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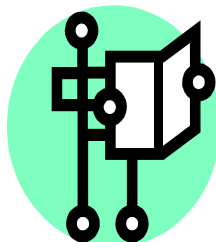
Youth Studies

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BRIEF HISTORY OF THE JOURNAL

At the 7th Annual General Meeting of the International Research and Development Network of Children and Youth in Agriculture Programme (CYIAP-Network: visit our website www.cyiap_network.org for more information) held at Tai Solarin University of Education, Ijagun, Ijebu-Ode, Nigeria on the 28th November, 2006, it was resolved that a journal named *Annals of Child and Youth Studies* (ACYS) of the Network be established. Dr. Dixon OlutadeTorimiro, an Associate Professor in the Department of Agricultural Extension and Rural Development, ObafemiAwolowo University, Ile-Ife, Nigeria was unanimously appointed as the Editor-in-Chief and the Department was chosen as the Editorial Office of the Journal.

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From the Editorial Desk

The framing and formation of this Volume is quite fascinating. The authors, although working separately, converge around issues of living and giving meaning to living in our ever-changing world. All the articles in this Volume have accent of structuralism. The Volume begins with menstrual blood, an idiom of dignity, dirt, danger and death in many contexts. Menarche is a marker of rite of passage. It is celebrated with great fanfare in many cultures. Blood, in structuralists' paradigm, is meant to circulate inside and give life to the body (structure). Menstrual blood, however, flows out of the body, and weakens it. The blood is out of its place. It is a form of disorder/out of order, hence, constitutes a danger. Menstrual blood symbolizes a failed reproduction cycle and the preparation for another. It indicates impediment and hope with respect to building and elongating the super-organic structure (society). Blood is life. The loss of it is a symbol of dying and death that depletes the society(structure). These ideas perhaps explain why some religious groups tend to limit activities of menstruators. Olajide *et al's* article, in this Volume, conceptualizes menstrual blood as a decaying dirt that has influence on menstruators' agency. The authors indicate that the blood requires a certain degree of bodily hygiene to ameliorate its negative influences among girls in secondary

schools. They insist that this category of menstruators, due to limited resources and experiences, are prone to problems of inadequate menstrual hygiene such as infections and repugnant odor capable of staining, straining and severing social relationship. Stigmatization, stress, low self-esteem, amongst others, arising from limited bodily hygiene may cause self-rejection, depression, suicide ideation among menstruators. The authors suggest that adequate hygiene education is important for preventing problems associated with menstrual blood, including suicide ideations as implied in Durkheim's *Suicide*.

Suicide and stress are multifactorial phenomena. Associated factors of stress and suicidal ideation among undergraduate students is the focus of Anuodo *et.al's* article in this Volume. These authors offer insights into various ways of reducing suicide ideation and thus deaths among young people.

Death, although a natural process, is anti-structural. The longevity of any structure is predicated on both natural and social processes. Okorie and Torimiro explore ethnocultural relations, as a social process, to indicate how the process might be engineered to engender, elongate and enliven egalitarian structure with respect to nomadic Fulani in Yoruba land. The authors show that inter-marriages,

religious harmony, and coproduction of infrastructure are precursors of inclusive structures even in this era of persistent nomadism and unabating migration

Migration may weaken or strengthen a structure. To this end, Onuekwusi *et al* (in this Volume), highlight the causes and effects of seasonal migration in south eastern Nigeria, paying attention to issues of rural livelihoods. Opportunities in exploiting agrarian-based livelihoods are highly important to the sustenance of any society or structure that has an agrarian economy, like Nigeria. Therefore, issues of agrarian-based livelihood should be a source of concern to every stratum of an agrarian society. Oyegbami *et al* and Kayode *et al* all in this Volume share this view. These authors separately interrogate perceived conditions that might enhance and/or inhibit students' continual eking of a living from the agricultural sector in various geographies in Nigeria. Oyegbami *et al* identify infrastructure as a crucial condition for students in Ibadan whereas Kayode *et al*, discuss crop farmers and herdsman's conflict as a great inhibitor to in-school youth participation in agripreneurship in Ilorin. Ojo and Akinyemi explore the effectiveness of some communication methods in increasing the participation of youth in Nigerian government agricultural program. They identify social media as one the effective outlets for the

program. Ohiagu underscores the importance of social media in human communication and discusses how malleability of identity fuels cybercrime reduces its usefulness in the society. The author, however, shows how a model of communication might be used to reduce the frauds.



Ethno-Cultural Relations and Emerging Identity: The Case of Nomadic Youth Settlers in the Yoruba Communities of Southwestern Nigeria

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Abstract

The study captures the changing relationship between the nomadic Fulani youth settlers and their host communities in the southwestern Nigeria. Multistage selection technique was employed in selecting 200 respondents. Also, unstructured interviews were conducted for the head of Fulani community in the State. Findings of the paper revealed that the mean age of the Fulani youth and host youth was very close, 24.19 and 24.18 years respectively. All the Fulani respondents were found to be practicing only Islamic religion while it was not so among the host youth. Over 80.00 percent of the Fulani youth had no formal education while the literacy level of their counterparts in the host communities was found to be higher (61.00%). Besides, this study revealed that 71.00 percent of the host communities' youth perceived nomads as primitive and crude people, and 60.00 percent perceived them to be aggressive. There is high participation of Fulani youth in activities like environmental clean-up (70.00%) and giving of alms (70.00%) The study argues that political and social accommodation by the host communities and a reciprocal behavior by the settlers have engendered cordial inter-group relations and identity construction of biculturalism between the two groups. The study concluded that interaction between the two communities (the sedentary and the host) through their participation in socio-economic, religious and political activities could bring about ethno-cultural relations that would foster transformation of the youth's nomadic identity.

Keywords: *Nomadic youth, rural communities, identity, ethno-cultural relations.*

INTRODUCTION

Identity is not only about individuality and self-awareness, but also and especially about identification with, and commitment to, shared values and beliefs, in a social collectivity into which a person belongs (Jega 2003 and Vignoles *et al.*, 2011). This notion to an extent justifies the situation of Fulani settlers in most of their host communities in Nigeria. The Fulani are a group of West African pastoralists who move over vast areas and come across many cultures. They are known by different names, for instance they are called Peul in Wolof, Fula in Bambara, Felaata in Kanuri and Fulani in Hausa. De St Croix (1945) documented that the word Fulbe was first used by German writers to refer

to the Fulani who were claimed to have originated from the Arabian Peninsula and migrated south-west to Senegambia. From Senegambia, they moved eastward, crossing several Sahelian and Sudanian zones, to the Red Sea (Frantz, 1981).

