

## **Natural Resource Conflict in Southern Kaduna State of Nigeria**

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### **Abstract**

This paper examined natural resource conflict in Southern Kaduna State, Nigeria, with a view to providing information for lasting peace among the citizens. Data for this study was obtained through questionnaire survey, in-depth interview and direct field observation. The result indicates that the conflicts occur due to the destruction of farmlands, killing of livestock, blocking of cattle routes, and proliferation of weapons, claiming of ownership of land, destruction of economic trees, politics, and lack of punishment to offenders, media and religious bodies/leaders. The result also showed that the conflicts lead to loss of lives, properties, and livestock, destruction of crops, forceful migration and displacement of people, cattle rustling and kidnapping, armed robbery and banditry, school drop-out, increase in raped cases and unwanted pregnancies, prostitution and hunger and malnutrition. The findings also showed that the nature of the conflicts are associated to herders-farmers clashes, farmers-farmers clashes, herders-herders clashes and communal clashes. It is recommended that cattle routes blocked by farmers should be open to allow free movement of herders and their herds, children should be prevented from taking herds for grazing, strengthening security by recruiting more vigilant group and State Police and paying them some stipends, disarmament of people by the security authorities and finally, equal treatment be giving to all citizens in all parts of the state and the country at large.

**Key word: Natural, Resource, Conflict, herders, farmers, Southern Kaduna**

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### **I. INTRODUCTION**

Conflict is a global phenomenon which affects all kind of human beings. In any environment, institution or organization, conflict cannot be avoided due to differences among individuals' ideas, desires, and perceptions and needs (Omisoro and Abiodun, 2014; Hussein and Al-Mamary, 2019). The causes of conflict vary and its occurrence cannot be limited to one group, community or nation alone, but one common denominator that knits most conflict is violence (Akume, *et al*, 2018). Conflicts happen due to interactions among interdependent people who perceived that their interests are incompatible, inconsistent or in tension (Conrad, 1991).

In rural areas of many countries there are many conflicts which are ethnically based, mainly over grazing land and over cattle amongst pastoral people (Bujra, 2002; Shehu, 2018). Similarly, there are conflicts over cultivable land amongst peasant farmers within the same ethnic group and also between ethnic groups (Bujra, 2002). Sometimes these inter-ethnic conflicts over land and cattle develop into rebellions and armed fighting between the ethnic groups and the state, when the latter sends in the military to stop the fighting or even to take side (Bujra, 2002). Most of these rural conflicts over land and cattle have been going on over a long period, with very little attention given to them. Even today, most of such conflicts go unnoticed and unreported, unless large-scale killings and injuries take place and the state intervenes militarily (Bujra, 2002; Department for International Development {DFID}, 2004).

The specific conditions for the prevalent of conflict in many part of the African continent are: a very weak government; a deterioration and deep malaise of the economy, widespread poverty and a large pool of unemployed, landless and aimless youth; the state and its few institutions are the sole means of accumulating wealth; the availability and control by the state of easily exploitable natural resources; deep divisions in a stratified society based on ethnicity, race, religion, and cultural and economic oppression of various groups by a

ruling class/group (Bujra, 2002, Ladan-Baki, 2015; Umar, 2015; Akume *et al.*, 2018). These conditions enable various competing parties to mobilize their respective groups in order to attack one another. This problem affects the economy by reducing the share of the manufacturing sector in the GDP, increases the exploitation of some simple natural resources (i.e. forestry and livestock) and reduces the production of crops (Chauvin and Rohner, 2009).

The Nigerian society which was built on a platform of a merging together of different regions, religions, tribes and ethnic groups, has been besieged with hatred (vocal and physical) which culminates into conflicts (Uroko, 2018). Most of the conflicts in Nigeria occur due to inequality caused by the major ethnic groups over the minority, poor law enforcement response by the government (United State institute of Peace (USIP, 2012). Conflicts in the six geo-political zones of Nigeria have known no territorial or geo-political boundary; variously, from insurgency and militancy as well as a variety of other cross-cutting, forms of inter-group and communal conflicts, including conflicts borne out of youth restiveness, sundry crimes against humanity, political conflicts, ethno-religious and inter-faith, intra-faith conflicts, conflicts between herders and farmers (Institute for Peace and Conflict Resolution (IPCR, 2017)).

In a report by the Nigeria Bar Association (NBA) in 2017, the Governor of Kaduna State, Mallam Nasiru El-Rufa'i noted that ethnic conflicts started in Kaduna State in the year 1980 at Kasuwa Magani, Kajuru local government and the subsequent ones that followed at Kafanchan, Zangon-Kataf, Kaduna metropolis and Zaria (NBA, Report, 2017). These conflicts have continued to re-occur and hundreds of lives have been perished and are still being lost to the southern Kaduna crises (Uroko, 2018). The main causes of the persistent communal conflicts in Kaduna state is attributed to economic disparities between Muslims and Christians (Ladan-Baki, 2015), ignorant, poverty, and dearth of infrastructural facilities (Umar, 2015), absence of accountability and the emergence of impunity, exaggeration of the scale of killings especially on socially media (NBA Report, 2017), inequality or injustice due to tribalism, nepotism, fiscal recklessness and the desire to remain in power (Akume, *et al.*, 2018), political and religious superiority between Muslims and Christians (Uroko, 2018), Sharia law, intolerance, indigene/settler syndrome, unemployment, poverty, unguided utterances of Religious and political leaders, lack of proper education, and absence of good governance among others (Yahaya, 2011).

