
COMMUNITIES' ADJUSTMENT MECHANISMS TO CHALLENGES WITHIN MINING COMMUNITIES OF OYO STATE

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Abstract: The mining activity within Oyo State in Nigeria has presented various opportunities and challenges for the residents. Although the negative disruption presented by mining activity has commanded far-reaching citations within various literature sources, very limited consideration has been given to the mechanisms by which residents develop adjustments in order to tackle these challenges. The research work examines the adjustments that residents of mining companies within Oyo State develop to navigate risks while keeping on track on socio-economic and cultural life. The research work incorporated a qualitative approach that entailed both archive research and interview and focus group research. The research work details the mechanisms by which residents develop adjustments to tackle various challenges such as environmental degradation, health risks, economic instability, and various difficulties that may generate various forms of community tensions. The research work shows that various mechanisms of adjustments include diversification of livelihood sources through reliance on various forms of natural healers for an improved sense of community health. The research work shows that residents' voices point towards the aspect that the mechanisms of adjustments represent pathways that entail residents' sense of reactive mechanisms towards various life challenges. The research work concludes that mechanisms of adjustments towards various life challenges presented by mining activity should focus on understanding adjustments outside those represented by various interventions. The research work shows that various initiatives towards mining should be used to supplement mechanisms that may already exist at the grassroots.

Keywords: *Adjustment Mechanisms; Mining Communities; Livelihoods; Resilience; Indigenous Coping Strategies*

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INTRODUCTION

Mining contributes immensely to socio-economic change within Nigeria but has also posed various challenges to neighboring socio-economic settings of these mining operations (Aliu et al. 2022, p. 5265). In Oyo State, where artisanal and small-scale mining operations take place, the residents experience the impacts of these operations on their socio-economic settings and cultures. In these circumstances, the residents have managed to develop mechanisms to adjust to these settings as an



aspect of resilience and agency as noted by Chen et al. (2020, p. 606). The mechanisms of adjustment by these residents are important to appreciate adjustments within socio-economic settings.

The term adjustment within the context of this research entails the various measures that people and societies put in place to deal with mining challenges. These measures may involve either short-term coping strategies like labour pooling, income diversification, or reliance on local medicine, as well as long-term adjustments that entail an overhaul of community establishments and conventions (Habib, et al. 2023, p. 69882; Rahman & Hickey, 2020, p. 5654; Mphande, 2016, p. 17). Adjustment as a concept varies from endurance since it entails an active approach towards dealing with challenges that signify creativity and resilience in the face of challenges as proposed by others (Zurek *et al.*, 2022, p. 511; Folke 2016, p. 44).

Africa's mining communities have been subject to extensive research due to the high sensitivity of such areas as environmental degradation, economic instability, and socio-political conflicts (Taux *et al.*, 2022, p. 2081; Hilson & Maconachie, 2020, p. 125). For example, studies illustrates that artisanal gold mining in Tanzania as well as the Democratic Republic of Congo affected the long-established agrarian economy of these mining communities (Le Billon *et al.*, 2020, p. 303; Bryceson & Geenen, 2016, p. 296). At the same time, these mining operations created new economic possibilities. In another research carried out in Ghana by Hilson (2020, p. 101765), it is noted that ASM generates economic income for households but at the same time poses threats of environmental illnesses as well as socio-political conflicts.

In Nigeria, for instance, environmental and health-related impacts of mining have been predominantly investigated. Evidence of environmental degradation represented by the clearing of forests and an increase in respiratory ailments caused by mining has been well documented by research (Mabey *et al.*, 2020, p. 5525; Omotehinse & Ako, 2019, p. 18). However, there has been limited research on adjustments made by states like Oyo in response to mining-related eventualities. Oyo State holds especial significance due to its mineral deposits of granites, limestones, and gold. The area has extensive experience with ASM. Mining supplements agriculture as an economic activity for those who reside in Saki, Iseyin, and Okeho Zones. Interestingly, mining alongside agriculture always generates conflicting outcomes that often lead to community-level adaptations.

The challenges faced by Oyo State's mining communities are multidimensional. Environmentally, mining has resulted in degraded farmlands, deforestation, and contaminated water bodies, undermining agricultural productivity and public health (Ogundele et al., 2020, p. 78; Ogundele *et al.*, 2017, p. 320). Economically, while mining generates cash income, the volatility of mineral markets and exploitative relationships with middlemen create financial instability. Socially, the influx of migrant miners from other parts of Nigeria and neighboring West African countries has introduced demographic changes, occasionally leading to disputes over land and resources. Gendered burdens are also significant, with women often bearing the responsibility of maintaining households while contributing to mining-related activities such as trading and food vending.

