



## FOUNDATION FOR JUSTICE, DEVELOPMENT AND PEACE

### SITUATION DASHBOARD

#### ON CONFLICTS AND ETHNIC TENSIONS BETWEEN PASTORALISTS AND FARMERS FOR THE PERIOD

ISSUE 8: 1ST JULY, 2020 TO 31ST JULY, 2020)

#### HIGHLIGHT

There was stable peace in many communities in the LGAs monitored within the reporting period. However, a few communities experienced violence situations, while others have unstable peace. Below is the peace stability rating of the monitored LGAs:

Awe	
Doma	
Obi	
Ado	
Agatu	
Apa	
Obi (Benue)	
Guma	
Gwer-West	
Makurdi	
Ukum	
Logo	
Katsina-Ala	
Kwande	
Buruku	
Tarka	

Key: Durable Peace  Stable Peace  Unstable Peace  Conflict 

## **GEOGRAPHICAL SCOPE**

This report reflects the situation of co-existence between pastoralists and farmers in Awe, Obi and Doma Local Government Areas (LGAs) of Nasarawa State. In Benue State is Gwer-West, Guma and Makurdi LGAs in the Benue Central; Katsina-Ala, Ukum, Logo, Buruku, Tarka and Kwande LGAs in the Benue North, as well as Ado, Obi and Apa LGAs of Benue South.

## **INTRODUCTION**

This situation dashboard came out of the need to generate evidence-based information on the tensions and violent conflict between pastoralists and farmers; and to provide basis for tracking the timeline and (de) escalation patterns of violence so that peace building interventions can be planned and carried out effectively. It is an output of the project titled Dousing Ethnic Tensions and Violent Conflicts between Pastoralists and Farmers in the Benue Valley implemented by Catholic Diocese of Makurdi Foundation for Justice, Development and Peace (FJDP) with support from MISEREOR, Germany. It is part of a wide range of activities including advocacy, research, media engagements and psychosocial services designed to improve peaceful co-existence between pastoralists and farmers. The dashboard is issued monthly in periods of stable peace and twice every month in times of unstable peace. It is intended to reach as many stakeholders who have a responsibility or capacity to douse tensions between pastoralists and farmers as possible.

## **SITUATION ANALYSIS**

### *Economic Inter-relationship between Pastoralists and Farmers*

Consistently in recent times pastoralists and farmers have stated they that all have equal access to economic opportunities in the LGAs of Awe, Doma and Obi LGAs of Nasarawa state respectively. Economic were carried out without exploitation or differential in price. The Wednesday market of Doma LGA, the 5-days interval market of Awe LGA and the Agyaragu Friday market of Obi LGA where visited and we observed that items such as yam, boiled maize, mangos, corn, groundnut, ginger, goat, cow, sheep, chicken, Fura and Nunu and vegetables were sold without discrimination between pastoralists and farmers.

There were communities where farmers and pastoralists belonged to market unions and cooperatives such as All Farmers Association of Nigeria (AFAN), Rafin Jaka, Rumin Giwa, Damba, Fadama, and Kautal Hore, this was observed more in Awe and parts of Doma and Obi LGAs. However, in communities like Imon, Mahanga, Agyaragu, Doka and Akanga farmers and pastoralists do not belong to same market union or association or cooperatives. Though farmers and pastoralists were said to benefit from market unions or association loans in places where they both belonged to the associations, this is due to increasing number of pastoralists in farming; although farmers were said to benefit more because they are more in population in such cooperatives.

Monitored local markets in Ado LGA such as Igumale, Apa and Idokpo weekly markets, indicated that pastoralist women were observed to be selling dairy products

called Nunu, Fura, and also buying grains such millet, guinea and maize from traders within these markets. Farmers and pastoralist are attending local markets and patronizing the products of one another. In Ogbadibo LGA, pastoralists are settled within the three districts of Otukpa, Orokam and Owukpa. The pastoralists patronize Ukwo, Ede and Eke market day in these districts for their food items and they sell nunu, and chickens to the local people. Conversely, in Agatu, Apa, Obi and Ohimini LGAs, pastoralists are not settled within any community of the local government hence no economy activity between the two groups. However, pastoralists graze into Ikobi –Apa from Ojiliji, Jana and Ajama in Gwer West LGA. In these LGAs, only farmers have access to micro finance institution to benefit from their savings and lending schemes.

