

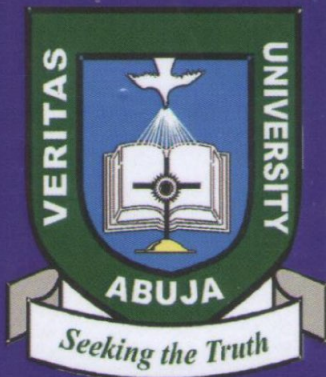
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Building Peace after Share-Tsaragi Conflicts: Strategies for Sustainable Peace and Prevention of Future Conflicts between the Two Ethnic Groups

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Abstract

Conflicting interests over land resources, power sharing, and clamouring for equal political representation resulted in violence between the Share and Tsaragi communities in 1978. The violence was mitigated before the end of 1978. The citizens of Kwara State hoped that the crisis had been quelled forever. In the years 2000, 2008, 2015, and 2019, the crisis recurred and escalated into violence, which involved killing and destruction of properties. At the end of each year's violence, the Kwara State government and the citizens believed that the crisis among the ethnic groups would never recur. Given a holistic assessment of the pattern of relations among the ethnic groups involved in the violence after each episode, historians suggested that the crisis could recur. This study examines the aftermath of the violence with strategies to prevent future occurrences among the two ethnic groups of Share and Tsaragi. The work adopted a historical approach using primary and secondary sources of information, and the method used involved oral interviews, archival records, and textual analysis. The research concluded that studying the aftermath of each violence provided incentives for assessment, management, and control strategies against future recurrences of violence among Share and Tsaragi communities in the northern part of Kwara State in north-central Nigeria

Introduction

Share and Tsaragi are two geographical locations that were inhabited by two distinct ethnic groups during the pre-colonial period. The Yoruba occupied Share, while the Nupe people occupied Tsaragi. The two ethnic groups coexisted in the land as neighbours for centuries without discrimination or condemnation of their respective norms and values. Both ethnic groups intermarried and fostered cultural practices. However, tensions began simmering in the latter half of the twentieth century, fueled by population growth and increasing pressure on scarce resources. The fertile lands surrounding the Fiangiwa/Fejewe land became a point of contention, with both communities claiming the agricultural and economic potential it offered. The unclear demarcation of boundaries between chieftaincies and preferential treatment towards certain groups created a breeding ground for resentment, mistrust, and conflicts.¹ Subsequent attempts at resolving the conflict through legal channels and government intervention faced limited success, often proving to be temporary appeasements rather than lasting solutions.

The underlying issues of land ownership, resource scarcity, and lack of trust remained unaddressed, leaving the door open for renewed clashes in 2008, 2011, and 2015. The objectives of this study is to: i) examine the historical, political, and socio-economic factors that led to the Share-Tsaragi conflict; ii) assess the social impacts of Share-Tsaragi conflict; iii) examine the economic consequences of Share-Tsaragi conflict; iv) assess the impacts of Share-Tsaragi conflict on neighbouring communities. After the crises, several activities that can generate new crises have taken effect among the two community members. Additionally, some activities that are worth fostering for sustainable unity, peaceful coexistence, and development have taken place, with a crucial denotation. Studying and documenting these activities will be a strategic means of preventing future crises.

This work delves into the existing literature to critically examine the causes of the conflicts and analyse their aftermath. The analysis is focused on the communities' socio-cultural, economic, and political ramifications. Abdulwahab (2008) noted that before 1976, which marked the period before 1976, and confirmed that it was a time of peaceful co-existence and unity between the people of Share and Tsaragi. Also, he affirmed that the whole of relations between the two communities were free of all sorts of violence and crises. Indeed, the work covered the period between 1830 and 1976 to

examine the pattern of relations between the Share and Tsaragi and confirmed a high degree of progress.

"Internal Mechanism as Tools for Conflict Resolution: A Case Study on Share-Tsaragi Conflict" (Olademo et al., 2021) clarifies the conflict's origin, tracing "border disputes and unresolved landownership back to the communities' migrations". Beyond these historical roots, the study delves into the complex, multi-layered causes, including basic needs denial, social exclusion and even human nature's darker aspects.

