



Democratic Governance, Inter- Ethnic Co-Existence and Farmers - Herders Conflict in Ibarapa Local Government Oyo State in South West Nigeria

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Abstract

One major problem confronting world peace today is the manifestation of conflicts in different dimensions across the globe, from Europe to America, Asia to Africa. Conflicts are common phenomena and have been seen in different ways by different scholars. Violent conflicts between herdsman and farmers have, for a long time, been a common feature of economic livelihood in West Africa with consequences on human, socio-economic animal lives, properties, peaceful coexistence, and orderliness. This paper therefore examines the nature of conflict between farmers and herders in south west Nigeria, identify the main triggers of conflicts between farmers and herders in south west Nigeria. It also examines how farmers and herders conflicts affects inter-ethnic peaceful co-existence in south west Nigeria. This research work adopted the ethnography method of qualitative research with the use of focus group and interview methods respectively in Oyo. The paper find out that the conflicts also have a strong potential to spread to other neighbouring countries in West Africa, but the Federal Government in Nigeria and the international community has remained silent on the possibility of the conflict spreading. The paper concludes that the sporadic and on-going violent conflict between herdsman and farmers

in rural communities in Nigeria is a serious threat to human security and development in the country. The paper recommended that the international community and civil society organizations should pay attention to on-going herdsman and farmers conflict, which has the potential to spread throughout West Africa. The current approach by the Nigerian government has not adequately addressed the situation. There is a possibility that the problem could lead to serious food crises and refugee problems in the region if quick action is not taken to provide adequate security for people in rural communities across Nigeria.

Keywords: *Democratic Governance, Inter- Ethnic, Co-Existence, Farmers Herders, Conflict.*

Introduction

One major problem confronting world peace today is the manifestation of conflicts in different dimensions across the globe, from Europe to America, Asia to Africa. Conflicts are common phenomena and have been defined in different ways by different scholars.

Violent conflicts between Fulani herdsman and farmers have, for a long time, been a common feature of economic livelihood in West Africa with consequences on human and animal lives, properties, peaceful coexistence, and orderliness (Bleach, 2004, p.1; Olaniyan, 2015, p.330; Shettima & Tar, 2008, p.163; Tonah, 2006). Conflicts between farmers and herders have been classified as Low Intensity Conflict resulting from

environmental degradation, resource scarcity, population growth and climate change (Shettima & Tar, 2008, p.163). According to Breusers et al. (1998, p.357), conflicts between sedentary farmers and pastoralists is an old phenomenon, however, there is a consensus among observers that farmers-herders' clashes in the coastal countries of West Africa became widespread in the 20th century (Ofuoku & Isife, 2009, p.47; Tonah 2006, p.154; 2002, p.43).

Before the 20th century, the problem was mainly prevalent in the savanna belts of West Africa i.e. the Guinea, Sudan and Sahel zones (savanna belts), where cattle rearing was predominant; as against crop production, which was carried out

only during the short rainy season on a small scale (Ofuoku & Isife, 2009, p. 47). In view of this, the Fulani herdsmen had access to a vast area of grassland (Ofuoku & Isife, 2009, p. 47). Indeed, the second half of the twentieth century witnessed the migration of the Fulani pastoralists from the Sahel into the forest zones of the coastal states such as Ghana, Benin, Nigeria and Côte D'Ivoire (de Bruijn & van Dijk, 2003, p. 290; Caldwell 1975; Frantz 1990; Swift 1977; Tonah, 2006, p. 23).

According to Ofuoku & Isife (2009, p.47), the withering of pasture during the dry season compelled the Fulani nomads to “move southward to the coastal zone where the rainy season is longer and the soil retains moisture for long, in search of pasture and water”. Elaborating on the movement of the Fulbe to the coastal states, de Bruijn & van Dijk (2003, p.292; 1999, p.46) studies indicated that, during the 1970s and 1980s droughts in the Sahel, the only coping strategy for the Fulbe was to move southwards as the Fulani lost most of their cattle and were suffering from severe impoverishment. Further, Tonah (2005, p.23) stressed that, the Sahelian drought of the 1970s and 1980s, forced a large number of herders to migrate into the fringes of the humid forest zone of West Africa. The rotational movement and settlement of the herders in the humid zone has also been attributed to availability of pasture, large number of wild animals and the fear of losing animals to diseases, especially trypanosomiasis (Blench, 1994, pp.198-200).

