Herders-Farmers Clash and Vulnerabilitty of the Internally Displaced Persons in Benue State (2015-2023), (2010-2019)

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Abstract

The displacement across Nigeria is due to communal conflict, natural disaster, internal armed conflicts, land border conflicts, floods, drought, ethnic clash and terrorist attacks. Experience have shown that most displaced persons are vulnerable to insecurity and physical integrity, loss of contact with children and family members, insecure shelter, discrimination in aids distribution, psycho-social stress, sexual and gender-based violence. The situation is the same in Nigeria with particular reference to Benue State, where herders-farmers clash has led to wanton destruction of lives and properties, displacement of people from their place of abode, sharp segregation of community and polarization of mixed population in terms of faith. The paper analyzes the effect of displacement on citizens' life and determines the extent in which the management of internally displaced persons (IDPs) affects the living condition of the affected population. Forced migration and social inclusion theories were the theoretical frameworks adopted while the paper relies on secondary data like books, journals, magazines, national dailies, articles amongst

others. The findings reveal that clash induced displacement affects national development in Nigeria. Evidence has shown that herders-farmers clash in food basket of the nation has brought establishment of temporary camps by National Emergency Management Agency (NEMA) and other international bodies; less attention is paid by federal and state governments on IDPs issues. There are clear cut institutions to deal with pre-and post-displacement situations, therefore the paper recommends that national emergency management and other international bodies should equip, train and finance to meet the challenges. For effective management of internally displaced persons, there is need to accommodate displaced persons to settle in conditions of safety, nutrition, health, hygiene so that members from the same family are not separated. Adequate measures should be taken to ensure that government aids to displaced persons get to them instead of being diverted by corrupt officials. For IDPs management to be effective it must be driven across all sectors and resources and this requires commitment from government, private sector and civil society organizations (CSOs)

Keywords: Internally Displaced, Clash, Farmers, Management, NEMA and Herdsmen

Introduction

Nigeria is the most affected nation on the menace of farmers-herders clash particularly in northern and some parts of southern Nigeria. These clash has become so intimidating on the country's national unity, such that the previous peaceful relationship between farmers and herders across various parts of Nigeria is degenerating to a carnage level, leading to loss of lives and properties. Most worrisome is the pillaging, raping, killing, and kidnapping by the herdsmen. On daily basis, reports published by national dailies on how armed herdsmen strategically attack several communities and houses, with sophisticated assault guns. Moreover, most of the violent conflicts triggered by Fulani herders operation was mostly in north central, Nigeria in general with particular reference to Benue and other states. This clash has killed thousands of people and displaced thousands outside their original places of abode with or without their families and relations (UN Human Rights, 2011). These displaced persons have no access to health care, schools, and job opportunities, economic and political activities in their displaced

areas. There is risk that the breakdown on family and social structures makes them vulnerable to economic and sexual exploitation (Usman, 2016). The clash is occasioned by destructing agricultural farms of the farmers by the cattle of the nomadic herdsmen. The incessant resource conflicts was witnessed due to boundary dispute in the tropics and this have resulted in loss of lives, properties and environmental degradation in some developed countries (Stevenson, Tartes & Watt, 2005). Majority of the clash occurred between Muslim Fulani herdsmen and Christian peasants, exacerbating ethno-religious hostilities and this hostility in Benue State has extended to other geo-political zones across Nigeria (Eyekpimi, 2016). Instead of framing the clash appropriately as contestation on valuable resource use, they disguise it with ethno-religious uprising (Areola, 1992). Nomadic herders are migrants leave their original abode to search for greener pasture with their flocks. In most cases, their migration is as a result of arable and vegetable land to feed their flock. The most common weapons appear to be handguns and machetes but 2012 report states that raids by the police resulted in the collection of more sophisticated weapons such as AK-47 and G3 rifles, Beretta and Browning pistols and various types of ammunition (NWGAV, 2012). The victims of armed violence in Benue State include students, politicians, farmers, women, children and elderly. These attacks have traumatized mainly in rural population and this led to displacement of farmers fleeing their land for safety. In 2010- 2014, 1,229 people lost their lives. Most of this causalities occurred in the states of Benue, Kogi, Nasarawa, Plateau and Taraba recorded 847 deaths. Also, herders were involved in non-state armed conflicts attack with groups from Eggon, Jukun and Tiv farming communities that massacred 712 people, in 2016 it was another eye-saw in Agatu, Benue State and Nimbo, Enugu State (Sun Newspaper, 2014). This ugly scenario led to distrust on the co-existence of Nigeria as multi-ethnic and multi-tribal nation (Anifowose, 2012, Ilechukwu, 2014). Most foreign investors have declined because Nigeria climate has been declared risky and expatriates are weary of working due to unsafe nature of the country. The paper will analyze herders-farmers clash and its effect on the lives of citizens in Benue State, Nigeria. It will serve as useful document to ameliorate future clash and give insight on how to manage the condition of internal displaced persons in Nigeria.

