

INVOLVEMENT OF FULANI AGRO-PASTORALISTS IN LIVESTOCK MARKETING IN OGUN STATE, NIGERIA

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Abstract

The study investigated the involvement of Fulani agro-pastoralists in livestock marketing in Yewa-North and Imeko-Afon Local Government Areas of Ogun State. Information for the study was generated from 88 Fulani agro pastoralists with interview schedule using a multi-stage random sampling technique. Results from the study revealed that majority (60.23%) of pastoralists fell within age bracket of 26 and 50 years. All of them were males with 86.36% being married. None possessed tertiary education, 42.05 percent had no formal education, 25 percent had primary education and 12 percent had secondary education. Almost 21 percent had informal education, with 59.09 percent of them had their household size between two and five persons while 34 percent had between six and ten persons. All of them were of the Islamic faith and many of them participated in organizations such as age grade group (88.64%), trade groups (92.05%) and community development association at the market level (63.64%). All of them speak and understand the Fulani language (fulfude), while many understand Hausa (94.32%), Yoruba (71.59%) and some Pigin English (53.41%) and English (31.82%) respectively. Their production characteristics revealed that all of them kept cattle while 42.05 percent and 9.09 percent kept sheep and goat respectively alongside their cattle. The range of their herd size were between 3 and 205 for cattle, 6 and 38 for sheep and two and seven for goats. Their cultural beliefs showed that cattle were held in high esteem than sheep and goat and that cattle, sheep and goat are sellable at different stages and times against the Yoruba's view that Fulanis do not sell their animals. Cattle were seen as sources of wealth and bank and are used for wedding ceremonies while there are no taboos/sacred beliefs about cattle sheep and goats. Old males, old females, young males, sick animals of both sexes vicious animals and non-performing cattle, sheep and goats are mostly marketed. Involvement in marketing revealed that almost 96.59 percent sold their animals through intermediaries once it gets to the market. However, a 81.82 percent sells directly at their rugas or en-route market. A non-significant relationship was observed between pastoralists involvement marketing and their personal characteristics ($P > 0.05$) while a significant relationship ($P < 0.05$) was observed between the pastoralists involvement in livestock marketing and their herd characteristics. It is therefore recommended that the livestock market centres be upgraded to enhance the agro pastoralistics marketing activities.

Key words: Agro-Pastoralists, Fulani, Involvement, Livestock Marketing.

Introduction

Livestock production in Nigeria was dominated by nomadic pastoralism long before the advent of the British Colonial Administration. In Nigeria, as in other places in West and Central Africa, pastoral production is based on grazing animals on natural pastures with seasonal movement of families and animals from one place to another in response to availability of fodder, crop residues and water for stock needs, or as an evasive strategy against threats of animal diseases, pest or personal security (Fabusoro, 2006, Olusanya, 2012).

Nigeria has substantial livestock resources and over 85 percent of these are in the hands of Fulani pastoralists who are responsible mostly for Nigerian meat supplies (Haruna and Murtala, 2005). They are now found in almost every part of Nigeria (Sodiya, *et al*, 2008). The Fulanis established and have links with local rulers to ensure passage and grazing rights, usually in return for tribute paid in kind (Bonfigliidi, 1992). This opportunity has enabled many of them to settle and live in communities called Kraal or “ruga” which consist of temporary tents where they are exposed to a relatively low level standard of living with no electricity, no pipeborn water, lack of educational and health facilities as well as lack of infrastructural facilities. Although, pastoralism is highly resilient and adaptable to hostile environments, the resiliency of the Fulanis in coping with livelihoods challenges was observed to be associated with collective action among them (Fabusoro, *et al*, 2008). Fulani pastoralists in Southwest Nigeria have come a long way in their social relations among each other and also with their Yoruba host communities who mostly perceive them as highly emotionally attached to their animals especially cattle, hence, hardly sell them. This assertion was found to be evident from a fulbe (Fulani) proverb: “if one harms the cattle, one harms the fulbe, if the cattle die, the fulbe will die and cattle surpass (in the widest sense) everything, they are even greater than one’s father and mother” (Hopen, 1958, Fabusoro and Sodiya, 2011).

However, on daily basis, livestock animals, especially cattle, sheep and goats, are always found at the market stalls for sale on hoof and processed at abattoirs for meat. Hence, one wonders if it is true that the Fulanis are emotionally attached to these animals that they do not want to sell. It is with this hindsight that this study assessed the involvement of Fulani agro- pastoralists in livestock marketing using Yewa North and Imeko Afon Local Government Areas of Ogun State as case study. The study is guided by the following objectives:

- (a) To describe the personal characteristics of the Fulani agro-pastoralists within the study area.
- (b) To examine the herd characteristics of the agro-pastoralists.
- (c) To determine the involvement of the agro pastoralists in livestock marketing
- (d) To investigate the cultural beliefs of the agro-pastoralists concerning livestock marketing.

