



ARMED BANDITRY AND SOCIO-ECONOMIC DEVELOPMENT IN ZAMFARA STATE: THE ASSESSMENT

Dr. Adamu Mohammed¹, Muhammad Abdullahi²

¹*Department of Social Science, College of Administrative & Social Science
Federal Polytechnic Kaduna*

²*Department of Political Science, Federal University Gusau*

ABSTRACT

The work has thoroughly viewed in to the devastating effect of armed banditry to the socio-economic development of the people of Zamfara State in particular and Nigeria in general. The study observes that since 2011 the State has been deteriorating in both social and economic sphere owing to the persistent and heinous activities of bandits ravaging the communities and villages within and around the state. It was observed that, these dastardly acts by the bandits have reduced the people residing in those areas helpless, the vicinity lawless and ungovernable. Hence, people leaving in those affected communities and villages had forcefully migrated and/ or displaced relegating their economic activities. In the same vein, people leaving in the towns and cities cannot socially visit their relatives in the villages neither gain access to their farm lands in those villages and forest within and around Zamfara State. The consequences of this were that, food scarcity is on the rise and some animal species is being decimated and lost in the state and Nigeria in general. Above all, lots of human lives whom were expected to till these lands were lost. It is therefore resolved that, the government must rise to its constitutional responsibility to arrest this precarious situation through thorough examinations of the causes, character and manifestation of banditry in the state with the view to arresting and proffering the effective and lasting solutions to this menace bedeviling the state and the country at large. The study employed qualitative mode of data collections through the use of key informant interview as well as human needs theory which argues that, once citizens were denied certain basic needs by the state; violence and insurrections shall be prevalence in that environment

KEYWORDS: *Armed banditry, Socio-economic development and Zamfara State.*

INTRODUCTION

Armed banditry has been a pandemic global human phenomenon; which has a severe social, political and economic consequence that tends to be threatening the overall developmental efforts of the affected nations.

In Zamfara State, currently, banditry has been a social problem which has, still continued to be haunting the many communities in the state un-abated. The vicious circle of kidnapping, cattle rustling, wishful and arbitral killing of people by the bandits has been reoccurring on the terrain of the state from 2011 to date. It is now an open fact that, the activities of these

bandits have to some extent paralyses the day to day activities of the affected communities.

The frequent and prevalence of armed banditry has led to high rate of death, injury and displacement of humans in some part of the country with Zamfara State topping the list. In Zamfara State most of the people who were affected by the bandit's activities are forced to move or migrate to other places for safety. Hence, the sudden and unorganized movements of the victims affect their wellbeing both politically, psychologically, socially and economically.

It has now been, due to armed banditry, a difficult and hard time for the entire people of Zamfara State. The current situation of things in the state could



easily be likened to the scenario of the war torn countries where people were found living in fear of the uncertainty. This is due to the fact that most of the people living in some of the villages in the state can hardly sleep with all their eyes closed. In effect, because of the constant spontaneous as well as some times erratic nature of the attacks by the bandits, the villagers had resorted to abandoning their homes in the night to look for shelter in nearby bushes; and return in the morning with their families.

Moreover, because of these heinous activities of the bandits in the state, most of the villager's political, social, economic as well as their religious activities has now been at the lowest ebb; as farming and pastoral activities had result to the level of none-existence in most of the communities and villages in the state.

This disturbing development has made Zamfara State and its environment unsecured which therefore calls for and prompted both the federal and Zamfara state governments in dire situations of measures to end the menace or at least to bring it to the barest minimum.

It is pertinent to stress here that Zamfara state is currently grappling with issues of socio-economic development; as an agrarian state, which is currently engulfed in conflict that was centered on forcefully denying the communities from their ancient occupation (farming), since the crops produced were burnt down, and the process of further cultivation or production were hindered by the bandits.

Based on the above, there is therefore the need to find out the main pivot of the conflict; thus, in the process to also assess the impact and effect of banditry as well as to comprehend how this menace has gravely impacted on the socio-economic development of Zamfara State.

