Assessing Human Security Education as a Panacea for Armed Conflicts in Adamawa State, Nigeria

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ABSTRACT
This study examined the role of human security education in tackling armed conflicts in Adamawa state with a view to demonstrating the extent to which human security education can be used to prevent conflicts among members of the society. The study sampled nine (9) local government areas spread across the three senatorial zones of the state, with three local governments per senatorial zone as a base to analyse the implications of such armed conflicts. The local governments sampled include Demsa, Numan and Lamurde local governments in the Southern Senatorial Zone; Girei, Song and Gombi local governments in the Central Senatorial Zone and; Madagali Michika and Mubi-north local governments in the Northern Senatorial Zone. Questionnaire were administered in these nine local government areas on the basis of areas or wards most affected by armed conflicts in the state. The administration and retrieval of the questionnaire was by hand delivery by the authors and trained research assistants. The final collated responses were analyzed using the descriptive statistics and regression analysis. the result showed that there is also a significant relationship between human security education and armed conflicts with adequate human security education being the only good predictor of armed conflicts. Accordingly, concerted efforts at fostering human security education will drastically reduce the spate of armed conflicts.
Key words: Human security, human security education, conflict, armed conflicts

I.   INTRODUCTION

The 2022 United Nations Development Project special report on human security shows that in recent times there is hardly any part of the world that has not been directly or indirectly affected by one form of armed conflict or the other. No meaningful socio-economic development can exist in times of strife and armed conflicts(Bellamy, 2015). This makes the issue of human security and sustainable peace an indispensable ingredient for development. One of the ways to ensure lasting peace and security is through the human security education of a population. Yet human security education is the least priority of governments and people in both politics and academia.

The evolution of human civilization has persistently generated a series of conflicts to the extent that conflict is now considered an indispensable component of development (Picket, 2008; Jakobsen, 2011). There is no denying the fact that (non-violent) conflicts are a universal and permanent attribute of nature, life, and society (Rummel, nd) but it becomes an issue of concern when it degenerates into violent forms with dire negative consequences for human beings and communities. The UNHCR reports that in 2018 alone, over 70 million people fled war, persecution, and conflict while in 2019, the United Nations was able to track over 347 killings and 30 enforced disappearances of human rights activists, journalists and trade unionists in 47 countries.

The current global interactions and shrinking national boundaries through information and communication technology make it impossible for national governments to turn a blind eye to the horrible human atrocities in armed conflict hotspots in any part of the world. The international electronic media especially has consistently awakened global conscience through the transmission of live images of brutal armed conflicts and concomitant human suffering (Dorn, 2016). As a result of the pressure from these media activities, nations and individuals are now in the business of developing new initiatives and policies

of interventions to alleviate these human sufferings. This is what necessitated a shift of national security focus to human security. But the main problem here is that since the campaign of the UNDP on this subject dating back to around 1994 till date, many lives have been lost and many more are unsecured in the various hotspots of the world. This is partly attributable to the fact that the people for whom security policies are made are not most times aware of such policies since they are not carried along in the planning and execution of these policies.

Human security is an emerging area or paradigm of National Security. The proponents of the concept argue that the proper reference to security, national or international/global should be the security of the individual rather than the State. The United Nations Charter, the United Nations Declaration of human rights, and the African Charter of Human and People's Rights are examples of documents that could be cited to pin this position. The UNDP (1994) Human Development Report, for instance, is considered a milestone publication on human security arguing that insuring "freedom from want" and "freedom from fear" for all persons is the best path to tackle the problem of global insecurity. This marked the beginning of the exploration of the people-centered concept of "human security", based on the same underlying principles of human rights and human development (that the individual is the principal object of concern, regardless of race, religion, creed, colour, ideology, or nationality). This gives human security the characteristic of universality enabling it to be applicable to individuals everywhere.

