Examining the Globalist and Marxian Groundworks on Human Insecurity in Sub-Saharan Africa in the 21st Century: Insights from Nigeria and South Africa

Kayode Wakili OLAWOYIN, Ph.D.*
Olawale Olufemi AKINRINDE, Ph.D.**
*Department of Political Sciences, Osun State University, Nigeria
https://orcid.org/0000-0003-3384-9492
e-mail: kayode.olawoyin@uniosun.edu.ng
**University of Johannesburg, Johannesburg, South Africa
https://orcid.org/0000-0001-7350-2376
e-mail: olawale.akinrinde@uniosun.edu.ng

Abstract

This study probes into the globalist and Marxian perspectives on human insecurity in Sub-Saharan Africa, with a particular focus on Nigeria and South Africa. By employing a case-study methodology and data from relevant secondary and archival sources, the study seeks to understand the effects of globalization, globalist ideologies, and Marxist ideologies on human insecurity in the region. While previous studies have primarily attributed human insecurity in Africa to internal factors, such as corruption, self-destructive public policies, poverty, environmental degradation, militancy, and insurgency, the globalist and Marxist contexts of the insecurity have received limited scholarly attention. While findings partly confirm that most human insecurities in the region are largely influenced by internal factors, the global environment, encompassing job insecurity, global warming, deadly viruses and pandemics, transnational crimes, drugs, and interstate conflict, also plays a significant role. The study further uncovers the exploitative, oppressive, and conflict-ridden interactions between the bourgeoisie and proletariats in Sub-Saharan Africa, thereby contributing to unfairness, deprivation, and conflicts that usually morph into human insecurity. To mitigate human insecurity in Sub-Saharan Africa, the study proposes a collaborative global approach and a more equitable distribution of resources within the state. Understanding the globalist and Marxian foundations of human insecurity can provide valuable insights for policymakers and stakeholders in devising comprehensive strategies to address this pressing issue in the region.

Keywords:

Globalisation; Class struggle; Globalism; Human insecurity; Marxism; Sub-Saharan Africa.

Marxist ideology posits that every society, including African political systems, is structured as a class corporation, giving rise to class conflict where one class seeks to dominate and oppress the other. According to Mbah (2014), whilst one of these classes is vastly productive, the other, on the other hand, is yet terribly impoverished. The bourgeoisie and the working class represent the two class identities in Marxist terms, leading to enmity, envy, disputes, and conflicting interests due to class oppression. It thus underscores why human insecurity arises from these clashes in class interests (Roth 2004).

Human insecurity becomes almost inevitable when the severely impoverished lack access to essential public services while the massively wealthy exploit their advantage to embezzle state funds, denying the poor access to basic necessities like education, healthcare, water, a safe environment, housing, and employment. In instances where access to public utilities is limited, protests by the working class and attempts by the bourgeoisie to quell such agitations can escalate into arbitrary arrests, violence, chaos, destruction of state property, secession, militancy, insurgency, and loss of life, among other forms of violence (Akinrinde, et al. 2021). In line with Akinrinde, Tar, Babalola, and Osuwa's position (Akinrinde, et al. 2021), Mbah (2014) finds that the ruling class does not freely cede power (in other words, it is not inclined to commit class suicide), and must be forced to do so through great struggle and/or violence. Class conflicts arise as a result of such agitations and fights. Human security in African countries is jeopardized by conflict, whether caused by class or otherwise. Conflicts paralyze states and prevent them from responding to basic human needs, while also jeopardizing human security (Akokpari 2007).

