

# **EXTENDED STUDY OF RESOURCE USE CONFLICT FOR WORLD BANK FADAMA 2 PREPARATIONS**

**On behalf of  
DFID JEWEL  
Jigawa Enhancement of Wetlands Livelihoods  
Project**

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## **WORKING PAPER**

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## **PART A: PARTIAL REPORT OF THE MISSION TO KEBBI STATE**

### **1. PASTORAL GROUPS IN KEBBI STATE**

#### **BACKGROUND:**

Two ecological zones were visited in the state and discussions held with various pastoral groups. The two zones formed part of the drier north and the wetter South of the State.

The Fieldwork started with scooping trip to Dalijan grazing reserve in Gwandu Local Government Area of the State. It was observed that the reserve was over grazed and degraded leading to the infestation of un-palatable weeds and shrubs. Cropping activities were visible indicating clear encroachments by farmers. The reserve is yet to be surveyed and beacons and therefore has no legal backing (gazette) for any official protection. It has no development not even watering points.

Due to political influence, Gwandu Local Government conceded and allocated some portion of the reserve to farmers for crop cultivation. This act precipitated conflict between herders and farmers. The situation depicted in Dalijan grazing reserve is a true reflection of the condition of the rest of the grazing reserves in Kebbi State.

One of the primary stock routes surveyed and beacons by National Livestock Project Division (NLPD) was visited. Some portions of the stock route are encroached. Although local government councils had agreed to plant live trees (Aqua) in between beacons, that has not been implemented. Therefore farmers exploit this situation to cultivate on the route.

The team was amazed during the scooping visit to one of the Fadama areas as no livestock was seen grazing in spite of the fact that edible grasses and water were physically available. The large expanse of fadama lands with less irrigation provides enough alternative grazing land. One other major observation during the scooping exercise was the presence of large number of young pastoral children herding cattle in the fadama areas. This is significant to the crop damage leading to conflicts since these children lack herding skills and management of large herds. 'Sokoto Gudali' calves were observed being driven towards fadama by youths in 3 distinct categories. These include young calves (Musinoji), medium age adults (kodintedi) and adults (Koddinadi). This increases the demand for more labour input from the pastoral group. At Ambursa cattle market, it was understood that Buzu, Jelli and Azuwak came from Niger Republic. Large herd of donkeys were seen sold in the market

#### **MASIYANKO FULBE AT AMBURSA:**

Discussion with some 'Mosiyankoen' whose base camps are located 4kms southeast of Ambursa said they were there for dry season grazing.

The group expressed concern over the fact that, they cannot have access to the fadama areas until well into the dry season. This is so, because farmers do not harvest and evacuate their crops early. This is a major source of conflict between the herders and farmers. Pastoralists said, it is usually difficult to keep cattle away from the fadama when the up-land dries up and water becomes scarce. In the process of gaining access to the fadama misunderstanding occurs resulting to clashes. That

stock-routes leading to fadama areas are encroached, some are narrowed, while others are completely blocked.

Almost all cases involving crop damage are taken to police or courts. Settlement between herder and farmer by traditional ruler is rare. The failure of traditional rulers to mediate exposes them to police harassment and extortion of money. The traditional rulers are not playing a neutral role and are under political threats. It was very clear that the traditional authorities are increasingly losing their powers.

The 'Mosiyanko' group said long-range pastoralists have been visiting in the dry season for crop residue grazing. They then continue their movement towards the southern part of the country. While some farmers sell crop residue to them, others retained it for traction bulls and small ruminants, others burnt them.

The pastoral group complained of lack of clearly surveyed, demarcated, protected and developed grazing reserves, herds and stock routes for wet season grazing. Although the herders had been in the area for over a century, they don't own land and are still considered migrants by their neighboring communities.

### **SELINDE FULBE AT TELANDE**

In spite of the fact that the 'Selinde clan' settled in the area for over 90 years, they are still considered as aliens by the Kabawa, Zabarmawa and Arawa communities. The pastoral groups don't own fadama land. They depend on fallow –patches of land for up-land cultivation. Their wet season grazing area, though here marked as hermi is yet to be gazetted, developed and heavily encroached.

When conflict occurs over crop damage, cases are hardly taken to traditional rulers for settlement instead to the police and courts.

Herders want fadama land divided up for grazing and cropping. The farming communities however, expressed unwillingness in letting any portion of fadama land to pastoral groups. This raises doubt on the perceived resource use plan to be agreed upon by all fadama resource users.

### **GORUNKO FULBE AT GORU & KARDINARBA**

The 'Gorunkoen' had settled in the area for over 70 years. They cultivate millet and sorghum in the wet season. Some transient fulbe (Jegankoen) do migrate to the area for crop residue grazing in the dry season. They return to Jega area as soon as crop residue grazing is over.

The pastoral group in Goru depends on Goru fadama for dry season grazing. However, they have encountered problems with the farmers irrigating the fadama land. The crop farmers made several efforts to stop the herders from visiting the fadama land. This resulted in clashes, which involved loss of lives.

The pastoral group made efforts to create dialogue with the farmers through the District Head of Kardi. The District Head had twice invited the farmers and herders for meetings but twice the farmers refused to turn up. The matter was forwarded to the Chairman Ambursa Local Government Council.

Efforts made by the committee set up by the local government could not yield result as farmers remained adamant to the peaceful resolution of the problem.

All the local government ended doing was to issue letters dated 6<sup>th</sup> February, 2003 to all leaders of the two groups advising them to co-exist and utilize the fadama

amicably. The local government intervention could not help matters and as situation was tense during the interview.

Similar views were expressed by the District Head of Kardi in his Palace that herders should keep off fadama areas. He has implemented this for Kardi fadama lands. Pastoral groups have been barred totally from visiting Kardi fadama. This act is influencing other farmers and traditional authorities to exclude herders in other fadama lands.

The District Head however, acknowledged that, traditional rulers are losing their power that is why herder/farmer conflicts are on the increase. Farmers exploit this situation to go to the police and courts.

## **THE PASTORAL FULBE AT KOLA**

There were more pastoral groups in Kola than in the other areas where herders were interviewed in northern Kebbi. These clans include: Gorgabe, Sisilbe, fulbe Hausaji (Gudalankoen), Yirlabe, Gonfankoen, and Norinkoen. Dallankoen and Lobankoen visit for dry season grazing.

The relationships between herders and farmers is more cordial than in the other areas. Conflict still exists between the resource users but lower than in Goru, Kardi and Ambursa. However, it was still clear that the traditional authority doesn't play significant role in conflict management since cases related to crop damage are still referred to the police.

At Kola it was found that apart from up-land cultivation, pastoral groups are participating in the cultivation of Rice and Beans in the fadama land. Some few pastoralists own fadama land. This was initiated during the reign of Emir Yahaya of Gwandu emirate several years ago. This has positive implication for fadama resource use plan within the community.

However, herders still want fadama land clearly demarcated for farming and grazing. That the present practice of hay cutting (harawa) and the unplanned method of fadama cultivation is causing conflict. Farmers on the other hand said herding by young children is responsible for crop damage which precipitates conflict.

The pastoral group recommended the gazettement, development and protection of up-land grazing reserves and Hurmis in order to reduce up-land conflict and allow farmers ample time to harvest and evacuate fadama crops. That up-land and fadama stock routes should be beaconed gazetted and protected.

## **INSTITUTIONAL AND TRADITIONAL RULER PERSPECTIVES IN NORTH KEBBI**

It was clear that many grazing reserves and hurmis exist in the state but they lack gazettement, development and protection. Similarly stock routes had been in existence since the Colonial era. They are well known to communities and traditional rulers. But they also lack gazettement, development and protection. Kebbi State Government passed edict No.5 in 1997 establishing farmer/herder conflict resolution committee at state and local government levels. But these committees are not functional due to structural, logistical and funding problems.

Traditional rulers recommended adherence to existing rules and regulations governing fadama utilization. That herders should respect agreed dates for releasing cattle from fadama grazing and young children should not be allowed to go for grazing alone. On the other hand farmers should stop cropping on stock routes and respect any resource use plan that will be agreed upon for fadama II programme.

That power of traditional rulers especially as it affects resource use and conflict management should be restored fully.

## **SOUTHERN KEBBI-YAURI EMIRATE**

### **DISCUSSIONS WITH FULBE AT BUNZAWA**

Some of the settled clans in Yauri emirate are, Sabirankoen, Borguen, Daurankoen, Galeji and Hausaji. They are settling in: Birnin-Yauri, Kimo, Bunu, Mai-kaho, Tuwo, Gulbin-kuka and Ziba. All the clans engage in subsistence cropping mainly Maize, Sorghum and Beans.

They move to the flood fadama areas of River Niger during the dry season. It was noticed that the fadama areas are least cultivated and had green pastures and enough water for herders. At Bunzawa, the main occupation of the community is fishing, placing farming as secondary activity. This may be responsible for the peaceful co-existence between the community and the herders.

Apart from the settled pastoralists Gudalinkoen had been visiting for dry season grazing, while Udaen had been seen enroute further south. Even with these groups conflict had been minimal. When crop damage occurs the farmer forgives rather than demanding any compensation. Occasionally compensation is paid or the case is forwarded to the traditional ruler for settlement. Both groups could not recall any police case. This was further confirmed by fadama farmers interviewed at Gungun-Sarki.

Traditional Authorities are well respected by communities. The availability of large expanse of uncultivated fadama land could have facilitated the good relationships existing between herders and farmers. Availability of alternative activity such as fishing has contributed in the reduction of pressure on the fadama land. Low population density is also contributing factor.

### **THE SABERANKO FULBE AT JALBABU**

Discussions were held with 'Saberankoen' at their dry season camps near Jalbabu. Baaji clan also settled around Jalbabu for wet and dry season grazing, while Galeji visit the fadama areas during dry season only.

These clans cultivate Maize and Sorghum during the wet season. Their relationships with the Gungawa community are cordial. Clear symbiotic relationship exists between the herders and Gungawa farmers through exchange of crop residue and manure.

Conflict arising from crop damage is usually settled between the herder and farmer. Where they cannot agree elders settle the matter. No police or court settlement was reported.

### **PASTORAL FULBE AND YAURI EMIRATE COUNCIL**

Conflict between herders and farmers is minimal within Yauri Emirate council. This was achieved through the initiatives of the Emir of Yauri. He established a committee of chairmen of various professional and cultural groups. The committee is chaired by the leader of farmers group (Sarkin- Noma). Through this committee various conflicts are resolved prominent among which is the herder/farmer conflict. The Sarkin-Fulani who is representing all pastoral groups liaises with Sarkin-Noma to settle all cases relating to herder/farmer conflict.

The Emir of Yauri has empowered the committee to withdraw cases from the police or courts and settle them.

These representatives are trusted by their groups and are therefore giving them maximum support by accepting decisions made in relation to conflict resolution.

The management mechanism is working well that many cases are now resolved between herder/farmer or village/ward heads. Cases are forwarded to the Emir's committee when the district heads failed to settle them.

## **2. GENDER AND RESOURCE USE CONFLICT IN KEBBI STATE**

Gender and resource conflict issues were investigated by PD and HH with the assistance of Mrs Esther Jatau, Head of Women in Agriculture Unit, ADP, in the North and Aisha Gambo, WIA officer in the South.

### **NORTH KEBBI**

#### **Fulani women**

We held focus group discussions with 3 groups of Fulani women in 2 sites:

- Birnin Kebbi old market (settled urban fulanis from Raifin Atiku (a community in Birnin Kebbi with around 50 households) and rural fulanis from the fadama (a hamlet of around 10 households called Gwadon Gaji)
- Migrant fulanis in an upland hamlet (Marega)

Discussions were held through the medium of Hausa and despite this were quite open, although we recognise that communication would have been even more effective with a Fulani-speaking guide.