Despite these difficulties, mining community residents in Oyo do not simply wait for events to pass. They undertake various forms of adjustment as a demonstration of creativity, resilience, and reliance on indigenous knowledge. For example, mining households diversify sources of income by supplementing mining with agriculture or micro-commerce. Rotating saving associations serve as

important forms of credit financing during slow mining seasons. The role of community chiefs in mediating conflicts and keeping community cohesion alive should also not be underestimated. The role of women has been important as well. They supplement income by trading minerals.

Theoretically, this study draws on the resilience literature, which emphasizes that communities facing socio-ecological stressors respond through a mix of persistence, adaptation, and transformation (Folke *et al.*, 2021, p. 1774; Folke, 2016, p. 44). Adjustment mechanisms are best understood as part of this resilience spectrum, representing strategies that allow communities to cope with immediate challenges while maintaining long-term survival. By focusing on adjustment, this study departs from narratives that highlight only vulnerability and instead underscores the agency of mining communities in shaping their futures.

The research uses three research questions. First, what challenges do residents of mining communities face in Oyo State? Second, what mechanisms of adjustment have been put in place due to these challenges? Third, in what manner do these mechanisms express resilience and community agency? These research questions offer an understanding of mining communities in Oyo State as they cope with challenges of economic opportunity as opposed to socio-environmental risks. The value of the research work comes from the contributions it makes to scholarships on the subject as well as to policy. In scholarship, it increases knowledge of mechanisms of adjustments within Nigerian mining. This subject has been of less significance than others such as environmental and health issues.

In policy discussions, it shows the significance of working with mechanisms that may already be in place in these communities instead of introducing another that may not be accepted from an environmental perspective. In other words, it emphasizes the importance of community engagements based on local cultures. In conclusion, it can be asserted that the mining community residents in Oyo State resort to various adaptive mechanisms to navigate the difficulties posed by mining. These mechanisms may not be the same as they get impacted by factors such as culture, economy, and environment. The paper lists these mechanisms to show that resilience and community agency should not be ignored while studying resource communities.

MAIN TEXT

Literature Review

The literature on mining and African communities has concentrated mainly on the difficulties posed by environmental degradation and socio-economic challenges posed by mining. But there appears to be an emerging pattern of considerations that stress the need to explore the mechanisms of adaptation by mining communities towards these challenges. This section discusses relevant literature on mining as well as the Nigeria/Oyo State experience based on three topics: mining and environmental challenges in Africa, mechanisms of adaptation and resilience theories, and Oyo State, Nigeria.

Mining and Its Impacts in Africa

Mining has been described both as a livelihood opportunity and a vulnerability factor for African societies. As research carried out by scholars in the Republic of Ghana, Tanzania, and the Democratic Republic of Congo establishes that artisanal mining provides substantial cash flow streams that degrade the environment as well as fuel conflict and displacement of local populations

(Kolog *et al.* 2024, p. e02413; Ouma *et al.*, 2022, p. 225; Bryceson & Geenen 2016, p. 317). Mining often impacts local economic patterns by shifting manpower from agriculture toward commodity dependence as well as fueling inequalities that affect both men and women. For instance, women in the Republic of Ghana often take on additional work such as food sales and gold trading as they provide livelihood services that add value to society at the expense of increased workload.

Beyond economic transformations, mining introduces ecological challenges. Pollution of rivers, deforestation, and land degradation are recurrent themes across the literature (Kinyondo & Huggins, 2021, p. 157). These environmental shifts generate new health risks, including waterborne diseases, respiratory ailments, and occupational injuries. Yet, studies suggest that communities do not passively endure these hardships but instead develop adaptive responses rooted in local knowledge systems.

Adjustment Mechanisms and Resilience

The adjustment mechanisms of mining localities can be viewed through the theoretical prism of resilience. The resilience of societies in dealing with disturbances in the socio-ecological system has been discussed by Folke (2016, p. 44). According to Rahman & Hickey (2020, p. 5654) and Mphande (2016, p. 34), another important form of diversification of livelihood in these households includes an integrated approach of agriculture and mining. Rotating saving club credit and community labor practices help build resilience. Community healing traditions also ensure community cohesion.

