



Anti-Grazing Policy and Conflict Resolution between Fulani Herdsmen and Farmers in Ekiti State

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Author's contribution

The sole author designed, analyzed and interpreted and prepared the manuscript.

Article Information

DOI: 10.9734/ARJASS/2017/35979

Editor(s):

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 - (2) Angela Terumi Fushita, Federal University of São Carlos, Brazil.
- Complete Peer review History: <http://www.sciencedomain.org/review-history/21024>

Original Research Article

Received 6th August 2017
Accepted 4th September 2017
Published 16th September 2017

ABSTRACT

This study assessed the Anti-Grazing Policy and Conflict Resolution between Fulani Herdsmen and Farmers in Ekiti State. The incessant conflict between Fulani herdsmen and farmers in Nigeria, especially the Ikole attack killing two people on 20th and Oke Ado Ekiti State attack on 21st May 2016 prompt the Ekiti State government to enact Anti-grazing law in Ekiti State. The objective of the study is to establish the role of Anti-Grazing Policy in Conflict Resolution between Fulani herdsmen and Farmers in Ekiti State. Qualitative approach which focuses on the explanation of subjective perspectives, processes and contextual meaning was employed for the study. Primary and secondary data sources were used to generate data for the study. Purposive sample was used to draw the 22 interview respondents. Both data from interview and secondary sources were analysed qualitatively. The study revealed that the Ekiti State Government passed into Law Anti Grazing Bill 2016 to resolve various conflicts between Fulani herdsmen and Farmers in Ekiti State. It also revealed that the Government set up Ekiti Anti-Grazing Enforcement Marshal who implements the Law. The State government partner with the 16 Local Governments in allocation of land to herdsmen for cattle's grazing. It was established that the Government also collaborates with the herdsmen Association in Ekiti to maintain peaceful implementation of the law. It is evident that this Anti-grazing policy has succeeded in resolving conflict between Fulani herdsmen and Farmers in Ekiti State. We recommend creation of grazing zone; private ownership of ranch; border should be secured; training of Ekiti State Grazing Marshal and proper monitoring of their operations.

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Keywords: Anti-Grazing; policy; conflict resolution; Fulani herdsmen; farmer.

1. INTRODUCTION

Over the years the role of government in conflict resolution between Fulani herdsmen and farmers are very insignificant, this has resulted into constant conflict across different state in Nigeria. Conflicts between farmers and nomadic cattle herders have been a common feature of economic livelihood in West Africa [1]. In the period before the beginning of the 20th century, the problem was mainly restricted to the savanna belts of West Africa. Cattle rearing were mainly prevalent in the Guinea, Sudan and Sahel savanna belts where crop production was carried out only during the short rainy season on a small scale. This gave the cattle herders access to a vast area of grass land. As time went on, and with the introduction of irrigated farming in the Savanna belt of Nigeria, and the increased withering of pasture during the dry season, less pasture was available to cattle herders. The herds' men had to move southward to the coastal zone where the rainy season is longer and the soil retains moisture for long, in search of pasture and water a movement called transhumance.

[1] Is of the view that since the sahelian drought of the 1970s and 1980s, and the accompanying migration of a huge number of pastoralists into the fringes of the humid forest zone of West Africa, there has been a massive increase of the incidence of farmers-herders conflict. Cases of farmers-herders conflict are widespread in Nigeria in recent times. For instance, in Densina Local Government of Adamawa State, 28 people were feared killed, about 2,500 farmers were displaced and rendered homeless in the hostility between cattle rearers and farmers in the host community in July 2005. [2] stated that many farmers and herders have lost their lives and herds, while others have experienced dwindling productivity in their herds. This was supported by [3], as cited by [2] in his observation that in Imo State for instance between 1996 and 2005, 19 people died and 42 people were injured in the farmers-herders conflicts and the violence that often accompanied such conflict. The conflicts are a threat to peace and national stability. It also has implication for tribal co-existence, Nigeria being a multi-ethnic and a multi-tribal nation.

