

THE IMPACT OF ARMED BANDITRY AND HUMAN DISPLACEMENT ON SUSTAINABLE HUMAN DEVELOPMENT IN ZAMFARA STATE

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Abstract

The paper has observed that, the problem of insecurity in Zamfara State was as result of the government's inability to provide the constitutional responsibility imperatives for its existence, that is, provisions of sense of belonging to all the major segments that made up the state as well as providing the basic social amenities to all and sundry. Using qualitative method through which in- depth interview was also employed, and human needs theory which explains that, in any situation where government abdicated from its responsibilities there bound to be a conflict, the paper, concludes that, until governments both state and central rise to the very occasion, banditry will continue to manifest and people will continue to be displaced from their original place of abode and this will in turn, negatively affects the sustainable development of people and the state.

Keywords: Armed banditry; Human displacement; Sustainable human development; Zamfara State

Introduction

Armed Banditry and human displacement has been a pandemic global human catastrophe, the consequences of which are far reaching and which are better imagined than experienced. The problem has enormous impact on the political, social, economic lives of the people affected, thereby posing a serious threat to sustainable human development to the people in regions and areas affected. Human displacement in the Central African Republic, the Democratic Republic of Congo, Rwanda, South Sudan and Myammar where the Rohingyas are affected are some of the notable examples that have raised international concern even at the United Nations and the attendant consequences of disease, poverty, sexual abuse, epidemics, and poor access to education have led to even wider global outcry.

Nigeria is among the countries that have high rates of internally displaced persons, and their numbers appears to be currently increasing within short intervals. States and communities in Nigeria suffered and many are still suffering from this disaster. This disaster which is endemic in some parts of Nigeria is caused by communal clashes, civil-disorder, epidemics, crime, violence, etc. The menace of human displacement normally manifests in different scales. The worst and most current appear to be the activities of armed bandits in some northern states of Nigeria.

In fact, reports of bandits with sophisticated hardware (weapons) rampaging herder's settlements and farms with the sole aim of killing people and pillaging cows proliferates. According to Ahmadu Sulaiman, chairman of the Kaduna States Miyetti Allah Cattle Breeders Association of Nigeria that "between October 2013 and March, 2014, approximately 7, 000 cattle were rustled from commercial livestock farms and traditional herders in Northern Nigeria" (Bashir, 2014) cited in (Azeez and Aliyu, 2016). The scales of armed bandit's activities have led to high rate of death, injury and displacement of individuals in this part of the country. Furthermore, the issue of internal insecurity had forced people who were affected to move or migrate to other places they consider safe to live. Hence, the sudden and unexpected movement affects their wellbeing, more especially, politically, psychologically, socially and

above all, economically. As observed by the former Secretary-General of the United Nations, Ban ki-moon (2014), Displacement remains arguably the most significant humanitarian challenge facing the world. Cited in (Eweka and Olusegun, 2016)

More pathetic is that, the lives of these displaced people in most cases, are threatened, they were exposed to the risk of epidemics, diseases, starvation, poverty, poor access to education as well as recent cases of sexual abuse. This paper has been divided in to five sections which includes; the introductory part followed by the conceptual clarifications, theoretical framework, the general discussion and finally, the conclusion and recommendations.

Statement of the Problem

The issue of Armed Banditry and human Displacement has emerged as the latest problem to be contained by the Nigerian Government and non-governmental organizations in order to improve human security and socio-economic development in the country. This is due to the fact that, the activities of bandits is trying to make the country ungovernable and the citizens the feelings of being unsecured more especially in Zamfara State. Human security here, refers to, naturally the value of life of the people of a particular society. It has been observed that anything that reduces the quality of life, which could either be through, conflict, scarcity of vital resources, environmental degradation or demographic pressures, infringes on human security, and as such considered a threat to human security (Dhirathit, 2011) In relation to this, scholars have therefore, explained that, one of the major symptoms of human insecurity crises is internally displaced persons (Ejiorfor, O.C, Oni, S. and Sejero, J.V., 2017).