Kelly & Kelly (2017, p. 10) conceptualize resilience as agency, arguing that communities actively shape their responses rather than merely adapting passively. This framework is particularly useful for mining contexts, where residents balance risks with opportunities, integrating continuity with innovation. Importantly, resilience is not evenly distributed; gender, age, and social status influence who can access adjustment mechanisms and who remains vulnerable (Pickson & Boateng, 2022, p. 4387; Connolly-Boutin & Smit, 2016, p. 385).

The Nigerian and Oyo State Context

In Nigeria, mining research has been largely driven by adverse impacts. Omotehinse & Ako (2019, p. 24) describe the destructive impacts of mining on agriculture and water. Health impacts because of mineral resource extraction have also been discussed by Basu (2023, p. 95). Although such research work stands important from the perspective of both negative impacts and resilience of affected communities.

More recent research by Adewuyi and Olofinji (2018) fills this research gap by demonstrating that in Oyo and Niger States, residents resort to livelihood diversification strategies, community conflict resolution practices, and community solidarity as mechanisms of adjustment. Oyo State stands out as a particularly important site due to the states' artisanal mining centers at Iseyin, Saki, and Okeho. These communities face environmental challenges on a regular basis but have adapted by resorting to hybrid strategies of mining and agriculture at the same time.

Despite such findings, comprehensive research on the adjustment mechanisms of Oyo State has not been given adequate attention. Available research offers glimpses into economic or environmental data without considering the ordinary mechanisms that ensure resilience. This article bridges such



research by examining the mechanisms of adjustment in mining communities of Oyo State within the concept of resilience.

Methodology

The research used a qualitative research approach to investigate the adjustment mechanisms used by the residents of mining communities in Oyo State. The justification for using a qualitative research approach for the research included the need to investigate the lived experiences of the community. The research emphasizes the agency of the community by considering the voices of the community.

Study Area

The research work was carried out on a sample of artisanal and small-scale mining communities within the Oyo State in Nigeria. These include Iseyin, Saki, and Okeho. These places are known hotspots of artisanal mining. The locals here engage in artisanal mining as an additional income component for subsistence farming and petty trading. They encounter environmental problems that include soil degradation as well as water contamination. In addition to that, socio-economic instability and migration emerge.

Data Sources and Collection

The data was collected through a combination of archival research and field research. In archival research, policy texts, press reports, and scholarly work were used. These sources were useful in providing information on mining operations within Oyo State. For the data collected through field research, semi-structured interviews and focus group discussions were used. The purposive sampling technique was used to select 40 respondents who represented various occupations such as mining stakeholders, farmers, female traders, community leaders, youth leaders, as well as traditional rulers. The interview schedule covered challenges faced by the residents as well as the techniques they deploy in adapting to these challenges. The Focus group discussions encouraged collective reflection on community-based strategies.

Data Analysis

The data were thematically analyzed with an emphasis on an interpretivist approach. The interview and focus group transcripts were coded to explore recurring patterns of adaptation that included livelihood diversification, indigenous medicine, and community solidarity. Archival research added to the validity of these patterns.

Ethical Considerations

Ethical approval of the research was sought at the departmental level. Informed consent was sought both orally and in writing. The respondents were assured of confidentiality of the research based on the anonymization of the answers. The approach used in the research ensured that it covered both the historical aspect and the practical experience of the adjustment mechanisms used in mining communities in Oyo State.

FINDINGS AND DISCUSSION

The data presented is based on four broad mechanisms that the residents of Oyo State use to manage difficulties in mining communities. These four mechanisms include livelihood diversification, local healthcare initiatives, informal finance mechanisms, and community cohesion based on community leadership. These mechanisms illustrate both resilience and limitations.

Livelihood Diversification

In the mining settings of Oyo State, another important coping strategy in the face of climate uncertainties is diversification. For households, mine, agriculture or petty trading/artisanship could be an important additional activity that spreads the risk of income. Agriculture acts as an important hedge against mining income uncertainty by providing a stable source of food and income. Petty trading provides daily food that helps a person deal with economic shocks. For women, important additional economic initiatives include the sale of food at mining centers or petty trading of minerals/small mining business as well as running a petty shop. As one of the mine workers in Iseyin put it:

If gold doesn't give us an income today, we always have the farm. My wife sells yam and pepper at the market, so even if gold doesn't work out, we won't go to sleep with empty stomachs. We've learned not to put all our eggs in one basket. When gold was plentiful, everyone flooded the mines, but when the land became barren or the government narrowed our activities, many lost out. So, currently, we're involved in farming, small businesses, and sometimes riding motorcycles for hire. Others among us keep goats and chicken, so if one fails, the other provides for the family. That is what we do in our village: share the workers in our own family, help each other out, and save small amounts of money during the good times. The village also pulls together to assist someone who becomes sick or loses equipment in the gold mine. We still have our own savings associations in the village, known as 'ajo' in our language, and cooperatives to which we turn in times of need in our village. We can't completely walk away from gold because it provides quick income, but along with gold, we follow what our fathers showed us, farming and conducting small trade.

