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**INDIGENOUS INSTITUTIONS FOR COLLECTIVE ACTION IN FOSTERING PEACE FOR
SUSTAINABLE LAND MANAGEMENT AMONG PASTORALISTS AND CROP FARMERS IN
OGUN STATE, NIGERIA**

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ABSTRACT

Indigenous institutions have been alleged as the nested structure crafted to regulate access of natural resources among different rural users. The leadership institutions in pastoral communities were found to be involved in the process of making authoritative decisions in respect of land access and sustainable use of natural resources in pastoral communities. This form of collective action becomes important as it fosters a good relationship between the pastoral groups and their hosts. Sustainable land management for cattle and crop production in pastoral communities is dependent on the prevalence of strong local institutions. Purposive sampling technique was used to select 200 respondents. Data were collected using Semi- structured Interview Guide. The result shows that Fulani pastoralists and crop farmers had a mean age of 54 and 65 years respectively. Fulani respondents maintained that some of the challenges facing them were loose collaboration between statutory and indigenous institutions (44.5%), intrusion of migratory pastoralists (77.5%), illegal entry of new herders (87.5%), and others constitute collective action problems and challenges. Chi-square analysis showed that gender ($\chi^2=28.05$), Marital status ($\chi^2=37.13$), education ($\chi^2=68.15$) and religion ($\chi^2=66.11$) are significantly related with causes of conflict. The study concludes that intervention and self-regulation are important aspects of collective action processes in promoting peace as well as ensuring sustainable use of biophysical environment. Therefore it is recommended that the leadership institutions should be strengthened and indigenous rules be formalized among different users to enhance their effectiveness in fostering co-operation and reducing biophysical deterioration.

Keywords: Agro-pastoralists; indigenous institutions, collective action; peace; sustainable land management. Conflicts

INTRODUCTION

The Nigeria livestock industry constitutes a very important national resource with a great deal of untapped potentials. Domestic livestock species contribute significantly to the nutritional, socio-economic and cultural requirements of Nigerians. The larger ruminants are particularly important in increasing and improving crop and livestock production through the use of these animals as sources of farm and on-farm power, notably their use for animal traction (Adebayo and Olaniyi, 2008). The literature of Nigerians pastoral development has shown that the major environmental limitation to pastoralists includes drought and water scarcity, insect/diseases infestations; grass shortages and climatic factors. (Awogbade, 1983; Adefolalu, 1986; Bekure, 1983).

Pastoralism is one of the dominant land use systems being practiced in semi-arid areas of eastern and central Africa. It is characterized by herd and rangeland management techniques; as well as social and cultural institutions at the intra- and inter-community levels that provide security against shocks such as droughts, crop failure and epidemic diseases. Key to pastoral production is that herd management and milk production are the domain of the individual domestic units, while rights to pasture and water resources are communal

so as to guarantee access to both dry and wet season grazing. It is this combination of individual and communal resources and inter- and intra-community relations that has enabled pastoralism to survive for many ages. Universally, the pastoralists depend on moisture and vegetation in the right place, time, quantity and quality. It is generally known that there are competing uses of resources between pastoral and crop-farmers which then lead to conflict. Ekong (2003) enumerated that conflict may have positive and negative effects. In positive effect, people may not know that certain nagging issues exist. Thus conflict leads to clear definition of issues. Once such issues have been identified, they can then be amicably resolved. During conflict, group cohesion and solidarity increase and thus positive effect can be corrected for more efficient attainment of group goal. The negative effect usually leads to disunity, violence, disagreement and bloodshed because parties involved try to reach their objectives. It is a form of social interaction in which the actors seek to obtain scarce resources by weakening or eliminating other contenders. The method used in resolving conflict depends on the nature and magnitude of the conflict. In all cases where conflict has been occasioned by crop destruction and where the offending pastoralist admit guilt; interpersonal



agreement may be reached, depending on the extent of the damage, compensation (varying in amount) is often demanded and paid where minimal crops have been destroyed. This is a situation where pastoralists and crop farmers have co-habited for a long time. In such cases, the herdsmen speak the local language very fluently, thereby enhancing social integration and neighbourliness. There are other instances where pastoralist crop farmers' interpersonal relationship is not very cordial. Conflict that arise in such situations and are not usually resolved by personal intervention.

