. Globalization has enabled companies to effectively engage in labor outsourcing and talent acquisition globally (Balcet and Ietto-Gillies, 2020: 3). Lower-cost labor markets can create wage pressures for workers in higher-cost countries.

The workforce's educational attainment and skill level can influence labor market dynamics (Hartung et al. (2022)). The demand for a highly educated and proficient labor force is more probable, resulting in increased remuneration and improved employment opportunities.

The labor market can be subjected to the influence of government policies, such as minimum wage legislation, labor regulations, and employment benefits. These policies can potentially influence the financial implications of labor and the propensity of workers to pursue employment opportunities in more developed countries.

Labor market pressures can be categorized into two main factors: Cyclical and structural. Cyclical factors refer to those that vary following economic cycles, experiencing fluctuations accordingly (Hardy et al., 2018: 189). On the other hand, structural factors pertain to enduring economic changes, reflecting longer-term trends. Structural pressures encompass alterations in job availability resulting from technological advancement or shifts in consumer preferences.

Geographic factors can give rise to variations in labor market pressures across different regions. Certain regions may encounter increased demand for particular skills, resulting in the

augmentation of wages and the emergence of job prospects. Other areas may confront economic downturns and restricted employment opportunities.

Open borders can also pressure the labor market, particularly in lower-wage countries. Workers from countries with higher unemployment rates may migrate to countries with better job opportunities, potentially causing wage stagnation or job displacement for local workers.

Labor exploitation can be detrimental, resulting from implementing open borders in the region and other global contexts. Although globalization presents prospects for upward social mobility (Raymer and Smith, 2010), it concurrently increases the number of people susceptible to labor exploitation, Washburn et al. (2022: 3). While implementing open borders can yield various economic and social advantages, it is crucial to acknowledge that inadequate management and regulation can potentially give rise to instances of exploitation. This section aims to elucidate the occurrence of labor exploitation.

The absence of a regulatory framework could result in the dearth of uniform regulations and enforcement mechanisms among the SADC member states. This can give rise to employers exploiting the lack of well-defined labor laws and standards.

The informal economy can be influenced by the implementation of open borders, which facilitates the heightened mobility of individuals across national boundaries, mainly migrants who seek employment opportunities. In certain instances, migrants may encounter employment within the informal economic sector, wherein access to legal safeguards is restricted, and they become susceptible to exploitation by unscrupulous employers (Könönen, 2018: 54). Employers may favor employing migrant workers at reduced remuneration levels compared to local workers and migrants may be inclined to accept such terms owing to a dearth of viable alternative prospects and lack of knowledge of legal provisions. The absence of collective bargaining powers can pose challenges for migrant workers in their efforts to mobilize and negotiate for improved working conditions. These challenges stem from language barriers, apprehensions regarding potential reprisals, and their transient or unstable employment status.

Open borders can cause a surge in human trafficking. This is supported by Azad (2019: 130), who pointed out that human trafficking can be facilitated by open borders, enabling forced labor and sexual exploitation. Criminal enterprises can exploit the facilitation of cross-border

mobility to engage in the illicit smuggling of individuals and subsequently subject them to coercive labor conditions.

Migrants frequently encounter restricted availability of social services, encompassing healthcare and education, thereby rendering them more vulnerable to exploitation. The absence of legal status or documentation may also deter individuals from reporting instances of abuse due to concerns regarding potential deportation.

The presence of migrant workers in regions with open borders can give rise to instances of discrimination and xenophobia perpetuated by the local population, thereby exacerbating the vulnerability experienced by these individuals. According to Chinyakata et al. (2019: 48), the historical development of xenophobia in South Africa can be contextualized within the discourse of apartheid, which has contributed to a tendency among South African citizens to engage in violent acts against foreigners whom they perceive as catalysts of neo-apartheid. Discrimination can manifest in diverse forms, encompassing disparities in remuneration, unjust treatment, and potentially even acts of violence.

7.2.3 Identifying Areas for Security Enhancement

From a consequentialist standpoint, enhancing security in open border areas may provide a diverse range of favorable consequences, such as heightened levels of safety, bolstered economic development, enriched cultural interchange, and strengthened international collaboration. These measures may assist in achieving a harmonious equilibrium between the benefits of open borders and the need to protect the interests and welfare of countries and their populations. Nevertheless, the implementation of open borders has its drawbacks, particularly when it comes to security-related issues.

Open borders can pose security challenges, such as the increased risk of illegal immigration, human trafficking, and the spread of diseases. It can be challenging for countries to manage and secure their borders effectively.

The SADC region has historically encountered security challenges associated with porous borders, resulting in both advantageous and disadvantageous outcomes. The region is confronted with several security challenges concerning open borders. States have traditionally forged national immigration policies in response to their security and economic interests

(Adamson, 2006: 166). Managing these challenges is crucial to ensure that the overall consequences are favorable. Adamson (2006: 195) refers to Robert Leiken, who “argues that states tend to view immigration from an economic perspective, whereas terrorist organizations view immigration from a strategic perspective – using all aspects of the immigration system to gain access. This scenario impedes open borders, a phenomenon that requires the absence of security threats.

Transnational crime is characterized by the facilitation of criminal activities, the transportation of contraband goods, and the movement of individuals involved in illicit practices, such as drug trafficking and smuggling, through open borders. Criminal enterprises can exploit border control vulnerabilities and variations in law enforcement capabilities across member states.

The presence of permeable borders within the SADC region may facilitate the operational activities of terrorist organizations across numerous nations. This situation presents a notable security concern for the region, as evidenced by heightened terrorist incidents in countries such as Mozambique, particularly in northern areas. The emergence of terrorism in Mozambique threatens the stability of that country and the entire region (Mashimbye, 2022: 60). An assertion has been made that “Muslims living under less than politically free, often economically impoverished conditions, believe that Jihadist terrorism is an acceptable solution to national problems such as corruption, crime, social conflict, poverty, and unemployment (Sirgy et al., 2019: 193). This threatens countries that perceive themselves as politically stable but are simultaneously accused of being involved in endemic corruption. Hence, the implementation of open borders would result in an unrestricted influx of terrorists into the member states of the SADC. An excellent example of a security concern impeding the implementation of open borders is the ECOWAS agreement on regional borders. Okunade and Ogunnubi (2021: 11) assert that;

Another primary security concern is the insurgency challenges caused by Boko Haram’s terrorism and the Fulani herders crisis in Nigeria and neighboring states. Regrettably, both problems were not envisaged by the ECOWAS protocol in the same way that the Schengen Agreement did not anticipate the refugee crisis which started in 2015. While the members of the Schengen Agreement see this as a common menace requiring collective efforts to resolve, ECOWAS member states appear seemingly unperturbed about security threats to the full implementation of the protocol. The Nigerian government has often argued that its incapacity to deal decisively with the nefarious activities of Boko Haram and address the

Fulani herdsmen vs. farmers' crisis has been due to the porosity of its border with neighboring African states, which allows terrorists to carry out their violence and guerilla warfare.

The above quotation provides a comprehensive insight into security concerns' significant impact on advancing border-opening initiatives. States persist in their unwavering stance on maintaining closed borders, driven by fears of the potential exploitation of what has been previously characterized as a vulnerability to terrorist activities. It is argued that due to open borders, states become vulnerable to terrorist activities. Conflict spillover entails the propensity for conflict occurring within a particular member state to extend its impact to neighboring states readily. Various actors, such as armed groups, rebel movements, or individuals seeking refuge from conflict, can exploit open borders (Fakhoury, 2020: 1). This exploitation can cause destabilization in neighboring countries.

Irregular migration can be exacerbated by the presence of open borders, which has the potential to generate social and economic complexities within the host states. The influx of migrants can pressure available resources and cause conflicts between indigenous communities and migrant populations (Dongmo, 2021: 6). This is quite prevalent where there are service delivery issues; an excellent example is South Africa, where there are service delivery concerns with citizens venting their frustration on the migrant population in the country.

Rapid infectious disease spread is facilitated in the context of health security, particularly concerning open borders, as exemplified by the COVID-19 pandemic (Delmas and Goeury, 2020: 13). The importance of disease control cannot be overstated. States had to exercise precautions by imposing lockdowns and closures of their borders during the pandemic outbreak.

The interplay of ethnic and political tensions within a particular country can extend beyond its borders, thereby engendering conflicts and fostering instability within neighboring countries that share open borders. Open borders can occasionally intensify territorial disagreements among nations. The absence of well-defined boundaries or divergent interpretations of border agreements can give rise to tensions and conflicts.

Human rights violations can potentially occur when open borders are implemented, leading to mistreatment and abuse towards migrants or refugees. This has the potential to give rise to humanitarian crises.

Criminal enterprises frequently exploit porous international boundaries to partake in illicit endeavors such as contraband trafficking, illicit financial transactions, and cybercriminal activities, posing a significant threat to regional security.

7.2.4 Population Movement and Resource Allocation Challenges

The critical assessment of population mobility, as seen through a Consequentialism lens, is predicated upon the effects and repercussions it engenders. Considering the ramifications, the benefits of population movement are as follows: economic prosperity (and the factors contributing to it, including productivity and efficiency, innovation, and technological progress), cultural enrichment, resource allocation, remittances, demographic balance, and cross-cultural understanding. In addition, there are further repercussions that are critically analyzed below.

One of the negative consequences of open borders in the SADC region is the strain on resources. Although implementing open borders can yield various advantages, it must be acknowledged that it can impose considerable pressure on resources. According to Akokpari (2005: 99), anti-immigration arguments commonly highlight the potential consequences of immigrants entering the labor market and displacing native workers, contributing to an elevated crime rate, eroding national cultural cohesion, and placing an additional strain on the country's resources. There exist several mechanisms through which resource strain can manifest.

The strain on healthcare systems can be exacerbated by an abrupt rise in population resulting from immigration, resulting in deficiencies in medical infrastructure, personnel, and resources. This particular strain can potentially affect both migrant individuals and the resident population.

The absence of effective, sustainable resource management policies in open borders can lead to the disproportionate utilization of natural resources, encompassing water, forests, and fisheries. This uncontrolled exploitation can give rise to enduring ecological ramifications.

Environmental degradation can be attributed to the swift increase in population, which is a consequence of unrestricted border policies. This surge in population has the potential to contribute to various forms of environmental deterioration, such as deforestation, land degradation, and pollution. As mentioned, the activities can harm indigenous ecosystems and adversely influence biodiversity. The mitigation of deforestation and degradation has the potential to yield advantageous outcomes in terms of food security for a population exceeding 100 million individuals (Smith et al., 2020: 1555). The issue of food security is compounded by opening borders, particularly in areas heavily reliant on agriculture as a mainstay of their economy. The potential consequences of heightened population density include the possibility of insufficient food supplies, especially if agricultural output fails to match the growing demand. Sustainability is vital to future generations, and food security fosters stability among people. It is, therefore, imperative to take the issues of deforestation and environmental degradation as a result of migration seriously.

A surge in housing demand can lead to elevated property prices and a dearth of affordable housing, thereby precipitating housing crises in urban regions proximate to the borders. A strain on social cohesion is possible when there is a sudden influx of individuals from diverse backgrounds, potentially impeding efforts toward cultural integration. This can lead to intercommunity tensions, necessitating allocating supplementary resources toward conflict resolution initiatives and integration programs.

Migration pressure gives rise to many difficulties and concerns for the countries of origin and destination. Although open borders have the potential to foster regional integration, economic advancement, and cultural interchange, they can also give rise to specific challenges and tensions. According to Ayantokun (2018: 25), South African citizens exhibit apprehension towards economic competition, heightened crime rates, and the process of cultural integration of migrants within their localities. However, Lauren Landau (2005) argues that fear varies according to a person's economic, social, and educational status. Those highly educated lack the fear of the stranger among them, but lowly educated people feel threatened as they think the stranger is the cause of their suffering.

Open borders can draw individuals from economically disadvantaged regions towards more prosperous nations. This can result in economic disparities as individuals from financially

disadvantaged nations may migrate to more prosperous countries for enhanced employment prospects and improved quality of life.

Labor market competition can result when there is a rise in migration, leading to intensified competition within the job market. The potential impact of immigration on the native population's welfare is contingent upon various factors, including the magnitude and composition of the immigration influx and the labor market institutions in the host countries (Bauer and Zimmermann, 1999). This can lead to conflicts between the host community and the immigrants.

If certain countries in the SADC experience more significant economic development than others (as is the case), it can create migration pressures as people search for better opportunities. This can strain social services and infrastructure (as indicated earlier) in the countries experiencing significant economic development and leave behind areas with dwindling populations.

7.2.5 Exploring Cultural Influence on Social Dynamics

From a consequentialist perspective, the advantages of cultural adaptation and the development of social dynamics within the framework of open borders may be seen as contributing to people's general welfare and advancement. Population movement may lead to cultural adaptation and integration when people from many cultures interact. This can result in the fusion of conventions, beliefs, and behaviors, resulting in a cultural milieu distinguished by its distinctiveness and capacity for adaptation. The social dynamics within a population may undergo modifications due to increased diversity and intergroup contacts. These modifications include alterations in social norms, behavior, and mindsets, exemplifying society's difficulties. However, several cultural and social issues can be identified as adverse outcomes of implementing open borders within the region.

The argumentation of cross-border interaction and integration occasionally deforms conventional cultural practices and languages, albeit gradually. The presence of external influences and the prevalence of a specific culture can potentially erode the distinctiveness of local cultures. This can significantly impact identity and belonging, particularly in marginalized or minority communities. Individuals may encounter difficulties preserving their cultural identities and may be subjected to discrimination or marginalization. Lyons-Padilla et

al. (2015: 3) argue that a novel inquiry arises regarding the potential correlation between marginalization, which refers to the state in which individuals do not associate themselves with either their native or adopted culture and consequently experience a sense of cultural homelessness, and the potential amplification of attraction to and endorsement of extremist organizations and ideologies among immigrant populations. The marginalized individual undergoes a sense of diminished importance and may actively seek avenues to validate their sense of identity and self-esteem.

Cultural conflicts arise due to disparities in cultural norms, values, and practices within heterogeneous communities, giving rise to misunderstanding and tensions. Conflicts may emerge in various domains, including religion, gender roles, and social customs.

The rapid demographic changes arising from open borders can pose significant challenges to social cohesion. Integrating newcomers into communities can pose challenges, resulting in social tensions and conflicts. Also, multiple languages in the region pose a considerable obstacle (Chapter 6 details the languages in the region). Open borders have the potential to intensify language barriers, thereby impeding effective communication and hindering individuals with diverse linguistic backgrounds from accessing crucial services.

Cultural exchange can occasionally give rise to cultural appropriation, wherein aspects of one culture are assimilated or utilized by another culture without sufficient comprehension or reverence. This has the potential to cause cultural conflicts. Merkel and Scholl (2018: 32) posit that “Cosmopolitans have above-average levels of education, higher incomes, and high levels of human capital; they prefer multiculturalism, reject cultural assimilation, and are geographically and professionally mobile.” This leaves those with below-average education subjected to cultural assimilation.

Open borders have the potential to result in heightened migration and human mobility within a given region, consequently contributing to the erosion of cultural diversity. While open borders have the potential to foster multiculturalism and diversity in specific contexts, they can also lead to the erosion and disappearance of unique cultural practices, languages, and traditions as individuals from diverse regions intermingle and conform to a more dominant or pervasive cultural framework. Facilitating open borders can catalyze Westernization in the form of Western culture, values, and consumerism determination (Kaoma and Kaoma, 2018:

84). This can be a manifestation of cultural imperialism, wherein the hegemonic culture of economically advanced nations exerts its influence and occasionally subjugates the indigenous cultures of less economically developed countries within the same geographical area.

The erosion of traditional knowledge can occur due to cultural convergence, whereby younger generations prioritize adopting globalized or modern lifestyles over conventional practices and ways of life. This can exert an influence on indigenous communities and their cultural heritage. Cultural homogenization can give rise to conflicts and identity crises as individuals grapple with the challenge of preserving their cultural identities amidst the forces of globalization and the prevalence of specific cultural standards, giving rise to conflicts among diverse cultural factions within the region. Conversi (2010: 719) defines cultural homogenization as “a state-led policy aimed at cultural standardization and the overlap between the state and culture.” In the context of this research, homogenization refers to the heightened movement of goods and ideas across national boundaries, resulting in a tendency towards cultural uniformity. This process entails converging cultural products, consumption patterns, and lifestyles, reducing diversity. It can pose difficulties in maintaining distinct cultural identities, as stated above. Cultural homogeneity is a collective pride in one’s culture, nationality, and shared background with other fellow citizens, constituting a significant dimension of national identity. In the contemporary era of globalization, individuals have increasingly developed a heightened awareness and interest in preserving the distinctiveness and specificity of their respective cultural heritages (Wang, 2007: 85). Cultural identity is crucial in establishing the worldwide importance of indigenous knowledge and fostering a feeling of individual, communal, and national identity. However, open borders can lead to cultural homogenization.

Implementation of open borders can occasionally amplify economic disparities within the region, as individuals with advantageous positions can capitalize on economic prospects and increase exposure to globalized influences. The existence of open borders can give rise to a cultural divide between individuals who experience advantages from this policy and those who do not. In certain instances, cultural homogenization can lead to commodifying cultural elements for tourism or commercialization, potentially diminishing cultural practices’ authenticity and significance.

7.2.6 Environmental Awareness and Responsibility

From a consequentialist standpoint, being environmentally aware and responsible is beneficial since they both contribute to the overall welfare, utility, and long-term prosperity of current and future generations. The notion of environmental awareness and responsibility is often seen as a series of actions that yield favorable societal outcomes, as they contribute to the mitigation of harm, the betterment of the environment, and the overall quality of life. Nevertheless, the implementation of open borders might potentially expose the environment to particular challenges or negative consequences.