Jimoh and Kareem (2016) reported that "The Share/Tsaragi Conflict" reflected a vivid portrayal of the conflict as "protracted borderland disputes, which reinforced as a result of the existing knowledge about the origins of the communities. Economic viability of the disputed land was a factor that contributed to the crisis, yet it should be emphasised that degenerated distrust culminated in hatred. The crisis was eventually executed through the indoctrinated machineries of the two communities.

Geographical Location and Description of the Share-Tsaragi Community

Share, an ancient Yoruba town, is situated in the Ifelodun Local Government Area (LGA) of Kwara State, Nigeria. It lies roughly 64 kilometres away from the State capital, Ilorin. The River Asa passes through the southern part of the area. The River provides some marine resources and water for irrigation farming. The Igbomina people predominantly occupy the Share area. Share is a fertile land, which is good for agricultural production. The plains of Share comprise rocks, granites, loamy and sandy soil in a commercial deposit. Agbonna Hill is one of the natural endowments of Share. The Hill is said to provide the necessary protection during periods of inter- and intra-tribal wars. Agbonna Hill stretches from Share to Apado town in Ilorin East Local Government Area of Kwara State.

Oke Abiku (the stillbirth Cave), which is the highest peak in the land, is also located at Share. The Share land also possessed Soose spring, which rises at the foot of the hill. Meanwhile, Tsaragi is located in Edu L.G.A. This L.G.A. rests in the north-central region of Kwara State, bordering the Niger River to the north and sharing boundaries with other L.G.As like Asa and Ifelodun. Its precise coordinates place it at 8°52'0"N 4°50'0".² Tsaragi land consists of a slightly elevated plateau and flatland. Its plains included fertile farmlands, isolated hills, loamy, clay, sand soil and granites, which are also

deposit in commercial value. It is about 65 kilometres to Ilorin. The Nupe people mostly occupy Tsaragi.

Assessment of the Crises and the Consequences till 2023

The Share-Tsaragi Crisis of 1978

The year 1978 marked a turning point in the relationship between the Yoruba town of Share and the Nupe town of Tsaragi. Before the 1978 conflict, Share and Tsaragi had coexisted peacefully for decades. Shared religious practices, such as jointly using the praying ground for *Eid al-Fitr* (Ramadan Eid) and *Eid al-Adha* (Ilya Eid), served as a testament to this harmony.³ This shared space for worship tragically became the battleground for the 1978 violence. The 1978 crisis, which began as a seemingly minor incident during Eid celebrations, transformed into a violent conflict that continues to cast a shadow over the communities today. The first open confrontation between the two communities happened in 1978, because of a motorcycle accident, which involved both Share and Tsaragi indigenes.⁴

The Share-Tsaragi Conflict of the Year 2000

The conflict of the year 2000 was the first dispute based on land ownership and control. The 2000 Share-Tsaragi conflict was a bloody clash between the Share and Tsaragi communities. While the immediate violence erupted in 2000, the roots of the conflict run much deeper, fueled by a complex web of historical grievances, land disputes, and political tensions. The crisis was ignited by a group of people of Share telling the youth a strange story, which energised them, that the Tsaragi community is trying to cheat the Share community.⁵ The youths in this regard are used to perpetrate these evil occurrences. However, this led to the loss of lives and the destruction of property because there was no quick intervention from the government.⁶ One of the primary causes of the conflict was a long-standing border dispute between the two communities.

The fertile farmland of Fiangiawa (Fejewe), spanning over 200 hectares,⁷ was claimed by both the Yoruba community of Share and the Nupe people of Tsaragi. This disagreement over land ownership became a potent flashpoint, as each side felt a historical connection to the territory. The dispute of land ownership and control is expressed over the Fejewe area, Kange, UMCA Primary school, Share and other villages in Tsaragi.⁸ When the fight started, the two parties failed to agree on peace.⁹ The conflict,

compared to that of 1978, was fought with arms and ammunition by the hunters; charms were used. The Share-Tsaragi conflict of 2000 took a dangerous turn. Initially, the tensions were between the specific communities of Share (Yoruba) and Tsaragi (Nupe). However, the conflict morphed into a broader tribal clash. The Nupe ethnicity became the target, regardless of one's origin. Anyone identified as Nupe, even if not from Tsaragi, faced violence in Share, and vice versa. This shift from a community dispute to a wider tribal conflict significantly escalated the bloodshed and destruction. The People of Tsonga, Lafiagi and Pategi were also victimised.¹⁰ Eventually, the government intervened, and the two parties ended the conflict. The government assisted both communities with financial and material assistance. The conflict led to casualties and property damage. Records indicate fatalities, injuries, shootings, and even some deaths by burning. The conflict also led to the displacement of people who had to run for their lives, and those nearby were traumatised.