The menace of the Armed Bandit and cattle rustling had virtually posed serious security challenges to Zamfara State and Nigeria at large. This, made scholars (Egwu, 2015, Momale, 2015) to view it as criminal enterprises with the consequences for the socio- economic, political, cultural and psychological spheres of (affected) society. It has been observed that, the scale of operations of armed bandits is so high that it attracts both local and international attention and concern. This is because millions of people were forced to leave their homes to seek safety in another new area very strange and unfamiliar to them, which in the process led people to lose their assets and get exposed to enormous hardship and avoidable danger.

The most disturbing trends here are that, in spite of the various governments' strategies, measures and intervention to curb this menace, the horror seems ceaseless and of course, the numbers of the displaced persons continue to multiply by day. Attempts at mitigating the problem became more cumbersome for the state, the communities affected and the country at large.

This has generated serious concerns from government as well as both local and international agencies due to the fact that most of the communities in Zamfara State have been ravaged by the nefarious activities of the Armed Banditry and the cattle rustlers which negatively had impact on both state and national sustainable economic development.

This problem has become so serious that the former Governor of Zamfara State (Abdulaziz Yari Abubakar) had, on one occasion; allegedly denounced his constitutional responsibility as State's chief security officer. There is no doubt that the problem had impacted negatively at both State and National levels. At national level for instance, as the country attempts economic diversification to agriculture from oil, more emphasis is being shifted and directed towards agricultural development, but, with the current spate of killings and destructions of those who inherently supposed to Mann the agricultural sectors, it have generally, lead to a heavy dislocation in the agricultural production in the country. At state level, Zamfara State happens to be an agricultural producing state and anything that will dislocate the farmers from their farm lands as well as denies them of their cattle livelihood; definitely speak doom to the

economy. In fact it has already started; and this can be seen in the prevailing shortage of food products as well as the high cost of living and food commodity in the state. Anka, (2018).

Arising from the forgoing, therefore this paper intends to investigate the impacts of armed banditry on sustainable human development in Zamfara State and with particular reference to the problems of poverty, epidemic, poor lack of education and starvation affecting the displaced people and their communities.

To put the discussion in proper perspective, the paper is divided in to five sections: After the introduction and statement of the problem, the second part is followed by conceptual clarifications while part three is the theoretical framework. Part four of the paper is literature review while the fifth section is the conclusion and recommendations.

Conceptual Clarifications

Armed banditry: Egwu (2015), in his work the “Political Economy of Rural Banditry in Contemporary Nigeria, viewed armed banditry as a practice of stealing cattle and animals from herders or the process of raiding of cattle from ranches. Although, in his opinion these activities was usually driven by several other means and factors, but, can be regarded generally as economically- based form of criminality perpetuated through an informal network.

As an economic based issue, Egwu (2015) further postulates that, armed banditry thrives as a means of “primitive” accumulation of cow herds in the context of subsistence and commercial pastoralism. Momale (2015) had, on the other hand conceptualized Armed Banditry as a wider scope of extensive cattle rustling which comprises different forms of crimes; among which are the highway robbery and gang- like invasion of settlements with a view to confiscate wealth and properties (Cheserek, et al. 2012) cited in Momale (2015). He (Momale) went ahead to posits that, these activities is usually associated with societies suffering from social and economic upheavals and moreover, it's tenable where the structures and functioning of leadership and governance have collapse or are insignificantly weakened. He further, emphasized that, this heinous act is more common in rural areas and marginal communities.

Sustainable human development on the other hand, stands for the organizing principle for meeting human development goals while simultaneously sustaining the ability of natural systems to provide the natural resources and ecosystem services on which the economy and society depend.

Human displacement, this simply refers to the forced movement of people from their home, or country of origin. Sometimes displacement is also used interchangeable with the term forced migration.

Theoretical Framework

This paper intends to use the Human Needs Theory as its theoretical framework. Although, the concept of Human needs, Conflict, and Peace are interrelated and affect all aspect of human life, academics and practitioners have usually addressed them in a rather fragmented manner. Human Needs theory generally proposed that all humans have certain basic universal needs and that whenever these needs are denied, conflict is likely to occur.