The failure of constituted authority to resolve the perceived inequality or injustice among the citizens and inability of the security agencies to restore law and order has promoted a lot of conflict in the State (Ladan-Baki, 2015; Akume, *et al.*, 2018). The situation is worsened when the power that be seek to cover-up or fail to address rightly, the hurt the aggrieved has suffered. The inability of the aggrieved to seek redress in the proper public legal system because of corruption or inherent systemic arbitrariness that has in no way, helped to heal the hurt of the aggrieved (Akume, *et al.*, 2018). Also lack of implementation of reports of previous conflicts done by various committees affect peaceful co-existence among the citizens (Abubakar, 2018). In southern Kaduna, most of the studies conducted dwelt more on ethno-religious or interfaith conflict but failed to cover natural resource conflict, as such, this study examine natural resource conflict in Southern Kaduna State of Nigeria with a view to providing information for lasting peace among the citizens.

## **II. MATERIALS AND METHODS**

### **Study Area**

The study area is Southern Kaduna of Kaduna State (figure 1). Southern Kaduna is located between latitudes 10° 0' 00" to 10° 39' 00"N and longitudes 6° 40' 00" to 8° 27' 00" east of the Greenwich Meridian (figure 1). It has AW type of climate, as classified by Koppen which is characterized by two distinct seasons: wet and dry. The wet season begins in April and end in October with a peak of rainfall in August, while, the dry season begins from November to March. These seasons are influenced by the tropical maritime and tropical continental air masses. The mean annual rainfall decreases from about 1659.44mm in Kafanchan to about 1245.97mm in Kaduna and the average minimum and maximum temperature are 15.1<sup>0</sup>C and 35.18<sup>0</sup>C, while relative humidity is about 62% (Ishaya and Abaje, 2008; Abaje, *et al.*, 2018). The vegetation of the study area is a Guinea savanna type (Udo, 1970; Buba, 2015). It is savanna woodland characterized by tall trees of about 20-40m high. Shrubs and tall grasses up to 3m tall also found. The natural plant covers of the study area have been greatly modified by human activities such as bush burning, woodfuel harvesting, farming, timber extraction and overgrazing (Abdul, 2010; Isma'il *et al.*, 2015; Dabo, 2016; Zankan, 2019a). Some of the tree species found in the area includes: *Ceiba petandra*, *Parkia biglobosa*, *Khaya senegalensis*, *Mangifera indica*, *Vitex doniana*, *Anogeissus leiocarpus*, *Borrassus aethiopicum*, *Piliostigma thonningii*, and *Prosopis africana* and grasses like *Pennisetum purpureum*, *Andropogon gayanus* and *Tridax procubens* are common. The area is drained by a network of rivers.

**Type and Sources of Data**

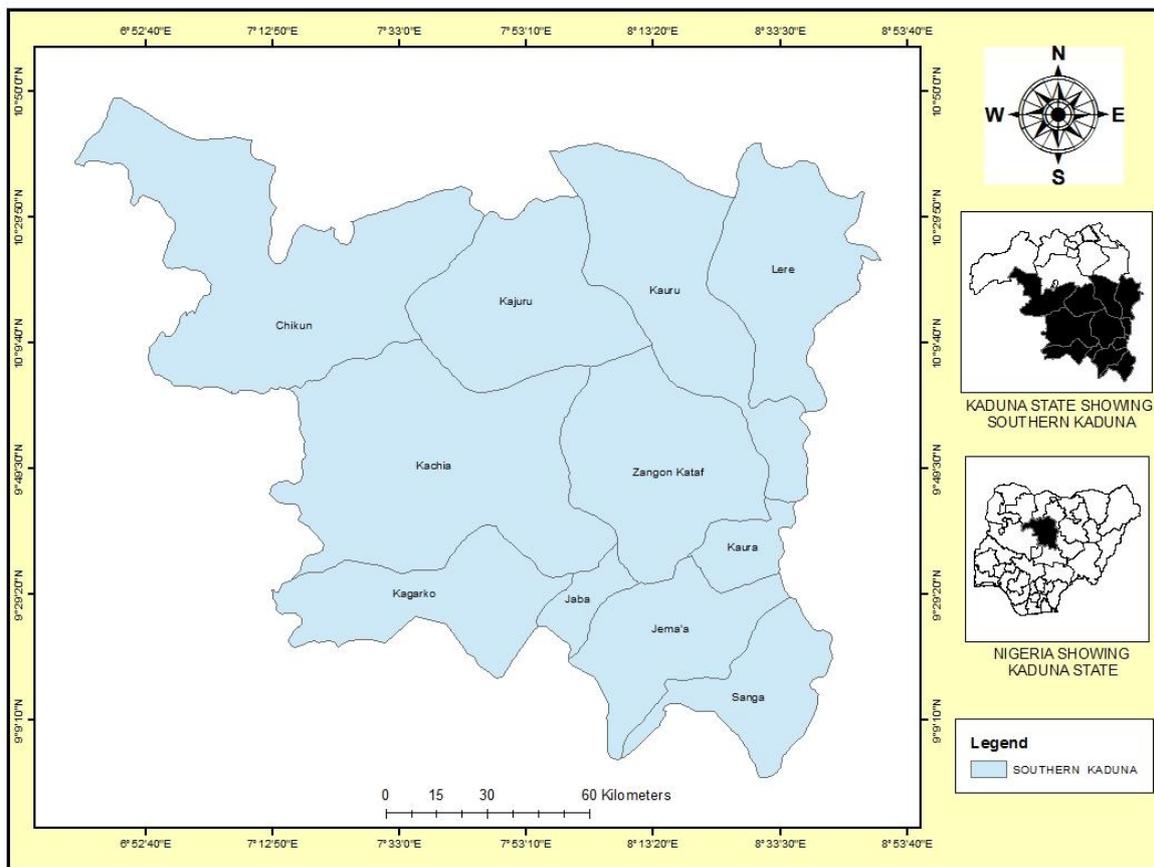
The data for this study was collected through the questionnaire, in-depth interview and direct field observation. The targeted population for the study includes farmers, herders, traditional rulers and government officials in the study area. The questionnaire consisted of close and open ended questions. The information obtained from the questionnaire includes demographic characteristics of the respondents, causes of the conflict, effects of the conflict, nature of the conflict and ways that may ensure lasting peace in the study area. The documentary source was obtained from journals, unpublished dissertations and theses.