On the other side, globalists believe that an unstable global environment creates insecurity. The influx of migrants into Europe, or the mass migration of people from war-torn countries to refugee camps in other countries, as well as global warming, which drives people to travel for safety, are all global events that have mostly resulted in a hazardous global environment. A dangerous global space is a common source of conflict that can lead to human insecurity. For example, terrible diseases such as the COVID-19 Pandemic, EBOLA, Lassa fever, and even AIDS are spread through migration, and diseases like COVID-19 and EBOLA have made the global space hazardous and posed a threat to human security in Africa on multiple occasions. Illegal or coerced migration, as well as inadequate management of migrants by host countries, pose a hazard to human lives and property in those countries. A greater proportion of migrants live in insecure housing and working situations, putting them at greater risk of exploitation, accidents, and illnesses, as well as deportation (Stephan 2011). Human insecurity is still a global issue (Akokpari 2007). Terrorist attacks, international crime, the spread of weapons of mass destruction and diseases such as HIV/AIDS, SARS, avian flu, environmental degradation, and the expansion of wars throughout the universe all show the vulnerability of people in the North and South (Akokpari 2007).

Indeed, the preceding analysis illustrates that human insecurity in Africa can be attributed to both global and internal factors. Class conflicts and competition between the ruling and ruled classes are prevalent in African societies. The ruling class, particularly politicians, amasses wealth through corruption and mismanagement, while the majority suffers from poverty and the consequences of poor governance. Global challenges such as migration, climate change, disease spread, and international crime further contribute to the tumultuous atmosphere in African countries (Akinrinde 2018).

Human insecurity is widespread in Africa due to the unequal distribution of resources, where a few powerful individuals benefit at the expense of the majority (Akinrinde 2020). Consequently, there is a high number of out-of-school children, youth unemployment, poverty, and a rise in crime rates. Failure to provide education to the youth might lead to future threats of militancy, insurgency, riots, kidnappings, and armed robberies carried out by disillusioned youths. Nigeria, in particular, experiences a life under perpetual fear and insecurity due to the activities of anti-state organizations like kidnappers, militants, and insurgents.

The influx of African migrants into South Africa has also raised serious security concerns, leading to xenophobic attacks on foreigners, as South Africans perceive them as hindrances to the country's growth (Akinrinde and Tar 2021). Government officials in South Africa have expressed concerns about foreigners impeding the country's development (Human Rights Watch, 2000). This sense of inequality and relative deprivation in South Africa creates competition for limited resources, job opportunities, housing, and public goods, contributing to crime and further exacerbating insecurity (Tshitereke, 1999).

This study, relying on reports, archival materials, and data from existing relevant sources, takes a comprehensive look at the causes of human insecurity in Africa from both the globalist and Marxist perspectives. The article is, therefore, structured into three sections: the first sets the groundwork for the research, the second examines how globalist and Marxist theories explain human insecurity in Nigeria and South Africa, and the final section explores the issues raised in the case studies and provides recommendations for Sub-Saharan African countries.

Human Insecurity in Nigeria and South Africa: A Conceptual and Theoretical Explication

The issue of human insecurity in Nigeria and South Africa cannot be overstated, as it remains a persistent and recurring problem in both countries. As a consequence, both nations have been significantly affected by the negative implications of human insecurities which include but are not limited to internal violence, unemployment, poverty, and climate change, among others. In South Africa, xenophobia attacks,

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violence, riots, hate crimes, and gang-related offenses have emerged as significant contributors to its general human insecurity. The occurrence of xenophobic attacks has escalated in frequency and intensity, raising considerable concern, particularly due to the continuous influx of illegal immigrants into the country (Mamokhosi, Lukong and Mandla 2011). On the other hand, insurgency, kidnappings, election violence, political killings, herdsmen/farmers crises, and secessionist crises abound as an example of insecurity in Nigeria. Although all of these have been substantially interrogated in the extant literature and implicated as internal reasons for insecurity in Africa, little research efforts have been made to explain human insecurity in Africa from the viewpoints of an unsafe global space and class struggle in African countries, both of which theoretical ontology underline the Marxist and globalist models.