The theory was generally popularized by Abraham Maslow (1954), John W. Burton (1990), Marshal Rosenberg (1984) and Manfred Maxneef (1991). These theorists all agreed and posit that the basic cause of most of the intractable conflict was the underlying need of people to meet their needs, which can either be on individual, groups and or societal bases. This theory centrally posits that human beings need certain essentials if they most live and attain some level of well-being in any ramification of life. And that such essential are what is referred to as (basic) human needs. Hence the position of the human needs theory is that the unavailability of any alternative means to meet the needs of individuals or

group is usually what triggers violence or conflict. The theory further argued that often at a time, violence also occurs when humans require understanding, respect and consideration for their needs. These needs, as argued by the theory are not only the subsistence such as food, water and shelter but also often the biological needs such as participation, identity, understanding and recognition.

Although there were a lot of human needs theorists, but this work is anchored within the prism of Abraham Maslow (1954) and John W. Burton's (1990) postulations of the theory. This theory posits that, humans, by nature, need a number of essential things in life to survive. These essential things, have been observed to have gone beyond just food, water, and sheltering. Maslow and Burton further explain that, there are both physical and non-physical elements that are needed for a successful human growth and development, as well as those things humans are innately driven to attain, (Sandra, 2003)

Maslow had earlier in his postulations identified and placed those essentials human needs in a hierarchical manner. To him, each need has a specific ranking or an order of attainment. His (Maslow) pyramids of human needs, therefore, start with the itemization of the basic items of food, water, and shelter. These are further followed by the need for safety and security, and then followed by belonging or love, self-esteem and finally rounding up by enumerating personal fulfillment. (Sandra, 2003)

Perhaps Burton and other human needs theorists tend to agree differently; they placed their argument saying that, human needs do not have to be on hierarchical order; rather, human needs are sought usually simultaneously in an intense and relentless manner. Hence, they list the followings among those things they consider as essential elements for human survival, growth and development:

- a. Safety/Security – The need for structure, predictability, stability and freedom from fear and anxiety.
- b. Belongingness/Love- The need to be accepted by others and to have strong personal ties with one's family, friends and identity groups.
- c. Self-esteem – The need to be recognized by oneself and others as strong, competent and capable. It also includes the need to know that one has some effect on his/her environment.
- d. Personal Fulfillment- The need to reach one's potential in all areas of life.
- e. Identity – goes beyond a psychological “sense of self”, Burton and other human needs theorists define identity as a sense of self in relation to the outside world. Identity becomes a problem when one's identity is not recognized as legitimate, or when it is considered inferior or is threatened by others with different identifications.
- f. Cultural Security – Is related to identity, the need for recognition of one's language, tradition, religion, cultural values, ideas and concepts.
- g. Freedom – Is the condition of having no physical, political or civic restraints, having the capacity to exercise choice in all aspects of one's life.
- h. Distributive Justice- Is the need for the fair allocation of resources among all members of a community.
- i. Participation – Is the need to be able to actively partake in an influence civil-society.

However, the relevance of this theory to this work is that, the Human Needs Theory tends to offer a new dimension to conflict theory. This is because the approach provides an important conceptual framework which not only connects but, addresses human needs at all levels. In essence, Human Needs Theory is believed to have come to the fore because of the large scale frustration of basic human need as a threat to peace and social-order.

Burton (1990) who was a renowned advocate of human needs theory on both social and political conflict postulates on how universal human needs are often neglected, causing groups to employ the use

of violence to claim their rights and satisfy their needs. Given more clarity to the above argument, Coate and Rosati (1988), assert that, human needs are powerful sources of explanation of human behavior and social interaction. They argued that, all individuals have needs they always strive to attained or satisfy, either through influencing the system “acting on the fringes” or acting as a reformist or a revolutionary.

Furthermore, the Theory is relevant to this paper in the sense that the theory was propounded to address issues that are conflict in nature, and in this context, it is an unarguable fact that Zamfara State is currently grappling with the menace of armed bandits which had generally and negatively affected the socio-economic and human development in the State. It is on record that the state is now completely ensued with an unending violent conflict between farmers, herders, villagers and armed bandits.

