



RESEARCH ARTICLE

EFFECTIVENESS OF CONFLICT RESOLUTION MECHANISMS BETWEEN CROP FARMERS AND HERDERS IN SOUTHWESTERN, NIGERIA

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ABSTRACT

The study investigated effectiveness of conflict resolution mechanisms between crop farmers and herders in Southwestern Nigeria. A multi-stage sampling procedure was used to select the respondents. Primary data were collected from 375 crop farmers and herders using structure interview schedule. Frequency counts, percentages, means and t-test were used to analysis the data. Majority of the crop farmers (82.0%) and all the herders (100%) were male while the mean age was 46.36±11.02 years and 40.98±8.17 years respectively. Also, mean farm size was 8.39±2.7 ha while mean herd size was 31±6 herds. In addition, dialogue (mean= 2.72 and mean=2.69) was used among farmers and herders. Slightly above average (54.8%) of the farmers and (69.6%) of the herders were indifferent in their perception towards mechanisms used. There was significant difference in the effectiveness of conflict resolution mechanism ($t=3.085$; $p \leq 0.001$). Slightly above average of the farmers (54%) and herders (58.4%) indicated that conflict resolution mechanisms used was effective and ineffective respectively. The study concluded that various conflict resolution mechanisms used were slightly effective among crop farmers and herders due to lack of cooperation. It was recommended that Government should try to provide a mobile court so that conflict-related matters can be charge to court immediately without delay.

KEYWORDS

Crop farmers, herders, conflict resolution, mechanisms, perception, rural development, southwestern Nigeria

1. INTRODUCTION

The term 'conflict' had been viewed from different perspectives and defined in various ways from past and recent literature. According to Ekong (2010), conflict had sometimes been defined as a type of social interaction in which actors seek scarce rewards by weakening or eliminating rivals which may take the form of a threat, fight, total annihilation, or legislation. While conflict had been more clearly described as an activity that takes place between conscious, though not necessarily rational beings when feelings or emotions are incompatible, it had also been identified to denote a situation where one group tries to outsmart the other. However, sociologically, conflict is neither good nor bad; rather, it is an inescapable element of human nature that helps us comprehend why things are the way they are. Additionally, conflict is the driving force of history, accounting for all significant changes in religion, institutions, law, and morality (Marx, 1975). For any society to develop conflict must be experienced; therefore, there is a need to set out specific mechanisms or procedure for resolving conflict.

In Nigeria, the perceived ethnic security dilemma has changed to a real threat, in which the objective of the attacks is no longer merely cattle rustling, but one involving massive civilian killing, armed robbery and rape (Omilusi, 2016). These conflicts have exerted a heavy humanitarian toll on communities, with thousands killed and tens of thousands internally displaced (Assessment Capacities Projects (ACAPS, 2017). The study the federal government was losing \$13.7 billion in revenue annually due to farmer-herder conflicts in Benue, Kaduna, Nasarawa and Plateau states (Mercy Corps, 2015). This had further exposed the conflicts

resolution mechanisms of the Nigerian state as ineffective. Farmers and herders have expressed deep feelings of injustice concerning the matter. Both groups feel abandoned by government and the society at large, and have increasingly resorted to self-help. This in effect had made resolution efforts by stakeholders very difficult. Also, predisposition to, and adoption of vigilante security strategies is indicative of the failure of formal security apparatuses to live up to their constitutional mandates (Nwozor et al., 2021). With the obvious inadequacies of the conventional criminal justice system and a host of other mechanisms that should have arrested the descent into anarchy, there is a need for government to satisfactorily address the rising violence conflicts between farmers and herders.

Although, several studies have been carried out by various scholars which focused on the status of institutional arrangements for managing the conflicts, sustainability of strategies for management of conflicts and participation of community leaders in conflicts resolution have been subpar (Olayoku, 2014; Micheal, 2015; Oyedokun and Lawal, 2017; Blench, 2017; Aliyu et al., 2018; Chikaire et al., 2018). However, there is a dearth of empirical information on the effectiveness of conflicts resolution mechanisms between farmers and herders in Southwestern Nigeria that is supposed to bring lasting peace and harmony to the affected communities. This study was conceived to determine crop farmers and herders' perception of conflict resolution mechanisms used in the study area; determine conflict resolution mechanisms used between crop farmers and herders in the study area; and examine the effectiveness of conflict resolution mechanisms used between crop farmers and herders in the study area. Two hypotheses were set in the null form for this study including: there is no significant difference in the effectiveness of conflict

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resolution mechanisms between crop farmers and herders; and there is no significant difference in the crop farmers and herders perception of conflict resolution mechanisms used in the study area.