The Nigeria's Fulani were believed to be part of these migrants. They are ethnic population with common occupational and biogenetic characteristics such as light-skin with curled hair; pointed nose, thin lips, and slender stature (Stenning, 1959), which make it possible for them to maintain their identity and culturally unique life style across boundaries. They characteristically remotely establish their settlements away from their host communities. They are also proud of Islam

and are resistant to change (Adedoyin *et al.*, 1997 and Blench, 2010).

More than eighty percent of Nigerians depend on the nomadic Fulani, the custodians of the nation's herds, for meat, milk, cheese, hair, honey, butter, manure, incense, animal blood, poultry products, and hides and skins (Bello, 2013). Thousands of Nigerians completely or partially make a living from selling, milking, butchering, or transporting herds. The government earns revenue from cattle trade. The Fulani, therefore, play an important role in the economy and nutrition of Nigeria (Iro, 2004). These nomadic Fulani, in searching for a near-ideal condition for raising their herds often move from one pasture-ground to another. Planners view their movement as a serious impediment to development, while the Policy-makers in Nigeria believe that frequent change of settlement hinders the efforts of the state to improve their welfare. To solve this problem, the planners are recommending the sedentarisation (settlement) of the Fulani (Iro, 2004), without seriously studying its likely implications on the nomadic identity of the Fulani in relation to their host communities. It is however, anticipated that so long the environmental limitations and the socio-cultural preferences of the nomadic Fulani are not recognized and considered by the policy makers; and the planners divorce the welfare of the Fulani from the welfare of their herds, their socio-economic transformation would likely be continued to be insignificantly realizable.

Now that a considerable number of them have chosen a sedentary life, that is, pitching their tents permanently as settlers in different locations, though not without occasional conflicts with their host communities (Sengupta, 2004), it is imperative to deepen our understanding on the extent to which the sedentary life has impacted on the ethno-cultural

relations between them and their host communities and their nomadic identity, aside from investigating into the cultural integration experience by the nomadic youth, their identity transformation and how it affects their citizenship right in the politics of their host communities.

Many of the nomadic youth were observed to be born or raised in this sedentary situation, though still within the culture of their parents who supposedly are uncompromisingly not disposed to the culture of their host communities. However, studies (Angba, *et al.*, 2009 and Bolagade, *et al.*, 2014) have revealed some virtues which are generally possessed by rural youth, among which are openness to new culture because of their proneness to innovation and propensity to adventure the nomadic youth might not be significantly different in any way. It may be inferred, therefore, that these youth may constitute an instrumental force for creating avenues for ethno-cultural relations between the Fulani settlers and their host communities. Ethno-cultural relations, in this context, refers to the observable total way of life of a minority group, which may be influenced, learned, shared and transmissible within the culture of a larger community. It takes the study of the culture as a shared, group identity, and fits this into a framework of a larger social stream of different kinds of peoples traversing different periods of time.

The study, therefore, examined perpetual ethno-cultural relations between the nomadic youth and their contemporary in their host communities through their day-to-day participation in socio-economic, religious and political activities should be capable of versioning out an entirely different identity favourable to the full realization of the Fulani integration into the entire larger social system. It is also reasoned that ethno-cultural relationships between the groups (that is, the nomadic Fulani and their host communities) may

evolve a close and more tolerable identity, which may strategically foster a kind of *political mainstreaming* - integration into the decision-making structure of the entire social system. If this is to be significantly realizable, youth are more considered to be essentially pre-disposed to the social integration process. Hence, this study sought to provide answers to the following fundamental questions, among others: How do the Fulani perceive their sedentary life and their host communities; and how are the host communities perceived the Fulani settlers? To what extent are they interacting with their host communities through their socio-economic, religious and political activities? Could their interactions bring about ethno-cultural relations that would effectively bring about transformation to their youth's nomadic identity and serve as impetus for social integration and reduction in the natives' intolerance and ethno-cultural conflicts? What citizenship rights do they exercise or enjoy in the politics of their host communities?

Though, much work has been done on identity issues, most especially under structural adjustment regime in Nigeria, but their focuses have been on how the regime has harmfully transformed almost all aspect of the Nigerians' lives. Also, it has been sufficiently revealed through literature that a lot of research has been conducted on the pastoral Fulani in relation to their environmental concerns, their animals, land degradation and conflicts between farming and grazing communities, as it affects their herds across the African continent. However, less research attention has been paid to the Fulani settlers' ethno-cultural relations and how it affects their identity transformation in Nigeria over the years.

This study is, therefore, very significant as it offers explanation to some of the

issues revolving round the questions of ethno-cultural conflicts, nomadic youth identity transformation and politics of citizenship - "an important feature of democracy, which provides a criterion for inclusion and exclusion" (Mu'azzam and Ibrahim, 2003). It also elucidated on the potentials of the youth as an instrument for breaking the barriers revolving round the ethno-cultural tolerability. Apart from been an opportunity to have an expository data for researchers', academics' and development agencies' use, it also evolves a very sound basis for policy formulation and interventionists' action for strategic integration of nomadic Fulani into their host communities in a manner that the conflicts usually experienced would be ameliorated.

Research Objectives and Hypotheses

This research critically explored the ethno-cultural relations and nomadic youth identity transformation among the Fulani settlers in the rural communities of Osun State, Nigeria. Specifically, the study was designed to investigate and document the cultural and socio-economic attributes of nomadic youth and the youth of the host communities; determine the perceptions of sedentarisation by the nomadic youth and their host youth; examine the nomadic youth's participation in the socio-economic, religious and political activities within their settled communities and local government areas; investigate the citizenship rights exercised or enjoyed by the Fulani in the politics of their host communities; identify the factors influencing the ethno-cultural relations and causes of conflicts between the Fulani and their host communities in recent time vis a vis the nomadic youth identity transformation; and draw policy implications for conflict reduction and resolutions between the nomadic Fulani and their host communities in the study area.

The study further hypothesized a non-significant difference between the Fulani's perceptions of their host communities and the host communities' perceptions of the Fulani settlers in their communities; a significant influence of effective participation of the Fulani in the socio-economic, religious and political activities within their host communities and local government areas on the youth identity transformation; a significant influence of ethno-cultural relations between the Fulani and their host communities on the Fulani youth identity transformation; and the occurrence of inter-communal conflicts.

Literature Review and Theoretical Framework

In discussing development of nomadic Fulani, two publications have been identified by Iro (2004) viz: *The Future of Pastoral People* (Galaty *et al.*, 1980), which touches on a wide range of pastoral dilemmas ranging from human to environmental concerns; *Change and Development in Nomadic and Pastoral Societies* (Galaty and Salzman, 1981), which looks at the broad theme of socio-economic change in pastoral areas.

According to the author, the debate on sedentarisation of nomadic pastoralists has, perhaps, attracted the interest of economists, geographers, demographers, sociologists and anthropologists more than any other issue in pastoral nomadism. So much has been written! The publication, *The Future of Pastoral People*, mentioned earlier, discusses the positive and negative aspects of sedentarisation. Salzman (1980b), *When the Nomads Settle*, also contains extensive analysis on the consequences of sedentarisation.