The Aftermath of the 2000 Share-Tsaragi Conflict

The 2000 Share-Tsaragi conflict left a lasting scar on the region, marked by loss of life, damaged property, and deep social wounds. Beyond the immediate loss of life and destruction of property, the conflict had a profound and lasting impact on the two communities.

Loss of Life and Displacement: The most tragic consequence of the conflict was the loss of 44 innocent lives. Though exact figures remain elusive, the clashes resulted in a significant number of fatalities, leaving families shattered and communities mourning. Many residents were also displaced from their homes due to the violence, further disrupting their lives and livelihoods.

Economic Strain: The conflict severely damaged the economies of both Share and Tsaragi. Businesses were destroyed, markets shut down, and agricultural activities were disrupted. This economic hardship deepened poverty and hampered development in the region. Rebuilding infrastructure and reviving economic activity became a major challenge in the aftermath of the conflict.

Social and Psychological Scars: The violence left deep social and psychological scars on the communities. The atmosphere of distrust and suspicion lingered, hindering efforts at reconciliation. The trauma

experienced by those who witnessed or participated in the conflict had long-lasting effects, impacting mental health and social cohesion.

Hampered Development: The conflict diverted resources and attention away from development efforts in the region. Funds that could have been invested in education, healthcare, and infrastructure were instead used for security and peace-building initiatives. This setback in development left the communities lagging behind other parts of the state.

Peace-building Efforts: Following the conflict, various peace-building initiatives were undertaken by the government, NGOs, and community leaders. These efforts aimed to foster dialogue, reconciliation, and address the root causes of the conflict. While progress has been made, achieving lasting peace and rebuilding trust remains an ongoing challenge.

The Share-Tsaragi Conflict of 2008

While the 2000 conflict marked a turning point in the Share-Tsaragi tensions, it was not the end of the conflict. Just eight years later, in November 2008, violence erupted once more. This renewed conflict was a continuation of the underlying issues that plagued the region. It is said that the past repeated itself.¹¹ The underlying disputes over land are said to be the cause of the conflict once again. On the mountain, the Share people declared that if they could capture the Etsu(King) of Tsaragi, they could capture the whole of Tsaragi district.¹² It was reported that nine lives were lost and sixty-six buildings destroyed.¹³ One thing different about the 2008 Share and Tsaragi conflict from the previous conflicts was that after the two parties were settled, they both requested that the Boundary Adjustment Committee bring the white paper, which to date has not been released.¹⁴

The core issue of land ownership in the Fiangiawa/ Fejewe area remained a major point of contention. The 2000 conflict did not settle the dispute, and a lack of clear demarcation or agreed-upon solutions left the communities on edge. This unresolved land claim fueled suspicion and fear of encroachment. While peace-building initiatives were undertaken after 2000, they were not entirely successful in addressing the root causes of the conflict. The recommendations of inquiry commissions may not have been fully implemented, or the communities may not have felt they were treated fairly.¹⁵ This lack of closure and trust hampered reconciliation efforts. Also, the perception of marginalisation by the Tsaragi community persisted. The elevation of Share to an urban area in 2009, granting it greater access to

resources and potential for development, may have further fueled feelings of resentment.¹⁶ This sense of unequal political representation added another layer of tension to the ethnic divide.

The Aftermath of 2008 Share-Tsaragi Conflict

One of the most pressing issues was the displacement of people. Many homes were destroyed, forcing residents to flee to neighbouring communities or live in temporary shelters.¹⁷ Rebuilding efforts were slow, hampered by a lack of resources and lingering tensions. The destruction of farmland further exacerbated the situation, leading to food insecurity and economic hardship. Beyond the physical scars, the psychological trauma of the conflict ran deeper, poisoning the well of social interaction. The violence shattered the sense of security and trust that once bound the communities. Every day interactions became fraught with suspicion, where neighbours became potential threats, and greetings held a veiled hostility.

