

Fulani Herdsmen and Grazing Activities in Southwestern Nigeria: Yoruba Farm Youths' Perception Analysis

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ABSTRACT This paper analyses Yoruba farm youths' perceptions of conflict arising from Fulani herdsmen's grazing activities in three of the six southwestern Nigerian states. A multistage sampling procedure was used to select 360 respondents using a pretested and validated structured interview schedule to elicit information. Descriptive statistics such as frequency counts and percentages were used to summarise the data while inferential statistics were used to validate the hypotheses of the study. The study revealed a high (98.0%) occurrence of Fulani herdsmen's grazing activities with grazing on crops (mean =4.74) ranked 1st among surveyed occurrences. Overall, the farm youth negatively perceived the grazing activities of Fulani herders. At $p \leq 0.01$ and 0.05 , age ($r = 0.28$), number of children ($r = 0.303$) and farm experience ($r = 0.478$) show positive and significant correlations with youth's perceptions of Fulani herdsmen's grazing activities, while at $p \leq 0.05$, household size ($r = -1.18$), farm size ($r = -0.126$) and income ($r = -0.103$) had a negative but significant correlation with the youths' perceptions. In conclusion, the Yoruba farm youth had negative perceptions about Fulani herdsmen's grazing activities. It is recommended that the government needs to enact relevant legislations to guide the grazing of cattle and establish functional grazing reserves to enhance meeting herders' needs and alleviating conflict situations between farmers and the herders.

INTRODUCTION

Fulani herdsmen, also referred to as pastoralists, are nomadic or semi-nomadic herders whose primary occupation is raising livestock (Iro 1994; Torimiro and Adetayo 2004). Nomadic herding is a practice that entails moving with cattle from one place to another in search of pasture. According to Ezeonwuka and Igwe (2016), the Fulani have, for over a thousand years, remained an established feature of West African ecology both in its sociology and history. The remarkable role of the Fulani in the history and development of West Africa has always been controversial, hence engendering the need to pay attention to the group's activities. Today, about 20 million Fulani inhabit West Africa, and are spread across ten countries where the majority are found in Nigeria (7 million), Guinea (4.7 million), Mali (2.8 million), Niger (1.5 million), Cameroon (700,000), Chad (138,000) and Sudan (90,000) (Ezeonwuka and Igwe 2016). According to Abugu and Onuba (2015), the Fulani are natural migrants who are constantly on the move in search of pastures for their herds. The Fulani herdsmen in Nigeria occupy some part of the drought-stricken Sahel, and to escape from the

ravaging effect of the drought as well as to save their cattle from dying, they migrate southward to some areas in the middle belt (such as Plateau, Benue, Nasarawa, Kogi) and southwestern states. Whilst crossing the borders of the middle-belt and southern regions, unfettered Fulani cattle cause great damage to farmlands, resulting in conflicts and confrontations with the indigenes.

Nigeria's implementation of the Land Use Act of 1978 allows the state or Federal government the right to assign and lease land to the citizenry. To enable them to claim ownership of their ancestral lands, the Act allows the indigenes the right to apply for and be issued a certificate of occupancy (Okello and Majekodunmi 2014). This places the pastoral Fulani in a difficult position because most of them do not have any usufruct rights to any of the lands on their grazing routes. Thus, the herders' incessant transhumance continues to make them encroach on other people's properties. Although the Nigerian central government has earmarked some locations as grazing routes in the past, this has not reduced the clashes between the herders and farmers because many a times, some herders fail to limit themselves to the use of the routes

because they were not adequately supported. For instance, from 1996 to 2006, 121 people lost their lives in Bauchi and Gombe states and many deaths occurred in other states as a result of conflicts between these pastoralists and farmers (Abass 2012). More recently, the Global Terrorism Index (2017) reports that over 2,500 people were killed by the herdsmen in Nigeria between the year 2012 and 2016 and more than 3,000 deaths were recorded in three African countries (Nigeria, Mali and Congo) in which ninety-two percent of the casualty was recorded in Nigeria. Fulani herders argued that they have the right to graze their animals on any land because no adequate support was made for them along the routes provided by the government. Consequently, smallholder crop farmers are always at the receiving end. This has exacerbated a high poverty level among rural farmers due to crop damage and thus, discouraging farm youths from embracing farming as their traditional profession. In this study, farm youths are conceptualised as the children of farmers, born and raised on the farm and participating in farming activities (Torimiro 2013). These youths are becoming disinterested in farming and their unemployment rate in rural Nigeria has peaked to an alarming level.

