

**PEACE EDUCATION THROUGH NON-GOVERNMENTAL ORGANISATIONS AS
A PANACEA FOR RESOLVING PASTORALIST- FARMER CONFLICTS IN
NIGERIA**

ADEBAJO ADEOLA ADERAYO

adebajoade@gmail.com

POLITICAL SCIENCE DEPARTMENT, TASUED

ADENUGA ASIMIYU OLAYINKA

yinkalive_1@yahoo.com

POLITICAL SCIENCE DEPARTMENT, TASUED

Abstract

Pastoralist-farmer conflicts with its attendant loss of human lives, destruction of property and massive internal displacement of people have been an endemic phenomenon ravaging Nigeria. The intractability of the conflict is becoming more alarming as the days go by and it does not appear there is any feasible solution in sight. Adopting the method, the paper explored the role that non-governmental organisations can play in mitigating pastoralist-farmer given its relatively high success rate in resolving other conflicts. The paper, therefore, recommended that there is need for in situ peace education programme for the sedentary pastoralists and local farmers and peace education on-the wheels for nomadic pastoralists. With this, pastoralists and farmers will acquire skill for peaceful resolution of conflict.

Keywords: pastoralist, farmer, non-governmental organisations, peace education, conflict resolution

Introduction

Conflict between pastoralists and farmers has become endemic in Africa. Although it is an age-long problem that caused devastation to lives and property, it has become recurrent in the recent times in some parts of African nations such as Ghana, Mali, Cameroon, Cote d'Ivoire, Kenya, Tanzania, Niger, Chad, Sudan and Ethiopia. Since 2006 Nigeria has experienced incessant pastoralist-farmer conflicts with attendant loss of lives, wanton destruction of crops, livestock and property and massive displacement of people in the local communities. The movement of the nomadic pastoralists from the arid part of the North to the South as a result of environmental scarcity occasioned by climate variability has made the conflict to become more lethal and which seems to have assumed terrorist dimensions in recent times.

The pastoralist-farmer conflict has become widespread; it is been witnessed in various parts of Nigeria such as Benue, Taraba, Plateau, Southern Kaduna, Nasarawa, Enugu, Imo, Anambra, Oyo, Ogun, Kwara, Ekiti states, to mention but a few. The conflict has become intractable defying conflict management strategies in its mitigation. Despite interventions from the governments, pastoralist and farmers' associations, civil society organisations, and other stakeholders, it is assuming a worrisome dimension with attendant security issues as a result of massive displacement of people from their various localities. The risks and vulnerabilities the internally displaced persons faced as a result of pastoralist-farmer conflicts have also become matters of increasing concern and has equally drawn international attention. Therefore, the paper attempts to examine the role that non-governmental organisations can play in resolving the intractable pastoralist-farmer conflicts through peace education.

Clarification of Concepts

Farmers

Sigalla (2013) defines farmers as people who are involved in the cultivation of land of various types. They can also be referred to a group of people who raise plants and farm crops, herds, vineyards, poultry and other livestock animals. Different names are used to denote farmers. For instance, in the United States of America, farmers who raise livestock such as cattle, sheep, goat, camels and horses are called ranchers. In Australia and United Kingdom, they are referred to as stockmen. As applied to this paper, farmers are the sedentary group of

people who plant crops for both subsistence and cash economy. Farmers are often at loggerheads with pastoralists as a result of destruction of crops and competition over natural and environmental resources such as grassland and water.

Pastoralists

Weber et al, (2011) defines pastoralists as persons who earn their livelihoods by herding animals. They are the migrant or sedentary herdsmen that move from one place to the other, across borders, regions, etc, in search of natural resources such as pastures and water to feed their cattle. Also, pastoralists are persons who herd livestock often peripatetically. Blench (2003) described pastoralists as the migrant herdsmen who rear cattle and migrate from one place to the other in search of pastures and freshwater for their animals. Fratkin (2001) views pastoralists as those who keep cattle, sheep and goat and move from one place to the other in search of fodder and water for her herds. Pastoralists can be categorised into three, namely migrant/nomadic pastoralists, sedentary pastoralists and agro-pastoralists. Sedentary pastoralists are cattle rearers who do not move across borders like the nomads. They have a settled lifestyle unlike the migrant ones. The agro-pastoralists engage in both farming and herding of cattle and they are sedentary in nature and do not engage in cross-border movement like the nomadic/ migrant pastoralists (Doti, 2010). There are owners of the cattle who do not engage in driving the cattle for grazing, they can also be termed pastoralists.

Non-governmental Organisations

Like other highly contested concepts, non-governmental organisation as a concept does not readily lend itself to any generally acceptable definition. Scholars have defined it based on their perspective or world view. As a concept, non-governmental organisation gained currency in 1945 when the United Nations charter differentiated between participation rights for intergovernmental specialised agencies and international private organisations. Otite(2001) conceptualised non-governmental organisation as any organisation that is not part of the government but operate in civil society. This implies that NGOs are part of civil society organisations which are not related to government but operate within the environment controlled by government. A non-governmental organisation does not depend on government for its existence, operations and functions.