It is clear that the lifestyle of these groups of women is changing and they were aware of this: "we have to move with the times". Women and children actually do most of the work with the herds: women do the milking in the morning before sending the children out with the younger cattle into the fadama for grazing and watering; the women then process at least half of the milk yield for yoghurt and carry it into town to the market, along with processed millet balls (hura). In the dry season the price of yoghurt goes up and a woman can make 60-80 naira a day. Milk yield varies between 1 litre per cow per day during the dry season to 3 or 4 litres in the rainy season.

The Fulani women (of all ages) gather together in one area of the market and this is an important point of informal association and exchange of ideas. The rural Fulani have good relationships with the urban Fulani women, having permanent customers they sell milk to. Rural and urban Fulanis also intermarry. Because of the lack of good grazing land in the dry season, the women use their profits to buy wheatbran as a supplement to fatten the cattle (one sack costs 950 naira). Their own diet has changed, becoming more varied and nutritious, as they buy fresh vegetables at the market and have also begun to grow a wider range of crops (sorghum, cowpea, maize) in addition to the traditional millet. They have expanded into other income-generating areas such as guinea fowl, chickens and small ruminants.

Some women attend WIA workshops on production techniques (WIA sends ahead to the communities to ask the leader for permission for them to attend).

The women are well aware of the common conflicts regarding blocked routes to water and grazing land. Their response is to avoid conflict where possible: they tell their children to “find a way round” and their husbands to “take it easy” and find alternative sources. When disputes occur they feel they don’t receive support from the urban Fulani. Even when their husbands are taken to court to pay compensation to farmers for trampled crops, the hostility remains. Both rural groups reported cases where farmers had attacked their hamlet at night, beating the women and children and burning their homes: “ we have no peace of mind.” While many families are leaving the area for this reason, others remain: “ we were born here!”

Two key solutions were proposed by the women. The first was to be provided with bore wells or dams so they had their own source of water. The second was education for their children so that they can become lawyers and provide legal support for their families.

### **Hausa farming women on the fadama (Sabiyel)**

We spoke to the women’s association officers and other members and did a transect walk through the women’s farmland. We also spoke to the men’s association officers and the village leader.

The Women’s Farming Association, which has been running for about 4 years, received ADP support for the purchase of hand-pumps for irrigation. They were motivated to work cooperatively when they saw the men’s association making progress (also with support from ADP). They grow a range of crops on the fadama, both on their individual farms (normally this land belongs to their sons, but some women have bought their own) and the collective farm: new crops such as cabbage (lettuce) carrots, cowpeas and potatoes have been added to traditional crops such as onions, peppers and tomatoes. The system of intercropping of cash and food crops to safeguard against the effects of crop failure has been introduced. Collective profits go into the association bank account, from which individual members can get credit.

The level of cooperation in this village of around 100 households was unusually high. As well as making a success out of their own separate associations, women and men work together: women make loans to their husbands (which are paid back by the men, who reported they were very happy at this development) and also employ men as labourers on their farm. Husbands support their wives’ enterprise by helping them to purchase the same kind of technology they have themselves.

The women do petty trading within the village and also take products to local markets in other villages, including woven mats and groundnut oil which sells at 100 naira per (beer) bottle.

In addition there is close cooperation between the farming village and the nearby Fulani hamlets. Fulani women have expressed an interest in joining the association and also benefit from access to credit and advice extended by the Hausa women. Similar relationships exist between the male farmers and male Fulani who are also members of the men’s association. This means that the Fulani have also been able to acquire wells and hand-pumps and to develop cropping. The Fulani women have

seen the advantages of settling down in one location and this can be seen by the permanent storage barns they have constructed.

The Fulani also have access to the village health clinic and send their children to the village primary school, where intercultural mixing continues. The value the Fulani places on education, and the trust they have in their relationship with the Hausa farmers, is evidenced by the fact that a number of Fulani children are left behind in the care of the village when the Fulani migrate, so that their children can enjoy uninterrupted schooling. There is intermarriage between the two communities and reciprocal invitations to important ceremonies.

In this local district (Aleiro) the system of rules on the collective use of the fadama seems to be understood and adhered to by users and any conflicts which do arise are resolved peacefully through the traditional channels which both men and women perceive are clearly and fairly implemented. The good relationship between the farming and Fulani women was also seen as helping to keep the peace. The village sees itself as one of the most prosperous and progressive in the area: it obviously benefits from the fact that both communities have access to a wide amount of fadama land.

### **Fisherwomen**

Women do have not much involvement in fishing on the fadama. A small number buy fish and smoke it for sale by the river or in the market. Their trade is affected by the same factors as affect the fishermen (in particular the Sokoto dam).

## **SOUTH KEBBI (Yauri)**

### **Fulani women**

Many trade with fishermen to get ferried by fishing boat down the river to ply their trade of butter and yoghurt in the market, where they all gather together into a tiny covered area. The Fulani women reported that they co-exist peacefully with farming women, trading milk and farm produce, and receive invitations to attend ceremonies such as weddings, births and funerals. At present they are not included in any WIA extension work but the WIA official recognised the opportunity to develop relationships with them in the market.

### **Farming women at Gungunsarki**

While the farming women in this village of 200 households are not members of a formal "association" a large number (up to 100) of them work cooperatively. They have a large expanse of farmland on the fadama, next to the village, which is irrigated from the river by means of a motor pump (supplied by the Food Security Programme) and a system of irrigation channels. The women reported it was their husbands who had encouraged them to develop farming, partitioning off land for them and helping with irrigation. However the women keep their own profits from market trading of produce and are now able to assist their husbands with loans. They grow a wide range of cash crops, including spinach and wheat, have fruit trees on the farm (incorporating wild fadama resources like the guiginya as well as planting mangos) and also sell seed. In addition they process groundnut oil, keep poultry and weave mats. With this level of diversification of income-generating



activity among the women, it is the men who have taken over smoking fish (traditionally a women's task).

### **Fisherwomen**

In contrast, there is an official ADP women's association at the small fishing village of Bunzawa, although the women are not working cooperatively. This is largely because the local government provided a new concrete kiln for smoking fish - which was inappropriate for its purpose (the small fish fell through) inefficient (it took too much fuel to heat up) and culturally inappropriate (it was located outside the walls of a community where women are very closely protected). After trying it out, the women went back to individual processing with their traditional smoking equipment in their own compounds.

The contrast between this situation and the previous village highlights the need for officials to

- investigate existing informal forms of association before establishing formal ones from the outside
- ask for and listen to what women really need

### **GENERAL FINDINGS**

The most relevant findings can be summarised as follows:

1. It is not difficult to make contact with Fulani women and dialogue with them on a range of issues, even through Hausa. They are forward-looking, accepting change, would like to settle down and are interested in accessing new opportunities – in particular education for their children.
2. It is not necessarily true that the culture in Northern Nigeria militates against the formation of women's groups / associations, that it restricts women to very traditional roles and activities, or indeed that it limits women's capacity to analyse problems and find solutions
3. Women in all 3 types of community play an invisible peace-keeping role in external 'male' conflicts. In each there are women opinion leaders: older women who have gained the trust and respect of both men and women, are called on to mediate in domestic conflicts and also called on by the community chief to help mediate in 'male' conflicts. There seems to be scope here for involving women more overtly in inter-community conflict resolution.
4. Greater equality / cooperation between women and men appear to exist in communities which have recognised the need for diversification of income generation. These communities also seem more likely to extend cooperation outside to other groups.
5. Women are extensive users (directly and indirectly) of fadama resources: this needs to be recognised and addressed through an increase in WIA staffing (including Fulfulde speakers) and appropriate capacity building.

### **IMPACT ON WIA OFFICIALS**

Despite the short-term involvement of the 2 WIA staff in fieldwork (2 days each) the experience had an impact on understanding and attitudes.

In the North this related to an understanding (for the first time) of pastoralist-farmer conflicts; observing mechanisms for reducing conflict; and recognising the possibility

of working with Fulani women during the periods they are resident in the area (for example, supporting the use of new technology for processing or developing skills). In the South the WIA official made plans to rectify the problem over the smoking kiln; develop work with Fulani women and girls, starting with their association in the market and then through the work of the block extension agent; and to look at bank credit facilities for women.

### **3. NOMADIC EDUCATION / EDUCATION FOR MIGRANTS IN KEBBI STATE**

#### **Pastoralist education**

Although the policy on provision for pastoralist education is made under the federal Ministry of Education, it is implemented on the ground through the Local Government Secretariat rather than the Education Secretariat. In Kebbi, the State Committee for the Settlement of Farmer/Fulani Dispute had carried out a survey of existing pastoralist schools in 2002, which arrived at a total of 33 including 3 fishing schools, (discussed below) with a total number of 2,494 children potentially attending at some level. The majority of 'schools' were open-air classes with no formal structure although some were in the process of constructing some kind of shelter. However, in Birnin Kebbi it seemed to be difficult to locate a school which was actually operating and no visits took place. From the Marega hamlet, there was one boy who attended school in Yauri when the community migrated to the south.

In Yauri, the biggest single source of farmer-fulani conflict was the fact that 6 pastoralist schools had recently been closed down without consultation with the Fulanis (it was said that the farmers had denied access to the pastoralist children). These were constructed schools equipped with teaching/ learning materials, one of which so successful it had several students going onto High School having gained the Primary Education diploma. Because this issue had not been raised (and resolved) at the Yauri Local Government Standing Conflict Resolution Committee, the situation had become 'political' and appeared to be difficult to resolve. However, the Yauri Education Secretary, who was present at the meeting between members of the conflict committee and the research team, now being apprised of the situation for the first time, promised to bring it up at the State Education Committee.

These findings highlight the need for developing institutional links between different state secretariats and also the need to consider human, as well as natural, resource development as an integral aspect of fadama development. Both male and female Fulanis in all discussions emphasised the importance of education for the future of their community.

#### **Education for children of migrant fishing communities**

In Yauri there are 3 schools for the children of migrant fishing communities at different points on the migration route, so that children can continue their education throughout the year. For some reason, these schools come under the Education Secretariat, which oversees the curriculum. At Bunzawa none of the children were attending school (the explanation being that it was not in the community tradition) but the Emir had become aware of this and had intervened, sending the district head to speak to the village leader about enrolling some of the children for the next academic

year. The women of the community, at least, expressed the desire for their children, including girls, to be educated.

**Integrated education**

As more Fulanis settle on the fadama it is likely that their children will be able to access the state primary schools along with the children of other communities.

## **4. PARTICIPATORY PROCESSES IN KEBBI STATE**

### **Working as a team**

Despite logistical problems, lack of time for pre-planning and different leadership styles, the team managed to carry out data collection effectively and inclusively, representing perspectives from all stakeholders. For some of the time, the female members formed a separate team in order to access women respondents and this worked well. There was informal exchange of findings along the way and in Yauri the team were able to hold a wrap-up session with ADP. This was followed by a team review, which revisited initial hopes and fears and summarised achievements, as well as agreeing improvements for the process in the second state.

### **Working with state stakeholders**

Effectiveness of working with state stakeholders in the North was limited by an incomplete understanding on their part of the approach / methodology / purpose of the team. In the South collaboration was better because we worked with a smaller number (4) of ADPs. Collaboration worked well with WIA representatives in both North and South and, despite limited time, both officers gained much in understanding the issues and an appreciation of the active listening approach, through working with the 'women's team'. The wrap-up session in Yaouri indicated that the ADPs had learnt something from the exercise, although their focus was more on technical issues rather than social development.