This approach illustrates how diversification as indicated by Mphande (2016, p. 19) to be integral to rural livelihoods helps the households manage risks by having diversified sources of income. The act of households being involved in income sources such as agriculture, petty trading, and artisanship helps them cope better with economic shocks. The households realized that mining has continued to affect the quality of land used for agriculture by degrading it. The resulting reduced agricultural land fertility makes it difficult for the households to manage their livelihood strategies. The households rely on mining as an economic activity that helps them meet economic sustainability. The environmental aspect of mining now poses a challenge.

Indigenous Health Practices and Coping with Environmental Risks

The residents of the area have continually emphasized the negative impacts of mining on their health. These impacts include respiratory illnesses like pneumonia contracted from mining-related dust. In addition, malaria contracted from stagnant mining pits poses another serious threat. Skin conditions arising from polluted water also pose a threat. Rather than solely depending on modern medical services that in most cases may not be accessible or affordable, the residents are resorting to alternative medical services. For example, medicine from local plants helps treat ailments such as coughing and skin rashes. In Okeho, one woman said:

We understand that the dust from the mines makes one cough, and the rivers are not healthy to drink from either. But our mothers showed us herbs to boil to treat ailments. We take them because hospitals are far and very costly to visit. The mines are full of dust, and sometimes, after bathing, the color of the water shifts. Some of us complain of pain in our chests or cough incessantly, but we can treat it in our own way. We boil 'dogonyaro', 'ewe akoko,' and others to



purify our bodies. The elderly explained to us that the plants help to cool our chests and clean our lungs. We can treat our skin irritation from dirty water with black soap and palm oil mixed to calm it down. Sometimes, if we are dealing with a very sick child, we pool resources as neighbors to take the child to the closest clinic, which might be in the next city over. However, in most cases, we treat it with herbs that our forefathers were using before us because they are cheap and accessible to us freely. Despite understanding that our environment is deteriorating because of mine, we can't just leave it and stay idle, so we take measures to protect ourselves in our own way, just like our forebears, through herbs, cleanliness, and togetherness. That is what we continue to do to survive in our environment despite our current health problems.

This dependence on local health knowledge can be attributed to both continuity and adaptation. As Chen *et al.* (2020, p. 624) and Folke (2016, p. 44) propose, resilience may be practiced by combining old and new approaches. For example, it was observed that some of the households purchased sachet water for consumption while relying on herbal medicine for treatment. Such an approach shows the ability of the community to blend modern medicine with local knowledge in order to effectively address new challenges. The strategy of combining old and new techniques shows that these households exercise resilience.

Informal Financial Systems and Social Safety Nets

Economic instability represents an important challenge faced by mining communities in Oyo State. In these mining communities, economic instability is manifested by households having fluctuating levels of income and being coerced by mineral resource buyers. In order to deal with these challenges faced by households related to mining activity instability, community members resort to alternative economic structures such as rotating savings credit associations. In these arrangements, community members form a collective system that provides them with access to lump sum economic solutions depending on need. Using such economic arrangements helps households deal with economic instability by providing economic resilience. As such, economic instability within mining communities in Oyo State may represent an important challenge. The following statement by a female trader from Saki illustrates such economic instability:

We pool small amounts of money every week, and if it is your week, you take the contributions. That is how we can afford to purchase commodities or pay school fees for the children in school. If we did not pool resources together, it would be very difficult to survive. Mining might not be lucrative every week, in some weeks we mine enough to enjoy, while in others, nothing comes out of the earth at all. That is why we created savings in small shares among our group, we call it 'ajo' or 'esusu'. Every one of us saves an amount every week, and the savings accrue to one member at a time. This assists them in managing resources, especially when there is nothing to mine from the earth or if one of them has failed to repair his tools for more effective digging to take place so that they can earn enough to repay the loan on time. The women who participate in our group can purchase commodities to take to market to earn income. For others, it is to pay school fees or to buy food for the family.