**Sampling Technique**

A field survey was carried out in the study area to obtain the primary data for the study. The study area has eleven local governments that include Sanga, Jema'a, Jaba, Zangon-Kataf, Kaura, Kuru, Kachia, Lere, Kajuru, Kagarko and Chikun. To collect the data for the study, 60% (seven {7}) local government areas were selected at random. They include Jema'a, Zangon-Kataf, Kaura, Kuru, Kachia, Kajuru, and Chikun. Self administered questionnaire to 384 respondents (Krejcie and Morgan, 1970) was done across the study area using systematic sampling procedure for the farmers and availability sampling for the herders. The respondents for the questionnaire administration were people that were 18 years and above and have had experience of conflict in their life time in the study area. In-depth interview was done with two different set of stakeholders that included traditional rulers and government officials from Kaduna state. Direct field observation was also carried out to have a direct contact with the resident of the study area and also obtain first hand information in the affected communities. The in-depth interview and direct field observation were conducted in order to complement the result obtained from the questionnaire survey.

**Data Analysis**

The data obtained from the field survey were in two categories: qualitative and quantitative data. The quantitative data through questionnaire survey was analyzed using descriptive statistics such as, tables and percentage, while the qualitative data was subjected into transcription and represented in narrative format to further strengthen the quantitative data.



SOURCE: GIS LAB BUK

**Figure 1: The study area**

### III. RESULTS AND DISCUSSION

#### Demographic Characteristics of the Respondents

In this study, about 36.5% of the study population was people who combine farming and civil service work as their occupation, 23.7% farmers, 4.7% artisan, 14.3% traders, and 20.8% civil servants. Most of those who claimed not to be farmers also engaged in little agricultural activities such as keeping of livestock and cultivation of crops around their homes to provide food for the family. About 64.6% was males while, 35.4% females. 52.9% were married, 38.0% single, 9.1% widows, and 9.4% fall below 20 years, 62% fall between 30 to 39 years, 23.7% fall between the age of 40 to 59 years, while 4.9% falls between the age of 50 years and above. In terms of education, 27.1% have had primary education, 28.6% secondary education and 40.3% tertiary education while 4% have had different kind of education and knowledge such as Qur'anic education and blacksmithing.

**Table 1: Causes of the Conflict in Southern Kaduna**

Variable	Category				Total
	SA	A	SD	D	
Destruction of farmlands	274(71.4%)	110(28.6%)	0(0%)	0(0%)	384(100%)
Killings of livestock	183(47.6%)	135(35.2%)	30(7.8%)	36(9.4%)	384(100%)
Blocking of cattle routes	165(42.9%)	167(43.5%)	36(9.4%)	16(4.2%)	384(100%)
Proliferation of weapons	256(66.7%)	91(23.7%)	18(4.7%)	19(4.9%)	384(100%)
Claiming of ownership of farmland	219(57%)	129(33.6%)	20(5.2%)	16(4.2%)	384(100%)
Destruction of economic trees	183(47.7%)	128(33.3%)	18(4.7%)	55(14.3%)	384(100%)
Politics	238(62%)	110(28.6%)	36(9.4%)	0(0%)	384(100%)
Lack of punishment to offenders	274(71.4%)	110(28.6%)	0(0%)	0(0%)	384(100%)
Supplying of weapons by some stakeholders	219(57%)	129(33.6%)	0(0%)	36(9.4%)	384(100%)
Media	150(39.1%)	171(44.5%)	35(9.1%)	28(7.3%)	384(100%)
Religious leaders/groups	167(43.5%)	187(48.7%)	18(4.7%)	12(3.1)	384(100%)

Based on the causes of conflict in the study area, table 1, shows that (71.4% and 28.6%) strongly agreed and agreed that destruction of farmlands/crops lead to conflict among people in the study area. Farming is the major source of livelihood for rural communities in Nigeria. But this source of livelihood (farming) is suffering today due to clashes between herders and farmers. For example, many farmers are investing in agriculture every year to produce crops for the family or commercial purpose. These crops are sometimes destroyed by herders where they turn the farms into grazing field especially in the evening or on Sundays when farmers are at home for Church service and as a result, leading to clashes between farmers and herders where lives and properties worth millions of naira are destroyed. This situation has increased the level of poverty among the rural communities in Nigeria. As quoted from a man from Zankan-Nindem:

*We do spend our money, energy and time to invest in agriculture. But herders used to turn farms into grazing field leading to conflict. For example, in May 2016, farmlands were destroyed by herders at Ninteh village of Godo-Godo chieftdom which led to the crisis that engulfed the whole of southern Kaduna (Alewa, Per. Com. July, 2020).*

Though, herders claimed that the destruction of farmlands sometime used to be by mistake from those who take care of the animals. This study is in line with (Bujra, 2002; Morgen, 2017) which noted that inter-ethnic conflicts over land and cattle do develop into rebellions and armed fighting between the ethnic groups and the state, when the latter sends in the military to stop the fighting or even to take side. Apart from the conflict between farmers and herders, farmers also clash among themselves due to the destruction of crops by livestock freed by their neighbors/relations or fight over the ownership of land (Bujra, 2002).