However, this pattern of migration by the herders has created a lot of violent conflicts between the Fulani herdsmen and the sedentary farmers of the areas they settle with adverse effects on human lives, properties and livestock (de Bruijn and van Dijk, 2003, p. 291; Tonah, 2005).

In the Sub-Saharan Africa, cases of farmers-herders conflict are widespread across the sub region. For example, in 2013, about 300 people were reported dead in Nigeria due to farmers-nomads conflict (Okoli & Atelhe, 2014, p.78). Also, a clash in 1989 between herders and farmers at the borders between Senegal and Mauritania resulted in multiple deaths, scores of wounded people, and wanton destruction of properties when reactions spread across borders (Homer-Dixon, 1999, pp.17-18; Salmone, 2010). On December 18, 2009, a conflict between pastoralists and farmers in Udeni-Gida, a town in central Nigeria's Nasarawa State, left 32 people dead, scores of houses burned, and several farms destroyed (IRIN, 2012).

In January 2009, over 40 people were reported dead, both in attack and reprisal attacks in the districts of Isiolo, Marsabit, and Sambur in Kenya. In 2007, in the provinces of Gogo, Perkoura, Zounweogo, and Poni areas of Burkina Faso, clashes between farmers and herders resulted in 18 deaths (Olaniyan, 2015, p.331). According to Edithe Vokouma, director of pastoralist affairs in the Burkina Faso Ministry of Animal Resources, a record of 4,000 clashes were recorded in four years (2008-2012) with 55 deaths; and that the country records an estimate of 600 conflicts per year between itinerant pastoralists and sedentary farmers (IRIN, 2012a). These cases point to the fact that; the conflict is a recurring social problem. Nowadays, with the proliferation of arms in the sub-region due to the political violence in the manor river basin and beyond such Cote d' Ivoire, Liberia, Sierra Leone; and the Fulani nomads practice of moving along with arms, has changed the dimension of the conflict (FACU, 1999, p.6). Therefore, the farmer-herder conflicts are a threat to peace and national stability. It also has implications for ethnic co-existence given that, the Sub-Saharan African Countries are multi-ethnic.

Nigeria has experienced and is still experiencing conflicts of grave proportions among several ethnics and religious communities. These conflicts significantly vary in dimension, process and the groups involved. It was observed by Momale (2003) that while some conflicts arise between same resource user group such as between one farming community and another, others occur between user groups such as between herders and farmers or between foresters and farmers. Adisa (2012) observed, however, that the farmers-herdsmen conflict has remained the most preponderant resource use conflict in Nigeria.

According to Abbas (2009), a study of major sources of conflict between the Fulani pastoralists, (to be used interchangeably with "herders" or "herdsmen") and farmers shows that land related issues, especially on grazing fields, account for the highest percentage of the conflict. In other words, struggles over the control of economically viable lands cause more tensions and violent conflict among communities.

Social and economic factors continue to provoke violent conflict among Fulani pastoralist and farmers. The intensity and variations of these conflicts largely depend on the nature and type of the user groups where the pastoralists graze. These conflicts have constituted serious threats to the means of survival and livelihoods of both the farmers and pastoralists and what both groups are tenaciously protecting. The conflicts (though provocative) over access and right

to farm land and cattle routes (*labi*), have become ubiquitous and seems to have defied solutions. However, Coser has noted that, the inevitability of conflict in the claim for scarce resource is considered here as the bane for struggles over the inestimable value for land and its resource, with the claim for ownership and the claim for its position as a common resource. Nevertheless, the complex land use system that has changed tremendously over time have culminated in the present day tension and conflict between Fulani herdsmen and host communities with concomitant effect of massive loss of invaluable lives and properties.

Climate change long term change in the earth's climate, especially a change due to an increase in the atmospheric temperature, is not a new phenomenon. The Earth's climate has changed throughout history just in the last 650,000 years there have been seven cycle of glacial advance and retreat, with the abrupt end of last ice age about 7,000 years ago marking the beginning of the modern climate era and of human civilization (Allison et.al, 2009) most of these of solar energy our planet receive (Peterson et. el, 2009)

Statement of the Problem

Nigeria has witnessed conflicts between the Fulani herdsmen and farmers which have resulted in the extensive loss of lives and property. The constant clashes have threatened the security of the State, reduced its economic productivity, and deepened food crisis. “The on-going conflict between farmers and herdsmen across the North-Central Nigeria is costing the country at least \$14 billion in potential revenues annually” (Mercy Corps, 2015: no page). The fact that 34 out of 36 states in Nigeria experience this form of perennial conflicts is a testament that this problem is a pandemic, and there is need to explore mitigation strategies (Kabir, 2016: 1). The conflicts have affected the day to day relationship or interaction of the Fulani herdsmen and other ethnic groups in the country.