Accordingly, while insecurity, within the context of the Marxist orientation, remains a global problem usually fuelled by forces like globalization, foreign aid, financial assistance-debt, market liberalization, and privatization, which all threaten human security, Globalism, on the other hand, contends that human security cannot be guaranteed in an uncertain international context (Akokpari 2007). Despite its prospects which include access to developed countries' markets, technology transfer, financial help from global monetary institutions, debt relief/cancellation, foreign aid, and so on, globalization continues to have negative consequences that can lead to human insecurity. Parts of the globalization problem in Nigeria, for example, are the imposition and implementation of IMF and World Bank policies in the country by successive Nigerian governments without adequate engagement with the people. The Structural Adjustment Program (SAP), privatization, deregulation, and other international agencies' policies, for instance, have further exacerbated poverty rather than alleviated it. Though privatization is a global economic strategy, it is practiced in Nigeria to benefit a few people while causing misery for the masses (Akokpari 2007). As a result, the country's social inequality gap continues to widen. According to Akokpari (2007), global pressures in the context of liberation, privatization, and debt have significantly harmed human security in Africa. Unfortunately, empirical and theoretical investigations have shown that the SAP policy failed to deliver in alleviating Nigeria's economic issues (Okolie, 2015; Nnamani, 2015).

Second, globalization can lead to people migrating to other nations in quest of higher education, greener pastures, and the acquisition of knowledge and technological expertise. Some migrants, particularly Africans, are exposed to unfavorable conditions, racism, intolerance, and prejudice as a result of the globalization process. Similarly, the killing of Africans by other Africans in South Africa in xenophobic conflicts exposes the dangerous side of the globalization process (Nel 2005). Furthermore, a study carried out by Mamokhosi, Lukong, and Mandla (2011) revealed that violence against foreigners has a global issue largely linked to society's rapid globalization process and development. This causes individuals to migrate, particularly from underdeveloped and less developed countries to developed or partly developed countries in quest of greener pastures.

Similarly, globalization transcends national borders and attracts migrant workers, which occasionally poses human security risks, particularly when migration is driven by factors like climate change, war, or diseases. As a result, the way host countries handle migrants is not exempt from human security threats, including the spread of diseases (Akinrinde and Tar 2021). Stephan (2011) established a nexus between security and migration motives. For him, forced migration occurs when living conditions deteriorate, making it impossible for migrants to sustain a stable life in their native regions due to civil conflicts or natural disasters (Stephan 2011).

It is essential to also acknowledge that climate change has equally led to a significant influx of Fulani herdsmen from neighboring countries such as Niger Republic and Chad into Nigeria, in search of food and water for their cattle. This has resulted in conflicts between the herdsmen and farmers. Expectedly, climate change profoundly impacts livelihoods, social order, peace, and stability. For instance, as agriculture expands, grazing grounds shrink due to global warming, causing animals to encroach into farmland and damage crops (Ezirim and Onuoha 2008; Ibrahim *et al.,* 2015).

Similarly, the impact of the Libyan crisis is a component of a dangerous global environment that is causing insecurity in other African countries. For example, Gadhafi's loyalists and warriors who have managed to flee Libya have infiltrated other countries with small arms and weapons, endangering human security due to misuse of weapons and armaments at the receiving countries. Light weapon accumulation in a country prone to internal conflicts quickly takes on a regional dimension, endangering the stability of neighbouring states and the entire sub-region (Ivor 2006). The ease with which such weapons can be procured, as well as their misuse, contribute to a climate of fear (Ivor 2006). The proliferation of guns and small arms is a problem in Nigeria and South Africa. Smuggled guns and small arms from war-torn countries have been used by criminals in both countries. For example, xenophobic attacks on overseas Africans are carried out by criminals in South Africa using guns and unlicensed weapons that have unlawfully crossed South African borders. Boko-Haram attacks against Nigerians and government facilities are carried out with weaponry smuggled into the country by displaced Libyan fighters. The availability of tiny guns feeds the cycle of violence and jeopardizes the sub-development region's prospects (Ivor 2006). It is therefore clear that the influx of small arms and weaponry from war-torn African states exacerbates the problem of human insecurity in both countries.