Clarification of Concepts

Herdsmen

Herdsmen can be perceived as people who are in constant search for greener pastures for feeding their herds. They are seen as people whose life, survival and tradition are embedded in the value attached to the herds, and the capacity they retain to protect their way of life. Yet, historically, it has been noted that herdsmen in Africa have always played a major role in Islamic jihad. Their action shows that they use terror as pre-meditated; it is ideologically driven and sometimes politically motivated, depending on the place, time and socio-political context (Ramsey, 1993, Levtzion & Pouwels 2000, Boyd and Shagari 2003). Herdsmen-farmers clash are not only seen as resources conflict but sometimes represent ethnic conflict involving the two groups. Since herds and farmers are different groups witth different values, customs, physical and cultural characteristics, clash between them are frequently characterized as ethnic conflict (Tonah, 2006). The feeling of belongingness among the group is focused on their economic interest and protecting values, culture and power of group. Fulani herdsmen are nomads or semi nomads whose primary occupation is raising livestock. Also, pure Fulani herdsmen engage in movement of cattle while the semi-nomads make transhumance migration and return to their camps. Fulani herdsmen are minorities in their host communities with unique culture and sense of solidarity isolated from the farmers. The Fulani herdsmen are located in the Sahel and semi arid parts of West Africa but due to changes in climate patterns have moved to the savannah and tropical forest belt of West Africa (Iro, 1994). The herdsmen are found in Nigeria, Niger, Senegal, Guinea, Mauritania, Mali, Burkina Faso, Benin, Cote d'Ivoire and Cameroon. In these countries the Fulani constitute minority group; they started migrating in Northern Nigeria from the Senegambia region around 13tho and 14th century. After the Uthman Dan Fodio jihad, the Fulani became integrated into Hausa culture of Northern Nigeria. During dry season when tse-tse fly population is reduced, they began to drive their cattle in middle belt zone dominated by non Hausa groups returning to the north at the onset of the rainy season. When managing herds the cattle graze on farmlands this leads to destruction of crops and it becomes a source of clash. The implementation of land use act of 1978 Nigeria gives the state and federal government the right to assign and lease land to apply for certificate of occupancy to claim ownership of their

ancestral lands (Okello and Mejekodunmi, 2014). This placed herdsmen in a difficult position because most of them did not apply for land occupancy for their grazing routes and recurring transhuman movement on property of others. The Nigeria government designed some areas as grazing routes but this has not reduced clashes. From 1996 to 2006 many people lost their lives in Bauchi and Gombe states as a result of clash between herdsmen-farmers (Tenuche, 2009). The Fulani conquered part of the Northern Nigeria between 1804 and 1810 (Horton, 1972). Among the places they did not conquer were north central and some part of north east Nigeria like Plateau, Benue, Taraba, Nasarawa and Kogi states. In the words of Udo, (1980) hill sites provided adequate refugee outposts for people fleeing from the onslaught of mounted Fulani warriors. The frequency of Fulani slave raids helped north central Nigeria, despite its vast farming lands, one of the sparsely populated regions in Nigeria. Abbas (2010) assert that climate change and land acquisitions by capitalist farmers are part of the reasons why Fulani herdsmen moved to south to search for grazing lands, and they often clash with farmers in their host communities.

Internally Displaced Persons

Internal Displaced can be defined as a group of persons who are forced or obligated to flee or leave their place of residence, in order to stay off the consequences of armed conflict, violations of human rights, situations of generalized violence, man-made or natural disaster, to another area that is considered relatively safe within their national borders as internally displaced persons or travel across their international border as refugees. The concept of IDPs has two major components that conceive character of movement; such movement takes place between national borders (Ladan, 2006, Mooney, 2005). One significant symptoms of human insecurity crises is internally displaced persons as opined by the United Nations Guiding Principles as persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights man-made disasters t, that have not crossed recognized state border' (Oladeji, 2015, Betts, et al., 2006, Oduwole and Fadeyi, 2013). According to Ocha (2003), IDPs are persons or group of persons who because of armed conflict, systematic violations of human rights, internal strife or natural