Objectives and Hypotheses of the Study

Against this background, to critically examine the effect of indiscriminate grazing, this study offers an exposition on the socio-economic characteristics of the Yoruba farm youths' in the southwestern Nigeria. Specifically, it provides the occurrence of Fulani herdsmen's grazing activities on farmers' farmland, which unveils the obstacles associated with Fulani grazing activities and explicitly reveals the Yoruba farm youths' perceptions of Fulani herdsmen's activities in southwestern Nigeria. In addition, the study further establishes the relationship between Yoruba farm youths' perceptions of Fulani grazing activities and their demographic and socio-economic characteristics, and also establishes the differences among farm youths' perceptions of Fulani grazing activities across southwestern Nigeria

Theoretical Framework

Both, the enactivism theory and deprivation, frustration and aggression theory were adopted in offering a theoretical explanation for a better understanding of youths' perceptions in the context of this chapter. The enactivism theory of perception, according to Thompson (2007), posits that cognition arises through a dynamic interaction between an acting organism and its environment. This implies that a human body, mind, and world are impacting on each other to build up a structure of knowledge or perception. The theory focuses on the interconnectivity between every aspect of experiences such as individuals, tools, community and events in a complex system (Mengyua 2013). In this context, the enactivism theory further explains how the human mind and environment contribute to the farm youths' perceptions of Fulani herdsmen's grazing activities. While the environment in this regard may include the effect of Fulani encroachment into and destructive activities in crop farms, the cognitive influence may reflect in what is generally thought or felt about Fulani herdsmen's grazing activities. This theory also reinforces the suggestion that an environment could be selectively created through human's capacity to interact with their world.

In the same vein, the theory of deprivation, frustration and aggression proposed by Dollard et al. (1939) sees aggression as a function of frustration and the occurrences of aggressive behaviour always presuppose the existence of frustration. Dougherty and Pfaltzgraff (1971) defined aggression as an action with the intent to harm physically or non-physically. However, the main thrust of the theory is that scarcity due to insufficient supply or unequal distribution of resources because of deprivation may ultimately lead to aggression (Abugu and Onuba 2015). Wolf (2001) noted that war over scarce natural resources is neither strategic nor rational. Practical application of these theories infers that the Fulani herdsmen are usually frustrated because of weather events, which force them to migrate, and as they migrate a series of challenges are encountered, which in turn brings further frustration. Deprivation of food and water, mostly due to climate adjustment for the Fulani herdsmen's cattle, has led to their frustration and ag-

gression. Herdsmen then migrate to areas where there are crop farms to feed their cattle, regardless of any harm that this may cause the farm owners. This is a great threat to the farm youth and discourages them from practising crop farming in the study area.

METHODOLOGY

The study was conducted in three purposively selected southwestern Nigerian states (Ogun, Oyo and Ekiti) due to the high occurrence of Fulani herdsmen's attacks on farmers in the areas. The states predominantly comprise the Yoruba ethnic group among whom farming is primarily considered as the traditional occupation. A multistage sampling procedure was used to select the respondents. At the first stage, a purposive sampling technique was used to select each local government area (LGA) from each of the three states based on the frequency of attack on farmers by Fulani herdsmen. These LGAs are Imeko-Afon in Ogun state, Lagelu LGA in Oyo state and Ekiti-East in Ekiti state, respectively. At the second stage, each community with high occurrence of Fulani herdsmen's attacks on farmers was purposively selected from each of the three LGAs, namely, Imeko, Oke-ogun and Omuo communities, respectively. At the third stage, the snowball technique was used to purposively select from each of the communities 120 farm youth of age 13-30 years, who have had the experience of attacks by Fulani herdsmen, totalling 360 respondents. A structured interview schedule, which adequately measured the objectives of the study, was used to elicit quantitative data from the respondents. The occurrence of Fulani herdsmen activities was measured using, Never (0), Rarely (1), Often (2), Monthly (3), Fortnightly (4), Weekly (5) and Daily (6). These ratings were used to derive the composite mean for ranking each item. Furthermore, the perception was measured using a 5-point Likert scale with Strongly agree (5), Agree (4), Undecided (3), Disagree (2) and Strongly disagree (1), and vis-à-vis for negative questions. Descriptive statistics were used to summarise the data while inferential statistics such as Pearson moment correlation and analysis of variance (ANOVA) were used to validate the hypotheses of the study. Chi-square analysis was used to

test the hypothesis of some selected nominal socioeconomic variables and the categorised dependent variable (positive, indifference and negative perception).

