KIU Journal of Social Sciences Copyright©2021
Kampala International University ISSN: *2413-9580*; 7(4): 85-92

An Assessment of Deficit in Traditional Institution for the Management of Farmers-Herdsmen Conflict in Oyo State, Nigeria

ADEWALE MATHEW OGUNGBENRO, JAMES C. NWAKAJI, AMOS OJO ADEDEJI
University of Ilorin, Nigeria

Abstract. Leadership is appreciated in the capability to manage conflict effectively without aggravating insecurity as found in the farmers-herdsmen describes as the fourth terrorist groups in the world because management of this resource-based conflict improves security. This paper focuses on the effective management traditional institution provides as well as development of socio-economic activities of the people, though acknowledges socio-economic implication of farmers-herdsmen. This paper anchors protracted social conflict theory that emphasises certain age-long defective conditions nourish protraction of conflict in any society. Methodologically, primary and secondary data sources are employed in this study and analysing the findings using descriptive and content techniques. The roles of traditional rulers as the custodian of culture as well as land lords could be an effective strategies to transform the conflict if not for rupture within the traditional institutions because government measures- litigation, Amotekun Security operatives, Agro Rangers, and Anti-Grazing law had effectively mitigate farmers-herdsmen conflict. The increase insecurity indices such as raping, armed robbery, kidnapping, murdering and destruction of farmlands orchestrated by herdsmen provoked various sections and the issuance of quit notice by non state actors in the early hour of 2021 in Oyo State. In conclusion, to overcome the menace of farmers-herdsmen conflict, there should be systematic effort for identifying the root causes of the problem so as to nib it in bulb. More importantly, resolving and strengthening traditional institutions portends an effective measure in the management of the farmers-herdsmen in Oyo State and Nigeria in general.

Keywords: Chieftaincy, farmers-herdsmen, Conflict Management, Traditional Institution, Oyo State

1. Background to the Study

Resources sustain the currency of conflict all over the world. Resource-based conflict is hinged on one hand to mines, farms; reserves while eco-zone such as water, grazing and hunting rights on the other hand, this oscillates either in cooperative or competitive dimensions. The cooperative dimension between farmers and herders nurture positive peace and socio-economic development while unhealthy competitive relationship is inimical to human existence, livelihood, and aggravation of insecurity. The parlous relationship between herders and farmers prompted the classification of herdsmen as a fourth terrorist group world over. In 2010 and 2013, Fulani herdsmen killed 80 people but killed 1,229 people in 2014 (Global Terrorism Index, 2015; Babatunde, 2018). The farmers-herders conflict coupled with jihad infiltration promotes the propensity for criminal activities such as kidnapping, banditry, armed robbery, raping, killing, criminality, trade in drugs and proliferation of arms. It heightens insecurity within African region and delineated Nigeria as a land of blood orchestrated by herdsmen.

Recent studies conducted by Ekpeyemi (2016) and Varem (2019) to deepening negative effects of farmers-herdsmen conflict on security, peace and development because it increases fear of reprisal attacks, inimical to livelihood, national economy and creation of fragile peace. The analysis of conflict in the study area revealed major causes as competition for arable fertile land and natural resources. In the most recent times, aside being agrarian society but the increase in cultivation of arable crops such as yam, maize, cassava, guinea corn, soya beans except few who rear livestock and plantation of cash crops such as cashew, palm tree, tobacco etc. The presence of settler and migrant herders (Bororos) from the Niger Republic who usually migrate into the country through Benin Republic, which shares boundary with

Nigeria along the Oyo Northern part of the State (Saki, Iseyin, Igangan, Kisi, Igboho, Igbeti) escalated the conflict. The impacts of environmental degradation, mass migration to the southern part and the banning of open grazing in Oyo State are significant to the eruption of the conflict. The conflict reaches its peak during dry season as a result of cattle routes blockages, waterways and damaging of farmlands, loss of lives, property, and internal displacement. This hostility and unstable environment militate against mobilization of investors such as government, individuals or agencies in the study area as well as national economy.

