

INSECURITY AND ITS ATTENDANT EFFECTS IN NIGERIA: A PHILOSOPHICAL PERSPECTIVE

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Abstract

Insecurity in Nigeria is at the front burner in the national discourse, and has escalated into a critical national concern, manifesting in various forms such as terrorism, banditry, kidnapping, and ethno-religious conflicts. This pervasive issue of insecurity not only threatens the safety and stability of individuals and communities but also hampers economic growth and development. Understanding insecurity in Nigeria requires a multidimensional approach that considers its historical, socio-political, and economic contexts. This article aims to dissect the complexities of insecurity in Nigeria by integrating philosophical perspectives. By doing so, it seeks to uncover the root causes of insecurity, its impact on the societal fabric, and potential pathways for fostering a more secure and just society. Through critical examination and philosophical discourse, this article aspires to contribute to the ongoing discussion to understand and address the pressing issues of insecurity in Nigeria. The paper argues that insecurity is not merely a physical phenomenon but also an ontological one. This study aims to contribute to a deeper understanding of the impacts of insecurity and inform strategies for addressing it.

Keywords: Insecurity, Nigeria, Philosophical perspective, Terrorism, Governance, Politics

Introduction

The concept of insecurity in Nigeria is a pervasive issue that has profound implications for the society at large. The pervasiveness of insecurity in the country has not only threatened the lives and properties of its citizens but has also eroded trust in government institutions, destabilized communities, and hindered socio-economic development. Nigeria is a nation that is blessed with vast human and natural resources and potential, but has been plagued by the hydra-headed monster of insecurity. Insecurity has become a major concern, with the country facing various challenges such as terrorism, kidnappings, banditry, etc. Insecurity remains a pressing concern in Nigeria, with far-reaching implications for the nation's social fabric, economic development, and political stability. This scourge has ravaged the country, leaving in its wake a trail of destruction, fear, and despair.

At the heart of Nigeria's security challenges lies a complex interplay of historical, political, social, and economic factors. Years of colonial rule, post-independence struggles, ethno-religious tensions, economic disparities, and governance failures have contributed to the pervasive sense of insecurity across the country. This article seeks to explore the multifaceted nature of insecurity in Nigeria through a philosophical lens, aiming to unravel the underlying causes and consequences of this phenomenon. Moreover, a philosophical perspective allows us to explore the interconnectedness of various socio-political, economic, and cultural factors that drive insecurity in Nigeria. As philosophers, it is essential to examine the concept of insecurity and its effects on the Nigerian society, seeking answers to the fundamental questions of existence, human nature, and the quest for peace.

While the physical consequences of insecurity are evident, its philosophical dimensions remain largely unexplored. This article seeks to fill this gap by examining insecurity in Nigeria from a philosophical perspective. By drawing on existential, phenomenological, and ethical theories, this study will illuminate the complex nature of insecurity and its attendant effects on individuals and society. Through this philosophical lens, we will reveal how insecurity affects not only the physical well-being but also human existence, dignity, and flourishing.

The Concept of Insecurity

The word “insecurity” has myriads of connotations. It signifies danger; hazard; uncertainty; lack of protection, and lack of safety. According to Ndubuisi-Okolo and Anigbuogu (2019), Beland defines insecurity as “the state of fear or anxiety stemming from a concrete or alleged lack of protection”. It refers to lack or inadequate freedom from danger. This implies that insecurity is an absence of peace, order and security. Achumba, et. al. (2013) defines insecurity from two perspectives. Firstly, “insecurity is the state of being open or subject to danger or threat of danger, where danger is the condition of being susceptible to harm or injury”. Secondly, “insecurity is the state of being exposed to risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in anticipation of some misfortune”. These definitions of insecurity underscore a major point that those affected by insecurity are not only uncertain or unaware of what would happen but they are also vulnerable to the threats and dangers when they occur. Insecurity therefore, is a state of uncertainty, vulnerability, and fear, stemming from the absence of safety, stability, and protection. It manifests in various forms, including terrorism, banditry, kidnapping, cultism, political violence, etc. Insecurity breeds an atmosphere of anxiety, mistrust, and hopelessness, eroding the fabric of society.