Over the last decade, reporting of farmer-herder violence has increased exponentially. The largest spike in reporting, occurring between 2013 and 2014, may be as a result of an increased number of incidents, increased awareness on the issue,

or both. It may likewise be attributed to the increased Boko Haram activity during this period. In any case, the increasing number of articles covering this issue signifies the growing urgency of this conflict [4]. In May 2016, Governor Ayodele Fayose prohibited cattle grazing in Ekiti state in order to prevent the growing violence between farmers and herders. This announcement came shortly after the death of two Ekiti residents following a violent clash with herders in the state, as well as countless other reports on farmer-herder violence across Nigeria and the perceived threat that herdsmen pose to settler communities nationwide.

[5] Several weeks later, in August 2016, the governor signed the Anti-Grazing Bill into law, restricting cattle grazing between the hours of 7am and 6pm within government sanction areas. Millions of Nigerians hold similar views to Fayose; they advocate for the sedentarisation, or settling, of Fulani herders to curb the growing insecurity and violence. Appraised for making "history" and paving the way for governors of other states, Fayose's solution may appear to be obvious and straightforward. Though criticised by a few perhaps, too few for its potential to exacerbate ethnic conflicts, Fayose's decision is widely considered as proactive and representative of farmers who make up a majority of his constituents and equally, laudable for efforts to foster security and promote agriculture.

1.1 Statement of the Research Problem

During the past eight years, the Nigeria Watch database has recorded 615 violent deaths related to cattle grazing, out of a total of 61,314 violent fatalities in Nigeria. The analysis that follows was undertaken with 111 relevant cases, which were reported by the press across the 36 states of Nigeria from June 2006 to May 2014. It seeks to understand the frequency, the intensity, the patterns, and the geography of such violence, based on a study of 7 incidents in 2006, 9 in 2007, 6 in 2008, 13 in 2009, 9 in 2010, 15 in 2011, 17 in 2012, 27 in 2013, and 8 as at May 2014 [6].

[1], who stated that the most frequent cause of such conflict is the destruction of crops by cattle. These cattle enter the farm to feed on the foliage of crop even in the presence of the herdsmen who pretend not to notice such destruction [7].

Authorities of the Federal Polytechnic, Ado Ekiti, on 12 March 2016, raised concerns over alleged invasion and subsequent destruction of the institution's farmlands by suspected herdsmen. The Rector of the Polytechnic, Dr Taiwo Akande, said at a pre-convocation news conference in Ado-Ekiti that the institution had lost several millions in monetary terms to the menace. Elder Statesman, Chief Olu Falae similarly was victim of this menace in 2015 when part of his farmland was destroyed by herdsmen who brought their cattle to graze there. It is thus a perennial problem with a long history. Ikole attack killing two people on 20th and Oke Ado Ekiti State attack on 21st May 2016 [8]. It is against this background that this study assesses the Anti-Grazing Policy and Conflict Resolution between Fulani Herdsmen and Farmers in Ekiti State.

1.2 Research Question

- i. What is the role of the Anti-Grazing Policy in conflict resolution between Fulani herdsmen and Farmers in Ekiti State?

1.3 Objectives of the Study

The objective of this study is to establish the role of Anti-Grazing Policy in Conflict Resolution between Fulani herdsmen and Farmers in Ekiti State.

1.4 Conceptual Clarification

1.4.1 Anti-Grazing Law

Ekiti State Anti-Grazing law [5], this is the Prohibition of Cattle and other Ruminants Grazing in Ekiti State, the law states in part, that "no person shall cause or permit any cattle or other ruminants belonging to him or under his control to graze on any land in which the Governor has not designated as ranches, no cattle or other ruminants shall by any means move or graze at night and that cattle movement and grazing are restricted to the hours between 7:00 am and 6:00 pm". Anyone caught grazing on portions of land or any farmland not allotted by government shall be apprehended and made to face the law. Any herdsman caught with firearms and any weapons whatsoever during grazing shall be charged with terrorism. Any cattle confiscated shall be taken to government cattle ranch at Erifun and Iworoko Ekiti community in the state. "Any farm crop destroyed by the activities of any apprehended herdsman shall be estimated by agricultural officers and the

expenses of the estimate shall be borne by the culprit. "Any herdsman who violates any of these rules shall be imprisoned for six months without option of fine," the speaker said [5].