RESULTS AND DISCUSSION

Socio-economic Characteristics of the Respondents

Table 1 show that approximately fifty-four percent of the farm youths selected for the study were between the ages of 15-22 years, while 44.7 percent of them were between the ages of 23-30 years, 1.4 percent was less than 14 years old with a mean of 22.5 years ($SD = \pm 8.40$). Nigeria's National Youth Policy (2001) defined youth in sub-Saharan Africa as young men and women from 15 to 35 years. About sixty-six percent of the study participants were males while 33.9 percent were females. The study also found that 45.6 percent of the youth were Christians while 54.4 percent practiced Islam. The results further revealed that majority (70.3%) of the farm youth were single, 28.1 percent were married and only 1.7 percent of them were divorcees. These findings imply that farm youth are dominated by males practicing Muslims who are still single. This is not in agreement with the study of Perez-Morales (1996) who reported that many young people in rural areas get married early and become involved in adult responsibilities. This is not unexpected, as the current harsh economic situation does not encourage the young men to take up marriage responsibilities. The results of the study further revealed that while a majority (78.9%) of the farm youths had secondary education, 6.7 percent had primary education. Only 14.4 percent of them attended tertiary institution. It shows that majority of the farm youth had basic education that could make them open to developmental programmes.

Detailed analysis showed that while more than half (58.6%) of the farm youths depended on a parent for both food and shelter, 34.7 percent of them were independent. Only a very few (6.7%) of the farm youths were partially dependent on their parents. It was further revealed that majority (71.9%) of the farm youths were indigenes of the community while 28.1 percent were not. The non-indigene farm youths may

Table 1: Distribution of farm youths by demographic and socio-economic characteristics (n=360)

Characteristics	Frequency	Percentage	Mean (S.D.)
<i>Age</i>			22.5 (8.40)
≤14	5	1.4	
15-22	194	53.9	
23-30	161	44.7	
<i>Sex</i>			
Male	238	66.1	
Female	122	33.9	
<i>Religion</i>			
Christianity	164	45.6	
Islam	196	54.4	
<i>Marital Status</i>			
Single	253	70.3	
Married	101	28.1	
Divorced	6	1.7	
<i>Indigeneity</i>			
Indigene	259	71.9	
Non-indigene	101	28.1	
<i>Level of Education</i>			
Primary	24	6.7	
Secondary	284	78.9	
Tertiary	52	14.4	
<i>Parental Dependency</i>			
Dependent	211	58.6	
Independent	125	34.7	
Partially dependent	24	6.7	
<i>Organization Membership</i>			
Member	70	19.4	
Non-member	290	80.6	
<i>Farm Size (in Hectares)</i>			2.28 (1.28)
≤10	3	98.4	
10-20	354	0.8	
≥20	3	0.8	
<i>Years of Farming Experience</i>			9.53 (5.93)
≥10	215	59.7	
15-Nov	87	24.2	
16-20	49	13.6	
≥21	9	2.5	
<i>Annual Income (in ₦)</i>			₦235,308.33 (₦ 187,283)
≤150,000	171	47.5	
150,001-433,333	128	35.6	
433,334-716,667	52	14.4	
≤716,667	9	2.5	
<i>Household Size</i>			6.71 (2.3)
≤5	123	34.2	
10-Jun	214	59.4	
≥11	23	6.4	

Source: Field survey, 2017

(S.D.) = Standard Deviation in Parenthesis

have immigrated from neighbouring villages, communities or states into their host communities in search of a place to settle and survive. Section 41(1) of the Nigerian Constitution states that “every citizen of Nigeria is entitled to move

freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereby or exit therefrom”. The majority (80.6%) of the farm youths belonged to at least one community organisation perhaps in a bid to enjoy the benefits associated with being a member of a social network. Conley and Udry (2000) reported that farmers within a group tend to learn more from each other on ways to develop their farming practices and how they strengthen social networks.

However, the mean farm size of the farm youths was 2.28 hectares with a standard deviation of 1.28. This is in agreement with the findings of Alimi (1999), Adesoji (2002), Nwaleji and Ajayi (2009) who report that crop production usually occurs in less than 10 hectares of land. Farm size and farming practices are intricately connected, and smallholders engage in farming practices that are largely dependent on the use of simple farm implements and as such are limited in production capacity. The majority of the young farmers had between 11-15 years of farming experience with a mean of 9.53 years (SD = ±5.93). Ani (2002) reported that farming experience affects, to some extent, farmers’ managerial know-how and decision-making.