Causes of Insecurity in Nigeria

There are different causes of insecurity in Nigeria. As a matter of fact, Yaminu, (2021) posited that the “National Security Strategy 2019 outlines Nigeria’s security challenges under the following security threats as: terrorism and extremism, armed banditry and militia group activities, farmers-pastoralists clashes and transnational organized crimes. Others are border security, cyber and technology challenges, socio-political developments, environmental challenges and threats, economic challenges and threats, as well as regional and global challenges”. The foundations of our institutional framework over time have become very weak and have provoked deterioration of state governance and democratic accountability. Therefore, other causes such as unemployment and poverty, ineffective policing and weak criminal justice system are not an exception. We will look at some of the causes one after the other below.

Political Instability/Power Tussle

This is one of the major problems that fuel insecurity in the country, where the misfit are imposed and allowed to rule the fit; where people with questionable characters and criminal records are chosen to rule over the ones with a spec, good leadership skills, and ideology. This has resulted in misappropriation of leadership priorities, putting the square peg in a round hole. This has deprived Nigerians the benefit of being governed by good leaders as most of the political leaders are in office for their own selfish gain and the gains of their immediate cronies/cabal. According to Ndubuisi-Okolo and Anibuogu (2019), “these crops of

political leaders oppress the citizens with the looted money; buy arms, train thugs and hooligans who later turn to armed robbers, kidnappers, drug pushers, etc. When they are dumped by the politicians after elections, they constitute serious threat to national growth and development” of the country. Sometimes they even go as far as using these recruited thugs as tools to oppress and even snuff life out of their political opponents. The last general elections of February, 2023 corroborate this as it was filled with a lot of political violence and intimidation during elections (Adeleye, 2020).

Unemployment/ Poverty Issue

This is a major cause of insecurity in Nigeria. For Yaminu (2019) “Poverty and unemployment lead to economic disparity and depravity which fuel terrorism and criminality with attendant implications for national security in Nigeria”. Unemployment confronts the youthful populace with devastating psychological and economic effects. Also, the severity of poverty in Nigeria when examined with indicators such as life expectancy, population per doctor, population per hospital bed and infant mortality rate demonstrates the challenging nature of the situation (Yaminu, Ibid).

The percentage of unemployed youths roaming the streets is alarming, particularly in the Northern part of the country. The ‘almajiri’ system in the North has also made matters worse. These unemployed youths according to Adagba, et al. (2012) cited in Ndubuisi-Okolo and Anibuogu (2019), at present “employ themselves by engaging in illegal activities such as kidnapping, robbery, child abduction, and other nefarious activities. As a result of the high level of unemployment and poverty among Nigerians, especially the youths, they are adversely attracted to violent crimes”. The outcome of unemployment is evident in our society today as a lot of unemployed youths have found love in indulging in advance fee fraud (419) or what is mostly referred to in our local parlance as ‘yahoo yahoo’, cultism, ritual killings/sales of body parts, rape, etc. Nwagbosa (2012) posits that “the failure of successive administrations in Nigeria to address challenges of poverty, unemployment and inequitable distribution of wealth among ethnic nationalities is one major cause of insecurity in the country”. Unemployment has a severe negative implication on sustainable and national development in Nigeria as it leads to poverty and hunger. Poverty also is a threat to human existence and reduces the dignity of man. The International Fund for Agricultural Development (IFAD, 2007) recorded “that despite Nigeria’s huge resources and oil wealth, poverty is still rampant to the extent that the country is ranked one of the 20th poorest countries in the world”. Indeed, over 70 percent of the population is classified as poor, with 35 percent living in abject poverty (Ndubuisi-Okolo and Anibuogu, 2019). This has greatly increased given that the inflation rate is over 40% at present.

Ethnic and Religious Tensions

These have arisen from distrust among various ethnic groups and among the major religions in the country. Igbuzor (2011) identified ethnic and religious conflict as a major source of insecurity in Nigeria. Ethnic and religious conflict was defined “as a situation in which the relationship between members of one ethnic or religious group and another of such group in a multi-ethnic and multi-religious society is characterized by lack of cordiality, mutual suspicion, fear, and tendency towards violent confrontation”. The constitution of Nigeria recognizes the secularity of the State but this often times is being undermined by certain sections of the country to the extent that those who practice Traditional Religion are mostly discriminated against. Frequent and persistent ethnic conflicts and religious clashes, present

the country with a major security challenge. In all parts of Nigeria, there exist ethno-religious conflicts and these according to Igbuzor (ibid) “have emerged as a result of new and particularistic forms of political consciousness and identity often structured around ethno-religious identities”. The claim over scarce resources, power, land, chieftaincy, local government councils, control of markets, and sharia amongst others have resulted in large scale killings and violence amongst groups in Nigeria (Ndubuisi-Okolo and Anibuogu, 2019).