Iro (2004) articulated the discussions, which have generated two conflicting views on Fulani re-settlement. One view

points to the lack of benefit in stopping the movement of the Fulani. The other view shows the advantages, if not the necessity, to settle the Fulani in order to improve their living condition. The debate continues among scholars as they count the merits and demerits of involuntary settlement of the Fulani.

The basis for argument in support of sedentarisation were summarized on four considerations thus: movement is difficult and taxing to the Fulani and their livestock; movement brings conflicts between farming and grazing communities; the government finds it difficult to reach the nomadic Fulani and to provide essential amenities to them; and uncontrolled movement of the Fulani across national boundaries threatens national security (Frantz, 1978; Salzman, 1980a; Salzman, 1980b; Frantz, 1980; Fahim, 1980; Khogali, 1980; and Awogbade, 1982). However, advocates of re-settlement, according to Iro (2004), view movement as costly, difficult, and hazardous (Khogali, 1980; and Waters-Bayer and Taylor-Powell, 1986).

Farmers complain about animals wandering on the crops-land at critical growth periods. Trampling compacts the soil and makes tillage in the next planting season difficult. Where farmers and grazers live in the same geographic space, violent clashes have occurred over trespassing. The sedentary people also report that a migrating herd brings unwanted birds and biting flies that destroy food-crops (Adisa and Adekunle, 2010; and Olayoku, 2014).

Defenders of sedentarisation claim that movement denies the pastoralists access to educational and social welfare amenities. The migration of the Fulani disrupts school attendance. Since many developmental plans require a population threshold and some degree of sedentariness, the government believes

that development must follow sedentarisation (Haferkamp, 1982).

Protagonists of sedentarisation say movement threatens the national security. Governments are wary about migrating populations, particularly those crossing international borders. Border clashes between farmers and herders sometimes draw nations into military confrontation. Mauritania and Senegal almost fought a full-scale war along their river borderline when Mauritanian pastoralists entered the farms of the Senegalese farmers and destroyed some crops (Mackenzie, 1983; Waters-Bayer, 1986; and Ruiz, 1989). The antagonists, however, observe that almost universally, the government's resettlement policies are adverse. Some of the concerns expressed include: raising of livestock under sessile condition, which leads to a waste of marginal land resources; pastoralists experience of more veterinary health problems after settling down; traumatic adjustment to a sedentary lifestyle by the pastoralists, which is costly and burdensome on the government; and drop in the quality of life of nomadic pastoralists after they sedentarize (Barth, 1962; Riches, 1976; Konczacki, 1978; Aronson, 1980; Salzman, 1980; Awogbade, 1980; Cole, 1981 and Khazanov, 1984).

While sedentarisation breaches the traditional social relations, it also deprives the pastoralists of their main line of defense. Sedentariness brings unpleasant social, psychological, and physiological adjustments (Chatly, 1980; and Cisse, 1980). The transition from nomadic to sedentary life is stressful and perturbing (Fahim, 1980). For instance, Fahim (1980) reported that the Halfans nomads were yet to fully adjust and feel at home nine years after they ceased moving. The rise in fertility following settling down leads to an increased

demand for water, grains, markets, and clinics, among others.

Many governments are caught unprepared by the high demand for educational programmes among settled people (Ezeomah, 1987). Most policies on sedentarisation go side-by-side with literacy programmes. The relationship between education and sedentarisation varies. In some communities, education is the primary vehicle for successful re-settlement. While in other communities, the success in educational programmes requires sedentarisation. Educational policies are, therefore, critical in achieving a successful transformation of the pastoral population.

Since the logical argument underpinning this study was that lives of the Fulani settlers could still be improved and conflicts usually ensued between them and their host communities could also be minimized if there is an adequate ethno-cultural relation that may bridge the identity gap between them and their host communities. Many other issues of contention could equally be understandably resolved. It is opined that it would, however, be more strategic if the nomadic youth could be properly mainstreaming into the socio-economic, religious and political terrains of the entire social system of the host communities.

Several Scholars (Angba, *et al.*, 2009; Adisa and Adeloye, 2017 and Bolagade, *et al.*, 2014) have argued in support of the youth as potent force for bringing about dramatic change in the Nigeria's rural communities. One of the key factors for realizing this is through adoption of effective participatory approach, which recognizes the potential of this category of the rural population. It has been established that things that are more difficult to achieve through adult due to their conservativeness have been strategically realized through the

exploration of the youth participation. Youth participation in a multi-cultural social system is expected to foster ethno-cultural relations, which may consequently bring about a significant level of cultural tolerability. For instance, Ekong (2010) argues that when specific cultural traits become tightly interwoven with others in a mutually interdependence manner, change in that direction becomes almost impossible, for instance, in the case of cow Fulani, the cattle are not an economic asset but a cultural object. More so, in the same vein, societies in which tradition and custom dictate responses to current issues, with very old people in leadership positions and statuses that are mainly ascribed, tend to change much more slowly than one in which individualism is accepted, statuses are achieved and stratification is low and flexible. These may further some cultural barriers that are impeding the nomadic Fulani ethno-cultural relations with their host communities, which may be broken through the exploration of the nomadic youth identity transformation.

Identity transformation, in this context, is a continuous process, which suggests the changing role of identities (Jega, 2003). This notion differentiates identity transformation from that of changed nature of identities, which implies the creation of completely new forms of identities and politics. Ethno-cultural relations and consequent acculturation could be a very good springboard for identity transformation. Odetola and Ademola (1985) stressed that a particular culture is dynamic, stable and enduring, yet culture can change and often changes and the rate of change differs from one area to another and from one society to another. Youth have also been established as the most susceptible group to cultural change in any society.

Social Phenomenon Theory, which reflects on the assumptions about human nature, nature of society and polity is considered most appropriate to offer explanation to this study. It assumes that, conflict is inherent in human nature (Deng and Zartman, 1991). Objectives of the theory are to improve communication and understanding between conflicting groups and to promote diversity and tolerance and acceptance of diversity in a community. Though, a western social scientist's perspective, its relevance in explaining the nature of nomadic Fulani's relationship with its host communities in the context of Africa cannot be over-emphasized. More so, various theories that have been used to analyze conflict in Africa specifically focus more on class or ethnicity as a ground for group mobilization and conflicts. Besides, economic problems, scarce resources, uneven development, ideology and religion, structural inequalities and weakness of the state have also been emphasized as causes of conflicts in the continent.