Nightmares of violence plagued the sleep of both victims and witnesses, and the constant vigilance wore down even the most resilient spirits. Grieving families yearned for closure, a sense of justice for their losses. Therefore, the aftermath also saw a renewed focus on the root causes of the conflict. Underlying issues such as competition for scarce resources and historical grievances were addressed through dialogue and mediation efforts. Civil society organisations and government agencies played a crucial role in promoting peacebuilding initiatives. These efforts aimed at fostering understanding, rebuilding trust, and creating a more sustainable future for both communities.

The Share-Tsaragi Conflict of 2015

The year 2015 saw a resurgence of violence between the Share and Tsaragi communities. The 2015 Share-Tsaragi conflict, sometimes referred to as the Share War, was a communal clash that erupted in December 2015. The violence had its roots in long-standing tensions between the Share and Tsaragi communities, fueled by accusations of political and economic marginalisation, disputes, competition for resources, and perceptions of political marginalisation. In particular, some in Tsaragi felt the Kwara State governor, Abdulfatai Ahmed, who hailed from Share, favoured his community. Some reports point to a disagreement over a farmland boundary, while others suggest a minor dispute that escalated due to

historical grievances. Armed confrontations erupted between community members, with reports of gunshots and machete attacks.¹⁸

The outbreak of violence in 2015 plunged Share and Tsaragi into chaos. No fewer than 50 houses have been reportedly burnt, 30 persons injured, while four persons were feared killed, despite the curfew imposed by the Kwara state government. Vanguard reliably gathered that another 30 people sustained serious injuries in Share town in Ifelodun Local Government Area of Kwara State on Sunday following the invasion of the town by people suspected to be irate youths of Tsaragi.¹⁹ Already, 50 soldiers from Sobi Army Barracks, Ilorin, have been deployed to the warring towns to support the anti-riot policemen drafted to the town on Saturday when the crisis resumed. Also, churches, mission houses, and schools with equipped ICT facilities were reportedly burnt during the incident.

The Aftermath of the Share-Tsaragi Conflict of 2015

In the immediate aftermath, displacement was a major concern. Thousands fled their homes, fearing for their safety. Internal refugee camps were established, but overcrowding and lack of resources plagued these temporary shelters. Rebuilding shattered lives became a priority. The government allocated funds for reconstruction efforts, but the process was slow and uneven. Homes were rebuilt, but the trauma of displacement lingered. The path to reconciliation has been difficult. Deep-seated mistrust between the communities hampered peacebuilding efforts. Traditional conflict resolution mechanisms, which had previously played a role in maintaining peace, struggled to bridge the divide.

The alleged bias of the state governor, who hailed from Share, further complicated matters, with the Tsaragi community feeling excluded from the peace process. Civil society organisations and religious leaders stepped in to play a crucial role. They organized dialogues, fostered empathy, and addressed grievances. Community radio stations emerged as vital tools for promoting peace by providing a platform for open communication and dispelling rumours. Slowly, a fragile peace began to take root. However, the road to full recovery is long. Economic activities were severely disrupted by the conflict. Businesses were destroyed, livelihoods lost, and agricultural production suffered. Reviving the local economy became a critical step toward rebuilding normalcy.

Share-Kange Conflict of 2019

Like the Share-Tsaragi conflict, the Share-Kange conflict was fueled by land ownership disputes. The Kange community is a Nupe settlement near both Tsaragi and Share. The Share Community wanted to claim Kange by all means, and when they could not get an immediate response from the people, they targeted to set the community ablaze. According to the Share community, they said they were not the owners of the People of Kange, but that they were the owners of the land. Hence, the desire to claim the land by all means whatsoever. The crisis starts majorly when the rainy season begins, since it is the period when farming starts. Also, the Kange stream, where the people productively grow rice, was seized from them by the Share community for almost four years.

