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Mission Impact on Cocoa Production in South Western States

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Abstract

The study focuses on the mission impact of cocoa production in Idanre a subdivision of Ondo State. Agriculture remains one the major economic activities of Idanre since the pre-colonial, colonial and post-colonial era, the major mode of agricultural production includes cocoa production, other means of Economic generation included festivals, tourism, etc. This paper however, focuses on the

mission impact of cocoa production, the gender role and activities, it also attempts the challenges by the respondents farmers. The paper obtained its data from both secondary sources which are made up, books, journal articles, newspaper reports and government publications relevant to the topic.

Keywords: Cocoa Production, Geographical Location, Land, Nigeria

Origin of Cocoa Production in Nigeria

Cocoa is among the leading export crop in the world with a world production of 4,645 thousand tones for the year 2017/2018 (ICCO, 2018). On a global scale, Africa remains the largest cocoa producing region accounting for 75.9% of the world cocoa production in 2017/2018, followed by America (17%), and Asia and Oceania (7.1%). According to Afoakwa (2014), cocoa is grown mostly in humid tropic areas such as Central and South America, Asia and Africa. The introduction of cocoa to West Africa after its discovery in the Amazon basin has resulted in its commercial cultivation and production in Nigeria. Cocoa has therefore contributed to the generation of cash income and revenue for the nation, and creates employment for the citizens.¹

Cocoa production is important to the economy of Nigeria. Cocoa is the leading agricultural export of the country and Nigeria is currently the world's fourth largest producer of cocoa, after Ivory Coast, Indonesia and Ghana,² and the third largest exporter, after Ivory Coast and Ghana.³ The crop was a major foreign exchange earner for Nigeria in the 1950s and 1960s and in 1970 the country was the second largest producer in the world but following investments in the oil sector in the 1970s and 1980s, Nigeria's share of world output declined. In 2010, cocoa production accounted for only 0.3% of agricultural GDP.[1] Average cocoa beans production in Nigeria between 2000 and 2010 was 389,272 tonnes per year rising from 170,000 tonnes produced in 1999.⁴

The earliest cocoa farms in Nigeria were in Bonny and Calabar in the 1870s but the area proved not suitable for cultivation.⁵ In 1880, a cocoa farm was established in Lagos and later, a few more farms were established in Agege and Ota. From the farms in Agege and Ota information disseminated to the Yoruba hinterland about cocoa farming, thereafter, planting of the tree expanded in Western Nigeria.⁶ Farmers in Ibadan and Egba land began experimenting with planting cocoa in uncultivated forests in 1890 and those in Ilesha started around 1896. The planting of cocoa later spread to Okeigbo and Ondo Town both in

¹ Land suitability for cocoa production in Idanre, Ondo State, Nigeria. Journal of Agricultural Biotechnology and Sustainable Development, p.1. Retrieved August 2021.

² Analysis of Incentives and Disincentives for Cocoa in Nigeria" (PDF). FAO. Retrieved 02 September 2021.

³ Verter, N.; Becvarova, V. (2014). "Analysis of Some Drivers of Cocoa Export in Nigeria in the Era of Trade Liberalization". Agri on-line Papers in Economics & Informatics. 6 (4): 208–218.

⁴ Cocoa Development in Nigeria: The Strategic Role of STCP" (PDF). IITA. Retrieved 02 September 2021.

⁵ Idanre tells sad story of Nigeria's cocoa industry". Punch Newspapers. Retrieved 2021-09-10.

⁶ William Arthur Lewis (2010). Tropical Development, 1880-1913: Studies in Economic Progress. Taylor & Francis. p. 157.

Ondo State, Ife and Gbongan in Osun State and also in Ekiti land.⁷ Before 1950, there were two main varieties of cocoa planted in Nigeria. The major one was Amelonado cacao which was imported from the upper Amazon River Basin in Brazil. The second was a heterogeneous strain from Trinidad. The Amelonado pods are green but turning yellow when ripe but the Trinidad variety is red.⁸

Cocoa flourishes in areas that are not more than 20 degrees north or south of the equator.⁹ The trees respond well in regions with high temperature and distributed rainfall. In Nigeria, the cocoa tree is grown from seedlings which are raised in nurseries, when the seedlings reach a height of 3 cm they are transplanted at a distance of 3 to 4 meters. The cultivation of cocoa is done by many small-scale farmers on farmlands of around 2 hectares while export is dominated by a few firms.¹⁰

Historically Nigeria's cocoa production was marketed through a monopsony by marketing boards created by the government. In the 1980s the World Bank and the International Monetary Fund advised Nigeria to liberalize the sector because the marketing boards were ineffective. In 1986, Nigeria dissolved the marketing boards and liberalized cocoa marketing and trade. However, trade has not yielded the anticipated results, in addition, aging trees and farms, low yields, inconsistent production patterns, disease incidence, pest attack and little agricultural mechanization has contributed to a stagnant cocoa industry. Currently, farmers sell their products indirectly through a cooperative or a licensed buying agent who in turn sell it to exporting firms.¹¹ The major states that produce cocoa are Ondo, Cross River, Ogun, Akwa Ibom, Ekiti, Delta, Osun and Oyo.

Land, People and Geographical Location of Idanre

The people are mostly Yorubas who traced their origin to Oduduwa, Ile-Ife in Osun State. However, there are many local dialects spoken such as the Ekitis, Akokos, Owos, Ondos, Akures, Ikales and the Ilajes. Languages are understood by nearly all the inhabitants of the area. The people live in compact settlements with varying degree of population concentrations such as Owena-Ondo, Idanre, Igbara-Oke, Ijare and Ilara-mokin. A part from these compact settlements, there are numerous farm villages and hamlets with five to ten people living in them say a farmer, his wives and children¹².

