

**AN INTERROGATION OF GOVERNMENT INTERVENTIONS POLICIES
ON FARMERS-HERDERS VIOLENCE IN NIGERIA**

Ibeh, Chukwuemeka Emmanuel PhD

Department of Political Science,
Alex Ekwueme Federal University
Ndufu Alike, Ebonyi State, Nigeria
E-mail: mekibeh74@gmail.com
Phone: +234-7069-463-370

&

Ijioma, Emmanuel Chikezie PhD Department of History/International Studies
Alvan Ikoku Federal College of education, Owerri Nigeria E-mail:
ekeziejioma@yahoo.com Phone: +234-8034723817

Abstract

This research examines the intervention policies of the Nigerian government on the farmers and herders conflict. It also reviews their success and failures as the violence between the two agrarian farmers continued unabated in the southern and north-central region of the country. The study used a descriptive research methodology using mixed research design of both primary and secondary data. Adopting a social conflict theoretical framework, the study in its scope covered the entire nation of Nigeria with emphasis on the Benue States in the north-central geopolitical zones of the federation. The findings of the study show that incessant violent conflict between herders and farmers is a major outcome of policy inconsistency, and poor resource governance and management by the government at all levels, as all intervention programme has been poorly implemented. While the salient cause of the conflict includes lack of political will, resource depletion, and climate change factors among other things. The study suggests the need for a wide-ranging short and long-term policy to tackle the crisis; by the introduction of a modern ranching system spearheaded by the private sector, regulated and supported by the government for sustainable development.

Keywords: Policy intervention; Natural resources, Migration; Conflict; Insecurity

Introduction

Violence between farmers and herders has become a defining feature of inter-group relations among farming communities and herders in most parts of Nigeria in recent times. Resource depletion, environmental degradation, social manipulation of ethno-religious sentiments has altered relationships that were historically inter-dependent and mutually beneficial. Conflicts between farmers and herders exist on a large scale, both within Nigeria, the greater Lake Chad Basin, and other areas such as **Mali, South Sudan, Kenya, and Congo DR**. However, Nigeria's North-central and some Southern states have witnessed an increase in casualties as consequences of these broken relationships. The frequency of violent competition for land resources such as water, grazing fields, land for the cultivation of crops, and the **uneven distribution and management of these natural resources also heightened ethnic rivalry, which** further exacerbates conflicts which make it appear unconnected to natural resource competition. Unfortunately, poor governance and ethnic manipulation of public opinion have elevated minor issues to destructive dimensions whereas they had internal or inter-ethnic mechanisms for resolving cases that are not life-threatening.

Scholars (Chris and Bukola, 2018, Nformi et al., 2014, Okoli et al., 2014; Odoh and Chigozie, 2012; Abbass, 2012) attributed the antagonistic behavior between the herders and farmers to multidimensional factors. Among which are environmental degradation, the high rate of depletion of natural resources occasioned by climatic changes, the persistent shift in the pattern of rainfall leading to drought, deforestation, desert encroachment, and the grazing of cultivated farmlands, (Ijioma 2019). Other factors are cattle theft and rustling, the high increase in population as against available resources, and modernization in agriculture that encourages environmental degradation; land tenure legislation, and social manipulation of difference. All these have generated more conflicts in recent times and efforts to resolve them have proved ineffective. Despite the numerous policies rolled out to mitigate the conflict, the violence has continued unabated as herders migrate from the north to other parts of the country in search of fodder, grazing field, and freshwater. Given the identified issues that exacerbate the conflict between herders and farmers, this study highlights and discusses the numerous government policy interventions, both at the state, and federal level to tackle farmers and herder's and their pitfalls and success. Thus, this study is meant to ascertain the; the salient causes of herders and farmers conflict in Nigeria, examine the past and present policy interventions to address the farmer's and herders' conflict and assess the challenges of the intervention policies

Conceptual Clarifications:

Migration: It is indeed problematic to define and conceptualize the meaning of migration that will be widely accepted across disciplines because of migration that is environmentally induced and the consequent displacement of people because of acute environmental degradation (Assan, and Rosenfeld, 2012). The concept of migration is explained from different approaches. Geographers conceptualized it from the perspective of time, and space significance of mobility, while sociologists emphasize the social consequences of mobility. The economists stress the economic relevance of migration, (Ijioma, Uzuegbu, and Ijioma, 2012). Smith (1960) conceptualizes migration from the angle of change in physical space. Despite the challenges in framing a uniform and precise definition of 'environmental migration', the concept has become an issue of concern in contemporary time as policy-makers, environmental experts, and social scientists struggle to unravel the potential societal effects of climate change and general environmental degradation(https://en.wikipedia.org/wiki/Environmental_migrant). To categorize an individual or group of persons as a climate refugee, natural occurrence or environmental-related hazards must be responsible for the dislocation or could be considered the persecutor. Thus, "**climate refugees**" / "environmental migrants" are individuals whom involuntarily abandoned their home region due to abrupt or long-term changes to their local habitation and environment (Gemenne, 2006; Assan and Rosenfeld, 2012). For this study environmental migrants or refugees are people who are forcefully displaced from their traditional places of abode because of sudden natural occurrence in their environment which constitutes a threat to their existence.

Conflict: The word "conflict" is applied in different contexts; hence, it requires some clarification for better understanding. Accordingly, Chaplin (1979: 109) defines conflict as "the simultaneous occurrence of two or more mutually antagonistic impulses or motives". However, Deutsh (1973) views it behaviorally as an action that interferes, injures, prevents, obstructs, or renders ineffective another action considered incompatible. To Stedman (1991: 269), conflict "emanates from the tugs and pulls of different identities, definitions of what is right, fair, and just". Wilmot and Hocker(2011) described the conflict as a felt struggle between two or more independent individuals over perceived incompatible differences in beliefs, values, and goals or differences in desires for esteem, control, and connectedness. Conflict can be seen as competition over resources, contradiction over value systems, physiological needs of the people, and manipulation of information (Albert, 2001:4-

5). It has both positive and negative consequences. From a positive perspective, it leads to constructive change, better understanding, cordial relationship, clarity of purpose, and development. While negative perspective elicits destructive reaction and outcome, pains, violence, and war. From the foregoing, conflict can be said to denote the incompatibility of subject positions as such can be regarded as a tussle between people with opposing needs, goals, interests, ideas, views, and values over shared resources, position, and power (Ibeh, 2019: 209).

Herders and Farmers in Nigeria

The herders and farmers' conflict in Nigeria has a very long history. And it has been more of occupational and cultural. The majority of herdsmen in Nigeria are Fulani (Mohammed Bello Tukur, 2004). They are an ethno-linguistic group that cut across about fifteen countries in Africa. Over 13 million Fulani are occupying a landmass of about 3000 square miles, stretching from Mauritania to Cameroon, Sudan, and Senegal (Miller 2007, *Mark and Aniuska, 2009:2*). Though a majority of them engage in pastoralism and the marketing and exchange of animal products, there are few that trade in other areas of distribution and marketing of essential commodities. Nevertheless, the majority of the people are quick to associate the Fulani with herding which has remained strong in the thoughts of many Africans, and Nigerians in particular. Herders migrate from one location to the other in the search of quality fodder, freshwater, and access to the market for their cattle and could be regarded as nomads. Though a majority of them are educated in Islamic education, they are regarded as illiterates when considered from the perspective of western education, because they can barely read, write or communicate well in English or French except in their own native language.

Conversely, farmers in Nigeria are mostly traditional farmers, who are either laborers or owners of small farms. They consist of peasants who cultivate the ground and engage in small-scale farming for subsistence as well as for sell other products in the market. Though there are large scale farmers who consist of retired military officers, politicians, and retired civil servants, since the 1970s, the majority of the farmers are rural dwellers who claim indigene status and traditional custodian of lands and their natural resources; this is always defined to preclude later settlers and her lies the violent crisis that has dominated the recent history of Southern Kaduna.

Theoretical Framework

There are numerous theoretical explanations for the causes and nature of the herder-farmer conflict in Nigeria, however, the conflict is best described with the use of social conflict theory. The theory sees social life as a competition and focuses on the distribution of resources and power which are not evenly and equitably endowed by nature. Advocate of the theory view society as comprising people of diverse goals, needs, and interests with limited resources to meet their needs. This creates inequality and fierce unhealthy competition that generates social conflict and social change. Social conflict theory looks at struggles for power and control in society as a major causal factor of conflict. Conflict occurs when two or more actors oppose each other in social interaction, reciprocally exerting social powers to attain scarce or incompatible goals and prevent the opponent from attaining them. The quest for dominance and power becomes the currency rather than consensus. Based on this premise, governments at local, state, and federal levels have not been able to address the contending issues between herdsmen and farmers or assist them in reaching some consensus.