Perhaps, and more importantly, is the issue of basic needs and interest. This tends to be the cardinal pivot of armed banditry and conflict in Zamfara State. For instance, one of the arguments proffered by some segment of the society in the State as itemized by human needs theory was the issue of safety and security. This is because the genesis of the conflict in 2011 was the killing of a Fulani herdsman who was caught stealing in the market of a village. This killing, therefore, led to many rampant and simultaneous killing of many Fulani herdsmen in various places in the State. For their safety and security, the Fulani herdsmen gathered and engaged in a reprisal attacks and killings of farmers and villagers with a view to defending themselves and their stocks. Anka (2018)

In the same vein, the relevance of the human needs theory could further be attributed to the inability of government to provide the basic essential elements for human survival. In fact the inability of the state government to make adequate provision of social amenities in most of the affected communities had largely been the bane of conflict in most of the societies in the state. It is a fact that most of the villages within and around the State suffered neglect in terms of provision of basic social amenities. These basic amenities include food and portable drinking water, health services, habitable environmental, job creation and incentives. Above all, there is the issue of the unemployment rate in the State which had been on the rise since 2011. These are some of the basic needs of individual which according to the theory can lead to violence when individuals were out-rightly deprived of. Moreover, the United Nations Development Program (UNDP, 1994) had identified 7 threats to human security which can generally cause conflict in any society. The identified 7 threats are economic threats, food threats, health threats, environmental threats, personal threats, community threats and political threats. Onaedo, Samuel, and John (2017).

Literature Review

Scholars have on many occasions, written about the menace of armed banditry and human displacement in Nigeria. In fact, a lot has been written on the nature, conduct, character and the vicious activities of rural banditry associated with cattle rustling in Nigeria.

For instance, Egwu (2015), in his work the “Political Economy of Rural Banditry in Contemporary Nigeria, viewed armed banditry as a practice of stealing cattle and animals from herders or the process of raiding of cattle from ranches. Although, in his opinion these activities was usually driven by several other means and factors, but, can be regarded generally as economically- based form of criminality perpetuated through an informal network.

As an economic based issue, Egwu (2015) further postulates that, armed banditry thrives as a means of “primitive” accumulation of cow herds in the context of subsistence and commercial pastoralism.

To Egwu (2015), the dexterity of armed banditry and cattle rustling has impacted negatively on national security and has also altered the balance in state- society relation. More importantly, he argued that,

armed banditry had impacted negatively on livestock production in Nigeria. This is because livestock production tends to be not only significant aspect of agriculture in Nigeria's quest for diversification of economy, but, it also had remained one of the alternative sources of economic growth in Nigeria.

In another perspective, Egwu (2015) also conceptualized armed banditry in the context of identity politics and inter- group relations, which include relationship between pastoralist group on the one hand and the Nigerian system on the other. The classic explanation of this scenario is that, the pastoralist (transhumant) as he called them were generally perceived by local farmers as people that are violent and deliberately armed to deal with innocent and unsuspecting farmers. This, in a simple tone, means that the local farmers were alleging the intentional crop damage by the herder's stocks. The herders, he argued, on the other hand were of the convictions that they belong to the victims of political marginalization; lacking a voice within the Nigerian state system. To attest the above assertion, one can see that it's only through Miyetti Allah Cattle Breeders Association (MACBA), an urban based Fulani pressure group, which normally engages the government in any policy advocacy on their behalf; hence, the basis for their incessant dexterity and viciousness in attacks and killings, according to those that upheld this theory.

However, Egwu (2015), in another dimension explained some of the causes or reasons proffered by the armed bandits or their apologies. They explained that the issue is of two dimensions: they argued that, armed banditry and cattle rustling can be located properly within the domains of the clashes between the dominant and the dominated. Here, this can be explained in a way that the former denotes those rustlers who have turned rustling into a criminal activity with hierarchical networks that connect the rustlers with markets via an underground and undefined illegal business activities while the latter tends to describe actors who are involved in cattle rustling within the rural economy as part of a coping mechanism responding to socio-economic pressures.

Momale (2015) had, on the other hand conceptualized Armed Banditry as a wider scope of extensive cattle rustling which comprises different forms of crimes; among which are the highway robbery and gang- like invasion of settlements with a view to confiscate wealth and properties (Cheserek, et al. 2012) cited in Momale (2015). He (Momale) went ahead to posits that, these activities is usually associated with societies suffering from social and economic upheavals and moreover, it's tenable where the structures and functioning of leadership and governance have collapse or are insignificantly weakened. He further, emphasized that, this heinous act is more common in rural areas and marginal communities.