2. MATERIAL AND METHODS

The study was conducted in Southwest Nigeria. The respondents for the study were chosen using a multistage sampling procedure. At first stage, Osun Oyo and Ekiti states were purposively selected due to prevalence of farmers and herder's frequent occurrence of conflict and these states serve as a transit zone for herders moving from North part of the country. At the second stage, one senatorial district was purposively selected in response to the recurrence of conflict in each of the designated states, resulting in three senatorial districts (Oyo North from Oyo State, Osun west from Osun State and Ekiti North from Ekiti State). At the third stage, three Local Government Areas (LGAs) was randomly selected from each senatorial district to make a total of nine LGAs. The fourth stage involved selection of 5% of rural communities in each of the selected LGAs, to make a total of twenty-five rural communities. At the last stage, fifteen respondents (ten farmers and five herders) were randomly selected from each of the communities, making a total of 375 respondents for the study.

The dependents variable for the study was effectiveness of conflict resolution mechanisms. It was conceptualized using three elements (altitude towards resolving conflict, behavior of conflicting parties and interest of conflicting parties) for resolving conflict effectively between conflicting parties/groups by (Bodtke and Jameson, 2001). This was used against seven conflict resolution mechanisms (consultation, negotiation, compensation, reconciliation, adjudication/arbitration, spirituality and chemicalization, and restorative justice) to ascertain which of the mechanisms was effective. The respondents were asked to respond to these three elements using seven conflict resolution mechanisms against 3 - point scale. For altitude and behavior it was measured using favourable (2), indifferent (1) and unfavourable (0) while interest was measured using satisfy (2), indifferent (1) and not satisfy (0). The maximum score was 138 why the minimum score was 0. The total score of each respondent was added together to form effectiveness score. The cut-off point of 4.5 was obtained by adding all the possible scores and divided 2 (i.e. $0+1+2=3 \times 2=6$) which mean that each respondent can score 9 points. This was used to determine the effectiveness of conflict resolution mechanisms. The effective mechanisms with the mean score ≥ 3.0 were regarded as effective mechanisms, while those with the mean score < 3.0 were regarded as ineffective mechanisms.

Respondents were asked to choose from a list 23 conflict resolution mechanisms between crop farmers and herders in order to categorize them based on their severity. The responses were score as; never use (0), rarely use (1), occasionally use (2) and always use (3). The maximum obtainable score was 69 while the minimum obtainable score was 0. The maximum obtainable score was 30 while the minimum obtainable score was 0. The cut-off points of 1.5 was obtained by adding all the possible scores and divided by total number of points (i.e. $0+1+2+3=6/4$). This was used to ascertain the constraints faced by their leaders. The mechanisms with the mean score ≥ 1.5 were regarded as high mechanisms used between crop farmers and herders, while those with the mean score < 1.5 were regarded as low mechanisms.

Finally, farmers and herders were asked to choose from 22 perceptual statements using five-point likert scale of strongly disagree (SD), disagree (D), indifferent (I) and agreed (A) and strongly agree (SA), which was scored 5, 4, 3, 2, and 1, respectively, for positive statements, and 1, 2, 3, 4,

and 5, respectively, for negative statements. The maximum score for each of their perception of conflict resolution mechanisms were 110 while minimum was 22. The weighted mean score was obtained. Aggregate score was calculated and used to categorize crop farmers and herder's perception of conflict resolution mechanisms into favourable, unfavourable and indifferent perception using equal interval approach.

3. RESULT AND DISCUSSION

3.1 Socioeconomic Characteristics

The results in Table 1 show that majority (82%) of the farmers and all the herders (100%) were male while only 28 percent of the famers were female. The implication is that most of the respondents were male. This is in tandem with the findings of Michael (2015) who reported that majority of farmers and herders in the study area were male which gives them good opportunity to carry out their roles in resolving conflict within the community. The mean age of the farmers was 46.36 ± 11.02 which was higher than that of herders which was 40.98 ± 8.17 . This result indicates that respondents were dominantly active, middle aged and still productive. It collaborates who reported that age is one of the major factors for measuring level of biological and intellectual maturity and experience (Salami, 2018). More than half of the farmers (53.2%) were Christians while all the herders ((100%) were Muslim. The implication is that religious affiliation could be a useful tool in identifying and mobilizing crop farmers and herders for meaningful participation in conflict resolution. The research submitted that both Christianity and Islam advocate peaceful co-existence among people (Alabi and Famakinwa, 2017).