Thus, the 2016 human security handbookof the United Nations defined human security as people's "safety from chronic threats and protection from sudden hurtful disruptions in the patterns of daily life." Seven types of security were listed as components of human security: economic security; food security; health security; environmental security; personal (physical) security; community security; and political security. The Canadian government, which has become one of the champions of the human security concept, adopted a similar definition: "Human security means freedom from pervasive threats to people's rights, safety, and lives." Depending on what one considers as constituting "people's rights and safety" the scope of this definition is either narrow or broad. In practice, the Canadian government chose to focus its Human Security Agenda on the personal (physical) security dimension, in part to make it more distinct from the concept of human development and to permit a

sharper concentration on issues that seemed to cry out for international attention. Contemporary perceptions of human security are seen definition offered by the Global Partnership for the Prevention of Armed Conflicts (GPPAC),whichsees human security as the security of people and communities as opposed to the security of States. Accordingly, human security should recognize the several dimensions related to feeling safe such as freedom from fear, freedom from want, and freedom from dignity. It is based on the foregoing that human security education is viewed as an advocacy of a people-centered approach to security with implications for how people can carry out and understand conflict assessment, program planning, implementation, and evaluation of peacebuilding opportunities. The concern of human security education according to NATO (2022) is how to address sustainable peace by recognizing the social, economic, and political grievances that are often the root causes of conflict and societal violence. Human security education challenges a people to consider participatory ways of doing and evaluating their work. It is centered on both the people and providers of security in their own right as objects of intervention.

Where the security of the individual is often threatened by armed conflict as the case is with many states of the federation, Adamawa state inclusive, it has been said to be mainly because people are not so much aware of the idea behind human security. Primary education in this direction will go a long way to nib most of these conflicts in the bud. It is in the light of this that Kukah, (2003) once said that:

…we need to educate ourselves again on the fact that tolerance, cooperation, harmony have always been hallmarks of our African community lives. We had them before Christianity and Islam. It is this tolerance that enabled our forefathers to welcome Christian and Muslim missionaries. We betray and dishonor this legacy when we turn both universal faiths today into instruments of war.

The foregoing quote suggests that the idea of living in harmony, tolerance and cooperation which are the hallmarks of human security has been with us before the introduction of both Christianity and Islam to our society. Whether we got this through formal or informal education is not as important as having it as part of our culture. It is however disheartening that today this culture is eroding from our society. We were known for accommodating people, including strangers, we only hear of others, for instance in faraway Europe who could not tolerate one another. Unfortunately, as a people, we refused to learn lessons from afar

because as it stands today, the armed conflict has become a common occurrence in Nigeria and Adamawa state in particular.

Events after the cold-war have shown a series of horrendous domestic conflicts that claimed millions of lives and properties in different parts of the world (United Nations; World Bank, 2018). Africa especially, is the most hit region by these conflicts. The continent had had to deal with genocidal conflicts in Rwanda, Congo DR, civil wars in Nigeria, Sierra Leone, Liberia, Sudan, Libya, Tunisia, Morocco, and the current war going on in the newly independent South-Sudan. Apart from these, the continent has also lost precious and innocent lives to natural disasters like drought, flood, famine, epidemics, and pandemics as well as failure and lawlessness of states. Some of these happenings are equally responsible for massive refugee crises in many parts of the world.

Nations with diverse peoples require the cultivation of a national identity which is essential for nation-states to establish themselves by ensuring the stability of society and of the government. However, when many distinct ethnic and religious groups join to form one nation, the process of creating a national identity becomes difficult, tense, and sometimes deadly. For many nations, especially former colonies, tensions between ethnic and religious groups complicate nation-building as citizens prefer to identify with local or personal groups rather than with their state. Loyalty here becomes divided between the narrow parochial consideration of tribe or ethnic membership, and religious or regional attachment.

Though argued to the contrary by Busedau et.al., (2011), Feliu and Grasa (2013), and Schleussner et.al., (2016) of the possible influence of religious/ethnic divides and climate related disasters to trigger violent conflicts, yet it is noteworthy that the diversity in a country's ethnic, communal, religious and racial configuration is not necessarily the determinant of conflict. Rather, it is the fundamentalisation of these diverse identities that exacerbates restiveness. According to Yiew et.al., (2016) and Mark (2016), such conflicts are associated with conditions that favourarmed conflictsincludingbad governance that leads to poverty, which marks financially and bureaucratically weak states. Clearly, the institutional fragility of the state, in terms of its ability to manage diversity, corruption, rising inequality between the rich and poor, gross violation of human rights, land contestations and cut-throat electoral competitions; are claimed to be some of "the underlining causes of armed conflicts in Nigeria since the enthronement of democratic rule in 1999" (O'Neil and Sheely, 2019). These recurrent conflicts have been worsened by the inability, or unwillingness of the state to deliver on its core functions necessary to meet citizens' basic needs and expectations.