disasters are coerced to flee their homes or places of habitat residence suddenly or unexpectedly to another location but have not crossed their recognized state border. Similarly, Oduwole and Fadeyi, (2013) describe internally displaced persons (IDPs) as a group of people who left their abode as a result of floods, earthquakes and other natural disasters, fleeing their homes for safety and protection within the country. These persons leave their comfort for a life of uncertainty elsewhere which triggers insecurity from within them coupled with the minimal attention received from government thereby exposing these people to economic threats, health threats, personal threats, political threats, environmental threats and community threats. Great concerns have been generated by local and international agencies on the poor conditions of these persons which in turn, leads to poor sanitations therefore raise in sickness and disease (Emmanuelar, 2015). Millions of people have been forced to leave their homes to seek safety unfamiliar to them in the process losing their assets and being exposed to enormous hardship. In the midst of these hardships, these displaced persons experience challenges with regards to their rights and their welfare condition. More than half of the world's internally displaced persons can be found in Africa (Ejiofor, Oni, and Sejoro, 2017). However, internally displaced persons become dependent on others for basic amenities either on the host community or external intervention. With all these, internally displaced persons crises make it difficult for government to actualize the Millennium Sustainable Goals (Brookings, 2008, Osagioduwa and Oluwakorede, 2016).

Between January, 2013 and February, 2014, about 470,565 and 143,164 persons were displaced in Nigeria by internal conflicts and natural disasters, respectively, while internal displacement cuts across 24 states of the federation (Osagioduwa and Oluwakorede, 2016). Reports have shown that a good number of persons are displaced as results of both federal and state governments' activities such as demolitions, oil explorations in the Niger-Delta region leading to environmental degradation and pollution, loss of the people's sources of livelihood in the region. In Governor Fashola administration, over one million people were displaced from the demolition of Ijora, Oshodi, Makoko and many other communities (Hamzat, 2013). Although the causes of displacement differ, armed conflict and other forms of mass violence are the major causes of human displacement in the country. Since

2009 however, continuous and recurrent violence caused by Boko Haram insurgency especially in the North East region of the country has resulted in the rapid increase on the number of internally displaced persons in the region. The Internal Displacement Monitoring Centre (IDMC) recorded over one million internally displaced persons as at April 2015. The number of internally displaced persons as at December 2015 increased to over 2 million IDPs in the region. This is evident due to the Boko Haram insurgency which is identified as the major cause of the internal displacement of people in the region with 91.98 percent (Alobo and Obaji, 2016). Moreover, just like the number of recorded internally displaced persons in the Displacement Tracking Matrix (DTM) increased from 390,000 at December 2014 to more than 2 million at December, 2015 (OCHA, 2015). The definition has been criticized more of descriptive than legal because internal displaced persons have no binding international convention with United Nation Agency charged with their protection and assistance (Ellen and Kudzai, 2014). Internal displacement has attracted little concern comparatively to refugee meanwhile both (IDPs and refugees) are subjected to the same condition of psychological imbalance, financial instability and vulnerability.



Cross section of IDP women and children in the camp

Theoretical Framework

This paper adopts theory of Social Inclusion as its framework. The Social Inclusion theory is concerned with groups of people who need assistance due to their prevailing situation. The theory is easily associated with 'social exclusion' as a theory and is traced to the French notion of *les exclus* in 1970 with the authorship of the expression credited to René Lenoir (Robo, 2014). The theory postulates that in a socially inclusive society everyone is valued and their basic needs are supplied to them. This in turn leads to a sense of belonging amongst the people. However, there are some values that form the basis of the social inclusion theory such that everyone needs support, can learn, contribute, communicate, is ready and together we are better (Robo, 2014).

Social inclusion came as a result of the action taken to change the circumstances of these people. In a lighter mood, social inclusion is the opposite effect to social exclusion theory (Charity Commission, 2001). This theory is best understood when explaining social exclusion as both theories are inseparable side of the same coin' (Robo, 2014). The Social inclusive theory is apt for the purpose of this paper as it integrates the internal displaced persons into the larger society. In Nigeria, if internally displaced persons are well integrated into the society, this alignment would allow better management of the clashes and enhanced security of persons in the country this will in turn enhance human security especially for those who has been affected by herdsmen-famers clash.

Methodology

This paper aims at explaining the management for internal displaced persons in Nigeria relying on authoritative and valid secondary source data such as books, journals, magazines, national dailies, and articles. However, to improve on the validity of the study multiple secondary sources were used to minimize the risk of error. This was used to analyze published reports, journal, articles and other sources of data.