Facilitating goods and people's movement across borders through open border policies can result in heightened resource extraction. The activities encompassed within this category include logging, mining, and agriculture, all of which possess the potential to exert adverse impacts on nearby ecosystems, such as deforestation and water pollution.

The illegal wildlife trade can flourish in the SADC region due to its abundant biodiversity and open borders (Morgera and Cirelli, 2010: 12). The activity can potentially result in the illegal hunting and trading of species at risk of extinction, thereby exacerbating the vulnerability of indigenous fauna populations.

The overexploitation of fisheries arises when open borders facilitate excessive fishing activities, particularly in cases where regulatory measures and enforcement mechanisms lack coordination across borders. This can cause the depletion of fish stocks, negatively impacting local fishing communities' livelihoods.

Air and water pollution can be attributed to the escalation of trade and industrial activity, which has been made possible by implementing open borders. Without robust environmental regulations and effective enforcement mechanisms, industries may prioritize financial gains at the expense of ecological sustainability. Some downplay the urgency of the migration problem by claiming that the urbanization trend may absorb the migration effects of environmental distress (Eggen, 2010). This is a critical issue that must remain a focus on policies guiding the open border process.

The unrestricted movement across borders can also facilitate the spread of invasive species. The presence of invasive species has the potential to surpass native species, disrupting local food chains and inflicting harm upon ecosystems.

Climate change can be attributed to the escalation of economic activity and industrialization in the region, resulting in greenhouse gas emissions significantly contributing to the Earth's global climate alterations (Tol, 2018: 8). Climate change can have severe and far-reaching environmental impacts, including more frequent extreme weather events, rising sea levels, and altered ecosystems. It can exacerbate the potential adverse ecological outcomes of open borders.

7.2.7 Political Dynamics and Societal Factors

Political dynamics and social factors concerning open borders in the SADC region have several benefits from a consequentialist perspective. These factors may boost economic integration, resource efficiency, inequality reduction, and peace and stability. Open borders foster cultural interaction and understanding, fostering varied ideas and stability. International talent exchange and environmental sustainability improve education and human capital development. As detailed in Chapter 6, the ethics of Consequentialism view these political dynamics as optimizing regional stability, global influence, and the availability of critical services, resulting in a net gain for the SADC's population well-being and utility. Nevertheless, implementing open borders is not without adverse effects, particularly concerning political dynamics.

A fundamental concern associated with open borders and political dynamics is the perceived diminishment of national sovereignty. Member countries may exhibit caution in relinquishing authority over their borders, immigration policies, and customs regulations to regional institutions. This can create diplomatic strains among nations and foster opposition towards adopting open borders policies. Open borders in regions characterized by historical border disputes or conflicting territorial claims can intensify these contentious matters, and the case of the Caprivi region in Namibia is one such example (Ashton, 2000: 78). The presence of disagreements regarding border demarcation and territorial integrity can lead to conflicts or diplomatic tensions among member states.

Security concerns arise due to open borders, leading to various challenges in maintaining security. Criminal enterprises have the potential to exploit the absence of border controls as a

means to partake in illicit endeavors, including but not limited to drug trafficking, human trafficking, and smuggling, as mentioned earlier.

Political instability “spillover” refers to the potential instability or conflicts within a specific member state extending beyond its borders and affecting neighboring countries, particularly when those countries have porous borders. These circumstances can potentially give rise to refugee crises, pose security threats, and contribute to heightened regional instability, as exemplified by the political unrest in Zimbabwe, which has impacted neighboring South Africa and other countries. Even in instances where immigrants are justifiably applying for asylum, host states may deny them the status, and Hayter (2016: 18) has this to say:

It [asylum applications] is influenced more by quotas and targets than by considerations of justice or truth. Governments turn down asylum claims that meet the criteria set by the international conventions to which they are signatories. They then claim, quite unjustifiably, that this is evidence that most asylum seekers are making false claims and that their fundamental objective is economic betterment (which is no reason why they should migrate). Yet asylum seekers come overwhelmingly from areas where there are wars and severe political persecution. Many take a large drop in their standard of living, losing jobs, houses, and land, as well as their families

Open borders will intensify the asylum issue as individuals can cross borders into any country without restrictions. This will cause a considerable influx, placing a strain on the social services of host countries.

The task of achieving policy coordination among member states poses significant challenges. The presence of divergent political systems, ideologies, and priorities can obstruct the progress and execution of shared policies and regulations about trade, immigration, and other domains influenced by the concept of open borders. Rusinga and Mapira (2012: 676) view this as a seriously “contentious issue in the region due to sharp differences in ideologies and governance systems among SADC member states.” The consequences would depend on the ability of member states to engage in dialogue, negotiation, and peaceful resolution of conflicts. The authors noted, “Another critical issue is that there is no consensus among SADC member countries on engaging the international community due to ideological differences” (Rusinga and Mapira, 2012: 676). There is a lack of policy coordination among member states and no convergence of ideological approaches, both of which will impact open border policies.

Open borders can give rise to political disagreements, mainly involving nationalist and populist movements within specific member states that express opposition towards regional integration endeavors. These political movements may strategically capitalize on concerns regarding the potential erosion of national identity or loss of control, thereby garnering political backing and exacerbating the intricacies of the process.

Facilitating unrestricted movement of individuals, commodities, and services is a fundamental objective of regional integration. However, it is essential to acknowledge that this pursuit can give rise to political tensions, as evidenced in different regions globally. Several factors exist that can potentially engender political tensions within the region when implementing open border policies.

Economic disparities can be intensified among SADC member states due to open borders. Certain nations may experience more significant advantages from engaging in regional trade and investment, whereas others may encounter challenges in maintaining competitiveness, as mentioned earlier. Economic disparities can cause grievances and political tensions, particularly when such inequality is perceived as unjust. Some scholars, such as Koenane (2018: 4), argue that South African xenophobia is predominantly rationalized based on factors like unemployment and competition for limited resources, while in affluent nations such as Europe and the United States, xenophobia primarily stems from concerns related to insecurity and terrorism. While that may be true, migration is not the chief cause of unemployment as there are numerous other factors, such as economic downturns, lack of productivity, and selectivity of jobs.

Within the SADC, a disparity exists in the distribution of natural resources among member countries. Soukar (2018: 9) noted that “natural resources are unevenly distributed between countries.” Certain countries within the SADC region possess abundant resources, including valuable minerals and fertile land, whereas others face constraints in terms of resource availability. The policy of open borders has the potential to engender competition regarding the utilization and administration of resources, which may consequently lead to conflicts or disagreements.

Ethnic and cultural tensions are prevalent within the region due to its rich diversity in ethnicity and culture, as exemplified in Chapter 5. The implementation of open borders policies within the region has the potential to foster increased interactions among various ethnic and cultural groups. This phenomenon can sometimes give rise to interpersonal strains, mainly when historical grievances or conflicts exist.

Political asylum and refuge are closely linked to the potential advantages that open borders can offer individuals residing in neighboring countries, as they may have the opportunity to seek political asylum or become refugees within other countries belonging to the SADC. Milner (2009: 1) is skeptical about the issue and points out that the magnitude of this crisis, the international constraints surrounding asylum, and the unequal distribution of the global refugee burden in Africa necessitate a comprehensive examination of the responses exhibited by African nations. Instances of this nature have the potential to exert pressure on diplomatic ties and give rise to political disagreements, particularly when the host nation is perceived as providing refuge to individuals who oppose or criticize the ruling regime of the country from which they are fleeing.

Certain member states can perceive the concept of sovereignty and autonomy as potentially compromised by implementing open borders and increased regional integration. The perception can potentially give rise to resistance and political tensions within the framework.

7.2.8 Demands on Social Services

Implementing open borders may provide several benefits in relieving the strain on social services, as seen through the lens of consequentialism. The facilitation of mobility and labor across national boundaries, as advocated by open borders, can enrich societal diversity and skillsets, hence fostering possibilities for heightened economic expansion and the generation of employment opportunities. This can significantly contribute to the revenue base's expansion, generating the necessary financial means to bolster and enhance social services, such as healthcare, education, and welfare initiatives. Additionally, implementing open borders can cultivate an atmosphere of inclusiveness and cultural enhancement. This, in turn, may contribute to the development of social cohesion and community resilience, eventually leading to an overall improvement in the well-being and effectiveness of society. The liberalization of borders has the potential to stimulate economic expansion and foster cultural heterogeneity. However, it is imperative to exercise prudence in administering such policies to ensure that

social welfare systems can adequately accommodate the heightened demands they may engender. Nevertheless, the implementation of open borders can have detrimental impacts on social services.

The negative ramifications of open borders within the SADC region include increased pressure on social systems, which can lead to resource and service strain in the host countries. The following are some of the essential factors to take into account.

As mentioned earlier, the policy of open borders can significantly increase the number of individuals migrating from one country to another, driven by the desire for enhanced economic prospects, improved living standards, or personal safety. The abrupt surge in population can exert pressure on the social systems of the recipient nation, encompassing healthcare, education, and housing.

The influx of individuals from open borders can significantly strain healthcare systems. The potential for medical supplies and overcrowding within healthcare facilities may result in extended waiting periods, shortages of medical supplies, and overcrowding. Ultimately, this can decrease the availability of high-quality healthcare services for migrant populations and the local communities hosting them.

The education sector can also be influenced by implementing open borders. Many migrant children can place a significant burden on educational resources and a potential decline in the overall quality of education. This has the potential to influence the scholastic achievements of indigenous students and the assimilation of migrant minors into the educational framework of receiving nations.

Cultural and social tensions may arise due to rapid demographic changes caused by implementing open borders policies. The host population may experience a sense of perceived cultural endangerment, which can manifest xenophobic attitudes and discriminatory behaviors towards migrant communities. This notion is supported by Akinola (2018: 24), who argues that despite immigrants making significant contributions to the economic development of these nations, they have consistently been attributed as responsible for insufficient infrastructure in Botswana and have been held accountable for various social issues in Zambia. These claims

may not be supported by evidence but are backed by xenophobic attitudes, manifesting resentment toward foreigners.

Security concerns arise, encompassing issues such as human trafficking, smuggling, and the illicit transportation of goods, as earlier mentioned. Although not inherently linked to social systems, these challenges can be blamed on the absence of border restrictions. The allocation of resources towards addressing these concerns may result in diverting resources from social services.

7.2.9 Market Dynamics and Equilibrium in Host Countries

A consequentialist perspective offers a scenario where open borders favor market dynamics and equilibrium. Facilitating commodities and labor mobility through open borders fosters economic integration and collaboration, improving market efficiency and economic development. An enhanced level of interconnectivity can give enterprises more prospects, stimulate innovation, and promote competitive pricing and customer choice. Consequently, this can contribute to the general welfare of the people within the region. Open borders also stimulate the formulation of government policies that align with market dynamics and principles of fairness, fostering the achievement of equal results.

Market dynamics can foster cooperation and enhance mutual understanding among member nations, promoting regional peace and stability. This aligns with the consequentialist objective of maximizing overall well-being and utility. However, implementing open borders within the region has the potential to give rise to market distortions characterized by disruption in the regular operation of the market. The distortion can result in various adverse effects at regional and local levels.

Price distortions in host nations can lead to notable fluctuations in the prices of goods and services. This can result from disparities in supply and demand levels across different nations, currency exchange rate fluctuations, or regulatory framework variations (Marc, 2018). Marc (2018) notes that observable consequences arising from the absence of border restrictions are readily discernible. Price disparities can erode the competitive advantage of local industries and impact the purchasing power of consumers.

Open borders can potentially subject local businesses to heightened levels of competition from more extensive or established companies from other countries within the region. Local industries and small and medium-sized enterprises (SMEs) may encounter difficulties maintaining competitiveness, resulting in adverse consequences such as job redundancies and business cessation.

Open borders can significantly affect labor markets, leading to distortions in their functioning. Unrestricted labor mobility can give rise to an excess supply of specific skill sets in one nation and a deficit in another, thereby causing wage discrepancies and the potential for exploitation of migrant laborers. Trimikliniotis et al. (2013: 1330) observed that:

Migrant workers are often preferred as cheap labor with limited security and meagre pay. In other words, profits and other benefits for capital are the fruits of exploiting migrant workers.

These issues cause tensions between citizens and migrants as the indigenes believe that their jobs are taken because their competitors accept low wages. To reduce competition, they use violence to displace the migrants.

The issue of resource exploitation arises when countries abundant in natural resources encounter difficulties in safeguarding these resources and express concern regarding their excessive exploitation in the context of open borders. “The disparity between countries regarding natural resources endowment raises another issue: the success of the economic convergence between integrated countries” (Soukar, 2018: 9). The question is: Will the countries see each other as equals and establish a point of convergence? Soukar (2018: 93) argues that “the disparity between countries in natural resources abundance will also affect convergence between countries.” Resource disparities between neighboring countries can incentivize the pursuit of benefits, which may result in the adoption of unsustainable practices for resource extraction.

Tax and regulatory arbitrage are other adverse consequences of open borders. “Regulatory arbitrage is the ability of actors to circumvent or neutralize rules by restructuring or recharacterizing transactions and by relocating either the transactions or themselves” (Ahrens et al., 2022: 654). Exploiting disparities in taxes and regulations across different countries can give rise to tax evasion and regulatory manipulation opportunities. This can lead to financial

deficits for governmental bodies and confer unjust advantages upon businesses that exploit such disparities.

The liberalization of borders can occasionally result in market concentration, where more giant corporations exert significant control over the regional market. This has the potential to curtail the presence of diversity and hinder the advancement of innovation within the market, consequently diminishing the array of choices available to consumers.

Informal trade, seen as “the basis of African small businesses,” can flourish with open borders, as it may operate without being subject to the exact regulatory and tax requirements as formal trade (Magura, 2021: 8). This can result in financial deficits for governmental bodies and weaken endeavors to establish equitable business conditions.

The presence of open borders can present economies with challenges related to currency and exchange rates. These challenges arise from the potential exposure to fluctuations in exchange rates, which can subsequently impact the competitiveness of both exports and imports. This phenomenon has the potential to introduce ambiguities in trade and investment determinations.

7.2.10 Transformation of Cultural Identity and Heritage

Using the consequentialist lens, altering cultural identity and heritage within the SADC region, especially concerning unrestricted movement, may be seen as a multifaceted and dynamic phenomenon. Facilitating open borders promotes cultural interaction, enhancing the region’s cultural diversity and fostering mutual understanding among the participating nations. Cultural change often manifests as a result of societies’ inherent progression and adjustment throughout history. This interconnectivity fosters the conservation of fundamental customs and principles, guaranteeing their essential contribution to the area’s cultural legacy. Furthermore, facilitating open borders fosters the advancement of modernity and innovation, making valuable contributions to social growth and overall well-being. The interconnectivity within the SADC region facilitates a diverse and culturally vibrant environment, which aligns with the consequentialist objective of encouraging peaceful cohabitation and general welfare. However, it also comes with adverse consequences. One of the potential negative consequences of open borders is the loss of identity. It is crucial to acknowledge that this matter is intricate, encompasses multiple aspects, and may have several potential implications contributing to the erosion of individual and collective identities within the region.

The heightened mobility of individuals across national boundaries can result in the amalgamation of diverse cultural practices and customs. Although cultural exchange can be a source of enrichment, it has the potential to lead to the dilution or erosion of distinct cultural identities as individuals assimilate aspects from neighboring cultures. Vasilev (2015: 5) argues against opening borders:

To give up control of territorial borders is to relinquish a powerful instrument in the production of national cultures, as borders mitigate social pluralization and, therefore, a potential challenge to the hegemony of state-sanctioned modes of national existence. In a world in which people are free to take up residence wherever they wish, pre-existing cultures face dilution, even extinction, when the intermixing of new traditions, languages, customs, habits, cuisines, histories, ideologies, and moral codes displaces those historically linked to a territory and considered an integral part of the identity of the national community located in that territory.

The compatibility between migration-induced diversification and a nation's capacity to uphold and perpetuate practices deemed integral to its identity becomes apparent in the ever-changing cultural landscape. This collective identity can emerge amidst cultural transformation through open borders. Language shift can effectively enhance communication and foster interaction among diverse linguistic communities. Over time, heightened levels of interaction can result in linguistic transformation characterized by a greater prevalence of widely spoken languages, which may consequently diminish the usage of minority or indigenous languages.

Open borders can influence urbanization, as individuals may be motivated to migrate from rural areas to neighboring urban centers for improved economic prospects. This may contribute to expanding urban areas with a more cosmopolitan culture and lifestyle, which can clash with traditional rural values and practices. Modernization and urbanization in societies can marginalize traditional practices and customs, as more universally recognized norms often replace them. This shift has the potential to erode the distinctiveness of cultural identities. One of the fundamental principles of traditionalism is the belief that modernization has had a detrimental impact on traditions, which are seen as symbols of community and collective identities. People view traditions as crucial aspects of human spirituality, social well-being, and cultural heritage, and traditionalism often adopts a narrative approach emphasizing the loss and

decline associated with these changes (Anttonen, 2005: 31). With open borders, the status quo is interrupted, and traditions are violated due to the diverse nature of the population.

It is crucial to underscore that the influence of open borders on identities is not universally detrimental and can exhibit substantial variations among individuals, communities, and nations. While specific individuals may interpret the concept of open borders as potentially leading to a loss of personal identity, others view it as a favorable circumstance that facilitates cultural interchange stimulates economic advancement, and fosters social progress. Furthermore, regional integration initiatives frequently aim to achieve a harmonious equilibrium between advancing collaborative endeavors across borders and preserving cultural diversity.