Most of them (47.6% and 35.2%) strongly agreed and agreed that killing of livestock causes conflict (table 1). Farmers and herders do engaged in a fight because of the killings of livestock (cattle or sheep) by farmers. Keeping of livestock serves as the main source of livelihood for herders in the world. But due to population pressure and the problem of global environmental change that have reduced vegetation cover in the environment. This has forced herders to feed (graze) their livestock by any means either in people's farm or anywhere they find grasses and as a result, leading to clashes where farmers sometimes kill the animals. Most cases of the destruction of farmlands are not reported to the police to seek justice because many farmers think doing that is a waste of time and resources since justice cannot be done. As quoted from a man at Mikyali Village:

*At times herders do allow their livestock to graze in our farmlands intentionally. When farmers realize that their crops have been destroyed, they do take the law sometimes into their hands by killing animals and as a result, causing conflict between them and the herders (Ibrahim, M. Per. Com. July, 2020).*

But herders whose livelihood depends on their livestock cannot allow someone to kill their cattle and go freely. They must revenge by making sure they destroy the sources of livelihood of those who touched them no matter how elders do to prevent such ugly situation. As quoted from an Ardo at Zankan-Nindem village:

*The livelihood of our people depends on the cattle which if someone kills them would not be allowed to go freely. The youth must revenge no matter how you do to stop them from such a bad thing (Mumini, M. Per. Com. July, 2020).*

In most cases, herders do allow small children to go about with the livestock in the bush while the adult are busy doing their businesses in the town. This gives the little children the opportunity to destroy farms that leads to conflict. In another scenario, some farmers do free their livestock (goat, pigs and chickens) which destroy people farms which also cause conflict among them and this sometime lead to poisoning of the animals to death.

Majority of them (42.9% and 43.5%) strongly agreed and agreed that blocking of cattle routes leads to conflict (table 1). Increase in human population couple with the hardship in the country and the need for food and housing in the recent years have made people to temper with some cattle routes in the country through farming or building construction. This has led to clashes in different parts of the country between herders and farmers or communities. This problem affects the southern Kaduna region where most of the herders feel their right of movement in search of greener pasture has been denied by other people. This has caused serious conflicts especially in north central Nigeria where many communities have been touched by the herders. That is why Bujra (2002) noted that private ownership of land has restricted the movements of pastoralist and the impact has been serious and catastrophic on farmers and pastoralist societies.

Most of them (66.7% and 23.7%) strongly agreed and agreed that proliferation of weapons causes conflict among people in the study area (table 1). A society where people have access to weapons is very dangerous to live (Bujra, 2002). This is because any crisis that sparks can lead to loss of many lives and properties. This problem is common in southern Kaduna and Nigeria in general due to the porosity of our borders and the level and manner in which the security personnel manage the movement of weapons among the civilians (Institute for Peace and Conflict Resolution {IPCR}, 2017). There are a lot of weapons in the hands of people which stimulates them to kill their fellow human beings anytime they want without any challenge (Krause, 2011). Weapons are imported into the country and while some are produced locally which gives the citizens the opportunity to acquire them at any moment they want. Apart from that some security men who are not committed to their work do supply weapons to the civilian population for money and this leads to lack of trust between most of the civilians and the security (Kwaja and Ademola-Adelehin, 2018).

High number of them (57% and 33.6%) strongly agreed and agreed that claiming of ownership of farmlands is responsible for conflict among people in the rural area (table 1). In the rural areas, many conflicts occur between farmers or communities due to the claiming of ownership of farmlands. People acquire land through purchase, inheritance or gift or those who clear virgin land for their own uses. But sometimes people do claim land which they know does not belongs to them and as result, causes conflict among them. The study area has suffered lot problems due to land dispute among individuals or communal clashes as in Zangon-Kataf crises of 1992 and 2020 and also Kwagiri and Kariyo crisis of 1993 where many people lost their lives and properties. Most of the problem of claiming of ownership of land can be controlled because sometimes it ends in the court of law.

Most of them (47.7% and 33.3%) strongly agreed and agreed that destruction of economic trees also lead to conflict among people (table 1). The study area has a lot of economic trees such as locust bean, Mahogany, Iroko, oil palm, mango and cashew which support human life in terms of provision of food, income and timber. These trees are sometimes cut by different people who are not the rightful owners and as a result, leading to conflict among them. The study area is suffering from this problem due to the fact that it lies within the guinea savanna belt of the country which used to have abundant grasses for livestock, but because of the global environmental change, grasses are not longer available which is forcing herders to remove these trees to feed their livestock without minding the fact that those trees were planted by another person's. The situation is causing serious crisis between farmers and herders or those who destroyed the trees.