Again, globalization allows a continent or country to become more civilized, accessible, and developed in terms of technology, economic opportunity, industrialization, and social transformation, resulting in an influx of migrants to industrialized countries. People interact, intermarry, and engage in unprotected sexual intercourse while they migrate. In the process, individuals come into touch with fatal diseases and unwittingly carry them back to their home nations. This

invariably jeopardizes human security in both sending and receiving countries. In a country with a high proportion of covid-19 or HIV/AIDS, human lives are apparently in jeopardy. Akokpari (2007) reveals, for instance, that HIV/AIDS has wreaked havoc in Africa and has further exacerbated the continent's human security predicament. In Nigeria and South Africa, for example, HIV/AIDS has posed a threat to human security. Human insecurity in the sub-region has been exacerbated by the development of HIV/AIDS (Ivor 2006). From a globalist perspective, it is obvious that global events have a considerable impact on human security at the national level. The globalist perspective reveals a connection between international insecurity and national insecurity. The presence of a tumultuous global landscape marked by war, global warming, economic recession, climate change, disease outbreaks, conditional debt relief with hidden agendas, and animosity towards migrants inevitably leads to tensions or crises at the national level. This is evident in the form of vicious attacks on foreign African migrants, conflicts between farmers and herdsmen, and HIV/AIDS-related fatalities. All these factors collectively pose a threat to human security in Sub-Saharan Africa.

In Marxism, for instance, human insecurity arises from the threat, danger, and sense of insecurity resulting from the domination and control of a nation's wealth, resources, and power by one social class (the bourgeoisie) at the expense of another (the proletariat) (Mbah 2014). Class struggle and revolutionary forces are inherent in societies with distinct social classes, leading to various conflicts and tensions between opposing groups (Mbah 2014). According to Karl Marx, the relationship between these two classes involves the exploitation of the proletariat by the bourgeoisie, with the state and its structures often supporting this dynamic (Akokpari 2007).

Nigeria and South Africa are states with class societies, and oppressive social and revolution-defining class relations. Oppression or exploitation, as well as revolutions and uprisings, can all lead to insecurity by causing tensions, crises, and conflicts, all of which signal danger and constitute a threat to human security. In both countries, inequitable access to state resources, a lack of basic services, and weak governance continue to inform constant competition, struggle, and confrontation between the ruling and the ruled. For example, in South Africa, the majority of the hostile attitude against foreign African migrants stems from a concern about lack of housing, job possibilities, and poor social service delivery.

The political class's drive to amass fortune for themselves and their associates leaves the masses with little and pessimism. As a result of the rising inequality gap, the wretched low class is enraged by anger and agitation. Anger and hatred built on deprivation could however devolve into violence, if not effectively controlled, and violence is a possible source of human insecurity. The constant desire for independence by the Independent People of Biafra (IPOB) in Nigeria, for example, is based on marginalization, weak governance, and the ruling government's refusal

to provide people of Igbo descent an adequate sense of belonging. While the other two regions (North and West) had had presidents before and during Nigeria's democratic era, the East has not had one since Nnamdi Azikiwe of Igbo origin was once the President of Nigeria's first republic. This is interpreted to be a form of marginalization, which the IPOB has used as a rationale for its bid to secede from Nigeria on several occasions. Protests for secession in Nigeria have, indeed, resulted in skirmishes between Nigerian soldiers and IPOB members, which have resulted in a number of deaths and property devastation. This premise is supported by the finding of Mamah *et al.* (2016), in which it was revealed that protests demanding the release of IPOB leaders in Southeast states had turned brutal, with over 40 individuals killed, including a soldier, and over 50 individuals arrested.

The hindrance of agitations and rallies for a separate Biafra nation by the Nigerian government has further compounded the precarious nature of human insecurity in Nigeria. Additionally, Ojibara's (2016) findings showed that the disaffection of the Indigenous People of Biafra (IPOB) with the Nigerian state stems from the South-East's inability to produce a President since the Fourth Republic's inception. Structural imbalances within the Nigerian federation and uneven distribution of power among major ethnic and geopolitical groups have also fueled the clamor for secession (Ojo 2009; Achebe 2012; Ojibara 2016).

Similarly, South Africa has a history of class conflict between the ruling white class and the black population during the apartheid era. This led to widespread and well-established human insecurities during this time. Nelson Mandela's rise to prominence through revolutions and rallies against white exploitation and oppression of the black race illustrates the extent of oppression experienced by black South Africans during apartheid (Mamokhosi, Lukong and Mandla 2011).