There are two important elements that could be emphasized in any conflict: behavior and goals, which are basic to any relationship, do interrelate and rule the different actions between people. These interactions between goals and behavior give rise to conflict, which may develop into a more serious hostilities, crisis and consequently to violence. This violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and /or prevent people from reaching their full human potential (Fisher, 2000). The strength of this theory lies in its capability to deepen one's understanding of the ethno-cultural relationship ensuing between the Fulani settlers and their host communities; and using its guiding objectives to bring about policy recommendation that will promote diversity and tolerance and acceptance of diversity between them and their host

communities. This was conceptualized in the ethno-cultural context of mainstreaming nomadic youth supposedly transformed identity into the socio-economic, religious and political activities of the larger social system.

Operationalisation of the Research Model

For further understanding of the interrelationships between the variables considered in this study, a model was conceptualized and developed as shown in Figure 1. The model categorized the variables into blocks beginning from conceptualization to the expected results of the study. These included the *antecedents*, which are the predisposing factors that informed the need to embark on this study. These were identified as nomadism and conflicts. The occurrences of conflicts usually brought about by the nomadic activities, have been offered as the main rationale for justifying sedentarisation by the policy makers.

This study assumed that healthy ethno-cultural relations between the nomadic Fulani and their host communities would bring about identity transformation among the nomadic youth, which might reduce or eradicate the conflict situation that, usually, ensue between the nomadic Fulani and their host communities. Identity transformation was identified as a dependent variable having interrelationships with socio-economic and cultural attributes of the Fulani youth, and their participation in the political, social and religious activities within their host communities.

Research Methodology

The study was conducted on nomadic Fulani families in their various settlements found in five local government areas (LGAs) (Ife North, Ede South, Ede North, Osogbo and Egbedore) out of thirty in Osun State of

Nigeria. The majority of people in the State are Yoruba, with other tribes like Ibo, Hausa, Fulani and Urhobo constituting the minority groups. The main occupation of the people is farming; others include trading, animal rearing, mat weaving, tailoring, commercial vehicles driving and so on. The Nomads normally live together; hence, in each of the selected LGAs, the study focused on the Fulani settlements and especially their youth, that is, those between the age category of 13 and 30 years. The Nomads' settlement is called "gaa Fulani". Each "gaa" consists of many tents. The size of each "Gaa" depends on the number of Nomads within the settlement (Torimiro and Adetayo, 2003; Torimiro, *et al.*, 2003).

The study explored a combination of methods in gathering both quantitative and qualitative data. This approach has been proved rewarding and enriching in eliciting information, as they complement each other (Momoh, 2003). These methods are: pre-tested structured interview schedule, unstructured interviews and systematic participants' observation. Snow-ball technique was used to locate 10 Fulani settlements in the following communities (Agbale, Sekona, Eduabon, Akoda, Awo, Osogbo, Ido-Osun, Ara, Kajola - Owode, Oteda), across the selected LGAs in the State. The study could commence only with the consent of the head of Fulani community in the State, through whom the various settlements could be accessed. Simple random sampling technique was used to select from all the settlements a total of 200 nomadic youth between the ages of 13 and 30 years. The same number of youths was also selected for interview from each of the host communities within the radius of about 1 – 4 kilometres using simple random sampling technique.

Also, unstructured interviews were conducted for the head of Fulani community in the State, some purposively

selected members of the host and Fulani communities in each of the selected settlements during which qualitative data were generated to source additional information. The information sourced include: the cultural and socio-economic attributes of nomadic youth and host communities' youth; perceptions of the sedentarisation by the nomadic youth and host youth; Fulani youth's participation in the socio-economic, religious and political activities within their settled communities and local government areas; the socio-economic, religious and political factors influencing their ethno-cultural relations vis-à-vis the youth identity transformation; causes of conflicts between the Fulani and their host communities in recent time; and the citizenship rights exercised or enjoyed by the Fulani in the politics of their host communities, among others.

Descriptive statistics (frequency counts, percentages, bar-charts and graphs) and inferential statistics (Pearson's correlation and Analysis of Variance) were used to analyze the quantitative data using statistical package for social sciences (SPSS) while the qualitative data obtained through the systematic participants' observation were transcribed in line with the principles of data transcription.

Findings and Discussion

Settlement Pattern of the Sedentary Fulani

Generally, it is believed that the Nigerian Fulani could only be found mainly in Sokoto, Kano, Zaria, Bauchi, Adamawa and Bornu provinces in the northern states of the country (Ekong, 2010). However, the Sedentary Fulani that were found to be highly concentrated in the Savannah zone of Osun State in southwestern Nigeria could only trace their origin to Ilorin from where they have migrated to the State. Their settlements or *gaa* were dispersedly

located about 3-10 kilometres away from their host communities. They centre their lives almost entirely around cattle rearing, which is their traditional profession (Torimiro *et al.*, 2003). They do not establish permanent pasture for their cattle but the young men take the cattle out on a daily basis to areas where pasture could be found. A Fulani man's prestige is determined by the size of his herd. The head of Fulani community in the State is called *Seriki* with headquarters located in *Agbale* in Ede. Politically, the *Seriki* now has a chieftaincy seat in the palace of *Timi*, the traditional head of Ede kingdom, as a mark of recognition. Whenever, there is need for any important meeting to be held, all the heads of settlements or *gaa* across the State would assemble at *Agbale*, traditional headquarters of the Fulani in the State. Notices of meetings are passed across after *jumat* usually held in Ede central mosque.

The homestead or the *gaa* among the Fulani is named after the male household and consists of haphazard collection of camps within which are separate bed – shelters or *suudi*. The male areas of the homestead are separated from the females by a calf rope or *daangol to* which the household's calves are tethered. Each wife has a separate bed – shelter and men are expected not to spend appreciable time in the women's area. The head of the household has no bed of his own but sleeps in rotation with his wives. In the day time men sit under a tree away from the shelter, which is regarded as the exclusive domains of the women. A man desiring anything from a woman has to shout his instructions across the intervening cattle coral or such instruction may be transmitted through children below cattle herding age of under 10 years (Ekong, 2010).

The household responsibilities are distributed among the Fulani by gender. While the young men are saddled with

fabrication of implements, fencing of the settlements, digging of wells and herding of the cattle, the young women are encumbered with the responsibility of cooking, milking of the animals and marketing of cheese or *wara*. Women do not participate in the men's meetings; neither do men participate in women's meetings. The Fulani seldom form an association or group; however, their interaction with the host communities has influenced their way of life vis-à-vis, social organization and interaction with strangers. The Fulani youth hold their elders in very high esteem. During greetings, irrespective of their sex, they genuflect within an appreciable length of time as a mark of respect.

Cultural and Socio-economic attributes of the Sedentary Fulani Youth and those of the Youth of their Host Communities

Originally the research intended to sample equal number of male and female gender, but owing to the cultural barrier encountered, which forbids stranger from having direct access to the Fulani women, only thirty – one (15.00 %) of the female could be accessed for interview and the rest, 169 (84.00 %) were males. While from the host communities, appreciable percentage (42.00 %) of young women were interviewed. The Fulani are conservative on issues about men and women interaction. The men are the one who speak mainly with strangers and their fellow men while the women are not permitted to speak with strangers. However, they are allowed to direct strangers to where he/she will gain response, which is usually from the family aid.