Majority of the farmers (73.2%) were married while all herders (100%) were also married. The result implies that majority of crop famers and all herders were married and this is in agreement with who reported that all herders and majority of the farmers were married in their study area (Yusuf et al., 2017). The disparity in their marital status could be unconnected to the fact that the herders who were Muslims who believe in early marriage. The results lend credence to the submission of who reported that herders' tradition does not give room for unmarried young men to leave their parents' house for fear of reducing family manpower to take care of animals (Michael, 2015). In addition, majority of the farmers (83.2%) and herders (100%) were Yoruba and Fulani respectively. Also, very few of the farmers, were Igbo (7.2%) and Ibirá (9.6%) respectively. The findings indicate that among crop farmers majority were Yoruba because it is their place of origin while few were from other ethnic groups. This gives crop farmers advantage over other in the community. This is in conformity with which stated that ethnicity has much to do with herders' status and identity as non-belonging and non-indigene in the community (Nnwako and Okafor, 2022). The mean farming experience of the farmers and herders were 28.04 ± 11.66 and 31.97 ± 8.77 respectively. The disparity in years of experience might be due to the fact that herders have been given herds' right from birth which accords them the opportunity to get used to herding activities unlike crop farmers that have to decide if they are interested in farming when they are mature. These experiences in farming activities by crop farmers and herders could enhance their better performance in resolving their conflict. The mean annual income of crop farmers and herders were $\text{N}775,560.0 \pm \text{N}228,790.88$ and $\text{N}836,080.0 \pm \text{N}254,865.23$ respectively. This implies that both crop farmers and herders realized low income from their various occupations. This might be connected to the effect of conflict on business. This justified the work of Umeh and Chukwu (2015) which reported that farmers in conflict prone areas are low income earners.

Table 1: Distribution of crop farmers and herders based on their socio-economic characteristics of crop famers and herders (n=375)

Variable	Farmer(n=250)		Herder (n=125)	
	Freq.	%	Freq.	%
Sex				
Male	205	82.0	125	100
Female	45	28.0	-	-
Age (Years)				
<30	20	8.0	12	9.6
30-59	209	83.6	112	89.6
60 and above	21	8.4	1	0.8
Mean	46.36		40.98	
Standard deviation	11.02		8.17	

Table 1 (Cont.): Distribution of crop farmers and herders based on their socio-economic characteristics of crop famers and herders (n=375)

Religion				
Christianity	133	53.2	-	-
Islam	117	46.8	125	100
Marital status				
Single	29	11.6	-	-
Married	183	73.2	125	100
Separated	31	12.4	-	-
Widowed	7	2.8	-	-
Ethnicity				
Yoruba	208	83.2	-	-
Igbo	18	7.2	-	-
Ibira	24	9.6	-	-
Fulani	-	-	125	100.0
Years of experience				
<= 15.00	60	24.0	4	3.2
16.00 - 30.00	63	25.2	46	36.8
>31.00	127	50.8	75	60
Mean	28.04		31.97	
Standard deviation	11.66		8.77	
Annual income (₦)				
<=500,000	23	9.2	17	13.6
500,001.00-800,000.00	139	55.6	38	30.4
800,001-1,100,000.00	65	26.0	56	44.8
1,100,001-1,400,00.00	21	8.4	9	7.2
1,400,001+	2	0.8	5	4.0
Mean	775560.0		836080.0	
Standard deviation	228790.88		254865.23	

Source: Field survey, 2023

3.2 Frequency of Usage of Conflict Resolution Mechanisms

Evidence from Table 2 showed that conflicts could be resolved by different mechanisms in the community. It was observed that under consultation, dialogue with a mean 2.72, bargaining and problem solving had a mean of 2.69 and caucus meeting (mean=2.68) were always used as conflict resolution mechanism among farmers while dialogue (mean=2.69), bargaining and problem solving (mean=2.52) and Caucus meeting (mean=2.60) were always use among herders. This means that consultation as a mechanism for resolving farmers and herders' conflict was strongly used by crop farmers and herders in the study area. This was in tandem with Baba and Abeysinghe (2017) that religious tolerance and other established mechanism can resolve the conflict between farmers and herders. On negotiation, creating new opportunity for other party to avoid conflict (mean=2.74) and ability to sidestep issue for peace to reign (mean=2.54) were always used as conflict resolution mechanism among both farmers and herders respectively. Also, ability to sidestep issue for peace to reign with a mean 2.49 and settling of dispute by distributing resources reasonably (mean=2.47) were occasionally used among farmers. This is in conformity with assertion that peaceful settlement should be brought through negotiation due to off and on nature of the herders (Chikaire et al., 2018).