Claassen (2017) associated xenophobic attacks in South Africa with the accumulated discontent of the governed class (people) towards the government, due to issues like lack of housing, employment opportunities, insecurity, and poor governance. In response to agitations and protests in Nigeria, on the other hand, the government's actions have often been violent and inflammatory, leading to arbitrary arrests, victimization, and imprisonment of agitators in Nigeria, particularly under the current administration. Such actions inevitably compromise human security.

Viewed against the backdrop of Marxism, Nigeria and South Africa are class-based societies, with dynamics between the ruling class (bourgeoisie) and the ruled class being exploitative, oppressive, and repressive. Confrontations and protests from the masses against corruption, unequal access to state resources, poor governance, and abuse of power have resulted in calls for secession, violent militancy, and xenophobia attacks, posing real threats to human security in both countries.

Data Presentation and Empirical Case-Study Analysis

We present in this section a case-study methodological analysis of data and reports elicited from secondary and archival sources. The choice of a case-study-oriented analysis here is to test the propositions earlier advanced in this study as to the validity of both globalism and Marxism within the contexts of the South African xenophobic experience and the Niger Delta's militancy in Nigeria.

Case Study One: Human Insecurity in South Africa

In the heart of Africa, South Africa, a nation often hailed as the economic powerhouse of the continent, has unfortunately witnessed disturbing waves of xenophobic violence. These recurring incidents serve as poignant reminders of underlying issues rooted in human insecurity. Although various forms of insecurity abound in South Africa, ranging from "Grab and Run", to car snatching, and robbery, among others, the focus here is on the recurring xenophobic violence that has assumed a dangerous proportion.

Basically, the surge of foreign nationals entering South Africa has been shaped by economic globalization, positioning the nation as a significant player in the global market. While this integration has spurred economic growth, it has also heightened competition for resources, resulting in economic disparities and job insecurities. Cultural exchanges, facilitated by globalization, have triggered cultural insecurities within specific South African groups, fostering fears of losing their cultural identity and contributing to xenophobic sentiments.

From a globalist standpoint, the interconnectedness of nations and the uneven distribution of resources is emphasized. In the context of South Africa's xenophobic violence, it can be interpreted as a reaction to global economic inequalities, where certain communities perceive foreign nationals as threats to their economic well-being. The relationship between the ruling class (bourgeoisie) and the ruled class is often characterized by exploitation, oppression, and repression (Mamokhosi, Lukong and Mandla 2011).

Globalists further argue that human insecurity is caused by an unsafe or insecure international environment. The opening up of South Africa's economic sector to the rest of the world, along with the advent of democratic rule and globalization, has led to an increasing influx of foreigners seeking various opportunities. This has resulted in xenophobic attacks, which are acts of hatred and intolerance leading to the deaths of foreign Africans in South Africa (Akinrinde, Babalola and Tar 2021). Migration across borders in Sub-Saharan Africa is driven by factors such as war/crisis, poor governance, insurgency, a desire for a better life and education,

and access to opportunities. The collective impact of these factors creates an international environment in the Sub-Saharan region that is largely unsafe and insecure, leading to the influx of Africans into neighboring countries with better prospects, industrialization, economic development, and rule of law. South Africa, as a prominent globalized country in the region, also attracts a significant number of foreign African migrants.

Marxist theory, on the other hand, posits that societal tensions stem from class struggles. In the South African context, xenophobic violence can be seen as an expression of economic frustrations within particular socio-economic classes, viewing foreign nationals as competitors for limited resources. Additionally, Marxist principles highlighting the exploitative nature of capitalism come into play, where the ruling class benefits at the expense of the working class. In the context of xenophobia, foreign nationals may be seen as a source of cheap labour, leading to resentment among local communities. The Marxist concepts of alienation and marginalization are crucial in comprehending the root causes of xenophobia. When certain groups feel excluded economically and socially, xenophobic sentiments can arise as a misguided attempt to regain a sense of control and agency.

