

## PHILOSOPHY AND SECURITY ISSUES IN AFRICA

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### **Abstract**

*Philosophy and security issues in Africa is a discourse of the commonality of Africa lived experience, as it relates with the quagmires posited with the security issues in the continent. It shows an understanding of how the scholarship of philosophy is a tool for a better and all-inclusive comprehension of the problematics of security issues in Africa. The problems associated with Africa historicity, identity thesis, radical Islamism, Arab spring, transnational security challenges, and terrorism and leadership failures are militating against the peaceful coexistence and social relationship in the region. This article is a presentation of philosophy as a framework to the solution of the hiatus of concord and anomaly of governance created by the vast security issues in Africa. The method used is phenomenological analysis. It provided a detailed description of the analytic process engaged in the continent in the myriad of perspectives articulated as fundamentals to the security issues. Philosophy scholarship has provided overarching guidance and principles, when implemented served to abate the recurrent security challenges through its wealth of knowledge vested in reason and pragmatically oriented approaches in ontology, epistemological prowess and the import of axiology and social and political philosophic principles. This article serves in perspective as preoperative in the security issues in Africa and a proactive measure to future security issues in Africa for human and groups' interrelationship is dynamic and for other continents of the world.*

**Keywords:** Philosophy, Security, Epistemology, Africa, Axiology, Framework, Issues, Ontology

### **Introduction**

Philosophy and security issues in Africa is a discourse of the manifold security issues in the vast continent of Africa of 54 counties. Comprehension of Philosophy as a deep love of wisdom and scholarship will ameliorates the security issues in Africa. Critical thoughts, axiology and influence of philosophy of law galvanizes mutual coexistence, regional integration in Africa, Africa responsiveness in regional capacity and the continent political will, underscores the

security intent of freedom and absence of fear of inversion for growth and meaningful life in Africa. Where there is no security, there is no life (Narayan et al, 2002, as cited in Stephen John, 2011, 68) This situation will recall us back to the understanding of human existence before the concept of social contract; where life is short, nasty and brutish. However, it is intrinsic as soon as we are born, we are old enough to die (Heidegger, 1986, xi) but a meaningfully coexistence is equally an intrinsic characterization of man. The fundamental essence of *Dasein* (Man) lies in its *Existenz* (*Existenz* underscores a dynamic, active, future oriented sense) (Heidegger, 1986, 7) the security issues in Africa calls for the individuals' (Human Agent) realization of his authentic (*eigentliche*) existence, and this approach underscores the concept of choice between authentic (*eigentliche*) and inauthentic (*uneigentliche*) existence (Heidegger, 1986, 68). For which a decisive choice, must be taken, in this instance philosophy provinces of wisdom is required for critical thoughts and evaluation that orients towards the best attitude; be it security challenges or life challenging situation in general.

The philosophy of law understanding also is indeed paramount in abating the security issues in Africa. This understanding makes it possible for rights for all men to be recognized; thus, rights conceptualized and rested on the idea of natural law. (Locke, 1988, 270). In Locke's Second Treatise of Government, we learned this understanding:

The *state of Nature* has a Law of Nature to govern it, which obliges every one: And Reason, which is the Law, teaches all Mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his Life, Health, Liberty, or Possessions. And being furnished with like Faculties, sharing all in one Community of Nature, there cannot be supposed any such *Subordination* among us, that may Authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of Creature are for ours. (Locke, 1988, bk, II, chap. II. α 6, II. 6-19, 271) italics in original.

Sharing this understanding, security issues in Africa will decline in the light of; appreciating and demonstrating the law of natural reason by understanding our common nature, given same powers of reason. On the foundation, that Locke observe (i) We are "all equal and independent" on this framework (ii) there cannot be any "subordination among us," thus; (iii) no one can injure anyone else or take his life, liberty, or possession.

In this instance, the concept of right not well expounded. Nevertheless, elsewhere Locke enounce this concept:

If man in the State of Nature be so free; If he be absolute Lord of his own Person and Possessions, equal to the greatest, and subject to no Body, why will he part with his Freedom? To which 'tis obvious to Answer, that though in the state of Nature he hath such a right, yet the Enjoyment of it is very uncertain, and constantly exposed to the Invasion of others. This makes him willing to quit this Condition, which however free, is full of fears and continual dangers: And 'tis not without reason, that he seeks out, and is willing to joyn in Society with Others who are already united, or have a mind to unite, for the mutual *Preservation* of their Lives, Liberties and Estates, which I call by the General name, *Property*. (Locke, 1988, bk, II, chap. IX, α 123.II. 1-17, 350) italics in original.