Objectives of the Study

The principal objective of this study is to examine management of farmers versus herders' conflicts in Ibarapa Local Government Area of Oyo State. The study however, particularly seeks to:

- i. Identify the main causes of conflicts between farmers and herders in Ibarapa Local Government Area of Oyo State.

- ii. Assess the conflict prevention models put in place to alleviate clashes between farmers and herdsmen.
- iii. Evaluate the efforts of government in maintaining /developing grazing lands or ranches in order to reduce consent clashes between local farmers and herders.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Introduction

This section reviews existing literature relevant to farmer-herder conflict. Specifically, it looks briefly into the scholarly works that are published in scientific journals and books relevant to the study. It covers Fulani presence in Nigeria, factors behind the herders' migration to Ibarapa Local Government Areas, causes of the conflict relationship between the farmers and the herdsmen, the consequences of the conflicts, and the local community and national level responses towards the conflict. These are divided into sub-headings to aid organisation of the material presented.

Antonio and Silvia (2009) described Pastoralists as people who live mostly in dry, remote areas. Their livelihoods depend on their intimate knowledge of the surrounding ecosystem and on the well-being of their livestock. According to them, pastoral systems take many forms and are adapted to particular natural, political and economic environment, and the key feature qualifying pastoralism is Mobility. The term nomadic is used when mobility is high and in irregular patterns; transhumant when there are regular back-and-forth movements between relatively fixed locations; and sedentary for the rest.

Pastoralists are people who derive more than 50 per cent of their incomes from livestock and livestock products. Although the livelihoods of these communities are vulnerable to climate change, shifting global markets, population growth and increased competition for land and other natural resources, pastoralism remains a viable natural resource management system, and understating its rationale, importance and dynamics is a key element in efforts to reduce poverty (Antonio and Silvia, 2009).

According to Blench (2010) the Fulbe (another name for the Fulani) and the arable farmers among whom they move, have an interdependent relationship based on the exchange of dairy products for grain, and a market for the animals that must be periodically sold to provide cash for domestic purposes, such as cloth or marriage payments. Moreover, in many regions, Fulbe management

strategies depend on access to cereal crop residues -something arable farmers permit because of the perceived advantages of manure as fertilizer.

However Blench (2010) stressed that, in no case the goods or services the pastoralist has to offer essential to the farming community, and therefore the pastoralist is obliged to remain on good terms with farmers if he wishes to continue to exploit the same locale in successive years. If Fulbe herders are unable to build up exchange relations with the farming communities, they can only survive by becoming sedentary, by flexible movement patterns that involve exploiting new arable communities every year, or by intimidation of the farmers. All of these strategies can be observed in operation in Nigeria, sometimes practiced simultaneously by different Fulbe subgroups.

The Fulani or Fulbe indisputably represent a significant component of the Nigerian economy. They constitute the major breeders of cattle, the main source of meat, the most available and cheap source of animal proteins consumed by Nigerians (Eniola, 2007). The major source of animal protein is the cattle which are in the hands of Pastoral Fulani"s (Ajala, 2000).

The fact that the Savannah zones of Nigeria have abundance of grasses and forages and also the absence of the deadly cattle disease called Trypanosomiasis make the zone conducive for rearing cattle (Ibrahim *et al.*, 2014).

Factors that attracted the Fulani herdsmen to Nigeria

In his study on the Fulani in Nigeria, Tonah (2005) explained that four principal factors were responsible for the migration of the Fulani to Nigeria. The factors can be described as natural, social, economic and political. Firstly, the availability of pasture, water, good climate in Nigeria. Because of the nomads' transhumance activities across the borders of the country, they easily recognised the pastoral conditions and subsequently moved into the country. Secondly, the thriving expansion of the cattle trade between the Nigeria and the Sahelian countries. The demand for meat and other cattle products necessitated the need for local rearing of cattle in Nigeria. So, deliberately, Fulani herdsmen from neighbouring countries were employment as tenders by livestock traders and the colonial administration. Thirdly, the establishment of the Native Administration Farms by the colonial administration. Throughout the Northern Territories of Nigeria, the colonialists set up farms which included cattle rearing. Therefore, the policy of inviting Fulani pastoralists to take care of the cattle in the area increased their number in the region. Finally, the perennial

Sahelian drought of the 1960s and 70s forced several pastoralists to seek greener pastures along the coastal countries of West Africa, including Nigeria (Tonah, 2005, p.16).