This is a law that prohibited or banned open grazing by herdsmen as a way of tackling the persistence clashes between farmers and herdsmen in a state [9]. Terngu Tsegba proposed that such ranches should be created and managed by individuals, just like farmlands. Moses Anagend a first class chief said that no person's land should be forcefully confiscated to serve as a ranch. "*Just as the herdsmen's economy depends on the cows, so does the farmer's economy depends on the land. No one should be denied of such inheritance,*" he said [10].

1.4.2 Policy

Policy is a familiar concept used on a daily basis by virtually everybody; but owing to the diversity of circumstances in which the term is applied, coupled with the fact that human beings by nature vary in their perceptions of things, there is a variety of meanings attached to the concept. Nonetheless, there is still a common reference point by all users of the concept from various disciplines. It is used mainly in reference to what government does in order to meet the yearnings and aspirations of the citizenry. This could be in the form of actions taken in the course of distributing, regulating and redistributing resources in the society. However, these actions do not necessarily have to emanate exclusively from the government, as the citizenry can initiate them as well. Nevertheless, these people's initiatives would have to be acted upon by the government before such actions could appropriately be labeled as public policy [11]. Instance could be drawn by the Anti-grazing policy by the Ekiti State government to regulate the grazing activities in Ekiti state in order to foster peaceful coexistence between farmers and the herdsmen. Public policies are meant to solve people's problems. This may be referred to as a policy problem. "A policy problem is a situation which many people consider adverse or intolerable in its effect on a large number of people over a long period of time. Therefore, people consider such situation to need a constructive change", [12]. According to David, [13], a policy problem is "a human need, deprivation, or dissatisfaction, self-identified or identified by others for which relief is sought". In order for a situation or social situation to become

a public policy problem, some of the following conditions must apply or occur:

- (a) A large number of people are in unfortunate conditions, suffer deprivation, and are dissatisfied with an undesirable situation.
- (b) These adverse conditions are recognized by many people.
- (c) In addition to those who suffer the unsatisfactory situation, the decision makers are aware of the situation as they have responsibilities for coping with it.
- (d) People outside the immediate social problem (i.e. third parties) must show concern.
- (e) A large number of people think something must be done about the situation apart from merely recognizing the undesirable situation [12]. By extensions Ekiti State Anti-Grazing law was a policy enacted to solve the conflict between Fulani herdsmen and Farmers in Ekiti State.

In context of this study policy means the action of Ekiti State government in resolving the conflict between herdsmen and farmers. This was through enactment of Anti-grazing law, setting up of Ekiti State Grazing Marshal, involvement of Oba's and the Miyetti Allah Cattle Breeders Association of Nigeria, and the sixteen Local Governments in the implementation of the law.

1.5 Conflict Resolution

The concept of conflict resolution is open to many interpretations. On one hand, conflict resolution can be regard as any process that resolves or ends conflict via methods which can include violence or warfare. Alternatively, it can be view as a non-violent process that manage conflict through compromise, or through the assistance of a third party who either facilitates or impose a settlement or resolution. Conflict resolution processes are many and varied and can be seen on a continuum ranging from collaborative, participatory, informal, non-binding processes (such as mediation, conciliation, third party negotiation) to adversarial, fact-oriented, legally binding and imposed decisions that arise from institutions such as the courts and tribunals [14]. Typically, non-adversarial practices such as mediation, negotiation, arbitration and conciliation are practices which have been associated with conflict resolution or alternate dispute resolution (ADR) procedures rather than adversarial institutions such as courts and

tribunals where a settlement is imposed on the disputants by an external authority [14]. In contrast mediation, conciliation or negotiations are activities that facilitate communication between participants who are seeking to resolve their differences in a cooperative way.