Ineffective Policing

The issue of ineffective policing remains one of the major drivers of insecurity in Nigeria. This situation results in the growth of the culture of impunity and absence of risk to perpetrators of violent crimes. For Ibrahim (2020), police corruption and lack of effective investigation and prosecution are major causes to insecurity. It is however important to state that the situation of ineffective policing cannot be blamed on any particular individual or attributed to a particular period. It is an accumulation of poor police governance over the past decades. For Ndubuisi-Okolo and Anibuogu (2019), “this is as a result from inadequate equipment for the security arm of government, both in weaponry and training. This is in addition to poor attitudinal and behavioral disposition of security personnel”. In many cases, security personnel assigned to deal with given security situations lack the expertise and equipment to handle the situations in a way that will prevent them from reoccurring or escalating. And even when these exist, some security personnel get influenced by ethnic, religious or communal sentiments and are easily swallowed by their personal interest to serve their people, rather than the nation. Thus, instead of being national watch dogs and defenders of national interest and values, and protecting people from harm by criminals, they soon become saboteurs of government effort, by supporting and fuelling insecurity through either leaking vital security information or aiding and abetting criminals to acquire weapons or to escape the long arm of the law (Achumba, et. al. 2013).

Weak Criminal Justice System

Nigeria has a very weak criminal justice system which contributes to the culture of impunity which breeds violence. According to Yaminu (2019), “the weak capacity of law enforcement agencies to rigorously investigate cases and bring culprits to justice is a challenge”. Bad judgments that lately emanates from the courts of law at all levels due to undue influence by the high and mighty of the society are also a cause of insecurity. The level of state capture of the judicial system has resulted in self-help by the parties to the conflict, which exacerbates the cycle of violence. Lately, the Attorney General of the Federation (AGF) and Minister of Justice, in the person of Lateef Fagbemi expressed his worry when he made a public statement stating the obvious that “the Judiciary in Nigeria is no longer the hope of the common man but of the rich, the big shots. Justice is now for the rich, highest bidder” (Hafsoh, 2024).

Transnational Crimes/Porous Borders

The activities of transnational criminal networks engaged in smuggling, trafficking in persons and illicit drugs, terrorism, proliferation of small arms and light weapons are pronounced across Nigeria’s international borders. These activities as observed by Yaminu (2019) have been exacerbated by the crises in Libya, Mali, Chad, Central African Republic and Sudan amongst others and thus have also made small arms readily available and cheap for non-state actors (unauthorized persons in Nigeria). These illicit arms stoke up violent conflicts,

armed banditry, kidnapping, cattle rustling, militancy, and the insurgency/terrorism experienced in Nigeria (International Crisis Group, 2020).

Achumba, et. al. (2013) also opined that “the porous frontiers of the country, where individual movements are largely untracked have contributed to the high degree of insecurity in Nigeria”. Available data show that Nigeria host over 70 percent of about 8 million illegal weapons in West Africa (Ndubuisi-Okolo and Anibuogu, 2019). Also, the porosity of the Nigerian borders has aided the uncontrollable influx of migrants, mainly Fula men, from neighboring countries such as Republic of Niger, Chad, Central African Republic and Republic of Benin responsible for some of the criminal acts (Ndubuisi-Okolo and Anibuogu, *ibid*). The porosity has raised a lot of dust which has degenerated into the ugly experiences we are currently facing today. Nigeria is the only country people troop in and out without adequate tracking, monitoring and checkmating.

Terrorism/Violent Extremism

The threat of terrorism orchestrated by Boko Haram/ISWAP/Herdsmen continue to carry out relentless attacks on both soft and high-profile targets in the North East, North West, and North Central, and gradually spreading all over Nigeria with an ultimate aim of creating an Islamic Caliphate where everyone will be subject to the imposition of the sharia law. Following the death of Abubakar Shekau in May 2021, the Islamic State of West African Province (ISWAP) has emerged as the dominant group in the region. According to Yaminu (2021) “The near defeat of the Islamic State of Iraq and Syria (ISIS) in Syria has resulted in the movement of hardened terrorists from Northern Africa across the Sahel into Nigeria to support and strengthen terrorist groups in the North East”. This has the potential of undermining ongoing counterterrorism/counterinsurgency efforts to rid Nigeria of terrorists/insurgents. In light of the gravity of the situation, the threat by ISWAP is considered quite potent and continues to require a comprehensive response in collaboration with our contiguous neighbours and the international community.