Local institutions are many and diverse, ranging from family, economy, religion, politics, tribe, health system to others. These major spheres of social life involve rules, regulations, roles, norms and values to which large numbers of people are in conformity to one another, and all institutionalised mode of behaviour which are protected by sanctions/penalty. Haller (2005) noted that local institutions exist in various communities to alleviate pressure on common pool natural resources by ensuring that unregulated resource access and intense competition among the user groups are avoided. This is to promote peaceful co-existence and optimal land resource managements as well as viable agricultural practices that are pathways to food security for poverty alleviation and rural development. Local institutions are important rural structures for organising collective action in the management of conflict and natural resources; practice of viable agriculture, promotion of food security, poverty alleviation and rural development (Haller, 2005; Fabusoro and Sodiya, 2011).

Leadership structure enforces and protects institutions in the society while institutions create leadership structures. It is only the enforced and protected institutions that can serve as mechanisms that facilitate coordination among people regarding their behaviour. Indigenous institutions for collective action in fostering peace for sustainable land management among pastoral communities are the concern of this study because according to Messer and Townsley (2003) they have become over time the repository of indigenous knowledge systems and the foundation by which local society organises itself. Natural resource conflicts can occur among different user groups. Productive and sustainable agriculture can only result from the sustainable utilisation and management of the natural resources that support it. This, however, is usually hindered by conflicts among intervening decision makers and their different interests regarding the many potential forms and ends to use such resources. The risks and dangers associated with these conflicts are increased in situations of high population or market pressures, non-responsive policies and the resulting unaccountable decision-making, which are not uncommon

regionally. Thus, search for ways to manage these conflicts constitutes a proper investment to improve the present and future accessibility, productivity and sustainability of the natural resource base for regional development. The broad objective of this study is to assess the contribution of indigenous institutions towards collective action in the management of conflicts in settled Fulani agro-pastoral communities of Ogun State Nigeria. The specific objectives of the study are to:

- i. identify the personal characteristics of the respondents (agro-pastoralist and host farmers) in the study area.
- ii. investigate incidence and causes of conflict related to sustainable land management in the study area.
- iii. identify the institutions involved in conflict resolution and sustainable land-use management.
- iv. determine the challenges facing collective action among pastoral and crop farmers in sustainable land use management.

The hypothesis of this study, stated in null forms, that there is no significant relationship between personal characteristics and causes of conflicts related to sustainable land management.

METHODOLOGY

Study Area - The study was carried out in Ogun State, Nigeria. Ogun State covers a land area of approximately 16,409,26 square kilometres with a population of about 3,728,098 people (NPC 2006), The state lies within Latitude 6⁰N and 8⁰N ad Longitude 2½⁰E and 50E. It has an area of about 16,409,29 square kilometres and experiences rainfall pattern similar to others in the southern parts of the country, characterized by two peaks. The vegetation is typical of the rainforest. The main occupation of the people includes farming, dyeing, trading, poetry and fishing. The state is divided by the Ogun State Agricultural Development Project (OGADEP) into four operational zones namely Abeokuta, Ijebu Ode, Ikenne and Ilaro zones. Ogun state has a total of 20 local government areas.

Sampling Techniques and Sample Size - The population of this study comprised of pastoral and crop farmers in Ogun State. A multistage sampling procedure was used to sample respondents for the study. Ogun Agricultural Development Programme (OGADEP) has four Agricultural operational zones: which comprises of Abeokuta, Ilaro, Ijebu-ode and Ikenne. Ilaro zone were purposively selected for the study. Fifty (50%) percent of the blocks was randomly selected from the four blocks (i.e. Oke-Odan and Imeko). Furthermore, fifty (50%) percent of extension cells were purposively sampled. This is based on the availability and presence of more Fulani and Farmers who has

experience collective action in one way or the other. From each block a total of 7 cells were selected. From each cell twenty five (25) respondents were selected. One Hundred and twenty (120) crop farmers and eighty (80) pastoralists were purposively selected from these communities making a total of 200 respondents for this study.