Under compensation, payment of damages with mean of 2.61 and 2.69 was always used as mechanism among farmers and herders. This was in line with that in African culture, the process of reestablishing peace and harmony have always been based on the give and take (Olanrewaju et al., 2019). On reconciliation, accommodating other party (mean=2.41 and

mean=2.45) and creating awareness and peace keeping (mean=2.08 and mean=1.88) were occasionally used as mechanisms among famers and herders respectively. It was confirmed that it is necessary to create avenues for peaceful co-existence because it is through constructive cooperation that much desired peace could be achieved between farmers and herders by (Chikaire et al., 2018). Furthermore, under adjudication, use of vigilante/security (mean=2.32 and mean=2.08) and banishment (mean=1.93 and mean=1.94) were occasionally used among crop farmers and herders respectively. Also, imprisonment (mean=1.59 and mean=1.29) was occasionally used among crop farmers and rarely used among herders. Any of the group that goes against the laid down rule is usually arrested by security agents or imprison by court. They could also be banished from the community.

It was also observed under spirituality and chemicalization, use of pesticide/herbicide on crops (mean=0.28 and mean=0.18) and use of local power/charm (mean =0.13 and mean=0.08) were never used as conflict resolution mechanism among farmers and herders respectively. Farmers and herders do not used traditional oath as means of conflict resolution between them. It was specifically observed under restorative justice that conflict was resolved by community leader (mean=2.53) and personal settlement (mean=2.51) were always used among farmers. Also, settled by community leaders (mean=2.38) and personal settlement (mean=2.46) were occasionally used among herders. The results of the study conform with assertion that community leaders resolve conflict in their various community and also participated in actions involving calling on government for intervention especially for a clear-cut policy on the issue and invitation of the parties involved to meetings separately (Oyedokun and Lawal, 2017).

Table 2: Distribution of respondents by conflicts resolution mechanisms used by respondents

Mechanisms	Farmers		Herders	
	Mean	Std. Dev.	Mean	Std. Dev.
Consultation				

Table 2 (Cont.): Distribution of respondents by conflicts resolution mechanisms used by respondents

Dialogue	2.72	0.45	2.69	0.47
Bargaining and problem solving	2.69	0.50	2.52	0.66
Caucus meeting	2.68	0.52	2.60	0.55
Seeking advice from elders	2.62	0.59	2.42	0.66
Promotion of religion tolerance	2.08	1.08	2.02	1.07
Negotiation				
Creating new opportunity for other party to avoid conflict	2.74	0.67	2.14	0.49
Ability to sidestep issue for peace to reign	2.49	0.50	2.54	0.50
Settling of dispute by distributing resources reasonably	2.47	0.50	2.19	0.40
Compensation				
Payment of damages	2.61	0.50	2.69	0.47
Payment of burial rite	0.10	0.06	0.09	0.07
Reconciliation				
Accommodating other party	2.41	0.65	2.45	0.45
Creating awareness and peace keeping	2.08	0.82	1.88	0.41
Adjudication/Arbitration				
Use of vigilante/security	2.32	0.48	2.08	0.59
Banishment	1.93	0.68	1.94	0.62
Imprisonment	1.59	0.45	1.29	0.51
Stiffer arms possession and usage	1.46	0.19	1.48	0.82
Enacting anti-open grazing law	1.17	0.15	0.97	0.08
Spirituality and Chemicalisation				
Use of pesticide/herbicide on crops	0.28	0.03	0.18	0.03
Use of local power/charm	0.01	0.56	0.08	0.02
Restorative Justice				
Settled by community leader	2.53	0.52	2.38	0.80
Personal settlement	2.51	0.73	2.46	0.93
Notify local Government officials	0.50	0.02	0.8	0.07

Cut off point ≥ 1.5 implies more usage and cut off point of < 1.5 implies less usage

Source: Field Survey, 2023

3.3 Perception of Crop Farmers and Herders about Conflict Resolution Mechanisms

Results in Table 3 show the statements used to examine farmers and herders perception about conflict resolution mechanisms and the mean scores. Farmers and herders agreed to the following positive perceptual statements: all stakeholders are carried along in passing judgment (mean = 4.11 and mean=3.99) and it has positive impact on our livelihood (mean = 3.94 and mean= 3.5). On the other hand, farmers were undecided to the following statement that: the mechanisms does not ignore our idea (mean=3.46), it manage to suppress the heat of the conflict (mean=3.45) and the mechanism enables development to be built on strength, tradition, believe and values of the community (mean =3.43). The herders were undecided to the following statement that: our opinions are considered in decision making (mean= 3.47), conflict resolution mechanism was

developed by all stakeholders (mean=3.25), the mechanisms does not ignore our idea (mean=2.94).

Furthermore, the result in Figure1 revealed that only 2 percent of the farmers and just 3.2 percent of the herders had unfavorable perception about conflict resolution mechanism, while 43.2 per cent of the farmers and 27.2 percent of the herders had favorable perception about conflict resolution mechanism. Higher proportion (54.8%) of the farmers and (69.6%) of the herders fell in indifferent category. The overall results in figure 4.6 show that only minute (2.6%) had unfavorable perception, few (35.2%) had favorable perception while majority (62.2%) had indifferent perception towards conflict resolution mechanism used. This can be explained thus, is what the Government put in place for them and they don't have any other choice than to oblige. This was in tandem with findings of Oyegbile (2015) who confirmed that crop farmers and herders had low level of perception of strategies used because most of them believed that the conflict has not been totally resolved in the sense that cattle sometimes misbehave and move to farm land on their own where they eat crops.