### **Use of participatory tools (PRA) and SARAR approach**

Physical and cultural conditions made it difficult to apply PRA tools fully, although limited use was made of transect walks and time lines. Focus group discussions, semi-structured interviews and (participant) observation were the main techniques employed. The SARAR approach depends on sufficient time available with a single community and this was not possible because of the agreed need to cover a wider range of communities and geographical locations; the intention is to try this approach in Imo State.

### **Community resource planning**

In the North, the Ministry of Agriculture set up a meeting with traditional leaders of farming and herding communities. Because of the high level of conflict between the two groups, and the entrenched attitudes - on both sides, but particularly the farmers who argued to exclude the herders from the fadama altogether - this was emphatically not an appropriate approach. The event provided clear evidence that much more time is needed in working with each group separately before bringing them together, as well as a clear need for conflict mediation capacity building among both state officials and community leaders.

Since one of the problems is that local government does not appear to enforce the law (and the standing conflict committee is not operational in the North) changes and reform are needed at local government and even state level before there is any point in many individual communities drawing up a resource plan in an attempt to reduce local conflict. The mechanisms which have been developed informally in the community of Sabiyel and which are supported effectively by traditional leaders and the local government of Aleiro, provide a very useful model for all involved to look at carefully (see Case Study 1).

In Yauri the standing conflict committee is obviously working very effectively, and this was attributed to the full support of the Emir who has given real power and authority to the committee. There is clear willingness on all sides to mediate and resolve conflict through traditional mechanisms. In addition to the conflict committee, there is an association of 30 association leaders, which meets regularly and plays an important role in implementing decisions (see Case Study 2). The fishing communities also have clearly effective mechanisms (see Case Study 3). Capacity building for committee members and traditional leaders would greatly strengthen these processes. However, they already serve as good role models for others to visit and learn from.

Commendations	Recommendations
<ul style="list-style-type: none"> <li>• Tolerance of the team – little internal conflict</li> <li>• Hardworking team</li> <li>• Recognition of the importance of gender roles</li> <li>• Cooperation of ADP</li> <li>• The Fulani were fully represented / included in the research</li> <li>• The women opened up and had their say</li> <li>• The language barrier was overcome</li> <li>• Able to contribute even though not participated in JEWEL training (HH)</li> <li>• Partial application of PRA skills</li> <li>• Covering all the key issues</li> <li>• The decision to look at both North and South Kebbi – which revealed such great contrasts</li> </ul>	<ul style="list-style-type: none"> <li>• Adhere to plans made and agreed as regards division and activities of the team</li> <li>• Keep to the plan and avoid diversions</li> <li>• Introduce PRA properly to ADP</li> <li>• Look at the SARAR method</li> <li>• Work with a small number of ADP and other key staff (NRLP and Min of Ag)</li> <li>• Rely on ADPs as guides for political and security reasons</li> <li>• Time keeping in Imo State because of security</li> <li>• (for Fadama 2 development) Strengthen WIA units as regards number of staff and capacity building</li> </ul>

### Team Review of Process

**Research team****ADP team****Learning Points**

1. The cordiality which exists in the use of cprs in Yaouri
2. The availability of abundant resources
3. The mechanisms used for conflict resolution are predominantly through the use of traditional rulers
4. Fishing control mechanisms are well established
5. All the 3 user groups appreciate the importance of education (human resource development)
6. There is a large influx of immigrants of all trades (farming, fishing, herding)
7. Women are greatly involved in production, processing and marketing

**Learning Points**

1. Use of unnecessary fishing gears that evacuate all the natural resources in the river
2. Lack of adequate smoking equipment
3. Early recession of the river Niger, which results in the sudden drying up of residual moisture, resulting in poor harvests
4. Lack of education for the nomadic children and fishing children
5. Lack of grazing reserves for the pastoralists

**Recommendations**

1. Stock routes leading to the water should be clearly established and protected by the local government conflict committee
2. Mechanisms for monitoring the arrival and activities of immigrant / migrating groups should be evolved by the traditional rulers
3. Capacity building for the conflict committee members, to better empower them in their work
4. Promotion of women's enterprise through micro-credit schemes and income-generating activities
5. Marketing, processing and preservation of milk, fish and vegetables should be developed
6. Intensify capacity building for WIA and employ more staff

**Recommendations**

1. Reinforcement of existing laws and registering which restricts the use of the fishing gears, as well as enlightenment of the fishermen of the dangers inherent in the use of some types of fishing gears
2. Modification of the smoking kilns provided by the ADPs to take care of different sizes of fishes
3. The management of NSPA in Kainji Dam should enlighten the farmers along the river on the flooding cycle. The farmers should use quick maturing crop varieties.

**Review of fieldwork in Yauri, Southern Kebbi**

## **CASE STUDY ONE**

### **SABIYEL COMMUNITY**

Sabiyel is the largest ward in Aleiro Local Government of Kebbi State. It has between 150 and 200 households with a total population of around 5000. The people in this community are predominantly farmers, fishermen/women, fish processors and settled Fulanis. The immigrant Fulanis could be seen living on the upland, watering their cattle there with the help of hand-pump wells.

All conflicts are resolved amicably with the influence of the respected village head and the opinion leaders (men and women) and the support of the local government and traditional rulers.

The women in this community farm during both dry and rainy seasons. They sought support from the ADP WIA to organise themselves into an association registered with the state Ministry of Cooperatives, so they could benefit from the Fadama 1 micro-credit scheme. They obtained 30 water pumps and 30 tube wells were dug for them on the fadama. Since then they have settled the loan. The pastoralist women, seeing the benefits derived by the women farmers, deemed it fit to join the association themselves. The women farmers make loans to the Fulani women and also their own husbands.

Their peaceful co-existence has greatly brought about human development whereby the Fulani members leave their children behind to continue with their education, when their parents migrate.

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## **CASE STUDY TWO**

### **FARMER-HERDER CONFLICT MANAGEMENT AND RESOLUTION**

#### **Background**

The farmer-herder conflict has been on record since time immemorial with the result of loss of property and life, and making investment in agriculture uncertain. The degree has worsened due to a number of reasons: rapid human population increase with resultant increase of land cultivation; increased livestock population due to modern veterinary care eradicating most killer livestock diseases (eg Rinder pest); lopsided government investment in agriculture giving preference to crop cultivation at the expense of other sectors; poor education of pastoralists in comparison with crop farmers; the erosion of traditional authority as a result of local government reform.

#### **Features of Farmer-Herder Conflict in Kebbi State**

The situation in Kebbi State is no different, despite all the interventionary measures instituted by the Government, eg. retrieval of encroached cattle routes and grazing areas and the establishment of a conflict resolution committee backed by legislation. In Northern Kebbi, the conflict is endemic and mostly involves settled fulanis with little or no involvement of migrant pastoralists. Mediation by traditional rulers does not seem to work and in most cases farmers prefer to take the issue up directly with the police and finally to court.

In contrast, in Yauri Emirate in Southern Kebbi, the relationship between farmers and pastoralists is cordial, symbiotic and admirably peaceful.

#### **Mechanisms**

On his installation, His Royal Highness the Emir of Yauri promoted and facilitated the formation of more than thirty professional and tribal associations. Each association was allowed to freely (democratically) elect its own chairperson of choice. The different chairs elected one representative (who happened to be the leader of the Farmers' Association as well as the Galadima of Yauri) as member to the Emirate Council.

A conflict resolution mechanism was formed at three levels:

1. Low level committee, comprising of village head, Fulani and farmer leaders. They are empowered to resolve the issue at their level, mostly by mediation and payment (compensation) as appropriate.
2. Middle level committee, comprising District Head, Sarkin Fulani and branch chair of the Farmers Association. Very few issues pass this level without being resolved. Even if the issue is with the police or court, the committee can achieve an out-of-court settlement.



3. High level committee, comprising His Royal Highness the Emir of Yauri, the Galadima (who also represents the Chairs of Associations) and other members of the Emirate Council. The verdict here is final and the conflicting parties adhere to it.

Since the establishment of the committee mechanism, the farmers and pastoralists are living peacefully with one another and seeing themselves as partners in progress. The committee is multi-purpose and it resolves all forms of conflict, not just farmer-herder issues. A clear manifestation of democracy and participation of people in decision-making, planning and implementation on matters that affect them.

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### CASE STUDY 3

The most significant aspect of fishing activities in any fishing area is the access rights. These access rights are actually based on the ownership of fishing grounds.

In the wetlands of Jigawa, Yobe and Bauchi states, access rights are narrowed and conflicting, making controlled fishing difficult. Two types of ownership are usually seen:

1. Individual ponds – access rights are gained by paying the individual owners
  2. Community ponds – payment of access rights is usually to the community.
- In both cases above the use of appropriate fishing gears are usually found with difficulties.

Similarly the situation in Northern Kebbi, especially the Argungu area, has this significant aspect in that fishing is virtually controlled by a series of accepted restrictions. Here 3 methods of access rights are recognised:

1. Community – which allows access at all times but using appropriate fishing gears
2. Uban Kasa - where permission is sought from Uban Kasa (King / Emir) through Sarkinrua (Ruwa) and the biggest catch usually given to the Emir for permission
3. Government – people are allowed to fish when embargo is lifted. This is the most restricted / controlled and often goes unexploited throughout the season. Permission is given by the government and the biggest catch usually goes to dignitaries at the ceremony.

In Southern Kebbi the most significant aspect of this area is its being affected by annual flood of the River Niger and its local tributaries. These provide abundant crops to the area, which subsequently attracts various interest groups within and without the emirate.

Generally speaking the fishing resources have the features of both the wetlands of Jigawa and Northern Kebbi, though the fishing grounds are better classified, based on their seasonality:

1. Annual / seasonal ponds – usually owned by individuals and communities. Payments in both cases are by share cropping but with the biggest catch (and crocodiles) going to the Emir
2. River body – here fishing is all year round and no payment is made. The use of inappropriate fishing gears is however prohibited by the Emir.

Though fishing is the dominant occupation of this area, the presence of a strong leadership (Emir) has virtually eliminated conflict between fishermen. It has also introduced cohesion / understanding between different interest groups who now trust each other.

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## **PART B: REPORT OF THE MISSION TO IMO STATE**

### **Background**

The economy of Imo State is dominated by petroleum oil and palm oil industries. The dominant cultural / linguistic group is Igbo and the dominant religion Christian (Catholic) although the state attracts a range of migrants / immigrants. The Igbo people have a tradition of community decision-making and the so-called 'traditional rulers' are a relatively recent innovation, who tend to implement rather than lead community decisions.

While technically it could be argued that there is no real fadama in Imo State there are defined areas of land regularly flooded by river, which are designated as fadama areas and administered as such by ADP. These are located in Oguta, Orlu, Arondizuogu and Uboma local districts. RID / ADP has promoted and documented a wide number of local resource user associations in these areas, although it was not possible to verify how many are currently viable.

There are wealth differentials within/around the fadama areas, with some farmers owning land and processing machinery, while the majority are subsistence farmers who lease upland for farming as well as using the fadama resource. Two main pastoralist stock routes cut across the state between Abia and Port Harcourt and skirt the fadama areas (these routes are documented in the ADB study of November-December 2002 as Okigwe-Okpola and Owerri-Okigwe)

### **Fieldwork**

Fieldwork was carried out in communities in 2 of the fadama areas - Oguta and Arondizuogu –and 2 pastoralist sites - the army barracks at Obinze and the regional cattle market at Okigwe – as well as a short visit to a women's association at Okolochu (upland). Teams were allocated to look at different aspects (see Appendix 2). Through the use of Pidgin English the mission team were able to interact directly with grassroots communities in addition to having Igbo translation support from ADPs.