Some commentators such as [15,16] believe that the key to resolving conflict is to focus on interests rather than positions, which is the solution one party seeks to impose on another. [17], has argued that resolution between two parties in conflict can only occur when "relationships have been re-examined and realigned" (p.9). Although this form of resolution may be regarded by some as more desirable it is not always practicable. Resolution in cases of marital separation or divorce can in some cases simply mean the settlement of an outstanding property dispute rather than the "realignment of relationships." The "transformation" of relationships may be an ideal pursued by a third party who is intervening on behalf of the disputants, but it is not necessarily the goal of the disputants who may simply desire a solution to their problem. [18], has argued that conflict can only be considered resolved if the following conditions are met:

- The solution jointly satisfies the interests and needs of the parties via joint agreement.
- The solution does not compromise the values of either party.
- he parties do not repudiate the solution even if they have the power to do so following the settlement.
- The solution is fair and just and becomes self-supporting and self-enforcing.

Although this form of resolution seems ideal because it aims to achieve an enduring outcome it is not always practicable in situations where the relationship between two parties is severely strained or when there is no ongoing relationship to be maintained. In such situation parties in conflict will often attempt to maximise their gains at the expense of the other through the negotiation or bargaining process [14]. To summarise, conflict resolution can be viewed as a problem solving process which is designed to offer parties an opportunity to resolve their differences collaboratively. This process often involves third parties who employ techniques and methods that are aimed at facilitating communication between parties engaged in conflict.

In context of this study conflict resolution is the action of the Ekiti State government in collaboration with all the stakeholders in resolving the incessant conflict between herdsmen and farmers in Ekiti state.

2. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

From a historical point of view, certain scholars refer to the fact that conflicts resulting from cattle grazing have existed for as long as the practice of agriculture [19,20]. In the Nigerian context, however, colonization, together with the fall of the Sokoto Caliphate and the introduction of jangali (cattle tax), marginalized the Fulani and dispersed them further towards the South [21, 22]. According to [23], the advancement of farming through irrigation and the increased decimation of pasture across the savannah also extended the scope of conflicts, through transhumance, to the coastal zones which were more ecologically viable [19]. This evolution was complemented with the provision of affordable trypanocides, which provided a coping means for the herders in the tsetse-infested humid regions of southern Nigeria [19]. Thus, the period from May to September, during the rainy season, has been identified as the intense period of clashes between pastoralists and farmers over arable land, when the Fulani return northwards with their cattle as the vegetation begin to appear. These clashes result from the invasion of the arable land by the cattle during this peak season of crop production [24,20].

The failure of the government in mediating such conflicts and setting up judicial commissions cannot be underestimated because it pushes communities to take the law into their own hands. After the initiation of the first national livestock development project (NLDP) and the enactment of a grazing law by the Northern Nigeria Legislative Assembly in 1965, the authorities tried to provide grazing lands in order to make the nomadic Fulani sedentary [25]. In collaboration with organizations such as the International Livestock Research Institute (ILRI), the objective was to enhance productivity and to demarcate 4,125 grazing lands across Nigeria, covering about 4.3 million ha, some of the lands being equipped with boreholes, fences, fire breaks, veterinary services, access roads, and dams [24,20,26]. The predominant types of ranches were to be individually owned by farmers with large investments; there were few options for cooperatives and a collective

management of the herds. Since 2009, grazing routes have also been marked out through Nasarawa, Benue, Plateau, Kastina, Bauchi, Abuja, Sokoto, and Adamawa. According to [20], however, only 270 of these official grazing lands are functional.