This narrative demonstrates how informal cooperative schemes serve as adaptive mechanisms for managing economic uncertainty within Oyo State's mining communities. Such rotating savings and credit associations enable individuals to pool limited resources, reduce vulnerability to income fluctuations, and strengthen social cohesion, vital components of local resilience strategies.

These informal economic networks serve as important emergency resources that plug the gap that exists given the deficiency of a formal economic structure. Despite these advantages, certain difficulties were noted by those who participated. These include defaulting in repayments during difficult economic conditions and the poor who cannot afford to contribute. This supports Connolly-Boutin and Smit (2016c, p. 399)'s assertions that resilience efforts have resources and capital as determinants of resilience. The suitability of rotating saving associations may be limited for marginalized social groups since they remain vulnerable.

Social Cohesion through Traditional Leadership and Communal Solidarity

The conventional leadership hierarchies remain crucial in addressing dispute resolution, community labor organization, and community cohesion. Land conflicts involving farmers and mine operators or local and migrant populations remain settled by chiefs or elders. The residents continually express trust in the precedence of the chiefs over the state in addressing such matters. The hierarchies form an important component of the community's culturally embedded dispute resolution framework that remains relevant in addressing land conflicts within the community. As an elder from Iseyin once said:

When outsiders come to mine on our territory, we don't go to the government. Instead, we go to our chief. He brings the two sides together and makes decisions. That is how we maintain peace in our territory. Here, we respect our chiefs because they understand our territory and the owners thereof. When outsiders with digging machines come to mine on our territory without our consent, the chiefs call them and the owners of the territory to resolve the dispute. At times, after reaching an understanding, they are allowed to continue with the mission, while at other times they stop it entirely if it causes chaos. We prefer it because it is faster and less turbulent than approaching the police or the courts. Everybody respects the ruling of our chiefs. Even in cases where there is a dispute between the outsiders who come to mine on our territory, they go to the palace to resolve it. The chiefs, together with the elderly, make sure that the rights of everyone are upheld and the territory is calm and peaceful. This is how we maintain our peace and avoid any strife.

This account highlights the continued importance of indigenous governance systems as mechanisms for social regulation and conflict management in mining communities. Traditional institutions, particularly the authority of local chiefs and elders, serve as vital stabilizing forces, mediating disputes over land, resources, and mining rights without reliance on formal state structures. Such customary arbitration practices reinforce communal harmony, legitimacy, and local trust, all of which contribute significantly to the adaptive resilience of these rural mining communities.

The sense of community solidarity continues to play an important role within the community as residents work collaboratively towards community labor for agriculture and mining as well as community clean-up initiatives. The system of mutual aid is very important as it helps during funeral services, wedding ceremonies, as well as emergency cases. These acts ensure community cohesion as residents work towards collective objectives that meet shared needs. Through such actions, residents within the community build strength in community cohesion as they come together despite the various economic and social changes. A Youth leader at Okeho emphasized the spirit of collective solidarity and mutual aid that characterizes community responses to emergencies and accidents at mining sites:



When there is a collapse in the mining pit, the entire community comes to offer help. Even if it is not your brother, you join to help by coming together with others to help. That is the way in which we manage to survive collectively in our communities together. Mining can be very hazardous, with the earth collapsing suddenly, and it leads to getting stuck underground. When such an event takes place, the entire community, even children and older people, rush to help. Some help dig while others go to look for water and sand to make the place clean so that everyone can stay out of harm's way or in safety. The women go with herbs or with clean water to help resuscitate any person who fainted in the process. No one waits for help from the government or the police because by the time they arrive, it may be too late to help in any good way because they won't arrive on time.

This narrative illustrates how communal solidarity functions as an informal safety net and an adaptive mechanism in mining communities where formal emergency response systems are weak or absent. Collective labour and shared responsibility during mining accidents not only mitigate immediate risks but also reinforce social cohesion and interdependence. Such mutual aid practices exemplify community-based resilience, a critical social strategy for coping with occupational hazards and sustaining communal wellbeing amid the uncertainties of artisanal mining in Oyo State.

These findings reinforce the significance of social institutions within the efforts of affected mining communities in dealing with the uncertainty that comes with mining. These findings confirm that community organization and collaboration form an important resilience mechanism that corresponds with the views proposed by Kelly and Kelly (2017, p. 28) that resilience incorporates community agency. These findings show that through community cohesion and collective support generated by these various institutions, affected mining communities can cope with economic and environmental challenges that come with mining. These findings illustrate the significance of collective community agency and structure within mining-affected communities.