Although, this study limits its respondents to the age group between 13 and 30 years old, the Fulani community regards young men and women of 40 years old as youth. About 43.50 percent

of the Fulani respondents were between the ages of 15 and 24 years, and this in line with the United Nations' definition of youth. But then, 52.50 percent of this age category was found among the youth of the host communities. However, the mean age of the Fulani youth and host youth was very close, 24.19 and 24.18 respectively. All the Fulani respondents were found to be practising only Islamic religion, which might probably have influenced their choice of settlements' locations, aside the consideration of the environmental factors favourable to their cattle, as all the host communities surveyed were found to be predominantly Islamic (75.00%).

Despite the fact that a nomadic school was located very close to their headquarters, over 80.00 percent of the Fulani youth had no formal education, while 11.00 percent completed nomadic education. None of the women had any form of education. The only female that attempted nomadic education could not complete it because she was betrothed early to marriage. The literacy level of their counterparts in the host communities was found to be higher with about 7 percent of the population attended primary, secondary education (5.00%) and 49.50 percent were still attending tertiary education.

Over 52.00 percent of the Fulani youth were married compared to their counterparts in the host communities which accounted for only 31.00 percent of those who were married. Early marriages (from 13 years of age) were highly noticeable among the Fulani youth, whereas, the youth of the host communities never had early marriages due to their drive for formal education. The marriage pattern is *endogamy*, that is, spouses are found for members during first marriage in particular, within the lineage group. Marriage between son and daughter of half-brothers was most culturally preferred. The family is patrilocal in which the young wife serves as a helper to her

mother-in-law. The family only emerges on the birth of the first child and until the family has a son aged 7 years or older, the family is still incorporated with the paternal family of orientation although the man remains economically independent in the management of his household. A wife must show respect to her husband. She does not speak unless spoken to and must be on her knees while presenting food or anything to him. However, because of the current experience of inter-tribal marriage and acculturation noticeable between the Fulani youth and the youth of the host communities, endogamous marriage, (which usually features traditional whipping in order to demonstrate strength and perseverance by the groom) is virtually giving way to Islamic marriage.

Over 48.00 percent of the youth claimed that they were brought to the settlement when they were younger, while others claimed that they were born in the settlement. This may have contributed to their ability to speak both Fulani and Yoruba languages very fluently. Ironically, however, none of the youth interviewed in the host communities could speak Fulani language. It should also be noted that some (19.00 %) of the Fulani youth could communicate in Pidgin English.

Majority (70.00 %) of the Fulani youth who had married had a higher household size of between 3 and 8 as compared with their counterparts in the host communities where majority (70.00 %) had a household size of less than three people. The mean scores of the household size for both communities were 3.33 and 2.31, respectively. Some (24.50 %) of the Fulani youth had no source of income at all. These were mostly boys in the category of those who were still attending primary school and girls that were still single. Annual mean

income of the Fulani youth that were working was \$450.32, while their counterpart in the host communities had annual mean income of \$505.51. About 33.00 percent of the Fulani youth earned below \$360.00 per annum which ranked them as a population below poverty level. About 19.00 percent earned between \$360.00 and \$730.00 per annum, an equivalent of \$2.00 per day and 23.50 percent earned more than \$730.00 per annum. Gender analysis of income level showed that the females (64.52%) were more in the category of those who were earning below one dollar per day. All the Fulani youth were culturally attached to their family traditional economic activities. In most cases, the young men were either involved in the management of family or personal herd or employed as herd manager. Some of them owned a rented shop in the host communities where they do petty trading. Their female folks were involved in the marketing of cheese, roasted groundnut and popcorn, groundnut cake. Whereas, youth of the host communities who were not fully in school engaged in diverse businesses and trades ranging from buying and selling, farming, bus conducting, *Okada* (Motor cycle) riding, auto mobile mechanics, carpentry, etc. However, they seemed not well off in the income they were making as many (49.50 %) earned below \$1.00 per day.

Many of the Fulani youth depended on their parents for their livelihood. Fifty-two percent often depended on their parents for clothing, 30.00 percent often depended on them for accommodation and 19.00 percent always depended on them for feeding. This dependency may impact greatly on Fulani youth's ability to take independent decisions without involving their parents, most especially if such decision would require financial commitment. The youth of the host communities were, however, more independent of their parents and they were less attached to family enterprises. Unlike

the Fulani youth that could only grant interview with the consent of their parents or their traditional head or *Seriki*, the youth of the host communities were willing to grant interview with or without the consent of their parents.

Sedentary Life: Fulani Youth's and the Host Youth's Perceptions

In an ethno-cultural setting, it is expected that favourable perceptions of both the minority group and the larger community would facilitate adequate accommodation and acculturation between the groups, most especially in a situation where the larger community has a favourable perception of the minority group. This study, however, revealed that 71.00 percent of the host communities' youth perceived nomads as primitive and crude people, and 60.00 percent perceived them to be aggressive. This perception might have been informed by the seclusive nature of the nomadic settlements (which are customarily located in the "bush" far away from the host communities) and also their ways of life, which were perceived to be abnormally different. Their primitive nature and aggressiveness were felt to be strongly related to their nomadic tendency and the close attachment they had with their cattle. For instance, an excerpt from an unstructured interview conducted with a youth from Sekona community buttressed their perception thus: "*.....a typical Fulani man always thinks about his cattle, spends most of his days interacting with cattle in the bush, unconsciously, he tends to behave like cattle.....*"

Fulani language and songs were perceived by 77.50 percent and 63.50 percent of the host youth, respectively, to be difficult, whereas their foods and marriage style were perceived to be good and their women were respected and no man dare toil with them. The Fulani women were also perceived to be highly

cultured and more beautiful than their (host communities') women. More so, the nomads were generally perceived to be creative with their own building pattern, costumes and utensils.

Most (93.50%) of the Fulani youth perceived their movement from one place to another to be difficult and tasking; 98.50 percent perceived it to require a lot of resources, such as human power, money and time; and 89.50 percent perceived it to be hazardous and dangerous to their lives and that of their animals; while 97.50 percent perceived that it was a source of conflicts between them and their farming/host communities. These perceptions agreed with the arguments of some proponents (Frantz, 1978; Salzman, 1980a; Salzman, 1980b; Frantz, 1980; Fahim, 1980; Khogali, 1980; and Awogbade, 1982) on sedentarisation that movement is difficult and demanding to the Fulani and their livestock; and brings conflicts between farming and grazing communities. However, despite these unfavourable perceptions, majority (98.00%) of them still described their host communities as been accommodating.