There is however, no doubt, that Nigeria is a plural society, a fact that has been amply stated, in scholarly literatures and debates (Abu &Ogunrinade, 2013; John &Usoro, 2016; Akpotur, 2019). It is a deeply divided state in which major political issues are fiercely, some would say, violently contested along the lines of the complex ethnic, religious and regional divisions (Ajayi&Owumi, 2013). Obviously, the issues that generate the fiercest contestations are those that are considered fundamental to the existence and legitimacy of the State, over which competing groups tend to adopt exclusionary, winner-takes-all strategies (especially in terms of the control of state power, resource allocation, and citizenship).

Recent happenings have shown that there is no part of Adamawa state that did not experience one form of armed conflict or the other in the last couple of years. These conflicts have resulted in the loss of lives, properties and internal displacement of residents.

This begs the following questions: if security of the 'person' is truly the first duty of the state, what is happening in Adamawa state? What is the impact of the knowledge of human security? Or better still, do citizens know about human security? Will the participants in conflict have acted differently if they had human security education? How can human security education be enhanced? This study stems from the fact that there is no known study on the effects human security education plays in the management of armed conflicts especially in the Nigerian context. Consequently, this study addresses this gap by assessing the influence of human security education as a long term measure in combatting armed conflicts.

II.   MATERIALS AND METHODS
Area of the study

This study was carried out in Adamawa State of Nigeria.As one of the states in the northeastern part of Nigeria affected by armed conflicts, Adamawa State is lies between latitudes 7° N and 11° N of the equator and longitudes 11° E and 14° E of the Greenwich meridian (Figure 1). The state is made up of 21 Local Government Areas, namely: Demsa, Fufore, Ganye, Girei, Gombi, Guyuk, Hong, Jada, Lamurde, Madagali, Maiha, Mayo-belwa, Michika, Mubi-North, Mubi-South, Numan, Shelleng, Song, Toungo, Yola-

North, and Yola-South. There is visible mixed stratification of the livelihood systems. The peasant farmers live in communities in most of the rural areas; the subsistence farmers are cultivating seasonal cropping system, while the pastoralist are engaging in livestock nomadic rearing style in their regions. In general, the rural poverty in the state has increased by 10%-15% (NBS, 2019), which is why some say was responsible for the upsurge in armed conflicts in the state.

Figure 1: Location of Adamawa State in Nigeria

Population of the study
The population of this research work comprised of Nigerians of Adamawa state extraction. Adamawa state is characterized by high population growth of 3.6% and rapid urbanization of about 7% (NPC, 2006). Based on 2006 population census, the study area has population of 3,178,950 people projected then to be 3,675,000 by 2011. This research focused on nine out of the 21 local government areas of the state. These local government areas were selected purposefully because they had had series of armed conflicts. The local governments selected includeDemsa, Numan and Lamurde from the Southern Senatorial Zone; Girei, Song and Gombi, from the Central Senatorial Zone and; Madagali, Michika and Mubi-North local governments from the Northern Senatorial Zone (Figure 2).
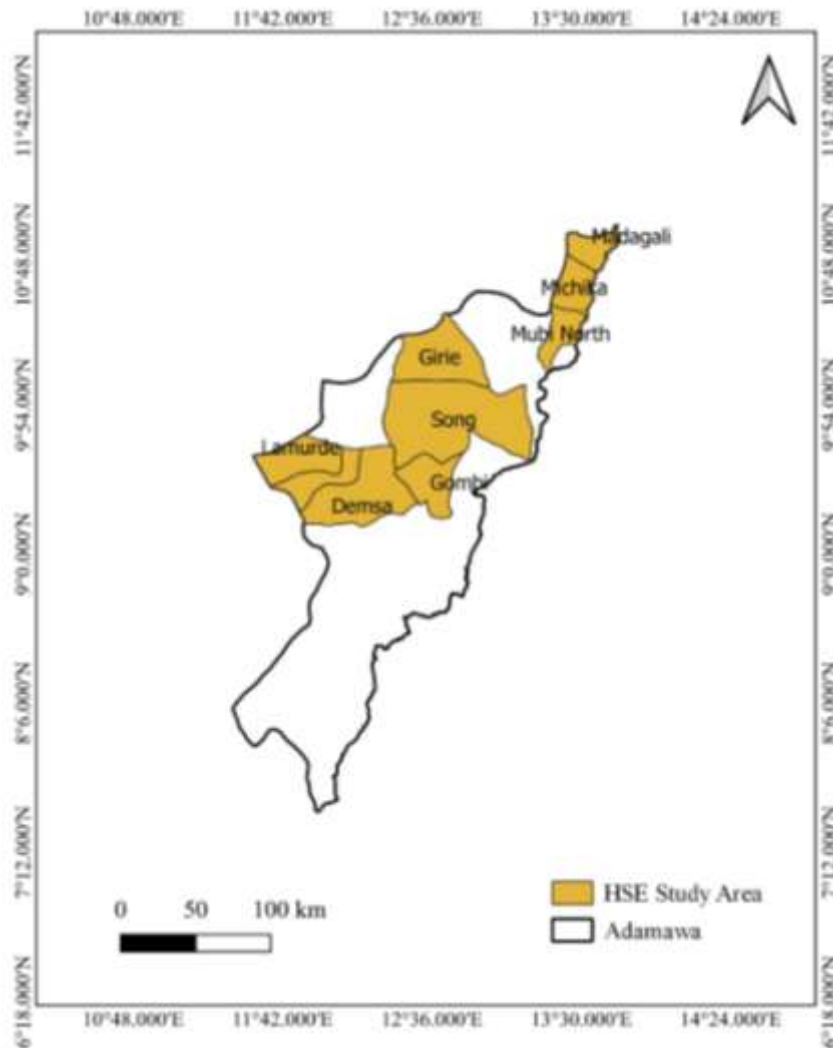
Figure 2: Map of Adamawa Showing local government areas of interest