The Effects of Insecurity on the Development of Nigeria

Philosophically analyzing insecurity in Nigeria reveals its detrimental effects on development and progress. The erosion of trust between citizens and institutions impedes socio-economic growth and perpetuates cycles of poverty and inequality. The effects of insecurity in Nigeria are profound and multifaceted. Beyond the loss of lives and property, insecurity erodes social cohesion, hampers economic progress, undermines the rule of law, and perpetuates cycles of violence and retribution. Some of the effects of insecurity are adumbrated below which include but not limited to:

Fear and Anxiety: Insecurity instills fear, causing individuals to live in constant apprehension, affecting their mental and physical well-being.

Poor Educational Standard: Education in the country has recently come under significant threat due to increased number of mass kidnappings of students from schools. This is a new strategy adopted by terrorists and bandits groups. Kidnappings in Schools have become a great disincentive for both parents and students alike, which may cause children who should be students from enrolling in schools, opting to stay at home in order to ensure their safety. Today, Nigeria has one of world’s highest numbers of out-of-school children, 13.2 million, according to the United Nations Children’s Fund (UNICEF as cited in Yaminu 2019). A wave of

school kidnappings has worsened the situation, with some state governments closing boarding schools in their states until security is guaranteed. For instance, between December 2020–June 2021, over 1,000 students and staff have been kidnapped in 9 school abductions reported in the North West Zone (Yaminu, Ibid).

Displacement and Migration: Insecurity forces people to flee their homes, leading to internal displacement, migration, and social dislocation as it is experienced in the larger part of North-Eastern Nigeria and North-Central Nigeria respectively.

Food Insecurity: This is one of the major effects of insecurity in Nigeria. Insecurity breeds food shortage which in turn causes severe hunger as it is experienced in the whole of the country now. Today we have the herder-farmer clashes which leads to a lot of destruction of farm products as a result of the herders deliberately leading their livestock to destroy farm produce planted by the farmers, and some even go as far as cutting down grown farm cereals and at the same time kill or maim the farmers if found on the farm. This leads to food shortage, poverty and severe hunger in the country.

Economic Devastation: Insecurity hinders economic growth, discourages investment, and disrupts trade, exacerbating poverty and unemployment. Sustainable development requires stability, trust, and investment in human capital, all of which are severely hindered by insecurity. It is a truism that National wealth creation and economic development is one of the major objectives of any reasonable government. The achievement of this objective invariably depends on the level of economic activities which is in turn enhanced by a secured and safe environment for peaceful co-existence of its population to go about their activities unhindered. Although the cost implication of security challenges may be difficult to measure in monetary terms, however, the huge cost such challenges usually have on the human and material resources in the country are always obvious. This is visible as a large chunk of Multi-national companies are folding up and leaving Nigeria to more conducive countries to do business. Beyond the immediate impact, insecurity produces disruptions to the broader economy that may only appear days, weeks or months after the incident (Umezurike, 2023).

Social Fragmentation: Insecurity fuels ethnic, religious, and political tensions, fragmenting society and undermining national unity. In Nigeria, using the Muhamadu Buhari regime of 2015-2023 as an example; the North then refused to be involved in any form of protest against bad governance meted out to the citizenry because Buhari was from the North and he is a Muslim, so protest was seen as a 'haram' (something bad even though it was a constitutional right), but today in 2025 the same North has woken up to reality calling for protest against bad governance meted out to the citizenry by Bola Tinubu, a Yoruba man who is from the South-West of the country. Social fragmentation also leads to poor governance structure and nepotism, lopsided appointments, religious intolerance, ethnic rift and suspicion, poverty, loss of traditional and moral values, low quality education, etc. which in turn leads to poor service delivery.

Political Instability: Insecurity weakens governance, erodes trust in institutions, and undermines democratic values. A good example of this is the political crisis in Rivers state, a South-South state of the country where the idea of god-fatherism has been rejected.

Political instability is majorly caused by politicians themselves with the help of the touts they recruit to do their bidding. This hampers the success of any society or community as it tends to cause chaos, stagnancy and under-development in the society.