CONCEPTUAL CLARIFICATIONS

Banditry

Banditry simply refers to criminal acts such as armed robbery or allied violent crimes, namely kidnapping, cattle rustling, and village or community raids. The act involves the use of force, threat to life, to intimidate persons in order to rob, rape or kill (Okoli and Okpaleke, 2014). Banditry can be motivated by economic or political interests. The economic angle to it is the quest to accumulate wealth while the political side has to do with the desire to rob, assault or to liquidate a person or groups of financial capacity based on political or ideological stand point. This paper views banditry as any act of armed robbery, rape, raid and holding someone hostage against his or her will for ransom either for economic or political reasons.

Socio-economic Development

There is simply no single definition of the concept but, it was believed that it entails the process of social and economic development in a society. It is usually measured by so many indices among which are gross domestic product (GDP), life expectancy, literacy and levels of employment. In some instances, economic growth is often considered to indicate the level of economic development. Furthermore, the ultimate concern of the concept was to bring about sustained improvement in the well-being of the individual, groups, family, community, and society at large.

Zamfara state

Zamfara is a state in the north-western region of the country, Nigeria. Its capital is Gusau. It was created on the 1st October, 1996. Until its creation in 1996, the area was part of Sokoto State. Zamfara is populated with the Hausa and Fulani people with fourteen (14) Local Government Areas (LGAs). Major group of people are the Zamfara, Anka, Gunmi, Bukkuyum and Talata-Mafara. The Gobirawa populated the Shinkafi Local Government and actually migrated from Gobir kingdom. Burmawa are found in Bakura and the Fulani people are mostly found in Bungudu and Maradun, The Kastinawa, Garewa and Hadejawa are found in Gusau, Tsafe, Bungudu and Maru LGAs while Alibawa people are found in Kaura-Namoda and Zurmi LGAs.

The State, with an area of 38,418sq kilometers, it is bordered in the North and South by Niger Republic and Kaduna State respectively. While in the East by Kastina State and to the West by Sokoto and Niger States. It has a population of 3,278,873 and fourteen LGAs (NPC, 2006). Agriculture is the main occupation of the people of Zamfara State and the central source of income (ThisDay, September 21, 2008). That's why the motor of the State is tagged as 'farming is our pride'. Though, the discovering of 'Gold Mining' in 2009 worldwide gold prices rose dramatically is now becoming a greater source of income in the State but it has not been officially pronounced.

Apart from the general spoken English Language, other main languages spoken in Zamfara are Hausa, Fulani, Fulfulde, and Arabic. Islam is the major principal religion of the people of the State. Zamfara was the first State in Nigeria to introduce *Shariah* (that is, Islamic law). Christianity and native/traditional religion also remain but they have the least number of followers. Most of its adherents can be found mostly in ancient settlement like Dutsi and Kwatarkwashi. The State is mainly populated by Hausa and Fulani people with ethnic members from Gwari, Kamuku, Kambari, Dakawa, Bussawa and Zabarma communities. The



State capital (Gusau) is an important commercial center with heterogeneous population of people from all over Nigeria.

Problem Statement

The phenomenon of banditry has emerged as the problem been managed by the Zamfara State government in order to improve human security and socio-economic development in the state. This menace had, and continued to constituting a serious security challenges to Zamfara State and Nigeria at large. As criminal enterprises, banditry has a devastating negative consequence for the socio-economic, political, cultural and psychological spheres of affected communities. This is because many people became restless and due to the high level of unemployment many social vices are now entrenched in the state.

The most disturbing trends in spite of the various governments' strategies, measures and interventions to curb this menace, the horror seems ceaseless and of course, attempts at mitigating the problem became more cumbersome for the state, the communities affected and the country at large. For instance, the state had, on many occasion introduces policies to address the issue of banditry but, still on daily basis the incidences of banditry has been prevalent in most of the areas in the state. This has therefore, continues to heighten the fear and the spate of insecurity in the whole state.