⁷ Berry. P. 44.

⁸ Berry, S. Cocoa, custom, and socio-economic change in rural Western Nigeria. (Oxford: Clarendon Press, 1975) P. 54.

⁹ Ofori-Boateng, K., & Insah, B. The impact of climate change on cocoa production in west africa. *International Journal of Climate Change Strategies and Management*, 2014. 6(3), 296.

¹⁰ Post-Liberalization Markets, Export Firm Concentration, and Price Transmission along Nigeria's Cocoa Supply Chain". AGRODEP. Retrieved 19 September 2015.

¹¹ Cocoa Production in Nigeria: How to Start in 2019". Retrieved 2020-05-29.

¹² J. O. Adefila (2013) "Spatial Effects of Cocoa Production on Rural Economy in Idanre-Ifedore Area, Ondo State of Nigeria", *Asian Journal of Agriculture and Rural Development*, Vol. 3, No. 2, pp. 59.

Geographically, the town is about 20 km (12 mi) southeast of the state's capital Akure, it has an area of 1,914 km² (739 sq mi) and a population of 129,024 as of the 2006 census. Idanre is Nigeria's largest cocoa producing is mainly a Yoruba speaking tribe (Similar Ondo Dialect) with the majority into farming and trading. Idanre controversially divided under three-leader Rule, is divided into three localities of Atosin, Alade, Odode (Ode-Idanre). Although Ode Idanre is set as the Major Township with vast Population and Land Area, the others has always been recognized by the inhabitants independently. Idanre major food is mixed okro soup and pounded yam (common in the state).¹³ Two different roads lead to Idanre from Ondo and Akure through Alade.¹⁴ They are within a distance of 34 and 22 kilometers to the town.¹⁵ The latitude of Idanre is 90 degree while its longitude is 5 degree of the equator and Greenwich meridian. Its eastern neighbors are the Binis via Ofosu River which services a boundary between Ondo and Edo States. To its west is Ondo with land demarcated at Owena River. To its south are indigenes of Siluko which lay within Delta and Edo States respectively, and Ikales, also of Ondo State. Akure is however Idanre's neighbor to the north.¹⁶

The landscape of the study area is characterized by lowlands and rough hills. Most of the study area is composed of the great variety of basement complex rocks, giving rise to ferruginous soils that have high clay content and of good retentive capacity. Soils are an end product of chemical weathering of the granite rocks. The sand adjudged salty, mingles with clay soil to form dark brown color, which is very fertile for agricultural activities. The equatorial climate of the area facilitates good cocoa growth. Humidity in the area can reach 80% in July, whereas, temperature rises up to 83¹⁷. Idanre is mostly composed of the Yorubas. However, there are many local dialects spoken such as the Ekitis, Akokos, Owos, Ondos, Akures, Ikales and the Ilajes.¹⁸

Economic Structure of Idanre

Agriculture is the mainstay of the economy and means of livelihood of the population. The major industrial cash crops are cocoa, palm and kola-nut. Idanre is naturally blessed with wide cultivable land, good for production of several food and cash crops. The subsistence food crops include cocoa, yam, cassava, plantain, beans, maize and varieties of vegetable. However, Idanre is well known for cocoa production that serves as a source of income,¹⁹ almost every family boasts a cocoa farm, at least. Every year, between October and December, the residents are usually very busy in their farms harvesting the crop. When visitors from far and near arrive in the town during this period, they are

¹³ <https://en.m.wikipedia.org/wiki/Idanre>.

¹⁴ National Archive Ibadan (NAI) D.N Adeniyi and A.I Akinjogbin File 975/230/ 57 "Oral Tradition Collected for Yoruba Scheme Project" (September, 1957).

¹⁵ M.C Adeyemi, Ondo Kingdom: Its History and Culture, Ibadan: Bounty Press, 1993, p 10.

¹⁶ S.F. Odamo, Idanre Beauty and Culture on the hill, p 3.

¹⁷ Land suitability for cocoa production in Idanre, Ondo State, Nigeria. *Journal of Agricultural Biotechnology and Sustainable Development*, p. 20. Retrieved August 2021.

¹⁸ Ibid.

¹⁹ Ibid.

greeted by the delicious aroma of fresh cocoa beans. For the people of Idanre, this is the busiest time of the year. Many families usually spend most of their time preparing the crops for sale, mostly by drying the beans and packing them in bags. During this period, there is hardly a compound that one would not find bags of dried cocoa beans stacked in one corner, ready for sale.²⁰

Pre-colonial Idanre was built on household farming, and reciprocal economic system among family members, age group and joint communal mode of production. Economic system in precolonial Idanre was therefore, conducted with an eye on widening social affinity, inclusive development and tightening cultural bond rather than accumulating wealth and economic surplus for individual aggrandizement. With this, social stratification, class conflict, expropriation and monopolization of the means of production, and uneven development were virtually non-existent, until the colonial epoch when agrarian capitalism adopted by the British government to maximize the extraction of raw materials - cocoa in the case of Idanre - based on the vent-for surplus theory gained formidable momentum.²¹