Fieldwork in Imo was affected by two wider conflicts. Firstly we arrived to find that all state civil servants had gone out on strike because they had not received salary since November. This meant ADP premises were off-limits, with no access to training room or to ADP vehicles, and that technically ADP staff were under threat of sanction if found working. Despite this, the PM arranged for senior staff to work with the mission team (see Appendix 1 for list of participants) and the level of co-operation was very high. However, the strike did mean that it was difficult to send notice ahead to identified communities, to alert them of fieldwork visits and to ensure a representative sample of interest groups would be available to work with the team: many farmers were out in the field or at market. Nevertheless it was possible to talk to a range of stakeholders, including traditional rulers, and it may be that we also accessed more marginalized stakeholders by arriving without notice.

The mission in Imo was also affected by the start of the war against Iraq. Because of resulting security concerns, the team decided to curtail the visit in Imo State. However, we were able to collect sufficient data and to hold a feedback / review session with ADPs before we left. On advice of the World Bank and DFID the mission did not continue as planned to Plateau State.

## **1. PASTORALIST GROUPS IN IMO STATE**

### **FULBE SISILBE (SULLUBANKOEN) AT OBINZE (ARMY BARRACK)**

The Sisilbe clan interviewed at Obinze (Army Barrack) migrated from Sokoto in 1970 and settled in several other locations before arriving its present camp. When they left Sokoto, they settled at Agede around Oturkpo in Benue State for 5 years. Because of ethnic hostility they had to leave Agede and settled in Enugu, moved from Enugu to Onitsha to Imo state then to Rivers and back to Imo. Although Sisilbe is identified with Sokoto Gudali breeds but over the years the herd has changed to Yakanaji (Mbunaji) breeds.

Before the crisis of the year 2000 which started in Kaduna and later received Igbo reaction, there were other such as: Mbogoyankoen, Rahaji, Baaji, Gorkankoen, Jogadankoen, Jallankoen and Daneji. These clans dispersed to Taraba and Kogi States and latter return to Enugu, Ebonyi, Delta, Rivers and Cross-river States.

The Sisilbe group remained in Imo state. They graze the flood plains of River Imo and Niger during the dry season. They however, maintained Obinze camp now mainly for protection by the Army due to community hostilities.

Access land for base camps is usually secured through individuals or communities or traditional rulers. In all cases they have to pay some money for a specified period which may or may not be renewable. Occasionally they could settle on Government land. When such happens no payment is made and they can stay as long as the need for the land does not arise.

The same process is followed for access to fadama land. Communities can revoke approval made by traditional rulers without prior consultations with the communities.

The conflict between herders and farmers in Imo state is serious. Herders are yet to break the cultural barrier between them and the farmers. The communities see the herder and his cattle as one and the same thing.

Because of the cultural barriers, crop damage, passing near settlements, attempting to settle on fallow lands are all offences that can cause conflict. Even sharing running stream for domestic purposes can precipitate conflict. Herder families are harassed by community youths even at their base camps, acts which at times result to day light seizure of their valuables.

Another area of major conflict occurs when communities raid and make away with some cattle when herding. Because stock routes do not exist, herder's cattle use highways when moving even for local orbiting. Occasionally trucks knocked down cattle and when this happens the herder is arrested for using the highway as an alternative to stock routes. He has to pay for the repairs of the truck and also settle the police. In the process his wounded and/or killed animals are butchered by communities nearest to where the incident occurred. The herder therefore is in conflict with the truck owners as well as communities butchering his knocked down animals. He is also in conflict with the Authorities for unjust adjudication and no compensation for his animals.

Upon all the hostility from the communities and authorities, the Sisilbe clan is in conflict with another pastoral clan (Mbogoyankoen) this takes routes from the fulbe annual festival called 'Sharo' (youths initiation through tough beating). In the process, a youth was killed from the Mbogoyanko clan, since then, enmity replaced annual festival play. There had been physical raids on lives and cattle from both clans and this is yet to be resolved between the clans.

When conflict occurs over crop damage or access to fadama grazing or watering points, the herder offers to pay compensation to the farmer who a times he agrees. Sometimes elders and the Sarkin-Hausawa Obinze intervenes to resolve the conflict. In most cases however, for all categories of conflict the herder is taken to the police which usually results to double payment.

The herders in many instances resort to inviting the Army to come to their rescue. They will still end up spending more money.

There is no contact between the herders and State Ministry of Agriculture and Natural Resources. This was clearly manifested with disease factors and treatment. Herders said they treat their animals. They buy drugs mostly from Onitsha and in many instances use local herbs. They use a lot of pour-on and other repellants for tse-tse and other flies and anti-biotic for other diseases. They treat 'Sammore' (tryps.) with berylin etc. None of them know where to locate the livestock department and who to meet for any complain.

Closely related to this is the fact that, though government designated Ohaji, Agbala and Okigwe as grazing corridors and Oguta – Ohaji- Owerri, and Agbala – Mbaise –Okigwe as primary stock routes, no effort has been made to secure them for gazettelement, development and protection.

However, the only arm of government in touch with the pastoral group is the Owerri West local government education department which employed one teacher who goes to the pastoral camp and take lessons with their children six days a week.

One other positive observation with the Sisilbe group is that their youths speak Ibo language and almost all categories can communicate in "Pidgin English" (The popular trade language in eastern Nigeria). This has potentials for breaking communication and cultural barriers and may gradually reduce suspicion. At least good relationships exist between them and the Hausa community at the Army barrack.

Milk and Butter are sold within the Hausa communities at the barrack and in Owerri. Their women exchange visits especially during ceremonies, Igbo communities on the other hand do not have milk, fura and butter culture. The pastoral group however buy food stuff especially garri and palm oil from them.

The herders have pointed out Egbema and Uzere as preferential areas for wet and dry season grazing. That the areas are not cropped but each time they visit, the communities deny them access.

They recommended that government should pay some attention by initiating dialogue between them and the communities. The pastoral group is of the opinion that government should intervene on the losses they have been suffering from trucks hitting their animals and forcing them to pay instead of them being paid

They are positive about compensation of crop damage to farmers provided conducive atmosphere can be created between them and the communities. They understood clearly that the army security cover is temporarily and hope to open up dialogue with community leaders rather than remaining constantly under threats.

During our visits to Arondizuogu community, it was understood that cattle traders do purchase Rice stocks from them. They are happy to continue with that trade as it provides them with additional income.

## **EMERGING ISSUES**

1. Government neglect of grazing reserves, hurmis and stock routes;
2. The inability of herder/farmer conflict resolution committees to function at all levels;
3. The eroding powers of traditional rulers (below the rank of Emir) in Northern Kebbi;
4. The deepening conflicts over fadama resource use in northern Kebbi;
5. The emerging traditional ruler biases toward herders in northern Kebbi and Imo State;
6. The pastoral group fadama land ownership in Kola northern Kebbi;
7. The effectiveness of the committee on conflict management in Yauri Emirate, southern Kebbi;
8. The available opportunity for the gazettelement, development and protection of grazing reserves, hurmis and stock routes in Yauri Emirate;
9. The existing potentials for reaching agreements on resource use plans among various fadama resource users in Yauri emirate;
10. The cultural gap between herders/farmers in Imo State;
11. The glaring absence of Government presence on herder/farmer conflict management mechanism in Imo State;
12. In spite of the long existence of nomadic education programme, its impact is yet to be felt among the pastoral groups. This was clearly expressed in north and south Kebbi.

## **RECOMMENDATION**

1. Wholistic approach to farmer/Herder conflict and conflict management mechanism is required. It was very clear from the field results that lack of attention to grazing reserves, hurmis and stock routes has continued to precipitate conflict between herders and farmers irrespective of whether it is in fadama or up-land areas. Therefore it is recommended that grazing reserves, hurmis and stock routes should be included in fadama II preparation documents.
2. Although it was clear that traditional rulers can play important role on conflict management, apparently they are losing power through political interference. This is a dangerous trend and therefore needs to be stopped before the situation worsens. Government should restore their loss glory

- and allow them to carry out traditional roles (particular reference to north Kebbi).
3. The conflict management mechanism adopted in Yauri Emirate (south Kebbi) is a model and should therefore be explored in detail with a view to drawing more lessons both for Fadama II and Jewel.
  4. Herder/Farmer relationship has no foundation in Imo State at the moment. Therefore, there is the need for the State Government to initiate dialogue with a view to breaking the wide cultural gap. Because of their small population as at now the cultural gap cannot be seen as threat to Fadama II but must be addressed for the future.
  5. The Imo State Ministry of Agriculture and Natural Resources should avail itself to the herders so as to provide health services and security. Awareness, enlightenment and capacity building are recommended at institutional, traditional authority and community levels.

## 2. AGRICULTURE IN IMO STATE

TRIBE- The main tribe is basically Igbo with very few or no clan differences

IMMGRANTS- There are very few immigrant population into the area and these comprise of: -

-Some Igbo from neighboring states who mostly provide manual labour on the farm

Hausa – who are mostly petty-traders and mostly engage in livestock business, (from the north)

-Yoruba mostly seen in the cities engaged in petty – trading and catering services.

Fulani- mostly long-range pastoralist with their cattle along the highways for lack of grazing areas & stock routes.

OCCUPATION Agriculture is the most important source of livelihood especially in the rural areas. Three types of agriculture in existence are

- (a) Upland crop cultivation
- (b) Flood plan cultivation
- (c) Plantation

### UP-LAND PLAN CULTIVATION

The pattern of production is subsistence and primitives with little or no mechanization the land holding is very small with an average holding of .3ha per family. The crops mostly grown are tubers, e.g. cassava, yam, cocoa yam, and occasionally Maize. Other crops include, pineapple, melon, pepper, tomatoes and vegetables e.t.c.

### FLOOD PLAIN (FADAMA)

The state is endowed with vast flood plain formed by network of river system emptying into the sea. Because irrigated agriculture seems to be a new system to the inhabitant, mostly fadama lands are use during the wet season for the rice cultivation. In some of the areas visited, over flooding of rivers makes the rice cultivation un-profitable. More than 90% of flood plain are left uncultivated during dry season due to lack of technology.

### PLANTATION

These are the most widely understood type of agriculture among the communities: palm tree, kola nut tree, cocoanut, raffia palms, timber trees are commonly planted. Plantations covering over 100 sq km were seemed belonging to government multinational, individuals and communities.

The product from such plantations includes:

- Palm oil
- Palm kennel
- Palm wine
- Cocoanut



- Kola nut
- Timber, wood, (assorted).

Generally agriculture is individualistic and integrated where a farmer grows many crops in one field.

The participation of both man and women is almost equal though women generally engage themselves mostly in processing, marketing and vegetable production.

Most of the crops grown are for commercial and few for subsistence.

The land tenure system is discriminatory against women, as they are not allowed to own land. However, the communal land is open access to male members of the community and men can give some portion of such land to their wives.

Landownership is mostly by inheritance and activities by purchasing from elders members of the community. Though it was said women could also purchase land an example of such wasn't available.

### LIVESTOCK REARING

Through grasses, which the livestock can graze on, is in abundance, these seem to be very little interest in livestock keeping by community. This may be attributed to the menace of pest and disease favoured by thick forest and wet conditions. However, muturu cattle and West African dwarf goat were spotted in some compound kept specifically for certain rituals. Lack of defined stock routes and grazing areas probably limit the migrant cattle to the highways always at loggerhead with the farmer whose farms are located along the main roads.

