

The Implications of Cattle Rustling to Human and Food Security in the Rural Communities of  
Kaduna State, Nigeria.

ABUBAKAR, Mohammed Bashir PhD  
Department of Sociology  
Ahmadu Bello University, Zaria  
[mohbash2003@gmail.com](mailto:mohbash2003@gmail.com)  
+2348036866154

## **Abstract**

Cattle rustling is a challenge to security and rural economy in Kaduna State. The objectives of the study are: to investigate the effects of cattle rustling on the security and economy of the rural communities in Kaduna State. Securitisation theory was used to proffer lasting solution to the problem. Qualitative method (In-depth interview) was used for data collection. Chikun local government was purposively selected because of the prevalence of cattle rustling. Six rural communities (Kuriga, Burku, Udawa, Gwagwalada, Kakura and Kujama) were also purposively selected. Eight informants from the police, security adviser to the state governor, community leaders, and herdsmen who are victims were interviewed. The findings revealed that because of cattle rustling marketers do not go to the market and farmers are also scared of going to farm. Again, many people lost their lives as a result of the menace in the study area. Furthermore, the preventive approaches were found to be ineffective. Hence, the study recommends that the state government should make cattle rustling a security challenge and collaborate with community members to end the menace.

Key words: Cattle rustling, Herdsmen, rural economy, food security, human security

## **Introduction**

Cattle rustling has become one of the major security threats bedeviling Nigeria today, it has caused lives and properties of many rural dwellers. Given the above assertions, Saleh (2015) observed that cattle rustling has become a threat to the survival of rural communities in Nigeria, and northern parts in particular because of its nature and frequency. Abubakar, (2016), the Director of Centre for Democratic Development Research and Training, Zaria revealed that cattle rustling is appalling and a national misfortune because it is as threatening as Boko Haram (terrorist group) that is always discussed in the media. To Abubakar, because of the activities of cattle rustlers, in the north-western part of Nigeria 120 people were killed in just a day.

In recent times, the upsurge of cattle rustling in Nigeria has engaged the form of considerable village raids, whereby pastoralist's communities are repeatedly attacked, raped and steal any available items that go beyond stock theft. These forms of attack have become very common in the three geo-political zones in the northern parts of Nigeria (Okoli & Okpaleke, 2014).

Kaduna State been located at the center of the region is presently under the treats of these men of the underworld and it has drastically affected the corporate existence of the State (Abubakar, 2014). People no longer want to live in the rural communities of the State because of the fear and the uncertainty. Consequently, the security and economy of rural communities has been affected, and people no longer want to live in the rural areas.

Facts showing the entire and distinct figures on cattle rustling in Nigeria or Kaduna State are hardly available. However, few remote data exist to show the existing frequency, effects and nature of cattle rustling in the country and the study area. For instance, in August 2011, not fewer than 19 farmers were killed in Zamfara State, also, in August and November 2012 it was reported that 62 people were gun down. Again in the same State, in 2013 the executive governor who was in charge of the State security confirmed that 160 men were killed, 60 cattle rustled and ten women were abducted (Nurudden, Ronald, Hamisu, Sadiq, Ibrahim, Shehu, Abah, Aliyu, Abubakar, Ahmed, 2014). This signals a far-reaching level of insecurity in the State. In addition to that, the government may not likely provide facilities that will improve the living condition of the rural populace since the communities are not safe for people to live. The threat and vacation of the rural communities as a result the activities of cattle rustling is glaring.

Cattle rustling exists in many parts of Nigeria. However, research conducted shows that the problem is more prevalent in Plateau, Bauchi, Nasarawa, Zamfara, Kaduna, Benue, and Katsina

states (Okoli & Okpaleke, 2014). The incidence claimed the lives of forty-four persons, properties and houses worth millions of naira burnt into ashes (Okoli & Okpaleke, 2014) . The attacks show that the problem of cattle rustling still exists in the study area and the government is not living up to expectations. And unless federal, states and local governments make concerted efforts, the security and health of the rural populace will always be a problem.

Institutions like police, courts, community leaders, vigilante groups etc., were used in Nigeria, and Kaduna State to prevent criminal activities related to cattle rustling, the problem still exist.