Individuals' heightened mobility across national boundaries can engender amalgamation and attenuation of cultural identities. As the frequency of interactions among individuals from various SADC countries increases, diminishing traditional customs, languages, and practices is possible. It is essential to emphasize that Gyekye believed in the heterogeneousness of African cultures and stressed intercultural dialogues. There is a contention among scholars that cultural blending can diminish authenticity, as distinctive cultural characteristics may gradually decrease in significance.

Culinary homogenization results from open borders, facilitating increased accessibility to diverse food options from various countries within the region. While this can be perceived as a favorable element of cultural exchange, some contend it leads to the uniformity of indigenous gastronomy, as widely favored culinary creations are adapted to suit a more extensive regional populace. Anttonen (2005: 22) points out that many opponents of open borders argue that globalization threatens traditional and unique local culinary cultures by promoting culinary homogeneity and standardizing food production and consumption. There is often a claim that modern culinary cultures exhibit notable mobility.

While open borders encourage exchange, balancing this with preserving local culinary traditions and cultural identities is essential. This consequentialist perspective recognizes the importance of maintaining cultural authenticity and ensuring that the influx of diverse cuisines does not lead to the marginalization or erasure of local cuisines. Cultural groups should ensure that the preservation and development of cultural and ethnic identity are essential goals that

can be achieved through fostering cooperation, embracing diversity, and promoting tolerance (Privitera et al., 2018: 155). Efforts should be made to support and accelerate traditional culinary practices while embracing the benefits of diversity.

The erosion of traditional practices happens, and the relevance and prevalence of customary rituals, ceremonies, and crafts diminish as societies undergo modernization and assimilate regional influences. The preservation of cultural heritage may be perceived as compromised, leading to a perceived loss of authenticity.

The commercialization of traditions is prevalent in the tourism industry. The facilitation of cross-border movements is leveraged to promote the monetized endogenous customs and cultural practices. This can result in the commercialization of artistic elements, which may compromise their inherent authenticity as they are adapted to cater to the preferences of tourists.

7.2.11 Infrastructure Considerations

From a consequentialist perspective, infrastructure considerations in the context of open borders within the SADC region are paramount for fostering regional integration and maximizing overall well-being. Open borders facilitate the movement of goods, people, and services, necessitating the development and maintenance of critical infrastructure such as transportation networks, energy systems, and communication channels. This infrastructure enhances economic growth and trade opportunities and ensures that communities across the region have equitable access to essential services. Moreover, incorporating advanced technology and sustainable practices in infrastructure development can improve efficiency and environmental sustainability, aligning with the consequentialist goal of maximizing well-being and utility for the entire SADC region.

Border crossing congestion is possible due to the liberalization of borders, reducing the flow of goods and individuals across international boundaries. The presence of congestion can result in delays in the transportation of goods and services, thereby affecting the efficiency of trade and causing businesses to incur additional costs. Wentworth and Cloete (2022: 3) posit that reducing the flow of people and goods at ports of entry can reinforce the infrastructure gap and accelerate unemployment, inequality, and poverty. If the SADC member states were to

contribute towards infrastructure development, the distribution of contributions is likely to exhibit a skewed pattern, with a few member nations assuming the majority of the burden.

Numerous border posts and road networks within the SADC region were not constructed initially with the capacity to accommodate an amplified traffic flow arising from open borders. Consequently, this gives rise to the necessity for substantial investments in infrastructure to enhance and extend border facilities and transportation networks. However, in the case of South Africa, every regional infrastructure project or program initiated by the country is usually met with skepticism due to concerns that they may only serve South Africa's economic interests (Wentworth et al., 2018: 8). This could be because South Africa has the largest economy among the SADC member states.

Open borders necessitate the implementation of practical customs and immigration procedures to uphold security measures and adhere to regulatory requirements. Insufficient infrastructure and personnel can result in operational inefficiencies and illicit activities at the border checkpoint, impeding the unrestricted flow of commodities and individuals.

The rising traffic volume can pressure the current infrastructure, resulting in accelerated deterioration. Implementing routine maintenance and upkeep measures is crucial to guarantee the continued functionality and safety of border posts and transportation networks, but whose responsibility this is is becoming a pertinent question.

The heightened mobility of vehicles and individuals across international borders may result in detrimental and environmental consequences, including the emission of air pollutants, disturbance of natural habitats, and an escalation in carbon emissions. These factors, in turn, can contribute to climate change.

The impact of infrastructure challenges on various states within the region can vary. Due to their superior infrastructure, certain states may experience more significant advantages from implementing open borders. Conversely, other states may encounter challenges due to insufficient facilities, thus exacerbating pre-existing regional disparities.

7.2.12 Public Feedback and Reactions

From a consequentialist perspective, public feedback and reactions in the context of open borders within the SADC region play a pivotal role in shaping regional policies and fostering overall well-being. Open borders promote the movement of people, goods, and services, which can evoke public responses and concerns. Acknowledging these responses is essential for informed decision-making and effective policy adjustment that maximizes overall well-being.

Promoting active public participation enhances responsibility and responsiveness within governing structures and prioritizes the welfare and needs of regional citizens. This objective aligns with the consequentialist purpose of maximizing social welfare and utility. The feedback loop between the public and the authorities ensures that open border policies are adapted and refined to address emerging concerns and promote harmonious coexistence across the SADC region.

Implementing open borders in the SADC and any other region can potentially lead to a negative consequence known as public opinion backlash. There is a potential for the Free Movement Protocol to incite a popular reaction, which might result in significant and wide-ranging repercussions (Gordon, 2021: 43). The SADC Free Movement Protocol refers to a formal accord that has been established among the member states of the SADC. The protocol's primary objective is to enhance individuals' mobility within the SADC region by eliminating obstacles to travel, fostering the unrestricted movement of residents, and fostering the process of regional integration. Widespread dissatisfaction among the populace can erode support for the African Union (AU) and its initiative for regional integration within the Pan-African framework. Several factors may contribute to a potential backlash in public opinion regarding implementing open borders within the region.

Economic concerns frequently emerge as a prominent factor contributing to public backlash. Concerns may arise among citizens regarding the potential consequences of open borders, particularly in terms of heightened job market competition and resource allocation. These concerns may encompass the possibility of increased unemployment rates and diminished wages for local workers. Cultural and social apprehensions may arise due to open borders, particularly concerning cultural shifts and social cohesion concerns (Ma et al., 2020). Individuals may be concerned about the potential impact of an increase in the number of

immigrants from neighboring countries on the local culture and the strain it may place on social services.

Opposition parties or political figures can capitalize on public apprehensions regarding open borders for their advantage, thereby exacerbating public resistance to garner support, and it is possible to employ anti-immigrant rhetoric. Communication and information gaps can lead to misinformation or a dearth of transparent information regarding the advantages and disadvantages of open borders, thereby fostering public apprehensions and misconceptions.

The apprehension regarding the erosion of national sovereignty may also contribute to the public adverse reaction. There is a perspective among specific individuals that the presence of open borders challenges a nation's capacity to exercise control over its internal affairs. An excellent example of this is the case of the EU. Its approach to sovereignty is described by Brack et al. (2019: 817): "Members of the European Union (EU) have proved increasingly reluctant to transfer further competencies to supranational level and are willing to safeguard their sovereignty." Member states believe that while there is a need to promote regional integration, sovereignty should be maintained.

7.2.13 Exploring Cross-Border Trade and its Impacts on the Local Economies

When seen through a consequentialist lens, implementing open borders within the SADC region has many benefits for cross-border trade and impacts local economies. Open borders enable smooth cross-border commerce, foster economic expansion, and generate employment opportunities. As a result, there is a rise in personal income for people and an augmentation in government revenue through collecting taxes and tariffs. Furthermore, facilitating open borders fosters establishing and growing regional value chains (RVCs), stimulating local industries and promoting innovation. RVCs are essential in enhancing manufacturing production, as the exchange of manufactured commodities primarily characterizes regional trade, and this stands in contrast to the prevalence of worldwide exports of primary items, which offer comparatively more minor advantages in employment and economic progress (Slany, 2019: 327). Reducing trade barriers within the SADC region enables member states to expand their access to various products and services. This enhanced access can contribute to advancements in living standards and heightened competitiveness.

Furthermore, facilitating open borders fosters diplomatic relations and collaboration among participating states, bolstering regional stability and cooperation. This is of utmost importance in ensuring enduring peace and prosperity in the long term. Implementing open borders within the region drives economic advancement, regional harmonization, and a more promising outlook for its inhabitants (Kimenyi and Kuhlmann, 2012). However, it can have severe ramifications for cross-border trade.

The SADC region encompasses nations characterized by diverse degrees of economic development. It is crucial to acknowledge that the fundamental cause of the limited cross-border trade can be attributed to challenges associated with product diversity (Asongu and Odhiambo, 2019: 265). Discrepancies in income and opportunities may give rise to illicit activities such as smuggling, as individuals and businesses endeavor to circumvent tariffs, taxes, or import/export limitations to attain a competitive edge.

Human trafficking encompasses the illicit trade of individuals, particularly women and children, who are coerced into forced labor or subjected to sexual exploitation. Nevertheless, it is imperative to elucidate that there exists a nuanced distinction between the acts of human smuggling and human trafficking (Moyo, 2020: 61). The initial act of facilitating the illegal transportation of individuals might evolve into the more severe offense of exploiting and coercing individuals for forced labor or sexual exploitation. This nefarious practice tends to flourish in areas characterized by porous borders, where the movement of individuals is less regulated.

Businesses can utilize unrestricted borders to partake in tax evasion practices, such as undervaluing goods or employing transfer pricing strategies. These activities can adversely impact governments' revenue-generation endeavors.

7.2.14 Promoting Wellness and Well-Being

Implementing open borders within the SADC region has several benefits in fostering health and well-being, as seen through a Consequentialism lens. For example, medical collaborations enable the transfer of medical knowledge, pharmaceutical products, and healthcare services, augmenting the total healthcare standard accessible to individuals. This leads to improved health outcomes and increased longevity, resulting in individuals leading healthier lives. In addition, implementing open borders fosters the dissemination of optimal public health

strategies, facilitating member states' collaborative efforts in efficiently tackling health crises, including epidemics and pandemics. From an economic perspective, the enhanced commerce and cooperation facilitated by unrestricted borders may increase economic prosperity. This, in turn, can benefit healthcare accessibility and overall well-being.

However, the unrestricted movement across borders can potentially exacerbate the dissemination of infectious diseases, including but not limited to malaria, tuberculosis, HIV/AIDS, and emerging diseases such as Ebola and COVID-19. Güner et al. (2020: 571) argued that “preventing COVID-19 from spreading is through the development of coordination mechanisms not only in health but in areas such as transportation, travel, commerce, finance, security, and other sectors, which encompasses the entirety of society.” The absence of adequate health screenings and controls during the migration of individuals across national borders can result in the transmission of diseases across these borders, as exemplified by COVID-19.

The unrestricted movement across borders can potentially facilitate the illicit trade of drugs and tobacco, thereby posing detrimental health consequences for the populations residing in the affected region. The misuse and dependence on substances can result in various adverse health conditions. This is alluded to by Nutt et al. (2007: 1047), who stated that overusing drugs presents a significant set of issues in contemporary society, encompassing social, legal, and public health dimensions. With open borders, drugs will flow through the region with apparent ease.

The issue of food safety arises when food products are transported across international borders, raising concerns regarding the potential spread of foodborne illnesses. Yiannas (2018: 46) notes the need to always look “for ways to advance food safety and improve public health.” Amid the global pandemic, worries about food safety have brought attention to the massive infrastructure and people in charge needed to ensure a secure and reliable food supply worldwide. The presence of disparate regulations and inspection standards across various countries poses challenges in guaranteeing the safety of food products.

The unregulated movement of goods and people can harm the environment, resulting in the degradation of natural resources and subsequent health concerns associated with air and water pollution, deforestation, and other environmental factors.

7.2.15 Close Collaborations with Neighbouring Nations

As seen from a consequentialist perspective, implementing open borders within the SADC region offers many benefits in fostering strong partnerships with neighboring countries. To begin with, facilitating open borders contributes to the cultivation of robust diplomatic ties and enhanced collaboration between member nations, reducing the probability of disputes and fostering regional stability. Consequently, open borders may provide a favorable setting that promotes economic expansion, resulting in an enhanced quality of life for the populace. The facilitation of open borders also enables the interchange of information, technology, and innovation, fostering improvements across diverse industries such as healthcare, education, and agriculture. Through enhanced collaboration, nations within the SADC region may effectively tackle shared concerns, including climate change and security-related matters. In essence, the policy of open borders fosters a collective consciousness and camaraderie among adjacent countries, thus facilitating the emergence of a more affluent and concordant geographical area.

While implementing open borders within the SADC region can yield numerous advantages, it is essential to acknowledge that this approach may also present certain obstacles, such as the potential for excessive dependence on neighboring nations. This issue can present specific challenges, as noted below.

Economic vulnerability arises when countries within the region rely excessively on neighboring countries for trade, investment, or resources, thereby exposing themselves to potential economic risks. This vulnerability is especially pronounced in developing regions. It is attributed to the comparatively smaller size of their economies and the resulting economic diversity, diminished competitiveness due to insufficient economies of scale, and restricted availability of external capital to stimulate productivity (Pretorius et al., 2021: 2). The economies of dependent countries can be adversely affected when one or more neighboring countries undergo economic crises or downturns. This susceptibility can impede the attainment of sustained economic stability and hinder the progress of development in the long run.

The absence of diversification in trade and economic partners can deter countries from engaging in a wide range of trade relationships beyond their neighboring nations. Overdependence on a select group of neighboring nations can constrain a country's capacity to

engage with novel markets, technologies, and investment prospects beyond the immediate vicinity. The absence of diversification can impede economic resilience.

Political tensions can arise due to economic interdependence with neighboring countries, potentially leading to conflicts. Disagreements about trade, resources, or economic disparities can exert pressure on diplomatic ties and potentially escalate into more substantial hostilities. This can potentially erode regional stability and impede collaborative efforts.

Open borders do not guarantee the fair and equal distribution of benefits among all participating member states. Countries with more advanced economies or strategically advantageous geographical positions may experience disproportionate benefits from the arrangement, placing less developed or geographically disadvantaged countries at a relative disadvantage. The inequality can further intensify economic disparities within the region.

The over-dependence on neighboring countries for trade can result in significant strain on transportation and infrastructure networks that are shared across borders. Insufficient infrastructure can obstruct the adequate transportation of goods and people, resulting in congestion and delays that hinder trade and impede economic development.

7.2.16 Celebrating and Sharing Cultural Heritage

Promoting unrestricted movement throughout the SADC region is crucial in facilitating the appreciation and propagation of the varied cultural heritage among the member nations. The interconnectedness of people and groups facilitates the dissemination and exchange of cultural traditions, customs, and artistic expressions. Through these cultural associations, people can develop a more thorough grasp and appreciation for the diversity that contributes to the region's distinctiveness. This phenomenon not only fosters a shared awareness and cooperative mindset but also amplifies the allure of tourism, as tourists are enticed by the chance to engage deeply with the vibrant and diverse cultural environment prevalent in the region.

Disseminating cultural heritage can save traditions and languages that could otherwise confront the peril of slow extinction. Nevertheless, due to the affiliation of individuals with cultural collectives, there is the possibility of a conflict arising from one group's aspiration for cultural autonomy and the assertion of universal human rights principles by distinct and rival groups or the dominant nation-state (Silverman and Ruggles, 2007: 4). Promoting unrestricted border

policies facilitates the expansion of cultural events, exhibitions, and collaborations, establishing conducive conditions for artists and artisans to showcase their talents and generate economic opportunities. The existence of open borders within the SADC region presents a notable opportunity to promote and interchange cultural heritage. This, in turn, facilitates the advancement of cultural recognition, economic opportunities, and the preservation of customary traditions. However, it can result in cultural commodification, as discussed in section 7.2.10.

In the present context, cultural commodification pertains to the transformative process by which various aspects of a culture, including customary practices, artistic expressions, and symbolic representations, are converted into marketable goods or services to generate economic profits. Barbara Herrnstein Smith (in Shepherd, 2002: 183) has referred to this as a “double discourse of value”, in which an intrinsic and sacred cultural sphere of value is presumed to circulate independently of an unstable and profane economic sphere of value. In light of the prevailing social reality that all entities, including culture, possess the capacity to be commodified, it would be necessary to shift our emphasis towards examining the mechanisms through which people and collectives in host countries acquire entry into novel modes of trade, rather than solely fixating on the idea of commodification.

Cultural authenticity erosion occurs when various components of a culture are transformed into commodities to cater to the tourist industry or facilitate exportation. There exists a potential risk wherein the justifications for upholding the cultural authenticity of a particular location may inadvertently serve as arguments opposing progress and contemporary advancements (Kutty, 2008). In such instances, there is frequently a compelling incentive to modify or streamline these cultural elements to enhance their appeal to individuals outside the culture. Commercializing traditional practices or art forms may diminish cultural authenticity as alterations are made to cater to market demands.

Cultural commodification can give rise to economic exploitation, particularly in cases where individuals or communities are not adequately compensated for the financial gains derived from their cultural heritage. Coşkun (2021: 95) argues that cultural “commodification is blamed for deteriorating the local culture.” The commodification of legacy involves commercial value taking precedence over cultural worth in the communication, description, perception, and marketing of cultural expressions, experiences, and artifacts. Lonardi (2022: 344) notes with

concern that “Cultural elements that have been commodified can gradually lose importance for the community.” This can exacerbate animosity and resentment among community members towards tourism.