Also, against some concerns that the pastoralists experience more veterinary health problems after settling down (Riches, 1976; Konczacki, 1978; Aronson, 1980; Salzman, 1980; Awogbade, 1980; and Khazanov, 1984), 90.50 percent of the youth claimed that settling down in one place does not prevent them from having access to veterinary health facilities. Only about 45.00 percent of the youth agreed that raising livestock under sessile conditions leads to a waste of marginal land resources and 50.00 percent claimed that their movement deprived them of their national and citizenship rights.

On the other hand, the perceptions of the host youth were sought on how they perceived the nomads who settled down in their communities. About 78.00 percent

perceived that nomads contribute to food and meat availability in their communities. However, 58.00 percent had unfavourable perception that nomads compete with them for land, pasture and other facilities, while 54.00 percent perceived that nomad settlements in their communities were causing conflict.

Despite the conflicting perceptions, however, majority (70.00%) of the youth from the host communities were still able to identify the following areas of cultural relationships, which existed between them and the sedentary Fulani: Inter-tribal marriage between the Fulani and the host community. In most cases, young men from the host communities were more favourable to the marriage of the Fulani young ladies than the desire of their Fulani counterpart for the young ladies from the host communities; common usage of community's boreholes, stream, hall and market; attendance of community's development meetings and mosques; participating in the community festivals; dressing the same way and eating the same food; building their houses the same way like ours; and children of the two communities attend the same schools.

It was further revealed through analysis of variance test that there was a significant difference between the Fulani's perception of their host communities and the host communities' perceptions of the Fulani settlers in their communities ($F= 33.33$; $p \leq 0.01$). Differentiation in perceptions of their co-habitation would impact on the rate of their acculturation. Suffice is to say that favourable perception of sedentarisation by the co-habiting communities would facilitate quick integration of the nomadic settlers into the host communities. This is, however, not the case in the study area as the graph in Figure 2 further revealed that the perception of sedentary life was more

favoured by the Fulani youth than their counterparts in the host communities with perceptual mean scores between 25 and 50.

Participation of Nomadic Youth in the Socio-economic, Religious and Political Activities within their Settled Communities and Local Government Areas

Generally, more than 70.00 percent of the Fulani youth indicated high participation in giving of alms and environmental clean ups. There was also an indication of little participation in contribution of money to the building of mosques (24.50 %), construction of roads (21.50 %), sporting activities (14.00 %), and building of town halls, abattoir and market shades (8.00 %). High level of participation in the activity like giving of alms was not unexpected because of their commitment to Islamic ethics. More so, the Fulani people were generally observed to be very neat, the more reason why they were expected to participate in such activity like environmental clean ups.

It was also observed that the youth have been influenced to organize themselves into a politically friendly group because of their consciousness of the gain in the politics of belongingness, more so, that their *Seriki* has been given a chieftaincy seat in the palace of the most paramount traditional ruler of the zone. It was equally observed that the deference accorded the position by the politically dominated local government office holders has greatly influenced the orientation of the Fulani leadership in the area to the level of compromising some of their customary values. Some of the paraphernalia of *Seriki's* office are the staff of office bequeathed by *Timi* of Ede, traditional regalia depicting semi - Yoruba culture and above all the modern building undergoing construction within the settlement of the *Seriki*, depicting an entirely new identity. The notable

economic activities in which they were dominantly involved included the supply of cattle to those who have any special ceremony and the marketing of cheese. Some of them were also involved in arable farming. Lack of finance, unavailability of time, inadequate information, cultural differences and religious ethics were some of the reasons identified by very few (between 15 and 50%) as militating against their effective participation in the socio-economic, political and religious activities of their host communities.

Nomadic Fulani's Citizenship Rights in the Politics of their Host Communities

Exercising citizenship rights without hindrances and full participation in the communal politics were considered as necessary springboards for healthy ethno-cultural relations, which may eventually engender identity transformation.

In order to properly measure the extent to which the Fulani youth perceived their citizenship rights, fifteen perceptual statements were identified, against which the respondents were required to agree or disagree. All (100.00%) the respondents totally disagreed with the following negative statements: "Our right to live is threatened by the host community; our right to education is threatened; we are deprived of our rights to public facilities; we are denied of our right to western education by the host community; we are deprived of our right to lawful association; we are denied of our right to vote; and we are denied of our right to be voted for in election".

However, all the respondents agreed with the following positive statements, that: "We have the right to benefit from incentives provided by the government; we have the right to own land and if we

have money we can buy land from a member of the host community; we can participate in activities like sports, annual festivals, youth carnival; and we have the right to organize our own activities within the community". About 85.00 percent of the youth indicated that their right to freedom of speech and right to join political party of their choice were not denied by the host communities, and 69.00 percent indicated that they can nominate somebody for a post in the community. All these responses put together is an indication that the Fulani youth did not see themselves as not fully integrated into the politics of their host communities since their citizenship rights were not denied.

Ethno-Cultural Relations and the Nomadic Youth Identity Transformation

Effective ethno-cultural relation is presumed to be a very strong factor that could engender the Fulani youth identity transformation. In order to ascertain this assertion, a number of validated statements were listed against a 3-point likert scale for the Fulani youth to indicate the extent to which they either agree, indifferent or disagree with the variables. All the youth interviewed (both males and females) agreed that marrying from the host communities is a good development, which is not against their religion and culture. More so, they consented to the fact that such an occurrence would enhance mutual relationship between the two communities.

Further probe into the ethno-cultural relations issue, through unstructured interview from the view point of intertribal marriages, revealed that some of the Fulani women had already got married to Yoruba men from their host communities. Religious background of the people and financial status of the men, were notably observed as springboard for such an occurrence. Some of the ladies, that were

still single, also indicated the possibility of marrying to the Yoruba men. The Yoruba men as earlier mentioned, however, preferred the Fulani ladies because of their beauty and, more so, they are more committed and faithful to their husband.

The acceptability of inter-tribal marriage was further established through this excerpt from the *Seriki's* assertion, who, himself, has already married a Yoruba lady as one of his wives: “..... *there is nothing bad in Fulani youth marrying from the host communities. Some of our sons have married from the host communities and some of our daughters, too have been married by men from the host communities.....*”

Empirically, however, the study further revealed that there was a significant difference ($F = 4.667$; $p \leq 0.05$) between the way the Fulani youth generally perceived their ethno-cultural relations vis-à-vis the youth of the host communities. On the direction of the perception, the study, according to the graph in Figure 3, further showed that the Fulani youth with perceptual mean scores between 35 and 100 favourably perceived ethno-cultural relations than their counterparts in the host communities. This is not unexpected because in social interaction, a culturally different minority group could only enjoy acceptability and recognition within a larger host community through effective acculturation and assimilation, most especially in a situation where constant contacts between the two communities are inevitable. Acculturation, according to Odetola and Ademola (1985) and Ekong (2010) refers to changes in culture arising from constant contacts with other cultures. More favourable perception of the ethno-cultural relations by the members of the sedentary group (the Fulani) is an evidence of gradual disappearance of differences between the

groups through the process of assimilation. This involves the groups learning from one another, adapting to, and accepting each other's culture. Favourable ethno-cultural disposition of the Fulani youth towards their counterparts in their host communities, as revealed in this study, is a very good attribute for a peaceful co-habitation and identity transformation.