The findings further revealed that 47.5 percent of farm youths had an annual income¹ of less than ₦ 150,000 while 35.6 percent had between ₦ 150,001 and ₦ 433,333. The average income per annum was ₦ 235,308.33 (SD = ± ₦ 187,283). Many youths in the community earn low income from their farming activities. This corroborated the findings of Odoemenem and Ostanwa (2011) and Nwaobiala and Ogbonna (2014) who reported that majority of rural farmers are low-income earners. Over half (59.4%) of respondents had a household size of between 6-10 members with a mean and standard deviation of 6.71 and ± 2.3 members, respectively. The mean household size buttressed the 2016 report from Nigeria’s National Bureau of Statistics (2016), which put rural Nigeria’s average household size as 6 members. A large household size is very significant for sustainability of crop production activities in southwestern Nigeria and it also has implications for higher expenses for family maintenance.

Occurrence of Fulani Herdsmen Grazing Activities on Farmers' Farmland

The results in Table 2 show the occurrence of Fulani herdsmen's grazing activities in south-west Nigeria. Grazing cattle on farmlands by the herdsmen in their host community was ranked as number one among other herders' activities by the respondents with 35.6 percent indicated either weekly or daily occurrence. In addition, the comment for the herders "just pass by" their farmland was ranked as second while "drinking on farm" was ranked as third. Grazing has often-times destroyed farms, properties and posed a threat to life due to the herdsmen's aggression and their desperation to feed their cattle. This study corroborated Eyekpimi's (2016), which linked the occurrence of Fulani herdsmen's grazing on farms to the country's food and national insecurity. The author reported that serious conflict erupts between Fulani herdsmen and farmers leading to loss of lives, valuable properties and destruction of the vast expanse of arable agricultural farmlands. Grazing on farmlands, which is the most likely activity of Fulani herdsmen has a negative impact on the livelihoods of

the farmers in the area, as farm productivity might drastically drop, which could in turn subject rural farmers to abject poverty.

Obstacles Associated with Fulani Grazing Activities

The frequency and composite mean scores of the magnitude of damages experienced by the farmers after herdsmen invaded their farms are shown in Table 3. Results show that herdsmen's incursions to farmland caused damage to crops (mean=1.58), land (mean=1.18), structures (mean =1.02) and peaceful living (mean =0.27). These findings corroborated those of Olubode (2016), and Tenuche and Olarewaju (2009), which opined that Fulani herdsmen were a hazard to people in different countries and their grazing activities were a threat to farmers' wellbeing.

Most (61.7%) of the respondents reported the invasion of Fulani herdsmen on their farmlands led to a major destruction of crops. In agreement with Abass (2012), Duru (2016) and Zovoe (2016), herdsmen were reported to move around with rifles and different types of guns and machetes as they herd their cattle without

Table 2: Occurrence of Fulani grazing activities (n=360)

<i>The occurrence of grazing activities</i>	<i>N</i>	<i>R</i>	<i>O</i>	<i>M</i>	<i>F</i>	<i>W</i>	<i>D</i>	<i>Mean</i>	<i>Rank</i>
Just passing by	16 (4.4)	35 (9.7)	79 (21.9)	17 (34.7)	30 (8.3)	74 (20.6)	109 (30.3)	4.86	2 nd
Grazing on farm	25 (6.9)	67 (18.6)	19 (5.3)	43 (11.9)	78 (21.7)	128 (35.6)	125 (35.6)	5.29	1 st
Drinking on farm (Frequency)	79 (21.9)	46 (12.8)	32 (8.9)	15 (4.2)	29 (8.1)	78 (21.7)	81 (22.5)	4.19	3 rd

Source: Field survey, 2017

*Percentages are in parentheses ()

Scoring keys: N=Never (0), R= Rarely (1), O= Often (2), M= Monthly (3), F= Fortnightly (4), W= Weekly (5), D= Daily (6), Mean = Composite mean score of items

Table 3: Extent of damage due to Fulani grazing activities (n=360)

<i>Areas of damage in the community</i>	<i>Never</i>	<i>Minor</i>	<i>Major</i>	<i>Mean</i>	<i>Rank</i>
Damage to crops	12 (3.3)	126 (35.0)	222 (61.7)	1.58	1 st
Damage to land	36 (10.0)	222 (61.7)	102 (28.3)	1.18	2 nd
Damage to peaceful living	284 (78.9)	54 (15.0)	22 (6.1)	0.27	3 rd
Damage to structure	94 (26.1)	166 (46.1)	100 (27.8)	1.02	4 th

Source: Field survey, 2017.