This study therefore, focused on the security and economy effects of cattle rustling on the rural communities of Kaduna State.

### **Research Methodology**

To fully understand how cattle rustling affect human security and rural economy in Kaduna State, a case study research design was employed. Research design is a usual qualitative technique use to discover a limited system in-depth (Clark & Creswell, 2015). The case study research design is usually conducted in a place limited in term of place, time, or some physical boundaries. The data collection method was qualitative using an in-depth interview.

This study sourced and used primary and secondary data. One-on-one in-depth interview as a significant tool for data collection was used. Interview assist the researcher to realize the task set out to achieve, such as explaining the phenomenon, or measuring them, identifying the specific problem of the research question (Sekaran, & Bougie, 2013). For these reasons, semi structured in-depth interview was designed and purposely administered to eight key informants as follows: the police, security adviser to Kaduna State governor, victims of cattle rustling and community leaders, in some selected rural communities in Chikun local government area of Kaduna State. The purposive and snowballing sampling technique was used, and sample size was determined using saturation. Saturation is a stage in which data collected no longer reveals different data from the initial one (Draper et al., 2012). Thus, most qualitative researchers are of the view that saturation level during data collection is the most accepted means of determining sample size in qualitative research (Mason, 2010; Draper *et al.*, 2012). The interview schedule was designed for the key informants to describe their experiences on how cattle rustling affect security and their

economy. The secondary data was sourced from journals and other related books. Thematic analysis by examining, pinpointing and recording pattern from the data were manually done to get the findings.

### **Conceptualization of Cattle rustling**

. Cattle rustling in Massai, Pokot, Turkana, and Samburu was traditionally a cultural activity where the youths steal cattle to restock for reasons like payment of dowry; show of worthiness, heroism, courage and social status, rite of passage as a way of wealth enhancement (Cheserek *et al.*, 2012). This shows that cattle rustling was, hitherto, normal and accepted in some societies of east Africa. However, the understanding of the existing cattle rustling in the current literature is that it is a system of livelihood, moved by both subsistence and commercial necessities, for selfish interest (Gueye, 2013). Furthermore, cattle rustling was also found to be a business network involving community members, security agents, and people in the business, rural and urban criminals (Emmanuel, Bunei, & McElwee, 2016). The study further observes that the hitherto cause of cattle rustling as a culture has now changed to an economic means of livelihood in northern Kenya and some parts of east Africa. This has, therefore, changed the belief and thinking of the people on cattle rustling. Thus, understanding cattle rustling become an issue of multiple realities.

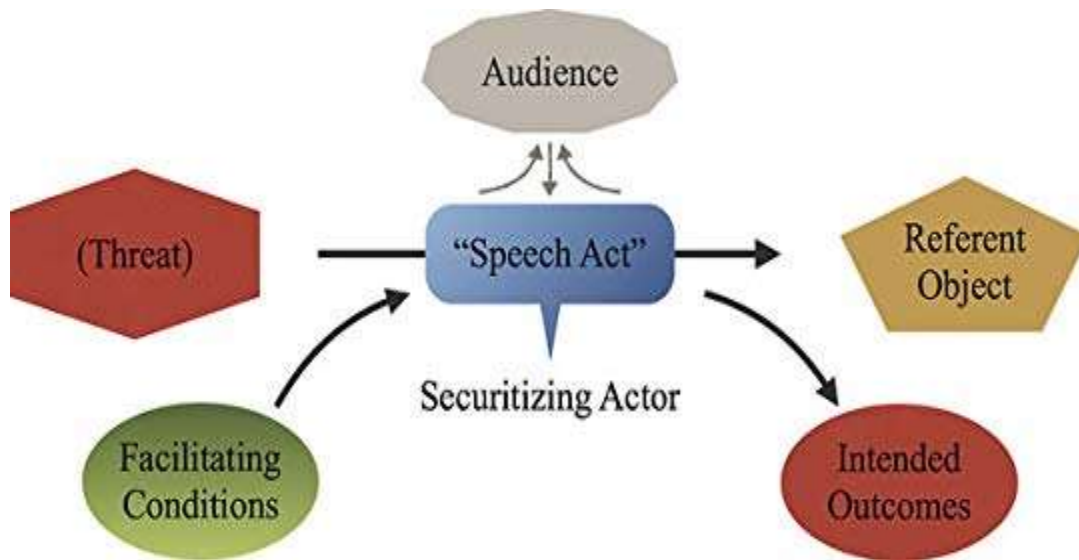
Cattle rustling was understood as an illegal and forceful collection of livestock from the owners or communities, using any available arm without minding the loss of lives and properties of the victims (Cheserek *et al.*, 2012; Okoli & Okpaleke, 2014; Tangorra *et al.*, 2013). Although there is no acceptable definition of the concept, some scholars have tried to differentiate between cattle rustling and cattle raid. For instance, Cheserek *et al.* (2012) have argued that cattle rustling is done violently with the intention of killing or destroying properties of the livestock owners and usually at a commercial level. Cattle raid on the other hand, is a nonviolent way of stealing the cattle with no intention of harming the owners. In other words, cattle rustling is referred to as rural banditry while cattle raid is stock stealing. Nevertheless, most scholars used the concept of 'cattle raids' to denote the same thing with that of cattle rustling (Davis *et al.*, 2010; Greiner, 2013). To back up these assertions, a research conducted in Karamoja, Uganda, shows that raiders were always seen with offensive arms like AK- 47 for operation (Eaton, 2010). In a more precise term, particularly from the explanations above, cattle rustling, cattle raid, and rural arm banditry are the same since the causes, types and the nature of the arms used when committing the acts were established to be the same. It is, therefore, an issue of a nomenclature as the names are, thus, used interchangeably.