In establishing the nomadic youth's identity transformation, some perceptual views to be responded to, were listed against a 3-point likert scale. This was informed by the notion that imbibing the elements of the acculturation and assimilation (such as singing of songs and dancing to music of host communities, conducting marriages the same way, bearing common names, building houses with the same design, eating common foods and using common utensils) by the sedentary minority group could facilitate the transformation of the group's identity. All the youth, therefore, consented to some of these elements. For instance, they agreed that they sing the songs of the host communities, danced to their music, bear their names and eat their foods. These were some aspects of acculturation that were noticeably demonstrated. Religion commonality of the two groups could be an influencing factor for some similar cultural attributes like names and marriage, which are equally fundamental for nomadic youth identity transformation.

It was observed that many of the nomadic youth, most especially young men, have adopted the Yoruba traditional outfits, they speak Yoruba language and few of them that are more economically blessed have built houses and living within the host community. They only visit their settlement or *gaa* whenever the need arises. Some of those in the latter category were those who married ladies from their host community.

Further to the establishment of identity transformation among the nomadic youth, their perception of their occupational relationship with their host communities was ascertained using similar approach. All (100.00 %) the Fulani youth also agreed to the statements that animal rearing is their cultural and traditional occupation; and that they engage in crop production, trading and artisanship like the host communities.

Factors Influencing Ethno-cultural Relations and Nomadic Youth Identity Transformation

Ethno-cultural relations and identity transformation were presumed to be influenced by some factors, which were determined using Pearson correlation. Out of many variables that were listed as shown in Table 1, household size, cosmopolitaness, social responsibilities, participation in socio-economic, religious and political activities, membership of association, perception of conflicts and occupational similarity were found to be positively and significantly related to the ethno-cultural relations of the Fulani youth at 0.01 level, while the income was found to be positively correlated but not significant. There was also a significant relationship between the youth's age and their ethno-cultural relations at 0.05 level. Education and parental dependency were, however, found to be negatively and significantly related to ethno-cultural relations at 0.01 levels.

There is a Yoruba saying that "the longer a leaf stays on a soap tablet, the more it transforms to become the soap itself". This explains the correlates between the age and the nomadic youth ethno-cultural relations. Acculturation and assimilation are functions of time and experience. The older the youth within their host communities, the more they are expected to interact with the members of their host

communities through their day-to-day activities in the course of their socio-economic, religious and political endeavour. This must have significantly influenced their ethno-cultural relations, as revealed in this study, though, with a very low percentage (2.31%) contribution.

The negative relationship between education and ethno-cultural relations was not in consonance with the *a priori* expectation of the study, which presumed that education would be a very strong springboard for good ethno-cultural relations and identity transformation. This is, however, understandable, as majority (80.50 %) of the nomadic youth were stack illiterate, and very few (11.00 %) that were educated had nomadic education. Perhaps, the influence of the Islamic religion that is common in the two communities has overshadowed the importance of education to ethno-cultural relations in this regard? The Fulanis in the areas are, however, gradually realizing the importance of education for their political advancement. This was also expressed by *Seriki* during an unstructured interview session, thus: "... we have found education to be very useful. We also have few of our children in universities; few are working with governments, outside the State, due to their level of education.....without education it will be difficult to get things from government!"

Positive and significant relationship between the household size and ethno-cultural relations was not unexpected, as the nomadic youth with a large household size are expected to have more contacts with people from the host communities. Every member of a household, most especially the children and the youth, has the tendency to have more interactions and contacts with more members of the host communities through their day-to-day participation in the socio-economic, religious and political activities. Also,

household size only had 5.11 percent contributions to ethno-cultural relations.

The extent to which the Fulani youth depended on their parents for livelihood has a significant but inverse relationship with about 22.00 percentage contributions to ethno-cultural relations. Parental dependency level could be used in measuring socio-economic disposition of dependants towards decisions to participate in activities that has financial implications. In other words, it could be said that the less the nomadic youth look up to their parents for financial support in their day-to-day socio-economic activities, the less constraints they may likely have in taking decisions that will foster their ethno-cultural relations with the youth of their host communities. The same explanations go for the direct and significant relationships between the youth's ethno-cultural relations with the youth of their host communities and each of the following: participation in the socio-economic, religious and political activities, social responsibilities, cosmopolitanism and membership of association. The more they belong to and effectively participate in social associations and the socio-economic, religious and political activities, and are exposed to activities outside their communities, the more their ethno-cultural relations. More so, similarity in their occupational endeavour with that of host communities may bring about good ethno-cultural relations.

Some variables were also correlated with identity transformation of the Fulani youth, viz (See Table 2): age, income, education, parental dependency, level of participation in socio-economic, religious and political activities, and social interactions. All the variables, except parental dependency and level of participation in socio-economic, religious and political activities had positive and

significant relationship with the youth's identity transformation.

Age in relation to identity development remains a function of time. The longer someone stays in an environment, the more he or she is expected to adjust to the dictates of the environment, which would invariably have a significant influence on the cultural disposition of the individual to the environment. Several scholars (Proshansky, 1978; Proshansky and Fabian, 1987; Proshansky, Fabian and Kamiroff, 1995 and; Sandberg, 2003) have argued the relationship between identity, place and time. They opined that objects, relations, and the surrounding physical world shape individuals. In fact, self-identity is characterized as embracing the physical, social, cultural environment and personality. Social and cultural practices of the host communities to which the nomadic youth were exposed right from their childhood would culminate in the development of entirely new identity, different from their parents.

Income could be a very good determinant of identity transformation. Access to higher income by the nomadic youth would engender their participation in the socio-cultural, religious and political activities within their host communities that would directly or indirectly influence their identity. Education is also another powerful factor influencing identity transformation. A good number of adoption studies have established the relationship between education and adoption among the rural communities. Education has been used by development worker in changing attitudes and behaviour, and in unfreezing cultural conservativeness, which often results to transformed identity. For instance, Ezeomah (1987) opined that the relationship between education and sedentarisation varies. In some communities, education is the primary vehicle for successful re-settlement. While

in other communities, the success in educational programme requires sedentarisation. Educational policies are, therefore, critical in achieving a successful transformation of the pastoral population.

The study also established a significant and inverse relationship between parental dependency and identity transformation. This is understandable because the extent to which an individual depends on his parents for livelihood would determine his level of attachment to their socio-cultural values and cultural identity. In other word, identity transformation is more noticeable in a community where the youth are less dependent on their parents, all thing being equal. More so, social interactions and their effective participation in socio-economic, religious and political activities were found to be positive correlates of identity transformation. These factors reposed in them the potential for facilitating acculturation and assimilation, which would culminate in transforming the youth identity.