Conceptual overview: Livestock Marketing

Cattle command a prominent position in our meat supply and livestock industry. Beef is estimated to supply about 45 percent of total meat consumed in Nigeria, while the next in rank is sheep and goats at 35 percent. The National herd contained an estimated 9.2million heads of cattle in 1981 (Haruna and Murtala, 2005). Agricultural marketing plays a significant role in enabling and encouraging increase in productivity. The business of rearing cattle, sheep and goats is more than just production, it involves three practical activities: production, finance and marketing. Production creates the goods and services, which are offered to the public; finance is concerned with regulating the flow of money to production, to marketing and to owners of the business. But, the goods produced by production and fiscally managed by finance must be sold, for unsold good and services are pointless, just as unharvested crops on the farm constitute a waste of time and money and are a

detriment to the economic health of the producer. Ariza – Nino *et al* (1980) found that throughout the 1970s the traditional marketing system for livestock and meat in West Africa demonstrated remarkable ability to adjust to changing conditions and it should continue to do so in future.

In the past, governments in Africa have intervened in various ways to regulate and increase the efficiency of the marketing system. Those interventions have ranged from control of livestock and meat prices to the outright purchase and sale of animals and meat. Experience, however, shows that the scope for increasing efficiency lies neither in attempts to regulate and control the market participants, nor in efforts to control prices, nor in the creation of parastatals but rather in facilitating the operations of the market participants and instituting measures which reduce their costs (Bekure *et al*, 1985).

Because of its strategic role in economic development, marketing development has come to be accepted as a complementary activity to production development, hence marketing may be viewed as a social and managerial process through which individuals and groups obtain what they need and want by creating and exchanging products of value with each other in which the goal is to produce satisfaction for the parties involved (Kotler, 1988).

Livestock marketing in Nigeria operates within the informal sector. The informal institutions according to Fatchamps and Gavin (1996) are the ones generally available within the market and are more likely to be utilized by the poor because of their simplicity, familiarity and less costs. They are the main sources of market and trading information, provision of credit and market security, enforcement of trade agreement and conflict resolution. Some of the positions in the Northern markets are hereditary.

Semi-informal institutions are trade based organizations that are established and registered by the government to provide support and protect the interests of its members. Such institutions include Miyiyati Allah, an association of cattle breeders mostly dominated by the Fulani membership and opened to all ethnic groups. According to its chairman, the association functions in all major cities of Nigeria where livestock passes through or where trading in livestock exists. Formal institutions in the livestock markets include the veterinary officer, police, village leaders and Local Government Authorities. The latter visits the markets, in most cases to collect revenue only (revenue at the gates, dues from the members of the various institutions in the market such as dilliali and Yan' Kwamisho). Though, the Local Government may sometimes provide fencing (Kara market) allocates space to traders at a cost and may settle disputes in conjunction with Miyiyati Allah. In a study conducted by Adamu, *et al* (2005) on market and transport institutions in Nigeria's livestock trade; case studies from Sokoto and Ibadan, it was found out that many actors and processes are involved in the livestock trade. The first stage in the North is carried out by small traders who moved among the cattle rearers who have between 5 – 10 heads of cattle. Dilliali (selling commission agents) and Yan Kwamisho (transport commission agents) build up herds for transportation to the South of Nigeria. At the markets (South) retailers operate through a host of intermediary traders who seek carcass butchers in the urban and peri-urban areas to petty traders who take the cattle into more remote similar rural areas.

Methodology

Ogun State was purposively selected out of the six states that constitute the South West Nigeria due to the preponderance of the Fulani Pastoralists activities. Yewa North and Imeko Afon Local

Government Areas (LGAs) selected for the study are two (40%) of the five LGAs which Sodiya, *et al*, 2005 reported that Fulani Pastoralists are mainly found.

Six communities, (comprising of three (30%) out of ten major communities in each of the LGAs) were purposively selected for the study. These are Eegua, Imoto and Ijoun in Yewa North LGA, and Oke-Agbede, Moriwi and Iwoye-Ketu in Imeko-Afon LGA. Livestock markets and kraals of the pastoralists were identified in these communities and through a snow-balling exercise eighty-eight (88) Fulani pastoralists were purposively selected for the study. Data were collected through interview-schedules developed and administered on the respondents (study units) at the livestock markets and at the kraals through enumerators who are themselves Fulanis and well motivated. Data collected were analysed descriptively

Results and Discussion

Personal characteristics of the Pastoralists.