In its general usage the term "conflict" suggests difference and disagreement, strife and struggle. As defined by [27], conflict is the interaction of independent people who perceive incompatible goals and interference from each other in achieving goals. [28], opined that conflict or consensus is the two main patterns of social interactionism. Main stream conflict theory views constant antagonism over scarce resources as the fundamental cause of conflict between economic agents [1]. All conflicts share common qualities. The first is that there is a kind of contact between the parties that are involved; secondly, the parties in conflict perceive conflicting views; and finally, one of the parties always wants to redress existing contradictions, [29,30,31]. Every farming system such as nomadic cattle herding has a boundary, which separates it from the larger system, which make up the environment. The boundary represents the limits in the larger system. Farmers increasingly compete with nomadic herders for farmland, pastures, water, trees and the use of rangeland in general [32]. There is clear demarcation between different types of conflict in farmer-nomadic herder relations. [33], has likewise made a distinction between the various types of conflicts in farmer-nomadic relations. He differentiates between disputes among individuals and groups, conflict of interest and violent conflicts. While dispute refers to disagreement between two or more persons or groups, a violent conflict involves mayhem, the destruction and killing of persons and livestock, arising from a dispute [1]. A conflict of interest, on the other hand, is seen as the adoption of opposing views and concerns by different actors, which usually takes the form of non-violent competition, for control of resources in a given area. Farmer-herder differences are not only seen as resources conflict but are also sometimes represented as ethnic conflict involving the two groups. Since herder and farmer groups have very different values, customs, physical and cultural characteristics, disputes between them are frequently characterized as ethnic conflict [1]. The feeling of belongingness that is extant among the members of the group is focused around their economic interest and the protection of the values, culture

and power of group. The Fulani nomadic cattle rearers being a minority in host communities have a unique culture and strong sense of solidarity. They are often isolated from the farming population. In such cases, conflict between them and the farming population of the host community is regarded as having an ethnic colour.

This study adopted Johan Galtung' models of conflict, violence and peace [34]. He proposed an influential model of conflict that encompasses both symmetric and asymmetric conflicts. He suggested that conflict could be viewed as a triangle, with contradiction (C), attitude (A) and behaviour (B) at its vertices. He refer to the contradiction as the underlying conflict situation, which includes the actual or perceived 'incompatibility of goals' between the conflict parties generated by what [35] calls a 'mismatch between social values and social structure'. In a symmetric conflict, the contradiction is defined by the parties, their interests and the clash of interests between them, in this context herdsman grazing on farmer's crops and the cattle's rustled. In an asymmetric conflict, it is defined by the parties, their relationship and the conflict of interests inherent in the relationship between herdsman and farmers due to incessant conflicts as a result of destructed crops and cattle's stolen. Attitude includes the' perceptions and misperceptions herdsman and farmers have for each other and of themselves. These has been negative, but in violent conflicts herdsman and farmers tend to develop demeaning stereotypes of the other, and attitudes are often influenced by emotions such as fear, anger, bitterness and hatred. This attitude covers emotive (feeling), cognitive (belief) and conative (desire, will) elements. Behaviour is the third component. It can involve cooperation or coercion, gestures signifying conciliation or hostility. But in this violent conflict behaviour between herdsman and farmers is characterized by threats, coercion and destructive attacks.

Galtung argues that all three components have to be present together in a full conflict. A conflict structure without conflictual attitudes or behaviour is a latent (or structural) one. Galtung sees conflict as a dynamic process in which structure, attitudes and behaviour are constantly changing and influencing one another. As the dynamic develops, it becomes a manifest conflict formation, as parties' interests clash or the relationship they are in becomes oppressive.

Parties then organize around this structure to pursue their interests this is when we see cattle's been killed by groups of farmers for destroying crops and herdsman retaliate by destroying properties. They develop hostile attitudes and conflictual behavior even go to the length of calling herdsman boko haram. And so the conflict formation starts to grow and intensify. As it does so, it may widen, drawing in other parties, deepen and spread, generating secondary conflicts within the main parties or among outsiders who get sucked in. This often considerably complicates the task of addressing the original, core conflict. Eventually, however, resolving the conflict must involve a set of dynamic changes that mean de-escalation of conflict behaviour, a change in attitudes, and a transformation of the relationships or clashing interests that are at the core of the conflict structure. These responses relate in turn to broader strategies of peacekeeping, peace-building and peacemaking. This is what Ekiti State government did by enacting Anti-grazing law.