## **Securitization Theory**

Securitization theory as a social constructivist technique of conceptualising security was first presented by its proponents like Buzan, Weaver and de Wilder. The theory became prominent after the second world war because of some observations of the traditional way of solely using military on security advanced by the Copenhagen school (Šulović, 2010). Securitisation is the inter-subjective formation of an existential threat, which demands crucial and instant attention, as well as the use of extraordinary actions to prevent this threat. Security is represented as a broad concept having to do with economic, environmental, military, societal, and political sector; global, regional and local levels (Buzan, Weaver, and de Wilder, 1998). Furthermore, Thierry, (2011) noted that security as a speech act entails negotiation between the speaker (actor) and the audience on the implementation of the security. Securitization theory is formulated based on the following four assumptions; there should be (1) a securitization actor, the leader that make the categorical security statement; (2) An existential threat, an issue or object identified and agreed to be up on as potentially harmful; (3) thirdly, a referent object, an object that are being threatened and needs to be protected. Lastly, (4) an audience, that is the target of the securitization act that needs to be convinced and receive the matter as a security threat (Buzan, Weaver, and de Wilder, 1998).

The sociological interpretation of securitization is a strategic procedure that occurs within, and as part of, an arrangement of circumstances, with the condition, the psycho-cultural nature of the audience, and the power presented by the speaker and the listener at the point of interaction (Thierry, 2011). Furthermore, securitization actor is subtle to two different types of supports,

moral and formal. They can agree or not; however, the more they agreed, the more probable the public the public matter will be effectively securitized.



Adapted from (Buzan, Weaver, and de Wilder, 1998).

Cattle rustling as an existential threat has become a security issue in the study area. The phenomena has claimed the lives and properties of people in Kaduna State. The trust of theory is that executive leader like the governor should make a strong speech on its problem and assuring the audience that their lives and properties will be protected, and the members of the rural communities accepting that cattle rustling is a threat to their lives and pledge to give all the necessary support towards preventing cattle rustling.

### **Socio-Economic Effects of Cattle Rustling in Rural Communities**

Cattle rustling has caused a lot of problems in human societies globally. This problem has affected the socio-economic, security, and psychological nature of the people living in the rural communities. For instance, Kynoch & Ulicki, (2000) have discovered that the menace has affected rural populace psychologically, as well as their well-being. The victims could sleep as some fled their homes. Relationships between different villages were also affected. The worst part was that lives were lost during stock raids. In a related development, cattle rustling has led

to trauma among the victims. For instance, a research conducted in Zamfara State, Nigeria, discovered that the victims were traumatized on account of attacks suffered by them. The trauma was found to be higher among farmers compared to traders and herdsmen. That had drastically affected their occupational status (Gidado, 2018). The differences are because of the attachment of the farmers to their farmlands and the crops destroyed (Gidado, 2018). This shows that the cattle owners and farmers were affected psychologically, economically, and socially.