Gender Role and Cocoa Production in Idanre

Intra-household roles in cocoa production. It shows that, men were involved in preparation of shade are (92.9%), planting of cocoa (90.0%), weeding in the cocoa nursery site (92.9%), land clearing for seedlings at permanent site (100.0%). Though other household members were involved in land preparation, men played a prominent role. This is obvious because land preparation is a tedious operation, hence not many women will not be able to carry out the operation. The land preparation in cocoa involves clearing, pegging and digging of holes among others. These activities are energy consuming activities which is more suitable for men than women.²²

Other activities where men were more involved in cocoa production include transplanting of cocoa seedlings (84.3%), weeding (97.1%), fertilizer application (60.0%), herbicides (97.1%) and pesticides application (100.0%). All these pre-planting activities are necessary regular activities that must be done at the appropriate time. Other activities involved by men include removal of mistletoe (98.6%), harvesting of cocoa pods (100.0%) and bagging (94.5%). Mistletoe is often found attached to cocoa tree; therefore, removal of mistletoe requires a carefulness in handling the activities to avoid cutting the stem of cocoa tree.²³

The production of cocoa is distinctly a man affair because men have more access to land, especially for the growing of cocoa in the South West Nigeria. The degree of access and control over land is a central factor affecting farmers' decisions. Men were more involved in cocoa production especially at pre-harvest stage as compared to women with relatively lower involvement in cocoa production activities. However, unlike in food crop production activities, where women had consistently higher contributions in all the

activities than men, in cocoa production, women still had higher contributions than men in many post-harvest activities.²⁴

Women on the other hand were engaged in watering of cocoa seedlings at nursery (80.0%) while male children were mostly involved in land clearing at the nursery (84.3%), preparation of shade (75.7%), planting of cocoa seed (71.4%) among others. Female Children were involved in the removal of beans from cocoa pods (85.7%) and sun-drying of cocoa beans (90.0%). This implies that, all household members were involved in some important activities on the farm. The role-played women and children are also very vital as that of the men. This underscores the heavy involvement of women in all agricultural activities.²⁵

Socio-Economy Impact of Cocoa Production in Idanre

The country is one of the leading producers and major exporters of cocoa ever before the discovery of oil and gas. Nigeria ranked among the five largest producers in the world even though it was produced on a small-scale level and is mainly produced in Ekiti, Ondo, Osun, Oyo and Ogun States. Cocoa production in those areas accounts for about 70% of the country's total production which in quantity amounts to approximately 400 tonnes of the total production in a year. other cocoa producing States to include Kwara, Kogi, Edo, Delta, Cross-River, Akwa Ibom, Taraba and Adamawa with a total planted areas of 640,000 hectares, and annual output ranging from 250,000 to 320,000 metric tonnes over the last five years.²⁶

It is not gain say that cocoa production is very critical to rural livelihood particularly where cocoa is being produced as it accounts for a high proportion of the household income. Gilbert, observed that the real income of the cocoa producers is dependent of the vicissitudes of the world market price of which cocoa marketing board was given the mandate to regulate but failed in this connection and subsequently scrapped in 1986.²⁷

A medical doctor and native of Idanre, Dr. Kola Ademujimi, told the correspondent Punch Newspapers that cocoa farming had transformed the lives of many residents of the town, indigene and non-indigene alike. Ademujimi, who said he combined cocoa farming and medical practice to make a living, also described himself as a beneficiary of a scholarship scheme funded by the Nigeria Cocoa Board.²⁸

Recalling the golden years of cocoa farming in the region, he said, "In those days, cocoa was the mainstay of the economy of Idanre and the South-West as a whole. That was why Awolowo was able to perform well. In those days, everybody in our town was a cocoa farmer. The land was so fertile that within three years of planting the seedlings, you could start harvesting cocoa. Many of us were able to go to school because money was available in almost every home. "When I left primary school, my parents decided that it would not be possible to go further in my education. So,

²⁴ Ibid.

²⁵ Ibid, pp. 83-84.

²⁶ J. O. Adefila Spatial Effects of Cocoa Production on Rural Economy in Idanre-Ifedore Area, Ondo State of Nigeria. vol 3 (2) 2013. p. 59.

²⁷ Ibid., pp. 59-60.

²⁸ Idanre tells sad story of Nigeria's cocoa industry". Punch Newspapers. Retrieved 2021-09-10.

²⁰ Idanre tells sad story of Nigeria's cocoa industry". Punch Newspapers. Retrieved 2021-09-10.

²¹ Indigenous Social and Economic Structure in Precolonial Idanreland, Nigerian Journal of Economic History. p. 237.

²² A. A. Adeniran, Intra-Household Roles in Cocoa Production in Ondo State, Nigeria. Journal Of Agricultural Extension. vol 22 (3) 2018. p. 83.