Factors behind the Fulani herdsmen migration to Ibarapa Local Government Areas

According to Folami, & Folami (2013, p.105), good climatic conditions, market opportunity, green vegetation, forage, and hope and aspiration are the pull factors that attract the Fulani herdsmen to a particular place.

Tonah (2005, p.26), further posited that good weather conditions, pastures, water, good grasses, available land attracted the Fulani to the Saki West Local Government. It is noted that, Fulani nomads started sending cattle into the Saki West during the dry season to take advantage of the lush vegetation of the area. In addition, local stockowners, chiefs and middlemen acquired the services of Fulani herdsmen by inviting them to the area to tend their cattle on their behalf, or in return for monetary values; as the cattle owners acquired large tracts of grazing land from the local landowners (Olaniyan et al, 2015, p.62; Tonah, 2005, p.26). In short, stockowners, chiefs and middlemen have been the traditional trading partners and allies of the Fulani in the Southern Nigeria, and have a long history of working with herders (Tonah, 2006, p.16). This “unholy alliance” does not only attract the Fulani, but also create a conducive environment for their settlement in the South (Tonah 2005a, pp. 100-102).

Apart from these herdsmen who migrated from the Northern part to the South, other herdsmen from neighbouring Niger, Benin and Sudan suddenly invaded the South Western Nigeria. These nomadic pastoralists are commonly referred to as “alien herdsmen” (Tonah, 2005, p.26). Unlike the resident Fulani who had settled and taken up residence among the indigenous agricultural population, these “alien Fulani herdsmen” are nomadic pastoralists who live in mobile camps located in the isolated bush areas, avoiding any form of long standing social relations with the natives (Tonah, 2005, p.26-27). It is believed that, it is the activities of these alien herdsmen that have resulted in the destruction of farmers’ food crops and being responsible for the violent confrontations between farmers and Fulani herdsmen in the South Western region and most especially in Ibarapa Local Government Area of Oyo State.

Causes of Herders-Farmers Conflict in Nigeria

There are divergent views on the causes of herders-farmers conflicts in Nigeria. Some Scholars have seen colonial policies as cause of the historical rivalry among farmers and herders in some parts of Africa, which are induced by the environment. Abbass (2012) contends that the major source of tensions between pastoralists and farmers is basically economic, with land related issues accounting for the majority of the conflicts. This can then be situated within the broader context of the political economy of land struggle, traceable to a burgeoning demography in which there is fierce competition for fixed space to meet the demands of the growing population (Olabode & Ajibade 2010).

De Haan (2002) contends that while farmers cite destruction of crops by cattle and other property by the pastoralists as the main direct causes for conflicts cited, burning of rangelands and Fadama and blockage of stock routes and water points by crop encroachment are major direct reasons cited by the pastoralists. Similarly, inadequate social amenity, like pipe borne water, was also observed to be the cause of nomads/farmers conflicts. For example, Joseph (2008:8) observes that in Orkpe village of Benue State, pastoralists and sedentary farmers' conflict resulted from the herdsmen contamination of a dam, the only source of drinking water for the sedentary farmers.

Adekunle, & Adisa, (2010) emphasize information gap with respect to the stock routes was a major factor contributing to farmer/herdsmen conflicts. Depleting soil fertility, inadequate supply of fertilizer, and the need to increase scale of operation by both groups were also found to indirectly precipitate conflict, as farmers confirmed that they sought for virgin lands to farm. By so doing they might move into stock routes inadvertently. Blench (2006) attributes farmers-herders conflict to competition over natural resources and over access to grazing and water resources and suggests that, because herders now farm and farmers have herds, competition for the same natural resources has increased. The semi-arid zone has always been more populous than the Middle Belt, and the initial expansion of cultivation was in this zone. As the pressure on arable land in the semi-arid zone increased, soil fertility decreased and farmers were obliged to move to regions of uncleared bush or to increase their holding size. As a consequence, more and more farmers began to settle further and further south in the lightly settled sub-humid zone, (Blench, 2006:8).

According to environmental experts the conflict between farmers and herders is environmentally-induced, that is, a consequence of environmental degradation

and possibly climate change. The situations are aggravated by the activities of an increasing human population over-grazing, over-cultivation, and have been breached. (National Policy on Environment, 1999: 27).