Causes, Resolution and Prevention of Conflicts between the Nomadic Fulani and their Host Communities

Investigation into the major causes of conflicts between the Fulani and their host communities revealed that most of the conflicts, in recent times, were brought about by the encroachment and grazing on the host communities' farmlands (Box 1). The dimension and severity of the conflicts, from the side of the native farmers, usually depends on the extent of damage done to the crops on the farmland; the general predisposition of the owner of the farmland towards the Fulani, which usually depends on the level of cosmopolitaness and literacy of the farmers; also from the side of the Nomadic Fulani, it usually depends on

the willingness of the Fulani to quickly accept the damages done by his cattle and preparedness to settle the farmer by paying the commensurate levy. In the past, it was gathered that coming to terms by both the farmers and the Nomads were usually difficult, which had led to killings and inflictions of injuries. However, in recent times, with high ethno-cultural relations, conflict resolution mechanisms have been integrated into their co-habitation, which has been successfully explored.

For instance, key informants from both sides acknowledged the traditional roles of *Seriki* in conflict resolution, most especially when the owners of the encroached farmland and the Nomadic Fulani could not easily come to agreement. Responses in Box 2 offered an instance of a situation when *Seriki* had to intervene in order to avert crisis. Also revealed was the process involved in conflict resolution through *Seriki* intervention. These include: personal visit to the damaged farmland to assess the extent of damage. This usually follows any report from the owner of the damaged farmland or a passerby or sympathizers; summoning of the two parties for amicable settlement; and agreeing on levy to be paid for damages done.

If the conflict could not be resolved at the level of *Seriki*, in recent times, police had to intervene. This step was usually resulted to when the two parties could not come to terms on the payment in respect of the damage done. The owners of the farmland were usually the most aggrieved, who usually insist on Police intervention in ensuring adequate justice. Police role has been reported to be very complementary in enforcing the payment commensurate to the damage done to the farmland. On how the conflict could be prevented, the nomadic youth seems to be demanding what may not be attainable within the current socio-cultural setting of their host communities. Asking for non-cropping of

cattle routes, as further revealed in Box 2 might be on the high side, most especially at the current level of development where the state has not allotted lands for such purpose.

However, *Seriki's* prevention measure as per government provision of grazing zones (See Box 2) was perceived to be born out of experience and understanding, which further substantiates the reflections of Deng and Zartman on social phenomenon theory as relates to conflict inherent in human nature. Conflict occurrences and resolution have been functionally related to extent to which communication and understanding between conflicting groups are facilitated and through the promotion of diversity, tolerance and acceptance of diversity among the conflicting groups.

Conclusion and Policy Implications

This study has been able to offer explanations to some questions related to ethno-cultural relations as an impetus for the nomadic youth's identity transformation, as a measure for engendering a peaceful co-habitation between the sedentary Fulani and their host communities. The perceptions of sedentary life from the viewpoints of both the nomadic youth and their hosts have been explored, which has unraveled a more favourable predisposition of the former to the sedentarisation. More so, the study has ascertained the self-driven gradual mainstreaming of the Fulani into the politics of their host communities without any infringement on their citizenship rights. The interaction between the two communities (the sedentary and the host) through their participation in socio-economic, religious and political activities could bring about ethno-cultural relations that would foster transformation of the youth's nomadic identity.

Based on the logical assumption that similar interaction and ethno-cultural relations experienced between the sedentary Fulani and their host communities in Osun State are expected to cut across the Yoruba communities in southwest Nigeria, an attempt was, therefore, made to draw some policy implications for conflicts reduction and resolution in the region from the major findings of the study as follows:

- The role of the Fulani youth in facilitating ethno-cultural relations between the pastoral Fulani and their host communities could not be overemphasized. Such role includes their participation in socio-economic, religious and political activities of their host communities which may result into breaking of the supposedly thick cultural genes of the elderly Fulani.
- Concession of a chieftaincy seat (*Seriki Agbale*) to the Fulani leader in the palace of the most paramount ruler (*Timi of Ede*) of the area may have had a lot of implications for conflict reduction and resolution. This position might represent the voice, and to a large extent the political interest of the entire sedentary Fulani community in the State.
- The difference in the perception of sedentarisation amongst the host and nomadic youth, which was more favoured by the latter, implies that in a conflict situation the host communities, most especially the youth would tend to be more aggrieved and required more sympathy in the course of resolution.
- The incongruence in the perception of healthy ethno-cultural relations between the host and Fulani youth, which favourably skewed towards the latter, would necessitate strategic action that would engender total acceptability of the nomadic youth by the youth of the host communities. The realization of this is expected to foster understanding in

- conflict resolution whenever it is experienced.
- Sedentarisation of Fulani in an Islamic dominated community might reduce the occurrence of conflicts since their youth participated in religious activities that promote the ethics of Islamic religion within their host communities.
 - Integration of modus that would address the issue relating to causes, resolution and prevention of conflicts between the nomads and their hosting farmers into the curriculum of the nomadic schools could serve as a very good impetus for reaching the Fulani families through their school children.
 - Periodic campaign programme through extension agents, nomadic teachers and mosques on the prevention of conflict that may result from encroachment of farmland should be sponsored by the government and non-governmental organizations.
 - Government should also through their various agencies map out grazing zones for the herdsmen, most especially in the communities hosting the nomads.

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Table 1: Pearson correlation showing significant relationship between ethno-cultural relations and some selected variables of the Fulani youth

Variables	Correlation co- efficient (r)	Co-efficient of determination (r ²)
Age	0.152*	0.0231
Income	0.017	0.0003
Education	- 0.514**	0.2642
Household size	0.226**	0.0511
Cosmopolitaness	0.216**	0.0467
Parental dependency	- 0.471**	0.2218
Social responsibilities	0.230**	0.0529
Participation in socio-economic, religious and political activities	0.546**	0.2981
Perception of conflicts	0.309**	0.0955
Occupational similarity	0.620**	0.3844

Source: Generated from field survey, 2006. Note: * = r is significant at the 0.05 level; ** = r is significant at the 0.01 level

Table 2: Pearson correlation showing significant relationship between identity transformation and some selected variables of the Fulani youth

Variables	Correlation co-efficient (r)	Co-efficient of determination (r ²)
Age	0.379**	0.1436
Income	0.176*	0.0310
Education	0.242**	0.0586
Parental dependency	- 0.382**	0.1459
Level of Participation in socio-economic, religious and political activities	0.012	0.0001
Social interactions	0.546**	0.2981

Source: Generated from field survey, 2006. Note: * = r is significant at the 0.05 level; ** = r is significant at the 0.01 level