Open borders can potentially facilitate the widespread distribution of cultural products globally. However, it also challenges communities to preserve their cultural heritage and retain ownership and control over it. Utilizing cultural symbols or practices without proper authorization may result in conflicts and legal disputes.

Social disruption arises when commercializing specific cultural practices or sites harms local communities’ daily lives and well-being. Heightened tourism, resulting from commercializing cultural practices, can give rise to various consequences, such as overcrowding, alterations in land utilization, and cultural conflicts between tourists and residents.

7.2.17 Examining Price Changes in the Economy

From a consequentialist standpoint, there are many benefits to looking at price changes in the economies of migrant-receiving states in the SADC region. Price changes encourage trade and economic integration among member states, opening new markets and expanding the selection of products and services available, giving customers more options. This increased competition may encourage businesses to become more economical and efficient. Open borders also encourage the effective transfer of resources across national boundaries, which lowers price differences and production inefficiencies and promotes economic stability. Analyzing pricing fluctuations in an open border SADC region is a crucial step toward a more integrated and prosperous regional economy, with benefits accruing to both enterprises and their customers.

Price inflation, also known as the overall rise in prices of commodities and services over time, can be impacted by various factors, including open borders within the regional bloc. Nevertheless, it is crucial to acknowledge that the correlation between open borders and price inflation is not simple, as it is contingent upon various factors and policy choices. The following are some of the factors that should be taken into consideration.

Trade liberalization within the SADC can potentially result in increased trade activities among member states due to removing barriers and establishing open borders. This can yield both advantageous and detrimental consequences on the inflation rate. On the one hand, the

augmentation of trade can engender heightened competition, potentially reducing consumer prices. Conversely, in the event of an abrupt escalation in demand for particular commodities resulting from heightened cross-border commerce, there can be temporary price escalations until the equilibrium between supply and demand is restored.

The effects of currency fluctuations on inflation can be substantial. The opening of borders typically facilitates increased cross-border currency movements. This can induce fluctuations in currency exchange rates, subsequently exerting an impact on the pricing of imported commodities. Auer et al. (2019: 3) argue, “Because the exchange rate is a relative price and a bilateral exchange rate movement thus tends to increase prices in one country but decrease them in another, one would expect exchange rate movements to result in less synchronization.” A depreciation in the domestic currency can result in elevated import costs, potentially exacerbating inflationary pressures.

The efficacy of monetary policy in inflation management is of paramount importance. Divergent inflation rates may arise due to disparate monetary policies or a lack of coordination among the member countries of the SADC region. Furthermore, the implementation of an excessively expansionary or inflationary monetary policy can be a contributing factor to the escalation of prices. Specifically, the data reveals that the inflation rates for ECOWAS and the SADC were at 17.9% and 14.5%, respectively Mahawiya et al. (2020: 1). This suggests that inflation beyond these levels has negative implications for financial development in these regions.

The COVID-19 pandemic has highlighted the susceptibility of economies to supply chain disruptions caused by the escalation of cross-border trade. The implementation of border closures and the subsequent decline in demand for traded goods have resulted in significant disruptions to supply chains, especially those within the SADC (Pretorius et al., 2022). Disruptions within the supply chain have the potential to result in shortages, thereby causing an increase in prices. Increasing prices destabilizes communities, which may lead to tensions, with immigrants being targeted.

Regulatory harmonization involves aligning regulations and standards among member states to facilitate more efficient cross-border trade and mitigate the financial burdens associated with regulatory compliance. Rodrik (2018) argues, “The justification for harmonization is that

eliminating regulatory differences among nations reduces the transaction costs associated with business across borders.” Inadequate or incongruous regulatory frameworks can impede commercial activities and potentially result in elevated costs. Elevated costs lead to the destabilization of the region.

Agricultural policies play a crucial role in several SADC countries’ economies. Implementing agricultural policies, such as subsidies or tariffs, can influence the prices of food products. Open borders can enhance agricultural goods’ transportation, which may affect both local producers and consumers.

The hospitality sector can sometimes lead to price inflation in areas with high tourist demand. This can make local goods and services less affordable and create economic disparities.

7.2.18 Global Workforce Mobility

Adopting a policy that promotes the mobility of the global workforce in the context of open borders within the SADC region presents many significant benefits. It enhances the effective distribution of human resources, facilitating a comprehensive interchange of skilled personnel and knowledge across the entire region. The migration of highly talented individuals can lead to the exchange of knowledge, the transfer of expertise, and the fostering of cross-cultural collaboration. Consequently, this facilitates the advancement of innovation and contributes to economic development. Additionally, the mobility of the workforce has a significant role in promoting the diversification of labor markets, stimulating competition, and motivating enterprises to improve their productivity. Nevertheless, it is essential to acknowledge that this phenomenon can also result in a brain drain in migrant-producing states.

The term “brain drain,” partially discussed in an earlier section of this chapter, pertains to skilled and educated individuals migrating from one geographical area or nation to another, typically motivated by the desire for improved economic prospects, employment opportunities, or living standards. According to Vega-Muñoz et al. (2021: 2), brain drain is the phenomenon of skilled or educated individuals migrating from one country, region, institution, or employment sector to another and is driven mainly by higher remuneration, enhanced quality of life, and increased prospects for growth and development, among others. This definition is alluded to by Chimanikire (2005), quoted in Adeyemi et al. (2018: 66), who says brain drain is “the movement of a specialized set of people, such as medical doctors, engineers, scientists,

academics, and others, from one nation to another, commonly for higher wages or for the quality standard of living.” There are several angles through which brain drain is perceived as a detrimental outcome if open borders were to be implemented within the region.

The departure of proficient individuals, encompassing doctors, engineers, scientists, and academics, from their countries of origin within the region to nations with more robust economies leads to a depletion of human capital within their respective home countries. This can potentially impede these countries’ growth and advancement. The departure of highly skilled researchers and scientists can impede progress across diverse disciplines, exacerbating the challenges nations face in global competitiveness.

The emigration of highly skilled individuals yields economic benefits for their host countries as they contribute to the local economy, research endeavors, and innovation. In contrast, the nations where individuals emigrate may encounter challenges in fostering economic growth and driving innovation due to the absence of a proficient labor force. Concerning mobility among highly trained professionals, it could be argued that pull forces exert a more significant influence than push factors (Oliinyk et al., 2021: 10). The migration of highly qualified individuals is significantly influenced by the social and economic conditions prevalent in the host locations. Several reasons contribute to this phenomenon, including robust economic growth, increased incomes, a solid social security system, high per capita wealth, linguistic and cultural similarities, improved access to the labor market, and higher employment rates.

The dependence on remittances is common among emigrant families, who rely heavily on the financial support provided through remittance transfers to sustain their daily lives. Although remittances can serve as a substantial income stream, they have the potential to engender reliance on emigrants rather than promoting indigenous economic growth.

Brain drain can deter foreign and domestic investments in the SADC region. Investors may exhibit a reduced inclination to allocate capital in nations characterized by the dearth of a proficient labor force and a perceived state of instability stemming from the attrition of human capital.

Social and cultural implications arise when skilled individuals depart, as communities experience the loss of their most talented members. This departure can potentially impact the social fabric and cohesion of the affected countries.

7.2.19 Interactions and Relations Among Cultural and Ethnic Groups

Promoting interactions and relationships across cultural and ethnic groups in a framework of open borders within the SADC region offers notable benefits. It facilitates the establishment of a harmonious coexistence and comprehension among heterogeneous communities, facilitating social cohesiveness and fostering intercultural interchange. Consequently, open borders might facilitate the dissemination of knowledge, preservation of traditions, and adoption of novel practices, thus enhancing the overall cultural fabric of the region. Furthermore, these interactions can foster economic collaboration, entrepreneurial activities, and cross-cultural trade, significantly contributing to the overall prosperity shared among all stakeholders. By establishing an all-encompassing and diverse societal milieu, these endeavors not only alleviate longstanding ethnic and racial conflicts but also enhance the social cohesion of the SADC region. Consequently, this fosters a sense of stability and cultivates a more cohesive and resilient community.

However, ethnic and racial tensions can be identified as potential adverse outcomes, but it is crucial to acknowledge that these tensions do not exclusively stem from the presence of open borders (Nayak, 2006). The origins of these factors can frequently be traced back to historical, social, economic, and political circumstances that precede and surpass the notion of unrestricted international borders.

Numerous nations in the region possess intricate colonial pasts characterized by racial prejudice and ethnic fragmentation. The enduring tensions resulting from these historical legacies continue to persist despite the presence of open borders. Ypi (2018: 5) argues that the oversimplification of the conflict between immigrants and natives is solely an identity conflict that arises between migrants and natives and fails to acknowledge the class-related aspect of these conflicts. Additionally, it overlooks the fact that those responsible for the emergence of such disputes are not only external actors but also members of the existing political community. Open borders have the potential to facilitate heightened mobility of individuals and economic transactions between nations, thereby contributing to the amplification of economic disparities. The presence of notable economic disparities among SADC member states can intensify

tensions, as individuals residing in less developed regions may migrate to pursue improved prospects. Consequently, this can result in heightened competition for resources and employment opportunities, as previously discussed.

Political factors encompass the utilization of ethnic and racial tensions to achieve political advantages. The advantages may vary based on gender, social class, race, and ethnicity, according to the diverse nature of communities (Ndinda and Ndhlovu, 2018). Politicians may employ the strategy of identity politics as a means to solidify their authority, exacerbating societal divisions and inciting heightened tensions.

The absence of proactive measures to promote social cohesion and inclusivity can potentially exacerbate ethnic and racial tensions. Promoting social integration and multiculturalism holds significant importance for SADC member states.

7.2.20 Multilingual Communication Consideration

Examining factors concerning multilingual communication within the framework of open borders in the SADC region using the Consequentialism lens indicates significant benefits. Successful cross-border communication and collaboration are facilitated by considering the region's different linguistic environments. Open borders not only augment commercial activities and facilitate the interchange of cultural elements but also contribute to cultivating a more profound comprehension and appreciation among the constituent nations. Promoting multilingual communication fosters cultural diversity and legacy safeguarding, catalyzing a more inclusive and harmonious community within the region. Moreover, it facilitates enhanced chances for knowledge acquisition, education, and economic advancement, fostering inclusive engagement and progress for all individuals while concurrently safeguarding and commemorating the linguistic diversity prevalent in the region.

Chapter 5 shows that the SADC region is diverse and complex, encompassing 16 member states exhibiting various languages, cultures, and historical backgrounds. Several perspectives exist through which language barriers can be regarded as adverse outcomes resulting from the implementation of open borders within the region.

Open borders lead to a notable rise in the transnational mobility of individuals, commodities, and services, presenting significant communication obstacles. The presence of diverse languages or dialects among individuals from various countries within the region can result in

communication difficulties. Eliminating efficient communication can negatively affect diverse business, healthcare, and education settings. Medeiros (2018: 485) posits that “it goes without saying that the language barrier is, in certain contexts (presence of old and non-educated populations), a difficult obstacle to overcome in the short-term.” This can be attributed to the fact that older people may not be keen to learn new languages.

Economic disparities arise when open borders facilitate economic growth and trade, yet language barriers concurrently generate inequalities in economic prospects. Individuals who possess proficiency in widely spoken languages of global trade and commerce, such as English or Portuguese, may enjoy a competitive edge over those lacking such linguistic skills. This can sustain and reinforce economic disparities within the given geographic area.

Language barriers can impede individuals’ access to vital services, such as healthcare and education, particularly for those who lack fluency in the predominant languages within a given locality. During the COVID-19 pandemic, for example, language barriers negatively impacted the dissemination of information. Due to linguistic obstacles, there was an inability to comprehend the gravity of the virus (Njoku et al., 2021: 6). Language posed an additional obstacle to the administration of COVID-19 vaccines, and hence was a prominent concern for individuals lacking proficiency in the English language. Unequal access to quality services can hinder human development within the region.

Social integration is a multifaceted process in which language plays a pivotal role. Language barriers pose a significant obstacle for individuals from diverse nations in achieving complete integration within their respective host societies. This can result in social isolation and exclusion, thereby giving rise to adverse ramifications vis-à-vis social cohesion and stability.

Language barriers present significant challenges in legal and administrative domains, such as law enforcement, immigration, and governance. The lack of legal documents and procedures in the native languages of all people can impede their capacity to exercise their rights and engage with the justice system. Not all people speak English but all people use the lingua franca of the state from which they come or reside in.

7.2.21 Resilience in the Face of Global Challenges

Promoting resilience in the face of global challenges within an open border framework in the SADC region presents numerous notable benefits when viewed through a Consequentialism lens. By bolstering the region's ability to absorb and react to global shocks, the open border framework promotes economic stability and diminishes susceptibility to foreign crises. The resilience exhibited by the region allows for more effective navigation of global volatility, the preservation of critical supply networks, and the sustainability of essential services. Moreover, the collective reaction to these difficulties can foster the exchange of knowledge, facilitate coordinated actions, and promote the pooling of resources, enhancing the region's capacity to prepare for and respond to such situations. In the context of the SADC, the endeavor to achieve resilience protects the welfare and advancement of member nations, thereby cultivating a more secure and resilient atmosphere in response to the ever-changing global dynamics. However, countries in the region may be susceptible to global shocks.

Countries within a particular region that adopt open border policies to promote trade often experience increased interdependence in the exchange of goods and services. The heightened interdependence can make the region susceptible to global economic shocks. A global shock is a significant and sudden occurrence with highly disruptive ramifications spanning a minimum of two continents (Rubin, 2011: 4). For instance, in an economic downturn in a significant trading partner outside the region, the potential for a ripple effect exists in SADC member countries that heavily depend on the said partner for trade.

SADC countries that liberalize their borders may be susceptible to the influence of global economic patterns and external disturbances. Potential factors contributing to these include variations in commodity prices, shifts in international financial markets, and occurrences of global economic crises. Given the close interdependence of the SADC economies with the global economy, the adverse impact of external factors on these economies is a distinct possibility (Krapohl and Muntschick, 2008: 4). This can lead to global shocks having a significant impact.

The COVID-19 pandemic has brought attention to the susceptibility of unrestricted borders to health emergencies. Regional integration can catalyze the facilitation of the movement of goods and individuals; however, it also has the potential to expedite the dissemination of infectious diseases. The impact of a global health crisis can be intensified by the degree of border

openness, as exemplified by the recent pandemic. According to Mushomi et al. (2022), the World Health Organization (WHO) has nationally categorized three prominent COVID-19 adaptation strategies. These policies include border policies, responses to COVID-19 for foreign individuals residing inside national borders, and public health policies concerning the availability of healthcare services for refugees and migrants. Significant in this statement is the issue of border policies. Many countries had to close their borders to control the spread of the infectious virus as keeping borders open would have intensified the spread of the virus.

Resource competition can give rise to conflicts and disputes when individuals or groups position themselves for access to shared resources, such as water bodies and fisheries. The potential exacerbation of these issues, particularly during periods of limited resources, as influenced by global phenomena such as climate change, may result from open borders.

7.2.22 Opportunities for Improved Collaboration

Investigating potential avenues for enhanced collaboration in the context of open borders within the region using a Consequentialism lens presents significant benefits. Promoting enhanced coordination and collaboration among member nations facilitates the efficient allocation of resources, minimizes duplications, and streamlines endeavors across several sectors. Open borders result in increased economic integration and growth and the possibility of exchanging knowledge and adopting optimal strategies. Additionally, collaboration can enhance the region's ability to effectively tackle shared challenges, such as healthcare, trade, and infrastructure development. This, in turn, can promote stability and resilience within the SADC community. Embracing opportunities for improved collaboration fosters a heightened sense of interconnectedness and harmony within the ecosystem, encouraging advancements and economic well-being throughout the region impartially and equitably. However, a potential adverse outcome of implementing open borders within the region is the absence of effective coordination, which may manifest in various forms.

The correlation between border security and crime is a matter of apprehension, as unrestricted borders can enable criminal enterprises to engage in human trafficking, drug smuggling, and arms trafficking, as previously mentioned. Phelps et al. (2018: xiii) pose the pertinent question: "How much border security is enough, and at what point does border security become so obstructive to an economy that society suffers?" The absence of effective coordination in border security measures may create opportunities for criminal elements to exploit

vulnerabilities within the border control systems of various member states. It implies that it is not about the number of security personnel but how they are coordinated to constitute a unified force.

Trade barriers can emerge within the region due to inadequate coordination of customs procedures, tariffs, and trade regulations despite the overarching objective of open borders to facilitate trade. This has the potential to impede the smooth movement of commodities and services, consequently diminishing the economic advantages associated with unrestricted border policies.

Resource management in the region exhibits notable disparities in resource endowments, specifically regarding water resources. Insufficient coordination in managing shared resources, such as rivers, can give rise to disputes and conflicts among participating states.

7.3 Conclusion

The information presented in this Chapter has provided significant insights into the complex and varied aspects of the SADC region, highlighting its comprehensive nature as a unified entity. The discourse surrounding the notion of open borders has illuminated the diverse variables that can hinder its practical realization in the SADC region. The implementation of open borders is often hindered by the limitations inherent in the analytical frameworks utilized for its (open borders) evaluation. The thorough examination of these concerns has shown the essentiality of considering the need to use ethical lenses.

The analysis of open borders conducted in this chapter, through the lenses of Moderate Communitarianism and Consequentialism, has generated innovative findings. The first segment of this chapter critically analyzed the notion of open borders, adopting a perspective rooted in Moderate Communitarianism. The second segment of the chapter analyzed the notion through the ethical lens of Consequentialism.