The Philosophical Perspective

At its core, insecurity in Nigeria underscores fundamental aspects of the human condition such as fear, vulnerability, and the struggle for survival. From a philosophical perspective, it reveals the fragility of human existence and the inherent tensions between individual rights and collective security. The quest for meaning and purpose amidst chaos becomes heightened, as individuals and communities navigate the existential challenges posed by insecurity. Philosophy invites us to question the essence of human existence and the nature of society. In Nigeria, insecurity serves as a poignant lens through which we examine the intricate dynamics of power, justice, and morality. Insecurity in Nigeria can be examined from various philosophical perspectives, each providing a unique lens through which to understand the concept. Here, we will explore it through the lenses of existentialism, the social contract theory, and postcolonial theory. For Umezurike (2022), through the philosophical lens we can look at the following;

Social Contract (Power and Governance): This can be properly explained using the social contract theory, particularly as articulated by Thomas Hobbes (1651), John Locke (1689), and Jean-Jacques Rousseau (1762), which posits that individuals consent, either explicitly or implicitly, to surrender some of their freedoms to a governing body in exchange for protection and guarantee of their rights. In Nigeria, the state's failure to provide security undermines the social contract theory. Hobbes' notion of the "state of nature," where life is "solitary, poor, nasty, brutish, and short," can be invoked to describe areas plagued by violence and lawlessness. For Okpanachi (2023) "the lack of effective governance and protection can lead citizens to question the legitimacy of the state and their allegiance to it. The Hobbesian state of nature, characterized by a lack of government, laws, and authority, can partly explain the widespread insecurity in Nigeria".

The inability of the Nigerian state to fulfill its primary duty of providing security and basic needs for its citizens has led to a situation of "war of all against all", where citizens resort to violence and criminal activities to ensure their own survival (Okpanchi, Ibid). Insecurity often stems from a perceived or real imbalance of power within society. Philosophically, this imbalance challenges the social contract theory. In Nigeria, the breakdown of this contract, manifested in ineffective governance, corruption, and abuse of power, fuels grievances and undermines social cohesion. Thus, the state's failure to provide security violates the social contract, eroding trust and legitimacy (Anayochukwu and Abah, 2020).

Moral and Ethical Dimensions: Ethical theories such as utilitarianism and deontology provide frameworks to evaluate actions and policies concerning insecurity. For the Utilitarians, government policies are supposed to bring about the greatest good for the greatest number of the citizens, but in the Nigerian context, the reverse is the case. The ethical implications of insecurity in Nigeria are profound, as it raises questions about the moral responsibility of leaders to protect citizens and uphold justice. Moreover, it prompts reflection on the ethical dilemmas faced by individuals caught between survival and principles in the face of adversity. Insecurity raises questions about morality, justice, and

responsibility, highlighting the need for ethical leadership and good governance. It suggests that a revival of moral values and virtues within the socio-economic, political, religious, and educational institutions is necessary to address the root causes of insecurity (Okpanachi, 2023).

Social Cohesion and Identity (Existentialism): This is also referred to as the Existentialist perspective which is a philosophy that emphasizes individual freedom and responsibility and can provide insight into the experience of insecurity in Nigeria. Existentialist thinkers such as Jean-Paul Sartre and Albert Camus focus on the inherent meaninglessness of life and the necessity for individuals to create their own meaning. In Nigeria, existential insecurity arises from the pervasive violence and instability, which disrupt individual's ability to create a stable sense of self and purpose. The threat of terrorism, banditry, and kidnapping challenges the existential security of individuals, leading to a crisis of identity and meaning (Anayochukwu, et. al. 2020).

Insecurity fractures social cohesion by fostering fear, suspicion, and division among communities. Philosophically, it challenges the notion of a unified national identity and exposes the complexities of identity formation within a diverse society like Nigeria. The existential angst caused by insecurity forces individuals to reconsider their roles within the community and their place in the broader narrative of nationhood (Anayochukwu, et. al. ibid). That is to say insecurity confronts individuals with the reality of mortality, forcing them to re-evaluate their values, beliefs, and purposes. The inclination towards self-preservation and security is fundamental to human nature. Insecurity violates this basic human need, leading to existential crises.