In the same context, he argued that, Armed Banditry gained more prominence in recent years due to the recent commercialization of livestock raiding in many countries such as Somalia, Kenya, and Sothern Sudan among others. Momale (2015)

Perhaps, in Nigeria, by his studies, he states that this problem is more prevalent in the Middle belt and North-Western parts of Nigeria. He stressed that, ethno- religious conflict had invariable provided a fertile ground for the establishment and the entrenchment of these criminal activities in the country; especially in the states like Plateau, Nassarawa, Benue. Momale (2015), however, averred that, in state like Kaduna, Zamfara, Katsina, Niger, among others, these activities are mostly carried out by bandits mostly residing in remote rural areas and forest with active collaborators in urban markets.

Based on the above, Momale (2015) explained that, the consequences and impact of armed banditry in all the societies affected have led to the repeated and continual attacks and killings of family heads in all the states. In addition, poverty and loss of livelihood are on the rise, with women and children being the most victims. In fact, in some cases many heads of households affected, have abandoned their families, and leaving women to engage in excessive labor to cater for their families.

Still on the same page, Momale (2015) in trying to make a strong case regarding the consequence of armed banditry in Nigeria, explained that, farming activities in all those areas affected were seriously impaired due to reduction in number of Animals use for traction and a greater reduction in the quantity of manure production; this, had therefore, led to the reduction of crop yields.

In summing up his arguments, Momale (2015) argued that, there is generally a linkage between armed banditry, cattle rustling, and conflict between farmers and pastoralist. This is because, as he believes that, it was usually the proceeds from cattle rustling that were found to be usually used to purchase sophisticated weapons which had led to the proliferation of arms by the rural bandits.

Apart from considering the issue of failed state, ethnicity and social differences some-times deployed by the elites as tools to cause division and generate conflict among various groups that hitherto lived harmoniously as some of the key reason for armed banditry, Kusa and Salihu (2015) also emphasizes armed banditry to be linked to the political economy problem which was tenable as a result of the absence in the equitable access to resources coupled with deliberate agenda to exclude others from the societal formation.

Kusa and Salihu (2015) explained that, people faced with this heinous act, continue to live in constant fear of attacks which as a result take away their human dignity and the ability to organize, seeks and engage in the day to day livelihood. And, that, since armed banditry usually led to the disruption of life; therefore, the desire to avoid strife and its attendant consequences generally led to human displacement.

Furthermore, in their discourse on armed banditry in Nigeria, Kusa and Salihu (2015) had, also highlighted the concept of the Crime Triangle. This said construct explained that for a crime like rural banditry to occur three (3) things must be tenable viz:

1. There should be a motivated offender, in this case the rural banditry attracted by cattle, goats and sheeps. The cattle in particular, have high economic value and therefore easily disposable. They also explained that some time abduction of women, girls and boys could be part of the mix.
2. An available and suitable target. Suitable target here, are the un-protected citizens in rural Nigeria.
3. No authority figure to prevent the attack from taking place because many rural areas remained un-governed.

Perhaps, they explained that, the above triangle had generally exhibits the vulnerability of the rural populace to attacks by armed bandits in Nigeria; this they attributed was all facilitated due to the government absence in most rural areas in Nigeria.

On the other hand, Mohammed and Alimbi (2015) opined that, armed banditry is both a symptom and a cause of rural underdevelopment. They also argued that, Bandits are usually seen in two perspectives. They were seen in most cases, as outlaws by the State authorities, while in the second perspectives they were often viewed by peasants as those who were able to defy a malfunctioning system and able to right the wrongs in the society.

Their argument on the above, was based on the on the theory by Hosbawm (1959) who proposed the construct of “social bandits”; in the said construct he opined that peasants consider Bandits as their heroes, champion, avengers, fighters for justice, and even leaders of liberation. Above all, they were seen as people to be admired, helped and supported. Mohammed and Alimba (2015). In summary, their argument was an upshot from the definition of bandits by White (1981) cited in Mohammed and Alimbi (2015) who define a bandit as a person who has been forced to become an outlaw by robbing from rich and giving to the poor. Hence, this definition had conspicuously

described a bandit as someone preoccupied with seeking revenge on behalf of the masses or some sorts of society's under classes.