²³ Ibid.

even as a boy, I went into the farm and learnt how to plant cocoa myself. Later, my father asked me to go back to school. When he died, I was already in my first year in secondary school. But my mother was able to cope in his absence because we had made enough money from the sale of the cocoa in our farm.²⁹

“When I entered the University of Ibadan as a medical student, I was offered a scholarship by the then Nigeria Cocoa Board. So, I am a beneficiary of cocoa. I count myself as a lucky person. After paying my school fees then, I also had enough money left to pay the school fees of my siblings. The western region gave us bursary awards and we were also entitled to loans. All of this was funded with cocoa money.”³⁰

The Colonial and Post-Colonial Economy Impact

The pre-colonial economic structure, in Idanre, was basically predicated on the cultivation of staple food crops such as yam and cassava, processed with local technologies and techniques.³¹

The pre-colonial mode of production and capital formation was characterized by household farming, and reciprocal accumulation of wealth, usually within the kinship, age group and other communal affiliations. Social conflict did exist among the various groups of people in Idanre; but the conflict did not degenerate into large scale violence that threatened public order. With this, expropriation, monopolization of relations production and socio-economic development disparity, were virtually, nonexistent in Idanre,³² until when the British colonial subjugation radically transformed relations of production and the social structure.³³ This was also akin to other Yoruba communities in Nigeria. In southwestern generally,

The people had reached an advanced stage in the satisfaction of their basic amenities of life, prior to European intervention. They were conveniently able to produce their food, clothing and shelter. In the process of producing their food with crude instruments of production, they were able to manufacture instruments necessary for arts and craft. The people grew their own cotton which they processed into hand-woven clothes. Furthermore, the people displayed affluence and stratification in terms of their mode of dressing.³⁴

²⁹ Ibid.

³⁰ Ibid.

³¹ F.O. Ajiola, *The Economy of Idanre, 1900-1960*, M.A Dissertation, Department of History, University of Ibadan, 2012, pp 23-24.

³² Indigenous Social and Economic Structure in Precolonial Idanreland, *Nigerian Journal of Economic History*. p. 223-224.

³³ The term agrarian capitalism has although been used to delineate an epochal transformation in mode of production and social structure in Europe, prior to the era of colonial capitalism in Africa. However, it became flooded in most literatures of Neo-Marxist orientations for instance Immanuel Wallerstein, Federick Cooper, Karl Polanyi etc. With regards to Nigeria, and Africa in general, it became rampant in neo-Marxists, works such as Gavin Williams, Gavin Kitchen, Claude Ake, Fredrick Cooper, *et al.*

³⁴ A.O. Olutayo, *The Development of Underdevelopment: Rural Economy of Colonial South Western Nigeria*, Ph.D

Idanre people were predominantly agrarian people and their economic enterprise largely revolved around farming, hunting and a chain of inter societal trade.⁶⁶ The farmers used "locally manufactured implements" such as the hoe, cutlass and axes.³⁵ The main food crops grown, included yams, palm oil maize, pepper, calabash, cocoyam, fruit and cotton. Since crude implements were used, productivity was quite low because the people deployed their subsistent food production, to cater essentially for household consumption.³⁶ Male youth were organized into various small groups for the purpose of communal labor, either in their parents' farms or in their own plantations to promote or to speed up manual labor. This practice is called Nabo or Abo.³⁷ In this system, Idanre youths helped one another to work rotationally on their father's farms. This practice was seasonal; even in some circles; it was famous among the youths because of the feasting which usually rounds up the day's work. "Nabo" is somehow similar to Aro. The difference is that youths work on their father's farm in Nabo, rather than on their personal farms in "Aro" participant in Nabo are younger than those in Aro. The youths are still dependent on their parents or guardian in Nabo, but independent in Aro.³⁸ It is important to mention at this juncture, that shifting cultivation and bush burning prevailed extensively in pre-colonial Idanre society. The farmers involved members of their families in their endeavors. They probably could not do otherwise, because of the time consuming and energy-sapping nature of their system of farming. These agrarian producers therefore devised some systems of collective labour of helping one another on their farms. Three classes of such group farming are discernable. The first emanates from the willingness of male members of the same (Patrimony) family to work together. They work on a family land under the supervision of the eldest man. The proceeds of such labor belonged to all members of the family. This was either shared out or used, wholly or partly, to discharge obligation incurred by the family or a member, for example acquiring wives for eligible bachelor within the family.³⁹ The next type was known as "Aro" in some Yoruba villages was (Abo) in Idanre dialect. It was a form of labor exchange among age-mates. These youngsters tacitly vowed to help one another on individual's farm in rotation. The host at any occasion however, was obligated to feed his colleagues after the day's work.⁴⁰ Owe (working bee) was the last of the farming group. This was practiced among relatives and in-

thesis submitted to the Department of Sociology, Faculty of the Social Sciences, University of Ibadan, 1991 p 56

³⁵ G.O. Ogunremi. And E.K. Faluyi, (eds) *Economic History of West Africa*, Lagos: Rex Charles, 1996, p 1.

³⁶ Indigenous Social and Economic Structure in Precolonial Idanre land, *Nigerian Journal of Economic History*, p. 234.

³⁷ The people enjoyed a deep sense of mutually acceptable reciprocity in the deployment of the means of production as well as appropriation of economic surplus to fasten cultural ties. See also K. Olufemi, "The Role of Politics in Human Underdevelopment in Nigeria", in Dipo Kolawole, (ed) *Issues in Nigerian Government and Politics*, Ibadan: Dekkal Publishers, 1998, pp 93-94.

³⁸ Indigenous Social and Economic Structure in Precolonial Idanre land, *Nigerian Journal of Economic History*. p.237.

³⁹ S.F. Odamo, *Idanre Beauty and Culture on the hills*. pp.11-13.