Tandon(1989, cited in Chima, 2015), conceptualised non-governmental organisation as initiated and organised by citizen organised groups - professionals, youths, women and other special interest groups- that are formed to ensure development in their specific contexts. Therefore, non- governmental organisations are seen as development-oriented organisations, which carry out the responsibilities of upgrading the socio-economic development of people facing poverty and marginalisation. Non-governmental organisations include groups and institutions that are entirely independent of government which have humanitarian or cooperative and non-commercial objectives. They are organisations that encourage and mobilise people for participation in articulating the needs of the weak in the society, changing attitudes and practices of local officials and nurturing the productive capability of the most vulnerable groups such as the disabled or the landless (Chima, 2015).

It could be gleaned from the foregoing that NGOs are independent organisations from government which operate in the public realm like other civil society organisations, but are non-profit oriented and non-political in operation. They do not nurture the ambition of taking over the reins of government. However, there are instances in which non- governmental organisations have engaged in commercial activities to generate income for their operations when external donors are not readily available. This can be done through consultancy services but mostly external funds are used for their developmental programmes. Also, some NGOs do have links with government in order to foster their interests in the society. For instance, Youth Earnestly Ask For Abacha and Association for Better Nigeria during the military administration of the late Sanni Abacha.

Peace Education

Peace education, according to UNICEF(1999), is the process of promoting knowledge, skills, attitudes and values needed to bring about behavioral changes, which enable children, youths and adults to prevent conflict and violence, both overt and covert, to resolve conflict peacefully and create conditions conducive to peace, at either interpersonal, intrapersonal, intergroup, national or international level. Ani (2011) opined that peace education is central to human existence because it is the sub-structure upon which other existential superstructures are built. It is a kind of non-violent cultural education that promotes the conceptualisation, attainment and sustenance of every human success and breakthrough. It helps in developing people's appetite for conflict prevention and strengthens their vision as agents of peace in societies with a wide range of cultures. Oshita (2006, cited

in Ani, 2011) acknowledged the fact that peace education is an important tool for not just education for peace but education for peace capacity, which enables people to analyse the remote causes of conflict and create enabling conditions for individual and social peace. Peace Policy Draft Document (2007) defined peace education as all formal and informal activities geared towards the promotion of the knowledge, skills and attitudes for preventing, resolving, transforming and managing conflict peacefully or creating the social conditions conducive for peace. Gamut () defined peace education as a form of education put in place to facilitate the achievement of peace and related sets of social values, largely through learning to recognise and confront multiple forms of violence. Saliba et al. (2010) conceptualised peace education as a kind of intellectual formation that increases the citizens' appetite for love, justice, good governance, among others, and strengthens their vision as agents of peace in their villages, communities, districts, provinces and the global village at large. It is a mechanism that could be adopted to ensure non-violent orientation during learning. Peace education can be transmitted formally and informally. According to Oshita (2006), formal peace education aims to achieve the objectives of peace education through pedagogy, teaching and learning, consistent with publicly endorsed and people-driven school curricula. Informal peace education involves a collection of all activities of a more informed person targeted at the mind of a less informed person to imbibe peace culture without engaging formal pedagogic processes of teaching and learning. Its importance is to ensure the learners inculcate peace attitudes outside of the school environment, which include homes, markets, farms, churches, mosques, shrines, streets, among others.

The Conflict Transformation Theory

Conflict transformation involves engaging with and transforming the relationships, interests, discourses and possibly the constitution of society that encourages and perpetuates conflict. According to Lederach (1995), conflict management must include respect, promote human and cultural resources in a given setting. It involves building a healthy relationship between people in communities locally and globally. Conflict transformation transcends the conflict itself by not only paying attention to the conflict but also pays attention to the conflict parties. As a theory, it draws its basic ideas from the works of Krippendorf (1973) and Galtung (1996). Galtung opined that conflicts can be destructive in nature because of contradictions that are inherent in the society, which can be manifested in attitudes and behavior. In his contribution to the development of conflict transformation theory, Curle (1971) stated that unequal relationships can be transformed through the process of conscientisation, confrontation, negotiation and development. Lederach and other non-violence theorists such as Sharp, Burgess and Burgess, Clark and Azar influenced the conflict transformation theory. Lederach (2000) argued that conflict transformation deals with the way conflict emerges and evolves and how it can bring changes in the personal, relational, structural and cultural levels for the interveners to promote peaceful change through non-violent means. Conflict transformation takes place at the personal, emotional, perceptual and spiritual levels to ensure change. The typology of conflict transformation includes context transformation, structural transformation, actor transformation and personal transformation.

Context transformation involves changes in the context of conflict that may radically alter each party's perception of the conflict situation, as well as their motives. This includes transformation of the actions, issues, incompatible goals and relationships, economy, state and society within which the conflict is embedded. If asymmetric conflicts are to be transformed there is need to change the contested relationships on which the conflict is rooted. Actor transformation involves change in the parties or appearance of new parties. In any conflict situation, there are groups involved which may be primary or secondary. Transformation needs to occur in the positions the parties take on issues causing the conflict and the way parties redefine the positions in order to reach compromises. Personal transformation encourages change in attitude, memory, behaviour and relations of persons involved in the conflict. This has to do with change of heart of individual leaders or groups,

so that relationship can improve among the parties involved in the conflict. Conflict transformation also engages not only human beings but deployment of material resources in order to change a conflict situation. As a theory, it widens views on the conflict, conflicting parties and possibility of drawing peace building resources from the wider society. The theory is adopted as an explanatory framework because pastoralist-farmer conflict needs to be transformed in order to ensure a peaceful co-existence between the agricultural groups which can be established by engaging in peace education through the non-governmental organisations. The conflict can be transformed when peace education is taught both at the informal and formal levels of education. Through nomadic education peace education can be imparted to students in order to imbibe the culture of peace which will enable them respect other groups in the society.