An understanding of the above reference points enunciates that all men are to share in; reason bequeaths them with equal rights. This basis of rights emphasizes the acknowledgement, itself rooted in reason, that we all have the same foundation- our common nature, which substantiates the ascription of an equal right of everyone to preserve their property. Owing to this consideration, a prescribed or procedural justice is required and thus a legal framework to administer and ensure control and compliance. In this instance, a legal security is required and expresses the relationship between man and his social need. (Martinez, 1995, 127) The social body, Tocqueville writes has anticipated everything, the individual only needs to take the trouble of being born. Society embraces him in its wet nurse's arms, it oversees his education, and it opens up for him the roads of good fortune. He moves forward in peace under the protective watch of this second providence; under the protective power that has taken care of him throughout his life, and that also watches over the repose of his ashes: This is the mind of the civilized man. (Diez del Corral, 1989, as cited in Martinez, 1995, 127) In this instance, the call for the wisdom, which only philosophy offers become imperative, for the knowledge inherent in axiology will enable the African mind, set to pursue for higher value of understanding and mutual coexistence in total freedom and responsibility.

Philosophy generally considered, as the love of wisdom, is the scholarship of wide-ranging and ultimate question about existence, understanding, principles, reason, mind and language. Such questions often posed as problems studied or

resolved. Pythagoras probably coined the term philosophy. (Philosophy-Wikipedia, 2020) In an all-encompassing intelligence, philosophy is a scholarship people undertake when they search for, to comprehend fundamental truths about themselves, the world in which they live, and their relationships to the world and to each other. The aim in Philosophy is not to master a body of facts, so much as think clearly and sharply through any set of facts. It is an activity of first principle.

The conception of security is less fundamental in modern political philosophy. Nevertheless, it is trite that Rousseau writes about security as that protection which results in both order and certainty if we look at it from an objective point of view and as absence of fear and absence of doubt if we look at it from a subjective point of view. Considering this concept from a different point of views, Hobbes comprehends security as the peace that arises from the social contract that disentangles man from the State of Nature and transforms him into a citizen who hands his security over to the Power, to the Leviathan, in detriment to his natural freedom, which led to warfare of all against all. Security regarded as a fundamental human right in international law, and by many theorists of human rights. (Liora, 2015, as cited in Wolefendale, 2017, 238-255) In a similar way, security is a basic right, possession of which (along with subsistence) is necessary for the enjoyment of any other right: Threats to security are among the most serious and in much of the world the most widespread hindrances to the capabilities approach. (Shue, 1996, as cited in Wolefendale, 2017, 238-255) Notwithstanding the distinction of a right to security in international law and human rights theory, nonetheless, there is a minute agreement on the definition of security. In this instance, different accounts of security have different implications for the scope, weight, and duties imposed by a right to security, and for how security ought to balance against other important social goods, such as civil liberties and equality. (Waldron, 2009, as cited in Wolefendale, 2017, 238-255). Philosophy as a framework of insightful thought mirrors for Africa a security consciousness that will build a continent free from decline of cultural and traditional values, political chaos, proliferation of illicit arms, unconstitutional changes of Government, transnational threat perceived holistic marginalization and internally displaced persons and refugees.

### **What is Philosophy?**

Etymologically, the word "philosophy" originates from classical Greek and means "love of wisdom." Countless philosophers in the ancient times held that

the sage, the one who knew, was, at best, an ideal towards which the seeker, i.e., the philosopher, the lover of wisdom, strives, answers are found – then criticized, reformulated, and challenged severally to ascertain its content validity.

As a historical background: philosophy is a scholarship of antiquity. In the West, investigation indicates that philosophy originated in the 7th century, in the Greek colonies in Ionia (i.e., the western coast of present-day Turkey.) Literature reviews presents Thales of Miletus, by tradition the first philosopher, articulated a natural, rather than a supernatural, account of the world, by means of the natural science of his day. Thales, his contemporaries and their successors, investigated interpretations of the world and humanity. They questioned explanations based on the Homeric and Hesiodic mythologies of their time. This questioning has continued to the present time, in various forms. Philosophy is a scholarship of a historical foundation, contextual relevance, and the contemporary reality to both the world and humanity in thought provoking and meaningful ways. This scholarship provides a better understanding of balanced moral judgments, critical rational discourse, and perspectives routed in knowledge and experience.

### **Security - Multifaceted Concept**

About two decades ago, debate in scholarship on the conception of security have yielded great consideration over the redefinition of national security to respond to new global challenges. (Obi, 1997, 2) The construct and content validities of the notion of security was the practical details of the debate and these debates underscores three essence. The discontent among some scholars with the neo-realist foundations that characterized the field, the need to respond to the challenges posed by the emergence of a post-Cold War security order, and the continuing desire to make the discipline relevant to contemporary concerns. (Krause and Williams, 1996, 229)

The multifaceted conception of security notwithstanding, scholars in government and philosophy has articulated their understanding in perspectives. Goodin (1985) has argued that we have an “obligation to help the vulnerable” (as cited in John S, 2011, 68-91) Pogge link “security to the account of basic human rights” (as cited in John S, 2011, 68-91) in similar understanding Shue shares Pogge conception of security. In this definition, the understanding of Philosophy weights even in this simple conception of security as an obligation to enable the vulnerable, for the fundamentals of ethics underscores the discipline concerning

human moral behavior and raises the questions of right or wrong. In this instance, Security as a concept better appreciated because of the moral dimension offered to the mind as a living document to implement.