This Chapter offered valuable insights that underscore the significance of adopting a balanced and nuanced viewpoint while comprehending the dynamics of open borders, particularly within the SADC region. The open border discussion is of considerable importance in light of the increasing debate on the issue across the continent. This study contributes to advancing

knowledge regarding the complexities of integrating ethical frameworks into developing a solid basis for sincere reflection and decision-making in pursuing regional integration and collaboration.

This analysis has emphasized recognizing the region's varied cultural, social, and economic environment. Moreover, the study has focused much attention on the ethical concerns that should govern the development and implementation of policy. In the context of regional integration and development, it is expected that the findings and perspectives presented in this chapter will contribute to a better understanding and ethical approach to tackling the difficulties and opportunities related to the notion of open borders.

Engaging in further research about the principles and ethical frameworks is crucial. This analysis is a fundamental contribution to the ongoing quest for knowledge and the formulation of policies. It has provided a significant resource for researchers, policymakers, and professionals committed to understanding and navigating the ever-changing environment of the region.

The next chapter outlines the possible solutions to the impediments of open borders from the Ujamaa perspective, an ethical theory grounded in the fabric of African societies.

CHAPTER 8

TOWARDS AN ETHICAL INTEGRATION OF DIVERSITY WITHIN THE OPEN BORDERS PHENOMENON FROM UJAMAA PRINCIPLES

8.0 Introduction

The preceding chapter provided a critical and comprehensive examination of open borders, using the lenses of Moderate Communitarianism and Consequentialism. Moderate Communitarianism accentuated the advantages of open borders, while Consequentialism concentrated on its detrimental aspects. This chapter focuses on the ethical analysis of open borders using the lens of Ujamaa.

Addressing the adverse consequences of open borders in the SADC region requires a multifaceted approach, including collaboration, dedication, and ongoing assessment of policies and strategies. By implementing a comprehensive plan that effectively addresses the concerns of member states and their respective populations, the region may optimize the advantages of unrestricted borders. All the issues noted in Chapter 7, which described the negative consequences of open borders, shall be elucidated and the mitigating strategies mapped, using Ujamaa ideals.

Although Ujamaa may not possess direct applicability to the contemporary context of the SADC region, its underlying principles centered around community, self-sufficiency, and economic fairness can provide valuable perspectives for addressing economic inequalities and promoting collaboration within the region characterized by open borders. The following discourse presents a range of suggestions about applying Ujamaa ideals within the region, with the intention of alleviating economic inequities, fostering cooperative endeavors, and addressing other negativities concerning the phenomenon of open borders.

8.1 Mitigating Socioeconomic Disparities Within the Context of Open Border Policies

The need for the SADC region to persist in enhancing economic integration remains paramount. This entails the removal of obstacles to commerce, the alignment of policies, and

the establishment of a unified market. Enhancing economic integration can foster cross-border interaction and investment, contributing to mitigating imbalances across member states.

There is a need for member nations to engage in the sharing of resources and expertise. This may include collaboration in domains such as the transfer of technology, the advancement of research and development, and the facilitation of educational exchanges. Through the collaborative use of resources and the amalgamation of skills, nations can foster collective development and mitigate inequities.

Promoting agricultural cooperatives is necessary to facilitate the establishment of collaborative networks among small-scale farmers in the region. The strategy enables farmers to pool resources, foster collective action, and enhance market access capabilities. Mukindia (2012: vii) posits that the facilitation of collective action aimed at empowering farmer groups can enable them to surmount distinct obstacles hindering their integration into the market economy. The strategy can improve food security and enhance the quality of life in rural areas of the SADC region.

It is essential to allocate resources towards infrastructure projects that effectively establish connections among member nations and enhance commerce and transportation. This includes the construction of transportation infrastructure, such as roads, trains, and ports, which facilitate the movement of commodities and people across national boundaries.

Investing in education and skills development programs is crucial for equipping individuals with the necessary knowledge and abilities to engage in the contemporary economy actively. Providing equal educational opportunities, irrespective of socioeconomic status, is essential.

Implementing community-based development programs that involve local communities in decision-making is possible. Huggins (2018: 222) emphasizes the need to develop tools to “enable the involvement of local people in decision-making.” This approach has the potential to enable communities to discern and prioritize their own developmental needs, as well as assume responsibility for project implementation.

Establishing effective processes to facilitate peaceful conflict settlement within the region is critical. Adopting a proactive approach is crucial to mitigate the risk of disputes arising from

resource allocation or territorial claims, from evolving into more severe conflicts. Understanding and resolving disputes arising from the use of natural resources need a protracted and involved socio-institutional undertaking (Ojha et al., 2019: S117). Consequently, relying on expedient solutions to provide desired outcomes is improbable. The presence of peace and stability is vital to the facilitation of economic growth.

8.2 Mitigating Economic Labor Market Strains and Combating Labor

Exploitation

Addressing economic labor market pressures and labor exploitation within the region necessitates implementing a comprehensive strategy that integrates the ideas of Ujamaa with contemporary labor market techniques. The use of Ujamaa principles may be employed to tackle these difficulties effectively.

The promotion of worker cooperatives across many sectors is an essential strategy. These cooperatives would allow workers to own and manage their work collectively, assuring a more equitable distribution of rewards. This strategy is in accordance with the notion of community ownership as espoused in Ujamaa.

Resources should be allocated towards implementing skills development and vocational training initiatives to equip individuals with the requisite competencies to enhance their employability prospects. Ensuring universal access to education and training is crucial in fostering self-sufficiency and mitigating exploitation. The concept of exploitation has significant prominence within political discourse and policy deliberations (Ferguson and Veneziani, 2018: 291). Examining labor relations, particularly among the most vulnerable workforce sectors, such as women and children, is prominent in scholarly assessments, as they are the most vulnerable and prone to exploitation.

Enhancement of existing labor legislation is needed to safeguard the rights of employees, provide equitable remuneration, establish secure working environments, and enforce appropriate work schedules. Implementing stricter regulations in recruitment practices has been driven by the emergence of widespread and easily accessible accounts of labor rights violations (Gammage and Stevanovic (2019: 2609). Additionally, this trend is influenced by the increasing demand from higher-income nations to hire temporary migrant workers for

specific occupations and job categories. It is essential to implement enforcement procedures to ensure employer accountability in instances of labor exploitation.

There is a need for establishing labor unions and implementing collective bargaining to empower employees and enhance their influence during talks with employers. Unions have a history of playing a pivotal role in promoting the organization of workers and providing support for collective bargaining processes over an extended period (Johnston and Land-Kazlauskas, 2018: 5). The concept of inclusive collective action is in accordance with Ujamaa's emphasis on fostering community and solidarity.

Social safety nets protect those experiencing economic difficulties or job relocation. The United States has established a comprehensive social safety net that provides reduced insurance coverage but focuses more on promoting employment and supplementing poor incomes (Bitler et al., 2020: 2). Safety nets include social welfare programs such as unemployment compensation, healthcare coverage, and affordable housing opportunities. These are possible remedies to worker exploitation and provide better welfare for workers across the region.

Implementing and enforcing laws aimed at safeguarding the rights of migrant workers, including equitable remuneration and secure occupational environments, should be prioritized. The obstruction of comprehensive immigration legislation at the national level necessitates ongoing endeavors to advocate for comprehensive immigration reform (Ayón, 2018: 367). This reform seeks to facilitate the assimilation of immigrants, mitigate repressive or discriminatory treatment towards them, and foster fairness and equality. Collaborative efforts among member nations of the regional body may facilitate the prevention of the exploitation of cross-border labor.

Promoting entrepreneurship and self-employment prospects is essential, particularly in rural regions with restricted access to formal job options. Facilitating microfinance services and business development assistance empowers people to establish businesses. Promoting fair trade practices within the region is vital to provide equitable pay for employees engaged in export-oriented businesses.

The objective is to enhance government cooperation within the SADC region by facilitating the harmonization of labor laws and regulations and by the exchange of best practices in labor market management among member states.

By integrating the concepts of Ujamaa with contemporary labor market initiatives, the region might strive to alleviate economic labor market pressures and address worker exploitation within the framework of open borders. Adopting this approach strongly emphasizes the empowerment of communities, the promotion of economic fairness, and the cultivation of self-reliance, all of which align with the fundamental values of Ujamaa.

8.3 Examining Regional Security Considerations

The ideals of community life, self-reliance, and collaboration espoused in Ujamaa may be used to solve security problems across the SADC region, particularly in the context of open borders.

The regional body should establish a SADC community that surpasses the confines of national boundaries, emphasizing the constituent nations' interconnected historical, cultural, and mutual interests. Promoting the perception of their neighboring nations as familial entities among member states is essential, cultivating a collective consciousness of cohesion and support.

Economic self-reliance refers to the ability of individuals, communities, or nations to sustain their economic well-being (Betts et al., 2019). It entails an individual's capacity and determination to independently recognize, use, and successfully manage personal and communal human or natural resources within their local environment (Shamsuddin et al., 2018: 2). Self-reliance aims to enhance the quality standard and overall state of one's own life or that of a community. In order to mitigate potential security risks, it is imperative to foster economic self-sufficiency among member nations, therefore diminishing their dependence on external assistance and resources.

There is a need to impart knowledge to individuals on promptly notifying relevant authorities about security concerns, cultivating a shared obligation to safeguard regional security. It is essential to foster collaboration among member nations in order to effectively address security concerns through various measures, including but not limited to, joint patrols, information exchange, and synchronized responses to security threats.

Implementing regional institutions for conflict resolution and mediation is crucial to effectively handle disagreements peacefully and mitigate the risk of these conflicts becoming security crises. Using conversation and negotiation as the predominant methods for resolving conflicts, following the values of the African Union that emphasize the pursuit of “African solutions to African problems”, is essential (Møller, 2009: 16). It has been noted that African nations, like their global counterparts, have their destinies influenced by factors outside the confines of their political sphere (Ojha et al., 2019: 5). This poses a severe security threat to the region, as there will be external interference in the affairs of the member states of the regional body.

To optimize security measures while maintaining the unobstructed flow of products and people, allocating resources toward developing border management infrastructure, including contemporary border control facilities and advanced technology, is advisable. It is essential to have uniform border processes and laws throughout member nations.

Enhancing the legal frameworks and treaties regulating transnational operations, including extradition agreements, regulations about counter-terrorism, and accords facilitating customs cooperation, is also essential. Promoting a communal policing ethos and a state of heightened awareness among local communities to identify and report any security concerns should be facilitated. This can be done through collaborative partnerships between law enforcement agencies and local communities to foster trust and cooperation.

8.4 Alleviating Migration Pressure

Implementing open borders within the SADC region facilitates enhanced mobility for people among member nations. However, this policy also presents various issues, including the increased pressures associated with migration. Many strategies may alleviate these constraints by using the notion of Ujamaa.

As exemplified by Ujamaa, the concept of regional economic growth places significant emphasis on the collaborative nature of economic progress, but migration pressures breed social tensions. According to Munyonga (2018), cited in Mangena (2020: 36), the propensity for violence among South Africans is inherent due to the historical impact of apartheid. However, Mangena argues that xenophobia in South Africa was primarily incited by the

significant socioeconomic strain imposed on local resources due to the influx of Zimbabwean immigrants during the peak of Zimbabwe's socio-economic and political turmoil in 2008 and 2015. While it could be true that the historical impact of apartheid played a role, the influx of migrants and the strain on social services provoked the situation.

Ujamaa promotes the dissemination of skills and information among community members. The member nations can implement initiatives to facilitate knowledge transfer among themselves. Education and training are fundamental components of the Ujamaa ethics. The member states can collaborate in order to enhance the availability of high-quality education and vocational training opportunities. This initiative has the potential to provide the workforce with the necessary skills required for the development of the area, hence diminishing the inclination to move in search of educational and training opportunities.

The Ujamaa ideology emphasizes the importance of healthcare and social services in fostering social well-being and community solidarity. The whole of an individual's existence revolves around and is embedded within the familial unit, including resolving any disruptions that have hindered the overall equilibrium of the community (López, 2020: 173). Collaboration among member states is crucial in enhancing healthcare services, social safety nets, and other vital services. This collective effort aims to provide access to required support systems, mitigating the underlying issues that drive migration.

The promotion of entrepreneurship and the provision of assistance to small and medium-sized firms (SMEs) have the potential to provide employment possibilities at the local level. The use of Ujamaa principles has the potential to cultivate an entrepreneurial culture within the region, thereby mitigating unemployment rates and diminishing the inclination to move in search of job opportunities.

The ideology of Ujamaa is centered on fostering peaceful coexistence and facilitating dispute resolution. The region can foster a more stable milieu through proactive engagement in conflict resolution and active involvement in peacekeeping endeavors, mitigating displacement and forced migration. During the years of traditional leadership in Africa, various conflicts caused by different issues attracted multiple approaches to their resolution. Even in contemporary times, the same approach can yield excellent results. The Ujamaa program promotes community engagement in decision-making processes and developmental endeavors. The

SADC can facilitate the implementation of community-led initiatives that target the unique difficulties encountered by local communities, mitigating the factors contributing to migration, notwithstanding that migration is not a negative thing.

Migration may be influenced by climate change and environmental deterioration, impacting environmental sustainability. Several factors, including hazards, exposure, and the susceptibility of communities, determine the risks connected with climate change and its consequent results (Cattaneo et al., 2019: 5). Implementing collaborative initiatives to address environmental concerns and foster sustainable practices can mitigate environmental variables contributing to migration.

By cultivating a shared feeling of collective responsibility and solidarity among its member nations, the SADC might collaboratively strive towards establishing a more affluent and stable socioeconomic milieu. This concerted effort would subsequently mitigate the need for individuals to migrate in pursuit of improved prospects.

8.5 Mitigating Cultural Homogenization and Social Strains

Ujamaa concepts can be modified and implemented to address the challenges of cultural assimilation and social conflicts within the framework of open borders in the SADC region. Ujamaa can facilitate educational endeavors and foster cultural exchange programs within the region. This may assist individuals in cultivating an appreciation for and demonstrating respect towards the region's multifariousness of cultures, languages, and customs which, in turn, will promote regional integration.

Regional cooperation encompasses a set of policy actions collaboratively performed by a collective of nations, often within a particular geographical region (Lamberte, 2005: 5). Such measures aim to attain a level of societal well-being that surpasses what could be achieved through the individual pursuit of this aim. In light of this, economic cooperation refers to the collaborative efforts undertaken by many entities or nations to achieve mutual economic benefits and enhance overall economic development. Concerning the empirical landscape of regional economic cooperation, we compare and contrast two unique social objectives, namely, community building and market development (Lenz, 2018: 32). It is essential to propose that regional organizations with a shared focus on community building are more likely to adopt the

common market framework. Member nations must assist domestic industries and enterprises. This practice can safeguard cultural artifacts and facilitate the transnational trade of traditional commodities.

Community empowerment, where individuals and groups gain knowledge, skills, and resources, is essential to regional integration. Vertical cooperation is widely acknowledged as a pivotal factor in fostering community empowerment by including community people in decision-making processes, monitoring activities, and providing guidance for sustainable development planning (Salmelin, 2023: 7). It is an inclusive approach where people own the means of production. Wilkinson (1998: 40) views empowerment as a potential remedy for the longstanding issue of Taylorized and bureaucratic work environments, characterized by the suppression of creativity and the resulting alienation of workers, which often manifest in expressions of dissatisfaction through individual or collective actions. Thus, empowerment essentially refers to the enhancement of communities' abilities to make impactful and transformative decisions through the implementation of development initiatives.

It is vital to propose implementing cooperative farming and manufacturing initiatives, whereby people from diverse nations collaborate to cultivate crops and manufacture commodities together. This approach promotes a collective identity and facilitates conserving conventional farming methods and goods.

Implementing educational systems that uphold and value linguistic diversity within the SADC region is also essential. This can aid in the preservation of indigenous languages while also facilitating successful cross-border communication. The proposal suggests establishing community mediation centers intending to foster conversation and facilitate dispute resolution within the community. These centers can effectively mitigate social tensions and resolve conflicts resulting from cultural differences.

Cultural festivals and events are significant occurrences that celebrate and showcase a particular community or society's diverse traditions, customs, and heritage. These events help people to gather and engage with various cultures. The organization of cross-border cultural festivals and activities can highlight the region's diverse and valuable cultural heritage and have the potential to facilitate cultural interchange and enhance mutual comprehension.

Implementing fair trade laws considering member nations' distinct requirements and cultural commodities is essential. This measure may aid in mitigating the hegemony of one culture's commodities over another.

Youth Leadership Programs (YLPs) aim to actively include young people in initiatives focused on leadership development and the preservation of cultural heritage. This enables the younger generation to actively engage in the preservation of their cultural legacy.

The field of media and communication encompasses the study and analysis of many forms of mass communication, including print, broadcast, and digital media. It is essential to encourage the establishment of indigenous media platforms that can effectively convey narratives and foster the preservation of diverse cultures within the region.

Promoting sustainable tourism entails fostering an environmentally responsible and socially conscious approach while respecting local communities' cultural heritage and customs. Mugadza (2019) identified 12 specific aims or policy implications of sustainable tourism development: Biological diversity, physical integrity, resource efficiency, environmental purity, cultural richness, local control, community well-being, economic viability, prosperity, employment quality, social equity, and visitor fulfillment. These aims can potentially provide economic advantages while safeguarding cultural authenticity.

The legal frameworks that govern a particular jurisdiction are essential in providing a structured and regulated environment for various activities and interactions within that jurisdiction. The objective is to establish legislative frameworks that safeguard and advance cultural assets within the region to prevent cultural exploitation while maintaining the principle of open borders.