The Nature and Dynamics of Herdsmen-Farmers Clash in Benue State, Nigeria

Herdsmen search for an ideal condition for raising their herds continually moving toward pasturage, water sources, salt licks, livestock market. The terrain allows impeded movement, protective mechanisms for their livestock against the vagaries

of nature; they avoid the tsetse flies, harsh weather, tribal enemies, livestock bandits, tax assessor and hostile environments. From 1996 the seasonal movements made some states in Nigeria not to grapple with their in the name to promote their nomadic culture of pasturing but more worrisome is the bearing sophisticated weapons of war to terrorize farmers, they deliberately allow their cattle to trample on the crops and forcefully eat up farm crops of farmers, they even contaminate streams which serves as source of water for human consumption that leads to outbreak of disease in the community. The herdsmen engage in raping women, abduct and kill farmers. Their tactics on violent attacks to villagers is to come in 100s for reprisal attack at night when people are asleep and cart away valuables. They have taken kidnapping and arm robbery activities on highways (https://Buzznigeria.com/news/fulani-herdsmen/).

Traditionally, when clash occur tension is raised and to resolve the conflict, farm owners report the case to their traditional rulers and police. And where a herdsman is confirmed for the destruction of crops such herdsmen are fined to pay compensation. But it came to a time when farmers refuse the idea of collecting compensation because they don't want to be living on compensation because it cannot sustain their component. Farmers believe that their crops is so important to them as cattle is important to the herdsmen as such requested herdsmen to stop causing trouble by taking away their cattle from farmlands (Ugwu 2017). Because of the increase in violent clash on human life there is always a revenge mission between youth in the affected areas and herdsmen or their cattle killed and eaten or left to rot and where there is bush burning is to the advantage of farmers and disadvantage of grazers. Over the years, there were increasing number of states rocked by perennial clashes between herdsmen-farmers over using of land and non-compliance with state and community laws on security and revenue payments. At the end of violent confrontations lots more life, properties and settlements were destroyed. The population of farmers is reduced thereby increasing the population of widows, widowers and orphans; more money is expended on arms and provision of security services. These among other effects are responsible for low acceptance of herdsmen in their host communities. Militancy is believed to use aggression in pursuing group cause, the militant posture of the Fulani herdsmen must be understood with reference to their

individual and collective views vis-à-vis group subsistence and survival; this has a lot to do with pastoralism (Okoli, 2014). For an average herdsman, pastoralism is a way of living reckoned as a mark of common heritage. Any threat to his herd amounts to threat, not only to his survival but to his common destiny. As encapsulated in the following citation of Fulani herdsmen: Our herd is our life because, to every nomad, life is worthless without his cattle. The encroachment of grazing field and routes by farmers is a clarion call to war (Abbas, 2012). The rising wave of militancy among herdsmen in Nigeria is a phenomenon that is principally driven by do-or-die struggle for survival in an environment that is competitive, and hostile to their sustainable livelihood. The inevitable outcome of this pattern of inter-group relations in the state has been a vicious circle of eco-violence and vendetta.

The clash between herdsmen-farmers particularly in Benue State, Nigeria is because of the armed weapon they have upon arrival either in anticipation of crisis or with the intention to ignite one. Nomadic herdsmen in as at 1960-1980s would arrive in North Central Nigeria with their families, cattle, machetes, locally made guns for hunting and sticks for guiding herds or rudimentary defence. Since 2000, nomadic herdsmen have arrived with AK-47 guns and other light weapons dangling under their arms. In this situation, their herds deliberately drive into farms, and they will attack any farmer who attempts to push them out. There are indications that the herdsmen used deadly chemical weapons against farmers, in Anyiin and Ayilamo, Logo local government on March 2014: corpses had no injuries or gunshot wounds (Vande-Acka, 2014). The preponderance of small arms and light weapons is explained by weak governance, insecurity and poverty (RP, 2008). The way in which nomadic herdsmen were armed during their trans-human process, their viciousness in attacking farmers, homesteads, crops, and their settlement after farmers and residents have fled is a new dimension of inter-group relations in contestation for land based resources. This requires new thinking and public policy direction (Okeke and Orji, 2014).



Figure 1: Herdsman bearing sophisticated weapon

Herdsmen are predominantly Muslim, their attacks highlight the issue of religious bias predominantly Christian communities in Benue state have raised fundamental concerns. The attacks on residents of Agatu in Benue State areas are overwhelmingly inhabited by Christians to raise questions on the religious orientation of the attackers. Besides, armed herdsmen settle down with their cattle after these attacks and continue to harass residents as they attempt to return to their destroyed ancestral homes. These developments are evidenced in Guma and Gwer West, in Benue State (World Watch Research, 2015, John, 2014).