The acknowledgement to security as *freedom from fear* may submit that the significance of security be understood (at least partially) in terms of absence of fear. Security as freedom from the prospect, and therefore the fear, of personal violation. (Rothschild, 1995, 62) offers an outstanding instance for understanding the application and restrictions of such an approach. Rothschild's interpretation of security appears to differentiate two characteristics of being secure: first, absence of the prospect of violation, and second, absence of fear, where the second obtains in virtue of the first.

A cooperative approach to contemplate about the right to security is in terms of protecting fundamental interests arising from areas of human vulnerability. (Gilson, 2011, 325) As an illustration, our physical body leaves us vulnerable to physical violence and threats to basic subsistence, and so a right to security protects our interest in being free from such threats. Roughly, divide using this background, existing conceptions of security into three categories that prioritize different areas of human vulnerability: Pure safety accounts. (Waaldrion, 2006, 461) Freedom from Fear accounts and Assurance accounts. (Wolfendale, 2017, 242) Respectively of these accounts pinpoints different ways in which human persons are vulnerable to harm, by virtue of their physical, emotional, and psychological make-up.

### **Africa - Continent with Embattled Life**

Africa is a continent of 54 countries other than two States whose independence is borderline (Somaliland and Western Sahara). Subsequent to Asia, it is the largest continent. Destined by long-established ancient, socio-economic and geographical ties in spite of the artificial boundaries enforced by colonial powers. In Africa, the period of about two decades marked by great upheavals and the subsets of Africa - North and West Africa characterized with different security issues. The Arab Spring, insurrection in Egypt and Tunisia- Tahrir and Jasmine Revolutions showing signs of outbursts of democratic movement in the Middle East and North Africa. In addition, Libya civil war, Syria and Yemen watersheds suggest the foundation of a novel security issues. West Africa is very sensitive, volatile and unstably depicted with the aftermath of civil war in Guinea-Bissau, Liberia, and Sierra Leone. The plight of insurrection in Senegal's Casamance

area, the instability in Guinea and numerous West African countries. For example, the Hoko Harem attacks in Northeast Nigeria and South-south agitation in Niger Delta area of Nigeria. Worrisome is the Tuareg upheavals of Sahel parts of Africa of Niger and Mali, indeed Africa is a continent with embattled life.

Recall the outbreak of civil war in Cote d'Ivoire in 2002 and challenging transitions in numerous other countries are indications of the multifaceted security issues facing Africa. Aside violent clashes in the Mano River Union Countries of Guinea, Liberia and Sierra Leone and the participation of neighboring countries in the clashes, which occasioned refugee flows, arms flows, trans-border crimes and the determination of fighters in the areas, the changed international context among other consideration compelling an urgent philosophical approach.

### **Background to Security Issues in Africa Historicity**

Historicity is the authentic existence of persons or events, the essence of being part of history as opposed to being a historical myth or fiction. The philosophical debate of essence and existence may not suffice here but in the instance circumstance of security issues in Africa. Africa historicity denotes the circumstances and odysseys of its existence and essence, and indeed the quest for authentic existence in concrete reality, where the abstract dimensions is the essence. The book *Africa Must Unite*, recalls the insightful thought of Kwame Nkrumah on the effects of colonialism and the dangers of imperialism in demanding to break up Africa into small weak states. (Nkrumah, 1963) Thus, recall the Race for Africa, as well called the Partition of Africa or Scramble for Africa- incursion, occupation, colonization and annexation of Africa territory by European power during the imperialism.

### **Identity Thesis**

Identity thesis is an internal reflexive perspective of a detailed and substantial attributes of the subject that is persistence, resulting to *weltanschauung* (worldview) *inter alia* subsisting nucleus that gives vent to other attributes. Africa lacks this concept of an Identity thesis, an articulate distinctive African reality.

### **Radical Islam**

Radical Islam is a global phenomenon, generated by the uncontrolled dissemination of extremist ideology, supported by vast private wealth in the Gulf, the use of which is not subject to scrutiny. (Collier, 2015). It characterized a unique threat to Africa relatively because many African countries have considerable Muslim populations that, in circumstances of poverty and poor governance, easily become disaffected. The threat from radical Islam has recently been evident in Mali, the Central African Republic (CAR), Kenya and Nigeria. In Nigeria and Kenya, the threat has taken the form of sensational terrorism that, while not threatening the states themselves, is highly damaging to their international reputations. (Collier, 2015).