Previous Studies

Christopher (2018) carried out a study titled a **critical analysis of conflicts between herdsmen and farmers in Nigeria: Causes and socio-religious and political effects on national development**. The study examined various areas in Nigeria where the pastoralist herders have engaged in a violent confrontation with the farmer and have unleashed mayhem on the people to ascertain and analyzed the causes, socio-political and economic effect of the attack on national development. With the **adoption of** qualitative and phenomenological approaches, the findings of the work revealed that the illegal and forceful encroachment on farmlands and damages to crops, fallow lands left to replenish the nutrients after many years of continuous use are among issues that have caused serious conflicts between the farmers and herdsmen in recent time.

The herders most often deliberately allow their cows to wander into the farmlands to destroy crop nurseries or full-grown crops, which the farmers depended on, and hope to harvest and sell shortly. Furthermore, the study shows that continuous climate change is one of the major contributing factors which cause conflicts between the two groups. This is obvious because whenever the weather condition becomes

unfavorable for herding, herdsmen will be forced to move out of their original abode to a better environment where fodders are available. Also, the study revealed that the persistence of the crisis between herders and farmers is because of a lack of strong political will to deal decisively with perpetrators of the violence.

On the social negative effect of the herders and farmer's violent conflict on national development, the researchers observed that several people have lost their lives and means of livelihood, while the unquantifiable property has been destroyed. It also contributes to animosity among the ethnic groups that made up the country. The study further asserts that the situation has become a threat to human security, besides this, the situation has robbed the country of the much needed foreign direct investment and contributed to the economic stagnation experienced in the nation's economy, as more resources that should have been allocated for the development of critical infrastructure or productive sector are diverted to security to forestall the escalation of violence.

Anastasia S. A (2018) increasing Farmer-Herder Conflict in Nigeria: An Assessment of the Clashes between the Fulani Herdsmen and Indigenous Farmers in Ukpabi-Nimbo Community of Enugu State. This study examined both the structural and processual perspective of the farmers-herders conflict in the Ukpabi-Nimbo community, with a qualitative method of data collection which sampled sedimentary farmers and non-farmers, indigenes, and settlers within the community for a better understanding of the sort of historical relationship that existed between the indigenous farmers and Fulani herdsmen and what marred the cordial relationship which existed between the two groups and the factors that escalated the conflict to violence. The study observed that the interaction between the two groups was mutual in the early and late 80's when the herdsmen first arrived in the community up till 2003; though there were records of conflict and disagreement between the two, occasioned by the destruction of crops and other farm products by Fulani cattle. More often, it was resolved to the satisfaction of the two groups through compensation for the destruction of farm crops or the herdsmen when herds are killed by the villagers; nevertheless, the misunderstanding never led to violence because there was a communal conflict resolution mechanism that both groups adhered to such as paying of compensations.

Second, according to (Anastasia, 2018), another factor that has contributed to the upsurge in the conflict between pastoralist herdsman and the Nimbo community is the issue of underage boys who are not yet physically mature and strong to control the cattle. Most times, these little boys cannot differentiate among grasses, crops, and vegetables. Furthermore, the hired herders-cattle owners' dichotomy contributed immensely to the breakdown in the existing symbiotic relationship between the two groups that have existed over the years. In conclusion findings of the study, established that the inability of the government to tackle the endemic violence between the farmers and herders has encouraged and emboldened the two groups to take laws into their hands to defend their crops and cattle respectively, and this violence is replicated in almost all the states of the federation, with its attendant uneasy calm between all the ethnic groups in the country.

Though the causes of herders and farmer's conflict are multifaceted as identified by Anastasia (2018), the study failed to interrogate government intervention policies and how it has exacerbated the violent conflict between herders and farmers in Nigeria.