THEORETICAL FRAMEWORK

This paper uses 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 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, needs a number of essential things in life to survive. These essential things, has 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 ones 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 identify, 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 aspect 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 frame work 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

The issue of banditry has been subjected to so many perceptions by divergent scholars. For instance, some people explain the concept based on the views of the ancient societies in which bandits were considered as the champions of the masses; these group of people tends to engaged in robbing the rich and given to the poor, deriving admirations and respect from them (Rife, 2011) cited in Tar (2021). In the same vein, White (1981) also conceives bandits as person that was forced by society to become an outlaw who robbed from rich to help the poor and only kills in self-defence which earned him respect and love by the downtrodden in the society. However, recently the issue has a different explanation as it was viewed from the socio-economic angle where due to pauperization of individual leaving in a harsh physical environment



emanating from some sorts of political or social disorder in the region. Thus, this exposition has shown the obvious delineation between ancient and contemporary conception of banditry.

According to Wartyo (2011), who viewed banditry through economic perspective, defines banditry as a crime committed by the inhabitants of a given rural community or people in the low economic and social stratum with the view to fulfilling their essential needs and desires. This definition can be attributed to the problem of structural pressure that kept on increasing which, as a result of lack of access to the natural resources that sustained their lives. Hence, this assertion tends to be tenable as most of crime committed in the country was due to the neglect by the government of the day. Moreover, armed banditry is generally characterized by cattle rustling, armed robbery, kidnapping for ransom, and illegal collection of tax at rural community market, more especially in the northern Nigeria (Mohammed & Alimba, 2015)

Odinkalu (2018), He explained that, in Nigeria, shortly before the civil-war, when government broke down in some parts of the Western Region and there were violence everywhere, because the military regime of Gowon failed to manage demobilization process very well. Hence, the demobilized combatants from the war returned home for nothing to do, outlawry became appealing. To him, all these are tenable because of youth unemployment in the country.

Additionally, Odinkalu (2018) continues to argue that, an early exponent of this was Ishola Oyenusi, popularly called Doctor, a high-school dropout continued to terrorize Lagos at the end of the civil-war. This made the military government to introduced death by firing squad for convicted armed robbers. Closely related to Oyenusi was Shina Rambo and Lawrence Anini another school dropout who acts just like the popular American actor Robin Hood and terrorize Lagos and old Bendel States respectively. He concludes his argument by asserting that, cultism in the Nigerian Universities also contributed immensely in outlawry and banditry in the country. In his argument, it started from the first generation of the Nigerian Universities; which he alludes attributed to the assumption that, there is a link between governance, its failures and banditry.

Egwu (2015), view armed banditry from the angle of stealing cattle and animals from herders on the process of raiding of animals from ranches. Moreover, he argues that in most cases these activities were usually driven by several other means and factors. Nonetheless, he still considered it generally as economically- based form of criminality perpetuated

through an informal network. As an economic activity, he further postulates that, armed banditry progressed as a means of “primitive” accumulation of cow herds in the context of subsistence and commercial pastoralism.

In the same vein, Egwu (2015) further explained that, armed banditry and cattle rustling has impacted negatively on national security that was also to some greater extent brought about frictions in state- society relation. More importantly, 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 protein and dairy in Nigeria.

In another perspective, Egwu (2015) also contextualized 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. By his classic explanation of this scenario, the pastoralists (transhumant) seemed to be perceived by local farmers as people that are naturally violent and deliberately armed to deal with innocent and unsuspecting farmers. This, in a simple tone, means that the local farmers were alleging the deliberate and intentional crop damage by the herder’s stocks. While on the other hand, the herders were of the strong convictions that they were manipulated in to the victims of political marginalization; lacking a voice within the Nigerian state system; and 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; this was therefore, the basis for their incessant dexterity and viciousness in attacks and killings, according to those that upheld this theory.