It is important that the media understand some of the core challenges. It is an issue which most of us in the media have not taken time to study and for that reason, the reportage has in most cases caused more harm than good. In the normal cause of the day, herdsmen leading their animals to grazing lands and watering points, inevitably trespass on farmlands, damage and destroy crops. This leads to instant retaliation and quarrels which sometimes degenerate into large scale violence, loss of lives and property. Such occurrences require sensitivity, while analyzing same requires even more. The media is vital to conflict prevention and early warning (Candan and Reeve, 2012). The way people receive and transmit information about conflict in their immediate environment is central to their perception about the conflict as well as how they would want peace and security

to evolve. A situation where the media fuel and escalate conflict, the tendency for the perpetuation of fear and prejudice may propel people to violence is conceivably high. Fuelling conflict could come in form of negative coverage and news reportage which promote hate speech (Straus, 2007). incendiary rumour; deliberate under-reporting and mis-reporting; over-reporting and sensationalizing of crime, violence and insecurity would incite violence; and where it is used to quell conflict, like coverage and reportage that promote peace and security, it links citizen to changing attitudes and behaviours. Others could be by providing early warning and signals of instability; balanced reporting; mediation and negotiation lead to reconciliation and assist to shape the public on the clash, encourage peaceful ways of addressing them and build communication, accountability and trust between the state and society (Cheibii, 2014). Gilboa (2009) stressed the need for professionalism by the media as a necessity to acquire resources that would enable the media expert to gather information and report them responsibly. The media play a major role in preventing clash as well as drive conflict.

Analysis of Internal Displaced Persons affected by the Clash in Benue State, Nigeria

Herders-farmers clash are common in Agatu, Apa, Gwer and Guma local government areas of Benue state, the Tivs are in bloody battles with Hausa communities with Azara, Nasarawa state on land dispute. The herders and Tiv militia extended their confrontations by turning Kadarko, Kwara and other villages in Giza development area of Keana local government, Nasarawa state and nearby villages in Benue into a conflict zone. However, armed violence in 2010, between herders and Tiv farmers in Guma local government area of Benue state, displaced herders from Benue state and took refuge in Akpanaja, Rukubi and Doka in Doma local government, Nasarawa state, on the boundary with Benue state. The Tiv militia attacked Akpanaja, Rukubi and Doka communities, while in pursuit of the herdsmen. The herdsmen waged a ferocious attack on a number of Tiv communities that destroyed many lives and property, the armed confrontation involved the use of sophisticated rifles like AK47.

The plight of these displaced people in their places of refugee can be described as threat. This is more so considering the fact that they have been dislocated from their

families and social capital bases (Alkassim, 2013). Preliminary investigations by Africa clash and security analysis network (ACSAN) showed that attacks carried out in a large number of states in the Middle Belt region, a total of 853 people lost their lives within the period of January 2014-March 2014 alone (Adamu and Ben, 2015). Many more have lost their lives in similar attacks, out of the 853 deaths mentioned above, herdsmen claimed to have lost 214 people and 3200 cows; an estimated 633 Tiv people were killed excluding women and children who died later in camps; six government soldiers were also killed In 2014, the Tiv Christians in Guma, Gwer, Gwer-West, Makurdi and other towns on the border with Taraba State recorded approximately 458 deaths and attacks on 350 communities with their inhabitants now living in refugee camps. A Catholic priest in Makurdi and a coordinator for distributing relief materials indicated that in the first six months of 2014 there had already been about 175 deaths in 34 villages attacked by invading herdsmen.





Some Pictures of Tiv-herdsmen clash in Makurdi LGA, Benue State

Christian Tiv in Guma, Gwer-West, Katsina-Ala, Kwande, Logo and Makurdi LGAs of Benue State were displaced by marauding herdsmen. In Makurdi LGA alone, there were ten different camps for internally displaced persons in 2016. They include the uncompleted Aper Aku Housing Estate North-Bank, Saint Mary's Primary School Daudu, Roman Catholic Mission Primary School North-Bank, Army Children Primary School North-Bank, Makurdi LGEA Primary School North-Bank, Makurdi LGEA Primary School Ahwa, Makurdi LGEA Primary School Agan, Makurdi LGEA Primary School Low-Cost, Makurdi LGEA Primary School Tyodugh and Makurdi LGEA Primary School Wurukum. At Makurdi LGEA Primary School Wurukum, available records for the year 2014-2016 show that there were 542 family households, with a population of 4804 persons sharing 12 blocks of classrooms, meant to accommodate at most 50 pupils per class. There is a huge population living within the confined space of the primary school premises and some deaths particularly vulnerable women, children and elderly were unrecorded. However, the direct cause of death could be linked to malnutrition, unhealthy environment and lack of health facilities. One of those affected, who lost his only son, is sure that his child would not have died of pneumonia if they had been at home.