From the discussions so far, the conflict caused by the scarcity of fresh water seems endless. Thus, there is a complex relationship between the scarcity of freshwater, and conflict, because it interacts with several factors such as occupational features, ethnic divide, religious inclination, educational background, and the income level to ignite conflict. Situations such as this put the pastoralists in a disadvantaged position and force constant movement in search of fresh water and grazing field for their herds of animals. On the other hand, the quest to increase the output of farm produce, and raise more income to improve their living standard also motivated the sedentary farmers to expand their farms, encroachment on grazing fields, stock routes, and blocked access to water, are points that were designated traditionally for the herders. To assert their rights of access to those resources, the pastoralists drive their animals into croplands, which they either consume or destroy. In other words, the findings of the study imply that contrary to the opinion that ethnic and religious factors are the salient triggers of farmer's and herders' conflict in Nigeria, the need for survival and satisfaction of their basic needs contributes to farmers and herders violent conflict in Nigeria. Freshwater scarcity, combined with persistent conflict destabilizes the farming communities and impedes food production, and this threatens food security. It is evident from the study that conflict, for whatever reasons undermines the social order and is a threat to

peace, human security, and national stability.

Salient causes of herders and farmers conflict

- i. Climate Change:** Climate is a critical factor in the activities of herdsmen and farmers. The changing climatic condition, generally referred to as global warming, is no doubt taking a toll on the survival of herdsmen and farmer's businesses. The desert encroachment from the Sahara towards the Sahel region and other associated climatic conditions have continued to affect the livelihood of herdsmen as they push further south in search of available space, pitching them against farmers and host communities. This global phenomenon is currently affecting many parts of the world with attendant consequences – including the herdsmen-farmer conflict.
- ii. Depleting Space for Farming:** Constant urbanization and demographic shifts in the present-day world has increased the tendency and likelihood of farmers to move further afield for farming activities. At independence in 1960, the Nigerian population stood at about 35 million people.⁵ However, 58 years later, it has leaped to over 180 million people and the growth is expected to persist in the near future.⁶ Population increase of this magnitude also means a geometric increase in the demand for food products as a basic human need. This also implies an increase in the quest for farming space for farmers. Conversely, industrialization and urbanization have continued to claim all available land, leaving little or nothing for farmers' survival. The continued movement of herdsmen southwards in search of pasture for their animals has pitched them against farmers, eventually leading to conflict and destruction. For example, farming along the Benue River accounts for over 20000 tons of grain annually. This same area is also fertile ground for herdsmen to feed their cattle. Thus, farmlands within the riverbank areas are the most affected by the movement of the herdsmen – resulting in several clashes.
- iii. Lack of Political Will:** The government at all levels has demonstrated a near absence of needed political will to proffer lasting solutions to the conflicting claims of different actors in the ongoing conflict between the herdsmen and farmers. Political leaders have failed to invoke appropriate legislations to be

backed by action that would define rules and limits for parties involved in the conflict. At the regional level, the Economic Community of West African States (ECOWAS) has a Protocol on Trans-human Movement, though the framework is yet to be fully implemented at national levels. Lack of political will remains a hindering factor among member states. The political will to implement this protocol and other frameworks remain an enabler to the conflict. The Federal government, in the past, has made efforts to regulate and control pastoral activities, but it appears that adequate political will is needed to enforce laws. For instance, the government is perceived from some quarters, especially by opposition parties, as being sympathetic to the activities of the herdsmen. This perception is likely because the President is Fulani, the same ethnic group that dominates the cattle business. Citizens, especially from the most affected states expected the federal government to deal with the herdsmen-farmer conflicts in all parts of the state with the same vigour and determination it showed in similar internal security issues in other parts of the country.

Other identified salient causes of the clashes between farmers and herders include lack of respect by the herders for the host's culture, deliberate violation of laws, and interference in the host community's means of livelihood and other cultural factors.

Government Intervention Policies

The Grazing Reserves Programme

The issue of grazing reserves according to Bako and Ingawa (1988) in Nigeria was initiated before the arrival of the British colonial administration by the Fulani that conquered most parts of the north. But the formal documentation, gazette, and proper demarcation of grazing land and cattle routes from farmland started during the colonial era in the 1940s (The Peace and Security Forum, 2017). However, the scheme faltered because the Europeans imposed land use controls divorced from economic and demographic dynamics in the pastoral system (Frantz 1981).

Hamisu Kano proposed the idea that led to the official reintroduction and establishment of grazing reserve in northern Nigeria while he was working with pastoralists on livestock vaccination. He anticipated a shortfall in grazing land in Northern Nigeria, in the future, hence the need to address the issue. After a proper study of the proposal which was anchored as “Fulani Amenities Proposal”, with the

support of the northern Nigerian government; he initiated the grazing reserve scheme from the abandoned government resettlement schemes (Fulani Settlement Scheme) (Ismail, <http://www.gamji.com/fulani8.htm>, 2019).