The management of farmers-herders conflict across geographical lines of Nigeria becomes imperative since government interventions have been stretched beyond measure yet the disputants' attitudes, behaviours and actions remain untransformed. This paper rely on Chikaire, Ajaero, Ibe, Orusha, and Onogu (2018) affirmation that the functionality and preference of informal traditional mechanisms for conflict resolution and arbitration by both crop farmers and pastoralists is to sustain relationships rather than court or police because their mutual relationship could be worsened. Scholars strengthened this further that African indigenous political arrangement preserves custom, social stability and focus on ensuring previous relationship prior to the conflict among or between members of the community through the instrumentality of traditions, values and customs. The approaches are a specific history, culture, custom and context specific though differing from culture to culture but the outcome is universal (Boege, 2006; Ukpokolo, 2009; Orji & Olali, 2010).

Utilizing the above informal traditional institution in the farmers-herdsmen conflict would have been productive because of the approaches such as arbitration, mediation, joint problem solving and participatory approaches in management of conflict eludes the area due to the deficit conflict within traditional institutions. The conflict within traditional institution hinged on the fact that, the traditional rulers who are saddled with responsibility to maintain peace and order in their jurisdiction are confused and chaotic because of inter-conflict in the institution. These robbed the traditional rulers from using their knowledge, experience and close-knit relationship with their people for intelligence gathering and information for peace making within their domains. This situation has undermined the atmosphere of peace which can be likened to peace of the grave yard. This is because the conflict has not been genuinely resolved to arrive at mutual respect for traditional institution. In the light of this, the study intends to examine how the chieftaincy conflict and institutional deficit hinder the capacity to effectively manage farmers-herders conflict in Oyo State, Nigeria.

2. Statement of the Problem

There have been a plethora of studies on chieftaincy conflict in Nigeria which extensively discussed the causal factors, management of the conflict and their far-reaching impacts (Afigbo, 1956; Ejiofor, 1983; Rahim, 2002; Ukiwo, 2005, Albert, 2008; Akinwale, 2008; Onwuzuruigbo,2010). However, there are limited studies on the chieftaincy conflict and institutional deficit in Oyo State as far as the researcher aware. In addition, most of the studies on chieftaincy conflict in Oyo State have not paid adequate attention to the effects of chieftaincy conflict and institutional deficit on the management of farmers-herdsmen in Oyo State, Nigeria which this present study intends to address. It is important to note that as localized as chieftaincy conflict in Oke-Ogun and Oyo State it consequences has been felt in other parts of the state because of the multiplicity of factors that usually come to play. For instance, the conflict between Alepata and Onigboho, Aseyin and Alaafin as well as conflict among Alaafin of Oyo, Soun of Ogbomoso and Olubadan of Ibadan over the change in status of permanent to rotational status of chairman of traditional Council of Chiefs and Obas in Oyo State. The strategic position of Oyo State as the capital of old western region makes conflict in this region an issue of concern. In fact, conflicts in the area have been quite destructive and disruptive to movement and social life. For instance, when the farmers-herdsmen reached crescendo in January 2021. This led to the issue of purported quit notice to herdsmen in the region by Mr Sunday Adeyemo Igboho and the Executive Governor of Oyo State, His Excellency Engr. Seyi Makinde mandated the Local Government and traditional rulers in the area to find lasting solution to the lingering crisis. The socio-economic development of the area is hampered because farmers abandon their farms leading to unemployment and production of food and raw materials, decrease in income for all parties, destruction of property as well as raping, molestation, kidnapping and payment of ransom for the kidnappers are great negative effects on the people.

The existence of chieftaincy institution in Oyo State prior to, during and after colonialism is a rallying point for all in all respects; a symbol of unity, progress and cultural identity. The inhabitants of the area have peacefully lived together over hundreds of

years without any serious conflict of any nature, even chieftaincy conflict. The area is known for peace and respect for humanity, however, all of a sudden series of conflicts between farmers- herdsmen become norms in the land souring their relationship and constituted a grave problem for societal harmony and peaceful co-existence. Specifically, litigation, awards of compensation to either party, involvement of security agencies and intervention of non state actors such chief Sunday Adeyemo Igboho formed the management strategies due to a gap created by chieftaincy conflict. The disunity among the traditional rulers created a huge gap in the effective and efficient management. Criminalising the saints and sanctimonious celebration of the criminals would have nib in the bud if not for the institutional deficit arise as a result of chieftaincy conflict thereby impoverishing the study area. In view of the forgoing deficiency in the management of farmers-herdsmen in Oyo State, Nigeria constitute the problem of this study.