As presented in Table 1, age, sex, marital status, educational level attainment, household size, religion, membership of social/community organizations and languages understood and spoken are of the Fulani agro pastoralists are examined in the study. Findings revealed that majority of them were between age bracket of 26 and 50 years. This implied that they were still agile, falls within the working age limit in Nigeria and would be able to engage in more physical operations. This is in consonance with the findings of Junaid (2008) who found the active age of cattle marketers to be between 31 and 50 years respectively. All the respondents identified were males. This is attributed to the fact that animal rearing activities are culturally male gender affair (Sodiya, 2005). Their marital status revealed that 86.3 percent were married, which is an indication that majority of them are old enough to take up responsibilities especially of rearing children and catering for their wives. A cursory look into their educational attainment revealed that the highest formal educational level attained by them is the secondary level. This is a negative development indication in today's world as it likely to affect their decision making abilities and participation in National issues. All the respondents were equally found to be practicing the Islamic faith. This might not be connected with their origin which is Northern Nigerian a region reputed to have the highest numbers of ardent Muslims in Nigeria. The socialization processes of these Fulanis was found to revolve around age grade groups and community development associations that were engaged in fostering social interactions and maintenance of market fence, protection of their herds and kraals. All the Fulani agro pastoralists are fluent in Fulfulde (Fulani language) while many of them equally speak and understand Hausa (94.32%), Yoruba (71.59%) and Pigin English (53.41%) respectively.

Table 1: Personal characteristics of Respondents (n=88)

Variable	Operationalisation	Frequency	Percentage
Age	< 25 years	15	17.05
	26 – 50 years	53	60.23
	51 – 75 years	20	22.72
	Above 75 years	-	-
Sex	Male	88	100
	Female	-	-
Marital Status	Single	08	9.09
	Married	76	86.36
	Separated	-	-
	Widowed	04	4.55
Educational level attained	No formal Education	37	42.05
	Primary Education	22	25.00
	Secondary Education	11	12.50
	Tertiary Education	-	-
	Informal Education	18	20.45
Household size	2 – 5 persons	52	59.09
	6 – 10 persons	30	34.09
	11 – 15 persons	06	6.82
	Above 15 persons	-	-
Religion	Christianity	-	-
	Islam	88	100
	Traditionalists	-	-
Organizational Membership	Age grade groups	78	88.64
	Co-operatives	-	-
	Trade groups	81	92.05
	Community development association	56	63.64
Types of Languages	English	28	31.82
	Pigin English	47	53.41
	Fulfude (Fulani)	88	100.00
	Hausa	83	94.32
	Yoruba	63	71.59

Source: Field Survey, 2012. (Multiple Responses)

Herd characteristics of the Fulani agro pastoralists.

The herd composition of the pastoralists are presented in Table 2 below. It revealed that all the respondents (100%) rears cattle, 42.05 percent reared sheep alongside their cattle while only 9.09% reared goats. Their herd size ranged from three (3) to two hundred and five (205) heads of cattle, six

(6) and thirty eight (38) flock of sheep and two (2) and seven (7) heads of goats. This is a pointer to the fact that the agro pastoralists do not engage much in goat production as their breeds of goats hardly survives in the Southern part of the country.

Table 2: Herd characteristics of the agro pastoralists (n=88)

Types of Animals Kept	Frequency	Herd/Flock size (range)	Average
Cattle	88 (100%)	3 – 205	13 (1,144)
Sheep	37 (42.05)	6 – 28	7.76 (287)
Goats	08 (9.09)	2 – 7	4 (32)

Source: Field Survey, 2012. (Multiple responses)

Involvement of Fulani Agro pastoralists in Livestock Marketing

Involvement is the act of taking part in an event and in this case livestock marketing. These are activities carried out during which the buyer purchase the animal from the seller with both of them agreeing with the terms of selling and buying at a particular place and satisfaction of both parties is ensured. It was found out that the agro pastoralists sells their animals through intermediaries once the animals get to the market. This could be termed indirect sale and it accounts for almost 97 percent of the methods used by the agro pastoralists in selling their animals. Adamu *et al*, (2005) referred to these intermediaries as “Dilliah”. The other method of sale identified is the direct sale by the agro pastoralists to buyers. This usually occur at the kraal (home of the Fulanis) or en-route market ontres and it accounts for 81.82 percent of the agro pastoralists involvement in livestock marketing (Table 3a). However, other activities performed during livestock marketing, such as pulling-out and loading are mostly engaged-in by the dependents of the agro pastoralists such as their grown-up children, uncles and nephews who do not own animals but make a livelihood out of these exercises with the aim of owning their animals in the nearest future.