### **Arab Spring in North Africa**

The expression “Arab Spring” used to characterize the Arab revolutions originated by US political academic journal “Foreign Policy” (Abusharif, 2014). Marc Lynch, an American political scientist, first used the phrase in his article written in “Foreign Policy” journal (Abusharif, 2014). Arab Spring was a movement of violent and violence less protests and civil wars started from Tunis on December 18, 2010 and extended all over the Arab world (Terrill, 2011). This crusade stood against autocratic rules of the dictatorial rulers, incessant state of emergency in which Police, the Interior Ministry had extreme powers to crush the people, unemployment, poverty, and inflation, etc catalyzed the crusade. In this instance, all the regimes affected by the Arab Spring used their supremacies vehemently to crush the protestors and subsequently the peaceful protesters became vehement. The collective catchphrase of the protesters throughout Arab Spring was “the people want to bring down the regime” (Aissa, 2012).

### **Transnational Security Challenges**

Transnational threats refers to those coming from subnational and transnational forces which requires comprehensive and imaginative responses rather than simply the threat, deployment and use of military force, and demand novel combinations of bureaucratic expertise that are not found in any single department or agency. (Williams and Black, 1994). They equally considered by what means these threats pose challenges to State capacity and Political Will to normalize and control transnational interactions and powerful transnational organizations. The absence of a philosophical approach diminishes the effort of the African States. Thus, a condition favorable for protest, suppression,

insecurity and conflict: studying the resistance against the operations of foreign oil companies in, Angola Nigeria and conga and also the forest and mineral resource extraction companies in Sierra Leone, Liberia and the Democratic Republic of Congo (DRC). Again, the consideration of the harsh social consequences of the adjustment policies pursued by the international financial institutions in Africa are windows for Africa security issues

### **Terrorism**

The Formation of the word “terrorism” comes the word “terror”. The word Terror originates from the Latin *terrere*, which means “frighten” or “tremble.” When tied with the French suffix *isme* (referencing “to practice”), it turn out to be “practicing the trembling” or “causing the frightening. Terrorism is the use of violent acts to frighten the people in an area as a way of trying to achieve a political goal. (Obi C & Ukaulor C.S, 2016) For in instance, in West Africa sovereign countries- Burkina Faso, Benin Republic, Cote d’Ivoire, Cape Verde, Ghana, Gambia, Guinea, Guinea Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone and Togo in present situations experienced terrorist attacks of lost lives and valuably private and public properties. For example, Burkina Faso, Nigeria, Mali and Cote d’Ivoire has experienced terrorist attacks between 2015 and 2016. Terrorists in November 2015, attacked the Radisson Blue Hotel in Bamako, Mali, the tourist beach of Grand-Bassam near Abidjan, Cote d’Ivoire, attack of Hotel Splendid and Cappuccino Café in Ouagadougou, Burkina Faso, and Mosques in Maiduguri, Nigeria, at different times by terrorists between January and March 2016 (The Punch 2016) These mayhem’s activities seems more in Nigeria and Mali. While Nigeria is home to Boko Haram, Mali houses AQIM, Ansar Dine, MOJWA, known by its French acronym *Mouvement pour l’unicite et le jihad en Afrique de l’ Ouest* (MUJAO), and al-Mourabitoun, which has links with AQIM (United Nations [UN] 2012). These sets are by far the most deadly terrorist groups in the sub-region, as their vehement actions have caused countless security issues.

### **Natural Resource Deposit**

Natural resources defined as materials or substances occurring in nature, exploited for economic gain. (Oxford English Dictionary, 1884). The resources that exist (on the planet) independent of human action. It is the benevolent and free gift of nature. They have the prospective to catalyze vehement conflict, as with diamonds in Angola and Sierra Leone. They have also raised the stakes for capturing power, while reducing the need for accountability to citizens by

displacing taxes as the primary source of state revenue, the resultant corruption of politics perceived by Nigeria. Further, since valuable resources unevenly spread throughout a territory, they give well-endowed regions an incentive to try to secede from the nation, as with the Katanga region of Democratic Republic of Congo (DRC), and the Biafra region of Nigeria.

### **Leadership**

Leadership is one of the central issues for the myriads of security challenges faced by Africa today. Factors originating from gaining independence orchestrated to political independence without the corresponding economic freedom and the weak State capacity and Political will are the underlining influences undermining the effort to stable the continent. Internal cohesion among ethnic groups against each other, perceived historic marginalization and land border conflict are catalytic tendencies to the security issues in Africa. A decade ago, some of the continent's worst conflicts including Uganda's conflict between the government and Lord's Resistance Army (LRA), Kenya's post-election violence, border disputes between Eritrea and Ethiopia, and the civil war in Somalia have affected East Africa's stability tremendously.

The Southern Africa security issues highlights sub-regional conflicts, migration and xenophobia, democracy and governance, weak regional institutional structures. Security issues in Southern Africa region has three dimensions: a) significant inter and intra-state violence, most notably in the case of the Democratic Republic of the Congo (DRC); b) post-conflict challenges such as Disarmament, Demobilization, and Reintegration (DDR); and c) political differences arising from deficiencies in democracy and governance.(Ngoma, N.& Roux, L.L., 2008). Numerous States in the sub-region have undergone DDR with mixed results because of weak State capacity and Political Will. In Angola, political stability is particularly dependent on a successful DDR process.