Causes of Pastoralist-farmer Conflicts in Nigeria

The menace of pastoralist-farmer conflict has been interrogated from different analytical and methodological viewpoints. Opinions vary on the causes of the incessant conflicts between the pastoralists and farmers. One remote cause of the conflict is climate change and its attendant consequences of desertification and environmental resources degradation. The role climate variabilities play in encouraging conflicts between agricultural groups in West Africa and Nigeria, in particular, cannot be overemphasised. Climate change has occasioned desertification and drying up of water, which have contributed to forcing the pastoralists to migrate from place to place. Although the pastoralists are known for their traditional migration of moving across national borders, desertification and scarcity of freshwater have contributed to their mobility across Nigeria. Konczacki (1978) and Jacobs (1980, cited in August, 2014) opined that lack of freshwater and rainfall cause social and economic ruins, which leave the pastoralists at the mercy of the sedentary farmers. Farmers, more often than not, expand their agricultural activities into the pastoral land of the pastoralists, which causes displacement. The two agricultural producers are always at loggerheads as a result of droughts, desertification and scarcity of water caused by the climate change. In addition, droughts lead to death of animals as a result of thirst, dehydration, hunger and exhaustion. Audu (2014) opined that approximately 3,500 square kilometres of land in Nigeria turn to desert on a yearly basis forcing both the pastoralists and farmers to leave their lands. Droughts caused by climate change contributed immensely towards displacement of pastoralists and farmers in the Northern part of Nigeria. Climate change has made the North to become more arid than before leading to decrease in the natural

resources for feeding cattle such as pastures and water. It has served as a push factor, forcing cattle rearers to move long distances, unlike what obtained in the past. Mwangi (2010), in his analysis of the pastoralist-farmer conflict, stated that climate change has contributed towards causing the incessant and perennial violent clashes leading to deaths and destruction between the pastoralists and farmers. Noting further, the quantity and quality of water available in many African states has become reduced due to change in climate and other non-climatic factors such as poor governance and management practices. Climate change is characterised by reduction in rainfall, increased dryness and heat leading to diminishing water, flora, fauna and other vegetal plants and these serve as push factors to the pastoralists in moving from the North to the Southern parts of the country (Obioha, 2008; Okunola & Ikuomola, 2010). In the same vein, Folami (2010), in his comprehensive analysis of the pastoralist-farmer conflicts in Nigeria, opined that climate change has contributed to the endemic nature of the conflict as a result of drought, food shortage, unusual weather landslide, desertification, pollution, sand-storm, among others.

Crop destruction and pollution of water points have been advanced as another factor that makes for the prevalence of pastoralist-farmer conflicts in different parts of Nigeria. Destruction of crops is caused when cattle led by minors stray away from the cattle routes into farmlands. Proximity of farmlands to the cattle routes often cause destruction of crops when they are not adequately guided by herdsman or a minor. According to Abass (2010), between 1990 and 2002, 28 and 112 reported cases of violent conflicts between the pastoralists and farmers have been reported in Bauchi and Gombe states respectively. The conflict became more lethal with the use of sophisticated weapons by the two agricultural groups, particularly the pastoralists. Citing the case of Jigawa state, he noted further that the use of guns and other weapons added a new dimension to the conflict as the camel pastoralists from Niger Republic invaded some rural communities in the state.

Land tenure system, settler and indigene struggle, contest over land and misplaced development strategies of government coupled with the inability or unwillingness of the management at all levels to provide effective conflict management mechanisms are other underlying factors of the conflict. In Taraba, Benue and Plateau states, the conflict has manifested in form of land related clashes and indigene/settler struggle. Bello (2014) stated that pastoralist-farmer conflict in Nigeria is a result of ethnicity, religion, indigeneship/settler syndrome, primordial sentiments and political intrigues. In a geographical analysis of the violent conflicts between pastoralists and farmers, Olayoku (2014) pointed out that in Benue,

Kaduna, Plateau, Kogi, Niger and Nasarawa states, the conflict is fuelled by ethnicity and religious differences. The majority Tim, who are Christians, feel marginalised politically. The Hausa/Fulani see themselves as the offspring of Othman Dan Folio, who launched a Jihad in 1804 to establish Hausa-Fulani hegemony in the North. Quite unfortunately, the historical, ethnic and religious dynamics to the conflict are exploited by politicians during elections, which further threatens peaceful co-existence among different ethnic groups in the part of the country. This view corroborates Adogi's view (2013), that politicisation of the conflictive farmer-herder relations by subtle mobilisation of clannish, ethnic, religious and parochial sentiments in prosecuting group interests has added to the impetus of the conflict in Nigeria. A simple argument between a Muslim Fulani herdsman and a Christian Tiv farmer over resource use may lead to sectarian violence (Okoli, et al., 2014). In Nasarawa and Benue states, the hot beds of the conflict in Nigeria, it was noted that ethnicity contributes a lot to aggravating the conflict. Olatunji (2013), in his analysis of the conflict in Ekiti state, argued that there is an intricate relationship between ethnicity and internal insecurity.