Table 3a: Involvement of Fulani agro pastoralists in Livestock Marketing (n=88)

Marketing Activities	Frequency	Percentage
Direct selling	72	81.82
Intermediaries	85	96.59
Pulling-out (Makama)	-	-
Loading	-	-

Source: Field Survey, 2012. (Multiple Responses)

The types of animals mostly marketed are shown in Table 3b. Among the cattle herds, old males, old females, young males, sick animals, vicious animals and non-performing animals are mostly marketed. Within the sheep flock, old male and female, sick and non-performing animals are mostly sold while within the goat herds, old male and female, young male and sick animals are mostly disposed-off. This implied that young female animals of cattle, sheep and goats were rarely marketed due to the fact that they are mostly used as replacements for the herd and flock growth and continuity.

Table 3b: Types of Animals mostly marketed by the Fulani agro pastoralists

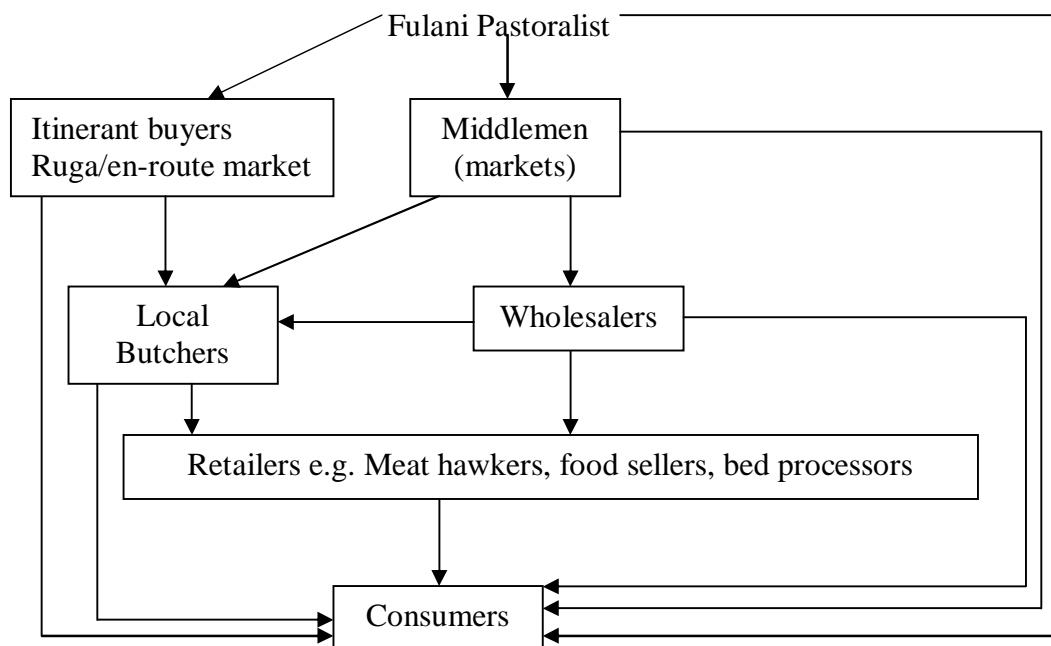
Types of Animals	Frequency	OM	OF	PF	YM	YF	SA	VA	NPA	AA
Cattle	88	88 (100%)	88 (100%)	-	80 (90.91)	-	88 (100%)	83 (94.32)	88 (100%)	-
Sheep	37	37 (100%)	37 (100%)	-	-	-	37 (100%)	-	37 (100%)	-
Goat	08	08 (100%)	08 (100%)	-	05 (65.5)	-	08 (100%)	-	-	-

Source: Field Survey, 2012. (Multiple Response)

Key: OM= Old Male, OF = Old Female, PF = Pregnant Female, YM = Young Male, YF = Young Female, SA = Sick Animals, VA = Vicious Animal, NPA = Non-Performing Animal, AA = Any Animal.

In figure 1 presented below, the inter-relationships of people involved in livestock marketing alongside the Fulani agro pastoralists are espoused. The Fulani pastoralists are the acclaimed producers of the livestock animals. They are involved in direct sales at their kraal or enroute markets to itinerant buyers and in indirect sales at the markets through the “Dillialis” (middlemen) to the wholesalers, local butchers or consumers.

Figure 1: Inter-relationships of people involved in Livestock Marketing



Source: Field Survey, 2012.