Source: ACSAN, 19 August 2016, Waku, Guma LGA, Benue State, Nigeria

The pitiable living conditions at the LGEA Primary School Wurukum in Makurdi, the Benue State capital, is a reflection of what has occurred in all the camps. Another priest of Makurdi Catholic diocese suggested that the only difference in the camps was the slight variation in the number of displaced persons. In July 2014, Ugba and Anyiin in Logo LGA and Zaki Biam, Kyado and Jootar in Ukum LGA confirmed the plight of internally displaced persons in all the camps. One of the residents of the camps informed the team that the camps were not set up by the government; the internally displaced persons simply occupied the primary schools which were empty due to strike action by teachers. The Coordinator of Justice, Development and Peace Commission of the Catholic Diocese of Otukpo confirmed that over 7000 people had been displaced from Agatu. The nature of the attacks goes beyond the issue of contestation over environmental resources and grazing fields but a designed plan to evict and occupy Christian populated communities. A security expert in Benue State claimed that the on-going herdsmen clash with sedentary farmers has serious religious undertones.

The institutional responses to these conflicts have been carried out by both state and non-state actors, actions by various security forces like police, army and navy.

The response to armed violence includes the deployment of security forces to conflict areas for peacekeeping; relief responses, which involve the immediate and short-term provision of relief items to victims of violence; the establishment of panels of enquiry; government social programmes designed to stop hostilities and embrace peace and establish the Institute for Peace and Conflict Resolution (IPCR) in 2000 to strengthen capacities for promoting peace through conflict prevention, management and resolution. The state inaugurated a Joint Task Force of army and police called Operation Zenda to combat crime. Rural community and religious leaders are conspired into state and local government security councils. Non-governmental organisations organized seminars and programmes to educate society on the dangers of armed violence. The vigilante groups set up by local authorities in the state to counter violence and crime were disarmed by the government in 2015. Most responses failed to address the situation because relief materials were stolen, military complained of insufficient weapons and poor funding even up to with institutions set to promote peace.

The Vulnerability of IDPs on Herdsmen-Farmers Clash in Benue State, Nigeria

The peace and stability of Benue state has in the last one decade threatened by volatile clashes between farmers-herdsmen. The effects on human security, socio-economic well-being and socio-cultural practices in the state have been devastating. Between 2010 and 2013, 3,000 people were killed, while over 5,000 residents were displaced (HRW, 2014). In 2013, 30 farmers were killed in armed clashes that occurred between herdsmen and Tiv farmers in Guma LGA Benue state. The herdsmen attack in Agatu communities kill 111 people in reprasail for the killing 112 cows. Between January and April 2014, herdsmen clash led to the death of five soldiers and seven civilians in Agatu LGA, 35 people in Gwer West LGA, 8 people in Tiv community along Makurdi, 28 people in Ukpam village. Former Governor Suswan, narrowly escaped herdsmen attacks in convoy on March 10, at Umenger. Other clashes between herdsmen and farmers in Benue state led to the dead of 50 people in Agatu LGA, 15 people in Gwer LGA and 16 in Logo LGA where herdsmen put up a surprise attacks unexpectedly that were not able to resist (Olayoku, 2016). Between January and March 2015, 100 herdsmen in several attacks stormed Abugbe, Okoklo, Ogwule, Ocholoyan villages all in Agatu LGA and killed over 95 people including women and children (National Accord, 2016).

In 2016, violent conflict between residents of Adagbo, Akwu, Alla, Oduegbebo Ogboju, and Okokolo communities of Agatu local government and herdsmen resulted in the death of 500 people, displaced 20,000 individuals and the destruction of properties worth millions of Naira (Financial Nigeria, 2016). Thirteen (13) local government areas out of 23 LGAs of Benue state have experienced various types of clash and conflict-related crimes as groups battle themselves over land, border, access and control of natural resources like herders-farmers clash which has remained a reoccurring conflict with the scope of widening annually (Blench and Dendo 2013). The inter-gang violence still breaks out with adverse implications for the public and bystanders in areas that portends negativity in handling clash and security issues in the state.