⁴⁰ Ibid.

laws. The object is to come together to help a needy member. There was no rotational labour exchange. It was simply giving a helping hand. The beneficiary was not bound to reciprocate. He demonstrates his appreciation by feeding his benefactors after the day's work.⁴¹

In addition to farming, the ancestors of Idanre people were famous with the animal husbandry. The animals for husbandry are domestic; such includes dogs, goat, chicken and pigs. These animals supplemented the source of meat, or sacrificial offering, for their owners. Exclusive vocations for men in ancient Idanre included hunting, blacksmithing and carpentry.⁴² Hunting is the oldest occupation among males in ancient Idanre. The men go to the forest to kill animal which serves the family as meat. Hunting was limited to a select household including, the (Egunre's household). This is because it was regarded as a special occupation, restricted to men who possessed requisite charms to overcome metaphysical hazards in the forest. They used traps, clubs bows and arrows and later guns. The animals killed were either sold or consumed by the family.⁴³

In fact, hunting and gathering was a keen small means of livelihood to the hunting households. Predominantly farming household exchanged their farms produce with hunted animals, wild fruit and assorted wild vegetables and mushrooms. In most farming season, the gathering of wild cereal grasses became crucial importance.⁴⁴ Weaving of cloth and calabash was also a major source of income to women in the pre-colonial societies in Idanre.⁴⁵ Some primary sources also revealed that the art of weaving became very much lucrative in Idanre during the reign of Owa Orile, the 17th (Oba) of Idanre in the late sixteenth and early seventeenth centuries.⁴⁶

Trade by barter, known locally as "agbero pero" increased as the economic structure of the community responded to internal and external changes, however, pattern of exchange still replicated the communal system; in fact exchanged of items relied heavily on mutual trust, kindness and reciprocal gesture.⁴⁷ Cowries, brass, iron and copper object were common means of transaction.⁴⁸ Three varieties of currencies were however notable. The first was cloth currency; the second was agricultural products, and the third, the Cowry shells.⁴⁹ The Cowry served as an effective measure of value and a unit of account which made it quite convenient to know the value of one goods, in relation to

another and to fix prices to all kinds of products.⁵⁰ The use of cowry shell for exchange, gave more impetus for capitalization and market growth. The small-scale credit institutions like the "esusu" among the Yoruba people in the nineteenth century played an important role in creating financial resources to meet the needs of individuals and groups.⁵¹ There were also indigenous bankers, money lenders and exchange banks that enabled traders to secure credit.⁵²

Markets in pre-colonial Idanre were designated sites where traders and consumers met to transact goods and service. People also displayed goods in front of their homes; many hawked essential items from one community to another. As population modulated and genealogies expanded, households became increasingly distant; these changes thus necessitated the establishments of "former markets". Subsequently, every quarter had its own market, for example, Isalu market, Itogun market, each within its quarters.⁵³ These Idanre markets were mostly held every five days. The quarters' markets were later merged together to form the main market, popularly known as "Alade market" in the 1920s.⁵⁴ Trade by barter, known locally as "agbero pero" increased as the economic structure of the community responded to internal and external changes, however, pattern of exchange still replicated the communal system; in fact exchanged of items relied heavily on mutual trust, kindness and reciprocal gesture.⁵⁵ Cowries, brass, iron and copper object were common means of transaction.⁵⁶ Three varieties of currencies were however notable. The first was cloth currency; the second was agricultural products, and the third, the Cowry shells.⁵⁷

In summary, the pre-colonial social and economic structure in Idanre was predicated on communal mode of production. The noncapitalization of the society permitted a high degree of social uniformity, reciprocal participation, sustainable growth and combined development. Everyone in the ancient town was his or her brethren's keeper. There was a strong sense of knitted affinity among all classes; whither which social stratification, private monopoly of production, inequality, injustice, exploitation, expropriation, pillage, and uneven development were virtually not existent. In pre-colonial Idanre, nobody perceived the problem of his neighbors as "none of his business: even strangers who stayed in the town were integrated into this egalitarian society.¹⁰⁵ Indeed pre-colonial economic system in Idanreland was conducted with an eye on widening social affinity, inclusive development and tightening cultural bond rather than accumulating wealth and economic surplus for individual aggrandizement.⁵⁸

⁴¹ Indigenous Social and Economic Structure in Precolonial Idanre land, Nigerian Journal of Economic History. p.237.

⁴² Ibid.

⁴³ S.F. Odamo, Idanre Beauty and Culture on the hills p12.

⁴⁴ A figurine displayed near the old palace at Ufeke (Oke Idanre) depicts that the Idanre women were skilled cloth weavers during their historic sojourn at the old Idanre.

⁴⁵ Certain relics wooden craft kept in a spot at Ufeke (Oke Idanre) viz., the mode of dress for indigenous women during their periodic 'Orosun festival speaks volume of the nature of economic activities of the past women.

⁴⁶ Indigenous Social and Economic Structure in Precolonial Idanre land, Nigerian Journal of Economic History.p.237.

⁴⁷ O. Olofin, 2010. Idanre from then till now, p.14.

⁴⁸ P. Lovejoy, Interregional monetary flows in the precolonial trade of Nigeria, Journal of African History, 1974, p 282.

⁴⁹ S.F. Odamo, Idanre Beauty and Culture on the hills p.24.

⁵⁰ J. Samuel, 1921, The history of the Yorubas p.93.

⁵¹ Indigenous Social and Economic Structure in Precolonial Idanre land, Nigerian Journal of Economic History. p.238.

⁵² Ibid., p. 239.

⁵³ Ibid., p. 238.

⁵⁴ Ibid., p. 239.

⁵⁵ O. Olofin, 2010. Idanre from then till now, p.14.

⁵⁶ P. Lovejoy, Interregional monetary flows in the precolonial trade of Nigeria, Journal of African History, 1974, p 282.