The Share community used their youths to stop any form of development that is meant to develop the community. According to the government of the present governor, Abdulraman Abdulrazaq, said that if the community continues like that, there will not be any committee to settle the problem, that they should continue killing themselves, and that was why, in a short period, the crisis was settled. The Share people had already started burning houses, and the Kange retaliated by burning houses also. However, when they discovered that the government was not interested in settling them, they became weak. It was also recorded that there was no compensation for any of the victims; each person bore his or her losses. The conflict lasted for a few hours, but the damage done was so grievous. According to Mr. Emmanuel, he said that "the Kange Community will not forget this damage done to them for a while"²⁰. However, after everything had died down, the government sent delegates and the traditional rulers of the two communities including the king makers met at the boundary and the two parties promised not fight again and in fact, youths from both communities were taken to Ibadan and they were lectured on how important it is for peace to reign. As it is now, there is a passive friendship between the two communities. Both the Share and Tsaragi communities have a common marketplace, and everyone lives in harmony and peace.

A Historical Assessment of Economic Activities after the Crises

Before the onset of the conflict, the economy of Share-Tsaragi was primarily agrarian, with agriculture serving as the pillar of the community.²¹ The fertile lands in the region supported the cultivation of various crops,

including yams, maize, rice, and cassava. These agricultural products formed the basis of the local food economy and generated income for farmers and traders. Livestock rearing was another significant economic activity. Cattle, goats, and sheep were raised for meat, milk, and hides. The livestock sector contributed to food security and provided additional income sources for community members.

Trade played a vital role in the local economy. Farmers and livestock producers of both communities exchanged their goods with each other and other communities, creating a vibrant market system. The trade of agricultural produce and livestock extended beyond the community, with some surplus products being sold in neighbouring markets. While agriculture and trade dominated the economy, other economic activities also existed. Small-scale crafts and artisan production, such as pottery, weaving, and blacksmithing, provided additional income streams for some community members. It is important to note that the pre-conflict economy of Share-Tsaragi was largely subsistence-based, with many households producing primarily for their consumption. The communities also relied on natural resources, such as forests and water bodies, for sustenance and livelihood.²² These resources provided materials for construction, fuel, and other essential needs.

The community was relatively self-sufficient, with strong social and economic ties among its members. However, as a result of the conflict between the two communities, the economy of both communities was disrupted, and integration and development were put on hold. One of the most immediate and visible impacts of the conflict is the destruction of infrastructure. Roads, schools, and healthcare facilities have been damaged or destroyed, hindering economic activities and access to essential services. The conflict impaired the existing regional economic ties. The once-vibrant economic exchange has been replaced by a state of economic isolation, where each community struggles to survive independently. The Tsaragi market, once a shared economic space for both Share and Tsaragi residents, has become increasingly exclusive to Tsaragi locals, likewise, the Share market.

Although both communities now participate together in market activities, everyone treads on a careful path to ensure nothing leads to the resurgence of the conflict. One of the measures taken to combat the recurrence of future crises is the quick intervention of elders in any form of

disagreement in the market, to prevent it from escalating into violence. The conflict has transformed the once-cooperative relationship into one of competition. Both communities are now vying for scarce resources, such as land, water, and infrastructure. Economic interdependence fosters trust and cooperation. However, the conflict has eroded this trust. The fear, anger, and resentment generated by the conflict have created deep-seated divisions between the two communities. This breakdown of trust makes it difficult to re-establish economic relationships, even after the cessation of hostilities. It is essential to note that the conflict led to a decline in agricultural activities within the communities.

A Historical Assessment of Socio-cultural Activities after the Crises

The Yoruba people of Share and the Nupe people of the Tsaragi community lived together for centuries, sharing social and cultural values until the emergence of recurring conflicts between the two communities. The people intermarried, spoke each other's languages, and shared places of worship. It is of record that the first violence that broke out in 1978, which involved the community throwing stones at each other, happened at the prayer ground during Eid celebrations.²³ However, as a result of the conflicts, the shared praying ground, once a symbol of their coexistence, became a constant reminder of the violence. As a consequence, the Share people stopped using the space for prayer, further solidifying the division between the communities.

The Share-Tsaragi conflict left a lasting scar on the region, marked by loss of life, damaged property, and deep social wounds. Beyond the immediate loss of life and destruction of property, the conflict had a profound and lasting impact on the two communities.²⁴ As a result of the conflict, the two tribes do not practice intermarriage. Before the period of conflict, the people of Share and Tsaragi saw nothing wrong in marrying each other, not until the violence broke out and division and suspicion simmered between the two communities. One of the ways to put a permanent end to the division is to encourage intermarriage between the two communities.²⁵ Since the communities became sworn enemies, intermarriage is forbidden. Festivals which were celebrated as a community are now celebrated separately. There is a clear division of places of worship; there is a church representing the Share district and the Tsaragi district.²⁶ It is not only places of worship that are divided, even the police stations.