### CONFLICTS

The following types of conflicts were identified

- (a) Farmer /Herder
- (b) Farmer/Farmer

### FARMER/HERDER

Is the most common and in most cases violent and herder trends to be the end loser in most of the cases. Total absence of stock routes leading to watering point and lack of designated grazing areas left transhumance to the highways. Mostly the crops grown are cassava which stands on the field for many years and whose leaves are palatable and attractable to cattle. Any encroachment to such field by cattle are viewed with aggression by the farmers who in most cases report the matter to the police at the end of which, the herders are forced to pay much higher amount in comparison with what they have destroyed. In some circumstances, farmers do come out with dangerous weapon threatening the herders and part them away with some cattle and slaughter them immediately. Even when the matter is reported to the police, the security agent demand substantial amount of money before attempting to intervene and in most cases do nothing to the culprits. Interview conducted to the farmers revealed that, the local communities hate the mere sight of pastoralist not to talk of allowing them to come near their farms.

### FARMER/FARMER

This sometimes occurs but rare. It is mostly associated when one farmer extends his farm boundary into his neighbor's during cultivation.

In most cases village elders who have thorough knowledge of individuals farms come to settle the two parties. On rare and exceptional cases issues are taken to the village chief who in turn refers them to the elders earlier mentioned. Cases are never taken to the police or court.

### RECOMMENDATIONS

- The state government should acquire land from the community using PRA and designate such land as stock routes to watering points and grazing areas.
- The dry season cultivation of enormous available fadama land should be encouraged taking cognizance of fragile nature of soil by adopting environmentally friendly technology (e.g. farm-boundary plantation of trees.)
- The state government should establish a contact or liaison committee with a view to integrating the pastoralist with the community for peaceful co existence.

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### **3.\_REPORT ON GENDER FINDINGS IN IMO STATE**

Description of the resources used by women are as follows

#### **Fadama crops**

- cassava & pumpkin
- Rice & maize
- Vegetables & beans
- Fish & fruits, melon

#### **Up land crops**

- cassava
- palm trees
- melon
- maize
- yams
- soyabeans

#### **Fadama Bush meat e.g**

- grass cutter, bush rat.

#### **Pastoralists**

- cattle
- milk
- butter

#### **OGUTA II**

- Women in this area are involved in production, processing, utilization and marketing of fadama crops and other wild resources through out the year.
- No new easy labour devices in terms of processing equipments are found there rather they use the traditional equipments, which consumes most of their time and cannot produce much at a time.
- No functional association that work together in this village rather they carry out these activities individually
- Women also in this village buy matured crops (oil palms) which after harvesting pay the owner back depending on the quantity of the product they are able to produce.
- Most of the harvesting, processing activities are carried out by the women, while the men only do little (particularly palm oil extraction)
- Fishing by women in this area is not much rather processing (smoking) is more
- Many more products are sold out to generate revenue while the remaining parts are consumed by the family members

- Pastoralist conflicts are very often in that the cattle on their way along the fadama chop up their crops which courses the conflicts.
- The pastoralists, after destruction, move away and leave chaos behind.
- The rich men & women in the community lend money to individuals who are in need and some of them are also in possession of the few milling machines around.
- Old women were found driving boats from one end of the river across the other end, which is very interesting.
- These women even told us that if there is going to be any accident during their travelling in water, they know and therefore quickly take precautions.

### **IN OKOLOCHI**

There is a cassava processing women co-operative group who have benefited from IFAD credit scheme. They have paid back the loan but have left the machines under –utilized and the equipment has rusted away.

- No group work which could have been the best way to utilize the equipments
- Individual work only.
- Traditional ways of harvesting are in existence in order to catch the thieves who steal their cassava in the village.
- Harvesting is through routine, which is 4 days in a week by selected women.
- It is only this women co-operative group that members are disciplined if any one is found guilty.
- The women also participate in communal activities e.g. cleaning the village, harvesting of wild resources like fruits etc.

### **IN ARONDIUOGU**

- No gender cooperatives group was found except those formed by the ADP under the recent National Food Security programme. There are few women amongst the FUA existing in the village;
- Men and women from neighbouring states work on their farms to fetch money;
- Men are hunters and women process and sell the bush meat;
- Some pastoralists whose route is at their stream bank stop to buy some rice straw from the farmers and they move away with no conflict
- Both men and women do communal cultivation;
- Demarcated an area around the stream for drinking purposes, which nobody disobeys there by making it difficult to fish, as it is their only source of water.

## **MBIRCI VILLAGE**

- A village where the pastoralist families live which is close to the Army barracks for security.
- Women extract milk from the cattle and prepare into kindirmo and sell.
- No peaceful co-existence between the Igbo community who live behind the Fulani residence.
- The Igbo always chase the pastoralists children away from the stream, preventing them from fetching water.
- Pastoralists families live in fear. When their husbands take their cattle for grazing, the young Igbo boys harass them and steal their properties.
- Peaceful co-existence between the Hausas living in the barracks and the pastoralists.
- Chief of Hausas and his wives have been very useful to the pastoralists.
- Nomadic classes are in existence where the pastoralists children acquire their western education.
- English & Igbo languages are taught in the school.
- Pastoralists are very much interested in seeing to the education of their children.
- They also eat the Igbos vegetables, which is good in terms of nutrition.
- There is always military intervention if there are any conflicts.

## **RECOMMENDATIONS**

1. There is need for establishing rural credit facilities which could be reached by the respective communities (women)
2. Peace resolution committee should be established at all levels.
  - National level,
  - State Level
  - Local Government level
  - Community level
  - Family level
3. Women leaders of the different co-operative groups should be trained in group formation management and its sustainability (Presidents, Secretary and Treasurers).
4. Capacity building at all level for participating agencies.
5. Women opinion leaders should be involved on conflict resolution through individual talks to their respective husbands.

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#### **4. FISHING AND WILD RESOURCE COLLECTION IN SOME PARTS OF IMO STATE**

Fishing activities in the visited areas take place mainly in the rivers, lakes and seasonal pounds, but wild resources collection is done both in the fadama and upland areas.

The nature of rainfall and that of the subsequent river flow not only determine the availability of fish, but also affect the fishing activities. In fact when flood gets high between September to November, some of the river tributaries and pounds are left with a lot of fish that fail to return to the main water with flow. These pounds are therefore fish out completely. Since any fish left will die away to the ponds dry up.

##### **OGUTA II AREA**

The people of this area are generally Igbo speaking, so also the migrate people except the Fulani who are the pastoral group.

Fishing in this area though second to farming, is a daily activity. It is done morning, afternoon, and night using hooks, baskets of local design and boats. September to November being the time of heavy flooding is usually the period of highest catches. Fishing is done both at Oguta lakes as well as in the surrounding seasonal ponds without access restriction. Migrants fishers are allowed access by the village head if found to be of good characters.

The consequences of using all extracting techniques in addition to open access has resulted to over exploitation. Not only catches are lower quantitatively, but also species diversity has greatly reduced. Conflict with regards to fishing is very mild, and when it occurs, is resolved amicably by the concerned individuals or elders, hardly does it go to the leader.

##### **ARONDIOZU AREA**

People here are also Ibo speaking with migrants Ibo coming from Abakaliki area in search of labour. Cattle owners also come to buy Rice straws (hays) from the indigenes.

Fishing is done around Uchun and Yiba rivers in addition to local seasonal streams and ponds. Access to fishing is free though use of chemicals as well as water blockage are prohibited acts. Fish resources are in fact on the decline due to the seasonality of the river system.

##### **WILD RESOURCES**

Wild resources of both areas can be divided into plants and animals with the former being of little economic significance. Grass cutters, bush dogs and monkeys are the hunted animals without restriction. (N.B. Grass-cutter eat crops and has no local control)

Honey is also collected and sold.

Wild plants such as mangoes, cashews and bananas, which produce edible fruits, fetch little compared to their abundance especially in the rural areas far away from available markets.

## RECOMMENDATIONS

1. Materials for fishing such as net, hooks and basket that aid sustainable fishing are needed by the community.
2. Occupational diversification is also needed so as to reduce competition and over-exploitation.
3. Storage facilities are also needed to overcome wastage of perishable materials (fresh fish and fruits).
4. Artificial fishponds if created will help in reducing/ overcoming fish scarcity especially in Arondizuogu area, which experiences inadequate fishing ponds.

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## 5. SUMMARY OF KEY ISSUES FROM IMO STATE

At the review meeting with ADPs there was a general consensus of opinion between the state participants and the mission team on both the key issues emerging from the fieldwork and future strategies to address these. See Table 1 below.

Key Learning points	Recommendations
<ol style="list-style-type: none"> <li>1. There is a vast amount of fadama land, much of it currently unutilised</li> <li>2. Communities carry out integrated farming (and other activities)</li> <li>3. Women are active in all aspects of production, processing and marketing</li> <li>4. Women don't own land or profits, although they have access to and share these resources</li> <li>5. Most of the land is communally owned but some individuals own theirs</li> <li>6. There are conflicts over usage of land within communities, which are usually resolved by communal intervention</li> <li>7. There are regular conflicts between farmers and herders (high level of conflict with herders, low conflict with other migrants)</li> <li>8. There are no officially designated stock routes or grazing reserves in existence</li> <li>9. There is little contact between herders and local government (or the host Igbo community)</li> <li>10. Farmers encounter a number of problems: eg lack of adequate inputs like fertiliser.</li> <li>11. Women farmers suffer too much drudgery during post-harvest activities</li> <li>12. There is a widening gap between artisanal fishermen and potential conflict related to differentiated fishing practices</li> </ol>	<ol style="list-style-type: none"> <li>1. Capacity building at all levels</li> <li>2. Greater collaboration between federal, state and local government departments (ADP, Min of Ag, NLDP etc)</li> <li>3. Government initiative to develop dialogue between herders and Igbo communities</li> <li>4. Government to acquire land for establishment of formal stock routes and grazing areas, in collaboration with communities, using PRA techniques (including payment of compensation to landowners where appropriate)</li> <li>5. Government committee to implement policies, oversee and patrol stock routes, register and monitor pastoralist movement, administer system of mediation, payment of fines</li> <li>6. Any farming programme / intervention should take cognisance of the integrated nature of farming</li> <li>7. Establish effective rural credit facilities that reach everybody</li> <li>8. Adequate and early supply of inputs to farmers as well as modern processing equipment to reduce the drudgery of women</li> <li>9. Provide specific inputs for fishermen (loans and subsidies for appropriate fishing gears)</li> <li>10. Government to establish small earth dams to encourage all-season farming (after environmental impact assessment)</li> </ol>



## **6. PARTICIPATORY PROCESSES IN IMO STATE**

### **Working as a team**

The team were able to work in a more democratic manner to plan, lead and review the fieldwork, with a resultant increase in skills, confidence and self-esteem. Through the week we were able to integrate the pastoralist research into the overall plan, with one ADP accompanying UH to interview Fulani leaders, although we missed the opportunity to have a WIA representative accompany PD and HG to talk to pastoralist women. Because of better collective planning we were able to cover a lot of ground in a short space of time and work more effectively with state stakeholders. A provisional plan for Plateau State was also developed, building on lessons learned regarding the process, for example, relating to prior contact with stakeholders and the resources required for a team covering a range of sites (see Table 2 below). All members of the team contributed written sections to the report on Imo State and together carried out further analyses contributing towards the final recommendations (see Summary section below). Individual professional development was assessed by means of a short questionnaire (see Appendix 5).