Lack of philosophical foresight in leadership prowess underscores these security quagmires. Security *sector reform* (SSR) in most countries of the region, has emphasized defense at the expense of the police and intelligence services. South Africa has undergone the most comprehensive SSR. Botswana, Mauritius, Namibia, Tanzania, and Zambia have undergone substantial SSR processes, but still lack transparency and democratic oversight in the security sector. Mozambique, Lesotho, and Malawi must consolidate SSR in new policies, laws,

and structures. In Zimbabwe, politicization of the security services has reversed past SSR gains. (Ngoma, N.&Roux, L.L. 2008).

These leadership-challenging situations of Southern Africa and the Arab Spring in North Africa, East Africa and the Terrorism quagmires in West Africa are the overarching principles of destabilization Africa and the foundation of her security issues. However, Philosophy as a tool of scholarship of antiquity, in its domain of wisdom, critical strength of epistemic foundation and axiological imperative will redress and articulates in perspective as preoperative for abating the security issues in Africa.

### **Philosophy and Security Issues in Africa**

The key to the *Laws* is that man is capable of starting: the beginning says Plato, is a god who, by establishing himself in men, saves all things. Saint Augustine accentuates on this thought frame in the *City of God* and Hannah Arendt, in *Condition of modern man*, underscores that man is not only mortal: he is born and can be reborn. On this campaign of philosophy and security issues in Africa. We begin, that philosophy in the scholarship of Arendt articulates freedom as a human condition of capability to begin something anew, humans' proficiency to begin something anew, which involves newborn children as well critique of the society. (Lysaker, 2015). A pragmatic approach to Arendt scholarship is by holding that the politics of humanity is, fundamentally speaking, grounded in newborn's embodiment. In this instance, the herculean task ahead of Africa in articulating the vast perspectives inherent in philosophy is achievable for a continent of multiple security issues. Arendt concept of newborn's embodiment is a beacon of hope that philosophy is a pedigree for the security issues in Africa.

Recall in paragraph 16 above, Africa historicity. The charade of Africa and Scramble notwithstanding. Philosophy is an overhauling principle of remediation. In this instance, Plato idea of the 'allegory of the cave' as an insightful thought that shows that real knowledge is gain through philosophical reasoning, is a wakeup call for Africa to use philosophic tools as the solution undebatable, if Africa has considered her historicity and scramble as a contributive factors to insecurity. As Wittgenstein observed, people who have no need for transparency in their argumentation are lost to philosophy. Philosophers have a role therefore to make sense of reality, thought and knowledge. (Canfield, 1997) Wittgenstein's observation is necessary for

articulating meaning in this situation and therefore demands expression of intelligibility of purpose. After the literature review of Africa- incursion, occupation, colonization and annexation of Africa territory by European power during the imperialism. What next? A reflexive approach is required for the unsecured and scrambled Africa. In this instance, a philosophic introspection is needed using Socratic method as a whooping framework that examined the current reality of Africa messed up with security issues. It rouses critical and abstract thinking and ideas, and fundamental suppositions in the quest for understanding of what characterize Africa as an entity, Africa ascription and Africa indeed. This philosophic framework- Socratic method will incite Africa mind on the need for clarification in the world of encounter with reality by probing assumption, reason and evidence provided for justification for viewpoint and perspective, implication and consequence. This philosophic analysis of Socratic Method will enounce Africa to a consciousness of discovering amiss the charade of ascriptions for an identity that demand it true representation. This philosophical tool will make clear to Africa the implication of laissez faire attitude and over dependence on Europe, America and recently Asia east of the Pacific Ocean to give form to Africa. Recall that form intrinsically is linked to object and substantial form is unchangeable (Aristotle) the realization of the security issues in Africa is famous the conscious realization of Africa form and this is within the purview of philosophy as a framework.

Identity thesis, an articulate distinctive Africa authentic reality is lacking in any worldview that depict Africa. Understanding that the traditional epistemology of philosophers underscores the concept that seeks truth, reason and objectivity. (Goldman, 1999) This question of identity is what philosophy will enable Africa to realized, for this potential is intrinsic in human thinking. In this instance, Africa will recalls Descartes Cartesian dualism "I think, therefore I am" (Sarup, 1993) considering a cultured life to happens one need first understand self. Africa identity is rooted in this understanding of self and self-reexamination. Socrates' insightful quotes *an unexamined life is not worth living* becomes a pointer for reflection and meditation on Africa identity. Recall Kant, for example, prescribed that life should be about the greatest good. (Metz, 2013) the concept of good may not be discussed here but suffice to say Africa must struggle with such value judgments and their epistemic base to build up rational meaning of the self. Meaning therefore expresses a good that is conceptually distinct from happiness or rightness. (Metz, 2013) Thus, a distinctive and unequivocal worldview that

depict an Identity. However, the concept of African identity is not a discourse here.