Table 3: Distribution of respondents on perception about conflict resolution mechanisms

Positive perceptual statements	Farmers		Herders	
	Mean	Std. Dev	Mean	Std. Dev
All stakeholders are carried along in passing judgment	4.11	0.880	3.99	1.371
The mechanism has positive impact on our livelihood	3.94	0.912	3.50	0.956
Our opinion is considered in decision making	3.88	0.891	3.47	0.848
The mechanisms resolve our differences without leaving any stone untouched	3.77	1.026	3.58	1.116
It has improved our interactions with herders/farmers and other stakeholders	3.58	0.876	3.65	1.173
It proffers solution to conflict	3.57	0.784	3.34	1.099
The mechanism was developed by all stakeholders	3.58	0.799	3.25	1.090

Table 3 (Cont.): Distribution of respondents on perception about conflict resolution mechanisms				
The mechanisms do not ignore our idea	3.46	1.002	2.94	1.113
It manages to suppress the heat of the conflict	3.45	0.750	3.32	1.175
The mechanism enables development to be built on strength, tradition, believe and values of the community	3.43	0.908	3.26	1.069
The mechanism is transparent	3.42	1.153	2.91	0.933
Negative perceptual statements				
It does not promote religion tolerance among us	2.87	0.940	3.22	1.211
Herders/farmers corruption has affected it activities in the community	2.93	0.927	2.68	1.248
The mechanism does not respect traditional institution in resolving issues	2.99	0.812	3.18	1.174
Effective leadership is not needed for it success	3.01	1.852	3.30	1.571
Decision making has been hijacked by few members of the stakeholders and herders	3.08	1.111	2.60	1.326
The mechanism has not brought unity and harmonious living among us in the community	3.08	1.042	4.96	1.017
It leads to more loss of life due to herders' activities	3.14	0.993	3.39	1.419
The mechanism destroys social relationship during conflict	3.16	0.854	3.50	1.293
The mechanism has not help the issue on ground	3.22	1.277	2.97	1.301
Unresolvable conflict of interest is always common	3.53	3.867	3.62	6.515
Grandmean	3.39		3.36	

Source: Field Survey, 2023

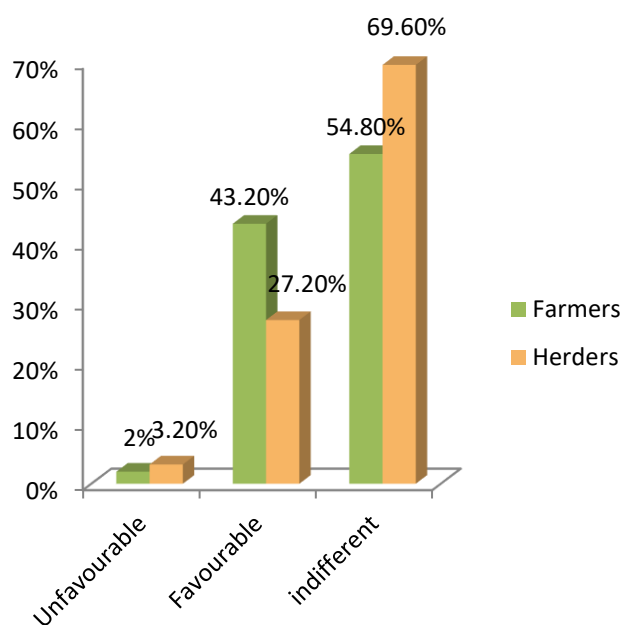


Figure 1: Level of perception

Source: Field survey, 2023

3.4 Effectiveness of Conflict Resolution Mechanisms

Result in Table 4 indicated that under consultation, both farmers and herders identified caucus meeting (mean=5.46 and mean=4.06), seeking advice (mean=3.92 and mean=4.14), dialogue (mean=3.24 and mean=2.89), bargaining (mean=2.84 and mean=3.29) as effective conflict resolution mechanism for resolving farmers and herders conflict promotion religion tolerance (mean=0.08 and mean=2.1) was considered ineffective conflict resolution mechanism among both crop farmers and herders respectively. Crop farmers and herders consult their colleague

most time before taking any decision to avoid conflict with each other. The finding is in agreement with assertion that to resolve conflict amicably between farmers and herders, internal traditions and customs must be used to arrest the situation (Glowacki and Gönc, 2013). Further result under negotiation shows that creating new opportunity for other party to avoid conflict (mean=3.53 and mean=2.68) and ability to sidestep issue for peace to reign (mean=2.76 and mean=2.72) were effective among farmers and herders while settling of conflict by distributing resources reasonably (mean=2.37 and mean=0.07) were ineffective resolution mechanism crop farmers and herders respectively. The assertion that the trick in negotiation is to balance the interests of all parties is in agreement with this study (Olaoba,2005). When conflict pits a member against his or her community, the emphasis is on recovery and reintegration of the wayward member.