Cultural Beliefs of Fulani agro pastoralists about livestock marketing

According to Ekong (1988), beliefs refer to those propositions, perceptions, creeds, tenets, etc. which an individual or group holds to be true and people holding the same beliefs form a moral or normative community. The beliefs about livestock marketing within the context of this study (Table 4) by the Fulani agro pastoralists supports cattle being used during wedding ceremonies while sheep and goats predominates naming ceremonies but, burial ceremonies do not attract use of any livestock. Sheep and goats are supposedly mostly sold than cattle and funds realized from such sales used in starting cattle business as sheep and goats are believed to be source of sustenance than cattle. Cattle are usually kept for longer periods before being sold than sheep and goats and there are no taboos/sacred beliefs to the sales of cattle, sheep or goats though some Fulani prefer some coat colours than others. And, cattle, sheep and goats are cherished even as inheritance and cattle especially are seen as source of wealth and bank.

Table 4: Cultural beliefs expressed about livestock marketing (n=88)

Cultural perceptions	Yes	No
i. Cattle are seen as a source of wealth.	88 (100%)	- (0)
ii. Sheep and goat are seen as sources of wealth	- (0)	88 (100%)
iii. Cattle are seen as investment	88 (100%)	88 (100%)
iv. Sheep and goat are seen as an investment	88 (100%)	88 (100%)
v. Cattle are used for wedding ceremonies	52 (70.5)	26 (29.5)
vi. Sheep and goats are used for wedding ceremonies	41 (46.6)	47 (53.4)
vii. Cattle are used for burial ceremonies	- (0)	- (0)
viii. Sheep and goats are used for burial ceremonies	- (0)	- (0)
ix. Cattle are used for naming ceremonies	- (0)	88 (100%)
x. Sheep and goats are used for namely ceremonies	88 (100%)	- (0)
xi. Cattle are mostly sold than sheep and goats	- (0)	88 (100%)
xii. Sheep and goats are mostly sold than cattle	88 (100%)	- (0)
xiii. Sheep and goats are sources of income for sustenance of the family.	88 (100%)	- (0)
xiv. Cattle are sources of income for sustenance of the family	17 (19.3)	71 (80.7)
xv. Fulanis do not sell their cattle	- (0)	88 (100%)
xvi. Fulanis do not sell their sheep and goats	- (0)	88 (100%)
xvii. Cattle are kept for about 5 to 10 years before selling	88 (100%)	- (0)
xviii. Sheep and goats are kept for about five to ten years before selling	- (0)	88 (100%)
xix. It is easier to sell cattle	- (0)	88 (100%)
xx. It is easier to sell sheep and goats	88 (100%)	- (0)
xxi. Cattle are highly cherished as inheritance	88 (100%)	- (0)
xxii. Sheep and goats are cherished as inheritance	88 (100%)	- (0)
xxiii. There are taboos/sacred beliefs about cattle	- (0)	88 (100%)
xxiv. There are taboos/sacred beliefs about sheep and goats	- (0)	88 (100%)
xxv. Some colours of animal coats are preferred than others (e.g. white over black)	64 (72)	24 (27.3)

Source: Field Survey, 2012 (Multiple Responses, Figures in parenthesis are in percentages)

Test of Hypotheses

Chi-Square test was used to test relationships; a non-significant relationship was observed between agro-pastoralists involvement in livestock marketing and their personal characteristics (age, sex, marital status, educational level, house-hold size and religious/ organizational membership) which implies that the pastoralists personal characteristics do not effect their involvement in livestock marketing. However, a significant relationship ($P>0.05$) existed between the agro-pastoralists involvement in livestock marketing and their herd characteristics. This implies that the number and types of livestock (animals) owned can affect their involvement in marketing of such animals either directly or indirectly.

Table 5. Chi-square test of relationship between Fulani agro pastoralists involvement in livestock marketing and their herd characteristics

Variables/Involvement in Marketing	X^2_{cal}	X^2_{tab}	df	LS	Decision
Herd Characteristics/Involvement in Marketing	226.36	9.94	4	0.5	S

Conclusion and Recommendations

This study has revealed that Fulani agro pastoralists are indeed involved in livestock (cattle, sheep and goats) marketing and their involvement is both directly (at their kraals and en-route markets) and indirectly (at the markets).

Culturally, it was discovered that though the Fulanis cherish their livestock, even as inheritance, they also see them as investments and sources of wealth. The findings of this study implied that there are no taboos/sacred beliefs concerning sales of their animals. They keep cattle especially female ones for at least five years before selling or using them during wedding ceremonies while sheep and goats are used mostly during naming ceremonies.

Based on the finding of this study, it is therefore recommended that there is need for upgrading of the livestock market centres to enhance livestock marketing activities.

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