Furthermore, Olaniyan & Yahaya (2016) have also discovered that cattle rustling has the following major consequences on the socio-economic, political and psychological aspects of the society. First, in the economic aspect, the activities of cattle rustling establish a major danger to the living standard of the pastoralists and those who rely on livestock for survival. At the political level, the raiders have made government to appear irresponsible as she could not stop the killings and the destruction of properties of innocent souls that are supposed to be protected by the state. Psychologically, a massive number of people have been disposed of their possessions, and family members traumatized because of the reported cases of kidnapping and rape.

Cattle rustling has also led to the migration of victims to urban centers, which made them to change their livelihood styles, thereby affecting farming as the major means of survival in rural communities. The menace has also led to conflicts between nomadic pastoralists and sedentary farmers resulting to loss of lives and properties (Bollig, Schnegg, & Wotzka, 2013). Another disturbing problem of cattle rustling was its effects on herdsmen transhumance. Also, cattle rustling and rural banditry were often accompanied by kidnapping, rape, organised attacks on rural communities and looting of available properties (Egwu, 2016). This has affected the well-being of the rural communities.

Cattle rustling has negatively affected inhabitants of the places where it occurred. For instance, research on a cross-border cattle rustling and its economic impacts on rural Swaziland, 1990-2004, conducted by Simelane (2005), shows that families in the affected places could not feed themselves, pay their children's school fees, leading to their youngsters to drop out of school. Furthermore, because of the problem, it was found that there was serious suspicion that even

made a police officer to commit suicide in Swaziland. This has, therefore, affected the community in both the social and the economic spheres. Hence, the well-being of the rural communities is affected. In a related development, Sahni & Tyagi (2016) conducted a research in some rural communities of Colombia. The study found that cattle served as their source of income. But cattle owners were forced to sell their stock because of the fear of raid. The cattle owners were made to accept poverty for security's sake. Another study conducted by Kaimba, Njehia, & Guliye (2011) shows that the level of livestock rustling and the threats caused by the cumulative number of human deaths and livestock losses determine the size and migration of cattle owners from a volatile environment to a more secure area. This, therefore, undermined rural communities and destabilized, their livelihood strategies, as a result, increase the level of poverty among the rural populace.

Cattle raid has led to the reduction of income of the cattle owners which has adversely affected their socio-economic well-being. This is so because herdsmen were forced to either sell or have their cattle forcefully confiscated by bandits. Furthermore, another research in the influence of cattle rustling in livestock marketing decision among pastoral communities in Baringo district, Kenya was also conducted. Findings of the study show that cattle rustling, particularly in its negative state, pointedly denotes to precipitate the sale of the stolen livestock even underneath tiny amount that could be described as raiding (Manu, Andu, Tarla, & Agharih, 2014). The study also found that cattle rustling generated insecurity, together with the deprived marketing infrastructure made market unreachable by both consumers and vendors thereby precipitating poverty and dependence amongst the herdsmen (Okoli & Okpaleke, 2014). This problem brands pastoralism to become a source of unhappiness rather than that of income, as a result affects the well-being of the rural populace. Markets were deserted in some parts of Taraba and Kaduna states because of the fear of attacks from cattle rustlers. The low patronage of the weekly markets began between 2010 and 2014. However, less lucrative and busy markets were not affected by the rustlers (Kyari, & Alimba, 2016). This shows that the rustling had a negative impact on the economy of the affected communities.

The entire well-being of the rural population was found to be affected because of cattle rustling. For instance, children and women were found to be most affected. In some of the communities,

has been linked with the kidnapping of young girls, rape, and destruction of victims' properties (Momale, 2016). The menace has instituted insecurity which results in unproductive resource use, food uncertainty, loss of human life and properties, reduction in stock number, limited access to water and pasture resources and compulsory migration, and closure of markets (Schilling *et al.*, 2012). The continued violence and vulnerability of the largely agro-pastoralist in Awash valley of Ethiopia is caused by cattle rustling, political relegation, and pastoralist cultural focus on cattle rearing as their sole economic activity (Menbere, 2013).