Percentages are in parentheses ()

Scoring keys: Never = 0, Minor = 1, Major = 2.

being intercepted by security operatives. Any slight provocation by the host farmers thus leads to rape of young women and wanton destruction of life and property.

Respondents' Perceptions of Fulani Herdsmen Grazing Activities

The results in Table 4 show the mean scores for a set of perception statements or items, which were assessed by respondents on a 5-point Likert rating scale. The grand mean for the items was 4.44 with a standard deviation of 0.47. The data shows that the statement "cattle grazing on a crop farm is destructive" had the highest mean score (4.74) with a standard deviation of 0.73 and ranked 1st among the 15 items.

This statement supports the views of Olu-bode (2016) and Duru (2016) who reported that the attack of herdsmen on farming communities has been a major terror to people and their households. Furthermore, it was observed that respondents were favourably disposed towards the following statements, which scored points above the grand mean. These statements were

"cattle grazing has more disadvantages than advantages" (mean 4.70), "grazing activities of the Fulani herdsmen on crop farms need to be controlled" (mean 4.67), "sanctions should be placed on the herdsmen for any damage caused by cattle grazing" (mean 4.63), "the herdsmen should not graze their cattle without the farm owner's consent" (mean 4.62), "cattle grazing is a threat and discouragement to young people practicing agriculture" (mean 4.60), "cattle rearing on farm is not profitable to crop farmers (mean 4.59)" and "Fulani herdsmen are violent when grazing on a crop farm" (mean 4.59). In overall, the farm youth perceived the grazing activities of Fulani herders negatively.

Relationship between Farm Youths' Perceptions of Fulani Grazing Activities and their Demographic and Socio-economic Characteristics

Results of the Chi-square analysis show that there was no significant association between sex ($\chi^2 = 1.475$; $p \geq 0.05$), religion ($\chi^2 = 1.428$; $p \geq 0.05$) and indigeneity ($\chi^2 = 1.208$; $p \geq 0.05$) of the farm youths and their perceptions of Fulani

Table 4: Perceptions of Fulani herdsmen's grazing activities among farm youths

S. No.	Statements	Mean	S. D.	Rank
1	Cattle grazing on a crop farm is destructive	4.74	0.73	1 st
2	Cattle grazing has more disadvantages than advantages	4.70	0.68	2 nd
3	Grazing activities of the Fulani herdsmen on crop farms need to be controlled	4.67	0.72	3 rd
4	Sanctions should be placed on the herdsmen for any damage caused by cattle grazing	4.63	0.75	4 th
5	The herdsmen should not graze their cattle without the farm owner's consent	4.62	0.75	5 th
6	Cattle grazing is a threat and discouragement to young people practicing agriculture	4.60	0.80	6 th
7	Cattle rearing on a farm is not profitable to crop farmers	4.59	0.77	7 th
8	Fulani herdsmen are violent when grazing on a crop farm	4.56	0.79	8 th
9	Cattle grazing does not have any significant benefit in this area	4.42	0.88	9 th
10	Fulani herdsmen carry weapons when going on a crop farm	4.41	1.02	10 th
11	Fulani herdsmen deliberately allow their cattle to destroy farmers' farms	4.31	1.12	11 th
12	There should be an enforced law by the government to punish and send the herdsmen away from any community where there is an attack	4.29	1.10	12 th
13	Fulani herdsmen are not apologetic to farmers when their cattle destroy farmers' farm	4.17	1.22	13 th
14	Cattle grazing has contributed adversely to the income earned through farming in our area	4.08	1.35	14 th
15	The herdsmen's activities have not contributed a lot of benefit to the state as a whole	3.86	1.22	15 th
	Grand mean	4.44		

Source: Field survey, 2017

Rating scale: 1= Strongly Disagree, 2= Disagree, 3= Undecided, 4= Agree, 5= Strongly Agree

herdsmen's grazing activities in the communities (see Table 5). This result implies that the occurrence of Fulani herdsmen grazing activities in the farming communities does not have any association with these variables. Conversely, youths' marital status ($\chi^2 = 28.59$; $p \leq 0.01$), parental dependency ($\chi^2 = 38.45$; $p \leq 0.01$) and level of education ($\chi^2 = 18.57$; $p \leq 0.01$) had a significant association with their perceptions on Fulani grazing activities. This implies that their perception of Fulani herdsmen grazing activities was influenced by their marital status, parental dependency and educational level.