Majority of them (62% and 28.6%) strongly agreed and agreed that politics motivate the conflict among individuals. Most conflicts in the study area do start as a result of the destruction of natural resources (crops, livestock) or blocking of cattle routes, scarcity of water. But politicians do increase the gravity of the problem by making bad utterances against one party or the other just to gain support from the people during election. This problem is applicable to Kaduna State where its citizens divided based on religion line and political parties (Adamu, *et al*, 2018). During the conflicts, politicians do support one party or the other in the

conflict based on their political affiliations and sometimes become their voice, thereby heating the atmosphere with trade words (NBA Report, 2017). Again, most of the southern Kaduna citizens especially the Christians feel they have been marginalized in terms of political appointment and any infrastructural development compare to the Muslims because they are predominantly Christians in the sub-region, secondly, the southern Kaduna Christians think they have no right to claim the indigene of any state in the north or even northern part of the State (Zaria zone) unless such person is a Muslim, but the Hausas and Fulanis laid claim of Southern Kaduna with government support (Akume, *et al*, 2018). This has made the indigenous Christians population more aggressive to any one that touches them as they have been denied their right as citizens of Nigeria in many places including the national cake. Many of them have to struggle to get educated, medical care or for any means of survival. There farmlands which they depend on are destroyed everyday by herders but have no right to talk because they have been blame for any crisis that occur in the sub-region by those in authority.

Most of them (71.4% and 28.6%) strongly agreed and agreed that lack of punishment to offenders is responsible for conflict in the study area (table 1). Many people have been arrested in Nigeria with dangerous weapons, and those who involved in the killings of innocent people. But these people are freed sometimes without any investigation by the security personnel (impunity) (NBA Report, 2017). The offenders do come back into the society and walk freely while the victims are seen them. This situation is fueling the crisis because the victims do revenge leading to more shading of blood. Because of corruption, this problem is so rampant in Kaduna State and Nigeria in general where offenders are allowed to go freely without been punished. Sometimes they provoke the victims by asking them to do anything they want since they can be arrested and freed at any time by the security. It is the lack of good governance that promotes the conflict in the study area. Most of those who govern the state show no or little concern about the area where the conflicts occur. The inability of the government to dig out the root causes of the conflict and control the movement of weapons to the civilians continuing to promotes the conflict in such sub-region.

High number of them (57% and 33.6%) strongly agreed and agreed that some stakeholders promote the conflict by supplying weapons for their people. Nigeria has a lot of people who have accumulated a lot of wealth that supposed to be use to develop their communities but they end-up providing weapons for their people. This case has aggravated the problem in the study area where weapons are in the hands of people and this has makes killings to be a business and thing of joy. Most of those who use the weapons do not know where they brought them. Sometimes, the attackers used to be paid by their stakeholders to carry out attacks on innocent people in the study area. Since people have weapons in their hands, in the absence of conflict, they used them to rob people in their homes, farms and on their way. That is why new Abuja-Jos road, Abuja-Kaduna-Zaria road and Kaduna-Birnin Gwari-Minna road are very dangerous to road users now due to high level of robbery and kidnapping.

Most of them (39.1% and 44.5%) strongly agreed and agreed that media promotes conflict by providing false information (table 1). Media is use to disseminate information for people. But in Nigeria, people abuse it by passing false information to others which deteriorate the situation (Betz and Williams, 2017; NBA Report, 2017). For example, the use of the social media has sometimes tended to misinform and send out conflict generating messages on some occasions in ways inimical to peace and stability (Sule, 2015; IPCR, 2017). Other media organization such as VOA and BBC do report wrong information about some crisis by exaggerating the scale of the killings in the study area (NBA Report, 2017). This is because most of their reporters sometimes do not go to the affected areas but stay far away from the conflict zone and publish any false information they from people. This has promoted a lot of conflicts in southern Kaduna and Nigeria in general due to lack of professionalism. For example, the incessant killings in the study area in the recent years is associated to the media which continue to give the account of the previous crises in the state and pictures of farmlands and dead bodies destroyed by the parties involved in the conflict.

Majority of the respondents (43.5% and 48.7%) strongly agreed and agreed that religion plays a vital role in increasing the gravity of the conflict in Nigeria (table 1). Religion divides people apart in Nigeria due to their different belief. Most of the conflicts in the study area and Nigeria at large are natural resource base such as the destruction of farmlands, killings of livestock or blocking of cattle routes and scarcity of water. But when it occurs, most of the religious leaders do incite bad utterances against one another instead of trying to address the problem that led to the crisis (Peace Direct, n. d; Morgen, 2017; Adamu, *et al*, 2018). Sometimes, they do ask their members to defend themselves if security men failed to do so. This has encouraged many people to acquire and still acquiring weapons for self-defence. Some of the religious leaders encourage their members to revenge for any harm cause to them during their sermon and back it up with chapters and verses in the Qur' an or Bible which has worsened the situation in Nigeria. The conflict is about natural resources but end-up become ethno-religious conflict because of the actors who involved in it (Bujra, 2002). Most of the southern Kaduna Christians perceived it as religious conflict because when attacks are going on by the herders, they used to shout "Allahu Akbar" meaning Allah is great which the Christians see as the forceful spread of Islam in their land

(Adamu, 2018). This has makes them to revenge by attacking anyone who is a Muslim, more especially the Hausas who give the Fulanis back up.