On compensation, payment of damages (mean=3.43 and mean=2.90) were effective conflict resolution mechanism among farmers and herders while burial rite (mean=0.20) and (mean=0.14) were ineffective mechanism among farmers and herders respectively. The implication is that crop farmers and herders pay for damages to aggrieved party in order to give peace a chance and to aid social cohesion in the community. Similarly, under reconciliation accommodating other party (mean=3.64 and mean=4.14) was effective resolution mechanism among farmers and herders while creating awareness and peace keeping (mean=2.41 and mean=0.34) was ineffective mechanism among farmers and herders respectively. Crop farmers and herders accommodate each other in form of symbiosis with the help of mediator, whereby farmers give leftover in their farm to herders at times without collecting money. This finding was in consonance with earlier reports of that peaceful reconciliation, tolerance and third party involvement were effective conflict management strategies used in rural communities in Osun State (Adisa and Adeloje, 2017). The result show that on adjudication/arbitration, use of vigilante/security (mean=5.56 and mean=4.49) and banishment (mean=3.74 and mean=3.34) were effective resolution mechanism among farmers and herders respectively while imprisonment (mean=2.24 and mean=0.09), stiffer arms possession and usage (mean=0.60 and mean=1.22) and enacting anti-open grazing law (mean= 0.62 and mean=0.77) were ineffective conflict resolution mechanism among farmers and herders respectively. This implies that both crop farmers and herders indicated that the use of vigilante/security and banishment was effective in resolving conflict. This is in tandem with who asserted that traditional courts are established to settle minor disputes between locals (Antwi, 2018).

Table 4: Distribution of respondents by effectiveness of Conflict Resolution Mechanisms				
Mechanisms	Farmers		Herders	
	Mean	Std. Dev.	Mean	Std. Dev.
Consultation				
Dialogue	5.46	1.431	4.06	1.317
Bargaining and problem solving	3.92	1.002	4.14	0.517

Table 4 (Cont.): Distribution of respondents by effectiveness of Conflict Resolution Mechanisms				
Caucus meeting	3.24	1.893	2.89	0.681
Seeking advice from elders	2.84	1.557	3.29	0.809
Promotion of religion tolerance	0.08	0.739	2.10	0.529
Negotiation				
Creating new opportunity for other party to avoid conflict	3.53	1.529	2.68	2.081
Ability to sidestep issue for peace to reign	2.76	1.382	2.72	1.457
Settling of dispute by distributing resources reasonably	2.37	2.069	0.07	0.408
Compensation				
Payment of damages	3.43	1.730	2.90	1.874
Payment of burial rite	0.20	0.957	0.14	0.573
Reconciliation				
Accommodating other party	3.64	1.590	4.14	1.654
Creating awareness and peace keeping	2.41	1.290	0.34	1.000
Adjudication/Arbitration				
Use of vigilante/security	5.56	1.788	4.49	2.139
Banishment	3.74	2.275	3.34	2.118
Imprisonment	2.24	2.825	0.09	1.066
Stiffer arms possession and usage	0.60	1.519	1.22	1.768
Enacting anti-open grazing law	0.62	1.229	0.77	1.540
Spirituality and Chemicalisation				
Use of pesticide/herbicide on crops	1.68	2.529	0.40	2.155
Use of local power/charm	0.97	2.211	0.24	0.817
Restorative Justice				
Settled by community leader	4.04	1.572	3.33	1.424
Personal settlement	4.01	1.451	3.46	1.830
Notify local Government officials	0.43	1.661	3.51	1.830

Under Spirituality and chemicalization, use of pesticide/herbicide (mean=1.68 and mean=0.40) and use of local power/charm (mean=0.97 and mean=0.24) were considered as ineffective conflict resolution mechanism among farmers and herders respectively. This means that pesticide/herbicide and local power/charm are ineffective in resolving conflict in the study area may be because of fair of reprisal attack by aggrieved group. On restorative justice, personal settlement (mean=4.04 and mean=3.46) were effective among farmers and herders in resolving conflict. Also, notify local Government officials (mean=0.43 and mean=3.46) was considered as ineffective mechanism among farmers while it was effective resolution mechanism among herders. The implication is that crop farmers and herders use personal settlement and settled by community leader to resolve conflict. The results of the study conform with assertion that community leaders resolve conflict in their various community and also participated in actions involving calling on government for intervention especially for a clear-cut policy on the issue and invitation of the parties involved to meetings separately (Oyedokun and Lawal, 2017).