Postcolonial Theory: The postcolonial theory examines the impacts of colonialism and the lingering effects of colonial structures and ideologies on contemporary societies. Thinkers such as Frantz F. (1961) and E. Said (1978) "have analyzed how colonial legacies shape modern identities and social dynamics". Nigeria's insecurity can be partly traced to its colonial history. The arbitrary borders and centralized governance structures imposed by colonial powers disrupted traditional forms of governance and conflict resolution. This alone creates chaos and unnecessary suspicion of different ethnic groups in the country. The postcolonial theorists argue that the enduring legacy of these disruptions contributes to contemporary ethnic tensions, corruption, and weak state institutions as we have them today.

Recommendations

The role of philosophy in combating insecurity and bringing about good governance in Nigeria cannot be overemphasized. Hence, it is essential to address the root causes of insecurity by improving on the following:

Food Security: As one of the major causes of insecurity, it is recommended by the researcher that by enacting good and enabling laws that are pro-people and not anti-people laws, laws that are utilitarian and egalitarian in nature, can enable farmers and the farming communities return to their farm lands. Doing this will improve food security and reduce drastically the food inflation rate of the country. Enacting a law banning open grazing at all levels will reduce to the barest minimum the so-called herder/farmer clashes as there will

no longer be the issue of land grabbing and destruction of agricultural produce. Those in the IDP camps can return to their various lives and businesses

Education: The role of education in combating insecurity cannot be over emphasized. Education is the bedrock of any society that wants to achieve greatness. This is because education breeds an intelligent and enlightened citizenry with bright ideas to develop the country and create self-empowerment in order to increase the growth and development of the economy. Thus, free and compulsory education is germane to addressing the challenge of lack of universal basic education, and also questions the anomalies in the society. Enlightened men do not bear arms indiscreetly.

Job Creation and Youth Empowerment: The government's efforts at creating jobs should be increased in order to reduce the rate of poverty, hunger and crime in the society. 'A hungry man is an angry man'; thus, reduction in poverty rates will reduce the 'pull factors' that lead youths into violent crimes. As it is said; 'an idol mind is the devil's workshop'. When jobs are created, the minds of the youths will be put to proper use. Thus, when the youths are gainfully employed, crime rate in any society reduces; examples of such societies include Canada, Japan, etc.

Improving Border Security: Tackling cross border crimes/activities and strengthening border security is critical to addressing the multi-faceted threats of insecurity in Nigeria. Proper effective policing, effective control of small and light weapons will help in curbing violence and insecurity in the country.

Strong Justice System: Nigeria has a weak criminal justice system which contributes to the culture of impunity and in turn breeds violence. The National Judicial Council (NJC) has a lot of work to do in ensuring that Judges/Justices so appointed are men with integrity who are not easily swayed by undue influences. Men of integrity at the helm of a functioning criminal justice system are at the core of a functioning democratic and civil society. Strengthening the criminal justice system and providing affordable education, ensures a peaceful and secure society

Evaluation and Conclusion

From the above exposition, we have seen from an existentialist perspective how insecurity disrupts individual's ability to create meaning in their lives; and from the social contract theory, the state's failure to provide security delegitimizes its authority. The ethical theory raises questions of the roles and morality of our leaders, while the postcolonial theory highlighted the enduring impacts of colonialism on Nigeria's social and political structures. Together, these perspectives offer a comprehensive understanding of the philosophical dimensions of insecurity in Nigeria. Okpanachi (2023) opined that "philosophers like Thomas Hobbes and John Locke shed light on the nature of power, authority, and the role of the state in addressing security challenges". In the Nigerian context, questions about the legitimacy of state institutions, the equitable distribution of resources, and the protection of human rights come to the fore, highlighting the need for a philosophical rethinking of governance and social contracts.

Ultimately, a philosophical perspective on insecurity in Nigeria not only deepens our understanding of the issue but also paves the way for more informed and effective solutions.

By engaging with philosophical concepts and frameworks, we can transcend conventional analyses and develop novel approaches to promoting peace, justice, and security in the country. Through this interdisciplinary exploration, we can contribute to the ongoing discourse on insecurity in Nigeria and work towards building a more secure and prosperous society for all. Thus, insecurity in Nigeria, viewed through a philosophical lens, transcends mere statistical figures of violence and crime. It embodies profound philosophical inquiries into power, justice, ethics, identity, and the human condition itself. Addressing insecurity requires not only tactical security measures but also a philosophical introspection into the societal structures, governance frameworks, and moral compass guiding our actions. Only through a holistic understanding can Nigeria aspire towards a future where security will not be a distant dream but a tangible reality for all its citizens for a more sustainable future.

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