**Table 2: Effects of the Conflict in Southern Kaduna**

Variable	Category				Total
	SA	A	SD	D	
Loss of lives	347(90.4%)	37(9.6%)	0(0%)	0(0%)	384(100%)
Loss of properties	256(66.7%)	128(33.3%)	0(0%)	0(0%)	384(100%)
Loss of livestock	219(57%)	129(33.6%)	0(0%)	36(9.4%)	384(100%)
Destruction of farmlands	183(47.7%)	167(44%)	32(8.3%)	0(0%)	384(100%)
Forceful migration and displacement of people	186(48.4%)	180(46.9%)	18(4.7%)	0(0%)	384(100%)
Cattle rustling and kidnapping	146(38%)	129(38.6%)	73(19%)	36(9.4%)	384(100%)
Armed robbery and banditry	183(47.7%)	191(49.7%)	0(0%)	10(2.6%)	384(100%)
School drop-out	202(52.6%)	147(38.3%)	35(9.1%)	0(0%)	384(100%)
Over budget on the security by the government	238(62%)	115(29.9%)	15(3.9%)	16(4.2%)	384(100%)
Corruption among government officials	183(47.7%)	128(33.3%)	18(4.7%)	55(14.3%)	384(100%)
Increase in raped cases and unwanted pregnancies	171(45%)	151(41%)	17(4.4%)	37(9.6%)	384(100%)
Spread of sexual transmission infections	110(28.6%)	202(52.6%)	34(8.9%)	38(9.9%)	384(100%)
Prostitution	110(28.6%)	183(47.7%)	18(4.7%)	73(19%)	384(100%)
Hunger and malnutrition	311(81%)	73(19%)	0(0%)	0(0%)	384(100%)

Most of the respondents (90.4% and 9.6%) strongly agreed and agreed that conflict leads to loss of lives (table 2). During conflict, the first target is to destroy human life. In the study area, hundreds and thousands of people have been killed due to incessant conflicts (Ladan-Baki, 2015, Umar, 2015; Peace Direct, n. d; Morgen, 2017; Adamu, *et al*, 2018). Most of the victims of these conflicts are innocent people who were attacked and killed in their farms, at sleep, during ceremonies or passengers trapped during the conflicts in some locations. This increases the gravity of the conflict in different parts of the State and Nigeria at large. As quoted from a man in Kachia:

*Most of those killed during the conflicts are innocent people who were trapped and killed or farmers who were working in their farms and those that got killed while sleeping (Joshua, Per. Com. July, 2020).*

High number of the respondents (66.7% and 33.3%) strongly agreed and agreed that conflict leads to loss of properties (table 2). Another effect of the conflict is the destruction of properties (Bujra, 2002; Ladan-Baki, 2015; Adamu, *et al*, 2018). Many people in Southern Kaduna and Nigeria in general have suffered from conflict because of the destruction of their properties that worth billions of Naira. Most of these properties are houses, vehicles, shops and important documents (plate 1A and 1B). Societies where their citizens have peaceful co-existence with one another develop rapidly. But a place that has no peace lacks such development. That is the case of Southern Kaduna where most of its citizens are poor due to incessant conflicts that have led to the destruction of their properties and sources of livelihood such as crops and livestock. As quoted from the village Head of Ninteh:

*Places where their citizens live in peace develop very fast than areas where there is war every day. That is the problem that we have in Kaduna State where houses, crops and livestock are destroyed every day due to conflicts (Jatau. Per. Com. July, 2020).*



Source: Field survey, August 2020  
Plate 1A and B: Burnt houses in some affected in the study area

Majority of them (57% and 33.6%) strongly agreed and agreed that conflict leads to loss of livestock. Sometimes livestock (cattle, pig and goat) are killed or snatched away during conflict. The study area has witnessed this problem in several places where cattle are killed as a revenge for the killings of people as well destruction of crops and houses. Apart from that, livestock owners have lost their animals due to these conflicts by people who snatch away for money thereby increasing the gravity of the problem (Hussein and Al-Mamary, 2019). Many farmers have also clash as a result of the destruction of farmlands by livestock and the revenge killing of the livestock through poisoning or direct attack with wood and cutlasses. In another case, the security personnel who are meant to calm the situation do convert people livestock (goats, pigs and dogs) into their food which also affect members of those communities.

Most of them (47.7% and 44%) strongly agreed and agreed that conflict leads to destruction of farmlands (table 2). Agriculture which is the bedrock for economic development and sources of livelihood for rural communities in many countries in the world is suffering from herders and farmers clashes, especially the middle belt region of Nigeria where this problem is so rampant (plate 2A and B). These conflicts have led to the destruction of many farmlands by herders thereby increasing the level of poverty among the rural communities (Chauvin and Rohner, 2009; DFID, 2004). The herders do take advantage of the conflict to graze freely in people's farm since they cannot go for their farm work due to fear of attack. Since grasses are not longer available due to global environmental change and overgrazing, herders do kill farmers or destroy some farms which sometimes triggered conflict between them and communities and as a result, they use the opportunity to graze in their farms freely during and after the conflict. As quoted from the village head of Ninteh:

*Because of the absence of grasses in our area now, herders use to destroy farms or kill any farmer so that communities would retaliate and as a result of that they use the chance to graze in our farmlands. This led to the crisis that engulfed southern Kaduna in 2016 (Jatau. Per. Com. July, 2020).*



Source: Field survey, August 2020

**Plate 2A: Cattle destroying crops in one of the affected villages, (2B) a farm destroyed by herders in one of the affected villages**

Majority of them (48.4% and 46.9%) strongly agreed and agreed that conflict leads to forceful migration and displacement of people in an area (table 2). People are forced during conflict to move out of their comfort zones due fear of attacks (Ladan-Baki, 2015). Many people in the study area have been forced to move out of their communities and lots of settlements have been displaced due to conflicts (Morgen, 2017; Adamu, *et al*, 2018). For examples places such as Matsirga in Zangon-Kataf local government and Zangang in Kaura local government have been displaced due to these conflicts. Most of the inhabitants of these villages have lost their sources of livelihood such as farms and livestock. Many of them were forced to relocate to different places such as Manchok, Mariri and Sabon-Wuse.