In the Benue Central area, there was a declining involvement of pastoralists in commercial activities especially in Guma and Gwer-West except Makurdi which had high level economic relations between the two parties. In Guma LGA, pastoralists maintained their settlements around communities such as Kwata (near Agasha), Gbajimba, Yogbo, Udei and parts of Tyulen, but did not buy or sell actively in local stock markets. In Gwer West, pastoralists maintained their settlement in Sengeve, Tongov, Tse- Bukem, Gbaji, Gidan Pepa, New Nigeria and Anguhar. Majority of the pastoralists travelled by boat to buy and sell in Wadata (Makurdi LGA) as tensions arose in Agagbe, Enger and Anguhar markets following conflict incidents. The economic interrelationship between pastoralists and farmers in Makurdi remained very high. In North bank and Wadata areas of the town, high economic activities were observed. The involvement of pastoralists and farmers in market unions and cooperatives is low in all locations except Makurdi. Most of the cooperatives and unions are set up along the genres of products sold. This means, there are separate unions and cooperatives for yam sellers, grains sellers, livestock sellers etc. Generally, pastoralists and farmers all have equal access to economic opportunities in the various communities visited. Everyone was able to trade in an open market regardless of their economic orientation.

As at the reporting period, pastoralists and farmers in Buruku, Kwande and Tarka LGAs, there was high level of economic relations between pastoralists and farmers in Buruku and Tarka except Kwande which experienced violent conflict incidents that led to mutual distrust and breakdown of economic relationships between pastoralists and farmers. In the LGAs monitored, there was a decline in involvement of pastoralists in commercial activities especially in Kwande where incidents of attacks occurred. In Kwande LGA, pastoralists maintained their settlements around Moon, Ugbe, Iyon, Kendev, Maav, Adam, Mbachom, Injorov Tiev, communities but only a few pastoralists buy or sell actively in local stock markets. The economic interrelationship between pastoralists and farmers in Kwande is relatively minimal. In Buruku and Tarka LGAs farmers and pastoralist are partially attending local markets such as Adogo, Achigbe, Agwabi, Abuku, Usen, Ashibi, Anvambe, Tyowanye; Wanune, Asukunya, Tarhembe, Tyior Tu, Gwarche Azungur and Uchi respectively. It is observed that the women of the pastoralist who brought their local products for sell in the past months had stopped; they no longer sell Nunu in the local markets.

Reports had it that those Pastoralists do not belong to unions and cooperatives formed by farmers, because of the hostility between the two parties. The involvement of pastoralists and farmers in market unions and cooperatives is low in all locations. Most of the cooperatives and unions are set up along the genres of products sold. This means, there are separate unions and cooperatives for yam sellers, grains sellers, livestock sellers etc. Generally, pastoralists and farmers all have equal access to economic opportunities in the various communities.

As at the point of filling this report economic inter-relationship between pastoralist and farmers is observed to be effective only in Katsina-Ala, where the pastoralists are still operating their cattle market in partnership with the farmers. It is also observed that contributions organized at the cattle market is excellently doing well as both pastoralist and farmers are borrowing from the scheme to run the cattie business. It is also important to note that NGOs and micro finance organizations like, LAPO and SWEAP are also giving out financial assistance to the business pastoralists at the cattle market. However, communities in Logo LGA and Ukum LGA the economic inter-relationship between pastoralist and farmers is no more in existence owing to conflicts in communities in Logo LGA which has also disrupted business in the area.

#### *Socio-cultural Inter-relationship between Pastoralists and Farmers*

There were no stereotype names that either pastoralist or farmers use against one another, unless for humorous occasions wherein they use it for greeting such as Agwoi jo, Tivi jo or Sarkin Noma as seen in all the monitored locations in Nasarawa state. On the other hand, in Awe, Doma and Obi LGAs pastoralists live mostly in separate locations in the communities, but none of either party lives in an unsafe or places at risk of stigmatization.