The pilot scheme for grazing reserve started in 1954 after a study of the Fulani production system contained in the "Fulani Amenities Proposal." By 1964, the government of the northern region intensified efforts to realize the objective and gazette about 6.4 million hectares of the forest reserve, of which over ninety-eight percent was located within the savanna region. Twenty-one percent of the land was situated in Sokoto Province, followed by Kabba, Bauchi, Zaria, Ilorin, and Katsina, with 11-15 percent each (Awogbade 1982).

The objectives of establishing grazing reserves are the improvement in the well-being and welfare of the Fulani, and to transform the management of the herd system in the country. It was also meant to protect pasture-space for the national herds, and remove disharmony between agronomists and herders living in the same geographical location. Furthermore, separating the herders from the farmers would allow the government to nurture peaceful coexistence between the two groups (Laven 1991). It was expected that the grazing reserves will serve as the center of agro-pastoral intervention, a guarantor of land security, a nucleus for nomadic Fulani settlement, a zone for crop/livestock systems integration, and a place for small-scale rather than large-scale holder-oriented production (Bako and Ingawa 1988).

From the way grazing reserve was conceived and partially implemented, there was no long time plan for afforestation to curtail the foreseen depletion of the grass that serves as forage to herds, nor to cushion the encroachment of the desert. Attention was on providing a place of abode for the herders, rather than addressing the climate change effect on natural resources depletion. One of the key informants in Agatu Benue State asserts that:

The government in the First Republic carved out grazing routes and even built some grazing reserved exclusively for Fulani migrant herders to settle in some parts of the then northern region. The herders are meant to live inside the settlement, schools, mosques, dams, veterinary

services and electricity are to be provided inside the grazing reserves, but government policy inconsistency and, frequent change of government through military coup de-tat imparted negatively on the program. *December 8th, 2019*

Also, another respondent avers that:

Former Governor of Benue state in second Republic, Aper Aku constructed ranch in the state, with nearly all the facilities installed, but successive administration could not maintain it, or even leverage on that to build more in the state. We would not have been in this complete mess of senseless killings and destruction of property. *December 4th, 2019*

The assertion of the respondents above on the previous policies to address the challenges in the past by the government corroborated Bako and Ingawa's (1988) view that the idea of grazing reserves is not new in the country. It was initiated before the coming of the British Colonial administration by the Fulani's that conquered and ruled Northern Nigeria who demarcated grazing reserves in most parts of the north (The Peace and Security Forum, 2017). However, formal grazing reserves in Nigeria started accidentally in the 1950s when Hamisu Kano, working with pastoralists on livestock vaccination, foresaw the shortages of grazing land in Northern Nigeria, and with the support of the government, he initiated the grazing reserve scheme from the abandoned government resettlement schemes (Fulani Settlement Scheme) (Ismail, <http://www.gamji.com/fulani8.htm>, 2019).

Grazing Area and Cattle Routes

With the increasing intensity of the farmer-herders conflict, the necessity to enact laws that would guide the day-to-day interactions between these two classes was conceived. To ameliorate the unpleasant situation, the federal lawmakers proposed to introduce a Grazing Commission Bill in 2008 to address the crucial issue. The Bill empowered the commission to acquire land in any part of the country to establish grazing reserves and cattle routes but unfortunately the empowerment of the commission to do so is tantamount to violation of the subsisting Land Use Act and

traditional means of landholding if enacted (Guilbert 2016). The International Crisis Group (2017) mentioned that the Afenifere (a socio-political Pan-Yoruba movement) disagreed entirely with this proposed bill alleging that the bill was to favor the business of the Fulani herdsmen at the expense of the farmers whose farms were destroyed continuously by the Fulani cows. Furthermore, they believe this bill is an offensive one. According to this group, what this attempts to do would be to rob citizens of their rightful possessions and award these possessions to those who do not own these properties, which of course, negates the tenets of natural law.

Ranching Option

The federal government has, over the years, explored various responses: In April 2014, the former President Goodluck Jonathan's government inaugurated an inter-ministerial technical committee on grazing reserves, saddled with the task of proposing strategies for ending the conflicts between farmers and herders. Concurrently, the government set up a political Committee on Grazing Reserves, chaired by then Benue state Governor Gabriel Suswam. The report issued by Suswam's committee called for the recovery and improvement of all grazing routes encroached upon by farmers and recommended that the Central Bank of Nigeria release a total of N100 billion (\$317 million) to the country's 36 state governments for ranch construction.