Finally, Egwu (2015), hinges his arguments with the postulations that, among the cause or character of armed bandits in Nigeria was the believe that, there was supposition which has both religious as well as political coloration as in the case of Benue State where some segment of Nigeria population believe that it was foreign mercenaries that was used to inflict havoc to a predominantly Christian society. Closely related to this was also the violent crisis that was ensued in Plateau State.

Momale (2015), in his opinion characterizes Armed Banditry as a wider scope of extensive cattle rustling which involves 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). Part of this argument was that, these activities is usually associated with societies suffering from social and economic upheavals and that, it's tenable where the structures and functioning of leadership and governance have completely collapse or are insignificantly weakened. Based on this fact, he emphasized that, this heinous act is much more tenable and condoned in rural areas and marginal communities. By the same token he argues that this problem can be seen to be more prevalent in the Middle belt and North-Western parts of Nigeria; where ethno- religious conflict had invariable provided a fertile ground for the germination and the entrenchment of these criminal activities in the country; especially in the states like Plateau, Nassarawa, Benue. Nonetheless, he made clarifications that, in state like Kaduna, Zamfara, Katsina, Niger, among others, these activities is mostly carried out by bandits mostly residing in remote rural areas and forest with active collaborators in urban markets.

Consequent upon the above, Momale (2015) opine that, the extant consequences and impact of armed banditry in all the societies affected have led to the repeated and continual attacks and killings of heads of many households in all the states. Hence, poverty and loss of livelihood are on the rise, with women and children being the most victims. Moreover, 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. In the same regards, he also make a strong case regarding the consequence of armed banditry in Nigeria, by explaining that, farming activities in all those areas affected were seriously impaired due to reduction in number of Animals use for traction coupled with a greater reduction in the quantity of manure production; this, had therefore, led to the reduction of crop yields as well as economic development of those areas affected.

Finally, Momale (2015) have generally agreed in the linkage between armed banditry, cattle rustling, and conflict between farmers and pastoralist. This is because, to him, 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.

Causes and Manifestations of Banditry in Zamfara State:

Although so many reasons has been proffered by many scholars and studies which tries to explains the rationale behind banditry in Zamfara State; this paper have, based on the submissions of some respondents decided to lumped and addressed the following as both

the remote and immediate causes of banditry in the state:

State/Government Failure: Among the position of this study based on the submissions of many respondents; banditry in Zamfara was a social problem that was generally tenable due to leadership failure. Some of the respondents have argued that the conflict was actually the deliberate activities of individual whom were against the progress and development of the state. These respondents (Anka, 2020, and Abdulrahman, 2020) explained that the leadership is weak and has failed to sit down and critically address the socio-economic inconsistencies in the state. They itemized poverty (which is about 74%) and the unemployment rate which has continued to rise from 2011 to 2019. In essence, their arguments were that most of the state policies were not geared toward addressing those problems.

Cattle Rustling: Some respondents such as (Gummi, 2020, and Isma'il, 2020) have proffered that although the discussion on the causes of banditry in Zamfara seems to be very dicey; they still believe that it started through the activities of cattle rustlers which later degenerates in to full scale conflict in the state. They argues that the current conflict came in to being when the people within the communities and villages in the state decided to developed a resistance against their cattle being rustled by the Fulanis. This action made the erring Fulanis to resorts to kidnapping and killing everyone that crosses their ways. This study also found out that there were two different groups of cattle rustlers in the state. One of the groups engages in rustling with the sole purpose of getting back their animals that were either rustled by Fulanis or the Hausas; the second groups are the criminal elements from amongst the fulanis stocks who doesn't own any animal of their own (Zugu, 2020).