⁵⁷ S.F. Odamo, Idanre Beauty and Culture on the hills p.24

⁵⁸ A.G. Hopkin, An Economic; History of West Africa, (London: Longman, 1973), p. 9.

Post-Colonial Economy Impact

Idanre thrives in diverse economic systems in the post-colonial era and till date, among such are Tourism, agriculture, Festivals to mention few.

Tourism is a rapidly growing phenomenon and has become one of the largest industries in the world. The impact of tourism varies as it plays an important and certainly positive role in the socio-economic development in destination countries and local communities surrounding the area of destination. Some of the advantages of tourism to the local economy include employment opportunities, and cultural awareness and understanding.

Economic benefits are usually regarded as the most important benefits of tourism and include increased employment opportunities, income generation, tax revenue and improved standard of living. Tourism has been a major driver of socio-economic development in Western division of Nigeria; it is an alternative strategy for sustainability and diversification of economy for government policy.⁵⁹

According to UNESCO (2007) Idanre hill consists of high plain with spectacular valleys interspersed within selbergs of about 3000 feet above sea level. Its physical attributes include Owa's palace, shrines, old court, belfry, Agboogun footprint, thunder water (Omi Aopara) and burial mounds and grounds. It also has diverse and variegated ecosystems of flora and fauna. Idanre Hill contains an important bio-physical and land form features whose interaction with the physical features created during cultural landscape within the setting. Idanre Hill is one of the awesome and beautiful natural landscapes in Ondo State and Nigeria.

Added to its beauty which fires human curiosity is the fact that the entire people of Idanre lived on these boulders for almost a millennium since emigration downhill in 1933; the topography, vegetation as well as the fauna and flora life has remained undistributed. There is Ogun festival which is partly celebrated on top of the hills during October and Ije festival which spreads-over seven days. Therefore, it is a suitable location for the study of tourism. Since the study is based on business owners in the area, study cut across two main areas where there are major businesses. The study cut across Alade to Odo-Ode these two areas are the closest to the tourist destination; they are also filled with various businesses that focus on tourists.⁶⁰

Mare festival has more positive impacts than the negative impacts as expressed by the respondents. The positive impacts are as a result of the perceived Cultural, Social, historic and economic benefits. Social and Economic benefits of Mare festivals constitute the highest percentage of the impacts. The economic impacts of Mare festival are considered to be positive in the sense that it creates job and employment opportunities for the people. Festival promotes tourism with increasing commercial activities as outcomes of the events. This explains the reason for including more

sales in business as part of derivable economic benefits of Mare festival.⁶¹

Challenges Facing Cocoa Production in Idanre

However, in spite of its natural resources, successive governments in Ondo State seem to have neglected Idanre over the years. Some residents of the town, who spoke with Punch Newspapers correspondent on condition of anonymity, said the only time they ever felt the presence of government the town was during Chief Obafemi Awolowo as the Premier of the Western Region.

Apart from a cocoa factory established in the town by the Olusegun Agagu administration in Ondo State, there is no agro-allied factory there. The Agagu administration had also renovated some primary and secondary schools in the local government areas and established a golf course, while the Mimiko administration constructed model and mega primary schools. The immediate past administration in Ondo also started the annual mountain climbing festival, tagged MARE Festival, in Idanre and targeted at generating revenue from tourists. Both governments, however, failed to make significant impact on agriculture.⁶²

Some farmers identified a number of challenges facing the agrarian community. One of them is insufficient land space. As a result of this, many successful indigenes of the town built their houses in Akure. A resident of the town, Mr. Felix Ajidagba, alleged that successive governments of Ondo State neglected Idanre despite the huge revenue they generated from its cocoa farms

He said, "We want government presence in Idanre. As a buyer of farm produce in this community, I know cocoa business is like a chain. We have the farmers, the middlemen who we call agents, the buyers and the exporters. One of the major challenges we are facing is the absence of good roads. We have no good roads to transport our produce from the farms in the rural areas to the towns. This is seriously affecting our production. "We appeal to the state government to rehabilitate the roads for us. We are tired of spending a lot of money to transport our farm produce. We also want the government to assist our farmers in the provision of agrochemicals and loans."⁶³

Ajidagba took a glance at cocoa farming between the 1950s and 1960s, saying that there were a few farmers in those days and they only produced small quantities of cocoa. He said, "Nowadays, we have many farmers and this has increased the volume of production of cocoa. If we compare the quality of seedlings produced in those days with what we have now, I think we had better seedlings.

Again, the weather was more favourable to cocoa production than it is now. "That is why we need government's assistance for better production; there are more graduates in Idanre that are involved in cocoa business now and we are having a better output than before. If the

⁵⁹ O. Adeniji, and F. Arowosafe. Assessment of the Socio-Economic Impact of Tourism on Business Owners at Idanre Hills Ondo State, Nigeria. (Federal University of Technology, Akure).

⁶⁰ Ibid.

⁶¹ F. Arowosafe *et al.* Significance, Impact and Benefits of Mare Festival to the Community of Idanre, Ondo State Nigeria. European Journal of Hospitality and Tourism Research Vol.8, No.1, pp.17-33, (March 2020. Published by ECRTD-UK).

⁶² Idanre tells sad story of Nigeria's cocoa industry". Punch Newspapers. Retrieved 2021-09-10.

⁶³ Ibid.

government can address our challenges, the output would be much higher than before.”