3. Literature Review

The questions on relevance of traditional institution for or in modern democracy exist but as obsolete as this institution is, it remains the repository of culture, customs and societal values that glued diverse ethnic and identity at the grass root. This paper advances that the lingering chieftaincy conflict creates and hinders the effective management of the farmers-herdsmen conflicts in Oyo State, Nigeria. The reason is linked to the strategic roles traditional rulers play in the allocation of land and collection of tributes from the Fulani's and other migrants who settled in their domains. In the light of this, there are numerous scholastic works on the effects of chieftaincy conflict on institutional deficit in Nigeria (Ayesu, 2011; Ogunike, 2012; Snapps & Hamilton, 2012; Beatrice, 2019). The above scholars pointed to the grave consequences of chieftaincy conflict on development, large scale enmity, loss of lives and property which are capable of lingering success of democracy, stability and cultural development as well as threaten socio-economic reality of the affected community. In the same vein, the intensity and consistency of conflict placing limit on harmonious relationship that exist between farmers and herders evoke variance in perceptions and estimation especially delving in to mixed patterns of conflict and cooperation, consequently breakdown of laws and orders as espoused by the scholars. The conflict situation under review has huge humanitarian problem, social, economic, and socio-economic consequences on Nigerians and Nigeria. The causal factors of farmers-herders conflicts notwithstanding, the evidences of negative effects of the conflicts could not be underestimated ranging from economic effects such as loss of income, resources and yield to physical-home/farm destruction, bodily injury or death of family member and socio-psychological effects-emotional exhaustion, job dissatisfaction (Arean, 2017; Dimelu, Salifu, Chah, Enwelu & Igbokwe, 2017; Gundun, 2017; Ndi-Oko, 2017; International Crises Group, 2017; Mbaese & Nnaji, 2018; Ahmed-Gamgum, 2018; Ajibo, Onuoha, Obi-Keguna, Okafor & Oluwole, 2018; Omowumi, 2018; Tor, 2018; Ngbea & Ngbea, 2019; Usman, 2019; Adewuyi & Bakare, 2020; Popoola, 2020 & Shittu,2020). Briefly speaking, Shittu (2020) affirms that the farmers-herdsmen conflict began as a phenomenon of local status, transits to become national and international security issues. The conflict among the traditional rulers associated with who is the supreme head, ownership of land or who is qualified to allot land to the herders or grant permit to settle herdsmen influence negativity on the well-being of the society and drenched people further into poverty. It also reduces the quality of life and the capabilities of people to live the kind of life they desire. Such victims if not well rehabilitated becomes a burden to others in the society. Aside from loss of lives, livelihoods and opportunities, such conflicts have a negative impact on human dignity and fundamental human rights as such raping, forced sex, abused of women and minors during conflicts. The above revealed that traditional rulers who is the custodian of tradition and closest to the people could not provide a safe-haven, arbitrate, mediate and resolve conflict between farmers and herders because of confusion over who is the supreme/head and could not making binding decision on the disputants.

4. Theoretical Framework

Protracted social conflict theory explained comprehensively the effects of chieftaincy conflict and institutional deficit in the management of farmers-herdsmen conflicts in Oyo State, Nigeria. This theory was postulated by Azar (1986) and Ryan (2008). Protracted social conflict characterising deep seated, prolonged and ongoing conflict situation arising from violent skirmishes over basic human needs such as resources, political recognition, identity issues, recognition, acceptance, security and participation among or between disputants. Ryan (2008) also defined protracted conflict as conflict between groups which have been going on for some time, and which may appear to be irresolvable to the parties caught up in them. In the view of Azar, precondition feasting protraction of conflict

interlocked in underdevelopment, structural deprivation (political, economic and psychological) and communal or identities cleavages.