Cattle rustling, overgrazing, unsustainable farming activities, destruction of crops, hardening of soil which makes tilling difficult, pollution of water points, destruction of reservoirs and sources of drinkable water, burning of rangelands, Fadama cultivation and antagonistic perceptions and beliefs among farmers and pastoralists have led to violent conflicts in the North Central Nigeria (Bello, 2013). As argued by Okoli and Adele (2014), many factors are interwoven and interrelated to cause conflicts between the two agricultural producers which include climate change, environmental degradation, desertification/desert encroachment, loss of wetlands, droughts, all of which worked together to produce ecological misfortunes that have

precipitated violent conflicts.

Ecological, demographic and their dialectics have also caused pastoralist-farmer conflicts in Nigeria. Migration of herdsmen into the North Central and South-south has encouraged increased population of humans and herds, which invariably caused pressure on scarce environmental resources. In Katsina, Sokoto, Zamfara, Kebbi, Kano, Jigawa, Bauchi, Yobe, Maidugiri, Taraba and Adamawa states, migration of pastoralists have become rampant as a result of climate change adverse effects on vegetation. Most often conflict erupt between the Fadama cultivators and cattle rearers over water resources, destruction of farm crops and non-payment of compensation by the cattle rearers. The

interplay of factors such as struggles over grazing lands, culture of criminal brigandage, inefficient land use laws and administration, increased pressure on land and resources, due to population increase, have occasioned the intractable and protracted conflict. The resultant effects of the conflicts have been loss of lives, maiming, displacement, social dislocation, homelessness, criminality, gender based sexual violence, crime against humanity, joblessness and other related risks

and vulnerabilities.

Selected incidences of violent clashes between pastoralists and farmers in Nigerian Newspapers between 1999 and 2014.

D a t e	P l a c e	N a t u r e a n d C a s u a l t y i n v o l v e d
July 1999	Taraba state	Herdsmen invaded villages in Karim Lamido
August 2000	Plateau state	Violent conflict among Tarok, Langtang and Hausa Fulani
October, 2000	Oyo state	Yoruba farmers and Fulani herdsmen clashed over farmland destruction by cattle
October, 2001	Plateau state	Taroks and Fulani herdsmen clashed for destroying local farms
January, 2002	Plateau state	Conflict between Fulani herders and farming communities claiming dozens of lives and displacement of 25,000 herders.
February, 2003	Plateau state	Pastoralist-farmer conflict which resulted in killing of 30 people due to grazing of cattle
May, 2003	Adamawa state	Fulani herders and Yungar ethnic groups which caused death of 100 people
February, 2004	Adamawa and Gombe states	34 farming villages attacked by herdsmen killing 63 people while 500 were injured and property wantonly destroyed.
February, 2005	Plateau state	49 farmers killed as they tried to escape from the herders' attack on their farmlands.
December, 2009	Adamawa state	Dozens of people killed as pastoralists from Chad and Niger invaded farming communities in a clash over grazing land.
March, 2010	Nasarawa state	Fulani herdsmen with Jukun and Epira mercenaries attacked communities in Udeni Gida.
April, 2010	Plateau state	Fulani herdsmen invaded 3 villages of Dogo Na Hauwa, Ratsat and Jeji in Jos South Local Government Area killing mostly women and children.
July, 2010	Plateau state	Three Fulani herdsmen were attacked by Berom youths at Tusung village. T h r e e p e o p l e k i l l e d
February, 2011	Plateau state	Muslim Fulani herders attacked a Christian village, Mazah, killing eight people and burning houses
June, 2011	Benue state	200 Fulani herders attacked 3 districts in Gowen Local Government Area, scores of people died.
March, 2012	Benue state	In Guma Local Government Area of Benue state, 2 soldiers and 18 others were killed with more than 3,000 displaced as a result of pastoralist-farmer conflict.
June, 2012	Benue and Cross River	Violent clashes between herders and farmers displaced 3000 in Katsina Alla, Benue and Utanga, Cross River state
June, 2012	Benue state	30 people were killed in Gwer West Local Government Area in clashes between Tiv farmers and Fulani herders.
July, 2012	Adamawa state	At least 6 people were killed, houses burnt and several farmlands destroyed in Ngandum village due to destruction of rice fields by cattle.
October, 2012	Benue state	At least 200 people were killed with a serving federal senator, GyangDanton, in Mutse and Kukuru villages during a funeral for people killed earlier by suspected Fulani herdsmen.
October, 2013	Benue state	Fulani herdsmen attacked a village killing 30 people.
October, 2013	Benue state	Gbagyi farmers and Fulani nomads near Abuja left two people dead, 5 injured and over 1,500 displaced from 27 settlements.
October, 2013	Plateau state	Herdsmen attacked Tarok people in Washington local Government Area killing several people.
February, 2014	Ogun state	In Ketu community, Fulani herdsmen attacked and killed a Yoruba farmer, wounding several others and raping women.

Source: Compiled by authors, 2016.

Conflict Management Strategies Adopted in Mitigating Pastoralist-farmer Conflicts in Nigeria

Conflict is inevitable in human interactions because of incompatibility in values, interests, goals and desires. Therefore, societies have devised means of settling conflicts among groups, individuals and associations. Like any other conflicts, there are mechanisms that have been adopted in addressing the incessant pastoralist-farmer conflicts in Nigeria. They include formal and informal, Western and traditional, violent and non-violent mechanisms. In ensuring that pastoralist-farmer conflicts do not get out of hand, different mechanisms have been employed in the country.