Accordingly, Nel (2005) opined that, despite race-based discrimination, South Africa has been blessed with political, economic, and social transformation and change, as well as the adoption of a constitutional framework based on human rights, equality, and social justice. Locals, however, have reacted negatively to the surge of African migrants, fearing that their jobs, homes, and other possibilities will be taken over by foreign Africans. This surge of migrants has been met with xenophobic attitudes and animosity, which has been expressed not just by the general population, but also by government officials (Minnar 2005). The influx of African migrants, which is sometimes driven by an unsafe or dreary global African environment, produces fear, anxiety, and hostility in South Africans, who resort to attacking them over accusations that they are taking over their employment, housing, and other essential utilities. Dancygier (2010) found that such dynamics are linked to anti-immigrant violence in Europe. However, it has been characterised as intergroup (South African citizens and non-citizens) battles over few resources, particularly as economic conditions worsen (Human Sciences Research Council 2008; Centre for the Study of Violence and Reconciliation 2008; Everatt 2010; Steinberg 2008; Misago 2012).

Examining the interplay between globalism and Marxism within the South African Context

• **Economic Exploitation**: The nexus of globalism and Marxism in South Africa's xenophobic violence is evident in the economic exploitation of foreign nationals. Global economic structures contribute to their vulnerability, exacerbating class disparities.

• **Cultural Clash**: The impact of globalization on culture, coupled with Marxist ideas of alienation, can lead to clashes between different cultural groups. Economic insecurities intertwine with perceived threats to cultural identity, amplifying tensions.
• **Role of the State**: Both globalism and Marxism highlight the role of the state in shaping socio-economic structures. In South Africa, a comprehensive analysis must scrutinize how state policies contribute to or alleviate conditions fostering xenophobic violence.

In essence, the influx of foreign nationals into South Africa and the subsequent xenophobic violence are complex phenomena shaped by the intertwined forces of economic globalization and Marxist principles. The economic, cultural, and political dimensions underscore the need for a comprehensive and nuanced understanding to address the multifaceted challenges that contribute to this disconcerting issue.

Case Study Two: Human Insecurity in Nigeria

Nigeria, a nation abundant in resources and cultural diversity, grapples with a persistent challenge to its stability, cum the Niger Delta militancy. A class society, Nigeria is influenced by the dynamics of the ruling class-masses relationship. The ruling class, primarily politicians, is often repressive and domineering, while the masses bear the burden of the ruling class's misrule, misuse of office, and bad governance. The oppressed class would later hold protests or agitations to demand justice, change, and decent government in order to combat injustice. Resistance polities have thus become a haven for those who are dissatisfied with capitalist social relations and the federal government/corporate alliance's hegemonic authority over oil, and who want to stand up to its exploitative agenda (Kimiebi, 2012).

Human security in Nigeria is further complicated by the loss of lives and property during protests. For instance, according to Uchendu (2007), the Nigerian State disrupted the struggle of the late Isaac Adaka Boro (1938-1968) and his fellow revolutionaries. Similarly, Ken Saro Wiwa and his companions were hanged for allegedly posing a threat to the Nigerian authorities in their fight against environmental degradation.

For example, militancy in Nigeria's Niger Delta region began with simple agitations and rallies by residents demanding that the government develop their area in terms of infrastructure, excellent education, health, clean water, and the environment, among other things. As a result of the aforementioned, militancy was sparked by the failure of the government, or the ruling class, to offer adequate governance and pay attention to the difficulties afflicting the ruled class in this region. The Niger Delta, rich in oil reserves, has been a focal point for economic globalization. However, the benefits of this resource wealth have not trickled down to the local communities. Global

economic structures, often driven by multinational corporations, contribute to the exploitation of the region's resources, leading to economic disparities and fostering grievances that fuel militancy. Global interconnectedness also plays a role in the environmental impact of oil extraction, affecting local ecosystems and livelihoods. This environmental degradation exacerbates the socio-economic challenges faced by the Niger Delta communities, contributing to a sense of insecurity. The reality is that the Niger Delta's militancy is a result of the region's tremendous oil wealth not leading to regional prosperity (Kimiebi 2011).