It suffice to say that a conceptually articulated worldview gives a direction and a step to abate the security issues in Africa. When realized an authentic self, its preservation is cultivated and the understanding of the philosophy of self as a theorized scholarship of sundry situation of identity that underscores Africa subject of experience separate from other continents' experiences even under similar circumstances appreciated. This quest for Africa self is something that underscores a being, unified and linked intimately to consciousness, mindfulness, and activity that it encounters. Owing to the *Ubuntu* philosophy forged in ancient Africa, a newborn baby is not a person and without *ena* or selfhood, rather it acquires it *via* interaction and experiences over time. On the metric of this *Ubuntu* philosophy, this unique odyssey of Africa are the material cause of an overarching worldview of an authentic identification. This identification will denotes a symmetrical balance that diffuse the points of security issues in Africa. This becomes an achieved reality as we leverage of the wealth of wisdom shrouded in philosophy. In the light of this, Buber scholarship of the concept of self-weights' either supplementary disconnected or more unified through its relationships to others.

This philosophic import of Buber demonstrates that Africa to be whole weights on the relation to another. In this instance, the concept of identification weighting on the concept of selfhood (*Ubuntu* philosophy) *via* interaction and experience articulates a progression that State within certain African blocks overlaps by share interaction and assimilation of security, social-cultural and political ideas. Recall the concept of Buber "I- Thou" philosophy, we leverage on this understanding for it is smart and pragmatically abates the sum of security issues in Africa *via* political interference and larger interdependence among Africa countries. In this light of this philosophic apparatus of reengineering Nkrumah wrote *Africa Must Unite*, foster as intermediaries, and afford an environment for the coordination of security issues. Routes to articulate this realization are through the philosophy that Africa should unite into a single political federation in an 'all-African government'- the 'maximist approach', and 'gradualist approach has been desired. This suggesting the necessity for a more intergovernmental system. (Thonke and Spliid, 2012) In this instance, recall that the AU is an intergovernmental approach that has come to stay, but the domain of sovereignty is an undermining factor of redress. In this perspective observed

President Jakaya Kikwete of Tanzania subsequent to a deliberation at the AU Summit in 2008 at which he specified that African leaders present at the meeting are worried that the establishment of an AU government will undermine their own countries sovereignty and therefore oppose the establishment of such a government. (Thonke and Spliid, 2012)

President Jakaya submission notwithstanding and may not suffice, for the social philosophic apparatus of the principle of subsidiarity and participation trailed back to ancient Greece scholarship of Aristotle and successively emphasized in the erudition of Johannes Althusius and John Stuart Mill will balance the pendulum of power tiers among Africa countries. In this perspective, abates the security issues in Africa, identified and tracked through the grassroots route. In this instance, owing to this social philosophic apparatus- the principle of subsidiarity and participation births the five African Power Tiers. In Central, Southern, Eastern, Northern and Western secured in Economic Community for Central African States (ECCAS), Southern African Development Community (SADC), East African Standby Force (EASF), Arab Maghreb Union (AMU) and Economic Community of West African States (ECOWAS) respectively.

A conceptually articulated Africa worldview will treat radical Islam security issues in it stead. Radical Islam is a learning of indoctrination that veneered off rationality tests and requires philosophic intervention. However, the underlining factor of radical Islam *inter alia* non-integration of the populace in the economic, political and social progress in the region. The root cause of these challenges is governance, lack of freedom and human rights issues, which culminate in poor leadership acumen. Hence, a philosophy King (Plato) a remediating factor vested with the State capacity and Political Will necessary for the pursuit of the greatest good is proposed. Radical Islam is the subset of Arab spring as a wave calling for human rights, freedom and a democratic system of government. Philosophy chaperon's thoughtful moral judgements, rational discourse and standpoint routed in pragmatic knowledge and experience in the pursuit of a just and peaceful society is the basal requirement for redresses the balance action. Democracy has become a more stable and overarching practice of governance that relatively articulate the balance of interest of the people in a dynamic sense. The criticism of Plato democratic concept notwithstanding, the dialectic relevance of democracy cannot be overemphasized for it has weighed on the wisdom of philosophic principles.

Philosophy has been a sentinel to societal growth and the evolving tendency towards eudemonia. Thus, philosophers has contributed significantly through their wealth of wisdom in remediating conflict or insecurity in the State through philosophic framework. In the instance of radical Islam and Arab spring, Spinoza shared an in-depth illustration on how best a society without tyranny or violation of citizen liberty, (*Tractatus politicus* 1891) for steady growth, balance of power and respect to human rights. The Philosophy of Spinoza's ethics weights on the concept of natural right, the State administration, pragmatic democracy and even circumstances to uphold the absolute power of the state and how rationally be executed in the solutions to some metaphysical, epistemological and ethical problems. In this regards, the Radical Islam and Arab spring security issues is not unachievable and insurmountable. The insightful thought and analysis of freedom of thought and reasonable speech, emancipation from preconceptions and protection of civil rights in Spinoza's social and political philosophy is a leeway to challenge the problematics of radical Islam and Arab spring in North Africa.