Intersecting Mechanisms and Limitations

Although each adjustment strategy has important implications on its own, it's within these interactions that the complexity of community resilience emerges. Diversification of livelihoods primarily depends on access to agricultural land that continues to face threats posed by environmental degradation from mining. Alternative healthcare provides affordable medicinal solutions. However, these solutions may not be adequate for addressing mining-related sicknesses. Credit associations within the community provide economic relief. Still, it usually lacks inclusivity in supporting the poorest community members who may not be able to deal with challenges. These examples within the community illustrate both the weaknesses and strengths that emerge from community strategies for adapting to these challenges. These illustrate that despite community resilience, it's difficult for them to adapt to challenges such as environmental degradation and poor state responsiveness.

Comparative Insights

The mechanisms of adjustment that have been noted within Oyo State reflect those that have been seen in various other mining settings within Africa, including diversification of livelihood within Ghana (Kolog *et al.*, 2024, p. e02413; Ouma *et al.*, 2022, p. 225) or drawing on local knowledge of medicine within Tanzania (Kinyondo & Huggins 2021, p. 164). What emerges distinctly within the account of Oyo State, however, is the significance of rotating saving associations and local chiefs who were influential within the community before the growing influence of outside actors. This

shows that despite changes in economic and social factors that affect mining within such settings, community mechanisms remain strong. The value of such mechanisms within the case of Oyo State can thus be seen.

In summing up, the findings made clear that the process of adjustment in mining communities within Oyo State is indeed dynamic and complex. The process has been made thus by drawing on both cultural heritage and innovative measures. The approach used by these mining communities shows that they act through mechanisms that reflect a sense of agency and resilience. In spite of such measures being reactive in nature, their effectiveness is limited by environmental degradation and resource inequality. The recognition of adjustment as an active process refutes the views that tend to create a negative narrative of mining communities as simply being reactive. The approach recognizes the power of mining communities as active players in shaping an affirmative response to challenges.

CONCLUSION

The research investigated the adjustment strategies used by mine community residents within Oyo State and found that mine community residents are active rather than reactive to mine-related challenges. They adopt various strategies that reflect resilience and resourcefulness. These strategies include livelihood diversification, traditional medicine as a healthcare system, alternative economic arrangements such as money lenders and Village Savings and Loan Associations that reflect community trust and solidarity. The strategies used by mining community residents reflect resilience and resourcefulness in adapting to mine-related challenges.

However, it should be noted that these strategies of adjustment also have some strengths and weaknesses. Diversification of livelihood resources disperses risks of environmental change, while informal saving associations ensure economic stability in the community. Conflict resolution by traditional rulers also appears effective. At the same time, vulnerability of agriculture to environmental change poses threats of reduced agricultural output. Again, these herbal medicine treatments may not be very effective when it comes to treatment of serious ailments. Credit associations may also discriminate against the poor.

From a theoretical perspective, these results validate resilience theories that stress the role of agency within affected communities who not only withstand disasters but determine the way they respond to them (Aliu *et al.* 2022, p. 5285; Folke 2016, p. 44). From an empirical perspective, the Oyo State example contributes to existing knowledge on mining in Nigeria by addressing the resilience of affected communities as told through vulnerability narratives that often disregard such localized resilience strategies. Rather than reflecting on mining communities as being hopelessly vulnerable, such research as mine recognizes the resilience that exists within them.

RECOMMENDATIONS

- (a) Promotion of interventions that can improve agriculture by enhancing farmer capacity should be encouraged alongside mining. For instance, fertilizer and irrigation infrastructure.
- (b) The healthcare initiatives should realize the significance of complimenting conventional treatments while filling the gap by providing mobile clinics and clean environment initiatives.
- (c) The formal microfinance organizations should partner with the informal savings clubs to provide credit facilities to those who were not part of the financing system.

- (d) The state and local authorities should include traditional leaders in conflict resolution and environmental management based on the legitimacy that these leaders enjoy.
- (e) The community-led projects that involve collaboration between the government and NGOs should include efforts to clean water sources, restore land, and control waste.
- (f) Communities should be included in the mining policy formulation and monitoring processes to ensure that interventions are made within the community context.

In closing, the mining communities of Oyo State can truly be seen as resilient through daily mechanisms of adjustment that combine cultural heritage with innovative solutions. The acknowledgment and reinforcement of these efforts are critical towards designing responsive and inclusive mining community policies.

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