Level of effectiveness

An indepth analysis was conducted to determine farmers and herders level of effectiveness using weighted mean. They were categorized into effective and ineffective. Results in Figure 1 show that slightly above half (54%) of farmers indicated that conflict resolution mechanism used was effective while below half (41.6%) of herders affirmed that it was effective. Also, about 46% of the farmers indicated that conflict resolution mechanism used was ineffective while slightly above half (58.4%) also confirmed that it was ineffective. The overall result shows in Table 5 showed that (47.8%) was effective while 52.2% was ineffective. The results show that the conflict resolution mechanism used was slightly below half which means that it was ineffective. The results of this finding are in tandem with the following report by different researcher in conflict resolution. The research reported that strategies used by local leaders saddled with the responsibility of resolving conflict was ineffective because it was below average in Tanzania (Micheal, 2015).

IV: Distribution of respondents by effectiveness conflict resolution

mechanisms

Cut off point ≥ 3.0= effective; cut off point < 3.0= ineffective

Source: Field Survey, 2023

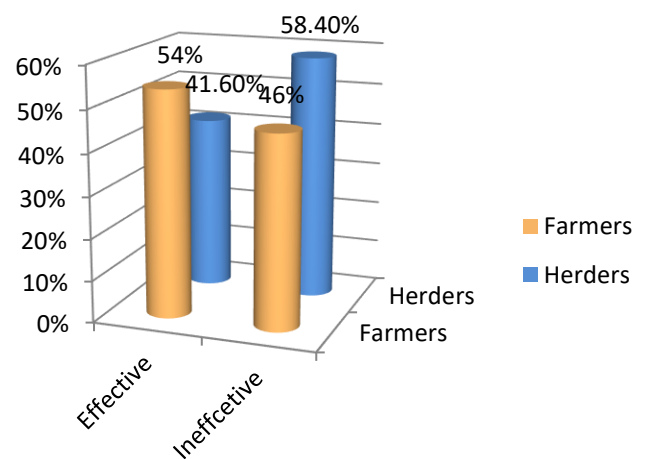


Figure 2: Level of effectiveness

Source: Field survey, 2023

Table 5: Overall Level of effectiveness of conflict resolution mechanisms		
Effectiveness	Frequency	%
Effective	179	47.80
Ineffective	196	52.20

Source: Field survey, 2023

3.5 Result Of T-Test Analyses

The results in Table 6 show the mean score of perception of effect about conflict resolution mechanisms used. The results show that the mean perception of conflict resolution mechanisms on farmers was 71.204 while mean perception of conflict resolution mechanisms on herders was 70.624. This shows that both farmers and herders had almost the same perception of conflict resolution mechanism. The slight differences in perception might be due to gender, culture, race and ethnicity which according to Ting-Toomey (1994) culture is influence by human belief about our world's social structure, as well as the role of conflict in that experience. There was no significant difference between farmer and herder perception of conflict resolution mechanisms ($t=-0.390$; $p \geq 0.05$). However, there were positive and significant differences between the farmers and herders perception about mechanism has not help the issue on ground ($t= 2.432$; $p \leq 0.05$), the mechanism does not respect traditional

institution in resolving issues ($t= 4.289$; $p \leq 0.01$), the mechanisms does not ignore our idea ($t= 4.633$; $p \leq 0.01$), the mechanism is transparent ($t= 4.308$; $p \leq 0.01$) and decision making has been hijacked by focal minority ($t= 3.661$; $p \leq 0.01$). This implies that it was more perceived among farmers than the herders in the study areas. In addition, at $p \leq 0.01$, there was negative and significant difference between the farmer and herder perception about does not promote religion tolerance among us ($t= -3.097$). This could be as a result of farmers and herder's religious belief because Christianity and Islam were the two predominant religions practiced in the study area. Also, herders migrated to the farming community from other parts of Nigeria and West Africa countries, and Islam is the dominant religion. This was in tandem with research conducted by Mercy Corp (2016) which shows that ethno-religious were the main condition for the conflict to spread because religious/ethnic divide makes it difficult for crop farmers and herders to fully believe understand and trust each other.