Injustice/Vigilante extortions and complicity of the Traditional Rulers: This paper also found out that parts of the causes of banditry in Zamfara State was the condoning and prevalent of injustice to the Fulanis in the state. (Abdulrahman, 2020, Gummi, 2020, and Mohammed, 2020) have identified the perverted injustices meted to the Fulanis by the machineries of government in the state which include the injustice to Fulanis by the traditional rulers within their vicinities when the Fulani herds encroaches in to the farms of the villagers; injustice is meted to the Fulanis by the police when were arrested and brought them to their office; injustice to Fulanis by the judges when taken to court for prosecution and adjudications. Hence, according to



these respondents, the present conflict was the response of the Fulanis from all these injustices. They further explained that, these Fulanis respond by forming a militia group called (Yan'chras). The name has a meaning that "the death of one Fulani is equivalent to the death of hundreds of Hausas whether innocent or not". Abdulrahman (2020) further explained that some of the vigilantes were also found to be extorting the Fulanis leaving in most of the villages in the state both the innocents and the criminals amongst them.

Effects of Armed Banditry and Socio-economic Development in Zamfara State: An Assessments.

Economic / Commercial Sphere: Armed banditry has become very common phenomenon in Zamfara State. In essence, most participants interviewed confirmed that they had experienced the phenomenon at different times in their various communities. And, they will continue to recount the devastating effect banditry act have in both their physical, social, economic and psychological realm. For instance, one respondent argues as follows:

"banditry has wrecked a lot of havoc to socio-economic development of Zamfara State (Anas, 2020). He further stressed that, before 2011 the state export food items to neighboring states and northern Nigeria in general; but, today the people of Zamfara State imported food items as far as Adamawa State. Also, in terms of meat consumptions and livestock productions, the state feed the whole of southwest states with animals. In fact, more than seventy (70) markets were closed for many years in the state. There was a specific market in one of the local governments in the state in which ten (10) trucks of animals were, everyday transported to the southwest part of the country for their meat consumptions but, today, with banditry, the people of Zamfara had to import animals as far as Adamawa and Borno states to be able to meet their daily meat consumptions.

In addition to his arguments, the respondent argued further that, due to the security threat caused by banditry in the state, the government from 2011 to 2019 claimed to be spending eight (8) billion naira per annum to security activities in the state. To him, these large sums of money could have been channeled to other developmental projects if not for this security challenges bedeviling the state. Moreover, (Yusuf, 2020) also explained that, even some of the policies introduced from 2011 to 2019 to curtailed banditry had led to the collapse of many small-scale businesses in the state. To him, these small businesses were the engine through which state economy flourished. eg, the Okada (motorcycle) riders in the state that were faced

with motorcycle curfew and which many of them are their sole means of livelihood. The above is also the position of many respondents (Bello, 2020, and Bello, 2020)where they asserts that Zamfara State is an agrarian society and bandits have since barred the farmers from tilling the farm land; this have a greater effect on the people and the economy of the state. Moreover, it was estimated that, Zamfara State to have thirty eight thousand (38,000) hectares of land, and out of which about thirteen (13,000) thousand hectares were destroyed by bandits (Mohammed, 2019). This has, renders most of the local farmers unemployed and un-productive; and the investors were afraid of coming for commercialization, above all, businesses are no longer going on. By implication, banditry had a very severe effect on the people and the economy of Zamfara State. In the same vein, this study also found out that, banditry had, really affected and serves as a bane to the socio-economic development of the state in the sense that, through the acts of kidnappings and other heinous acts being committed by the bandits among which are the issue of introducing taxes and or a monetary fines before a farmer is allowed to farm or cultivates his personal farms. To, many of the respondents for instance (Abubakar, 2020, Dahe, 2020 and Maman, 2020). This had crippled the economy of many people in various communities and the state in general; this is because many farmers could not afford to pay the exorbitant amount placed on them, hence, many farm lands were left fallowed without cultivation.

The forceful relegation of the farm lands by farmers had, brought about the shortage of food for consumption by the teaming population as well as the hike in the general price of food commodities in the state. It was further estimated that, in 2015 alone, more than two (2000) thousand people were displaced in the state. In economic terms, these people are the capable hands that will turn around the economy of the state (Shinkafi, 2020, and Zugu, 2020).