Similarly, a cocoa farmer, Mr. Olurakinse Haristhacus, described transportation as a serious challenge facing cocoa farmers and businessmen in Idanre. Blaming the situation on the absence of a good road network in the area, he called on the state government to intervene. He said, “Government’s negligent attitude has not encouraged cocoa farmers in this part of the country. The last time we felt government’s presence in this area was during Chief Obafemi Awolowo’s tenure as premier of the old Western Region. In those days, government provided free education for the children of farmers and supplied the farmers agrochemicals at subsidised rates. It also built many good roads then.

“Nowadays, government officials would rather increase our grading fees than assist us. They collect a lot of money from us, but they don’t provide anything for us. In some places where there are no good roads, it is always difficult for us to transport bags of cocoa beans to the market. Nobody wants to go to where there is no good road. Sometimes, we are left with no other choice than to transport the produce on commercial motorcycles for over four miles.”

Haristhacus also described the persistent fluctuation of the price of cocoa as another challenge facing cocoa farmers in Idanre, which requires government’s urgent attention. Noting that the price of cocoa, which was N1,200 per kilogram in 2016, had gone down to N650, he said, “This is why many farmers are desperate to make some profits this year. Some have borrowed money, hoping that they would pay back after selling their cocoa. Unfortunately, the price of cocoa is now falling. That is a big challenge.”

Another serious challenge, is lack of formal education on the part of many of the farmers. As a result of this and their lack of exposure to Information and Communication Technology, many of the farmers are unable to access the Internet to learn about the price of cocoa and the best time to sell their produce.⁶⁴

An Appraisal to Cocoa Productions and Marketing

Since the early 1980s, food demand in Sub-Saharan Africa has been growing faster than food production, resulting in a reduction in per capita food availability yet cocoa production in Idanre has become ever more untenable. Its exportation has declined in economic importance, and its contribution to Nigeria’s external earnings is currently insignificant compared to that of crude oil (which has taken the crop’s position as the mainstay of the economy). Socio-economic and structural factors associated with the fluctuating performance of cocoa production in Nigeria include the civil war of the late 1960s, the oil boom of the 1970s, and the severe droughts of the 1970s and 1980s. The pests, diseases and parasites of cocoa trees are epidemic in proportion and represent significant economic and environmental problems. The problems of weed control and of processing operations, such as fermentation and storage, have also affected the quality of cocoa, reducing its market value. Unfortunately, few farmers appear to be adopting farm hygiene and management techniques to minimize these problems.⁶⁵

⁶⁴ Ibid.

⁶⁵ M. G. Olujide, and S.O. Adeogun, Assessment of Cocoa Grower's Farm Management Practice in Ondo-State,

The widening gap in cocoa demand and supply within Nigeria, largely due to pest and disease problems, shows the need to adopt more cost-effective methods of control. The adoption of certain crop growing practices that encourage farm hygiene would help reduce the incidence of these problems. The consequent reduction in the use of chemicals to combat diseases and pests would also have positive effects on the environment and reduce production costs.

However, it's been indicated that farmers need reliable, available remedies for pest and disease control. Crop growing practices have proven very useful and in some settings are often the first line of defence against diseases and insects. However, growers can often be reticent about their adoption. Identified several crop growing methods that could be adopted by cocoa growers to address the problems of poor cocoa quality and pest control, including: a) pruning and shade management, b) soil nutrient management, c) pest management, d) pest-resistant cocoa varieties, and e) weed control.⁶⁶

The spread of cocoa has also led to changes in the pre-existing pattern of labour employment in Idanre. The increasing demand for labour in the cocoa belt area has contributed to the development of different patterns of labour migration. The flow of labour seeking employment gradually turned to the cocoa belt and the cocoa farmers were able to find methods of employing and rewarding labourers for their seasonal needs. It is a source of income and savings to many small-scale farmers and the industry supports various categories of workers, such as produce buyers, cooperative societies and their workers, workers in the agro-chemical industry and the cocoa exporters and transporters, 50 % of the total quantity of cocoa produced for export or utilized locally per annum in Nigeria comes from Ondo State⁶⁷ Idanre.

It was also found that majority of the farmers had farm sizes of between 0-5 hectares, implying that the farmers were medium scale farmers. The result is consistent with Falola and Fakayode (2014) who found out that the farm size of most of the cocoa farmers ranged between 3 – 5.99 hectares and the average farm size is 4.67 hectares. The results further revealed that majority (88.9%) of the respondents have farming experience of above 20 years which suggests that the respondents are well versed in cocoa production. This is in line with the study conducted by Falola *et al.* (2012) and Owoeye and Sekumade (2016) which found out that the mean farming experiences of the farmers were 25.58 and 27.97 years respectively, implying that cocoa production is an age-long venture. Nwaobiala (2013) also asserts that with more farming experience, farmers are able to cope with risks associated with climate change in farming activities, hence leading to climate change adaptation.

Further still, 87.7% of the respondents indicated that their average production is above 1 tonne per annum. And 91.2% of them indicated that their average income is above

Nigeria. (Spanish Journal of Agriculture No 4 (2). 2006), p. 174.

⁶⁶ Ibid.

⁶⁷ K. E. Owolabi, "Perceived Effects of Climate Change on Cocoa Production in Idanre Local Government Area of Ondo State, Nigeria, (Federal University of Technology, Akure, 2018) p. 3.