Nyong, (2010) observed that the expansion of population can be seen as a cause of the herders-farmers conflicts in Nigeria.

Similarly, Blench (2010) have attributed the causes of these conflicts to increased migration from the North to the South. For example, Over the years, the Lake Chad Basin, considered one of Africa's largest, covering an average area of 22,000 square kilometres, today represents the 'diminished remains' and a skeletal shadow of itself. This has pushed many migrants to cross the border from Chad, Niger and Cameroon into northern Nigeria, settling in cities such as Plateau, Benue Niger, Nasarawa and Kogi. Yahaya, (2011) also view religion as a cause of conflict between herders and farmers in Nigeria. While pastoralists were confined to the semi-arid zones, they shared common religious practice with the farming communities among which they moved principally the Hausa and Kanuri. The spread of Islamic hegemony was clearly an important factor in encouraging pastoral settlement. As the Jihad pushed towards the ocean, polities such as Borgu, Shaki, Raba [among the Nupe] and Ilorin were established or converted, thereby providing a non-hostile environment for the herders.

Ingawa, Ega, and Erhabor (1999) in reported that the key underlying causes of farmers-herdsmen conflict in Nigeria are:

- i. Changing resource access rights, whereby traditional access rights to communal grazing and water resources are being obstructed by the individual tenureship of arable farmers. This is particularly severe on the traditional trek routes, which become favourite cropping sites because of their better soil fertility resulting from the concentration of animal manure from the trekking herds in these areas. Within the fadama areas, this is exacerbated by the fragmented nature of the crop plots, which makes prevention of animals straying in the crop plots difficult;
- ii. Inadequacy of grazing resources, as increasing crop cultivation (and increasing commercialization of the crop-residues) and poor management of the existing grazing reserves have resulted in a significant reduction in available livestock feed resources, in particular in the Northern States. Moreover, the high value crops introduced by National Fadama Development Programme NFDP

(tomatoes and onions) produce almost no crop-residues for livestock feeding.

- iii. Decline in internal discipline and social cohesion, as the adherence to the traditional rules regarding grazing periods, and the authority of the traditional rulers is broken down. Land tenure system or ownership of land was also regarded as a cause of the conflicts. In most societies in Nigeria, farmers are regarded as those that own the land, and therefore determine how it is used; while the nomadic cattle herders are regarded as the landless group, who do not own land to use and settle on (Baba in Abubakar, 2012).

Government policies can also be seen as a cause of nomads/farmers conflicts. For example, Hoffman *et al.* (2008) further explained that the conflicts do occur as the size of the existing reserve shrink due to encroachment and government approved expansion of farmlands. This leads to the conversion of water points and stock routes into farmlands. Finally, Egwu (2011) contend that cattle rustling contributes in no small measure to the herders –farmers conflicts in Nigeria All these have exacerbated chronic insecurity that has encouraged the conflicting parties to take responsibility for their own security and to defend themselves, which is a threat to the sustainability of the federation.

However, in rural areas, the effect has been to draw natural resource conflict into the politico-religious arena (Yahaya 2011:36).

Bello (2013) identified some causes of herdsman-farmers conflict to be:

- i. Destruction of crops by cattle and other property (reservoirs, irrigational facilities and infrastructure) by the herdsman themselves are the main direct causes for conflicts cited by the farmers;
- ii. Burning of rangelands, fadama and blockage of stock routes and water points by crop encroachment are important direct reasons cited by the herdsman;
- iii. Increasing rate of cattle theft which is often accompanied by violence;
- iv. Antagonistic perceptions and beliefs among farmers and herdsman could compound conflict situation, especially due to failing institutions and fierce competition for resources.

Institutions and Mechanisms Employed in Resolving Herder-Farmer Conflicts

Traditional and religious institutions

In a research conducted by the Centre for Peace, Diplomatic and Development Studies (CPDDS), University of Maiduguri (2012) on conflict management mechanisms in the North Eastern Nigeria, a number of conflict management institutions and mediation processes were identified in the study area. These include various arms of the government, traditional and religious institutions, and non-governmental or civil society organizations. Traditional institutions arose from the pre-colonial and colonial systems of governance and were subsequently integrated into the modern governance structure, although playing an ancillary role and subsidiary to elected (or military) governments (CPDDS, 2012). State governments and Local government councils both have subsidiary structures incorporating traditional leadership on advisory capacity. Having been in place for many generations, traditional institutions are recognized locally as being an inherent part of the culture of the community concerned. Religious institutions include churches, mosques, shrines and their organizations. In Nigeria, there is some overlap between traditional and religious institutions, since in some communities „traditional“ leaders such as emirs are closely linked to their „spiritual“ counterparts. Government assigns limited roles to these institutions on the bottom rung of the ladder of judicial, political and administrative authority, for example as mediators in marital disputes. „Institutions“ here refers to both the organizations (churches, mosques, etc.), and the authority-holders (chiefs, ward heads, pastors, imams, priests, for example), as well as practices such as praying for peace or carrying out *sulhu* mediation (CPDDS, 2012).