Study Design

This work employed the use of descriptive survey design.This design is preferred because it creates opportunity for the study of large volume of population by providing for the collection of data from a fraction of the population sampled for that purpose. This design is considered appropriate bearing in mind the size of the population we are to deal with.

Total of 9 study units from the local government areas purposively selected for this study were used. The sample size was determined in proportion to the population of each of the selected local government areas. Accordingly, a total sample size of two hundred and twenty was used. A semi-structured questions designed and administered on respondents based on random sampling technique in the study area.

Additional sources of data comprise official government records, the armed conflict database on the internet and interviews.A 5-point Likert scale was used to derive the data on perception of human security education and the Mean was used to measure the perception variable.

Method of data collection

The household was the unit of data collection and household-heads irrespective of gender and age served as respondents. Research assistants who are indigenes of each study unit visited were recruited and trained for questionnaire administration and interviews using local dialect of respondents. This was aimed at making respondents to air their candid opinions on the questions that were raised. The authors were involved in travelling from one locality to the other for the purpose of gathering data.

Method of data analysis

The simple pie chart based on percentage distribution was used to assess the nature of armed conflicts. A simple line graph was used to show the trend of armed conflicts. The relationship between armed conflict and HSE was assessed using the linear regression analysis with Armed Conflict being the dependent variable and level of Human Security Education Perception (HSEP) as the independent variable. In this case, HSE perception is a multilevel categorical variable, and as such it was recoded into a binary variable (PoorHSEP, InadequateHSEP, AdequateHSEP and GoodHSEP) before the regression analysis was conducted.