Social Sphere: This study also found out that, the acts of kidnappings also serves as a security threat to the people leaving in the state, as these days people are not free to move around within the state. For instance, people cannot travel from Gusau to Sokoto, or Gusau to Dansadau, or Gusau to Kaura Namoda at the time they so will. This impediment has caused a great deal of hardship to the residents leaving within and around the state (Karma, 2020). In fact, people can only move or travel around within a specific period of time. Many respondents posits that, banditry had severely reduced and eroded the ancient symbiotic relationships that existed between the Fulani herder and the Hausa



butchers where a Fulani will sell his cattle to butcher who would be paying him instalmentally based on trust and understanding (Musa, 2020 and sabon gari, 2020). They further explained that because of the trust and understanding abounds between them, these people even engage in inter-marriage; and that is why they were called the Hausa- Fulani. These to him have since ceased to exist to a point now that it will never be a problem to a Hausa man to see a Fulani herder being killed and vice-versa. Other respondents (Jangebe, 2020, Kiruwa, 2020 and Sa'ad, 2020) had posits that, banditry really had a colossal effect to the people of Zamfara State. They argues that, the persistent and intermittent banditry attacks have made many residents both within and around the communities of Zamfara to continue to live in fears; and, once a movement of persons and properties was restricted it will definitely affect the socio-economic development of that environment.

Perhaps, many had further stressed that, currently in Zamfara State, due to the fear of banditry activities, people don't normally visit their relatives who were in the villages so does people in the villages visit their relatives that stays in the town. This ancient relationship of kinship is now maintained through phone calls, where network exists. Furthermore, some respondents also explained that, many recreational centers for both adult and children which generate revenue for the state were closed, due to banditry (Nagwaggo, 2020).

This study has further found out as part of the effect of banditry in the state was the closure of many institutions of learning ranging from primary to secondary school which was as a result of most of the teachers were either killed by the bandits or run away for the fear of being kidnap or maimed by the bandits in the state. In relation to the above, was the destruction of the health centers or absconding of the health attendants to save their lives from the bandits in the state. In the same vein, was the issue of the high rising cases of sexually transmitted diseases in most of the villages and or communities in the state due to the rampant cases of rape by the bandits in the state (Umar, 2020). This has also resulted to making people beggars in their own state and for the women an object of sexual exploitation in the displacement camps.

Political Sphere: this study has also found out how the activities of banditry had affected the political activities of the state. Many respondents (Dauran, 2020 and Dan-sadau, 2020) had posits that, due to banditry activities, on many occasion they don't used to go and exercise their franchise during election as bandits were always

there to disrupt the elections exercise. In fact, people in Bagega testified that, even during the 2019 general elections for the President and the National Assembly, the bandits disrupt the process by attacking them while casting their votes. Moreover, those that were elected from the villages don't go back to the villages for the fear of being attack or kidnap by the bandits. A case in point was, one of the State Assembly members from of the local government in the state that couldn't visit his constituency until the death of his father; and went for the burial with the military escort.

Religious Sphere: Many respondents like (Jangebe, 2020) also disclose that, banditry have seriously affected their religious activities, ranging from people absconding from attending the Jum'at congregational prayers to the five (5) daily prayers in congregation for the fear of being attack by the bandits during the course of observing the prayers. This they explained had happened to many communities on so many occasions in the state.

In addition to the above, some respondents also explained that, some of their religious rites were to some greater extent stopped. For instance, gathering during the naming ceremonies of the new born babies as well as during wedding (Nikkah) ceremonies in which on many occasion bandits used the opportunity to unleash terror on them. Islamiyya and Qur'anic schools were also were also closed all because of the effects of the activities of banditry in the state.

Psychological Sphere: On this sphere, the study also found out how banditry activities had affected or cause the psychological trauma to the residents of the state (Bello, 2020, Karma, Nagwaggo, 2020 and Ismail, 2020). Proliferation of the light arms were also on the rise, as in some of the villages or community enmeshed by the bandits in the state many residents are now getting arms for self-defense; and that, arms in the hands of many people have already created a law-less society in Zamfara State.