However, the above description of bandits had been categorized depicting, as an ancient mode of banditry or the traditional banditry which he stresses thrived in the pre-industrial era.

In the same vein, it was, however, explained that the above form or mode of banditry is totally different from the current or the modern-day banditry which tends to be much more vicious and destructive in nature and outlook. The argument here is that, the social or modern-day bandits have the capacity:

- a. Strain government capacity by overwhelming police and legal system through sheer audacity, violence, and numbers;
- b. Challenge the legitimacy of the state;
- c. Act as surrogate or alternative government;
- d. Dominate the informal economic sector, establishing small business and using violence and coercion to compete with legitimate business while avoiding taxes and co-opting government regulators; and
- e. Infiltrate police and non-governmental organization to further their goals and in so doing, demonstrate latent political crises (Sullivan, 2012) cited in Mohammed and Alimba (2015).

It has been further observed that, the activities of these bandits have been impediments to many democracy and sustainability around the world. They (Mohammed and Alimba, 2015) emphasized that in Nigeria, the activities of these armed bandits have been more conspicuous in this era of democratic governance, particularly in northern Nigeria. Perhaps, as part of their submissions, they hinged their argument of armed banditry on poor governance.

Moreover, in one of their findings as regards to the nature and character of armed banditry, Mohammed and Alimba (2015) proffered that, often-times, armed bandits disguised as Fulani herders and wreak havoc in several communities in the states like Zamfara, Kebbi, Sokoto, Katsina, and Kaduna. Stressing further that, this had generally strained the existing ancestral relationship between people that have shared the same ecology, environmental resources, and habitat amicably for several generations. The governments have, since appear to be unable to curb and resolved this lingering crisis. Hence, this unchecked criminality has led to the loss of lives and livelihoods, crippled economic activities, broken social cohesion, and led to a massive displacement of people.

Mohammed and Alimba (2015) further argued that, in the present era of globalization, banditry seems to be more than a mere rural gangs and criminals; to them, banditry has now turned out to be a sophisticated enterprise which had the capacity to challenge the authorities of weak and failing states. They also went ahead to explained that, studies have shown that banditry have now metamorphosed into a chains of network which had been usually exerting a strong forces in the remote or rural areas through which they extends its tentacles to urban settings; its expansion has generally been accompanied with an increased level of violence.

Affirming the above arguments, Warto (2011) cited in Mohammed and Alimba (2015) had viewed social banditry to be an act of crime committed either by residents of a village or people in the low economic as well as social strata with a view to satisfy their basic needs. They further argued that, in most cases, such nefarious activities were a response to the structural pressure, which deprives those people easy access to the natural resources that supports their livelihood.

Closely related to the above was the assertions by Mburu (1991) who, also cited in Mohammed and Alimba (2015) opines that, the motives for contemporary banditry is the pauperization of the people

living in a harsh physical environment. Sztomka (1993) also in Mohammed and Alimba (2015) had differently asserts that, the emergence or the drivers of banditry was tenable when established ways of life, rule and laws are undermined, ruling elites are discredited, and traditions are rejected. His arguments further proffered that, social instability, poverty; politics, corruption, and economic depression are factors that often precipitate banditry. The emphasis is that, these causes enumerated duely exist as a common denominator in most African societies including Nigeria.

In the opinion of Ibrahim and Dabugat (2015) in which they centralized rural banditry as a consequences of the intense competition between farmers and pastoralist Fulani groups over the arable land and water resources. In their analysis, they explained that this factor was not exclusively restricted to the northern part of Nigeria but, had recently manifested also, in the southern part of Nigeria.

In another part of their argument for the tenability of rural banditry in Nigeria, which they consider more worrisome and disturbing, Ibrahim and Dabugat (2015) affirmed that, the seeming incapacity of the state to effectively control and exercise authority over its territorial jurisdiction. This is because, as they argued, the relative absence or the in adequacy of the security and administrative structures of governments, coupled with the apparent lack of social amenities in the rural areas; while urban areas enjoyed in relative the greater presence of amenities. Hence, according to them, social disparity provides adequate room for the emergence and sustenance of banditry in Nigeria.