### **Working with state stakeholders**

We were able to conduct a planning session with ADP staff, which included an initial mapping exercise to share existing knowledge, identify sites of interest and potential conflict areas, with subsequent agreement on fieldwork activities. For the first day's fieldwork, ADPs divided into smaller groups, each led by a mission team member, to focus on specific stakeholder groups / activities (see brief under Appendix 2). A review/exchange session was held before the next stage of the fieldwork. ADPs took roles as translators, observers, recorders and, to a certain extent, within the short time period, began to see the situation on the ground with new eyes and listen with new ears to community members, although there was still some tendency to want to supply the answers or impose their own viewpoint. Certainly, the state working group's analysis of learning at the final review session indicated that collectively they had been able to identify key issues and solutions which could underpin future developments in Fadama II. However it has to be stressed that this was a very first step in a much longer-term and more in-depth process of collaboration with communities, which will require a much more extensive training programme than was possible in this mission.

### **Use of participatory tools (PRA) and SARAR approach**

We were able to use a wider range of tools with community members (see samples in Appendix 3) and to show both their effectiveness in consultation and their cultural appropriateness. However, time did not permit us to work in-depth with any one community in a more extensive application of the SARAR approach to collaborative analysis and planning.

### **Community resource planning**

Our experience in Imo State reinforced our findings from Kebbi, that it is necessary to develop an institutional framework for conflict management at State level before going ahead with local community plans. Initial recommendations for such an institutional framework are given below. That being said, there was obvious potential in the fadama communities visited for communal resource planning - building on the

existing community council and Ezeship - once State level policy, capacity building and support mechanisms have been put in place.

Such plans are likely to include:

- a) Agreement on provision for migrant pastoralists with agreed local dispute resolution mechanisms in force
- b) Strategies for greater (collective) exploitation of the fadama, for the benefit of all
- c) Credit facilities which are not necessarily based on a narrow definition of 'association' as applied in Fadama I
- d) Mechanisms to ensure that women's voice is heard and specific needs relating to women's activities recognised and addressed

Fieldwork in Imo also highlighted the question: how do we define a community? Are we talking about the settled farming community/ village which has its traditional ruler and community council? Or are we referring to all potential resource users within a particular type of geographical area? There are great contrasts to be seen between the traditional rural settlement of Arondizuogu, still operating largely at a distance from the influence of modernisation, and the fadama settlements in Oguta II. Here subsistence farmers share the fadama resource with the Oguta motel and golf course (which also provide some employment) and landowners who lease out farms. Some residents are civil servants and each settlement has its own school and church. This community is also affected by the oil industry which is a cause of deterioration in the fertility of the fadama. In short, there is a much wider range of stakeholders to be included in a community plan, without forgetting the migrant pastoralists and fisherfolk.

The Fulanis have a different perspective of 'community' which is inter/national in nature with, for example, hundreds of kinfolk coming from Port Harcourt to celebrate a wedding at the hamlet at Ozigwe. There are clear social and economic divisions between the host community (the Igbo cultural group) in Imo State and its minority cultural groups such as the Fulani and Hausa. At Ozigwe there is a very interesting 'community' of minority groups (Fulani, Hausa and the military barracks which includes families from all over Nigeria) who support and protect each other, interact socially and economically and also intermarry. 'Community' can be defined at different levels and care needs to be taken that everyone concerned is defining it in the same way in a particular circumstance.

**Table 2 Team review summary**

COMMENDATIONS	RECOMMENDATIONS
<p>Despite limited time it was possible to understand the situation and collect the necessary data</p> <p>Good interaction with state and community stakeholders</p> <p>Keen interest shown by policy-making body in regard to Fadama II involvement</p> <p>Good use of limited resources (only one vehicle) through dividing up team roles and responsibilities</p> <p>Initial planning helped to identify different sites and this helped to realise our aims when we had to compress the research process</p> <p>No complaining among team members – generally everyone very happy with the process</p> <p>Team worked very hard in joint planning and daily review</p> <p>Team were persuasive in getting ADP's full collaboration despite the strike</p> <p>Improvement of skills among team members in data capture and use of PRA tools</p> <p>Final review meeting with state stakeholders was very fruitful, ADP very committed - and the event was also graced by the Commissioner of Agriculture and Natural Resources</p>	<p>Capacity building at all levels, particularly in PRA techniques, to ensure solutions are developed by community themselves</p> <p>Advance notice to both state and community stakeholders of impending visit, timing, purpose, scope and approach</p> <p>Visiting fieldwork sites beforehand to meet leaders and key stakeholders and agree most convenient times and locations for focus group discussions, meetings etc</p> <p>Acknowledgement and provision of necessary resources – vehicles, fuel, refreshments in the field, costs of photocopying materials etc, costs for venues for training and meetings</p> <p>Make sure each team member has defined / agreed role within the overall fieldwork plan right from the beginning</p>

## PART C: SUMMARY AND RECOMMENDATIONS

### 1. Formal and informal conflicts

Nature of Conflict	Comment
<p><b>Inter-society</b> Predominantly Farmer versus Herder High level of conflict</p> <p>More generalised ethnic conflict</p>	<p>Usually starts as an individual-individual conflict over access to water and grazing which can be resolved, but often escalates into a group-group conflict resulting in violence against 'opposing' communities</p> <p>Clear racial prejudice and discrimination against Fulanis, resulting in social and legal inequity, harassment, theft (especially by youth in Imo) and violence</p>
<p><b>Resource user (individual or group) versus State authorities</b></p> <p>Potential to create high level of conflict between user groups and high level of disaffection regarding State intervention</p>	<p>Most visible example is establishment of large dams and regulatory water systems which may affect all resource users (Jigawa) or favour some users against others (N Kebbi)</p> <p>Another visible example is the (lack of) demarcation of pastoralist sites / routes and the (lack of) enforcement of these, again demonstrating inequitable treatment of user groups</p> <p>A less visible example is the nature of credit extended to poor communities and the appropriacy of equipment and technical support provided by extension workers, which diminishes general trust in State intervention</p>

<p><b>Intra-society</b></p> <p>1.Fisher-Fisher</p> <p>2.Farmer- Farmer</p> <p>3. Fulani-Fulani</p> <p>4. Natural resource users versus farmers</p>	<p>1. Relating to access, use of particular technology, especially practices contributing to depletion of stocks</p> <p>2.Landowners who lease land to landless</p> <p>3. A new development is youth competition between clans (Imo) (high conflict) Perceived lack of support in dispute resolution from settled Fulani leaders (Miyetti Allah) for migrant pastoralists (N Kebbi) Another aspect relates to situation of settled / short-range versus long range pastoralists – potential for inter-society problems surrounding one group to affect inter-society relationships of the other</p> <p>4. Farmers claim wild resources such as fruit trees found on their land as ‘theirs’ – not freely available</p>
<p><b>Gender conflict</b></p> <p>Tends to be hidden / unacknowledged/ not analysed – impact less visible Women defer to / depend on their husbands in the last resort</p>	<p>Migrant pastoralist women would prefer to settle down while men wish to continue the nomadic life Lack of ownership / ultimate control over land and other assets affects women’s situation in case of divorce, widowhood and less radical domestic conflict / decision-making</p>
<p><b>Immediate versus long-term needs</b></p> <p>Invisible but high long-term impact</p>	<p>Poverty-driven survival strategies of groups, families or individuals can militate against perception of benefits from association / co-operativeness (weighed against required time commitment, weekly subs etc). Benefits of education for children (especially girls) weighed against their contribution to income generating activities</p>

## 2. Conflict management mechanisms in use

It is useful to distinguish between: pre-emptive measures which serve to avoid conflict occurring; low level resolution / mediation to prevent escalation of conflict which does occur; and more formal measures to resolve escalating conflict.

Mechanism	Comment
Traditional leaders	In many areas the authority of traditional leaders has been eroded by development of local government and is also affected by political factors. Where authority is supported (eg Emirate of Yauri) this has proved to be the most effective mechanism for low level mediation
Community opinion leaders	Can play an important role in minor conflicts intra- and inter-society where traditional mechanisms are recognised
Community council	Has the potential in Imo to provide a low level conflict resolution mechanism if supported by state institutions and incorporates women's voice
Leader to Leader (inter-society)	Again dependent on continuing community recognition of authority and institutional support, can provide successful low level resolution / mediation
Man to man (inter-society)	Depends on recognition of rights / needs of the other which is facilitated by regular social and economic interaction
Hospitality committee (inter-society)	Effective mechanism in Jigawa which works to pre-empt conflict between farmers and incoming pastoralists
Woman to man / women to men	Women can exert an important peace-keeping influence over their own husbands to avoid escalation of conflict. Women opinion leaders can be called on to advise on 'male' conflicts (intra- and inter-society) as well as domestic conflicts
State conflict resolution committee	Where this mechanism is invested with sufficient authority and comprises appropriate representatives, it has been shown to be remarkably effective in promoting cordial inter-societal relationships and its arbitration is accepted by all (Yauri)

Association to Association	“Associations” in the narrowly defined sense of Fadama I /ADP practice have not empowered members to raise a collective voice. Associations which have developed organically seem to be stronger and more inclined to develop co-operation with other associations / groups. In Yauri associations operate more like unions, representing members’ interests. Capacity building to develop this social potential of all associations is indicated.
Police / Courts	Seem always to favour the farmers over the pastoralists, in accordance with the general discrimination observed against the latter group
Military intervention	In situations of violent conflict military intervention is appreciated by whichever community has recourse to it, although obviously this is not a desired / long-term solution. In Imo the military barrack at Obinze provides safe haven for Fulani and Hausa groups
Occupational agreements	Traditional fishing conflict management mechanisms provide a pre-emptive / low level resolution model for other occupational groups to learn from - although new problems with supply of fish / depletion of stocks raise the need for new solutions/ regulations
Sound extension work	Working with all groups equitably and helping to provide appropriate support for development in terms of practical solutions can pre-empt conflict
Credit facilities	Equitable access to credit which improves livelihoods can reduce competition on other resources
Provision of amenities (bore wells, earth dams etc)	Depends on institutional links, listening to communities and identifying practical solutions which form part of an overall plan of resource use / development where one local solution will not have a negative impact on another locality (may require EIA)
Education for pastoralist children	To help solve problems in the longer term

### **3. Social development indicators for managing conflict**

The following indicators are based on the forcefields analysis carried out by the team (see Appendix 4a).

- A cross-sectoral partnership established at state level to develop, implement and monitor policy relating to fadama use and exploitation
- A multi-stakeholder State Conflict Resolution Committee established to mediate all types of conflict related to fadama use, with clear operating procedures and authority to enforce agreed regulations
- Attitude change among state officials which facilitates partnership with grassroots communities in development initiatives\*
- An on-going programme of capacity building at all levels for state officials / extension workers, on sustainable development, social development and participatory approaches, which underpins the continued provision of appropriate solutions
- Concrete measures taken by the State which effectively address and enforce the legal rights of pastoralists as regards demarcation of land and stock routes and access to water
- Pastoralist education system set up, operational and supported by cross-sector partnership
- Community resource plans at local level set up through participatory approaches and overseen / mediated by a locally elected committee
- Development of closer relationships between farmers and herders through a State level commitment to intercultural working and the encouragement of social and economic interaction between groups
- Development of user associations which build on existing co-operation and provide continuing informal capacity building for members such that they become able to develop their own solutions and also participate in community planning and conflict mediation processes
- State level and inter-State planning in relation to water regulation (mainly dams) and natural water fluctuation (flooding and recession) to effectively address the needs of all fadama resource users

\* Building on the initial analysis of attitude change in the JEWEL phase 2 report (Access rights and conflict management issues, February 2003) an attitude change tool was drawn up by the second team leader but there was no time to pilot use of this in the field (see Appendix 4b)

### **4. Training in conflict management and resource use planning**

While time was insufficient to develop a proper training programme in the field, the participatory approach adopted was clearly appropriate and yielded positive results with state officials, even in its limited use. The national team drew on their prior training with JEWEL and developed their skills and confidence in the application of participatory methods. In particular the multi-disciplinary nature of the mission team itself, as well as our focus on gaining the perspectives of a range of stakeholders, made the fieldwork effective; regular exchange and review also made for rigorous analysis.