On the strength of this scholarship for a well-grounded measure to ensure security, the insightful thoughts of philosophers like Thomas Hobbes and John Locke who conceived the State as sovereign and secular and Locke weights on a stern sovereignty with the knowledge of constitution are panaceas to the security issues in African. Integrations of these insights shared by these philosophers, the security issues in Africa will abate when these considerations implemented in the pragmatic sense of the word, will become the strategies that ameliorates the Radical Islam and Arab spring quagmires. Within all epistemic limitations, the understanding and firm grasps of Baron de Montesquieu's separation of power weights as the anticipated coordinate for resolving conflicts in a civil way. Thus, philosophy is a well-rounded tool or a distinct framework for the security issues in Africa and a light to the continent. For instance, embracing the understanding of the concepts of political freedom and popular sovereignty, the general will, just law and democracy in Rousseau's philosophy will put the North Africa security struggles in concord. The inherent strains and oxymora in Rousseau's concepts of freedom and justice notwithstanding, his scholarship in social relationship will be fundamental in abating the security challenges in this region.

State and national boundaries are anxious spaces in Africa, and principally in the Sahel, these concerns manifest mostly about purportedly weak States. Jurisprudence the scholarship in philosophy of law suffices to inform the need of unequivocal and pragmatic legal system. This is because the growth of the state as the political system develops monopoly of power by suppressing, or at least by beginning to quash, the plurality of the foundations of law, transforming it gradually into state law, will favor the transformation of state law into a legal system, which is foremost the indispensable condition for legal security. The framework of philosophy provides first the need to build and understand a system of operation just as Hobbes and Locke understood the concept of social contract. In this instance, regulation, rule and control are in place, checks, and balances performed. Through philosophy of law, we understood that system and legal security are not separable.

The character of the philosophy of law in the formation of a legal culture in general to that performed by law in society is a requirement to the solution for abating the security struggles in Africa. Philosophy makes distinct understanding the fundamental of law conceived as a system of social guide. If Africa do not articulate foremost a single goal and a strategy to accomplish it, it will err and risk failure. In this instance, in the promulgation of or derogation from the laws, legal security accomplished through an understanding of the establishment of a prior systemic procedure. Within the epistemic limitation of the philosophic insightful thought underscores the addressee of the laws, either the citizen for primary laws or the legal officials for secondary laws. In this regard, philosophy enquires that law must be intelligible to those who are subject to it; it must make practical sense to them at least to the extent that they can, across a wide range of application, grasp what kind of behavior the law calls for and how it's doing so might give them some reason for complying. In addition, Hart's philosophy articulates that citizens should know what to expect and should be able to tell the difference between law and the orders of a gang of highwaymen (a traditional issue in philosophy of law from Saint Augustine to Kelsen), precisely by identifying the procedure. (Hart, 1962) This knowledge enables transnational security challenges in Africa boundaries conflicts to be in perspective such that measures and pragmatic control in juridical and social institutions implemented. The understanding of State as political community has it root in the thoughts of ancient, modern and contemporary philosophers. This wealth of scholarship from the axis of political and legal philosophers will strengthen the transnational security challenges in Africa through overarching

principles of a functional policy formation and implementation, administrative efficiency and political will. Philosophy portrayal of the will power and cognitive dexterity required for effective State administration is one of the vital necessities for the solution for the security issues in Africa. The thoughts of Bodin on the basic characterization of sovereignty and the strength of the sovereign prerogative implementations and Montesquieu fundamentals in the coordinate separation of political power are overriding philosophic frameworks in this perspective of pragmatic system building that is all-inclusive to the solution of security issues in Africa.

Paul Ricœur fronted one of the most significant growths in ethics, leveraging on his philosophy on the idea of Justice. Which founds society on the principle of treating everyone as an equal, is itself founded on the idea of care or solicitude for “the other” (Kemp, 2015). This concept of care or solicitude for the other diffuses the tension associated with many internal cohesion among nations and transnational struggles that lends to terror in the vast continent of Africa. In the light of this understanding, philosophy is enlightening the dark minds of hate and bias founded in religious indoctrination and Western influence of negative globalization effects.

Recall in paragraph 22 above. The etymological summary of terrorism is ‘practicing the trembling’ or ‘causing the frightening’ and it is inimical to Africa, hence the security issues. Nevertheless, centuries ago Hobbes’ philosophy has put this in perspective as a state of war of all against all. (Hobbes, 1970) accredited with bestiality and thus, a security squirm that led to the premise *Homo Homini Lupus* (Man is a Wolf to Man) and until the formation of a pragmatic civil society. In this instance, philosophy is a remediating factor because considering the above submission of Hobbes; we infer that terrorism results as a lack of civil society or the break of it and from this standpoint; we articulate the root cause of it in the light of infraction of justice.