By adopting these measures based on the principles of Ujamaa, the SADC can address the challenges associated with cultural homogeneity and social conflicts. This approach promotes a feeling of togetherness and cooperation within the region while valuing and appreciating its diverse cultural heritage.

8.6 Addressing Environmental Imperatives

Promoting community-based resource management focusing on communities close to international boundaries is essential in the SADC region. This approach encourages the collaborative management of natural resources by local communities. This may include the implementation of cooperative farming, the adoption of sustainable fishing techniques, and the adherence to responsible forestry practices. Ujamaa places significant emphasis on the concept of collective obligations and advantages, hence facilitating a reduction in the overexploitation of resources.

Open borders within the SADC region may give rise to environmental concerns that transcend national boundaries, including pollution and habitat degradation. Ujamaa principles may foster collaboration among surrounding communities, facilitating collective efforts to tackle these challenges through pooling resources and knowledge.

Sustainable agriculture, such as crop rotation, organic farming techniques, and agroforestry methods, is highly encouraged in sustainable agriculture. The focus placed by Ujamaa on self-reliance and community assistance has the potential to facilitate the adoption of environmentally sustainable methods among farmers. Adenle et al. (2018: 414) pointed out that, undoubtedly, the Sustainable Development Goals (SDGs) framework encompasses the distinct objective of advancing sustainable agriculture and attaining food security and sufficient nourishment for the entirety of the African population. Adequate food brings stability to communities. The goal of sustainable agriculture is to make the community self-reliant.

Promoting eco-tourism as a strategy for fostering economic growth while concurrently contributing to environmental protection is essential. According to the Oxford English Dictionary, eco-tourism is “Engaging in a journey to a region of ecological, geographical, or natural historical significance, with the primary objective of pursuing scholarly inquiry and educational endeavors, rather than only seeking leisure and entertainment.” Collaborative efforts among communities may be used to foster the establishment of sustainable eco-tourism practices, which aim to highlight the inherent splendor of the local area while simultaneously safeguarding vulnerable ecosystems.

The objective is to promote collaborative research endeavors among universities and regional research institutes to identify and implement novel approaches to address environmental concerns. The prioritization of group effort under the Ujamaa ideology provides an opportunity to address intricate environmental challenges effectively.

Community-based conservation consists of involving local people to conserve natural resources, including safeguarding endangered species and maintaining biodiversity. Ujamaa principles can foster a heightened feeling of ownership and responsibility toward preserving and conserving the natural heritage within a particular area.

Integrating Ujamaa principles into environmental mitigation initiatives in the open borders of the region can foster sustainable development, mitigate resource-related conflicts, and cultivate a collective sense of environmental responsibility among the people.

8.7 Navigating Political Complexities and Tensions

The formation of localized committees or councils with individuals from diverse communities, ethnicities, and industries to address border-related concerns cooperatively is important. It is essential to adopt communal resource management strategies. These strategies should be implemented for shared resources such as water bodies, forests, and pastures. Doing so may minimize the potential for disputes over these resources.

Conflict resolution mechanisms are processes or methods to address and resolve conflicts or disputes. These mechanisms facilitate communication, negotiation, and problem-solving among parties involved in conflict resolution. Implementing conflict resolution processes that include the participation of traditional and community leaders to effectively tackle problems about border resources, land, or commerce can be a positive development. Muchie and Bayeh (2015: 826) underscored the importance of involving traditional conflict resolution approaches when they stated:

Elders monitor and influence the grassroots opinions of the disputants, and they act as mediators operating in open assembly, not secretaries. They work on the basis of enlightening conflicting parties' interests to produce necessary and crucial results through their collective institution, and this rule is bound to bring behavioral and social change, thereby maintaining their relations and managing the conflict.

There is a need to promote conversation and mediation mechanisms as preventive measures to mitigate the escalation of disputes into political crises. Community elders have community-relevant approaches to conflict resolution.

It is advisable to allocate resources towards infrastructure initiatives facilitating connectivity between border areas and fostering commerce, including developing transportation networks such as roads, railroads, and ports. The primary emphasis is advancing border towns as pivotal centers for commercial endeavors and facilitating cultural interchange.

Promoting the cultivation of intercultural dialogue and understanding to mitigate the perpetuation of preconceptions and biases is essential to regional integration. Synergy centers on cooperation, collaboration, and resource integration (Patel et al., 2011: 134). Governments within the region must actively endorse and provide financial resources for activities that follow Ujamaa's ideals.

Developing policies that foster social and economic justice in border areas to mitigate imbalances and address complaints can effectively address political challenges. In order to enhance the efficacy of these programs, it is essential to implement modifications and incorporate the insights gained through feedback and lessons learned.

The above approaches emphasize the active involvement of communities, fostering economic collaboration, resolving conflicts, and promoting sustainable development. These factors together lead to the enhancement of regional stability and prosperity.

8.8 Managing the Implications of Increased Demand on Social Services

Cross-border cooperation aims to facilitate collaboration among member states to tackle social service difficulties collectively. As stipulated in the Protocol on Trade, the SADC endeavors to achieve its objectives by fostering collaboration in various domains, including trade (Nshimbi, 2020: 87). This may include disseminating optimal methodologies, consolidating available resources, and synchronizing endeavors to guarantee the universal accessibility of services, irrespective of geopolitical demarcations.

It is essential to investigate potential strategies for acquiring resources at the regional level in order to assist with social services. One such approach may be establishing a regional fund to tackle shared socioeconomic issues. The objective is to achieve uniformity in social service norms and regulations across member states through standardization. This measure may contribute to maintaining consistent and high-quality services throughout the region and reduce cross-border movements for such services.

Capacity development entails investing in training and capacity-building programs to enhance social service providers' skills and capacities. In the current era of heightened global economic competition, it is imperative to recognize that science, technology, entrepreneurship, human resource development, and innovative capacity building are no longer considered indulgences exclusively reserved for affluent and economically vibrant nations (Phale et al., 2021: 2). The objective is to enable them to effectively address the different needs of the people within the region. The accessibility of open borders should not be limited to the privileged few in the region but extended to all those seeking to move.

It is imperative to effectively tackle social service difficulties in a region characterized by open borders, necessitating adopting a collaborative and multifaceted strategy encompassing the participation of governments, civil society groups, foreign partners, and the local populace.

8.9 Mitigating Erosion of National Identity and Authenticity

Implementing cultural exchange programs that foster a collective feeling of togetherness and a common identity among member nations of the SADC is essential. These programs include many artistic forms such as music, dance, painting, and storytelling, facilitating cross-cultural learning and exchange among individuals from other nations and fostering an understanding of different cultures and traditions.

This initiative advocates for the region's conservation and preservation of indigenous languages. Promoting the inclusion of local languages in educational curricula, in addition to official languages, to foster the teaching and acquisition of these linguistic variants assists in preserving national identity and authenticity. According to Babaci-Wilhite (2013: 2000), the harmonization of local languages would contribute to preserving cultural traditions through

transmitting narratives, folklore, and musical expressions. This phenomenon contributes to the preservation of cultural individuality and authenticity.

There is a need to establish educational programs to promote understanding and appreciation of every member state's diverse histories, cultures, and customs. Promoting diversity may be achieved by creating curricula, facilitating school exchanges, and conducting awareness campaigns. One potential initiative to consider is the organization of regional cultural festivals that aim to exhibit each constituent state's distinctive customs, music, cuisine, and artwork. These festivals have the potential to cultivate a strong feeling of cultural pride and simultaneously facilitate the development of cross-cultural comprehension. The objective is to safeguard and conserve cultural heritage assets in the region. These assets may function as tangible representations of the region's remarkable historical significance and cultural diversity.

Highlighting the significance of Pan-Africanism, a movement that fosters solidarity among African nations and cultivates a collective African consciousness, is essential (Geiss, 1969: 189). There is a need to promote dialogue and cooperative efforts according to shared obstacles and objectives. The objective is to foster economic cooperation among member nations in a mutually beneficial manner. Fairtrade agreements can potentially safeguard local enterprises and traditional lives, mitigating the risk of economic and cultural homogeneity.

Promoting and facilitating cross-border creative partnerships by supporting musicians, artists, authors, and filmmakers from various regional nations contributes to preserving national identity. These collaborative efforts can potentially generate distinctive and multifaceted manifestations of cultural identity across different societies.

Promoting responsible and sustainable tourism that upholds and advances the cultural authenticity of each member state is vital for tourist development. This may include eco-tourism endeavors that provide advantages for indigenous populations.

Facilitating the active participation of young people in dialogues and endeavors to preserve cultural heritage and develop personal and collective identities is essential. The involvement of younger generations often assumes a pivotal position in forming and developing their cultural landscapes.

8.10 Alleviating Market Distortions within the Region

The focus of this section is to highlight the significance of community ownership of land and resources within the region. Such ownership may mitigate the risk of significant firms or foreign organizations acquiring monopolistic control over resources, causing distortions in local markets. Enacting land reform measures to facilitate equitable allocation of land and resources among indigenous groups is an excellent strategy.

Promoting local industry and manufacturing serves as a means to foster self-reliance. According to Binns and Nel (1999: 393), development methods in Africa must prioritize local self-help and communal self-reliance. The significance of local production of products and services should be emphasized due to its potential to reduce reliance on imports, mitigating market distortions.

It is essential to enforce regulatory measures to mitigate the formation of monopolies and discourage anti-competitive conduct. Establishing and maintaining transparency in market rules and regulations while ensuring consistent enforcement is essential to fostering an equitable and just trading environment.

It is vital to allocate resources toward infrastructure initiatives to enhance transportation systems, communication networks, and market accessibility for rural populations. This approach has the potential to mitigate market inefficiencies resulting from regional isolation.

It is also vital to foster collaboration among SADC member nations to unify trade policies, customs processes, and laws. The mitigation of market distortions may be achieved by reducing trade barriers and promoting cross-border commerce since these measures expand market access for local manufacturers.

One way to mitigate market distortions is by advocating for enhancing the value of raw materials and agricultural products before exportation. This has the potential to increase the revenue derived from exports and mitigate the susceptibility of local economies to changes in the global market.

Customizing these principles according to each member state's particular settings and requirements within the SADC is vital since individual countries may have distinct difficulties and prospects. This approach can effectively address market distortions and create a more balanced economic landscape.

8.11 Addressing Infrastructure Dilemmas in Open Border Scenarios

It is essential to foster collaboration among member states to promote infrastructure development initiatives. This may include consolidating resources and specialized knowledge to tackle shared infrastructure requirements, such as developing and maintaining transportation networks, including roads, trains, and energy grids.

The SADC may facilitate the exchange and use of resources among its member states. For example, nations with excess energy capacity can export electricity to countries experiencing deficits in their energy supply. This phenomenon alleviates the burden on individual countries to undertake the costly infrastructure development task on their own.

One potential approach to address the financing needs of cross-border infrastructure projects is the establishment of regional infrastructure investment funds or banks. These entities would serve as sources of money specifically dedicated to supporting such projects. The contributions of member nations and international organizations may facilitate the provision of financial resources.

Public-Private Partnerships (PPPs) aim to foster private sector companies' involvement in advancing infrastructure development. Constrained government budgets necessitate increased infrastructure investment through innovative private-sector financing options, structural reform, and regulatory changes (Wentworth et al., 2018: 100). These can facilitate the acquisition of supplementary financial resources and specialized knowledge for initiatives that provide advantages for many countries.

One proposed strategy is to establish infrastructure corridors at a regional level, which would serve to connect key economic centers and transportation networks. Establishing these corridors has the potential to facilitate commerce and improve connectivity, hence stimulating economic development throughout the region.

Regulatory harmonization aims to provide uniform norms and processes for developing infrastructure, customs, and commerce. This would assist in mitigating obstacles and delays encountered at border crossings. Regulatory harmonization aims to include sustainable infrastructure methods that consider the environmental consequences and the capacity to withstand climatic changes. This is consistent with Ujamaa's focus on self-sufficiency and strategic foresight.

It is essential to facilitate the active participation of local communities in planning and decision-making about infrastructure projects. The prevalence of community participation in policy formulation and decision-making has witnessed a notable upsurge across several nations (Petunia and Selepe, 2020: 1). This practice cultivates a feeling of possession and guarantees that initiatives align with the requirements of the communities they cater to.

The integration of Ujamaa ideals into regional development endeavors can foster cohesion, self-sufficiency, and fair progress among the region's member states while resolving the infrastructural obstacles linked to the concept of open borders.

8.12 Exploring Strategies for Combating Xenophobia within the Open Border Framework

Addressing xenophobia in the context of open borders within the SADC region is intricate. Ujamaa ideals may inspire addressing xenophobia in the region in the context of open borders. Addressing xenophobia is a viable strategy to promote cultural exchange initiatives, festivals, and events that foster the appreciation and celebration of the rich and varied cultures in the SADC region (Gold and Gold, 2020). This can be done by advocating for educational endeavors to impart knowledge of adjacent nations' historical, linguistic, and cultural aspects. These endeavors can dismantle preconceptions and cultivate a collective appreciation of cultural ancestry.

One potential strategy to foster economic integration and cultivate a collective feeling of advancement is the implementation of collaborative infrastructure initiatives, including developing transportation networks and energy grids. Doing things together creates unity and prevents xenophobia.

An essential element of fighting xenophobia is establishing forums or councils that frequently meet community leaders from diverse nations, enabling them to engage in constructive dialogues about common issues and potential remedies. Forums serve as a platform for people to actively participate in direct discourse with others (Holt et al., 2022: 366). Implementing educational programs in educational institutions, such as schools and universities, which explicitly emphasize regional integration and tolerance, and elucidate the advantages of open borders, is essential to combating xenophobia.

Utilizing media campaigns, including social media platforms and broadcast channels, to enhance public consciousness about the adverse ramifications of xenophobia while concurrently highlighting the positive outcomes of cross-border collaboration is essential.

The legal and policy frameworks around a particular issue are crucial in shaping the regulatory landscape and guiding decision-making processes. These frameworks provide a structured and systematic approach to addressing complex legal and policy issues, ensuring consistency and fairness. It is also essential to implement comprehensive immigration policies that should uphold the dignity and rights of everyone, irrespective of their national origin.

Developing effective procedures for peaceful conflict resolution and mediation is crucial at both the local and national levels, promoting the fostering of conversation and reconciliation among diverse groups. Mediation is regarded as “one principal method of conflict resolution” (Ott, 1972: 595). Including civil society groups and religious leaders in active participation is essential. Under normal circumstances, they command respect, and their mediation is successful.

It is essential to foster a sense of dedication among regional political leaders towards promoting regional integration and collaboration. There is a need to emphasize the advantages of solidarity in effectively tackling shared obstacles, such as socioeconomic deprivation, environmental degradation, and public health.

Mitigating xenophobia is a protracted undertaking necessitating persistent effort, cooperation, and dedication by all stakeholders, including governmental bodies, civil society organizations,

and people residing in the SADC region. Ujamaa-inspired concepts, which emphasize unity and collective responsibility, might serve as a guiding philosophy in this undertaking.

8.13 Analyzing and Mitigating Public Opinion Backlash

It is essential to cultivate a collective identity and mutual accountability among the member states in the region. Governmental initiatives to promote public awareness and understanding of the advantages of open borders, including augmented trade prospects, economic expansion, and intercultural interchange, are essential.

Establishing forums that facilitate open and inclusive discourse, including ordinary people, politicians, and civil society groups, is essential to address concerns and enhance understanding of the goals and consequences of open border policies.

Implementing measures to ensure the fair distribution of gains from open borders is crucial in tackling economic disparity and poverty within the region. Advocating for economic development initiatives that prioritize underprivileged populations, allowing them to engage in cross-border commerce and investment, is equally important.

Establishing agricultural cooperatives across the SADC region, drawing inspiration from the cooperative farming model of Ujamaa, is essential. Despite cooperatives sometimes being perceived as mere extensions of government bureaucracies, political interests significantly shape their operations (Lele, 1981: 66). While most take the ruling party's ideology, implementing this strategy can bolster food security, foster self-reliance, and fortify the agricultural sector, a critical aspect in several regional states

Implementing transparent and inclusive governance structures that actively include all relevant stakeholders in decision-making about open borders and regional integration is essential to the fight against public backlash.

The field of media and communication encompasses the study and analysis of many forms of media, including print, broadcast, and digital platforms. Ethical journalism and media coverage of regional integration endeavors should be promoted, providing widespread distribution of

success narratives and emphasizing the favorable consequences of open borders on both people and communities.

Ujamaa concepts such as common good and solidarity may address the potential adverse public sentiment towards open borders and create a more comprehensive, fair, and economically thriving regional community.

8.14 Strategies for Mitigating Smuggling and Illicit Activities in the Context of Open Borders

SADC member states should develop a collective response to cultivate a shared feeling of unity and common purpose, emphasizing that the regional issues of smuggling and illegal activities need a collaborative approach.

Community-oriented projects should foster a sense of responsibility among local communities toward border security while encouraging active involvement in combating smuggling activities. One potential strategy to enhance public safety is the establishment of neighborhood watch groups which may serve as vigilant entities responsible for identifying and reporting suspicious actions. However, one notable paradox in neighborhood watch groups is their susceptibility to exploiting trust, akin to other societal systems institutionalizing skepticism and vigilance (Raol, 1998: 953). This means the groups must also be monitored to ensure they are not involved in corrupt activities. The groups can foster collaboration between community members and law enforcement authorities by actively sharing relevant information.