Some scholars had, differently contextualized armed banditry in the context of identity politics that was Germaine by mutual suspicion between the pastoralist and the local farmers. By this trends, some proffered that, often times, armed bandit disguised as Fulani herders and wreaked havoc in several rural communities, to this scholars, the trend had generally strained the existing ancestral relationship between communities that have shared the same ecology, environmental resources, and habitat amicably for several generations (Mohammed and Alimba, 2015).

In essence, all the above postulations by these scholars were actually tenable in armed banditry proliferation in Zamfara State. However, at any rate, this paper intends to be a step ahead to diagnoses how banditry impacted negatively to the sustainable human development leading to displacement of persons in Zamfara State.

The Impact of Armed Banditry on Sustainable Human Development

In the last few years, (specifically from 2011 to 2019) armed banditry and conflict between farmers and pastoralist have been on the rise. It is of note to know that, apart from the Boko-Haram that operates mostly in the north-east of the country, Zamfara State was believed to have experienced violence and conflict more than any other state in Nigeria (Karma, 2020).

The conflict was initially believed to be a mere ancestral farmers-herders crisis; until eventually, degenerated in to a full blown blood bath of an unmanageable magnitude. For instance, the former Governor Abdulazeez Yari was reported to have said that, about five hundred villages and thirteen thousand hectares of land have been devastated, and two thousand eight hundred and thirty-five people killed between the periods of 2011-2019 (Suleiman, 2019). Furthermore, according to him (Suleiman, 2019), it was also estimated that, there are at least ten (10) thousand armed bandits and cattle rustlers operating out of the eight major camps in Zamfara State. He, also stressed that, some reports have puts the number of children orphaned as a result of the conflict at forty-four thousand since 2010 when the conflict began; in the same vein, in Anka alone, one of the local government area of the state, over sixteen thousand people have been internally displaced (Suleiman, 2019).

In effect, at any rate, there were, generally so many conflicting views and assertions with regards to the cause and nature of the armed banditry in Zamfara State. In the first instance, there was this view

which asserts that it was but, cattle rustling which led to the reprisal attacks on Fulani herders by the organized vigilante group in the state. However, there were those with another separate views who believes that it was the unending attacks against some Fulani herders that instigates the conflict; thereby rendering helpless the Fulani herders in the hands of the organized vigilante groups, this makes them (Fulani herds men) to resorts to inviting external support from their peers in the neighboring state of Chad and Cameroun (Dauran, 2020).

On the same plain, another contending view was that, there was an incitement or instigations by some elites within the state who hide behind the screen and continued to fueled and ferment the conflict. It was further argued that these people took advantage of the security situation currently in the state to induced additional crack in the already tensed and brewing conflict. Their involvement as argued had created another dimension to the conflict resulting to human abduction and kidnappings. (Balarabe, 2018) cited in Anka (2018)

Closely related to the above elite's conspiracy in the state was another view held by some pundits who stressed that, the presence of the mineral resources in the state had generally led to the continuous lingering of armed banditry in the state. The presence of large quantity of Gold deposit in the state had greatly influences the menace of banditry in the state; which was believed to be masterminded and remote controlled by the elites within the state with corroborations with the external forces with the view to unofficially exploits the mineral deposits from the state. In essence, for them (the elite) to have a continuous free accessed to these minerals deposits (illegal mining) is for them to continue condoning and fermenting armed banditry in the state which would scare the rural community away from the areas of available mineral deposits (Zugu, 2020).

Nonetheless, irrespective of the causes and nature of armed banditry in the state, the consequences are better imaging than experience; and the greatest part of it was the displacement of persons from and the resultant effect from thereof. One amongst these effects was poverty. According to Zugu (2020) about three billion naira has been paid as money for ransom and over ten thousand people have been kidnapped; and not to mentioned the devastation of lands and crops already produced by many farmers within the communities; hence, the shortage of both food production and supply in the state. To him, all these monies were collected from the rich, poor, and peasants in various communities and villages in Zamfara State; which to him had crippled a lot of people financially within and around the state.