Bidima philosophy of justice in its inclusiveness underscores the relationship of men to their commune humanity that looks at both its founding references, its daily social bricolages and the future. As it speaks of either trust especially in Africa where it is often as elsewhere, under the weight of prejudice, or corruption. (Bidima, 2014) The framework of Bidima philosophy as a remediating factor to security issues in Africa underscores what is at stake, in our treatment of justice is to point out two things as a guiding principles; that

justice is an idea, a requirement to read the fragility and cruelty of the world, and then as an institution. In the light of this, philosophy is providing steps in creating conducive atmospheres of terror free space for Africa and other continents. *In contrarium* (in opposite direction) Uygur scholarly input is to articulate injustice in order to determine what it is. His philosophic acumen enlightens us on how to distinguish between justice and injustice with references to particular circumstances. Uygur underscores the concept of seeing injustice as the foundation of averting it, (Anticipatory Strategy). Uygur logic is imperative in abating the security issues in Africa for in most cases conflicting circumstances are indeterminate of its causal agent. Uygur philosophic acumen becomes the gadfly to security operatives' discovery and anticipatory to security issues and its averting strategies. In this instance, it provides a proactive measure to the five African Power Tiers. The Central, Southern, Eastern, Northern and Western secured in Economic Community for Central African States (ECCAS), Southern African Development Community (SADC), East African Standby Force (EASF), Arab Maghreb Union (AMU) and Economic Community of West African States (ECOWAS) respectively.

Recall in paragraph 26 above, philosophy as the scholarship of antiquity will redress in this article and articulates in perspective as preoperative for abating the security issues in Africa. Hence, leadership failure is the hub of the myriad of security issues in Africa. Thus, different quanta of these security issues in Africa notwithstanding, the emergence of Philosopher kings in the light of Plato's postulation is a catalyst in synergizing these problematics through a philosophical framework of ancient, renaissance, modern and contemporary backgrounds; for leadership paradigms in several philosophical branches are sufficient to abate the security issues in Africa. Ontology for example underscores the nature of being a leader and accentuating Plato's philosopher king, the utmost intelligent, rational, self-controlled, in love with wisdom, and well suited to make decisions for the community, and who promote the interests of the society as a whole. The wealth of this scholarship will discourage the autocratic rules of the dictatorial rulers in some regions of the continent and in the light of this, needless is the threat of usurp of any kind and the consequent civil unrest and security challenges. Selfhood, our mode of being in this or that instant transpires from and is established in articulating and experiencing our consciousness (our awareness of ourselves and the world we live in), forming our identity as we forge from our historicity and identity thesis. Our commitment (to something that surpasses the self), our interpersonal congruence

(authenticity with self and others), and our wholeness are formative of the insightful thought of philosophy and the testy force of terrorism is quench for self-realization has occurred. Hence, the Socratic quotes 'Man know thy self' and 'unexamined life is not worth living' becomes more meaningful and appreciated. Philosophy has shown as an efficient and effective framework in the security issues in Africa, for it articulates stout ontological groundwork for leadership in Africa, when it implements its axiology, epistemology and praxis in procedures that principled groundwork of security issues in Africa is reinforced and continued.

Epistemology denotes what we can know about leading, its basis, depth, dexterity and discipline while praxeology (underscores the methodology in the research realm) examines the leaders' activities and performances in a formative and summative evaluations. Theorists vary on the imperative for investigating these assumptions nevertheless most settle with the erstwhile nature and predominance of ontology. Thus, in this instance, the five African Power Tiers. The Central, Southern, Eastern, Northern and Western secured in Economic Community for Central African States (ECCAS), Southern African Development Community (SADC), East African Standby Force (EASF), Arab Maghreb Union (AMU) and Economic Community of West African States (ECOWAS) respectively are overarching for their diver's strength and measure in abating the security issues in Africa.

Axiology scholarships underscores the leadership principles, value judgments, and ethical choices. The recurrent evidence of crash between groups and government official, ferocious community disputes over natural resources and pervasive sexual and gender-based violence will die a natural death as a result of the influence of the reasonable comprehensive wealth of philosophy, in the quote of the English Renaissance statesman and philosopher Francis Bacon 'knowledge is power' indeed knowledge implemented becomes power. The power that will abates the security issues in Africa is philosophy.

## **Conclusion**

This article is a discourse of philosophy and the security issues in Africa. It attempt to show firstly, how philosophy serves as a pragmatic framework that will remedy security issues in Africa through an all-inclusive analysis of the understanding of causes of the problematics in its material, formal, efficient and final dimension of these causes. Through the various branches of its composition

as a hub of knowledge it understood the various standpoints of the divergence of the problematics. The syrup of wisdom it diffuses detonates and reconciles conflicting perspectives, for philosophy underscores reason, and superior reason challenges the rationality inherent in man. In this article, philosophic frameworks has mirrored the analysis of the fact and reality of the security issues in Africa. It has proffered solutions and perspective as preoperative to the security issues in Africa and holding a blue pencil for subsequent security issues because man coexistence is dynamic, thus, this article secondly, serves as a proactive measure to security issues to African and other continents.

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