Azar (1986) state the nexus and motivation of actual physical and psychological deprivations make structural victimization to snowball into hostile and violent actions. This aligns with human needs theorists Maslow (1968) and Burton (1993) that unmet human needs lead to conflict. Violence occurs when certain individuals or groups do not see any other way to meet their needs, or when they require understanding, respect and consideration for their needs. Rosenberg (2005) states that violence is a tragic expression of unmet human needs, implying that all actions undertaken by human beings are attempts to satisfy needs. These human needs are of various forms and include physical, safety, belongingness, identity, self-esteem and self-actualization. Relative deprivation theory scholars opine that frustration leads to aggression and greed rather than grievance over natural resources is a major source of conflict (Burton, 1993; Collier & Hoeffler, 2002:1).

Employing protracted social conflict theory in analyzing this paper reveals that conflicts within the traditional institution create a vacuum in effective management of farmers-herdsmen conflict in Oyo state. The ongoing chieftaincy conflict has led to fragmentations, grievances and hostility creating opportunity for criminal elements within the state to thrive. The unmet needs of the farmers in terms of justice and fairness in cases of destruction of farms continue to aggravate the conflict. All efforts at eschewing the protracted conflict rather lead to more fragmentations and hostility. The conflict could be regarded as protracted social conflict. It could also be adduced to be a resource-based conflict given that some could not claim a single parcel of land and yet granting permission for herdsmen to settle because of this seeming deprivation and the aggrieved party continue the agitation for the perceived injustice and need.

5. Methodology

In this paper, quantitative (questionnaires) and qualitative (interview) research methods are adopted. This paper utilizes in depth interviews and questionnaires to generate data for the study involving the farmers, herdsmen, traditional leaders and other relevant respondents to the study. The researcher adopts probability sampling technique, using snowball method to select the sample for the study. Two sources (primary and secondary) were significantly used to elicit responses. Primary data for this study was obtained through administration of questionnaire to 180 respondents and oral interview by the researcher. On the other hand, various secondary sources include materials from the report of Inquiries, circular, Newspapers, scholarly articles and documents. Data derived from the interviews and questionnaire were analyzed using tables, percentages, descriptive analysis as well as context interpretation of the oral interview that was carried out to corroborate data from questionnaire. A major challenge in the course of this study was the unwillingness of many people in the study area to give detailed information on the subject matter. However, the researcher was able to persuade the respondents about the relevance of their information to proffer recommendations leading to genuine reconciliation of farmers-herders conflict through the traditional institution.

6. Discussion of Findings

This section has the analysis of social demographical presentation and discussion of findings of the study. Table one reveals the socio demographic characteristics of the respondents and table 2 shows the perceptions of the respondents on the assessment of deficit in traditional institutions for the management of farmers-herders conflicts in Oyo State, Nigeria.

Socio-Demographic Characteristics of Respondents

Table 1.1

S/N	RESPONDENTS BIO DATA	FREQUENCY	PERCENTAGE
1	SEX:		
	Male	91	54
	Female	79	46
	Total	170	100
2	AGE DISTRIBUTION:		
	20-30	47	28
	31-40	53	31
	41-50	33	20
	51& above	37	21
	Total	170	100

3	RELIGIOUS: A.T.R Christianity Islam	 31 74 65	 18 44 38
	Total	170	100
4	OCCUPATION: Traditional ruler Trading Farming herdsmen	 37 52 40 41	 22 30 24 24
	Total	170	100
5	Resident in the area Below 5 years 6-10 years 11-15 years 16-20 years 21 & above	 8 6 22 50 84	 5 4 13 29 49
	Total	170	100
6	MARITAL STATUS: Single Married Others	 44 100 26	 26 59 15
	Total	170	100
7	EDUCATIONAL QUALIFICATION: No formal Education Primary Education Secondary Education Tertiary Education	 29 29 41 72	 17 17 24 42
	Total	170	100

Source: *Author's Analysis, 2021*

The socio demographic characteristic of the respondents is given on table 1.1. The respondents for the study are residents of Oke-Ogun area, Oyo state. Majority of the respondents are indigenes and resident in the study area. As a result of this, it is believed that they have adequate knowledge about the issues under study. Again, the majority of the respondents had either primary or secondary education, this shows that majority of the respondents are literates.