A much more extensive training programme for Fadama 2, similar to the approach taken by JEWEL in its inception phase, is clearly recommended and in the same sequence (see training outline in Appendix 6):

Phase 1: Institutional capacity building

Phase 2: Conflict management training

Phase 3: Community resource planning based on a sustainable livelihoods approach

In addition there is clear need for on-going capacity building at all levels. This relates in particular to recognition of the rapid recent expansion of ADPs and the increasing numbers of extension agents, many of whom at present rigidly apply simplistic solutions in a top-down approach to development (a little training can be a dangerous thing). Capacity building for community members, both men and women, and in relation to different roles (eg not only productive activities but also responsibilities in representation, mediation etc) is also indicated. However, specific training activities may need to be geared towards specific situations and should be identified as part of the overall process of participatory planning and monitoring.

## **5. An institutional framework for conflict management**

Drawing on the discussions above, the key elements of an institutional framework would include the following:

### **RB and NATIONAL TEAM TO COMPLETE THIS**

## **6. Effectiveness of the proposed approach to resource use plans as a key condition of Fadama II**

The experience of the extended fieldwork mission team has emphatically confirmed the validity of the approach taken by JEWEL in its inception phase, to focus first on institutional aspects / capacity / attitudes, then on understanding conflict over resource use and finally to focus on a sustainable livelihoods perspective. We can't just look at fadama use in isolation from other / integrated livelihood strategies or from institutional-resource user relationships and the institutional mechanisms which can either support or impede community resource use plans.

However, as indicated above, it would be unwise to produce a blueprint for blanket application in all states, as circumstances differ both between and within individual states. The provision of capacity building, in an inception phase, to enable states to develop the most appropriate approach to resource use planning should be built into the Fadama II budget, as well as external mechanisms for supporting and monitoring on-going implementation of plans developed during this phase. It also should be stressed that the nature of entities such 'association' 'committee' and 'community' may need to be defined differently in specific situations and the definition needs to be shared by all stakeholders concerned.

## **7. The potential social/conflict impact of resource use planning and conflict management for Hadejia-Nguru wetlands and surrounding region**

### **TO BE COMPLETED BY THE NATIONAL TEAM**

## **PART D: APPENDICES**

### **APPENDIX 1 PARTICIPANTS INVOLVED IN THE MISSION IN IMO STATE**

#### **OFFICIAL STAKEHOLDERS**

- |                          |  |
|--------------------------|--|
| 1. Engineer Chijioke JSO | ADP Head of Fadama                                     |
| 2. Dr EK Odunze          | NLPD SE Zone Owerri                                    |
| 3. AO Ogbonna            | ADP DTS Owerri   |
| 4. AE Njoku              | ADP Chief Cropping Officer                             |
| 5. FC Okorowu            | ADP DPME   |
| 6. CC Uzoukwu            | SMS WIA  |
| 7. CC Nnadi              | P. Sec. SPPS   |
| 8. SO Ezinwoke           | ADP DES  |
| 9. Emmanuel Egonu        | ADP DDES   |
| 10. Engineer Akalonu BE  | ADP Director of Engineering                            |
| 11. Mrs GU Obinna        | RID Officer  |
| 12. ACB Nwadike          | PM Imo ADP   |
| 13. Mrs Elsie Emecheta   | Head WIA   |
| 14. Mr Patrick Osuji     | Hon. Commissioner of Agriculture and Natural Resources |

#### **FIELDWORK PARTICIPANTS**

- |                          |                            |
|--------------------------|----------------------------|
| 1. Engineer Chijioke JSO | ADP Head of Fadama         |
| 2. Dr EK Odunze          | NLPD SE Zone Owerri        |
| 3. AE Njoku              | ADP Chief Cropping Officer |
| 4. FC Okorowu            | ADP DPME                   |
| 5. Miss CC Uzoukwu       | SMS WIA                    |
| 6. CC Nnadi              | P. Sec. SPPS               |
| 7. Emmanuel Egonu        | ADP DDES                   |
| 8. Mrs GU Obinna         | RID Officer                |
| 9. Mrs Elsie Emecheta    | Head WIA                   |

#### **OTHER KEY STAKEHOLDERS**

1. Mrs Aje, National Secretary of Fadama User Associations of Imo State, resident of Aro Quarters, Oguta II
2. The Eze of Orsu-Obodo, Oguta II
3. Officers of the women's gari processing co-operative, Okolochu
4. The Eze of Okolochu
5. Ardo Abdullah Goma
6. Ibrahim Goma
7. Salesarkin Hausawa
8. Maisibi Abdullah

#### **MISSION TEAM**

- |                       |   |
|-----------------------|---|
| 1. Patricia Daniel    | SD Consultant, University of Wolverhampton UK |
| 2. Umar A Hassan      | NLPD Kaduna                                   |
| 3. Hadiza Giwa        | JARDA Jigawa (Head of WIA)                    |
| 4. Dr Moh. Naser Musa | MANR Jigawa                                   |
| 5. M T Hussain        | EPA Jigawa                                    |

## **APPENDIX 2      FIELDWORK BRIEF**

### **FIELDWORK: THE DYNAMICS OF FADAMA USE IN IMO STATE**

#### **KEY QUESTIONS**

1. Resource use and activities:
  - Subsistence v. cash crops v. wild resource use
  - Collective v. individual use
  - Associations
  - Land tenure (legal v. traditional)
  - Separate activity groups (farming, fishing, herding) v. integrated activities
  - Women's v. men's roles and activities
2. Conflicts:
  - Between which social / occupational / cultural groups
  - Causes and effects of conflicts
  - Level and type of conflict
3. Existing and potential conflict management mechanisms
  - Traditional
  - Institutional
  - Associative

#### **OGUTA FIELDWORK**

Team 1 (Tafida)	Fishing (Time line / seasonal calendar)
Team 2 (Musa)	Farming (Mapping of resources and activities)
Team 3 (Pat /Hadiza)	Womens' associations / Processing (Gender analysis)
Team 4 (Umar)	Pastoralists

#### **TEAM ROLES**

1. Asking questions (team leader)
2. Translator
3. Official recorder
4. Active listening (all)
5. Chance to ask questions ( all – at end of interview / activity)

## APPENDIX 3

## SAMPLE FIELDWORK VISUALS AND NOTES

### PROCESSING IN OGUTA II

Processing activities	Sex	Season	Tools	Usage	Profits
<b>Cassava</b> Garri Fufu Tapioca Starch Chips for flour	<b>F</b> <b>F</b> <b>F</b> <b>F</b> <b>F</b>	All year though some variation in amount	Bags, sieves, knives, graters Private milling machines	(All)  Subsistence+++ Cash +	meagre
<b>Palm Fruit</b> Oil extraction Kernel cake Brooms Baskets Sponge Soap Kernel oil	<b>F M</b> <b>F</b> <b>F M</b> <b>F M</b> <b>F</b> <b>F</b> <b>F</b>	ditto	Bags, knives, machines, mortars, basins, jerricans, baskets	(All)  Cash +++ Subsistence+	More
<b>Fish</b> Smoking Frying	<b>F</b> <b>F</b>	ditto	Pans, wire gauze, firewood	Subsistence ++ Cash +	Meagre
<b>Vegetables</b> Drying	<b>F</b>	ditto	baskets	Cash+++ Subsistence +	More
<b>Other income- generating activities</b> Trading Sewing Hair dressing	<b>F</b>	<b>ditto</b>			

## FARMING IN OGUTA II

**Tribe** Igbo

**Migrants** Many

**Occupation:** Farming, trade, civil servants, public servants

**Type of farming:** Commercial and subsistence (more commercial)

**Items of trade:** Yam, cassava, vegetables, cocoyam, melon, maize, palm trees, ogbono,

Pineapple, tomatoes, potatoes, pepper

**Mode:** Individual activities mainly; some communal

**Associations:** Many (FUA, vegetable producers, garri processing, pineapple producers, oil palm producers, fishermen and women, poultry farmers, small ruminant farmers, etc)

**Land tenure** Inheritance; lease and rent; outright transfer

**Rights to common resource** Common ownership by the villagers

**Restrictions** Fishing: strangers need permission from the community

**Traditional leader** Ezeship

**Cattle** Do come occasionally from Egbema, Ogbaku

Conflicts do arise

Route: highway

Time: dry season

**Conflict resolution** By police always. After warnings by police, the herdsmen do leave their herd to destroy crops and escape early enough before the natives have a knowledge of the damage (farmlands are away from the village)

**Suggestions** Government to make legislation against damage by livestock

**Roads for passage** Not possible to make it exclusive. Not aware of any history of damage and compensation

**Settlement** At times by Eze

**Flood** August-November

**Immigrants** No conflict with natives

**Wild life resources** Bees, grass cutters, snails, porcupine, antelope, giant rat

**Exploitation** Free

**APPENDIX 4a****FORCEFIELDS ANALYSIS  
(TEAM REVIEW OF KEBBI AND IMO)**

What forces / factors help or hinder the peaceful and effective management of fadama resources?

<b>HELPING FORCES</b>	<b>HINDERING FORCES</b>
Control and regulatory water systems for fishing	Annual regulatory water policy (dams / flooding etc) affects both farmers and fishers
Vast fadama land	Weak extension services
Clearly defined tenure systems	Lack of legislation, development and protection relating to pastoralist needs
Principle behind establishing grazing reserves and stock routes	Non-functional conflict resolution committee
Principle behind conflict resolution committee	Cultural discrimination against pastoralists
Socio-cultural integration	Statutory and customary law does not favour pastoralist or farming women
Economic interaction between farming / Fulani women	Slow pace of implementation of nomadic education policy
Provision of amenities (eg bore holes for water, schools)	Lack of participatory processes to underpin development initiatives
Integration of social development processes (eg Sabiyel – men and women's associations, education for all in same school)	Lack of recognition of existing mechanisms and traditional / informal associations by ADP
Traditional conflict management mechanisms	Role of traditional authority affected (weakened) by introduction of local government systems
Role of traditional authority	Cultural attachment to land (Imo)
Community Council as conflict resolution mechanism (Igbo)	Inequalities between different fishing groups
Establishing relationships between herders and farmers	Low educational status of herders and migrant fisherfolk
Existence, enforcement and acceptance of clear, simple regulations / traditional conflict management mechanisms for fishing	Lack of access to credit
Cultural acceptance of other communities	
Integration of agricultural activities (Igbo)	

## APPENDIX 4b ATTITUDE CHANGE SCALE

	1	2	3	4	5	
1 As a trained professional I have all the knowledge I need to come up with the best solutions						I have as much knowledge as grassroots people and can teach them
2 When I've developed a plan I have to stick to it						I need to make sure I understand the situation
3 There is only one way to go about data collection / consultation / stakeholder involvement						There are a number of tools which can be used
4 Working as an objective outsider is the most effective method						I need empathy to understand a situation
5 I can be most effective by working with professionals from my own sector / area of expertise						I find working with professionals from other sectors / areas of expertise more effective
6 I place highest priority on achieving the outcomes / results of the work						I place equal priority on the process (this is also true for the outcomes)
7 I feel most comfortable communicating with professionals from my own sector / area of expertise						I feel confident communicating with a range of people from different sectors / areas of expertise
8 I need to have control over the situation in order to work most effectively						I am happy to share control with others
9 I prefer talking as a way of sorting out my ideas						I learn a lot from listening to other people's points of view
10. Only community leaders / spokespeople can give reliable information						I need to listen to as many people as possible to get reliable information
11. Communities are not willing to discuss problems with outsiders						Most people are willing to discuss problems and an outsider can help with things forward
12. Communities are hostile to intervention / involvement of the 'authorities'						Most people are open to partnership and really being involved
13. Different interest groups are not willing to come together to discuss their differences / conflicts						Most people are willing to come together as long as the process is equitable / fair
14. Problems can only be solved through government intervention						Local solutions are often the best for communities

15. There are some problems which are insoluble!						Despite glo environme together ca
16. Problems are best dealt with through a sectoral approach (eg fisheries, agriculture, healh)						Many prob solved by a
17. The cause of problems is simple to analyse and technical solutions are obvious						The root ca complex an find solutio
18. Women are marginalized within the power structure and so have little to contribute to conflict management						Women are and have c can be bett
19. Women's contribution to livelihoods is minimal and so they have little to contribute in knowledge or skills						Women pla their small- can provide diversificat
20. I already have sufficient knowledge of the situation in order to predict outcomes and make decisions						I need to re has the cap must alway assumption findings / e



## APPENDIX 5            INDIVIDUAL DEVELOPMENT

### *What did I learn?*

As an agriculturalist I learnt that there is a lot of agricultural resources for women to lay their hands on for money eg palm oil. I expected to find Eastern women more emancipated than they seem to be. The Imo people seem to have a high level of education compared to other Eastern groups.