Government Organizations

In the area of conflict management, the study found that the Nigerian police have been very active in managing conflicts. However, the problem with the police is that the force lacks the capacity to guarantee security due to inadequate logistics, particularly mobility, which would enhance their ability to respond to crises effectively and efficiently (CPDDS, 2012) “The study also found that local, State and Federal Governments have responded to the conflicts taking place in the study areas over the last few years. However, the narratives also show that in general the population has lost faith in the security forces, the

police and the judiciary, saying that corruption and material greed had distanced these institutions from the general populace (CPDDS, 2012).

According to the findings from the report by Centre for Peace, Diplomatic and Development Studies (CPDDS, 2012) as far as dispute resolution was concerned, the vulnerable and the less privileged prefer to take their cases to alternative dispute resolution rather than to the police or the judiciary. In contrast, traditional and religious leaders have a central role in marital and other disputes. Testimony after testimony attests to the belief that „informal“ mechanisms such as traditional authorities, religious leaders, family heads, and women’s groups are more effective than the security forces and the judiciary in resolving problems. In addition to the respect in which citizens of the North East hold their leaders, respondents also pointed out that such mechanisms, by bringing people together to express their viewpoints, get to the heart of the matter and thereby prevent recurrence of the dispute. On the other hand formal mechanisms such as the court system merely calm the situation without addressing the real causes of the problems.

The *sulhu* mediation process is often used by communities in the areas under study for settling disputes. Community leaders constitute the *sulhu* committee, which calls the disputants to the negotiating table and listens to the stories on both sides of the conflict. It is after listening to both sides that the *sulhu* elders offer their suggestions for resolving the conflict.

Community Initiatives

Some community-based and non-governmental organizations (CBOs and NGOs) have played a role in solving intra- and inter-community conflicts. These include:

- i. Interfaith reconciliation and peace building projects: These are found mainly in the Middle Belt, where Christian and Muslim leaders and associations hold joint meetings and other activities to exemplify values of mutual tolerance and respect. In Dadin Kowa for example, local leaders have agreed with a practice of publicly exploring and resolving every incident of inter-communal violence in turn, while urging their co-religionists to resist the temptation to respond. This method appears to have reduced the incidence of violence by modeling non-violent responses in preference to reprisals.

- ii. Women's groups: women's groups and women leaders have traditionally played a role in settling disputes between women, in several parts of the three zones. Respondents from Omuokiri in the Niger Delta described how women leaders have also played roles in reconciliation initiatives in the wider community, albeit mainly within the confines of domestic disputes. Although it is rare to find women playing political roles of any sort, some women respondents have taken part in dispute resolution, including at the inter-community level.
- iii. Community development projects: given the universally-articulated view that poverty and unemployment are the major drivers of conflict in all three zones, it is surprising that so few respondents referred to initiatives to address the economic dimensions of violence through community development. However, a few such projects - for example micro-credit programmes for youth – were mentioned.
- iv. Individual initiatives: some narratives describe efforts by individuals to swim against the tide and reach out to the „other side“. Often the individuals who stand out in such narratives are local office-holders such as local government council Chairmen or village heads, who take their responsibilities to serve all citizens impartially exceptionally seriously.

THEORETICAL FRAMEWORK

Farmer-Herder Conflicts: A Theoretical Framework

In trying to situate the phenomenon of farmer---herder conflict across Africa, a number of theories are immediately relevant. The first here is climate change as it addresses why such conflict arises (structural factors that strain resources and push people together). Relative deprivation theory can then be used to bridge the structural and the social/political. It suggests that conflict will not be resolved as both groups will remain deprived of resources from the others actions or even presence on the land. Both groups draw from a limited pool of resources and the assumed differences (cultural, linguistic, practices and traditions) currently disallow them to form any common ground. Processual theories of conflict may be of more utility as they address how violence unfolds within local contexts. As Mark Moritz notes, “If patterns of herder---farmer conflict could be entirely explained by structural factors alone, we would expect

all conflicts in the same stressful context to display not only similar causes, but also similar levels of engagement and violence and similar outcomes.” Moreover, a focus on the local conditions in which violence erupt shows how large-scale environmental or structural causes are exacerbated (and can be mitigated) by local forces and local relationships. In addressing new and expected structural issues, a number of studies have tried to situate the phenomenon of farmer-herder conflict within the climate change discourse. One important reality of the climate change discourse is its changing political economy of meaning, perception, and interpretation. Climate change initially emerged as an environmental issue. However, it became an energy problem before becoming recast as a security threat; and it was then lifted to the level of the United Nations Security Council for discussion.