Now, there are separate police stations assigned to each community at a distance of 1000 metres away. The conflict also birthed the division of Tsaragi under the Edu District and Share under Ifelodun. However, it should be noted that though they are closely located, there have been divisions of both communities, and this division has brought relative peace between the two communities.

A Historical Assessment of Political Activities after the Crises

Share and Tsaragi, under Ifelodun and Edu Local Government Area, respectively, right from inception, used the traditional system of governance. The leader of Share is referred to as the Olupako, and the traditional leader of Tsaragi is referred to as Etsu (king) Tsaragi. Before the period of 1933, the people were jointly ruled, and there were no separate leaders, but as a result of the division of both Share and Tsaragi into different districts in 1976, when Share was made the Headquarters of Ifelodun district. The traditional rulers of both communities play a significant role in resolving the protracted conflict, but to an extent eventually failed, and the Kwara State Government had to intervene. However, there was the existence of a village head known as the "Olupako", as Share's pre-colonial administration was characterised by a hierarchical structure with the Olu of Share at its helm.

The Olu, selected through a lineage system, served as the paramount ruler, wielding significant authority and responsibility. He was responsible for maintaining peace and order within the community, settling disputes, and leading the people in times of war. He was also the custodian of the community's land and resources.²⁷ The Etsu Tsaragi is a symbol of unity and holds significant moral authority within Tsaragi. He plays a crucial role in promoting peace and harmony within the community. He serves as a mediator in resolving conflicts, fostering inter-ethnic and inter-religious dialogue, and promoting good moral conduct among the town people. The Etsu Tsaragi often serves as the official representative of Tsaragi in external affairs. He interacts with other traditional rulers, government officials, and dignitaries on behalf of the town. He also plays a role in promoting Tsaragi's culture and heritage beyond its borders, fostering cultural exchange and understanding. The Etsu Tsaragi also hold a religious leadership position within the community, depending on the dominant faith in Tsaragi. This role can involve leading religious ceremonies,

providing spiritual guidance, and promoting religious tolerance and understanding. However, it was not until 1976 when Share became the Headquarters of Ifelodun that Share became involved in government activities. It is therefore important, however, that both communities have their traditional rulers till today. These traditional rulers have their palaces situated within their communities. As of now, according to Honourable Emmanuel, the Olupako of Share and Etsu of Tsaragi are on good terms and working together to ensure that the conflict is permanently put to an end.²⁸ In fact, in 2017, the leaders of both communities allowed the youths of their communities to attend the three-day workshop held in Ibadan on peaceful resolution of conflict and peaceful coexistence.²⁹ As of now, the leaders of both communities have agreed that any party that raises any arm of conflict will be seriously dealt with, notwithstanding where it is coming from.³⁰ Although the leaders have different jurisdictions, they are working together now to prevent the outbreak of any form of violence. Therefore, the cooperation between Olupako of Share and Etsu(King) of Tsaragi has helped maintain peace and stability in the communities.

The Commissions/Panels of Inquiry

The Share-Tsaragi conflict became so severe that it attracted the attention of both Governmental and Non-Governmental Organisations and groups, leading to the establishment of various commissions of enquiry on the said conflict. The various commissions came up with why the conflict occurred and ways to end the conflict. These Commissions of enquiry include the following: According to Salman and Abdulrasaq, between 1976 and 2015, five Commissions/Panels have been set up on the Share-Tsaragi boundary dispute. These were:

- i. The Justice Mamman Nasir-led Boundary Adjustment Commission of 1976: "It visited the two communities and its recommendations were accepted by the federal government. A white paper was issued on the report by the Kwara state government, even though the recommendations were accepted by both the Federal and State Governments, they were not implemented.
- ii. Justice Louis Mbanefo panel was set up by the Federal Government in 1995/96, and fresh recommendations were made, but were never implemented.