Table 5: Results of Chi-square analysis of the association between some selected socio-economic characteristics of farm youths and their perception of Fulani herdsmen grazing activities in South-western Nigeria

Variable	χ^2 Value	D.f	p-value	Decision
Sex	1.475	2	0.478	NS
Religion	1.428	2	0.490	NS
Marital status	28.587	4	0.000**	S
Parental dependency	38.451	4	0.000**	S
Level of education	18.572	4	0.001**	S
Indigeneity	1.208	2	0.547	NS

Source: Generated from field survey, 2017

* Significant at $P \leq 0.05$

** Significant at $P \leq 0.01$;

More so, while at $p \leq 0.01$ and $p \leq 0.05$, the correlation analysis shows a positive and significant correlation between farm youths' perceptions of Fulani herdsmen's grazing activities in their communities and age ($r = 0.28$), number of children ($r = 0.30$), and their farming experience ($r = 0.48$), and there was also a negative and significant relationship between their perceptions and household size ($r = -0.12$), farm size

($r = -0.13$) and income ($r = -0.10$) at $p \leq 0.05$ (see Table 6). In other words, this result implies that age, number of children, and years of farming experience positively contributed to the farm youths' perceptions of Fulani grazing activities in their community. However, on the other hand, household size, farm size and income of the respondents have a negative and significant relationship with youth's perception of Fulani herdsmen's grazing activities in the communities.

Table 6: Results of correlation analysis of the relationship between some selected personal and socio-economic characteristics of farm youth and their perception on Fulani herdsmen grazing activities in South-western Nigeria

Variable	r-value	p-value	Decision
Years of formal education	0.58	0.269	NS
Age	0.28**	0.000	S
Number of children	0.303**	0.000	S
Household size	-1.18*	0.025	S
Farming experience	0.478**	0.000	S
Farm size	-0.126*	0.017	S
Income	-0.103*	0.050	S

Source: Generated from field survey, 2017

* Significant at $P \leq 0.05$

** Significant at $P \leq 0.01$;

Differences in Perceptions of Farm Youth Across the Selected States in Southwestern Nigeria

The analysis of variance (ANOVA) in Table 7 revealed that there was a significant difference in the farm youths' perceptions of Fulani herdsmen's grazing activities ($F = 89.613$; $p \leq 0.01$) across the three states (that is, Ogun, Oyo and Ekiti). This implies that southwestern Nigerian states perceived the attack of the herdsmen differently, which may be as a result of political interest of the states.

Table 7: Summary of Analysis of Variance (ANOVA) showing the differences among respondents' perception of Fulani grazing activities across South-western Nigeria

Perceptions	Group	Sum of square	Df	Mean square	F	Sig.
Overall Perceptions	Between states	4107.089	2	2053.544	89.613	0.000
	Within states	8180.867	3577	22.916		

Source: Field survey, 2017

D.f: Degree of freedom

CONCLUSION

The section analysed the perceptions of Yoruba farm youths about Fulani herdsmen's activities in southwestern Nigeria. Findings showed that the occurrence of Fulani grazing activities in the study areas was a threat to the lives of farming communities and their livelihoods. Majority of the farm youth in all the three states have negative perceptions of the grazing activities of the Fulani herdsmen. However, across the states, there is a significant difference in the ways they perceived the occurrence. The youths reported that Fulani herdsmen's cattle always grazed on farmers' farmlands thereby causing damage to crops, land and structures.

RECOMMENDATIONS

There is a need for the government at all levels to put some policy frameworks in place driven by the needs and circumstances of diverse stakeholders with a view to reducing the invasion of Fulani herdsmen and their cattle into their hosts' farmlands. Besides formulating and implementing appropriate and pragmatic policies for the purpose of reducing crop damage due to herders' impunity, conflict resolution strategies need to be facilitated by the local government with a view to addressing resource issues in the affected communities. It is also recommended that grazing reserves needs to be established for Fulani herdsmen in order to alleviate crop farm invasion and encourage the herders to practice sedentary animal husbandry.

NOTE

- ¹ USD 1 is equivalent to ₦ 363.00 at the time of writing this paper.

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