Method of Data Collection

The study adopts both quantitative and qualitative methods. This will ensure the illiterate members of the population participant actively in the collection of data while the researcher is afforded the opportunity to collect large amount of data in large areas within a short time, thus saving time for the study.

The qualitative method will be content analysed. Content analysis is a technique for systematically describing written, spoken or visual communication. This method will enable the analysis of large amounts of textual information and systematically identify unique properties, such as the frequencies of most used keywords by locating the more important structure of the communication contact.

Table 1: Famer/hunter conflict has been terrorizing Nigeria over the years?

Variable	Respondents	Percentages (%)
Yes	25	50
No	25	50
Total	50	100

Source: Fieldwork (2022)

The above table shows that 50% of the respondents agreed, while 50% disagreed.

Table 2: Language barrier is a major causes of the farmer/ herders conflict?

Variable	Respondents	Percentages (%)
Yes	35	70
No	15	30
Total	50	100

Source: Fieldwork (2022)

The table above shows that 70% of the respondents, while 30% disagreed.

Table 3: Would you say Nigerian government is taken right measures to end farmer/headers conflict?

Variable	Respondents	Percentages (%)
Yes	45	90
No	5	10
Total	50	100

Source: Fieldwork (2022)

The table above shows that 90% of the respondents agreed, while 10% disagreed.

Table 4: Major source of tension between pastoralists and farmer is basically economic?

Variable	Respondents	Percentages (%)
Yes	40	80
No	10	20
Total	50	100

Source: Fieldwork (2022)

The table above shows that 80% of the respondents agreed, while 20% disagreed.

Table 5: Would you say farmer/headers conflict can leads to insurgency in Nigeria?

Variable	Respondents	Percentages (%)
Yes	30	60
No	20	40

Total	50	100
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Source: Fieldwork (2022)

The table above shows that 60% of the respondents agreed, while 40% disagreed.

Table 6: Desertification has become a security threat to the Nigeria State?

Variable	Respondents	Percentages (%)
Yes	35	70
No	15	30
Total	50	100

Source: Fieldwork (2022)

The table above shows that 70% of the respondents agreed, while 30% disagreed.

Table 7: Can orientation to herder stop destruction of farmer's farm in Nigeria?

Variable	Respondents	Percentages (%)
Yes	45	90
No	5	10
Total	50	100

Source: Fieldwork (2022)

The table above shows that 90% of the respondents agreed, while 10% disagreed.

Hypothesis One

Hypothesis one question 2

Ho: Language barriers cannot be a major causes of farmer/ herders conflict

Hi: Language barriers can be a major causes of farmer/ herders conflict

Variable	Fo	Fe	O-E	(O – E)-2	(O-E)2 E	E(O-E)2 E
Yes	35	25	10	100	4	8
No	15	25	-10	100	4	8
Total	50	50			15.68	

Source: Fieldwork (2022)

$$X^2 \text{ calculated } E(O - E)^2 = 8E$$

Where O = Observed frequency

E = expected frequency

$$\text{Degree of freedom} = h-1 (2-1) = 1$$

Level of significance of degree of freedom of 0.005 at the degree of freedom (1) = 3.841.

Decision Rule

Accepted H_1 of X^2 calculated is greater than X^2 tabulated. Since X^2 calculated (8) is greater than X^2 tabulated (3.841) 1 reject null hypothesis (H_0) and accepted alternative hypothesis (H_1) therefore Language barriers can be a major causes of farmer/ herders conflict.

Hypothesis two: Question 17

H_0 : herders cannot be totally exiled from Nigeria?

H_1 : herders can be totally exiled from Nigeria?