Data Analysis - Data collected were subjected to descriptive statistics such as frequency count, percentage distribution and Table while, Chi-square and Pearson Product Moment of Correlation (PPMC) were used to test the hypotheses. A significance level of 0.05 was used to test the hypothesis.

RESULTS AND DISCUSSION

Socioeconomic characteristics

The result in Tables 1 show that the mean age of respondents interviewed was 54.5 years, implying that most of the respondents are within the economically active and innovative age category. Majority (84.5%) of the respondents have their age range between 31 and 60 years while 15.5% were between 61 years and above. This is an indication that farming and rearing of animals are predominantly carried out by middle aged people who are energetic and productive in the economic sector. Most (75.0%) of the respondents were male, while 25.0% were female. This inferred that more

male are involved in both farming and rearing of animals than the female counterparts in the study area. According to Olaleye (2000) who reported the activities of women as helpers or suppliers of labour in "light" farm operations such as planting, weeding, processing and marketing. Almost half (47.5%) of respondents were Christians while 45.0% were Muslims. This is an indication that the two religions (Christianity and Islam) were dominant in the study area. The result further indicates that majority (87.5%) of the respondents were married, while 7.5% were both divorced/widowed and 5.0% were single. The educational level of the respondents revealed that 83.5% of the respondents had one form of education ranging from adult education to secondary education while others (16.5%) are illiterates. Hence, it could be inferred that there is high level of literacy among the respondents in the study area. Yoruba tribe forms the major tribe (50.0%) among the respondents, followed by Fulani tribe (37.5%) and other tribe (12.5%). It is quite evidence that the study was carried out in Yoruba land where most prominent tribe is Yoruba people. Half (50.0%) of the respondents residing in the study area have spent between 31 years and above living in the area, while 45.0% of them had spent 11 and 30 years and 5.0% of the respondents have their years of residence between 1 and 10 years in the study area implying that most of the respondents grew up in the study area.

Table 1: Distribution based on socio-economic characteristics of respondents (n = 200)

Variables	Frequency	Percent	Mean
Age			
31 – 40	32	16.0	54.5 years
41 – 50	61	30.5	
51 – 60	74	37.0	
Above 61	33	16.5	
Sex			
Male	150	75.0	
Female	50	25.0	
Marital Status			
Single	10	5.0	
Married	175	87.5	
Divorced/widowed	15	7.5	
Religion			
Christian	95	47.5	
Islam	90	45.0	
Traditional	15	7.5	
Educational Level			
No formal education	33	16.5	
Adult education	32	16.0	
Primary school	74	37.0	
Secondary school	61	30.5	
Years of Residence			
1 – 10	10	5.0	
11 – 20	25	12.5	
21- 30	65	32.5	
Above 31	100	50.0	



Variables	Frequency	Percent	Mean
Ethnicity			
Yoruba	100	50.0	
Fulani	75	37.5	
Other tribe	25	12.5	

Incidence and causes of conflict related to sustainable land management in the study area

Results in Table 2 revealed the responses of pastoralists and crop farmers on incidence and causes of conflict in the study locations. Incidence connotes the regularity of occurrence and severity of the conflict while causes are the conflict driving factors. Majority (93.8% and 96.7%) of the settled agro-pastoralists and the crop farmers accepted that there were reported cases of incidence of conflict in the study location. This result therefore confirms the findings of Williams *et al.* (2007) in which conflicts were found prevailing between pastoralists and agriculturalist in Hadejia-Nguru Wetlands (which are seasonally flooded riverside plain in north-eastern part of Nigeria). Also in Oke-Ogun region of Oyo State, Albert, (2010) revealed that incidence of conflict between farmers and herdsmen were regular occurrence from 1994 to 2001. It is the competition for access and use of

limited natural resources between Fulani pastoralists and host farmer as individuals and groups in their efforts to achieve opposing goals and aspirations that create fertile ground for conflicts (Otite, 2007 and Williams *et al.*, 2007). Findings revealed that majority (88.8%) of the pastoralists indicated that lack of confidence in each other is the major cause of conflicts in the study area, while majority (95.8%) of the crop farmers indicated that farm encroachment by cattle herdsmen is the major cause of conflicts in the study area. Majority (91.7% and 80.0%) of the crop farmers and pastoralists revealed that destruction of farm/crop produces, while 79.2% and 65.0% of the crop farmers and pastoralists revealed that pollution of source of drinking water by cattle are also major causes of conflicts between them. This is in line with Williams finding in 1998 who observed similar finding between farmers and pastoralist in Semi Arid Africa.