One mechanism adopted at the institutional level, particularly by the government, is the deployment of security forces, particularly the police. As an approach in addressing conflict, it has worsened the situation as the root causes of the conflict are not always addressed. It is a top-bottom approach employed to enforce “negative peace” during conflict situations. In most cases, it leads to escalation of conflict with attendant gross violation of human rights such as physical assaults, extra-judicial killings, maiming, extortion of money, among others. As observed by Blench(2004) when policemen are used, heavy handedness is always employed which worsens the conflict situation. According to him, when the police or army are used in squelching conflict in order to instil law and order, rights of innocent are abused due to indiscriminate arrest, sexual violence, extra-judicial killings and maiming. When parties to a conflict are arrested, extortion results instead of resolving issues that caused the violence. On many occasions in the rural communities, when complaints are lodged to the police as a result of crop destruction and pollution of drinking water points by the pastoralists, money often exchange hands. The accusers often become the accused as the farmers are robbed of justice. The approach of security deployment in a conflict situation by the government to impose “peace” often causes relapse into conflict. It does not give attention to the root causes of the conflict in the first place such as structural inequalities and other predisposing factors. The conflict in most cases becomes aggravated when many stakes are involved, which are often manipulated by the political leaders. Unemployment of the youths also makes them willing tools in perpetrating acts of violence during conflict which makes resolution becomes complicated.

Besides, courts are used in settling conflicts between warring parties. Pastoralist-farmer conflict is not an exception. Courts and other judicial means in form of special commissions and investigative panels are always constituted to mitigate conflicts

between the pastoralists and farmers. This is an adjudicatory means of intervention in a conflict. When conciliation, negotiation, arbitration and mediation fail, adjudication is adopted. According to Williams (2011), adjudication means a judgment rendered according to objective standards, rules or laws, by a judge or an administrator with an authority to rule on the issue in dispute. Although courts and other related agencies are officially established with well defined procedures and involve the use of legal and technical specialists in decision making, they are often inaccessible to the poor in the rural communities as a result of cost, language barrier, illiteracy and distance. Most often the aggrieved in a conflict may not want to go to the courts

because of the highlighted impediments. For instance, farmers may not be interested in pursuing any legal case when their crops are destroyed due to the cost implication. Although decisions may be imposed by the courts, not in all situations are the remote causes of the conflict addressed even if compensations are paid.

Local initiatives are also employed at the community level in form of using village elders, village heads/traditional leaders, ward heads and district heads (Blench, 2004). When conflict erupts between the farmers and pastoralists, the first point of call is the traditional leader who will ensure it does not escalate by making use of vigilante groups. One challenge with this strategy is that

the interest of those who head the traditional mechanisms may vary from village to village, which might hamper delivery of justice. Dispensing justice might be difficult when traditional leaders have already received tributaries from the pastoralists in the community. At that level, policemen are invited which might even worsen the situation when justice is twisted in favour of the accused. In some instances, court-like procedures are set up in form of witnesses, site inspection and independent assessment of costs, while some make arbitrary judgments that may aggravate the conflict (Ramirez, 1999).

Another community arrangement used in managing pastoralist-farmer conflicts is the setting up of hospital committee. The basic function of the committee is to meet the incoming pastoralists so as to intimate them with the rules and regulations in operation,

particularly as regards the use of public natural resources. In Yobe, Oyo and Bauchi states, hospitality committees have been used in mitigating conflicts between pastoralists and farmers. Also used are community development committee (CDC) , which consists of a group of elected officials of community established purposely for self-help development of the community. The representatives of the CDC include women, youths, age groups, opinion leaders and community heads (Ofuoku, 2002). They engage in the mobilisation of the rural dwellers to overcome any problems facing the rural dwellers. In case any conflict develops between the community dwellers and settlers, it is referred to the committee for mediation, particularly farmers and pastoralists. However, this has not been effective in managing pastoralist-farmer conflicts due to differences in religion, values , interests and pursuits among the members that constituted them.

Payment of compensations is enforced in some communities in order to ensure peaceful co-existence between the two agricultural groups when crops are destroyed. Pastoralists in most cases are requested to pay for damages done to crops by the local government authorities or community leaders in order to cushion the effects on the farmers. As pointed out by Ofem (2014), other measures put in place by authorities include restriction of grassland for cattle, construction of homes/settlement for the herdsmen. Peace talks are held through stakeholders meetings where negotiations take place.

Pastoral organisations such as Miyetti Allah(Fulani) and Al-Haya(Shuwa and Kanuri) mediate in pastoralist-farmer conflicts. Also, Farmers Associations, with their branches in different states, do mediate in conflicts. Religious and ethnic/primordial differences affect their effectiveness. Manifestation of identity crisis has been affecting effective handling of the conflict. Group/identity politics manifests at national level which replicates its dynamics at the local and associational levels thereby making resolution of conflicts, particularly pastoralist-farmer conflict impossible.

Peace Education through Non-governmental Organisations as a Mechanism for Managing Pastoralist-farmer Conflicts in Nigeria

Non-governmental organisations as independent bodies do engage in social responsibilities in order to alleviate the socio-economic challenges people are confronted with in Nigeria. Such services include provision of social amenities in the areas of health, education, provision of pipe borne water and other developmental programmes. One important area that non-governmental organisations have made their impact felt is in conflict

management. Many instances abound in Nigeria in which they have effectively engaged in managing intra and inter-communal conflicts in order to ensure peaceful co-existence among groups. They have been able to do this through peace talks and initiatives organised at the associational, community and national levels.