The National Executive Council (NEC) approved these recommendations but Jonathan's defeat in the March 2015 elections interrupted its implementation. Although the central bank released N100 billion to state governments, they failed to construct any ranches. However, on 19th January 2017, the House of Representatives set up a committee to investigate accusations that the funds had been looted and report back within four weeks. The committee's findings have remained unpublished to this day.

The National Grazing Reserve (Establishment) Bill 2016

The National Assembly in 2016, proposed a bill to address conflicts between farmers and herders through the controversial *National Grazing Reserve (Establishment) Bill 2016*, which ultimately was not passed. This was possible because the *Land Use Act of 1978* vests all powers related to the regulation of ownership, alienation, acquisition,

administration, and management of Nigerian land with the state governors. Research also establishes that the Federal and state governments have drawn up policies and interventions that would stem the tide of violence between herders and farmers. Some of these policies were the grazing reserve programme which officially re-introduced and established grazing reserves in northern Nigeria from 1954. This was aimed at improving the well-being and welfare of the Fulani and transforming the management of the herder system in northern Nigeria. The grazing area and cattle routes were conceived as an intervention to ameliorate the unpleasant farmer-herders' conflict. This was conceived by setting up a grazing commission bill in 2008. This bill empowered the commission to acquire land in any part of the country to establish grazing reserves and cattle routes. The federal government also toyed with the idea of setting up ranches in April 2014 and resolved to release N100 billion to establish ranches in the 36 states of the federation but this laudable intervention died with the change of government in 2015.

Research also revealed that the Federal government proposed the bill to re-introduce the National Grazing Reserve in 2016, but the bill was not passed in the National assembly due to the Land-use act of 1978 which vested all powers related to the regulation of ownership, acquisition, administration, and management of land with the state governments. With this unresolved situation, the bill was abandoned. Findings further revealed that state-level legislation prohibiting open grazing was viewed as an intervention to curb herder-farmers' violence and in 2017, the Benue State House of Assembly enacted a law in this direction, prohibiting open grazing and this was followed by the Taraba State House of Assembly in 2018. These legislations exacerbated violence because they were interpreted in different ways by the ethnic groups involved. However, they have tried to a large extent yielded positive results in these two states.

Finally, findings revealed that the Federal government through the Federal Ministry of Agriculture and Rural development formulated a livestock development plan described as Rural Grazing Area (RUGA) to be established in the 36 states of the Federation to settle herders and promote a healthy relationship between herders and their host. This attracted condemnation from North Central and southern Nigeria and the action was perceived as another form of using land belonging to indigenes to settle

Fulani cattle herders who are President Muhammadu Buhari's kinsmen. This almost caused a national crisis and the government-backed down. These clashes have defied all these strategies and what it means is that the country has been unable to tackle adequately its herder-farmers', ethno-religious and ethno-occupational crises and violence.

State-level Legislations Prohibiting Open Grazing:

Benue State Government enacted the Open Grazing Prohibition and Ranches Establishment Law, 2017, on May 22, 2017, to address response to the lingering conflict between farmers and herders in the state. Implementation of the law began on November 1, 2017. The Benue State legislation was a precursor to other states' which considered similar legislation to respond to lingering conflicts between farmers and herders within their states. For instance, the Taraba State Governor also signed the Open Grazing Prohibition and Ranches Establishment Bill 2017 into law on July 24, 2017, with formal implementation on January 24, 2018. Ademosun (1976) lists some of the gains from the grazing reserves as easing seasonal migration, improving the quality of herds, multiplying outlet for bovine product, and enhancing access to extension and social services. The grazing reserve also encourages the uniform deployment of the cattle.

Summary and Conclusion

Data gathered revealed that the causes of herders and farmer's conflict are multifaceted and manifested in several ways. Firstly Climatic change made land scarce for herders and the only alternative is to stray on farmers' farmland and feed the cow with crops which results in violent clashes. Also findings of the study revealed that ethno-religious differences which manifested in occupational differences are exploited by politicians to promote herder-farmers' crisis. Findings further established that the Fulani who are mainly herders complained that legally approved and gazetted grazing routes have either been blocked or occupied by farmers and this occasionally results in clashes. All these were corroborated by Ijioma (2019) in his examination of the triggers of the socio-economic and occupational ethnic crisis in northern Nigeria. In his study, he revealed that the consequences of these clashes would be evaluated in the number of lives and property lost including economic losses. The greater part of these losses is the psychological

implication it has had on farmers who are afraid of going to cultivate or harvest their crops due to insecurity. The long term effect is what the country faces in terms of food insecurity, with the scarcity of food, hike in prices of food, poor income generation, unemployment, and high incidence of poverty among citizens.