Table 2: Incidence and causes of conflict related to natural resource use

	Pastoralist (n = 80)		Crop farmer (n=120)	
	Frequency	Percentage	Frequency	Percentage
Incidence of conflict between pastoralist and host farmers				
Yes	75	93.8	116	96.7
No	5	6.2	4	3.3
Causes of conflict between pastoralists and crop farmers *				
Lack of confidence in each other	71	88.8	105	87.5
Unfriendly atmosphere	14	17.5	50	41.7
Changes in farming activities being pursued	36	45.0	55	45.8
Lack of tolerance and acceptance	47	58.8	75	62.5
Poor management of cattle	56	70.0	88	73.3
Farm encroachment by cattle herdsmen	30	37.5	115	95.8
Theft or attack of animal (Cattles)	67	83.7	90	75.0
Destruction of farm/crop produces	64	80.0	110	91.7
Pollution of source of drinking water by cattle	52	65.0	95	79.2

* Multiple Responses

Institutions involved in conflict resolution and sustainable land-use management

The result of the analysis in Table 3 reveals that majority (98.0%) of the respondents reported their grievances to traditional rulers as the major arbitrator of conflict involving crop farmers and pastoralists in the study area. This is followed by the local government committee (96.0%), while majority (95.0%) of the them reported to police station, 90.0% indicated crop farmers union while above half (57.5%) indicated magistrate court. This result shows that informal traditional mechanisms for conflict resolution are still functional in the

study area with both crop farmers and pastoralists having preference for the issue of conflict arbitration. The desire for sustaining relationships is the major factor that informed farmers and pastoralists' preference for informal authority because taking disputes to formal authority like police/courts of law may worsen the relationship between the disputants. It was observed among the Fulani pastoral communities that there existed two major local institutions involved in conflict and natural resource management. These are Fulani Traditional Council (FTC) and Fulani Herders Association (FHA). The local farmers see Chiefs

and Obas as collaborators who collect gratification from the Fulani herdsmen and grant them permission without adequate consultation with the real land owners. The *Sarkin* Fulani were also found to represent the interest of pastoral communities in the event of court cases and arrangement for bail in case of Police arrest. *Sarkin* Fulani are also called *Ardo* meaning leader and is interpreted as Seriki in Hausa language. Based on the extent of involvement in conflict resolution and sustainable land-use management between the two parties involved, it was revealed that majority (80.0%) of the respondents always seek the

attention of traditional rulers with the mean value of 2.78. This is an indication that informal traditional mechanisms for conflict resolution are still functional in the study area, both crop farmers and pastoralists have preference for the issue of conflict arbitration. Most (77.5%) of the respondents always seek the Local Government committee with the mean value of 2.73. This shows that for sustaining relationships for collective action between the farmers and pastoralist there is need to inform formal authority in the area of settling dispute.

Table 3: Distribution of Institutions involved in conflict resolution and sustainable land-use management

Institutions involved*	Frequency	(%)	Extent of involvement			Mean (\bar{x})
			A (%)	O (%)	N (%)	
Traditional ruler	196	98.0	160 (80.0)	35 (17.5)	5 (2.5)	2.78
Police station	190	95.0	135 (67.5)	55 (27.5)	10 (5.0)	2.63
Magistrate court	115	57.5	64 (32.0)	40 (20.0)	96 (48.0)	1.84
Local government committee	192	96.0	155 (77.5)	35 (17.5)	10 (5.0)	2.73
Crop farmer association	180	90.0	70 (35.0)	31 (15.5)	99 (49.5)	1.85
Cattle breeder association	85	42.5	55 (27.5)	30 (15.0)	115 (77.5)	1.90
Fulani council of chiefs	55	27.5	5 (2.5)	53 (26.5)	145 (72.5)	1.33
Fulani traditional council	20	10.0	11 (5.5)	9 (4.5)	180 (90.0)	1.16

*Multiple Responses

Challenges facing collective action among pastoral and crop farmers in sustainable land use management.