Due to continuous peaceful coexistence between pastoralists and farmers there has been consistent increase in the participation of pastoralists and farmers in one another's socio-cultural activities in Nasarawa state, while this is true; pastoralists participates more in farmers' events than farmers do in pastoralists' events due to the mostly isolated locations pastoralists are settled. Pastoralists and farmers keep showing excitement towards learning and understand each other's language as observed in Doma and Awe LGAs.

There continues to be inter-marriages observed across communities of Obi, Doma and Awe LGAs of Nasarawa state between pastoralists and farmers; although more of this is observed in Awe LGA. Specifically, this trend seems to be rare in Obi and Doma LGAs. The general observation in Awe, Doma and Obi LGAs is that children of both pastoralists and farmers attend same Islamic worship and teaching centers called ***Makarantan Allo***, also in Awe Market, Angwan Tiv, Angwan Eggon, Sohon Gari and Sabon Gari of Awe LGA children of pastoralists and farmers attend same schools, but this is rarely seen in communities of Doma and Obi LGAs respectively. In Nasarawa state, pastoralists and farmers all attend same health care facilities regardless of religion or cultural difference in general.

In all the monitored locations in Nasarawa state, respondents were of the opinion that farmers or pastoralists usually wear each other's traditional attire in order to perpetrate evil in disguise, so as to implicate the other group. While others say they do wear each other's attire especially during festivities or cultural events, and a section of the respondents say these days both pastoralists and farmers do not wear their own traditional attires talk more of wearing another's attire; this was attributed to modernization.

In the local governments of Ado, Agatu, Apa, Obi, Ohimini and Ogbadibo LGAs pastoralists and farmers have not developed easy-to-identify names and slogans for each other. In Ado, pastoralists are located at the outskirts of Apa, Agila and Igumale villages and in Ogbadibo, pastoralists are settled in outskirts of the host villages in Orokam, Otukpa and Owukpa respectively. In Agatu, Apa, Obi and Ohimini LGAs there are no pastoralists settlements within while in Ado and Ogbadibo LGA communities allocate spaces on the outskirts of villages and towns for establishment of pastoralist settlements. This is to minimize the risk of pollution that cattle dung and feeds can cause.

Pastoralists don't participate in socio-cultural activities of host communities especially Inter-tribal marriages are very rare among pastoralists and farmers. Survey shows that there are no inter-tribal marriages recorded. There is no special nomadic school for children of pastoralists in Ado and Ogbadibo LGAs, a few of them trek to public schools within their settled communities. In Ado and Ogbadibo LGAs western fashion is adopted by pastoralists. However, the adoption of fashion associated with pastoralists among farmers is non-existence.

Across all locations, stereotyping names were not used against each other. It was however, observed that pastoralists and farmers call each other names such as *Sarkin Noma*, *Agwoi/Agwei*, *Onoho*, *Munchi*, *Tiv-njo*, which are not meant to slight one another. The use of traditional attires between pastoralists and farmers varies across communities visited in the LGAs; some believe farmers or pastoralists adorn each other's attire for sake of mischief while others say they don't wear each other's attire, while some say they do wear each other's attire especially during festivities or cultural events, while some others say these days both pastoralists and farmers do not wear even their own traditional attires due to modernization how much more wearing another's traditional attires.

In Buruku, Kwande and Tarka LGAs, pastoralist and farmers of the Tiv people had a long term relationship which history traced Tiv and pastoralist to be good friends. The pastoralist refers to the Tiv people as *Munchi* or *Tivi-njo* why the farmers refers to the pastoralist as *mbaagbidekpoo* or *Agwei*, these names are called without the intention to mock, stereotype or trigger hate.

Before the pastoralist and farmer conflicts the Tiv people and the pastoralist used to attend cultural feast of both parties such as *Biki*, *Suna*, *kem kwase*, and *ku iin* etc. These activities were common in Kwande LGA in particular, Shangev-Ya, Turan, Ikyurav-Ya and Nanev until in 2010 up till date when the conflict between pastoralist and farmers started. It is observed that currently there is no socio-cultural inter-relationship between pastoralists and farmers in the monitored locations and as at the time of filling this

report, large number of pastoralists was found stay in most parts of Turan of Kwande LGA displacing famers who settled there initially.