As regards the pastoralist-farmer conflict, non-governmental organisations can ensure peaceful interactions and co-existence by engaging in peace education. Peace education can be used as a tool for managing pastoralist-farmer conflicts by NGOs through organising seminars and workshops for the nomadic teachers, who will in turn teach the pupils in their various school environment. This involves teaching peace education in formal school environment. In Nigeria there is nomadic education in place to educate the nomadic population which is carried out under the auspices of the National Commission for Nomadic Education (NCNE). A commission established under the Universal Basic Education (UBE). Its primary function is to mobilise, enlighten and facilitate human capacity building and development of the nomads. Like other forms of education in Nigeria, it has not been able to achieve its objectives of educating the nomads due to poor attendance, shortage of nomadic teachers and poor funding by the government. Non-governmental organisations can work through the nomadic teachers to provide formal peace education to the nomadic pupils in order to make them imbibe the culture of peace. The teachers will be exposed to pedagogy of peace education by non-governmental organisations that have acquired capacity in conflict management and resolution. For instance, Peace and Conflict Studies scholars who know the pedagogy of peace education and also run non-governmental organisations can be engaged to empower the nomadic teachers through training and retraining exercises.

Peace education can be implemented as part of curricular activities in primary and post primary schools in form of integrative and independent peace education structures. Integrative peace education involves inclusion of peace education programme in the already existing approved education curriculum at all levels of education. For instance, subjects like Social Studies, Civic Education, General Studies, Islamic Studies and Christian Religious Studies are taught in primary and post primary schools. Topics on peace education can be infused into the subjects to emphasise the importance of peaceful living among individuals and groups in the society. They should be included purposely for character moulding and development of students. Another way through which peace education can be implemented is by restructuring of the existing curriculum at all levels of education to create avenue for peace education in Nigerian schools as a stand-alone subject. The non-governmental

organisations that specialise in peace building and conflict resolution can be engaged in restructuring and review of curriculum to give room for comprehensive peace education.

At the informal level, peace education can be imparted to the pastoralists and farmers by making use of their religious associations. No religion preaches violence, every religion teaches peace. Non-governmental organisations can work with religious bodies on how to inculcate tolerance and other attitudes or behaviours that will encourage peaceful interactions and relationships among their members. This can also be in form of workshops, seminars and training and retraining of leaders who will impart the values to their members. The cultural practices of the farmers and pastoralists can be tapped into by the non-governmental organisations in imparting peace education. It is a well known fact that the pastoralists do not want to attend the formal schools which makes nomadic education difficult to implement. There are cultural practices the nomads and farmers engage in that can be used by the NGOs in imparting peace education with the collaboration of the nomadic teachers. As pointed by Ani(2011), the nomads and sedentary farming communities have cultural practices that are respected in the society, which can be explored in inculcating peace education. For instance, the Justice Development and Peace Commission, League for Human Rights, Action Aid International, Jireh Doo Foundation, Bengonet, Community Links, Islamic Relief Organisations, among others, have been engaging in intervention programmes to alleviate the sufferings experienced in Benue, Nakagawa, Ogun and Plateau states where pastoralist-farmer conflicts are rampant. They can further collaborate with the nomadic teachers in providing mobile peace education to the children of the farmers and pastoralists in order to re-orientate to imbibe culture of peace.

At the community level, peace education can be impacted by non-governmental organisations. This will involve putting together some programmes in form of peace talks and initiatives with the village/community heads, women groups, youth, farmers, etc, in order to empower them in developing capacity for peace building and conflict resolution. Not only will this enable them to know how to effectively employ conflict management styles in place but will also expose them to new methods of handling conflicts in order to prevent its escalation. In addition, they can be exposed to some basic tenets of peace education which would be imparted to the younger ones in the community.

Peace education can also be disseminated to pastoralists and farmers associations in order to educate them on conflict early warning signs and its prevention, intervention and

management. For instance, Miyetti Allah Cattle Breeders Association(MACBAN), Fulbe Development Association of Nigerian(FULDAN), Pastoral Resolve(PARE) and Al-Hayah Development Association can be engaged by the NGOs on how to monitor the activities of the pastoralists and intervene when there is a conflict. They can be taught the art of negotiation, mediation, conciliation and peace building in order to encourage peaceful co-existence. This can also be done through sensitisation workshops for peace education by the NGOs. Same activities can be carried out with the Farmers' Associations in order to change the orientation they have towards the pastoralists as violent people.

In the modern times the ubiquity of technology has made possible communication possible on a scale that hitherto was unimaginable. One companion of the Hausa-Fulani, including the pastoralist who are constantly on the move is the radio, which can also be listened to via the mobile phone. Non-governmental organisations can also disseminate peace education on radio stations to both the pastoralists and farmers in their local languages. Radio stations can be easily tuned to on handsets for information dissemination. In addition, they can also liaise with the office of the National Orientation Agency in order to sensitise the citizens on the importance of peaceful co-existence.