Result in Table 4 showed that majority (97.0%) of the respondents affirms that weak security system is one of the major challenges facing collective action among pastoral and crop farmers in sustainable land use management in the study area. In many cases, security personnel assigned to deal with security situations lack the proficiency and equipment to handle the situations in a way to prevent them from occurring. Also, some personnel get influenced by ethnicity, religious or communal sentiments and are easily swallowed by their personal interest to serve their people, rather than the nation. Majority (92.0%) of the respondents revealed that loss of socio-cultural and communal value system is another major challenge facing collective action among pastoral and crop farmers in sustainable land use management. The traditional value system of the Nigerian society like most African societies is characterized by such endearing features as collectivism, loyalty to authority and community, truthfulness, honesty, hard work, tolerance, love for others, Mutual harmony and coexistence, and identification of individual with one another (Clifford, 2009). Other distinctive features of Nigerian traditional society are abhorrence for theft and high value for live. Stealing was considered extremely disgraceful and lives were also highly valued. All of these values which made the society secured and safe have all gradually been eroded

and lost. Majority (90.0%) of the respondents revealed that an ethno-religious conflict is also a major challenge facing collective action among pastoral and crop farmers in sustainable land use management. These have arisen from distrust among various ethnic groups and among the major religions in the country. Ibrahim and Igbuzor (2002), Hazen and Horner, (2007), Salawu (2010) and Igbuzor, (2011) identified ethno-religious conflict as a major source of insecurity in Nigeria. Frequent and persistent ethnic conflicts and religious clashes between the two dominant religions (Islam and Christianity), present the country with a major security challenge. In all parts of Nigeria, there exist ethno-religious conflicts and these according to Ibrahim and Igbuzor (2002) have emerged as a result of new and particularistic forms of political consciousness and identity often structured around ethno-religious identities. Majority (87.5%) of the respondents revealed that porous border is also a major challenge facing collective action between pastoral and crop farmers in sustainable land use management. One major immediate factor which has enhanced problems/challenges in Nigeria is the porous frontiers of the country, where individual movements are largely untracked/unchecked. The porosity of Nigeria's borders has serious security implications for the country. Given the porous borders as well as the weak security system, weapons come easily into Nigeria from other countries. Small Arms and Light Weapons proliferation and the availability of these weapons



have enabled militant and criminal groups to have easy access to arms (Hazen and Horner, 2007). Nigeria is estimated to host over 70 percent of about 8 million illegal weapons in West Africa (Edeko, 2011). Also, the porosity of the Nigerian borders has made it possible for unwarranted influx of migrants from neighbouring countries such as Republic of Niger, Chad and Republic of Benin (Adeola and Oluyemi, 2012). These migrants which are mostly young men are some of the perpetrators of crime in the study area. Majority (86.5%) of the respondents revealed that lack of unemployment/poverty level of the people is

equally a major challenge facing collective action among pastoralists and crop farmers in sustainable land use management. As a result of the high level of unemployment and poverty among Nigerians, especially the youths, they are adversely attracted to violent crime (Adagba, *et al*, 2012). Nwagbosa (2012) argued that the failure of successive administrations in Nigeria to address challenges of poverty, unemployment and inequitable distribution of wealth among ethnic nationalities is one of the major causes of insecurity in the country.

Table 4: Distribution of Challenges facing collective action among pastoral and crop farmers in sustainable land use management

Problems/Institutional Challenges*	Yes
Refusal to make financial contribution towards community development.	123 (61.5%)
Non participation by pastoralists in host communities social ceremonies.	127 (63.5%)
Terrorism	148 (74.0%)
Unemployment/poverty level of the people	173 (86.5%)
Porous boarder	175 (87.5%)
Intrusion of migratory pastoralists into settled agro-pastoralists communities	155(77.5%)
Loss of socio-cultural and communal value system	185(92.5%)
Weak security system.	194 (97.0%)
Loose collaboration between statutory and indigenous institutions.	89 (44.5%)
Refusal to abide by rules and regulations.	119 (59.5%)
Ethno-religion conflicts	180 (90.0%)