Furthermore, human rights violation and poverty were also discovered as some other effects of cattle rustling in rural communities. For instance, Alani (2014) conducted a research in the eastern and northern parts of Uganda and found that cattle rustling led to a never-ending economic uncertainty in term of dismal or abject poverty. Cattle raid has deprived the victims of nourishing resources from the animals and denied them of the incomes from agricultural production. The study found cattle raid as a breach of the rights of the victims in term of their right to food, life, and properties by the rustlers. Another research conducted at Karamoja, Uganda found that victims of livestock rustling who rely primarily on cattle for their well-being were always left looming in life-threatening poverty and found it difficult to indulge in other economic activities like farming because of the harsh conditions (Hopwood, Porter, & Saum, 2018). This has also seriously affected the well-being of the rural dwellers because it denied them the enjoyment of life and their fundamental human rights.

Schools as one of the most important institutions for disseminating knowledge were not spared during the violent cattle rustling. For example, a research conducted in northern Nigeria shows that cattle rustling had led to the closure of schools which affects the school calendar in Kaduna and Taraba states. It was discovered that primary schools were more affected compared to secondary schools. Children were also found to be used during the attacks (Kyari, & Alimba, 2016). Primary schools are most affected because they were more in number. In a related development, a research conducted on the menace of cattle rustling in the seven local governments of Katsina State found that it has resulted to a high level of illiteracy, hunger, poverty, death and immigration of the victims to other places. (Abdullahi, Victor, & Binta,

2017). This has led the rural populace to migrated or refused to farm for fear of attack and consequently, resulting in poverty.

Cattle rustling was also found to have affected education. For instance, it was observed that the violence in the cattle rustling zoned has affected the teachers' attitudes towards their work, reduced their performance which is being mirrored by the poor performance of the students in national examinations (Abubakari, Yakubu, & Longi, 2014). In a related development, cattle rustling has led to hatred, civil unrests, mistrusts, and wish for vengeance among rural communities in some states of north central Nigeria where ethnic and religious diversity is high (Idowu, 2017). Also, the incidence rate of cattle rustling and poverty in Northern Uganda was partly responsible for poor quality of education because of the inability of the parents to provide school materials for their children (Kandel, 2016). This shows that education has experience a set back because of cattle rustling.

Research conducted has established the linkage between herdsmen and farmers conflict and cattle rustling. For instance, in states like Nasarawa, Kaduna, Plateau, and Benue states, cattle rustling was established to have caused herdsmen and farmers conflict. In Zamfara and parts of Kaduna states, it was the conflict that resulted to cattle rustling ( Momale, 2016). Also, cattle rustling has caused mistrust, tension and suspicion between farmers and pastoralists in Plateau State of north central, Nigeria. Thus, resulting to herdsmen and farmers conflict (Kwaja, & Abdul, 2016).

### **Discussion of findings**

#### **Economic Effects of Cattle Rustling in the Rural Communities of Kaduna State**

The economy of rural communities in Kaduna State is based on agriculture, pastoralism, fishing, and petty trading. Cattle rustling has drastically affected these economic systems in various degrees. For instance, Olaniyan and Yahaya, (2016) found that the activities of cattle rustling have established a major danger to the economy and the living standard of the pastoralists and

those who rely on livestock for survival in rural communities. All the IDIs conducted agreed that cattle rustling has affected their economy. One of the informants argued as follows: “our major economic activities are farming; animal rearing as well as selling farm products and animals in our market. None of these activities are working as they were before. You cannot keep animals because of these criminals”, (Inf.3). Again, another informant in support of the above said “This has really affected our economy. Our weekly markets are no more, and farmers no longer farm for the fear of being kidnaped. In fact, our economy is useless because of them” (Inf.5). A Herdsman and an informant also made statement showing how their activities affects the rural economy, “farmers cannot go to farm because of the fear of the cattle rustlers” (Inf. 1). This therefore, shows that the cattle rustling has affected virtually all aspect of the economy, in fact, illegal ones inclusive.