### *What did I learn to do?*

I have learnt to use the mapping technique to tap knowledge. The PRA method of planning ahead of time and evening review of what had been achieved every day, for adjustment for the way forward. I also learnt how to work in a team of people from different disciplines and to use my knowledge and skills to convince a conservative person that no knowledge is wasted.

### *How did I feel?*

I feel happy that all our team leaders are very much interested in the gender perspective of the wetlands programmes. Happy that Fulani women and children are beginning to realise the importance of education for future generations. Happy that Pat is able to carry us on board and easily adjust to the different conditions found along the way whenever observed by any member of the group (no conflict). Happy with all the mission members, so far so good.

### *What will I do differently?*

Train my block extension agents to form co-operative groups among the pastoralists. Bring out gender programmes for the wetlands for JEWEL. Discuss with the women's co-operative leaders on how effective groupwork can be.

### *What further support do I need?*

More of PRA techniques. Interaction tours to areas or countries where these appraisals have been effectively used. I will very much appreciate it if JEWEL will allow me to participate in this kind of mission again.

HH

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*What did I learn?*

I came across many people of different tribes and cultures facing almost the same problems in quite different ways

*What did I learn to do?*

To apply appropriate PRA tools to gather valuable information from the communities in a participatory manner

*How did I feel?*

Initially it wasn't easy for fear of hurting the feelings of other team members but later we began to understand each other and eventually became like members of the same family. I felt we were highly honoured and respected and had all the cooperation expected from the communities visited.

*What will I do differently?*

I now respect people's views in matters that affect their lives as they understand it better than anyone else.

*What further support do I need?*

More opportunities to further test and perfect the PRA tools and skills acquired in a different environment more complex than the ones visited.

For JEWEL I suggest more vehicles for such an exercise to enable the research team to visit all nooks and corners of a state to collect more data in a short time.

MNM

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*What did I learn?*

A lot has been learnt that it is difficult to say it all, but one can summarise to say meeting the people within their environment helps in knowing their true life situation.

*What did I learn to do?*

PRA and SARAR tools if properly used aid one in identifying problems as well as getting solutions as far as a community is exposed to these tools.

*How did I feel?*

Interaction with group members and institutional members in general has widened my knowledge and perceptions. The integrated approach of different professionals looking at a problem and coming out with a single solution acceptable to all, will obviously bring about good conservation, manage environmental degradation and solve communal conflict over cprs

*What will I do differently?*

I aim to see sustainable development which is environmentally friendly being attained at communal levels. Better conflict resolution mechanisms as well as conflict management if provided to the communities will be the greatest pride I will like JEWEL and my department to see at the end.

*What further support do I need?*

Capacity building is an additional support I would always wish to have.

MTH

*What did I learn?*

Vast fadama lands yet to be brought under dry season cultivation. For the first time met pastoralist groups with ownership of fadama land (Kola). Herder-farmer conflict widening with varying causes (except South Kebbi). Traditional authorities are losing their powers – with serious implications for conflict management.

*What did I learn to do?*

Improved skills on PRA for data gathering with communities. Working through the institutions (ADP, NLDP, SMANR etc) to reach communities. Improved abilities in the analysis of conflict and conflict management issues.

*How did I feel?*

Satisfied with the team's attitude during fieldwork. Role allocation and execution was adequate. Team's interaction with its members, institutions and communities was commendable. Added confidence in discussing resource use conflict and conflict management mechanisms.

*What will I do differently?*

Will adopt PRA approaches in subsequent fieldwork. Will encourage JEWEL consultation forum members to appreciate and apply PRA techniques in its activities in the H-N wetlands.

*What further support do I need?*

More analytical tools and approaches for future activities with JEWEL and other organisations. More techniques and strategies for planning fieldwork. More literature on resource use conflict and conflict management. UH

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*What did I learn?*

Steep learning curve on NR, cprs and what is the fadama! The developing emancipation of Northern women (Fulani and Hausa) as compared to Igbo (I expected the reverse). The whole pastoralist perspective, especially their desire for education.

*What did I learn to do?*

Leading a team under difficult circumstances. Dealing appropriately with different cultural protocol.

*How did I feel?*

Respect and appreciation for the hard work, dedication and good humour of the team. Optimistic about the potential for attitude and behaviour change through participatory processes in JEWEL and Fadama 2.

*What will I do differently?*

Spend more time on clarifying / agreeing team roles and tactics. Ensure notification ahead of time to state officials.

*What further support do I need?*

For a similar exercise - more time! and other resources, not only vehicles but money for incidental expenses (fieldwork refreshments, meeting rooms, hospitality, photocopying etc) as I found myself subsidising a lot of this. PD

## **APPENDIX 6      TRAINING OUTLINE PROPOSAL**

### **STAGE 1      INSTITUTIONAL CAPACITY BUILDING**

Time: 3 weeks  
Participants: Senior ADP, WIA, NLDP, Local Government officials  
Training team: National consultants led by an international specialist

Outline programme:

Training in participatory techniques  
Fieldwork in teams in fadama user communities  
Review and analysis of findings  
Cross-sectoral planning

Outcomes: Identification of all stakeholders and their roles/ needs/ interests  
Understanding of key issues around resource use and agreed outline strategies to address them  
Recognition / integration of relevant gender issues  
Establishment of a conflict resolution committee  
Proposals for demarcation of resources and monitoring mechanisms  
Specific 'communities' identified for future communal resource planning

### **STAGE 2      CONFLICT MANAGEMENT TRAINING**

Time: 2 weeks  
Participants: Members of the conflict resolution committee  
Other key stakeholders, eg traditional leaders, union leaders, women opinion leaders  
Training team: National consultants led by an international specialist

Outline programme:

Understanding different types and causes of conflict, different responses to conflict, existing resolution mechanisms  
Early warning signs (prevention v escalation)  
Conflict mapping / Critical incident analysis  
Case studies / Role Play to develop skills of negotiation / facilitation / mediation / arbitration  
Reporting / recording skills (to build up a 'case law' of conflict resolution)  
Participatory planning

Outcomes: Agreed operational procedures of conflict resolution committee and any lower level mechanisms for conflict resolution  
Partnership / collaboration between representatives of all stakeholder groups  
Recognition of gender issues and role of women in conflict resolution

### STAGE 3 COMMUNITY RESOURCE PLANNING

Time: 3 weeks for each community  
Participants: Key stakeholders / participants drawn from Stages 1 and 2 as appropriate to the particular community, also relevant extension worker/s  
Training team: National consultants led by an international specialist in the first instance

Outline programme:  
Training in the SARAR approach\*  
Fieldwork with focus groups / key players in the community  
Community resource planning with representatives of focus groups and key players  
Developing practical measures for implementation, for on-going institutional support for the community plan and for monitoring progress

Outcomes:  
Empowerment of the community  
Development of partnership / cooperation between all stakeholder groups (including state officials – grassroots community members)  
Documented plan and implementation / monitoring measures, agreed roles and responsibilities  
Integration of women and women's interests in the community plan

\*SARAR approach incorporating some PRA tools as below:

**Creative:** posters, mapping, transects, time lines / life histories

**Investigative:** ranking and scoring (pocket chart), venn diagram, seasonal calendar

**Analytical:** gender analysis, 3 pile sorting, problem trees

**Planning:** forcefields analysis, software and hardware

**Informative:** development / recording of case studies to be used in future training

## APPENDIX                      PAT DANIEL'S ITINERARY

6 <sup>th</sup> March	Fly to Kano
7 <sup>th</sup> March	Briefing meeting with JEWEL staff and Dutse team members Travel to Kaduna to meet RB and UH Team meeting: review of JEWEL fieldwork and key issues for Kebbi
8 <sup>th</sup> March	Travel to Birnin Kebbi Evening meeting with Head of NLDP and Deputy APD
9 <sup>th</sup> March	Transect of fadama by jeep, visit to cattle market Preparation meeting with team members while RB and UH visit pastoralists
10 <sup>th</sup> March	Briefing meeting with Head ADP and senior staff, arrangements for fieldwork Women's team visits to market and pastoralist hamlet Other team members: Visits to farming and pastoralist communities
11 <sup>th</sup> March	Women's team visit to farming community Sabiyel Other visits to farming villages
12 <sup>th</sup> March	Meeting between pastoralist and farmer leaders arranged by Min of Ag Travel to Yaouri, S Kebbi Briefing meeting with ADP zonal manager and ADP staff
13 <sup>th</sup> March	Visits to fishing community, farming community and pastoralists
14 <sup>th</sup> March	RB leaves for Abuja Meeting with members of the Yaouri Conflict Resolution Committee Review meeting with ADP Team review / planning meeting
15 <sup>th</sup> March	Travel to Abuja
16 <sup>th</sup> March	Rest period / Report writing
17 <sup>th</sup> March	Travel to Owerri Meet with Head of NLDP
18 <sup>th</sup> March	Briefing meeting with ADP PM and senior staff Workshop with ADPs while UH makes contact with pastoralist groups
19 <sup>th</sup> March	Visit with ADPs to Oguta II farming community and Okolochu while UH and one ADP visit pastoralist elders Team review meeting in evening
20 <sup>th</sup> March	Review session with ADPs Visit to Arondizuogu and cattle market PD and HG visit pastoralist women in the evening Team review meeting

21 <sup>st</sup> March	Review workshop with ADPs Travel to Lokoja
22 <sup>nd</sup> March	Continue journey to Abuja Team review meeting and allocation of report writing tasks
23 <sup>rd</sup> March	Report writing
24 <sup>th</sup> March	Team meeting to review and process report Liaison with JEWEL and World Bank over future planning
25 <sup>th</sup> March	Completion of draft report National team released as mission curtailed because of war
26 <sup>th</sup> March	PD Debriefing with World Bank / DFID
27 <sup>th</sup> March	PD leaves Abuja at midnight on KLM flight
28 <sup>th</sup> March	PD arrives home at midday National team to regroup (with RB and JEWEL staff ) to complete recommendations for JEWEL and review the report