The concept of economic empowerment refers to the process of enabling individuals or communities to gain control over their economic resources and improve their economic well-being. The political economics of financial inclusion in any given society can be measured by examining the level of economic empowerment within that society (Ojo, 2021: 98). The sustained development of society necessitates the presence of economic empowerment. One potential strategy to address the issue of smuggling is to allocate resources towards economic empowerment projects in border areas to offer viable alternatives to engage in such illicit activities.

Implementing public awareness programs to educate individuals about the adverse ramifications of smuggling and unlawful operations, including its repercussions on local communities and the economy, is vital. Communities need to be aware of the negative effects of these illicit activities and ensure that they do not thrive under their watch.

The SADC member states should enhance border control measures by implementing advanced technological solutions, providing comprehensive training programs, and fostering collaborative efforts among border agencies of adjacent nations. They must collaborate and exchange information to monitor and capture persons associated with illicit smuggling networks. It might sound contradictory that the borders we advocate to open are the same ones we advocate to be guarded extensively. The purpose is not to impede people from moving freely but to ensure legal and regularized free movement.

Establishing a harmonized legislative framework and sanctions for smuggling and illegal activities throughout the SADC member states is essential. The member states need to establish specialized judicial bodies or dedicated law enforcement units to expedite legal proceedings about the offenses of smuggling and illegal activities. In order to mitigate the incentives for smuggling, it is essential to implement measures that simplify and speed up customs and trade operations. They can do this by enhancing the facilitation of lawful international commerce by eliminating superfluous impediments and taxes.

There is a need to establish a regional information-sharing platform to facilitate intelligence exchange among law enforcement authorities, explicitly directed toward smuggling networks and trends.

To access worldwide databases and resources, cooperation with international entities, such as the International Police Organization (INTERPOL) and the United Nations Office on Drugs and Crime (UNODC) is necessary (Peters and Jordan, 2019). This will assist in clamping down on international syndicates.

One potential strategy to foster confidence and collaboration between law enforcement agencies and local populations in border regions is the implementation of community policing units, which may be trained and deployed for this purpose. It is essential to ensure that the staffing of these units includes residents of the local communities, as this will effectively

contribute to the enhancement of cultural sensitivity. The implementation of community policing methods aims to provide an effective mechanism for resolving disputes among border communities, given that such conflicts might lead to criminal activity and smuggling.

8.15 Mitigating Health Risks and Ensuring Public Health in Open Border Scenarios

Community engagement and ownership involve the active involvement and sense of responsibility that individuals within a community have toward the development and well-being of their community. It is essential to encourage the engagement of community members in health projects. Promoting community engagement in healthcare initiatives, including illness prevention, hygienic practices, and accessibility to healthcare services, to foster local ownership is essential.

Health education programs are recommended to effectively disseminate information on infectious illnesses, preventative strategies, and the significance of early diagnosis. In order to effectively engage with local communities, it is essential to use local languages and adopt culturally sensitive tactics.

Consolidating resources and financial contributions from several nations within the SADC region to bolster healthcare endeavors, particularly in border regions lacking adequate services, is a viable strategy. It is essential to give precedence to preventative measures, including implementing vaccination campaigns, vector control programs, and health checks.

Implementing regional emergency response plans that can be effectively mobilized in times of health emergencies is essential. It is vital to guarantee that these plans exhibit a high degree of coordination and accessibility across all member nations of the region, cognizant of cultural sensitivity. Cultural sensitivity refers to the awareness, understanding, and respect for the cultural differences and diversity within a given society (Lenard, 2010). Demonstrating respect for indigenous customs and traditions while executing therapeutic procedures is essential. It is vital to actively collaborate with community leaders to guarantee health initiatives' cultural appropriateness and positive reception.

It is critical to prioritize the healthcare requirements of marginalized groups, including migrants, refugees, and those residing in border areas, who may struggle to obtain adequate healthcare services.

Through the use of Ujamaa principles such as the common good, cooperative governance, and resource sharing, nations within the SADC region may effectively collaborate to address health challenges in the context of open borders. This collaborative approach can potentially create a healthier and more resilient society.

8.16 Reducing Overdependence on Neighboring Countries within the SADC Region

The Ujamaa ideology emphasizes communalism, self-reliance, and collaboration as essential community components. In order to address the issue of excessive dependence on neighboring nations in the context of the open borders in the region, Ujamaa principles may be employed.

Allocating resources towards local skill development initiatives and vocational training programs to empower people to make meaningful contributions to the local economy is vital. Highly skilled people are more likely to secure employment opportunities within their local communities, diminishing the necessity to pursue work opportunities in neighboring nations.

Infrastructure development involves establishing and enhancing essential physical structures and systems in various communities, such as roadways, energy sources, and communication networks. Enhanced infrastructure has the potential to entice investments, provide employment prospects, and foster local economic development.

It is essential to promote the practice of enhancing the value of locally produced goods and services. Instead of engaging in the exportation of raw resources, it is advisable to prioritize promoting local processing and manufacturing industries in the community. Doing so enhances product value, facilitates job creation, and reduces dependence on neighboring nations to procure finalized items.

Facilitating the development of intra-regional trade agreements within the SADC region is vital. It is also essential to foster intra-regional commerce among the member states as this will mitigate the need to depend heavily on foreign markets.

The objective is to encourage sustainable and responsible practices in managing natural resources within local communities. These practices may contribute to optimizing resource allocation and promoting local community welfare, reducing reliance on external exploitation. Delegating decision-making authority to local communities and enabling them to choose and prioritize their development initiatives is vital. Implementing participatory governance and decision-making processes can foster the development of more self-reliant and resilient communities.

Community development projects can address the issue of excessive dependence on neighboring nations within the SADC region. Doing so may foster self-sufficiency, stimulate economic advancement, and enhance regional stability.

8.17 Preventing the Commercialization of SADC Culture

Cultural commodification pertains to transforming cultural elements into marketable goods or services, resulting in the exploitation and inappropriate appropriation of cultural heritage for financial gain. Preserving and safeguarding the region's rich cultural and traditional legacy is paramount, as it promotes economic development and collaboration among member nations. This discourse elucidates the potential use of Ujamaa-inspired concepts such as community self-sufficiency, and economic fairness to mitigate cultural commercialization.

Highlighting the significance of safeguarding cultural heritage as a collective obligation within the SADC region is essential. Promoting and urging member states to establish and implement regulatory frameworks and legal measures to safeguard cultural objects, traditions, and traditional knowledge is equally essential.

Advocating for communal ownership and governance of cultural assets is vital. Communities create and own their cultural assets and are entitled to their "rightful share of the financial benefits that are being reaped by the tourism industry" (Wanda George, 2010: 23). Communities must be allowed to influence their cultural heritage's use and potential

commercialization. It is essential to foster the growth and development of local artisans, artists, and craftsmen by providing comprehensive training programs, essential resources, and enhanced market opportunities. This enables individuals to generate genuine cultural artifacts and get advantages from their cultural legacy.

Implementing educational initiatives and awareness campaigns to instruct residents and visitors on the cultural importance of certain customs and artifacts is an essential element of the fight against cultural commodification. This has the potential to cultivate a sense of reverence for cultural heritage. Commoditizing a living culture creates a significant paradox of representation, wherein professionals in indigenous tourism face immense pressure to provide a competitive product that caters to the perceived desires of consumers seeking an exotic experience while simultaneously challenging the stereotypes that continue to prevail in mainstream culture (Bunten, 2010: 288). Implementing regulatory frameworks aimed at deterring cultural appropriation when people or corporate entities exploit the cultural heritage of others for personal or financial gain without obtaining appropriate authorization or providing enough compensation, is essential.

Member states in the SADC region should be encouraged to decrease their dependence on cultural commercialization as the primary source of revenue. They should also be encouraged to allocate financial resources towards diverse businesses and sectors.

However, tailoring the above initiatives to the unique cultural, social, and economic circumstances prevalent in the region is crucial. Furthermore, promoting open conversation and collaboration among member states is of utmost importance to properly execute these initiatives.

8.18 Strategies for Mitigating Price Inflation in Open Border Systems in the Region

The concept of Ujamaa emphasizes the significance of rural development and achieving agricultural self-sufficiency. Within the SADC region, where agriculture is prominent in several countries, promoting local food production may serve as a viable strategy to alleviate the impact of price inflation. This is supported by Leichenko and O'Brien (2002: 11), who argue that the profound impact of economic internationalization will be experienced within the

agricultural sector in Southern Africa, given its status as the primary industry in the region. Governments and regional organizations possess the capacity to allocate resources towards agricultural infrastructure, provide assistance to small-scale farmers, and advocate for sustainable farming techniques, thereby augmenting food production and mitigating dependence on costly imports.

As advocated by Ujamaa, cooperative farming involves the establishment of agricultural cooperatives to consolidate resources and enhance production. Promoting the establishment of agricultural cooperatives within the SADC region may provide enhanced accessibility for small-scale farmers to vital resources such as seeds, fertilizers, and equipment at a more cost-effective rate. This, in turn, can lead to heightened agricultural productivity and stabilize food prices, thereby making food more accessible to many people.

Governments in the SADC region may contemplate price restrictions or subsidies on vital commodities and services, such as food and gasoline, to mitigate fast price inflation. Nevertheless, exercising prudent management of these actions is essential to prevent market distortions and unforeseen repercussions.

Regional trade agreements may play a significant role in addressing inflationary pressures. By promoting the free flow of products and services throughout the region, these agreements can effectively reduce trade barriers, tariffs, and import restrictions. This will facilitate increased trade and economic integration, ultimately mitigating inflationary pressures. Regional trade agreements can foster competition, enhance the accessibility of commodities, and contribute to price stabilization. However, despite these broad regional trade frameworks, African countries engage in limited trade with one another (Yang and Gupta, 2007: 418). This impacts the intended regional integration program negatively and can impede open border initiatives. Therefore, there is a need to promote regional trade.

Ujamaa placed significant emphasis on the implementation of sustainable resource management practices. Within the framework of the SADC area, it is essential to exercise appropriate stewardship over natural resources, including minerals and forestry products, to mitigate the risk of inflation stemming from resource exploitation. Governments can implement legislation and adopt procedures to facilitate resource extraction to promote economic advantages for the local economy while mitigating the risk of inflationary pressures.

The formulation of a plan to address price inflation should be customized to the unique conditions of each nation, taking into account the shared objectives of the SADC in fostering regional stability and advancement. The successful execution of the plan necessitates establishing collaborative efforts, transparent processes, and accountable governance among the participating member states.

8.19 Strategies for Mitigating Brain Drain in the Region

It is vital to foster collaboration among region member states to effectively address education and workforce development issues. This may include the dissemination of optimal methodologies, the alignment of educational benchmarks, and the establishment of motivating factors for the facilitation of international education.

It is crucial to facilitate the establishment of a favorable ecosystem for entrepreneurial endeavors and innovative initiatives by providing incentives, grants, and comprehensive assistance to nascent businesses and technology enterprises. Promoting the active participation of knowledge workers in developing local industries is vital.

Efforts should be made to actively include the African diaspora in the development initiatives of the SADC region, establishing avenues and possibilities that facilitate investment and active participation in their home nations. Since 2007, the African Diaspora Program (ADP) has collaborated with regional governments, the AU Commission, and other development funders to enhance diaspora involvement in diverse development priorities (Davies, 2012: 92). However, in some countries in the region, the diaspora community is viewed as an adversary to the government, hence marginalizing them from actively participating in the affairs of their countries of origin. Allowing them to vote will keep them actively involved in the decision-making processes of their home countries, but in most cases, they are not allowed as they are seen as regime change agents.

Developing a collective regional identity and fostering pride among the SADC member states is an essential element of developing a sense of connection to their local area, and they may exhibit a greater propensity to remain within that place and actively participate in its progress and advancement.

It is crucial to advocate for policies at both the national and regional levels that are conducive to the retention of talent. This may include engaging in advocacy efforts to promote advantageous immigration laws, advocating for tax benefits, and supporting the implementation of professional development programs.

It is imperative to acknowledge that the efficacy of incorporating Ujamaa principles to address the brain drain issue in the SADC region is contingent upon the dedication and collaboration of member nations, alongside the proactive engagement of the diaspora.

8.20 Examining Strategies and Solutions for Addressing Ethnic and Racial Tensions

Ujamaa places significant emphasis on fostering African solidarity and promoting self-sufficiency. Promoting a collective consciousness of Pan-Africanism within the region and highlighting the shared historical experiences, cultural heritage, and socio-political challenges its populace faces is vital. This measure can cultivate a collective identity and mitigate ethnic and racial disparities.

The concept of resource sharing is central to the ideology of Ujamaa, which promotes the principles of community ownership and control of resources. This notion may be applied to open borders in the SADC region by promoting equitable resource-sharing agreements among its member nations. This approach has the potential to mitigate conflicts arising from the distribution of resources.

It is critical to guarantee political inclusivity by ensuring that the political systems of member nations of the SADC are representational and inclusive of the many ethnic and racial groupings within their respective boundaries. This measure may effectively mitigate the marginalization experienced by particular social groups, such as LGBTQI+ communities. Marginalization has been described as a manifestation of cultural politics in distinct ways within regionally particular social relationships (Vorobjovas-Pinta and Hardy, 2021: 452). Through an inclusive approach, cultural politics can be overcome as part of the regional drive to address racial and ethnic tensions.

Implementing programs to foster economic empowerment for excluded ethnic and racial groups is crucial. This includes providing finance, training, and assistance for entrepreneurial endeavors. Promoting cross-border collaboration and establishing partnerships among member nations of the SADC is advocated. Collaborative endeavors and collective undertakings have the potential to foster cohesion and cultivate a collective sense of purpose.

While Ujamaa principles may serve as a fundamental framework for managing ethnic and racial conflicts, it is essential to recognize that each member nation of the SADC will have distinct difficulties and conditions. Hence, it is vital to implement customized strategies and policies to address these conflicts within the region efficiently. Achieving successful regional efforts would heavily rely on the imperative factors of collaboration and agreement among member nations.

8.21 Mitigating Language Barriers in the Region

The Ujamaa movement advocated for a community-based approach to language learning, emphasizing the importance of communal life and the sharing of resources. Similarly, language acquisition initiatives may be implemented within the community setting, facilitating the exchange of linguistic knowledge among individuals from diverse language origins. This has the potential to reduce transcendent linguistic barriers.

Resource sharing is a central tenet of Ujamaa, highlighting the need for communal distribution efforts. In a socialist society, individuals are expected to coexist as equals, acknowledging their inherent worth and engaging in communal living and resource distribution (Ikeke, 2022: 7).

The sharing of language resources, including translation tools, interpreters, and language instructors, between the member nations of the SADC enhances communication and mitigates the challenges posed by language boundaries. In a socialist society, individuals are expected to coexist as equals, acknowledging their inherent worth and engaging in communal living and resource distribution.

Ujamaa actively promoted cultural exchange programs. Cultural exchange programs can be “through reciprocal visits by performing artists or exchanges of artworks” (Georghiou, 2015: 507). Implementing cultural exchange programs among the SADC member nations can foster

increased familiarity with one another's languages, habits, and traditions. This, in turn, may facilitate enhanced communication and understanding among those involved in these programs.

One of the aims of the Ujamaa movement was to facilitate the preservation and advancement of indigenous languages and cultural practices by implementing bilingual education. The devaluation of indigenous language and culture occurs when the community exhibits a deficient linguistic and cultural understanding (Glasgow, 2010: 124). In the context of the SADC region, it is worth considering the adoption of bilingual education systems. These systems would include instructing pupils in their mother tongue and a widely spoken regional language, such as English or French. This approach can potentially assist students in attaining proficiency in numerous languages. Some countries, such as South Africa, have already adopted the approach.

In alignment with Ujamaa's principle of collective resource use, nations within the SADC have the potential to collaborate to establish a unified regional language, such as Swahili, which is currently prevalent in some areas of the region. This particular language has the potential to function as a widely adopted lingua franca, hence facilitating intercultural communication among individuals coming from many nations.

8.22 Addressing Vulnerability to Global Shocks

Like Ujamaa's emphasis on fostering a collective feeling of kinship in a country, the SADC region might prioritize promoting regional collaboration and solidarity. This process encompasses exchanging resources, information, and assistance among member nations to collaboratively tackle susceptibility to global shocks.

The Ujamaa ideology promoted the implementation of community-based development initiatives. Establishing partnerships between government entities and community-based development organizations (CBDOs) has demonstrated its significance in facilitating sustainable neighborhood rehabilitation across many contexts (Fredericksen and London, 2000: 230). Likewise, within the SADC region, the cultivation of resilience at the community level may be facilitated by initiatives targeting poverty alleviation, healthcare provision,

educational advancement, and infrastructure development. Such programs can enhance communities' capacity to tolerate and adapt to adverse global disturbances.

The concept of resource management in the Ujamaa ideology emphasized ensuring the fair and just allocation of resources. In the SADC region, implementing sustainable natural resource management practices and equitable distribution of resources may effectively mitigate vulnerabilities associated with resource shortages and environmental catastrophes.

Infrastructure development is crucial in enhancing member states' ability to address global shocks successfully. Investments in many aspects, such as transportation and communication networks, achieve this. By facilitating the swift flow of products, services, and information, infrastructure development enables member states to react more efficiently to these shocks.

The prioritization of healthcare and education, akin to the approach taken by Ujamaa, can enhance human capital and readiness in the face of global health and educational emergencies. This includes allocating resources towards developing healthcare infrastructure and facilitating equitable access to high-quality education.