Recommendations

Given the serious nature of this crisis and its consequences on economic development and Nigerian people, a host of strategies can be adopted and these include; the making of policies tackles clashes without undue favoritism, the making laws which adopt modern practices livestock businesses as this will help to avoid unnecessary rivalries. Furthermore, farmers must be made to respect the rights of herders by not cultivating areas reserved for herders by law and the government should encourage private firms to be producing fodder for the production of healthy cattle that would promote the livestock industry to curb the conflict between herders and farmers in search of fodder.

References

- Abbas, I. M. (2012). No Retreat, No Surrender: Conflict for Survival between Fulani Pastoralist and Farmers in Northern Nigeria. *European Scientific Journal*, 8(1), 153-166.
- Albert, I. O. (2001). *Inter-ethnic relations in a Nigerian city: A historical perspective* rd
– Ibadan
- Assan, J. K. and Rosenfeld T. (2012) Policy Arena, Environmentally Induced migration, Vulnerability, and Human Security: Consensus, Controversies and Conceptual Gaps for Policy Analysis" *Journal of International Development*. 24, 1046–1057 Published online in Wiley Online Library (wileyonlinelibrary.com)
- Bako, S., and S. Ingawa. "Animal Traction in Nigeria: A Review." *Paper presented to the Third Regional Workshop on animal Traction for Agricultural Development in West Africa. Selv, Senegal, July 7-12, 1988.*

- Bello, Muhammed (2015) 'How to Solve the Fulani Herdsmen Versus Farmers Clashes in Nigeria by MIYETTI Allah', Premium Times Online Newspaper, 14 October 2015 Available at: <<http://www.premium-times-ng.com.html>> Accessed 13 December 2020.
- Chaplin, J.P. (1979). Dictionary of Psychology. Dell Publishing: New York.
- Deutsch, M. (1973). The Resolution of Conflicts. New Haven: Yale University
- Enete, C. (2014). Impacts of Climate Change on Agricultural production in Enegu State, Nigeria. *Journal of Earth science and Climatic Change*, 5(9); 1-3.
- Gemenne, F. (2006). The case of the small island developing states (SIDS) in the South Pacific Ocean. Climate change and forced displacements: Towards a global environmental responsibility? Paper presented at the 47th Annual Convention of the International Studies Association (ISA), San Diego, CA, 22-25
- Green, J. & Thorogood N. (2010) Qualitative Methods for Health Research. Third Edition. London: Sage Publications
- Ibeh, C.E (2019) Conflict Management Strategies and Analysis in *Kamila, K., Jooji, I., & Nwaneri M (2019). Themes & Perspectives in Peace & Conflict Studies. Abuja Centre for Peace and Development, Veritas University. pg. 200*
- Idowu, A.O. (2017). Urban Violence Dimension in Nigeria: Farmers and Herders onslaught. *AGATHOS International Review*, 8(14), 187-206.
- Ijioma, Emmanuel.C. (2019). Themes in Economic History of Nigeria: The Pre-colonial and the contemporary Period. Owerri: My-Books Publishers.
- Ijioma, Emmanuel.C; Uzuegbu, David.C. and Ijioma, Chioma.D. (2012). Economic crisis, Irregular migration and sexual exploitation of Nigerian women across the Mediterranean. Post-colonialism and Beyond Cultural Production and Social Sustenance. Special edition in honour of Dele Layiwola. *Journal of Black and African Arts and Civilization*. Vol. 6, No. 1:144-160.
- Kwaja, A.M.C. & Ademola- Adelehin B. I. (2018) Responses to Conflicts between Farmers and Herders in the Middle Belt of Nigeria: Mapping Past Efforts and Opportunities for Violence Prevention. Research for Common Ground
- Mbadiwe, I. etal (2017) Livelihood issues in herdsmen-farmers" conflict among farming communities in Kogi State, Nigeria. Maxda Publishing, Lafia.
- Mercy Corps (2015) The Economic Costs of Conflict and the Benefits of Peace: Effects of Farmers-Pastoralist Conflict in Nigeria's Middle Belt on State,