Conclusion and Recommendations

Apart from engaging in development intervention programmes to address the socio-economic challenges people are confronted with in the country, non-governmental organisations can be useful in managing pastoralist-farmer conflicts by employing the tool of peace education. Through peace education, the two agricultural producers at loggerheads will see themselves as partners in progress. Not only that, the children of the nomads and farmers will acquire attitudes and behaviours that will change their mindsets on how they perceive other groups thereby allowing peaceful co-existence to reign. A lot of challenges confront NGOs in effectively disseminating peace education such as inadequate finance which makes them depend on external donors thereby exposing them to peace building activities that are Western oriented that might not be useful in resolving local conflicts like pastoralist-farmer conflicts. It has been argued that peace building activities imposed on developing nations

through non-governmental organisations might be neo-colonial and imperialistic in nature which further festers local conflicts. In order for pastoralist-farmer conflicts to be resolved, there must be change of attitude by parties on how to make use of the common pool resources such as land, water points and fadama areas. Also, there is need for development of ranching system in order to reduce mobility of cattle which causes crop destruction leading to violent conflicts. The Nigerian government needs to pay attention to climate change and develop measures to mitigate its effects on the environmental resources. Adequate coordination among the NGOs in conflict management to avoid unnecessary rivalry and duplication of functions is very important. The government should pay adequate attention to nomadic education, through which peace education can be taught, by adequately funding, ensuring training and retraining of teachers, provision of facilities and remunerations, among others. NGOs can also engage in consultancy services to generate income to fund their activities rather than depending on external funds which give room for the imposition of Western capitalistic peace building programmes.

References

- Aboulaye, S., Issa, S.F., Nouhoun, Z. (2015). Climate change: A driver of crop farmers and agro-pastoralist conflict. *Burkina Faso, International Journal of Applied Science and Technology* 5 (3), 92-104.
- Adekunle, O., & Adisa, S. (2010). An empirical phenomenological psychological study of farmer-herdsmen conflicts in North-Central Nigeria. *Journal of Alternative Perspectives in the Social Sciences*. 2(1), 1-27.
- Abugu, S.O., & Onuba C.O. (2015). Climate change and pastoral conflict in the Middle Belt and South East Nigeria: Implication on human resource of the region. *Global Journal of Human Resource Management*, 5(2),44-51.
- Abbas, I.M. (2000). No retreat, no surrender: Conflict for survival between Fulani pastoralists and farmers in Northern Nigeria. *European Scientific Journal* 8(1), 331-346.
- Adisa, R. S. (2010). Management of farmer-herdsmen conflict in North Central Nigeria: Implications for collaboration between agricultural extension and other stakeholders. *JIAEE*, 8(1)
- Adogi, M. (2013). *Fulani-farmers conflicts in Nassarawa state: The ecology: Population and*

politics. Abuja: Greens Consults.

Akpuru-Aja, A. (2009). Basic concepts of conflict resolution and transformation. Ikejiani-Clark (Ed.). *Peace Studies and conflict resolution in Nigeria.: A reader*. Ibadan. Spectrum Books Limited.

Ajuwon, S.S. (2004). Case study: Conflict in Fadama communities. *Managing conflicts in community development. community driven development*. Retrieved from http://www.docstoc.com/docs/43037538/case_study_on_fadama_conflict_issues.

Alhasan, U.B. (2013). Herdsmen and conflicts in North-Eastern Nigeria. Causes, repercussions and resolutions. *Arabian Journal of Business and Management Review*, 2(1), 1

Ani, K.J. (2011). Linking formal and informal peace education in Nigeria: Constraints and prospects for the new nomadic teacher. *Nigerian Journal of Curriculum Studies*, 18(3), 230-238.

Audu, S. (2013). Conflict among farmers and pastoralists in Northern Nigeria induced by freshwater scarcity. *Developing Country Studies*, 3(12), 25-32

Audu, S. (2014). Freshwater scarcity: A threat to peaceful co-existence between farmers and pastoralists in Northern Nigeria. *International Journal of Development and Sustainability*, 3(1), 242-251

Awogbade, M. (1987). Grazing reserves in Nigeria. *Nomadic Peoples*, 23, 19-30

Azarya, V. (1996). Pastoralism and the state in Africa: Marginality or Incorporation. *Nomadic peoples*. 38, 11-36.

Awogbade, M.O. (1987). Commission on nomadic peoples: Grazing reserves in Nigeria. *Nomadic Peoples*, 23.

- Ayi, S.O .(2003). Nasarawa state: Past and present Nigeria. In R. Blench. *Natural resources Conflict in North Central Nigeria. A handbook and case studies*. Mallam Dendo Limited.
- Ball, C. & Dunn, L.(1996). Non-governmental organisations: Guidelines for good policy and practice. London: The Commonwealth Foundations.
- Bello, A. (2013). Herdsmen and farmers conflict in North-Eastern Nigeria: Causes, repercussions and resolutions. *Academic Journal of Interdisciplinary Studies*,2(5), 129-139.
- Benjaminsen, T. A., & Boubacar, B. (2009).Farmer-herder conflicts, pastoral marginalization and corruption; A case study from the inland Niger Delta of Mali. *Geographical Journal* 175(1), 71-81
- Berger, R. (2003). Conflict over natural resources among pastoralists in Northern Kenya: A look at recent initiatives in conflict resolution. *J. Int. Dev.*, 15, 245-257.
- Blaikie, P., & Brookfield, H. (1987). Land degradation and society. London: Methuen.
- Blench, R. (1994). The expansion and adaptation of Fulbe pastoralism to sub-humid and humid conditions in Nigeria. *Cahiers d'Etudes Africaines*, XXXIV (13),197-213.
- Blench, R. (1999). Traditional livestock breeds: Geographical distribution and dynamics in relations to ecology in Nigeria. *ODI Working Paper*. 122. London: Overseas Development Institutes.
- Blench, R. (2001). *Pastoralism in the new millennium*. Rome: Food and Agricultural Organization.
- Blench, R. (1996). Aspect of resource conflict in Semi-arid Africa. *ODI. Natural Resource Perspectives*, 16.
- Blench, R. (2004). Natural resources conflict in North Central Nigeria. *A handbook and case studies*. Mallam Dendo Limited.
- Blench R. (2004). National resources conflict in North-Central Nigeria. *A handbook and case studies* Mallam Dendo Limited.