Beside the above, the excruciating experiences of bandit activities by the residents have left a lot of people with an incurable psychological problem. Closely related to this, was the painful experience arising from the forceful migration by the resident from their ancestral place of abode to an entirely different environment and being subjected in to an avoidable hardship and trauma. Abduction on notice had, also constitute a psychological trauma on many residents whom were faced with the scenario if being called and pre-empted of being kidnapped by the bandits. This has caused a lot of casualties, sometimes even death to



those that received such kind of calls or pre-emptions from the bandits. The study also found out that, most of the people especially the youth in the villages are now with the orientation of violence due to the daily experience of frequent attacks and killings by the bandits. In short, in some villages in the state, almost every man and woman carries weapons around.

CONCLUSION

Based on the above summation it has, generally established that banditry has been the bane of development in Zamfara State as the heinous activities has led to the total suspension of all the socio-economic activities in the state. This action has made the state to become a pariah state among the state in the country by making people to unintentionally move out of the state and those out refusing to come in to the state. Moreover, as the state is an agricultural producing state in which most of the farming activities abounds in the villages, banditry activities within those villages and around the state had made many farmers to abandoned their farm lands for the fear of their lives and that of their families to a place more safer, in the process these people not lost their and or exposed to an avoidable danger, the issue of short supply of food is on the rise as the people that were expected to produce the agricultural produce were unavailable. In the same vein, banditry involves cattle-rustling; and as livestock farming tends to be one of the farming activities engaged by the people in the state this sector was also affected as meat and animal supply is also in decline in both the villages and weakly markets in the state, above all, some animal species was being extinct. This action is currently trying to make the diversification of the Nigerian economy to agriculture a herculean task.

Apart from the above, Zamfara State tends to be a young and promising state for the investors because of the availability of natural resources that were in abundance. For instance, the state is highly blessed with Gold, Zinc and barite. Many foreign investors were eyeing and interested in investing in the state, the current banditry had already made them to avoid the state for the safety of their lives and resources. Banditry in Zamfara State had also restricted movements of people from one place to another.

RECOMMENDATION

It is an unarguable fact that armed banditry has posed serious threat to Zamfara State in particular and Nigerian national security in general; this is evident on how the group engaged in violent attacks, kidnapping, assassinations, rape, stealing, and destruction of lives and properties within the state. This study proffered

that military action alone will not address the menace of banditry in Zamfara State; rather the socio-economic situation of the people both at rural and urban centers should be improved, which can be achieved by providing job opportunities to the teeming unemployed youth in the state. In effect, this study recommends that the basic social services required of the rural population can be effectively provided by the local governments if their autonomy is restored and corruption checked and controlled. Therefore, local government as the third tier of government need to be strengthened as the most closet government to the rural dwellers. As poverty and unemployment are on the rise in the state, which tends to be some parts of the drivers of banditry in the state, to overcome most of these challenges the government both federal and state should endeavor to build more industries that can accommodate agricultural products in the state which will in turn give more employment to the residents and the case of poverty will decrease. Moreover, poverty alleviation programs which may include skills acquisitions program, and soft loans should be provided and be given to small and medium scale entrepreneurs in order to reduce the rate of unemployment in the state.

Furthermore, the study recommends that both kinetic and non-kinetic approaches should be applied in order to quell the menace of banditry in the state. In the same vein, bandits camps should be destroyed anywhere they are found across the major forest in the state. In connection to this, the country's land borders should be properly policed in order to prevent arms smuggling in to the country. The study also proffered that parents should inculcate the culture of good values in their children such respect for human lives, constituted authority, hard work and tolerance of one another among other values so that when they grow up, it automatically becomes part of them. Finally, government should by all means try to be proactive on security issues in order to prevent same laxity that they were accused of in the flourishing of banditry in the state from getting out of hand; also the fight against corruption should be generally holistic in the state.

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