### *Political Inter-relationship between Pastoralists and Farmers*

Like other months, the Emir of Awe and the Council Chairman of Awe has consistently involved farmers and pastoralists in decision making of the community through the monthly meeting in which the various leaders of both groups from various communities in Awe LGA are all invited to attend. Meanwhile, in Doma and Obi LGAs of Nasarawa state, farmers and pastoralists have limited involvement in decision making in the various communities there.

Generally, in Nasarawa state farmers and pastoralists rarely carryout joint civic activities like sanitization together, because they rarely live together within same locality of the community, but in Awe market and Agyragu and Obi market they occasionally do carryout sanitation exercise together.

The majority of farmers and pastoralists in LGAs of Nasarawa state are all insisting that the programmes and distribution of aid targeted both farmers and pastoralists and it is usually shared along the lines of associations and groups who are normally represented by their executives, who in turn shares such aid to their members to avoid any group or association complaining of being marginalized.

In the six LGs of Agatu, Ado, Apa and Obi there is no political inter relationships among farmers and pastoralists. From interactions in the LGAs their expression pointed out that it is a taboo to mention political consideration for pastoralists in these LGs. There are no presence of pastoralists in Agatu, Apa, Ohimini and Obi LGAs.

Involvement of pastoralists in decision making processes was high in Makurdi LGA. Pastoralists were part of community policing structures particularly in Makurdi LGA, while in other LGAs their involvement in decision making was limited to participation in security dialogues and meetings. There was minimal involvement of pastoralist in decision making compared to farmers in Guma and Gwer West LGAs.

In Buruku, Kwande and Tarka LGAs, it is observed that the pastoralist does not participate in political process and are not involved in any decision making process, furthermore political benefits are not being given to them as a community. In Logo LGA pastoralist are in no way involved or participating in political process due to their lack of interest. Farmers and pastoralists rarely carryout joint civic activities like sanitization together, since they usually do not live together within the community, but are rather separated either one to the right, the other to the left or everyone living in separate locations within the community. Aside this, pastoralists and farmers do not carry out joint civic activities like sanitation together, due to the fact that they rarely live within the community together, as such everyone carries out their civic activities separately.

Political inter-relationship between pastoralist and farmers in Katsina-ala, Logo and Ukum is relatively pleasing though in the headquarters of the local governments only. For Katsina-Ala LGA, most pastoralist staying in Hausa quarters are duly card caring members of political parties either APC or PDP and are part of ward exco of the said

political parties, and have been enjoying the benefits of their political participation through infrastructures like, boreholes, street maintenance etc. Same apply to Ugba the head quarter of Logo and Zaki-Biam the headquarter of Ukum.

### *Justice for Pastoralists and Farmers*

In Awe, Doma and Obi LGAs of Nasarawa state, conflict incidences have been reduced to barest minimum due to the intervention of the vigilante group and in some communities in Awe town, Obi, and Doma LGAs like Rukubi we see the army intervention has helped to quell conflicts between pastoralists and farmers.

With the reporting period, there has been minimal conflict incidents recorded in six LGs of Apa, Agatu, Ado Ohimini, Ogbadibo and Obi in this month under review. However, in Ogbadibo LGA, when damage is caused by a straying cow, owners were identified and crops damaged are assessed and cost of damage quantified financially for the cow owner to pay. Only when consensus is not reached that BSLG<sup>1</sup> and the Police are involved in the settlement process. The farmers have reservation on the security arrangement as they trust vigilante and youths for protection. In the four LGAs of Ado, Apa, Agatu and Obi; combined security team man road blocks to scrutinize identity of visitors and purpose of their visits.

The BSLGs continue to man their operation units leading to the impoundment of about 50 cows at Tse-Iordye, 80 cows at Tse-Daudu in Guma LGA and 100 cattle were impounded at Gbaji Gwer-West LGA pastoralists. Farmers sampled do not adequately trust that they can get justice from the police and other security agents. They expressed fear that bribery could pervert the course of justice. On this basis, pastoralists and farmers usually take cases out of Police station or out of court to resolve them through mediation and dialogue, showing their trust in the local justice.