The violent clash between herders and farmers have affected access to education and violated educational rights of school age boys and girls. School enrolment figures of local government education authorities believe that the escalation of violence in communities, an average of 1 out of 3 boys; and 1 out of 5 girls of school age were not in school due to extreme poverty and other socio-cultural inhibitions in Agatu. The enrolment level in Buruku and Logo LGAs prior to the conflict was 1 out of 4 boys; and 1 out of 6 girls while that of Tarka was 1 out of 6 boys; and 1 out of 8 girls. In Logo LGA, the conflicts inhibited access to education in Mbagber, Nenzev, Tombo, Turan and Ukemberagya/Tswarev council wards. It is believed that these wards were targeted for attacks because they border River Benue which is the entry point for transhumance and grazing herders immigrating from North-East and North West to Benue valley. In Mbagber council ward that have 16 public primary schools but the high level of violence shut-down 8 public primary schools. Those affected schools are Ushalegh, Kwaghneer, Goosu, Kinekaa, Ordi, Abinki, Sev-av and Demelu communities. The Mbawar community secondary school built through community effort was burnt down and demolished forcing long term closure of the only affordable post-primary school in the ward.

Insecurity was very high as children, women and men were living in perpetual fear and suspicion of every movement. The private nursery and primary schools in Kyor, Tsuwega and Diba communities; as well as a Universal Basic Education Junior Secondary School in Kyor was under lock and key in the communities above.

In addition, primary school structures and instructional materials in Tse-Aluor, Anyibe and Gbon were vandalized. The clash expirence impacts on Tombo council ward where 67 women, men and children were killed and dumped in hand-dug wells (HDWs) to pollute water sources. All the schools in Ikyumen, Puuravure, Anyibe (Aman), Tse-Ibor, Azege, Uzer, Ikyungwa, Gbeleve, Tse-Mku, Mbazar, Genyi Angura, Anungwa, Tyogbihi, Mbakighir, Tizaand Audu communities were partially burnt down, destroyed and school materials vandalized. The 14 public primary schools and secondary school in Turan council ward were not functional as children from the community have been displaced due to insecurity. In most of these schools, desks and blackboards were destroyed and teaching aids exposed to rains and schools in Pav built through community effort was razed down and demolished. The three council wards affected by the conflict in Buruku are Binev, Mbaapen and Mbayar The nursery and primary schools were not burnt or demolished but the doors were burgled both teaching and learning materials destroyed and stolen. All the schools have shut down as a result of insecurity such that both pupils and teachers have left the communities. All the twelve public primary schools in Mbatsaase, Mbaagir, Mbajor, Mbaatindi and Kendev communities of Mbaapen council ward were shut down as pupils and teachers fled in fear. It was gathered that children who were displaced from schools are living with family relations in safer parts of Gboko and Makurdi; while few were in cities with relations and guardians. In Tombo ward, classes were organized in safe spots of the ward under trees to provide continuous education, few pupils attend these make shift classes as majority of them were displaced from communities. The situation in communities present an enigma of challenges to achieve educational development in affected LGAs. This is worrisome due to trends in early marriage and prostitution of adolescent in nearby towns like Mbatie Development Association (Isine, 2014).

Violent clash create imbalance in psychological attitudes, cultural practices and traditional mechanism for instance in Logo council, most community face psychological disorders. Women and children were faced with anxiety and fear while youth, aged and women were associated with depression. In Ukemberagya-Tswarev, Tombo, Nenzev and Mbagber council wards, there were cases of anxiety, depression, and fear of unusual sounds especially among women and children.

Most young person displayed apprehensive behaviour to strangers and strange vehicles. Children speedily ran for cover upon sighting vehicles for fear it might be another set of disguised attackers. Cases of heart attack and stark madness as a result of the conflict were reported amongst youth and men in Tombo and Turan council wards but none was recorded in Mbagber and Nenzev council wards. Cases of depression, anxiety and extreme fear were equally reported in the three council wards visited in Buruku local government area**.** The manifestation of this psychological disorders were similar to those in Logo local government area. In Binev, Maapen and Mbaya ward where cases of mental disorders it was discovered that more women were living with mental illness than men. Across conflict-hit wards of Tarka local government area, anxiety, fears and depression has only one case of mental illness was recorded in Mbanyagber council ward. In Agatu local government, several cases of depression, hypertension and anxiety in Agbugbe, Okokolo and Aila council wards where clash occurred, two men from Agbugbe and Aila council wards were identified to have cases of mental illness. This explain reason why trauma and depression faced by communities in coping, recovery and resilience building (IPCR, 2017).