Moreover, Sabongari (2020) and Mamman (2020), have also argued that, one of the biggest effect of armed banditry was intense poverty. They assert that, as some of the victims of banditry, their major problem, currently, is paucity of funds and other essential basic needs to cater for themselves and their families. They have now resorts to begging to be able to keep the body and soul together. Sabongari (2020) further explained that:

I am the village head of nawaje, who owned large farms with many herds of animals; I am among the rich men in my village, if i should give you zakat of one year (compulsory tax on personal assets and property levied on wealthy people annually), you will become a rich throughout your life, I have now lost everything to the bandits. My house and belongings were all destroyed by the bandits. Not only my assets destroyed but, the whole village has been destroyed to the level of none-existent.

The above was also the position of Mamman (2020) who was from bargaja village, where he stressed that due to banditry activities he is now a beggar in his own state. According to Abubakar (2020),

an indigene of kuturu and also the village head, which is now displaced in Zurmi local government, attributed his predicament as the consequences of armed banditry in the state. He explained that, he is now leaving in bondage as he cannot do anything to help himself, family and his subjects. He has been separated from his family and couldn't even trace some of them as they all disperse during the one of the attack by the bandits. He further explained that, he and the few of his family depend now, on the help from some of their extended family members and friends from where they are currently residing. He further asserts that:

we live everything in the hands of Allah (God) because we are in an unexplainable and dicey situation; and we don't even know where to start and mends our lives again.

The scenario of the condition in abject poverty, tends to be positions of both (Abubakar, 2020, Salihu, 2020 and Sa'ad, 2020), all these people had concurred that their poverty situation was a result of their displacement from their villages which was as a consequences of banditry in their villages. Above all, many major and renowned markets in the state, that fed the country in terms of animal and food stuff stop operating because of the banditry activities in the state.

Shinkafi market was amongst the market that, when in operation fed the southern part of Nigeria with animals, because trucks load of animals are transported to the south on daily basis which was not in operation until now (Zakari, 2020).

Based on the above, to many of the analyst, many people in the state were pauperized; due to the fact that their means of livelihood is solely attached to those market operations.

With regard to epidemic and lack of poor education as consequences of armed banditry many people have explained the gravity of the effect banditry to these aspects of human sustainable development. For instance, according Umar (2020),

...most of the bandits uses or are in to drugs and a lot of them were currently infected with HIV aids and other related sexually transmitted diseases, these people usually raped women and girls whenever they attack a village. The resultant effect was that, currently, there was a high rise in the HIV aids and other sexually transmitted diseases in the state. Aside from that, because of the stigma, many women are now in to prostitution.

In relation to the above, many of the displaced persons were infected with various degrees of ailments ranging from typhoid, malaria, kwashiorkor, and even some with snake bites. This also, was due to lack of good and enough water and food to drink and eat, as well as clean and sanitized environment where they live.

Our school was raised down by the bandits; and even before it (school) fell down, the teachers who teach our children have stopped coming due to the fear of either being killed or kidnapped by the bandits (Mamman, 2020).

The above was the position of many displaced persons who now resides in another environment alien to them. For instance, Sabogari, (2020) stated that, their village have experienced more than thirty eight (38) attacks by the bandits which had scared away the teachers from coming to the village to teach their children. Musa, (2020) and Abubakar, (2020) all have argued that, banditry have chased away most of the teachers in their villages for the fear of their lives. This have, made schools to remain closed for a long period of time. Moreover, now that they were displaced their children have continued to stay at

home without going to school; which have greatly affects their children progressions with educational activities.

Conclusion and Recommendations

In conclusion, the paper have observed that, armed banditry has caused a lot myriads of problem to the displaced persons in Zamfara State; and that, these defects as highlighted above, have generally affected the general wellbeing as well as development of the displaced person in the state causing a lot of hardship and sometimes even death to the victims of displacement.

Based on the above submissions the paper has, therefore, recommended that, the governments of Zamfara State in particular and Nigeria in general, must rise to the occasion by taming and ending banditry in the state. This can be achieved through introducing those policies that would bring about the social-inclusiveness of members of the various people and communities that made up the state as well as providing those basic human needs that are intrinsic of the people in the entire state amongst which are good and accessible road network; Medical center for both human and their animals; schools for both adult and young people; access to good drinking water for both humans and animals; procurement of fertilizer with other farming implements at a subsidized rates as well as provision of agricultural extension workers; power supply and other social developmental projects.

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