Within the context of Marxist philosophy, it is clear that societal tensions often arise from class struggles. In the context of Niger Delta militancy, the control and allocation of resources, particularly oil wealth, become central. The ruling elite, in collaboration with multinational corporations, benefits disproportionately, leading to economic marginalization and fuelling resentment among the working class. Marxism emphasizes the exploitative nature of capitalism. In the Niger Delta, the capitalist structure, driven by profit motives and multinational interests, often results in the exploitation of both natural resources and the local workforce. This exploitation contributes to a sense of injustice that motivates the ongoing militant movements in the Niger Delta area (Kimiebi 2011).

Furthermore, as espoused by Marxism, realities of the Niger Delta unrest further underscore the role of the state as an instrument serving the interests of the ruling class. In the context of Niger Delta militancy, the Nigerian state's relationship with multinational corporations and its handling of resource allocation contributes to the deep-seated socio-economic issues that underpin militancy (Kimiebi 2011).

The Interplay between Globalism and Marxism within the context of Niger Delta militancy

• **Economic Exploitation and the Global Capitalist Landscape**
The synergy of globalism and Marxism within Niger Delta militancy is observable in the economic exploitation unfolding in the region. The mechanisms of global capitalism, steered by multinational corporations, play a significant role in economically marginalizing the local population. This systematic disenfranchisement becomes a breeding ground for grievances that fuel the militant movements.

• **Environmental Degradation and Global Responsibility**
The ramifications of oil extraction in the Niger Delta echo the global accountability of multinational corporations. The intertwined nature of environmental challenges on a global scale underscores that Niger Delta militancy is not merely a local issue but holds implications of global significance. The degradation speaks to a shared responsibility that extends beyond regional borders.

• **State Power and Global Impact**

Both globalism and Marxism cast light on the role of the state in shaping socio-economic structures. In the Niger Delta scenario, the alignment of the Nigerian state with global capitalist interests shapes its response to militancy. This alignment becomes a contributing factor to the persistent systemic issues that sustain and exacerbate the challenges faced by the region.

Conclusion

In examining the issues of xenophobia in South Africa and militancy in Nigeria through the prisms of globalism and Marxism, it becomes evident that these challenges are multifaceted, deeply rooted, and interconnected. South Africa grapples with xenophobia, a manifestation of economic disparities and cultural insecurities heightened by global forces. On the other hand, Nigeria faces the enduring struggle of Niger Delta militancy, a complex interplay of global economic exploitation, environmental degradation, and systemic issues perpetuated by the alignment of the state with global capitalist interests. It is clear from the preceding analysis that both xenophobia and Niger Delta militancy share common threads of global injustice. Economic globalization, driven by multinational interests, has played a pivotal role in exacerbating inequalities, leaving marginalized communities in South Africa and Nigeria grappling with economic disenfranchisement. The interconnectedness of these global forces, be it through economic exploitation or environmental degradation, underscores the universality of certain challenges faced by nations in the pursuit of equitable development.

Beyond theoretical frameworks, it is crucial to humanize these narratives. The victims of xenophobia and militancy are not abstract entities but individuals and communities grappling with profound insecurities. The South Africans experiencing xenophobia and the Nigerians affected by militancy share a common yearning for security, justice, and a dignified life. Addressing these challenges demands comprehensive, context-specific solutions. For South Africa, combating xenophobia necessitates inclusive economic policies, cultural sensitivity programs, and measures to empower local communities. In Nigeria, resolving Niger Delta militancy requires equitable resource distribution, international advocacy for human rights, and policies empowering local populations. it is essential to recognize that realities now demand a collective commitment to dismantling systemic injustices, fostering economic equity, and nurturing a global ethos of interconnectedness. By understanding the human stories behind these challenges and acknowledging the shared responsibility of the global community, stakeholders can strive towards a future characterized by inclusion, justice, and the collective pursuit of a more equitable and secure society in South Africa and Nigeria.

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