The loss of livelihoods has resulted in emerging dynamics such as increased participation of young women for commercial sex in neighbouring towns, early marriages, child labour in female-headed homes and rise in criminal activities. In Logo local government, income generating activities of inhabitants in farming yam, cassava, rice, guinea corn, sesame seed. These crops were destroyed on-farm by cattle, and in-stock by herders who vandalized, burnt or demolished houses where stocks were kept as well as barns. The value of farms and animal stock destroyed is estimated at 242 million across four council wards. Although Anyiin and Gondozua markets were not burnt but experience very minimal transactions on-going in the markets due to desertion and displacements for fear of attack. Among the four local markets in the council ward of Iorza, Ayilamo, Azege and Jortar were burnt and destroyed while the others were spared. However, buying and selling activities in the markets were significantly low due to fear of attack and mass displacement from the communities all activities in the markets have ceased (KII, HOD Revenue, Logo LGA).

Economic rights were violated during the conflict in Buruku local government area., where leaders of the communities were unable to stop encroachment on their farms by herders due to arms they carry resulting to total destruction of farm and stock barns of 189 households in Mbaapen council ward and 51 households in Mbaya. In addition to partial destruction on farm and in storage of crops, it has been noted that larger proportion of the people store yields in residential houses. In Binev, Mbaapen and Mbaya council wards of the LGA, there were market infrastructures in Adogo, Usen, Ortese Mbaatsua, Agwabi, Ortese Mbatsaase, Tsighe, Tafi, Jingir, Abuku, Ikyume. However, the conflict has led to destruction of Adogo, Usen, Ortese Mbaatsua, Agwabi, Ortese Mbatsaase, Tsighe thus reducing access to buying and selling services by over 72 percent. Due to the desertion of several settlements and consequent abandoning of economic activities across the four LGAs, the conflict has left impacts and introduced dynamics that will likely affect the income generating activities for a long time, as fear exist among the people. Poverty level is soaring towards disturbing dimensions as marriages were being broken in households where men were unable to finance household needs as expected of them in the social systems.

There is increase in number of women and young girls from affected LGAs that are commercial sex workers in brothels located in Gboko, Katsina-Ala, Makurdi, Naka and Oturkpo while some girls hang around motor parks and drinking joints to provide commercial sex services for travelers that does not know locations of brothels or patronize organized sex-selling places. The girls are poor and lack bargaining power; this increase their vulnerability to risk associated with commercial sex prone to sexual transmitted diseases and unplanned parenthood. There are rising cases of rape, crime, forced marriages and child labour amongst women and youth in displaced communities. This was affirmed in Tombo ward where slogan has amongst youth and men in communities hosting internally displaced women. Herders experience huge loss of cattle as a result of the conflict. Though the exact number of cattle lost could not be ascertained, officials of MACBAN Benue state Chapter stated that they had received reports of over 4,000 cattle lost in Agatu LGA, Buruku, Logo and Tarka LGAs altogether. Over 40 families who owned cattle for livelihoods across Agatu, Buruku, Logo and Tarka LGAs have been thrown out of business. Some people who owned cattle and the

youths that used to herd them no longer have a single cow rather they rely on their relations and friends for food, youth kept roaming doing nothing (KII, Cattle Owner Makurdi). Majority of the cattle in Agatu were lost to rustlers who were not only the local farmers but also other herders took advantage of the instability to steal from other herders, the cattle lost in Buruku, Logo and Tarka were killed by local farmers.

Conclusion and Suggestions

The conflict in Benue state for the period covered calls for analysis of the trends, patterns and actors' need in micro and macro context. As the food basket of the nation, the conflict has dire implications for food security and socio-economic growth underscore the need for a broad-based multi-dimensional approach in responding to it. In Benue state, the long protracted clash between Egba and Ologba communities in Agatu were linked to violence between herds-farmers. It was reported in 2014 that communities provide security, geographical and demographical information to herders to aid their attacks on one another.

The inability of government to address the suffering of youth unemployment, political violence, communal violence, ethno-religious violence, border clash, internal armed conflicts and other social vices, the issue of displacement and refugees would continue to constitute a major threat to sustainable development in Nigeria. The findings revealed that crisis induced displacement hamper development in all ramifications in Nigeria in terms of industrialization, standard of living of citizens, investment, and infrastructural development.

The emergence of herdsmen prompt National Emergency Management Agency (NEMA) and other donor agencies towards rehabilitation, resettlement and limit psycho-social stress of IDPs, the objectives are unattainable due to low priority given by both the federal and state governments to management of IDPs in the country. There is the need to tow the path of countries in the industrialized world especially those who have gathered enough experience in the management of IDPs and the fight against terrorism, by building a potent Intelligence gathering infrastructure.

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