III.   RESULT AND DISCUSSION
Nature of Armed Conflicts

The pie chart in Figure 3 shows the nature of armed conflicts that have bedeviled Adamawa State in the past two decades. The pie chart reveals that the conflict between the Islamic Sect (IS) popularly known as Boko-Haram and other actors dominated the space (64.1%) since 2012 in the following manner: conflicts between IS and Civilians constitute 35.9%; conflicts between IS and Government constitute 26%; and conflict between IS and hunters constitute 2.2%. The chart also shows that the conflict between the foreign nomadic herder Fulani and the Bwatiye farming indigenes constitutes 21%. The intertribal conflicts are the Waja/Lunguda and the Hausa/Chabo constituting 4.4%. The conflict between Waja minority settlers in Lafiya and the Lunguda majority communities along and over the border farming lands between Lamurde and Guyuk local government areas constitute 3.3%, while that between the Hausa tribe and the indigene Chabo tribe of Tingno in Lamurde local government area constitutes 1.1%. Armed conflicts triggered by political activities constitutes 1.1% while those triggered by religious intolerance constitutes 2.8%. Note that the differentiation of conflicts by Islamic Sect outside of Religion is based on the knowledge that the armed conflict between the Boko-Haram Islamic Sect and other State-Based and Non-State-Based actors is on the general resident populations irrespective of religion while religious conflicts are those between Christians and Muslims within a community.
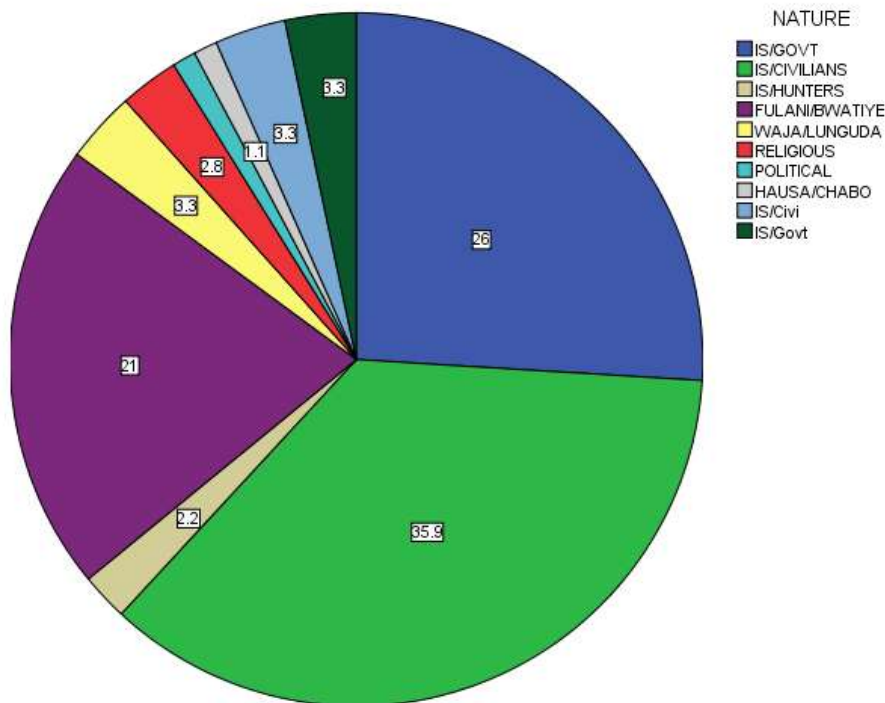

Figure 3: Nature of Armed Conflicts in Adamawa State

Pattern of Armed Conflicts

In terms of the pattern of armed conflicts, Figure 4 shows downward trend in incidences and fatalities, with most of the conflicts have no definite pattern. For example, the armed conflict of the Islamic Sect and the People became full-blown in Adamawa State in 2012 in an insurgent pattern using guerrilla tactics to attack, kill, maim and kidnap innocent civilians, and government security agents and posts. However, the farmer/herder conflicts to which the Fulani/Bwatiye conflicts can be subsumed, has a seasonal dimension to it because they occur at the onset of harvests. The Waja/Lunguda conflicts that began in 2020 has also taken an annual dimension occurring between the months of May-June-July for the past three farming years now.
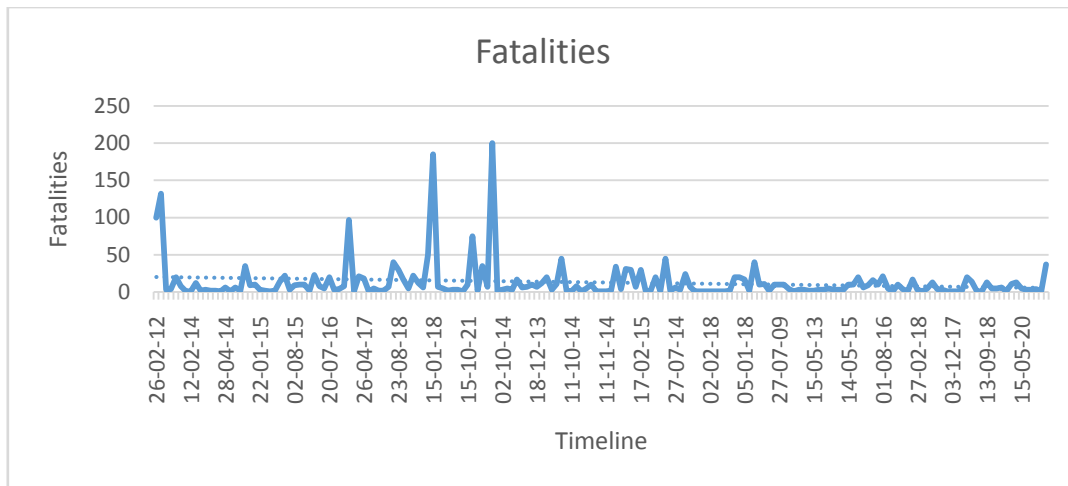
Causes of Armed Conflicts