Table 6: Result of independent t-test analysis of the significant different between crop farmers and herders' perception of conflict resolution mechanisms

Perception	Farmers		Herders		T	P
	Mean	St dev.	Mean	Std. dev.		
All stakeholders are carried along in passing judgment	4.112	0.880	3.992	1.371	1.025	0.306
The mechanism has not helped the issue on ground	3.573	0.784	3.336	1.099	2.432*	0.016
The mechanisms resolve our differences without leaving any stone untouched	3.772	1.026	3.576	1.116	1.693	0.091
The mechanism does not respect traditional institution in resolving issues	3.884	0.891	3.472	0.848	4.289**	0.000
It has improved our interactions with herders/ farmers and other stakeholders	3.580	0.8756	3.648	1.173	-0.631	0.529
The mechanisms do not ignore our idea	3.464	1.002	2.936	1.113	4.633**	0.000
It manages to suppress the heat of the conflict	3.452	0.750	3.320	1.175	1.319	0.188
The mechanism is transparent	3.424	1.153	2.912	0.933	4.308**	0.000
Decision making has been hijacked by focal minority	3.076	1.111	2.600	1.329	3.661**	0.000
It does not promote religion tolerance among us	2.872	0.940	3.224	1.211	-3.097**	0.002
Total perception	71.204	11.379	70.624	17.158	0.390	0.697

** Significant at $p \leq 0.01$; * Significant at $p \leq 0.05$

Source: Field survey, 2023

3.6 Result Of T-Test Analyses

The results in Table 7 show the mean score of effectiveness of conflict resolution mechanisms between crop farmers and herders in the study area. The result shows that the mean effectiveness for crop farmers was 97.756 while mean effectiveness for herders was 93.000. This shows that crop farmers and herders feel the effectiveness of conflict resolution mechanisms differently. There was statistically significant difference in the effectiveness of conflict resolution mechanisms between farmers and herders ($t=-3.085$; $p \leq 0.001$). The null hypothesis is therefore rejected.

Furthermore, at $p \leq 0.001$, there were positive and significant differences were found between the effectiveness of conflict resolution mechanism by crop farmers and herders in imprisonment of offenders ($t= 7.199$), settling of dispute by distributing resources reasonably ($t= 4.607$), use of herbicides ($t= 2.874$) and creating awareness and peace keeping ($t= 5.100$). This implies that crop farmers view these mechanisms has been effective than the herders. Similarly, at $p \leq 0.01$, negative and significant differences were found between the effectiveness of conflict resolution mechanism by crop farmers and herders in promotion of religion tolerance ($t= -4.263$) and local government officials' intervention ($t= -4.115$; $p \leq 0.01$). This implies that herders view these mechanisms has been effective than the farmers. This can be explained thus, all the herders were Muslims unlike farmers that practiced both religion and they believed in their religion leaders.

Table 7: Result of independent t-test Analysis of the significant different between the effectiveness of conflict resolution mechanism by crop farmers and herders

Conflict resolution mechanism	Farmers		Herders		T	P
	Mean	Std. dev.	Mean	Std. dev.		
Seeking advice	2.84*	1.557	3.29*	0.809	-1.083	0.280
Imprisonment	2.24	2.825	0.09	1.066	7.199**	0.000
Settling of dispute	2.37	2.069	0.07	0.408	4.607**	0.000
Ability to sidestep issues	2.76	1.382	2.72*	1.457	-1.356	0.176
Creating awareness and peace keeping	2.41	1.290	0.34	1.000	2.874**	0.004
Stiffer arms possession	0.60	1.519	1.22	1.768	1.953	0.400
Imprisonment	2.24	2.825	0.09	1.066	5.100**	0.000
Promotion of religion tolerance	0.08	0.739	2.10	0.529	-4.263**	0.000
Local government	0.43	1.661	3.51*	1.830	-4.115**	0.000
Community leaders	4.04*	1.572	3.33*	1.424	1.781	0.076
Total level of effectiveness	97.756	13.565	93.000	4.599	3.085**	0.002

** Significant at $p \leq 0.01$

Source: Field survey, 2023

4. CONCLUSIONS

The study revealed that promotion of religion tolerance, bargaining and problem solving, dialogue and personal settlement were identified as the

role performed by leaders in managing conflict in the rural community. Several constraints hinder community leaders in managing conflicts in the study area and among the prominent ones are lack of institutional supports among farmers and herders, lack of commitment and poor accountability on the part of leaders hinders conflicts resolution mechanism while evasive nature of herders were seen as constraint faced by leaders according to crop farmers. The study concluded that there was significant difference between crop farmers and herders perceived constraint faced by community leaders in the study area. In the same vein, there was no statistically significant difference in the perceived role performance of community leaders between the crop farmers and herders. It is therefore recommended that the policy makers should plan and formulate adequate policies that can be used to curtail the excesses of crop farmers and herders and also train community leaders on conflict management strategies in the study area; and finally, both NGOs and government should provide capacity building and empowerment rural dwellers on how to tackle insurgencies like providing the local vigilante the necessary equipment needed to tackle the menace.

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