Implicit in the theory and within the context of this study, conflict between nomadic cattle herders and crop farmers in Ekiti State, the model make us to understand that the major conflict of interest between farmers and Fulani herdsman was destruction of farmlands, cattle's grazing and eating up farmer's crops. On the part of the herdsman it was killing and rustling cattle's. Both the farmers and herdsman perceive themselves as enemy. Other misperception is that the Ikole and Oye rural dwellers tag the herdsman boko haram. Also see them as a threat to their land. This hostile behaviour has in most cases resulted into violence. This has been the relationship between the herdsman and farmer in Ekiti State. The Ekiti State Government was able to rise to the occasion by enacting Anti-Grazing law in 2016. Ekiti State government declared curfew on the movement of Cattle's in Ekiti State, to curtail the issue from escalating. The process of peace-building was when the Association of the cattle rearer was invited to a town hall meeting with farmers and traditional rulers. At that meeting agreement was reached between the herdsman owners and farmers. Peacemaking is when both the herdsman and the farmers agreed to the implementation of the anti-grazing law. Both the farmers and the herdsman now belong to the Ekiti State Grazing Marshal. The state government with the sixteen local governments agreed in allocating lands for cattle grazing to avoid further conflict between farmers and

herdsmen. With the intervention of the State government and working together of both herdsmen and farmers, this is done to avoid other herdsmen coming into Ekiti State from neighbouring state from destroying farmer's crops. These will also secured cattle from rustler since the Ekiti State Grazing Marshals are working with the police in implementing the policy. This effort will bring change of attitude and behaviours towards themselves since the misconception have been corrected. Any of the parties found guilty will be punished under the law.

3. METHODOLOGY OF THE STUDY

Choosing a data collection method is choosing a perspective that one wishes to highlight or privilege in the study. Since my research interest has been in exploring and understanding the role of Anti-Grazing Policy in conflict resolution between Fulani herdsmen and Farmers in Ekiti State Nigeria. The viewpoints of ordinary people of each group were important. So as to reach the research interest, the qualitative approach, which focuses on the explanation of subjective perspectives, processes and contextual meaning [36] was employed for the study. This study basically relied on qualitative research. Different approaches have been used for the fieldwork as part of the data collection. Semi structured interviews-concentrating mainly on community elites; especially elders of the Farmers and Fulani herdsmen in Oye and Ikole, local government officials, and some informed informants from the two Local Government, and textual analysis were employed. The interview that was conducted was chiefly opened ended to explore the views of the local people. As [37] indicates when the researcher wants to gain insights about people's opinion, feelings, emotions and experiences, interviews become the appropriate methods of research.

Data for the study were collected using interview schedule administered to 10 farmers randomly selected from 4 randomly selected communities in Ikole and Oye Ekiti and 10 nomadic cattle herders also selected from the chosen communities. 2 Local Government Officers one from each of the two Local Government Area were selected. This gave sample size of 22 respondents. These farmers were selected based on the following criteria:

- That they have been farming in the community for at least 5 years.

- That the respondents were aware of the existence and activities of nomadic cattle rearers in the study areas.
- That the respondents represented the diversity of other farmers in the study area.

Appointments were made to interview the farmers and the Fulani herder's respondents at their homes and the Local Government officers in their office. An audio-tape recorder was used in the interview, which lasted for 20 minutes per correspondent the assistance of interpreters were however used in the case of language differences of the author and the rural community dwellers and Fulani nomads who do not understand pidgin English. Data collected were subjected to qualitative analysis. This data was supported by secondary source such as newspaper, journal articles and official document. Reliability and validity are essential components of a credible research [38]. In this study, the data gathered from different sources is crosschecked to make sure the validity and reliability of sources. However, it should be clearly understood that validity and reliability cannot be achieved absolutely in any type of research. This is particularly true to qualitative researches where the degree of subjectivity is much higher than the quantitative researches.