In another IDI conducted with a herdsman, the informant was of the view that cattle rustling has also affected them. He argued as follows:

*I am a Fulani man with cattle and there is nothing in this world I value like my livestock. Yes, even my wives I don't value them like my cattle because if I don't have the livestock they will not stay with me as wives (laughter for a while). We buy all we eat, clothes for our children and ourselves. Suddenly all these cannot happen now. In fact, even our neighbours the farmers we sell animals and milk to them now we cannot, and we are both affected. Our life is miserable no one is happy here (Inf.4).*

An IDI conducted with a community leaders has also confirmed the above submissions. The informants believed that people in his community are not happy because of the activities of the cattle rustlers. His submissions are as follows:

*There are a lot of effects, on both the farmers and the herdsman. Last year's production of crops was low because of the fear of cattle rustling even though the government encourages it. Giwa local government has the largest food stuff market, but because of the cattle rustling the market is no longer busy, the bank*

*close to the market was closed all because of the dreaded criminals. I am sure they are not happy too ( Inf.5).*

Also, in support of the above submissions, an informant agreed that cattle rustling has affected the rural economy. One of the interviewees responded as follows:

*Economy, “haba!” a signed of being surprise for such question. You know very well that the only source of livelihood of a Fulani man is cattle. It is from cattle they get milk that their wives sell for the day to day activities, and they have been rustled, this has affected the economy. They are made useless and again, the little things they buy from farmers in the economy no longer exist. They have destroyed rural economy by force, it is unfortunate (Inf. 2).*

Again, one of the herdsman association concurred with the above submissions. The interviewee stated thus:“Yes, our economy is affected because it has now changed from the normal farming and animal husbandry of the rural economic system to labourer work in the cities, local mining and other menial jobs etc., this has caused food insecurity and leads to all vices in our communities” (Inf. 4).

Findings show the existence of insecurity because of cattle rustling, killing as one of the effects of cattle rustling in the study area as well as the key informants. All the informants talked on killing as an effect of cattle rustling in the rural communities. Killing has been one of the worrisome effects of cattle rustling in the study area “I have a brother in law they came and collected up to 500 of his cattle and again, my blood brother was killed” (Inf. 6). Another experience of the informant shows that; “The last time they came they killed 6 youths and set some houses ablaze, the situation was pathetic” (Inf. 5). “For herdsman, they come to collect cattle in hundreds, maybe 200, 300, etc. and kill the herdsman taking care of them and move them to different direction” (Inf.3). Killings during cattle rustling have gone beyond herdsman and farmers, “many security personnel were killed, herdsman and farmers were also killed. I

cannot mention how many were killed” (Inf. 6). The rustling of cattle in Nigeria has taken a violent dimension of torture and killing of victims without minding the consequences (Olaniyan, and Yahaya, 2016). The indiscriminate nature of killing by kidnappers was furthermore corroborated as below: They do kill in areas they go for operation. For example, when they go to our neighbouring community they were making sporadic gunshots which led to the death of six people and rustling of many cattle. I am telling you they don’t mind killing whosoever they want to kill (Inf. 5).

Another informant and a security personnel observed the following. There is hardly a security meeting without a report of killings by cattle rustlers. I cannot quote the exact number of those killed since I started attending meeting local government, but sincerely many people were killed. I have set up a committee to ascertain the number of those killed since we assumed office. I am sure that will be readily available at the end of the month that is the period for the next security meetings (Inf. 3).

Furthermore, it was also reiterated by another informant as follows:

*I told you that many of which we know have been killed, again, if you listen to radio that is always the news. They use gun to kill people, they have killed many and this has made many of us feel insecure here, they are not selective in their killings, sometimes they kill more females and children (Inf. 2).*

Another informant shared his experienced and agreed that killings by cattle rustlers is the major security threat in the rural community. The informant observations are:

*They came to our village around 5pm and collected our cattle from my brother. They killed him and left with 140 cattle that the whole family was relying on. We were forced to leave the area because they come at any time of the day. Killing my brother has left me with his two wives that were raped and his 13 children while I have my 6 children too. (Inf. 6).*

From the findings, it is glaring that cattle rustling is a caused of human and food insecurity in Kaduna State.