* Multiple Responses

Test of hypotheses

Test for relationship between personal characteristics and causes of conflicts related to sustainable land management. Chi-square and PPMC analyses were employed in testing the relationship that exists between the personal characteristics of respondents and the causes of conflicts related to sustainable land use management in the study area. The result in Table 5 revealed that sex ($\chi^2 = 22.311$), marital status ($\chi^2 = 19.879$), religion ($\chi^2 = 53.189$), level of education ($\chi^2 = 39.987$) and ethnicity ($\chi^2 = 34.098$) have positive significant relationship ($p < 0.05$) with the causes of conflicts related to sustainable land use management in the study area. According to Fabusoro (2007) who opined that Fulanis major constraints to participating in existing basic education programmes were found to result from their constant migration/movements in search of water and pasture for their livestock; and the critical role of children in their production systems, which makes parents and guardians reluctant to release them to participate in formal schooling. The level of education is another factor which could lead to conflict among the respondents in the study

area, because education enlightens people and they have access to information as regards their existence and treating them as inferior could lead to conflict. Also, the result of correlation analysis in Table 6: showed that there is significant relationship ($p < 0.05$) between the age ($r = 6.215$), household size ($r = 16.120$) and the causes of conflicts related to land use management in the study area. Age is a factor that could cause conflict because the respondents are matured to claim their rights, since the majority of the respondents who involved in crop farming and herding of livestock are male, there could be disagreement over a little issue which could result in power tussle among them and cause conflict at any point in time. The Fulanis generally have a fairly large size of household. Studies have estimated Fulani household size to range from 6 – 10 persons, usually polygamous and with extended family structure (Omotayo, 2003; Sodiya, 2005; Fabusoro, 2006). The household members in the Fulani system contribute immensely to household livelihoods. The contribution of each family member to the sustenance of the household is very crucial.

Table 5: Chi- square analysis result of association between some selected socio-economic characteristics of the rural dwellers and the causes of conflicts related to sustainable land management.

Variable	X ² -value	Df	p-value	Decision
Sex	22.311	1	0.030	Significant
Level of education	39.987	3	0.001	Significant
Marital status	19.879	2	0.022	Significant
Religion	53.189	2	0.003	Significant
Ethnicity	34.098	2	0.012	Significant

Table 6: PPMC analysis result of the selected socio-economic characteristics of the rural dwellers and causes of conflicts related to sustainable land management.

Variable	r-value	p-value	Decision
Age	6.215	0.002	Significant
Household size	16.120	0.041	Significant

CONCLUSION AND RECOMMENDATION

The study investigated the indigenous institutions for collective action in fostering peace for sustainable land management among pastoral and crop farmers in Ogun State, Nigeria. Majority of the respondents are middle age between 31 and 60 years with mean age of 54 years who are mostly male, married and semi-literate. Majority (92.5%) has their religion to be Christianity and Islamic, the two were the dominant religions in the study area and respondents have been residing in the area for over 31 years. The most predominant causes of conflict between the crop farmers and pastoralists are lack of confidence in each other, theft or attack of animals and destruction of farm/crop produce and they preferred informal authority in resolving conflicts among themselves. This paper emphasizes a change in attitude and approach by being proactive. We must strive to get to a level where crimes will be nipped in the bud before they are perpetuated. Therefore, the government, civil society groups, business organisations and individuals must fight insecurity/challenges facing collective action in fostering peace for sustainable land use management in the country, so as to create an enabling environment where business organisations will feel free and secured to achieve their full potentials and the country will itself be safe to achieve sustainable development. It was found out that variables such as age, gender, marital status, religion, education and year of residence were significantly related to causes of conflict between the crop and pastoral farmers in the study area.

Based on the findings of this study, the following recommendations are made:

1. The pastoralists should be given land use rights to enable them to manage land for pasture.
2. The factors associated with conflict should be properly managed by the appropriate institutions involved in conflict resolutions.
3. Leadership training in monitoring, enforcement and sanctions be provided to

settled Fulani agro-pastoralists, host Yoruba farmers and migrant farmers;

4. Training in collective action processes and tools be provided to settled Fulani agro-pastoralists, Yoruba farmers and migrant farmers leadership institutions in various pastoral communities;
5. Formalizing local institutions to enhance their effectiveness in fostering collective action and reducing conflict should be institutionalised and documented as policy briefs.

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