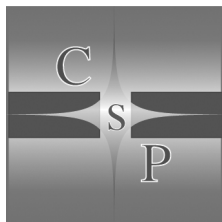


# The Future of Post-Human Migration



The Future of  
Post-Human Migration  
A Preface to a New Theory  
of Sameness, Otherness, and Identity

By  
Peter Baofu



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To Those in the Future World beyond the Same and the Others



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- 2. Volume 1: *The Future of Human Civilization* (2000)
- 1. Volume 2: *The Future of Human Civilization* (2000)



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This book, like all other previous books of mine, is written to challenge conventional ideas or, more precisely, in the current context, the ones on migration—and to replace them with an original way of thinking about its future fate (in relation to the Same, the Others, and identity).

For this reason, this book receives no external funding nor help from any formal organization or institution, because of its political incorrectness—as this is something that I often stressed (and repeated) in all my previous books.

My only reward is that joy to discover something new in the history of ideas on migration.

And as always, I bear the sole responsibility for the ideas presented in this book.



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## ABBREVIATIONS

- ALD = Peter Baofu. 2007. *The Rise of Authoritarian Liberal Democracy: A Preface to a New Theory of Comparative Political Systems*. Cambridge, England: Cambridge Scholars Publishing, Ltd.
- BCIV = Peter Baofu. 2006. *Beyond Civilization to Post-Civilization: Conceiving a Better Model of Life Settlement to Supersede Civilization*. NY: Peter Lang Publishing, Inc.
- BCPC = Peter Baofu. 2005. *Beyond Capitalism to Post-Capitalism: Conceiving a Better Model of Wealth Acquisition to Supersede Capitalism*. NY: The Edwin Mellen Press.
- BCOS = Peter Baofu. 2010. *Beyond Cosmology to Post-Cosmology: A Preface to a New Theory of Different Worlds*. Cambridge, England: Cambridge International Science Publishing, Ltd.
- BDPD1 = Peter Baofu. 2004. Volume 1. *Beyond Democracy to Post-Democracy: Conceiving a Better Model of Governance to Supersede Democracy*. NY: The Edwin Mellen Press.
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- BEPE = Peter Baofu. 2011. *Beyond Ethics to Post-Ethics: A Preface to a New Theory of Morality and Immorality*. Charlotte, NC: Infomration Age Publishing.
- BNN = Peter Baofu. 2006. *Beyond Nature and Nurture: Conceiving a Better Way to Understand Genes and Memes*. Cambridge, England: Cambridge Scholars Publishing, Ltd.
- BWT = Peter Baofu. 2007. *Beyond the World of Titans, and the Renaking of World Order: A Preface to a New Logic of Empire-Building*. Cambridge, England: Cambridge Scholars Publishing, Ltd.
- FAE = Peter Baofu. 2007. *The Future of Aesthetic Experience: Conceiving a Better Way to Understand Beauty, Ugliness and the Rest*. Cambridge, England: Cambridge Scholars Publishing, Ltd.

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- FPHLIT = Peter Baofu. 2011. *The Future of Post-Human Literature: A Preface to a New Theory of Fiction and Non-Fiction*. Cambridge, England: Cambridge International Science Publishing, Ltd.
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- FPHU = Peter Baofu. 2008. *The Future of Post-Human Unconsciousness: A Preface to a New Theory of Anomalous Experience*. Cambridge, England: Cambridge Scholars Publishing, Ltd.
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• PART ONE •

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*Introduction*



# CHAPTER 1

## *INTRODUCTION—THE RECURRENCE OF MIGRATION*

---

Man is the most composite of all creatures..., so in this continent [of America],—asylum of all nations,—the energy of Irish, Germans, Swedes, Poles, and Cossacks, and all the European tribes,—of the Africans, and of the Polynesians,—will construct a new race, a new religion, a new state, a new literature, which will be as vigorous as the new Europe which came out of the smelting-pot of the Dark Ages, or that which earlier emerged from the Pelasgic and Etruscan barbarism.

—Ralph Waldo Emerson (1909)

### **A Tale of Two Noble Lies**

Is migration really so constructive that, as Ralph Waldo Emerson (1909) once persuasively wrote, in the context of the New World, “asylum of all nations,—the energy of...all the European tribes,...the Africans, and...the Polynesians,—will construct a new race, a new religion, a new state, a new literature, which will be as vigorous as the new Europe which came out of the smelting-pot of the Dark Ages, or that which earlier emerged from the Pelasgic and Etruscan barbarism”? (WK 2012)

This noble lie (of assimilationism for the “melting pot” in the 20<sup>th</sup> century) can be contrasted with an opposing noble lie (of multiculturalism for the “salad bowl” in the 21<sup>st</sup> century), when those in multiculturalism like Tariq Modood (2007) argue nowadays that multiculturalism “is most timely and necessary, and...we need more not less,” because it is “the form of integration” most suitable for “egalitarianism” in the “post-9/11,

post 7/7” world of today (that is, after the terrorist attacks in the U.S. on September 11, 2001 and the London Bombings of July 7, 2005). (WK 2012a)

So, should we be on the side of “assimilationism” or of “multiculturalism” instead? Contrary to these opposing noble lies (and other views as will be discussed in the book), migration (in relation to both the Same and the Others) is neither possible (or impossible) nor desirable (or undesirable) to the extent that the respective ideologues (on different sides) would like us to believe.

Surely, this exposure of the opposing noble lies about migration does not mean that the specific field of study on migration is a waste of time, or that those interdisciplinary fields (related to the study of migration) like animal migration, gene migration, diaspora politics, cultural assimilation, human trafficking, urbanization, brain drain, tourism, ethnic cleansing, environmental migration, globalization, religious persecution, national identity, gentrification, fifth column, migration art, xenophobia, space colonization, multiculturalism, and so on are worthless. Needless to say, neither of these extreme views is reasonable.

Instead, this book offers an alternative (better) way to understand the future of migration, especially in the dialectic context of the Same and the Others—while learning from different approaches in the literature but without favoring any one of them (nor integrating them, since they are not necessarily compatible with each other).

More specifically, this book offers a new theory (that is, *the theory of the cyclical progression of migration*) to go beyond the existing approaches in a novel way.

If successful, this seminal project is to fundamentally change the way that we think about migration in relation to Sameness, Otherness, and identity, from the combined perspectives of the mind, nature, society, and culture, with enormous implications for the human future and what I originally called its “post-human” fate.

## **The Same and the Others in Migration**

A good starting point for the the study of migration is by way of a definition of the term “migration,” which, in accordance to the Merriam-Webster dictionary, means the movement “from one country, place, or locality to another,” the passing “from one region or climate to another for feeding or breeding,” or even the change of “position in an organism or substance.” (MWD 2012)