### **Conclusion and Recommendations**

Conclusively, the study shows that cattle rustling has affected human and food security of the rural communities in Kaduna State. This is because many people were killed, villages disserted, farming activities and weekend markets have become no going areas. The study recommends that government at all levels should put hands on deck provide security equipment and power to end the menace of cattle rustling. The State government should legislate on a serious punishment for the cattle rustlers. More importantly, community leaders and the entire members of the communities should be encourage to wake up and collectively assist the formal security personnel to defend their communities.

### **References**

- Abdullahi, S., Victor, E., & Binta, M. (2017). The menace of cattle rustling and banditry in north-west Nigeria : A Case Study of Katsina State. *Journal of Research and Method in Education*, 7(6), 40–47. <https://doi.org/10.9790/7388-0706084047>
- Abubakar, M. (2014). The Causes and Effects of Conflicts between Nomadic Pastoralists and Sedentary Farmers in Katsina State, Nigeria. *Lapai Journal of Sociology*, 5(1), 86–103.
- Abubakar, M. . (2016). Herdsmen Conflicts: What our Research Revealed. Nigeria: Centre for democratic resaerch Centre, Zaria.
- Abubakari, A., Yakubu, F., & Longi, T. (2014). Pastoralism and Violence in Northern Ghana: Socialisation and Professional Requirement. *International Journal of Research In Social Sciences*, 4(5), 102–111.
- Alani, J. (2014). Economy and Economics. *Economic Laboratory for Transitional Research*, 1(3), 91–105.
- Bollig, M., Schnegg, M., & Wotzka, H.-P. (2013). *Pastoralism in Africa: past, present, and futures. Pastoralism in Africa: past, present, and futures.* <https://doi.org/10.1017/asr.2014.58>

- Buzan, B. Weaver, O. de Wilder, J. (1998). *Security- A new framework for Analysis*. Colarado: Lynne Rinner Publishers, Inc., Boulder.
- Clark, V. L. P., & Creswell, J. W. (2015). *Understanding Research: A Consumer's Guide* (Second Ed.). Boston: Pearson Education Inc.
- Draper, A., Swift, J. A., Trotter, R. T., Dworkin, S. L., Mao, J., Babones, S., ... Okpaleke, F. (2012). Qualitative research in nutrition and dietetics: Data collection issues. *Sage, American Sociological Journal*, 55(3), 1001–1011. <https://doi.org/10.1007/s10508-012-0016-6>
- Egwu, S. (2016). The political economy of rural banditry in contemporary nigeria. In M.J. Kuna & J. Ibrahim (Ed.), *Rural banditry and Conflict in Northern Nigeria* (pp. 14–68). Abuja Nigeria: Centre for Democracy & Development.
- Gidado, L. . (2018). Influence of Posttraumatic Stress Reactions on Economic Activities of Victims of Cattle Rustling in Zamfara state – Nigeria. *International Journal of Scientific Engineering and Research (IJSER)*, 9(3), 612–629.
- Hopwood, J., Porter, H., & Saum, N. (2018). Resilient patriarchy: public authority and women's (in)security in Karamoja, Uganda. *Disasters*, 42, S140–S158. <https://doi.org/10.1111/disa.12272>
- Idowu, A. O. (2017). Urban Violence Dimension in Nigeria: Farmers and Herders Onslaught. *Agathos International Reviews*, 8(1), 187–206.
- Kaimba, G. K., Njehia, B. K., & Guliye, A. Y. (2011). Effects of cattle rustling and household characteristics on migration decisions and herd size amongst pastoralists in Baringo District, Kenya. *Pastoralism: Research, Policy and Practice*, 1(1), 18. <https://doi.org/10.1186/2041-7136-1-18>
- Kandel, M. (2016). Struggling over land in post-conflict Uganda. *African Affairs*, 115(459), 274–295. <https://doi.org/10.1093/afraf/adw001>
- Kwaja, C.M.A., and Abdul, H. (2016). Rural Banditry and Social Conflicts in Plateau State. In M.J. Kuna and J. Ibrahim (Ed.), *Rural banditry and Conflict in Northern Nigeria* (pp. 320–353). Abuja Nigeria: Centre for Democracy & Development.
- Kyari, M & Alimba, C. (2016). Social Impact of Rural Banditry. In M.J. Kuna and J. Ibrahim (Ed.), *Rural banditry and Conflict in Northern Nigeria* (pp. 168–189). Abuja Nigeria: Centre for Democracy & Development.