- iii. Deacon Sayomi-led panel (2002): Following renewed violence under the Administration of Governor Muhammed Lawal (1999–2003), the State government inaugurated a panel chaired by the then Deputy Governor, Deacon Sayomi, in 2002 to look into the crisis. The report of the panel was rejected by one of the conflicting parties;
- iv. Justice Mahmud Abdulgafar Commission of Inquiry (2008).

In 2008, there was renewed violent disturbance between the warring communities. The Bukola Saraki administration (2003–2011) responded by constituting the Justice Mahmud Abdulgafar Commission of inquiry, which came out with various recommendations, which were accepted by the government. Following the December 2015 renewed violence, Alhaji Ibrahim Sulu Gambari, the Emir of Ilorin, led other traditional rulers in the State Commission of inquiry, which also submitted its report to the State government.³¹ Besides these efforts, there were other intercessions by Non-Governmental Organisations, for example, the Institute for Peace and Conflict Resolution (IPCR) in concurrence with the United Nations Development Programme (UNDP), held a 3-Day workshop on the promotion of community dialogue, conflict resolution and peacebuilding from 30th May 2017 to 1st June 2017 on the same issue.

In addition, the Kwara State Government under the Governorship of Dr. Bukola Saraki (2003–11) in a bid to resolve the Share-Tsaragi inter-ethnic crises declared the said spot a "Buffer Zone" in 2008. Unfortunately, however, all these laudable efforts of the federal and state governments, and recommendations of the judicial commission, traditional rulers, independent bodies, among others, have either been rejected by warring parties or never implemented at all by the relevant authorities.³² All of these show that it is not only the warring parties that are at fault, but the government has also refused to implement these recommendations, especially that of the boundary adjustment led by Justice Mamman Nasir in 1976.

Conclusion

The Yoruba town of Share and the Nupe town of Tsaragi in Kwara State, Nigeria, existed in a state of peaceful coexistence. They shared a market, intermarried, and even practised the same religion. However, this harmony began to crack in the mid-20th century. The situation escalated in 1976 with the creation of the Ifelodun Local Government Area. Share became the

headquarters, granting it access to more development projects and a growing need for land. This desire for expansion clashed with Tsaragi's claims to the territory. The 1978 crisis marked the beginning of the major events in the Share-Tsaragi conflict. Although there were ongoing disputes between both parties before the outbreak of the 1978 crisis.

The Share-Tsaragi conflict has had significant social, economic, and political implications for the affected communities. It has caused displacement and loss of livelihoods, strained inter-community relations, and hindered development in the region.

The Share-Tsaragi conflict, a longstanding issue rooted in complex socio-economic and political factors, has caused immense suffering and instability in the region. Characterised by recurrent violence, property destruction, and loss of lives, the conflict has hindered development and eroded social cohesion. Underlying causes of the conflict include disputes over land ownership, resource scarcity, ethnic tensions, and political manipulations. These factors have created a volatile environment where mistrust and animosity have thrived, perpetuating the cycle of violence. While various peacebuilding efforts have been implemented, the conflict's persistence underscores the need for a comprehensive and sustainable approach. Previous interventions have often been reactive, focusing primarily on short-term measures such as ceasefires and humanitarian aid.

While these efforts have mitigated the immediate impact of violence, they have failed to address the root causes of the conflict. To achieve lasting peace between Share and Tsaragi, a multi-faceted strategy is required. First, there is an urgent need for a comprehensive conflict analysis to identify the underlying factors driving the conflict. This analysis should involve in-depth consultations with community members, government officials, and other relevant stakeholders. Based on the findings, targeted interventions can be developed to address the specific needs and concerns of the affected communities. Fourth, fostering social cohesion and reconciliation is vital for rebuilding trust and fostering a shared sense of identity. Inter-communal dialogue, intermarriages, peacebuilding programs, and youth empowerment initiatives can help to bridge divides and promote understanding between the communities.

The findings of the study were that:

- The Share-Tsaragi conflict was a sample of broader ethnic challenges facing Nigeria;

- Rapid population growth, uneven economic development, and weak governance structures provided ground for the eruption of communal tensions; and
- The political actors of the communities exploited the community people's faults to demonstrate flimsy care to secure people's unflinching loyalty.

Endnotes

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