Farmers in particular expressed concerns over extortion associated with litigation. Also, respect for the rule of law was rated as minimal. In all LGAs monitored in Benue North, it was observed that pastoralists engaged in open grazing activities despite laws proscribing it in the state though BSLGs are also on ground in Buruku, Kwande and Tarka LGAs. Opinions of most of the pastoralists show that BSLG are bias in the sense that only livestock of pastoralists are impounded leaving those of the farmers to roam freely. But for the other security agents available we enjoy their judgment. On the other hand, farmers accuse the other security agents of partiality in enforcing the BSOGREL (2017)<sup>2</sup> except NSCDC<sup>3</sup> and BSLG

### *Security Situation in Communities Hosting Pastoralists and Farmers*

The month under review shows there were no conflict incidences in the LGAs across Nasarawa state, and security operatives are seen present in most of the communities visited. For instance, the NPF Operation Puff Adder is still well and alive, and police and vigilante check points are regularly positioned along roads and highways leading to communities in the various LGAs of Awe, Doma and Obi especially on weekly market

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<sup>1</sup> Benue State Livestock Guards

<sup>2</sup> Benue State Open Grazing and Ranches Establishment Law (2017)

<sup>3</sup> Nigerian Security and Civil Defence Corps

days. In Rukubi and Awe, soldiers are seen patrolling all over the community due to the presence of Olams farm and Dangote Group sugar farm in the communities respectively which has in turn helped to foster peaceful coexistence between pastoralists and farmers, such that when there is misunderstanding between them the soldier are always on hand to deliver justice. Generally, security operatives were present in all the communities during our visit, the Operation Puff Adder still in full force, while police and vigilante check points are regularly positioned along roads and highways leading to all the communities in the various LGAs monitored, Similarly the Agro Rangers Squad of the Nigeria Security and Civil Defense Corps (NSCDC) are responding to conflict incidences whenever called upon to sustained peaceful communities across the LGAs.

As of the time monitored, the justice system is weak in locations like Buruku, Kwande, and Tarka LGAs having observed that the few security agents available are overwhelmed easily. The population of pastoralist within these areas has increase more than before, and they graze on the little farm some people did when a little peace was observed. The pastoralists do not observe the BSOGREL (2017) within the listed communities. There has been relative observance of the BSOGREL (2017) in Katsina-Ala LGA but in Logo LGA, tensions has led to the relocation to the neighboring states.

#### *Mental Health Situation of Pastoralists and Farmers*

There were conflict incidences which were recorded within Guma communities as monitored and a substantial number of the pastoralists and farmers who are victims and survivors continue to exhibit signs and symptoms of divergent psychosocial disorders which the teams have been managing since the beginning of our intervention. Particularly, the team is working in four select pilot areas of Daudu IDP Camps 1, 3 and 3 in Guma LGA as well as the Cattle Market Community in North bank area in Makurdi LGA of Benue state. In all the monitored locations, mental health situation of the farmers in IDP camps as well as Pastoralists in the Cattle Market community in North bank area have continued to weaken due to the losses and devastation they suffered as a result of the previous conflict. COVID-19 pandemic has also raised the stakes of the mental wellbeing of pastoralist and farmers especially in the past two weeks in the reporting period.

Farmers are psychologically traumatized especially in conflict prone areas of Turan, Kwande LGAs because of being rendered homeless by the conflict after their houses where burnt and destroyed by these attackers believed to be in collaboration with the pastoralists. Their farms were destroyed as well as their families and relatives maimed. These had affected them greatly and they call for assistance from the related arms of government and stakeholders alike.

#### *Advocacy Highlight*

In all the location monitored there is need for increased dialogues among all key stakeholders. These dialogues need to be localized to widen participation. Furthermore, there is need for security agents and government to close up all ungoverned spaces utilized for perpetuation of violence. A state coordination instrument such as Peace Commissions in Benue state will not be out of Place. The views of traditional rulers,

community leaders, youths, women, police divisional offices, vigilante groups; livestock guard's units among other selected stakeholders were represented in this report across flashpoint areas.

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