Table 1:2: Perception of Respondents on the assessment of deficit of traditional institutions for the management of farmers-herders conflict in Oyo State, Nigeria

S/N	Assessment of deficit in traditional institution	Frequency and Percentage				
		SA	A	DS	D	N
1.	Disunity among the paramount chiefs and the people	125 (73%)	43 (25%)	-	1 (.58%)	1 (.58%)
2	Seriously effect on social and economic activities of the people	134 (79%)	28 (16%)	4 (2.3%)	4 (2.3%)	-
3	Serious setback in the management of farmers-herders	118 (69%)	47 (25%)	4 (2%)	6 (4%)	8 (5%)
4	Serious split on whether to allocate land or not to the herders.	92 (54%)	69 (41%)	9 (5%)	-	-
5	The traditional institutions are not revered again as a result of the conflict	100 (58.8%)	20 (11.7%)	23 (13.%)	7 (4%)	
6	The farmers and herders do not have respect for the paramount chiefs unlike before the conflict occurred	110 (64.7%)	45 (26%)	15 (8.8%)	-	-

Source: Author's Analysis 2021

SA – Strongly Agree
A - Agree
D – Disagree
SD – Strongly Disagree
N - Neutral

Findings revealed that the chieftaincy conflict created a gap in the management of farmers-herders conflict in Oyo State. Adebajo, Bolarinwa and Omotayo (2015:196) affirmed that reformation of land tenure policy as well as reformation of traditional chieftaincy hierarchical placement will ensure proper management and transformation of disputants in the societies. According to some of the key informants,

the traditional chiefs engage in conflict management, resolution and coordination of local development initiatives in the state. In this regard, the farmers as well as herders build confidence in the traditional institution prior to the conflict. One key informant account revealed that:

The traditional rulers allotted land in their domains and the herders respect, obey and abide with rules, decisions and positions of their landlords in the village who serves as the representatives of the kings.In fact, whenever the king or ruler invite those (herders) for discussion, they immediately report to the palace in the past but now, the herders could not identified who their lords are since counter directives always emanate from rival king.

Corroborating the above view; the interview with another key informant:

Take or leave it, the fact remains that the traditional rulers are the closest to the people of grassroots by virtue of the fact that every landlord, head of families and community leaders adore and respect their authorities because there is free flow of information to them.

Recently, the farmers had lost confidence because of sentiment and prejudices they suffered based on the resident or quarter they belong. For instance, the subjects and people that believed Alepata with the supreme judgement won should be recognised and accepted as the paramount ruler in Igboho suffered discrimination and injustice whenever they had cases involving them and herders before Onigboho. This deficit is noticed by the herders and intends to play on the farmers and victims. From the table, (98%) of the respondents affirmed that the chieftaincy conflict has affected the conflict management, resolution and development of the town, while only a small fragment (2%) disagreed. The interview account revealed that:

The king in Oyo State played decisive role in conflict resolution and management especially in Oke-Ogun area. The farmers depend and rely on their capacities to resolve conflict amicably with mutual outcomes. They are sincere, fair, just and full of wisdom. These sterling qualities resonate in the administration of justice whenever there is conflict in the past but these qualities have vanished into thin air owing to conflict within the institution and the gap was created.

The findings further revealed that the chieftaincy conflict and institution deficit had aggravated split among people. The table showed that (95%) of the respondents alluded to this fact. Specifically, 54% of the total respondents strongly agreed, 41% of the respondents agreed while as low as 5% of the respondents strongly disagreed. The claim that the farmers-herdsmen conflict has led to serious split Oke-Ogun area is attested to in the response of the key informant who explained that the people in the study area are not predominantly Muslims but Fulani are predominantly Muslims. Whenever farmers and herders had issues they felt that it is the teaching of the Holy Quran that teaches violence because the farmers alleged that the Fulani will recite Allah Abakar, this in most cases aggravate religious division among the people.