Implementing collaborative disaster preparation and response procedures within the region can bolster resilience against natural disasters and pandemics, which are considered global shocks. Implementing collaboration and disaster preparation is widely recognized as a crucial means of enhancing capacity, emphasizing the significance of bolstering collaborative efforts across borders to effectively address and mitigate the pandemic or natural disaster's impact (Walker et al., 2022: 5). During the COVID-19 pandemic, countries in the region had different approaches to mitigation, which made it practically impossible to tackle the scourge collectively.

Policy coordination includes the collaborative efforts of member nations to align their trade, finance, and development policies, to establish a stronger and more cohesive regional approach toward addressing global shocks.

The SADC region encompasses a heterogeneous array of nations characterized by distinct political, economic, and social circumstances. Developing a plan to address vulnerabilities to

global shocks should be customized to suit each member state's unique requirements and situations, focusing on fostering regional cooperation and integration.

8.23 Mitigating Coordination Deficits in the SADC Region

Ujamaa may provide valuable insights into addressing the problem of coordination deficits among SADC states. In order to address the issue of insufficient coordination in open borders within the SADC region, various solutions might be taken into account.

Placing significant emphasis on fostering collaboration and cooperation among regional member states is crucial for coordination. It is also crucial to foster a perspective among leaders who see the region as a collective of states with interconnected interests rather than discrete entities engaged in competitive pursuits.

It is critical to advocate for the creation or enhancement of regional institutions, such as the Secretariat of the SADC and its specialized agencies, to promote effective coordination and facilitate the exchange of information among member nations. However, the SADC Secretariat in Gaborone lacks the power, authority, and resources necessary for effectively facilitating regional integration (Isaksen and Tjønneland, 2001: 4). If given the power and the means, these institutions have the potential to facilitate the formulation of shared policies and strategies for the management of open borders.

The regional body should foster legal consistency through harmonizing immigration, trade, and customs laws and regulations between SADC member states. This measure can alleviate the administrative workload associated with border crossings and enhance the efficiency of commodities and human mobility. Jana (2017: 30) argued for the standardization of the legal framework within the region, stating that:

The development of a standardized legal framework is crucial for the successful implementation of the single window. This framework should encompass both supra-national and domestic privacy laws and regulations, which would ensure the protection of privacy, preservation of integrity, and security in the exchange of information.

Member states must collaborate in the development of such laws and regulations. The standardization is essential as it lessens confusion among citizens of the region.

Establishing systems to facilitate the timely exchange of information among participating nations is vital to enhance coordination. Digital platforms and databases may include many tools that provide border authorities with current information about commerce, security, and health matters.

Promoting frequent consultations and gatherings among leaders and officials of member states is recommended to evaluate advancements, recognize obstacles, and formulate collective approaches for effectively managing coordination difficulties.

Regional economic integration aims to facilitate a more profound economic integration within the SADC region. Member states can enact regulations that promote equitable competition and consistent labor norms across various regions (Kayizzi-Mugerwa et al., 2014: 4). This suggestion stems from the understanding that detrimental competition arises when states compete to attract businesses by offering lower wages, less stringent labor regulations, lenient environmental policies, and intensified tax competition. Regional economic integration entails the establishment of a single market and a customs union. It can motivate member states to enhance the efficiency of their coordination efforts.

Implementing peer review procedures whereby member states evaluate and analyze one another's border coordination and management advancements, can be helpful in coordination. This can foster accountability and facilitate the dissemination of best practices.

8.24 Conclusion

Examining mitigation techniques on the adverse effects of open borders within the SADC region through the lens of the Ujamaa philosophy underscores the need to adopt a comprehensive and community-oriented approach. Ujamaa, a socio-political philosophy emphasizing community values and social solidarity, could be a guiding concept to solve these difficulties successfully.

Promoting inclusive development is a central tenet of the Ujamaa ideology, which places significant emphasis on shared prosperity and equitable development principles. Within the framework of open borders in the SADC region, ensuring equitable distribution of the

advantages stemming from enhanced trade and mobility among member states and their respective populations is essential. To mitigate inequities, policies, and efforts must be given priority to disadvantaged and vulnerable populations.

Ujamaa promotes self-sufficiency and the empowerment of communities. It is recommended that member states provide resources for implementing capacity-building initiatives, with a specific focus on border areas. These initiatives aim to empower local populations to capitalize on the economic prospects of establishing open borders. This may include instruction in entrepreneurship, agriculture, and trade competencies.

Open borders may sometimes result in the gradual deterioration of distinct cultural identities. The Ujamaa concept emphasizes the need to preserve and commemorate various cultural heritages. Member states need to provide their support to cultural exchange programs and initiatives that aim to foster mutual understanding and respect among diverse ethnic groups.

The Ujamaa philosophy demonstrates alignment with the ideals of sustainable development in the context of environmental conservation. In order to address the adverse environmental impacts associated with open borders, the nations within the region need to engage in collaborative endeavors aimed at environmental preservation and conservation. This is especially crucial in border areas that are susceptible to ecological difficulties.

Ujamaa employs conflict resolution mechanisms that prioritize conversation and reconciliation to address conflicts. Implementing open borders policies might potentially give rise to disputes about allocating resources and managing migratory flows. Member nations need to build robust institutions aimed at the peaceful and collaborative resolution of problems while upholding the Ujamaa ideals of mutual respect and solidarity.

Cross-border cooperation is a fundamental aspect of the Ujamaa ideology, which emphasizes fostering collaborative relationships among neighboring entities. The SADC member states must enhance the efficacy of regional institutions and agreements to foster cross-border collaboration in critical domains, including commerce, infrastructure development, and healthcare. These endeavors may facilitate the utilization of the advantages associated with unrestricted borders while simultaneously alleviating any adverse outcomes.

Education and awareness are critical focal points within the Ujamaa ideology. It is recommended that member states allocate resources towards educational initiatives to promote knowledge about the advantages of open borders and foster a collective vision centered on unity and progress. Disseminating knowledge of the ideals of Ujamaa has the potential to cultivate a collective consciousness and a shared commitment among the populace.

The resolution of the adverse effects of open borders in the SADC region, when viewed through the perspective of Ujamaa philosophy, necessitates a comprehensive strategy that emphasizes fair and inclusive progress, empowerment of communities, safeguarding of cultural heritage, conservation of the environment, resolution of conflicts, fostering of cross-border collaboration, and promotion of education. By adopting these principles, states within the SADC region may collaborate to optimize the benefits of open borders while mitigating any obstacles, thereby cultivating a more affluent and cohesive regional community.

CHAPTER 9

SUMMARY, CONCLUSIONS, AND CONTRIBUTIONS OF THE STUDY

9.0 Introduction

The study, which delved into the multifaceted dynamics of open borders, migration, diversity, and ethical considerations in the Southern African Development Community (SADC) region, has reached its culmination. This detailed conclusion reflects on the research's key findings, insights, and implications. The chapter has been partitioned into three distinct sections. The initial section of the Chapter presents a comprehensive overview of each chapter, while the subsequent section provides the study's conclusions. The final section critically evaluates the study's contributions to the existing body of knowledge.

9.2 Conclusions

The examination of the ontological aspects of political, cultural, linguistic, culinary, and religious diversity within the SADC region, as viewed through the lenses of Moderate Communitarianism, Ujamaa, and Consequentialism, is a nuanced and intricate topic. Rapidly reviewing the objectives is necessary to reacquaint ourselves with the study's purpose. The objectives are as follows:

Key research objective: To critically assess the extent to which migration patterns, political ideologies, and the ontology of cultural diversity influence the open borders phenomenon in the SADC region.

Sub-research objectives:

1. To critically examine the nature of the SADC region's population.
2. To critically examine what the open borders phenomenon is.
3. To critically interrogate the ontology of diversity in the open borders phenomenon from the perspective of the ideals of Moderate Communitarianism, African Socialism (Ujamaa), and Consequentialism.

The objectives above were attained through adherence to a rigorous research methodology, meticulous data collection, and thorough analysis of the acquired data. However, although it is challenging to offer thorough conclusions within the limitations of a concise regional context, one can succinctly outline the main conclusions from each standpoint.

Moderate Communitarianism is a viewpoint that underscores the significance of upholding a cohesive community and cooperative principles while acknowledging and honoring individual distinctions. Within the political diversity framework, Moderate Communitarianism posits that implementing open borders in the SADC region should aim to achieve a harmonious equilibrium between fostering regional integration and safeguarding the constituent states' independence and distinct political identities. The approach entails facilitating collaboration and consensus-building while concurrently upholding the principle of national autonomy. It advocates for the respect of minority groups and ensures their continued survival and the survival of their cultures.

Concerning cultural, linguistic, and religious diversity, Moderate Communitarianism recognizes the importance of cultural identities and advocates for establishing social unity within communities that exhibit diversity. The significance of cultural interchange is acknowledged, and the cultivation of a collective cultural structure that upholds the independence of diverse factions is promoted. From a culinary standpoint, Moderate Communitarianism encourages recognizing and conserving various culinary customs while cultivating a collective appreciation for shared culinary encounters.

Ujamaa is an African socioeconomic ideology that emphasizes collective responsibility, cooperation, and the advancement of social justice. From the Ujamaa standpoint, implementing open borders within the region should be oriented towards diminishing disparities and fostering economic progress, aiming to benefit all participating member states. The significance of regional collaboration and unity in tackling mutual challenges and promoting collective prosperity is underscored.

Ujamaa acknowledges the inherent value of cultural, linguistic, culinary, and religious diversity as essential assets that contribute to social integration and economic progress. It promotes the preservation and advancement of a wide range of cultural manifestations and the fair

distribution of cultural advantages. Ujamaa emphasizes the significance of inclusive decision-making processes that uphold the rights and interests of all individuals and communities.

Consequentialism is a moral framework that assesses actions by considering their outcomes and the resultant overall consequences. Within the framework of open borders in the SADC region, the consequentialist perspective analyzed the prospective advantages and disadvantages arising from heightened levels of political, cultural, linguistic, culinary, and religious diversity.

From the consequentialist perspective, implementing open borders can yield favorable outcomes, including heightened cultural interchange, economic expansion, and enhanced social cohesion. Promoting mutual understanding, tolerance, and cooperation among diverse communities can also be facilitated. Nevertheless, Consequentialism acknowledges the imperative of mitigating potential adverse outcomes, such as the assimilation of cultures, economic disparities, and social discord. Establishing and implementing policies and mechanisms that are efficacious in tackling these concerns and fostering favorable results is imperative.

Supporters of open borders typically advocate for eliminating or loosening immigration restrictions to facilitate unrestricted mobility of individuals across international boundaries. Below are overarching viewpoints proposed by proponents of open borders that could potentially pertain to the region:

Advocates posit that open borders possess the potential to augment economic growth and development through the facilitation of labor, skills, and entrepreneurship. The facilitation of unrestricted migration yields advantages for nations as it enables the utilization of individuals' varied talents and contributions, thereby fostering heightened levels of productivity and innovation.

Implementing open borders facilitates the ability of individuals residing in economically disadvantaged states to avail themselves of improved employment opportunities and living conditions in more affluent nations. This measure can mitigate poverty by enabling individuals to pursue improved economic prospects in alternative locations.

Advocates underscore the significance of freedom of movement as an inherent human right that should be universally granted to individuals, irrespective of their nationality or birthplace.

They contend that imposing immigration restrictions violates these fundamental rights and establishes artificial obstacles that impede individuals' capacity to enhance their livelihoods and seek refuge from persecution or conflict.

The facilitation of cultural exchange, understanding, and diversity can be enhanced by implementing open borders. The interaction and coexistence of individuals from diverse backgrounds and cultures fosters a dynamic society, enhances acceptance and understanding, and facilitates the exchange of knowledge, ideas, and customs.

The facilitation of labor mobility across national borders enables countries to effectively respond to labor market demands by attracting highly skilled individuals from different geographical areas. This phenomenon holds particular relevance in industries that require specialized knowledge, such as healthcare, technology, and agriculture.

It is imperative to acknowledge that although compelling rationales support the concept of open borders, opposing viewpoints and apprehensions about national security, economic ramifications for domestic laborers, social integration, and the burden on public resources exist. The unique contextual factors and specific circumstances prevalent in Southern Africa can significantly influence the nature and dynamics of the ongoing debate within the region.

The examination of the ontology of political, cultural, linguistic, culinary, and religious diversity within the context of Moderate Communitarianism, Ujamaa, and Consequentialism concerning open borders in the SADC region underscores the significance of achieving a harmonious equilibrium between regional integration and the safeguarding of diversity. This statement underscores the importance of inclusive decision-making procedures, the pursuit of social justice, the advancement of economic development, and the fostering of mutual respect and comprehension within heterogeneous communities. Implementing efficient policies and mechanisms is pivotal in optimizing the advantages and mitigating the potential adverse outcomes of establishing open borders within the SADC region.

9.3 Contributions of the Study

This study offers several notable contributions to the existing body of knowledge across multiple disciplines, encompassing political science, international relations, ethics, and

regional studies. The study has made several significant contributions to academic and policymaking communities.

The study comprehensively analyzed the historical, cultural, and political factors shaping open borders and open border policy within the SADC region. Addressing this topic contributes to the current body of literature by bridging a significant research gap.

The study presents a fresh approach to evaluating the consequences of open borders by employing the ethical frameworks of Moderate Communitarianism, Ujamaa, and Consequentialism. It showcases the practical application of these ethical theories in assessing the ramifications of open border policy, thereby providing a framework for conducting analogous research in different geographical contexts.

The study comprehensively analyzes diversity within the SADC countries, examining multiple dimensions such as linguistic, culinary, and ethnic diversity. This comprehensive analysis will aid researchers and policymakers in gaining a deeper understanding of the diverse array of cultures and identities present within the region.

The study brings attention to increasing concerns within the SADC region, explicitly focusing on xenophobia and shifts in immigration policy. It highlights the present difficulties and patterns influencing the region's trajectory while providing valuable perspectives on potential strategies for tackling these concerns.

Chapter 8 of the thesis offers a comprehensive set of practical policy recommendations to assist policymakers and stakeholders in effectively addressing the ethical dilemmas of implementing open border policies from a Ujamaa perspective. The research provides concrete tactics for addressing economic, social, and cultural obstacles, offering practical suggestions for individuals in positions of authority through adopting Ujamaa ideals.

By emphasizing the SADC region, the study enhances the comprehension of regional dynamics and the collaborative efforts among governments. It elucidates the distinct obstacles and prospects encountered by this specific cluster of states and their endeavors to foster integration and advancement.

The study employed an interdisciplinary methodology, incorporating elements from many academic disciplines such as political science, ethics, sociology, and regional studies. Employing an interdisciplinary approach enhances the comprehensiveness and scope of the study, providing a comprehensive perspective on the matters being examined.

Adopting a critical realism research paradigm establishes a foundation for future regional research endeavors. The approach promotes a thorough analysis of the fundamental assumptions and frameworks that influence the policies and progress of the countries within the SADC region.

The study's findings and recommendations are significant for governmental bodies and regional organizations within the SADC region. Policymakers can utilize the ethical frameworks and practical solutions outlined in the study to make well-informed judgments about open border policies and diversity management.

This research enhances scholarly comprehension of the open border policies, diversity, and ethical considerations within the SADC region. It establishes a fundamental basis for future scholarly investigations and the formulation of policies in the specified area. Additionally, it is a significant asset for individuals involved in academia, policymaking, and those with a vested interest in regional integration, diversity management, and the implementation of ethical governance.

I propose further research on the ethical implications of neo-liberalism on diversity and the phenomenon of open borders.

9.4 Conclusion

This chapter summarizes the study, the conclusions reached, and the contributions made. In terms of the latter, the study has the potential to substantially impact the body of academic knowledge, policy deliberations, and our comprehension of the intricate dynamics within this region. This study's findings and recommendations can significantly influence future research efforts and policy choices. As a result, it will serve as a valuable resource for academics, politicians, and citizens who have a keen interest in regional integration, diversity management, and ethical governance within the SADC region.

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APPENDICES

Appendix 1: Exemption from Ethics Review



Mr Hupenya Makusha (216075884)
School Of Rel Phil & Classics
Pietermaritzburg

Dear Mr Hupenya Makusha,

Original application number: 00020305

Project title: The ontology of diversity and the open border phenomenon in the Southern African Development Community (SADC) region: An ethico-political enquiry.

Exemption from Ethics Review

In response to your application received on [redacted], your school has indicated that the protocol has been granted EXEMPTION FROM ETHICS REVIEW.

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited.

In case you have further queries, please quote the above reference number.

PLEASE NOTE:

Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,

[Redacted signature]

24 April 2023

Prof Herbert Moyo
Academic Leader Research
School Of Rel Phil & Classics

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

INSPIRING GREATNESS

Appendix 2: Proof of Editing Letter

Athol Leach (Proofreading and Editing)



31 Park Rd
Fisherhaven
Hermanus 7200
Email: atholleach@gmail.com Cell: 0846667799

1 December 2023

To Whom It May Concern

This letter serves to confirm that I have edited the following DPhil (Ethics Studies) dissertation by HUPENYA MAKUSHA titled:

“THE ONTOLOGY OF DIVERSITY AND OPEN BORDERS PHENOMENON IN THE SOUTHERN AFRICAN DEVELOPMENT COMMUNITY REGION: AN ETHICO-POLITICAL ENQUIRY”

The dissertation was edited in terms of grammar, spelling, punctuation and overall style. In doing so use was made of MS Word’s “Track changes” facility thus providing the student with the opportunity to reject or accept the changes.

Please note that while I have, to a certain extent, checked the in-text references and those appearing in the list of references for consistency in terms of format and bibliographic detail, I have not checked the veracity of the sources themselves.

Both the tracked and final documents are on file.

Sincerely

Athol Leach
(MIS, Natal)