High number of them (38% and 33.6%) strongly agreed and agreed that cattle rustling and kidnapping are another effects of the conflict (table 2). In the conflict prone areas, cattle rustling and kidnapping are lucrative business to some people. This has posed serious security threat to the life of many innocent citizens of the sub-region (Shehu, 2018). This problem is so rampant in Kaduna State especially Birnin-Gwari and Abuja-Kaduna routes where people and livestock are carried every day for money. Though the problem of cattle rustling and kidnapping is minimal in southern due to lack of patronage by the citizens, but women and children have suffered from the hands of kidnapers due to the conflicts.

Most of them (47.7% and 49.7%) strongly agreed and agreed that conflict leads to armed robbery and banditry (table 2). Most places where conflict occurs are always characterized by armed robbery and banditry (IPCR, 2017). This occurs because of the availability of weapons in the hands of people. They use the weapons to rob people of their belonging even after the crisis. The southern Kaduna is not exceptional because it faces the same problem of armed robbery and banditry. This problem has made the access routes that pass through the State such as new Abuja-Jos road, Abuja-Kaduna-Zaria road to be as dead trapped for people. In some occasions many communities have been attacked and cart away with their belongings as in Kajuru, Birnin Gwari and Godo-Godo where cattle, food stuff and other home items were moved away by the attackers.

Majority of them (52.6% and 3.8%) strongly agreed and agreed that conflict leads to school drop-out. Many People have lost their lives during the conflicts in the study area. Some of them were the bread winners of their families, as such, affecting the life of the innocent children in terms of education, clothes and food. Many children in the study area have suffered from this menaces which have led them to leave school to find means for survival elsewhere. Apart from that, some schools are the target places during conflict where people destroy, making it very difficult for some government to rebuild or renovate those structures. Teachers sometime don't to those areas because of fear of attacks. This affects learning in those locations. As quoted from the Vice Principal of GSS Godo-Godo:

*The conflicts in this area have led to killing of parents of some innocent children which led many of them to migrate and have to look for means of survival themselves at tender age. This has made them to forfeit their education. Schools are targeted sometimes during conflict which also affects learning in those areas (Audu. Per. Com. July, 2020).*

High number of them (62% and 29.9%) strongly agreed and agreed that conflict leads to over budget on security matters by the government (table 2). Conflict makes government to spend much on the security such as buying of weapons, vehicles and motor cycle, supply of food and allowance to the security personnel. This

has forced many governments to deviate from developmental projects into settling security challenges. Kaduna State has suffered from this problem in different areas especially the Southern Kaduna as well as Birnin Gwari. This has forced both federal and State governments to have high budget on the security matter in the State. Southern Kaduna is suffering from low infrastructural development and other facilities because less attention is giving to that sector. This has increased the suffering of the masses in that part of the country.

Most of them (47.7% and 33.3%) strongly agreed and agreed that conflict leads to corruption among government officials (table 2). Corruption is common among government officials where they take advantage of the conflicts to divert resources meant for people to their usage. The relief material sent by the government to the affected persons are deviated sometimes by the officials for their personal used. In another case, some governments officials used to over budget on the security so that certain percentage of such budget go to their treasury. Security personnel who are sent to calm the dust sometime extort the victims by forcing them to pay some taxes especially when they are travelling.

Majority of them (45% and 41%) strongly agreed and agreed that conflict leads to increase in raped cases and unwanted pregnancies (table 2). Many people especially women suffer seriously from sexual abuse during conflict (Adamu, *et al*, 2018). In the study area, many women (married and unmarried) have been raped in their farms or homes as result of the conflicts that engulfed the area. This situation has traumatized some of those who were affected through the course of this conflict as some of them were impregnated and others infected with sexual transmitted infections (STI's). As quoted from a woman in Godo-Godo:

*Many women have suffered from sexual abuse which has forced some of them to get pregnant and others were infected with sexual transmitted infections. This is a difficult situation for me as a woman (Awo. Per. Com. July, 2020).*

Majority of them (28.6% and 52.6%) strongly agreed and agreed that conflict leads to the spread of sexual transmitted infection (table 2). Many people are infected with sexual transmitted infections during conflict. Most of them acquire these diseases through raped and prostitution which passes from an infected person to the victim. In the study area, many people (men, women and children) have been infected with STI's due to the unending conflicts that affect the region. The displacement of the victims made many of them to loss their properties (food and clothes) and sources of livelihood which have left them with no option than to look for any means for survival. As a result, women who cannot endure hardship especially when they are gathered in IDP's camp do involved in prostitution, while, some are raped. This has increased the cases of STI's in the study area.

Most of them (28.6% and 47.7%) strongly agreed and agreed that conflict leads to prostitution among women (table 2). People involved in any kind of business when there is hardship just to survive (Zankan *et al*, 2019b). This makes women (married and unmarried) to involve in prostitution due to the difficult situation they find themselves such as lack of food, medical care, and clothing. Most of them engage in this act of prostitution to solve their problems. This ugly incident occurs in the study area where many women (married and unmarried women) have found themselves due to hardship caused by conflicts. These incessant conflicts have continued to ruin their life by making some of them to pick it as a career. This has caused many families to have broken homes thereby deteriorating the living condition of their children.