N200,000 per annum. The mean annual farm income of the respondents was N230,700. Dividing this by 12 (the number of months in a year) gives N19,225, which is greater than N18,000 (the official Minimum Wage in Nigeria). This suggests that the cocoa farmers were more financially buoyant than their counterparts in Nigerian civil service⁶⁸

From the analysis of the results of the most perceived effects of climatic change on cocoa production are presence of pathogens (93.1%), pests and diseases (89.7%), reduced quality of yield (88.7%), reduced yield (88.5%), presence of harmattan (88.5%), heavy winds (88.2%), extreme events (88.2%), too high sunlight (75.6%), poor environmental conditions (75.1%) and delayed onset of rainfall (73.5%). Irregular rainfall patterns (69%), too high temperature (64.6%), heavy rainfall (52.9%) and little or no rainfall (40.2%) were moderately perceived as effects of climatic change on cocoa production while the least perceived effects were low or mild sunlight (29.8%) and too low temperature (25.9%).⁶⁹

This is in consonance with the findings of Nwankwo *et al.* (2017) who revealed that high disease infestation, reduced quality and high sunshine were perceived effects of climate change on cocoa production. Okoli and Ewah (2004) also observed that tree crops can be affected by rise in sunshine and rainfall which has adverse effect on productivity and protection practices like spraying of pesticides, herbicides among others. Owoeye and Sekumade (2016) also reported higher incidence of black pod disease, death of cocoa trees, reduction in cocoa yield, difficulties in weed control and increase in pest infestation as the major problems faced by cocoa farmers due to the climate change. And Oseni (2011) found out that the modal effect of climate change is high incidence of diseases and pests infestation. Falola and Fakayode (2014) further revealed that the effects of climate change failure on cocoa production are reduced weight of cocoa bean, contaminated bean, disease attack, pest attack and late ripening of cocoa pods.

Similarly, the results of the study conducted by Oyekale (2012) also showed that death of cocoa trees, cocoa trees falling off, reduction in cocoa yield, higher incidence of black pod disease, inability to spray cocoa pods effectively, inability to dry cocoa pods effectively, increase in the number of pests and difficulties in weed control are the effects of climate change on cocoa production.⁷⁰

The interior farming communities of Odode-Idanre, where government farm reserves for newly planted cocoa farms thrive, is mainly accessible by motorcycle, as the roads are in a deplorable state. Even so, large trucks and bulldozers hauling bagged cocoa beans to the town travelled on the road, as well as motorcyclists, driving dangerously and carrying bananas and plantains to market. Tractors and bulldozers also drove heavily on the roads, heading to the interior villages where the cocoa reserves are located, to lift already felled trees.

However, in the cocoa reserves, there were the cutting and slashing of saws, and the rows of trees felled by loggers, waiting to be transported to be cut and processed in the sawmills. There were more than 20 sawmills on this road that were served by numerous trucks, ready to take the processed timber to nearby Idanre town. These sawmills

demonstrate a thriving log trade, but also the destruction of forest habitats in Odode-Idanre.⁷¹

There was similar destruction of forests in the reserve areas – cocoa farmers complained of incessant logging, and in the worse cases, loggers ventured onto their farms to remove mature trees. According to the farmers, these loggers were certified by the government and granted access to cut trees in the reserves. However, they are not sure if the governments also allow loggers gain access to farmlands where cocoa trees are planted.

“These people [loggers] enter our farms in the middle of the night, after we are done for the day, and cut down mature trees on our farms. Some of these trees were used as shades for the cocoa planted. This is a great problem we encounter.”⁷²

Such logging activities have a range of negative effects on cocoa farmers and the environment, when trespassing on farms, loggers may indiscriminately cut down cocoa trees, which can seriously damage the livelihoods of cocoa farmers. When loggers cut down shade trees, they remove vital protection against the exposure of cocoa trees to harsh weather and the effects of climate change, which also increases the possibility of erosion on Cocoa farms, as the leaves of the shade trees, which cover the soil, and prevents surface run-offs, are no longer available.

In addition, a reduced forest inadvertently exposes the area to high temperatures and extreme weather conditions. Many of these negative effects were observed on the Cocoa farms at Odode-Idanre.⁷³

Conclusion

In conclusion the Cocoa production has various impact in Idanre land, it challenges has been identified,

However, there are several solutions to resolve the impact of logging activities in Odode-Idanre, but strict forest management is the most important. Forest management authorities of the state government need to be stricter with constitutional provisions that would aid environmental protection. One of such strict enforcements that could be useful is section 20 of the Constitution of The Federal Republic of Nigeria, which makes it an objective of the state to improve and protect the air, land, water, forest and wildlife of Nigeria. Also, the state government should enact laws to ensure that only certified loggers enter the forests to fell trees, with more stringent rules concerning the replacement of trees cut. Any license granted to loggers who flout limits granted by the government should be revoked, which would in turn encourage adherence to the rules. There should also be severe repercussions for loggers who trespass into farmers' lands to cut down shade trees. This would help to save cocoa trees, protect the livelihood of farmers, and facilitate environmental sustainability.

Strict regulations on the activities of loggers in Odode-Idanre would both protect the cocoa trees and the economic livelihoods of farmers, and reduce forest and environmental

⁷¹ <https://www.future-agricultures.org/blog/loggers-on-the-attack-cocoa-farming-in-idanre-nigeria/>

⁷² Fumilayo (50) oral interview conducted at Odode-Idanre, Ondo-State.

⁷³ <https://www.future-agricultures.org/blog/loggers-on-the-attack-cocoa-farming-in-idanre-nigeria/>

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ibid., p. 4.

degradation. This would lead to more sustainable communities – a target that the Sustainable Development Goal seeks to achieve.

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