4. THE ROLE OF ANTI-GRAZING POLICY IN CONFLICT RESOLUTION BETWEEN THE FULANI HERDSMEN AND FARMERS IN EKITI STATE

The interview respondents from Ikole and Oye Ekiti revealed that the Ekiti State Government passed into Law Anti Grazing Bill 2016 to resolve various conflicts between Fulani herdsmen's and Farmers in Ekiti State. This is supported by [39] stated that due to series violence unleashed on the Ekiti state in South Western Nigeria, the State government under the leadership of Governor Ayodele Fayose embarked on the restriction of the grazing activities in Ekiti state with the passage of anti-grazing bill into law. The anti-grazing law which titled "Prohibition of Cattle and Other Ruminants Grazing in Ekiti, 2016," bans grazing after 6pm in the evening and before 7am in the morning were passed into law in Ekiti State and it also says that any herdsman caught with firearms and any weapons whatsoever during grazing shall be charged with terrorism. This was against the backdrop of recurrent herdsmen attacks on the farming community which has led to loss of lives. This policy was

enacted to address the incessant conflict between herdsmen and farmers.

Ekiti state governor, Mr Ayo Fayose, signed the "Anti Grazing Bill 2016" passed by the House of Assembly. The bill was sponsored by the executive after the killing of two persons by suspected herdsmen in Oke Ako community in Ikole Local Government Area of the state. The new law criminalises grazing in some places and certain time limit in the state. Signing the bill, Fayose said that the new law would check cases of incessant attacks or killings of local residents and destruction of farmlands by herdsmen and their cattle's. He said that the law would also strengthen security in various communities across the state, adding that anyone that fouled the law stood the risk of being treated as terrorist. Giving an overview of the bill, Speaker of the House of Assembly, Kolawole Oluwawole, said that the assembly gave it accelerated hearing as part of its collaborative efforts towards maintaining peace and order in the state.

According to Oluwawole, the state government was already working with local government authorities to allocate portions of land for grazing in their areas. He explained that grazing must henceforth be from 7 a.m. to 6 p.m. on daily basis and that the government would allot portions of land to each local government area in that regard. "Anyone caught grazing on portions of land or any farmland not allotted by government shall be apprehended and made to face the law. "Any herdsman caught with firearms and any weapons whatsoever during grazing shall be charged with terrorism. "Any cattle confiscated shall be taken to government cattle ranch at Erifun and Iworoko Ekiti community in the state. "Any farm crop destroyed by the activities of any apprehended herdsman shall be estimated by agricultural officers and the expenses of the estimate shall be borne by the culprit. "Any herdsman who violates any of these rules shall be imprisoned for six months without option of fine," the speaker said [40].

Governor Ayodele Fayose of Ekiti State has demonstrated his seriousness to the state's Anti-Grazing law by arresting a cow in Ikole Ekiti on 13th October. According to a statement by his Special Assistant on News Media and Public Communications, Lere Olayinka:

"As Governor Fayose was going to Ikole Ekiti, he came across herdsmen along Afao Ekiti road, Ado Ekiti. The governor

demonstrated the seriousness of the State Anti-Grazing Law by personally seeing to it that one of the Cows was "arrested" by youths who chased the cows after the herdsmen ran into the bush upon seeing the governor's security men. The remaining cows ran into the bush too" [41].

From the above comment we can vividly see the measure put in place by Ekiti State government to resolve the conflict. Apart from placing a time limit for grazing there were also restricted area where grazing activities cannot take place. The governments in collaboration with the 16 local governments allocated grazing area to the Fulani herdsmen. The evidence from the interview respondents and the secondary sources we were able to understand the clear reason behind the new Anti-Grazing Law 2016 of Ekiti State. These also show the commitment from the State government in resolving the long lasted conflict between Farmers and Fulani herdsmen in Ekiti State. This also revealed the proactive nature of the Ekiti State Government is conflict resolution between Fulani herdsmen and Farmers.