- Blench, R. & Dendo, M. (2003). The transformation of conflict between pastoralists and cultivation in Nigeria. *Journal of Africa*.
- Blench, R., (1984). Conflict and co-operation Fulani relations with the Samba and Mambila peoples. *Cambridge Anthropology*, 9(2), 42-57.
- Blench, R. (2010). *Conflict between pastoralists and cultivators in Nigeria*. Cambridge: Kay Williamson Educational Fund. Retrieved from: <http://www.rogerblench.infor/RBOP.htm>
- Blench, R. (2003). Position Paper; Migration “The city is our farm” Nigeria: Drivers of change, Draft that Report circulated for review. Cambridge, Uk. <http://www.rogerblenchinfor/RBOP.htm>.
- Blench, R. (2001). The Nigerian national livestock resource survey: A personal account. Retrieved from <http://www.rogerblench.info/development/nigeria/pastoralism/nigerianlivestocksurvey.pdf>.
- Buckles, D., & Rusnak, G. (1999). Conflict and collaboration in natural resource management. In D. Buckles. (Ed). *Cultivating peace: Conflict and collaboration in natural resource management* (pp 1-14). Ottawa: IDRC
- Bolarinwa, K. (2012). Conflict resolution strategies among farmers in Taraba state, Nigeria. *OIDA International Journal of Sustainable Development*, 5 (1), 11-20. Retrieved from <http://ssrn.com/abstract=2159383>
- Bradbury, M., Fisher, S., & Lane, C. (1994). Working with pastoralist NGOs and land conflicts in Tanzania: A report on a workshop in Terrat, Tanzania, 11th – 15th December. Pastoral land tenure series No. 7, London: IIED
- Bradburd, D. (1996). Towards the understanding of the fate of modern pastoralists: Starting with the state. *Nomadic Peoples*, 38, 37-48.
- Curle, A. (1971). *Making peace*. London: Tavistock.
- Fabusoro, E. (2007). Key issues in livelihood security of migrant Fulani pastoralists. Empirical evidence from South-West Nigeria. Retrieved from http://eegs2007.aegis-eu.org/communal/user/view-file-forall_pp1-146
- Fasona, M. .J., & Omojola, A.S. (2005). Climate change, human security and communal

clashes in Nigeria. Paper delivered at International Workshop on Human Security and Climate

Change. Oslo. 21st – 23rd October.

Fayinka, F. A (2004). Food security in Nigeria. Challenges underdemocratic dispensation.

Paper presented at 9th ARMTI Annual lecture, March 24.

Fayinka, F.A. (1982). Ranching as a means of improving beef cattle production in Nigeria.

Conference proceedings on beef production. Shika, Nigeria: NAPRI.

Galtung, J. (1996). Peace by peaceful means. London: Sage.

Gumut, V. (2007). Peace education and peer mediation. In .B.S Gaya.(Ed). *Introduction to*

peace and conflict studies in West Africa. Ibadan: Spectrum.

Krippendorf, E. (1973). Research and industrial revolution. *Journal of Peace Research*, 10, 185-201.

Lederach, J.P. (1995). *Preparing for Peace: Conflict transformation across cultures*. New

York : Syracuse University Press.

Lederach, J.P. (2000). *Journey from resoultuion to transformational peacebuilding*. In

C. Sampson, and , J. P. Lederach (Eds). From the ground up. Mennonite contributions

to transformation peacebuilding. New York: Oxford University.

Ofuoku, A., & Isife, B. (2009). Causes, effects and resolution of farmers-nomadic cattle

herders conflict in Delta state, Nigeria. *International Journal of Sociology and*

Anthropology,1(2), 047-054.

Oshita, O.O. (2006). Formal peace education in Nigeria: Partnerships and prospects. Peace

studies and practice. *Journal of the Society for the Peace Studies*,1(1)

Otite, O., & Albert. I.O.(2001). Community conflicts in Nigeria: Management, resolution and transformation. Ibadan: Spectrum Books Ltd

- Ramirez, R. (2002). *A conceptual map of land conflict management: Organizing the parts of two puzzles*. Rome: Food and Agricultural Organisation.
- Saliba, B. J., & Ani, K.J.(2010). Issues and prospects of peace building in Nigeria. Paper presented at the 2nd National Conference, Centre for Peace, Diplomatic and Development Studies, University of Maiduguri, 22nd -25th February.
- Sigalla, K. (2013). Conflict management among the farmers and pastoralists in Tanzania, International SAMANM. *Journal of Business and Social Sciences*, 1(2).
- Tandon, R. (2002). Board games: Governance and accountability in NGOs. In Hume et al. (Eds.) *Beyond the Magic Bullet*. UK:Earthscan.
- Tinker, V. (2016). Peace education as a post-conflict peacebuilding tool. *All Azimuth*. 5. (1).