The clamouring for chairmanship position of Oyo State council of Obas and chiefs in Oyo State among the Alaafin of Oyo, Soun of Ogbomoso and Olubadan of Ibadan created a serious gap and relegated the institution. The skirmishes among them have led to division, disintegration and hype insecurity. This split led to the emergence of non-state actor intervention in the management of farmers-herdsmen in Oyo State especially the recent activities of Chief Sunday Adeyemo popularly known as Sunday Igboho. The role he played should have been a prerogative and sacred roles of traditional institutions. The findings shows further that chieftaincy conflict hampered peaceful co-existence among the inhabitants. This assertion is attested to by the response of the respondents on how the conflict has affected their relationship. In this regard, 47% strongly agreed and 36% agreed to this view, while 8% strongly disagree that it has not affected cordial relationship and 7% of the respondent were neutral in their response. This is obviously from the findings that the prevailing peace in the community is "peace of the grave vine" because the atmosphere appears to be calm yet any situation can trigger another conflict linked to chieftaincy conflict in the community.

Chikaire et'al. (2018) affirms that traditional institutions in the Nigerian context is inclusive of the chiefs-council, elders-in-council, title holders with no executive, legislative or judicial powers. In African traditional setting, just as it is obtainable too in the Nigerian communities, the traditional institutions are charged with legislative, executive and judicial functions. They make laws, execute them and interpret and apply the fundamental laws, customs and traditions of the people for the smooth running of their communities. Conflicts are usually managed and resolved based on the customs and traditions of the people. Traditional institutions have different approaches to conflict management and resolution, depending on the community.

The findings showed further that the traditional institutions had been seriously affected and it is no longer revered as a result of the chieftaincy conflict. This assertion was attested to by the response of the respondents on how the traditional institutions has not revered by people again. From the table, 58.8% strongly and 11.7% agreed to this view, while 13.5% strongly disagreed that the traditional institutions are still revered in Oke-Ogun area and 4% of the respondent disagreed in their response. The skirmishes that arose between Alaafin of Oyo Land, Aseyin of Iseyin and other traditional rulers in Oke-Ogun further denigrated the referred stool of traditional institution. The findings also revealed that people do not have respect for the paramount chiefs unlike before the conflict occurred in Oke-ogun area. It could be deduced from the table that greater percentage of the respondents strongly agreed that the conflict has led to disrespect for the paramount chiefs in Oke-Ogun area. From the table, 64.7% strongly agreed, and 26% agreed while 8% of the respondents strongly disagreed that people have respect for the paramount chiefs in Oke-Ogun area.

The traditional institutions are not revered again as a result of the chieftaincy conflict. This is attested to in the response of the key informant, Mr Azees Aderoju, the chairman, Ifelodun omo Igboho who explained that traditional institutions were not revered unlike the past as result of the chieftaincy conflict. The people do not have respect for the paramount chiefs unlike before the conflict occurred. One of the key informants, Chief Joel Olagoke also confirmed that the people do not have respect for the paramount chiefs unlike before the conflict occurred. He further stated that the people in the past respected the verdict of the paramount chiefs especially on cases of marital conflict brought before the chief but since the conflict escalation such cases are hardly taken to the chiefs at all. To further corroborate findings, one key informant, Mr. Aderoju stated that it is difficult to report herdsmen who destroyed farmland, kidnapped or raped and committed an offence to the traditional rulers because they have lost their respect, dignity and honour among the people in the study area. This gap continues to impact the area negatively and hampered the traditional rulers to function effectively in conflict resolution and management.

References

Adewuyi, O. O., & Najimu, B. K. (2020). Effects of Herders/Farmers Conflict on National Unity and the Nigerian Economy (2016-2018). *FUDMA Journal of Politics and International Affairs*, 3(3), 137-147.

Ahmed-Gamgum, W. A. (2018). Herdsmen and farmers conflict in Nigeria: Another dimension of insecurity. *Journal of Public Administration and Social Welfare Research*, 3(1), 35-62.