High number of them (81% and 19%) strongly agreed and agreed that conflict leads to hunger and malnutrition (table 2). Places in the world that have incessant conflicts are always characterized by hunger and malnutrition due to the destruction of lives and properties and their sources of livelihood. The study area has witnessed a lot destruction of lives and properties worth millions of naira due to conflicts. This has forced many of the victims to look for different means of survival. People lost their homes and farmlands destroyed in most of the affected communities (Morgen, 2017) (plate 1A and B, 2A and B). This has caused them to live without any option than eating what is obtainable at that moment.

**Table 3: Nature of the Conflicts in Southern Kaduna**

Variable	Category				Total
	SA	A	SD	D	
Herders-farmers clashes	165(42.9%)	170(44.3%)	18(4.7%)	31(8.1%)	384(100%)
Farmers-farmers clashes	93(24%)	146(33%)	50(13%)	95(25%)	384(100%)
Herders-herders clashes	120(31.3%)	128(33.3%)	67(17.4%)	69(18%)	384(100%)
Communal clashes	98(25.5%)	205(53.4%)	18(4.7%)	63(16.4%)	384(100%)

Concerning the nature of the conflicts in the study area, most of the respondents (42.9% and 44.3%) strongly agreed and agreed that the conflicts occur due to herders-farmers clashes (table 3). The middle belt of Nigeria has suffered from herders-farmers conflicts in the recent years. This problem occurs as a result of the global environmental change and overgrazing that has led to unavailability of vegetation resources (grasses,

shrubs and trees), scarcity of water and access routes which has forced herders to destroy many farmlands and as a result causes fight between them and farmers (IPCR, 2017; Adamu, et al, 2018). The violent clashes often stemmed from an intense struggle for economic survival of the two occupational groups; that is, the farmers and the herders, worsened by the fragility of inter-group relations. It is the category of conflict that has received most attention (DFID, 2004). These conflicts do degenerate into religious conflicts due to the strong affiliation of the parties to their religions (IPRC, 2017; Uroko, 2018). That is, herders who are mostly Muslims and other tribes majorly Christians. This affects innocent people who are not even part of the problem that caused the conflicts but because of their affiliation to one of the religion mentioned. This problem is applicable to Kaduna state and the country at large where innocent people perished everyday and their sources of livelihood destroyed due to conflicts between herders and farmers. As quoted from a man in Kafanchan:

*Most of the conflicts we have had in this area in the recent years are due to herders-farmers clashes which occur as a result of the destruction of crops and livestock or claiming of ownership of land but changes it forms to religious one because of their strong affiliation to one of the religions (Mabin. Per. Com. August, 2020)*

Most of them (24% and 38%) strongly agreed and agreed that conflicts also occur due to farmers-farmers clashes (table 3). Farmers are important people in the society who feed their nations. They do engage in a conflict with one another due to disagreements over land and destruct of crops by their livestock (Bujra, 2002). The study area has witnessed this kind of conflict in different locations where farmers engage in a battle over farmlands or when their fellow farmers freed their livestock (pigs, goats or chickens) which destroyed crops belonging to others. Most of these cases always end-up in the court or police custody. But some of them (13% and 25%) strongly disagreed and disagreed that conflict occurs due to farmers clashes. Most of those who have this assertion are people who do not considered any disagreement among farmers as conflict that can lead to loss of lives and properties.

Majority of them (31.3% and 33.3%) strongly agreed and agreed that conflict occurs due to herders-herders clashes (table 3). Herders also clashed with one another because of the available resources (vegetation and water resources) where they graze their livestock (Bujra, 2002). The study area also witnessed herders-herders conflict which occurred mostly during outbreak of diseases on their livestock where grazing areas are shared based on those that have been infected and those that have not. At times, some of them do cross the boundary to the other side, a situation which causes serious battle between them. In another scenario, cattle rustlers among them do snatch cattle away with automatic weapons which have led to loss of many lives among the herders (Bujra, 2002). This is because cattle have acquired considerable value because of the great demand for meat in the urban areas and also for export purposes.

Majority of them (25.5% and 53.4%) strongly agreed and agreed that conflict occurs due to communal clashes (table 3). Land problem or other resource control has led to communal disputes in many places in Nigeria more especially the southern Kaduna that has diverse ethnic groups. Example of this is the clashed between Kariyo vs Kwagiri communities in Jema'a local government, Atyap vs Hausa/Fulani and Bajju vs Ikulu in Zangon-Kataf local government. Most of the crises happened due to claiming of ownership of land but degenerates later into religious fight because of the belief (religion) of the participants. Though 4.7% and 16.4% strongly disagreed and disagreed that conflict occurs due to communal clashes, direct field observation shown that the study area has witnessed a lot of communal clashes in so many places due to the limited resources.

#### **IV. CONCLUSION**

Natural resources are important valuables that support economic development of any society on earth. The quest for development has made man to extract these resources in a manner that affects its availability, coupled with the global environment change. The degradation of the natural resources (vegetation, water and land) occur due to increase in human population and the need for the expansion of farmland and houses have led to the shrinking of the available land for grazing by herders, and the struggle for survival has led to conflicts between herders and farmers, farmers and farmers, herders and herders and communal clashes among others. It is recommended that cattle routes blocked by farmers should be open to allow free movement of herders and their herds, strengthening security by recruiting more vigilant group and State Police and paying them some stipends, disarmament of people by the security authorities and finally, equal treatment be giving to all citizens in all parts of the state and the country at large.

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