Variable	Fo	Fe	O-E	(O - E)-2	(O-E)2 E	E(O-E)2 E
Yes	40	25	15	225	9	15
No	10	25	-15	6	8	8
Total	50	50			180	

Source: Fieldwork (2022)

$$X^2 \text{ calculated } E(O - E)^2 = 8E$$

Where O = Observed frequency

E = expected frequency

$$\text{Degree of freedom} = h-1 (2-1) = 1$$

Level of significance of degree of freedom of 0.005 at the degree of freedom (1) = 3.841.

Decision Rule

Accepted H_1 of X^2 calculated is greater than X^2 tabulated. Reject (H_0) if X^2 calculated is lesser than X^2 tabulated. Since X^2 calculated (18) is greater than X^2 tabulated (3.841) 1 reject null hypothesis (H_0) and alternative hypothesis (H_1). Therefore herders can be totally exiled from Nigeria?

Hypothesis Three: Question 7

H_0 : Orientation to herder cannot stop destruction of farmer's farm in Nigeria?

H_1 : Orientation to herder can stop destruction of farmer's farm in Nigeria?

Variable	Fo	Fe	O-E	(O – E)-2	(O-E)2 E	E(O-E)2 E
Yes	45	25	20	400	16	32
No	5	25	-20	400	16	8
Total	50	50			32	

Source: Fieldwork (2022)

X^2 calculated $E(O - E)^2 = 32E$

Where O = Observed frequency

E = expected frequency

Degree of freedom = $h-1$ (2-1) = 1

Level of significance of degree of freedom of 0.005 at the degree of freedom (1) = 3.841.

Decision Rule

Accepted H_0 if X^2 calculated is greater than X^2 tabulated. Reject H_0 if X^2 calculated is lesser than X^2 tabulated. Since X^2 calculated (32) is greater than X^2 tabulated (3.841) 1 reject alternative hypothesis (H_1) and reject null hypothesis (H_0). Therefore Orientation to herder can stop destruction of farmer's farm in Nigeria?

Findings

The findings of the study should that famous herders conflict endangers the security of Nigeria; it was also found that the farmer herder conflict can lead in to insurgency and militancy in Nigeria. Farmer/herder conflict is very marital to agricultural growth in Nigeria, the continuity of this conflict can lead to drought and inflation, it can endanger the economy of Nigeria as a whole.

Bokoharam and kidnapers newsagents can hide under this pretend to continue their calamitous terrorism which had been plaguing Nigeria over the year. Therefore this study focus on conflict management as a viable tool to reduce the impact of desertification and its alternate effect on violent clashes between local farmers and migrant herdsmen in Nigeria.

Conclusion

Without doubt, Oyo State is very vulnerable to pastoralists and farmers' conflict as well as communal disputes. Majority of the respondents blamed the state

government, for been largely responsible for the recurrent pastoralists and farmers cum land disputes in Oyo State that have led to the displacement of so many people from their original settlements and are now refugees in other places. Besides, the weakness and inability of the colonial methods and mechanisms of conflict prevention, management and resolution which is the absence of conflict monitoring institutions was also responsible for the relatively high incidence of conflict between the pastoralists and farmers in the state.

Herders/farmers conflict is deteriorating on daily in Nigeria, the major cause of this conflict is desertification, and pastoralist finding it uneasy to feed their cattle's and this make them to dabble into the farm of farmers.

Language barrier is another root cause of this conflict, the inability of the herders to understand the language of the local farmers is also one of those cause of this conflict.

If the farmers/herders conflict should persist, various terrorism and insurgency can ensue in the process and this can disorganize the security of Nigeria for a very long period of time.

Recommendations

Looking at the major findings of this research through the different methods applied, that is, various answers from key informant, focus group discussion and research questionnaires, the following recommendations are hereby made. This is in a bid to enhance the relationship between the farmers and pastoralists in Ibarapa Local Government area of Oyo State, as well as improve the mechanisms for managing the conflicts if carefully studied and implemented.

- i. Nigeria government should stop the migrant herders from carrying harmful ammunicions while they are rustling their livestock, this will end unnecessary attack of the farmer by the herders.
- ii. Nigerian government should create steadily ranches for the herders where pasturage would possible without messing around farmer's farm.
- iii. There should be a kind of association between the local farmers and the migrant herders whereby both parties can meet to discuss on any issue affecting them.

- iv. Government should give orientation to both farmers and herders regarding how they should interact with each other.
- v. Nigerian government should also source for ways to develop better communication, understanding and cooperation between local farmers and migrating herdsmen.
- vi. Nigerian government should also seek the way to secure the borders in the northeast so as to prevent the inflow of foreign pastoralist, arms and ammunitions.

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