Ajibo, H.T. et al (2018**).** Dynamics of Farmers and Herdsmen Conflict in Nigeria: The Implication to Social Work Policy Intervention. *International Journal of Humanities and Social Science*, 8 (7).

Araen, A.S (2017): Conflicts between Fulani Herdsmen and Farmers: A case of Takum and Ussa Local Government areas, Taraba State, Nigeria. www.academia.edu Vermont, U.S.A, Gower Publications.

Ayesu, E. (2011). Tradition and change in the history of Akuapem (Ghana) chieftaincy during British Colonial rule, 1874–1957 (Doctoral dissertation, Indiana University).

Azar, E. (1990). The Management of Protracted Social Conflict: Theory and Cases, Brookfield

Babatunde, O. A. (2018). The Recruitment Mode of the Boko Haram Terrorist Group in Nigeria. Peace Review, 30(3), 382-389.

Beatrice, B. (2019). The Road to Peace: An Analysis of the Protracted Teshie Chieftaincy Conflict (Doctoral Dissertation, Kofi Annan International Peacekeeping Training Centre).

Boege, V. (2006:21) Traditional approaches to conflict transformation: potentials and limits. Bergh of Research Centre for Constructive Conflict Management.

Burton, J.W. (1990a). Conflict Resolution and Prevention. London: MacMillian

Burton, J. W. (1993b). Conflict Resolution as a Political Philosophy. Summary by Mariya Yevyukova. In Conflict Resolution Theory and Practice: Integration and Application. Ed. Dennis J.D. Sandole and Hugo van der Merwe. (55-64). Manchester and New York:

Crisis Group Africa Report, (2017). Herders against Farmers: Nigeria‘s expanding Deadly Conflict N°252, 19 September.

Chikaire J, et al. (2018). Status of Institutional Arrangements for Managing Resource Use Conflicts among Crop Farmers and Pastoralists in Imo State, Nigeria. Agri Res & Tech: *Open Access J.* 2018; 19(1): 556077. DOI: 10.19080/ ARTOAJ. 2018. 19. 55 60-77.

Collier, P. & Hoeffler A. (2002). Greed and Grievance in Civil War in Working Paper on

Social Work and Development, Washington D.C World Bank, Manchester.

Dimelu, M.U et al. (2017). Livelihood Issues in Herdsmen-Farmers' Conflict among Farming Communities in Kogi State, Nigeria. *African Journal of Agricultural Research*, 12 (24) 2105–2115. http://www.academicjournal.org/AJAR

Gundun. Z. A. (2017). Herdsmen/Farmers Conflict in the 21st century (eds) Ihua A.S (2017) Herdsmen and farmers conflict in central Nigeria learning from the past, Makurdi, Benue State University Press

Joshua, S. (2013). Politics and conflicts: A Study of Ebiraland, Nigeria (1977-2007) (Doctoral Dissertation, Covenant University, Ota, Ogun State).

Ngbea, T.G & Ngbea, T.J (2019) Political and Religious Implications of Herdsmen and Farmers Crises in Nigeria. *International Journal of Research in Humanities and Social Studies*, 6(2) ISSN 2394-6288 (Print) ISS N2394-6296 (online) 1-12

Orji, K. E., & Olali, S. T. (2010). Traditional Institutions and their Dwindling Roles in Contemporary Nigeria: The Rivers State Example. Chieftaincy Institution in Nigeria. Lagos: Concept Publication Ltd.

Ryan, S. (2008). Conflict Transformation: Reasons to be modest in Dennis Sandole et al.(Eds), Handbook of Conflict Analysis and Resolution. New York: Routledge

Shittu, M. O.(2020). Farmers and Herders Conflict in South-West Nigeria. From 2011 – 2019;

Unpublished M.Sc. Thesis. Department Of Peace Studies and Conflict Resolution, Faculty of Social Science. National Open University Of Nigeria (NOUN).

Ukpokolo, C. (2009). Self-Identity and Chieftaincy Titles among the Igbo of South Eastern Nigeria. Lumina, 20(2), 1-23.

VAREM, D. (2019). Fulani Herdsmen Invasion and Post-Harvest Losses in Buruku Local Government Area of Benue State.