In terms of causes of armed conflict, it was found that 66.9% of the conflicts are caused by religious intolerance. This is especially so since 2015 with the rising incidences of attacks by foreign Fulani legions on local communities. A second cause of armed conflict is over scarce natural resources especially farmlands, which constitutes 25.4% and manifest in the form of intertribal conflicts. A third cause of armed conflict constitute the ones triggered by political differences that make up 1.1%. The foregoing thus shows that there are three causes of conflict in Adamawa State: Religious intolerance; Resource based; and Political.

Relationship between level of Human Security Education Perception and Armed Conflicts

To determine how human security education is predicting the variances in the frequency of armed conflicts, the linear regression analysis was conducted and the result is presented in Table 4.

Table 4: Regression Analysis Summary

Model 1	R	R-Square	Adjusted R-Sq	Std. Error of the Estimate	Dubin-Watson			
	.725[a]	.525	.436	7.49239	1.758			
		Sum of Squares	df	Mean Square	F	Sig.		
Regression		993.825	3	331.275	5.901	.007[a]		
Residual		898.175	16	56.136				
Total		1892.00	19					
		Unstandardized Coefficients		Standardized Coefficients				
		B	Std. Error	Beta		t	Sig.	VIF
(Constant)		2.500	3.059			.817	.426	

InadequateHSEP	- .300	4.537	- .013	-.066	.948	1.375
AdequateHSEP	14.125	4.046	.711	3.491	.003	1.400
GoodHSEP	-1.500	8.093	- .034	-.185	.855	1.108

a. Predictor: (Constant) InadequateHSEP); AdequateHSEP; GoodHSEP
b. Dependent Variable: Armed Conflicts (number of armed conflicts per year)
Source: Authors 2022

The result of the regression analysis shows the following: The Durbin-Watson statistics is 1.76, which falls within the acceptable range of 1-5-2.0, indicative of a negligible presence of first order autocorrelation. Furthermore, a Variance Inflation Factor (VIF) in the range of 1.11 and 1.36 suggests the absence of multicolinearity.

The result of the multiple regression analysis carried out to test if the levels of human security education significantly predicted the armed conflicts indicated the four predictors explained 52.5% of the variance (R^2 =.525, F(3,16)=5.901, p<.01). In other words, which suggests that 52.5% of the variance in armed conflict is accounted by the predictors. It was found that only AdequateHSEP significantly predicted armed conflicts (β = 14.13, p<.001). The t values also confirm that AdequateHSEP [t=3.491, p= .003] is the only good predictor of armed conflicts. The foregoing suggests that Human Security Education has a significant role to play in tackling armed conflicts.

IV. CONCLUSION

Human security education is an indispensable ingredient for managing the menace of armed conflicts. It provides the requisite basis for dialogue between parties where possible that facilitates the prevention of conflicts. The weakness of law enforcement and the lack of adequate knowledge on human security plays a major role in recurrence of armed conflicts. As revealed in this study, armed conflicts between Boko Haram and other actors dominated the space in 2012 by constituting 64.1% of the total number of armed conflicts. This is followed by resource based conflicts especially that between the Fulani foreign nomads and resident indigent communities. furthermore, the resource based conflicts have a seasonal dimension to it, mostly occurring at the on-set of harvests while religious extremists conflicts by Boko Haram has no seasonality to it. Major causes of conflicts are religious intolerance, weak security system that allows armed foreigners free access, scarcity of natural resources and political differences. There is also a significant relationship between human security education and armed conflicts with adequate human security education being the only good predictor of armed conflicts. Accordingly, concerted efforts at fostering human security education will drastically reduce the spate of armed conflicts. Furthermore, strengthening of local security architecture and banning of nomadism will play of a major role in the mitigation of armed conflicts. Farming is a business that requires ownership of lands; all parties in agricultural business of farming, fisheries, and animal husbandry must be made to buy lands and settle down for business which is more lucrative than nomadism.

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