- Kynoch, G., & Ulicki, T. (2000). "It Is Like the Time of Lifaqane ": The Impact of Stock Theft and Violence in Southern Lesotho. *Journal of Contemporary African Studies*, 18(2), 179–206.
- Manu, I. N., Andu, W. N., Tarla, D. N., & Agharh, W. N. (2014). Socio-economic effect of cattle theft on the pastoralists of the North West Region of Cameroon. *Scholarly Journal of Agricultural Science*, 4(6), 299–305.
- Mason, M. (2010). Sample Size and Saturation in PhD Studies Using Qualitative Interviews. *Journal of Apply Research*, 11(3). <https://doi.org/10.17169/fqs-11.3.1428>
- Menbere, A. (2013). *Dynamics of Pastoralist Relations at Change: An Exploration into the Causes of Afar -Karrayu Conflict in the Awash Valley*. *Ethiopian Journal of the Social Sciences and Humanities* (Vol. 9).
- Momale, S. B. (2016). Changing Methods of Animal Husbandry, Cattle Rustling & Rural Banditry in Nigeria. In M. J. K. & J. Mohammed (Ed.), *Rural banditry and Conflict in Northern Nigeria* (pp. 80–110). Abuja Nigeria.
- Nurudden, M.A., Ronald, M., Hamisu, K.M., Sadiq, M., Ibrahim, H., Shehu, U., Abah, H., Aliyu, M.H., Abubakar, A., Ahmed, M. (2014). INVESTIGATION: 322 Herders Killed, 60,000 Cattle Rustled in 2013. *Daily Trust Newspaper*.
- Okoli, A., & Okpaleke, F. (2014). Cattle Rustling and Dialectics of Security in Northern Nigeria. *International Journal of Liberal Arts and Social*, 2(3), 108–117.
- Olaniyan, A and Yahaya, A. (2016). Cows, Bandits, and Violent Conflicts: Understanding Cattle Rustling in Northern Nigeria. *Africa Spectrum*, 51(3), 93–105.  
[https://doi.org/10.1163/\\_afco\\_asc\\_699](https://doi.org/10.1163/_afco_asc_699)
- Olaniyan, A., & Yahaya, A. (2016). Cows, Bandits, and Violent Conflicts: Understanding Cattle Rustling in Northern Nigeria. *Africa Spectrum*, 3, 93–105.  
[https://doi.org/10.1163/\\_afco\\_asc\\_699](https://doi.org/10.1163/_afco_asc_699)
- Sahni, V. D., & Tyagi, S. (2016). Use of low frequency RFID to combat cattle rustling at Indian borders. In *2016 International Conference on Signal Processing and Communication, ICSC 2016* (pp. 164–168). <https://doi.org/10.1109/ICSPCom.2016.7980569>
- Schilling, J., Opiyo, F. E., & Scheffran, J. (2012). Raiding pastoral livelihoods: motives and effects of violent conflict in north-western Kenya. *Pastoralism: Research, Policy and*

*Practice*, 2(1), 25. <https://doi.org/10.1186/2041-7136-2-25>

Sekaran, U & Bougie, R. (2013). *Research Methods for Business, A skill building approach*. United Kingdom: John Wiley & Sons Limited.

Simelane, H. S. (2005). Cross-Border Cattle Rustling and its Socio-Economic Impact on Rural Southern Swaziland, 1990-2004. *Journal of Contemporary African Studies*, 23(2), 215–231. <https://doi.org/10.1080/02589000500176107>

Šulović, V. (2010). Meaning of Security and Theory of Securitization. *Belgrade Centre for Security Policy*, (October), 1–7.

Thierry, B. (2011). A theory of securitization: origins, core assumptions, and variants. In B. Thierry (Ed.), *Securitization Theory: How security problems emerge and dissolve* (pp. 1–30). USA and Canada: Routledge.