The interview further revealed that the Ekiti State Government set up Ekiti Grazing Enforcement Marshall (EGEM) who team up with the police force to implement the Anti-Grazing Law. The Fulani Herdsmen respondents revealed that the government gave room for the members of the herdsmen to belong to the Ekiti Grazing Enforcement Marshall. This was supported by [42], Ekiti State Governor, Ayodele Fayose, on October 20, 2016 inaugurated the Ekiti Grazing Enforcement Marshals, to enforce a new law prohibiting open grazing by cattle in the state. Mr. Fayose mandated the agency to rid the state of the menace of herdsmen, warning that he would not watch the killing of the people and their sources of livelihood destroyed under the guise of cattle rearing. The inauguration, which took place at the government house, was attended by traditional rulers, the police, the army, NSCDC, local hunters and other residents. The Prohibition of Cattle and other Ruminants Grazing in Ekiti State law states in part, that "no person shall cause or permit any cattle or other ruminants belonging to him or under his control to graze on any land in which the Governor has not designated as ranches, no cattle or other ruminants shall by any means move or graze at night and that cattle movement and grazing are restricted to the hours between 7:00 am and 6:00 pm".

The Governor said that the police and other security agencies have the duty to enforce the Prohibition of Cattle and other Ruminants Grazing in Ekiti State Law, 2016 as well as other laws duly made by the State, by seeing to it that offenders are arrested and prosecuted accordingly. "To complement the police and other security agencies, we have set up the Ekiti Grazing Enforcement Marshals (EGEM), trained them and have them well equipped". I therefore inaugurate them today and urge them to perform their duties in the overall interest of Ekiti State and its people. The law prescribes punishments for offenders. Herdsmen found in possession of firearms and other offensive weapons can be charged with terrorism, and would be made to pay for property or farm products destroyed by the cattle. The law also gives the government powers to confiscate erring cattle. Mr. Fayose said 5,000 cows could not be equated with the lives of human beings killed daily by herdsmen across the country. He said only timid and compromised leaders would allow their people to be killed while they fold their arms on the altar of politics, [42]. The new Commissioner of Police in Ekiti State, Mr Wilson Inalegwu, has said the command will partner with the state government in enforcing the newly enacted anti-grazing law within the ambit of the law. Inalegwu said the Police Act conferred the statutory duty of enforcement of all laws on the police and that the command will be guided. Police will not Breach the law in enforcing Ekiti Anti-Grazing law [43].

[43] Ekiti State Governor Ayodele Fayose has approved the request of leaders of the Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN), the umbrella body of rearers, to have representation in the anti-grazing marshals. This was the kernel of a meeting of the governor and MACBAN at the Government House in Ado-Ekiti where they fine-tuned some grey areas in the implementation of the state's anti-grazing law. Fayose, at the meeting, which had the state executive members of MACBAN and representatives from across the local councils in the state in attendance, specifically allayed the fears of the herdsmen and assured them that his government would protect their interest once it did not contravene the law of the land.

On the demand by the MACBAN leaders that they be part of the patrol teams to enforce the law, the governor acceded and commended their effort to support his administration in getting rid of bad eggs among the cattle breeders. The Ekiti MACBAN Secretary, Alhaji Zaiyanu Mohammed,

who lauded the governor for giving his members audience and showing willingness to let them conduct their business in peaceful atmosphere, said they were also not in support of cows destroying people's means of livelihood. He said that being part of the patrol teams, his members would be able to detect herdsmen with ulterior motives. "Some cattle rearers passing through the state may want to perpetrate criminal acts, but our members, when they are part of the patrol teams, would be able to communicate with them and detect such people. When their vehicles are stopped, we will ask for their identity and anywhere they claim to come from, we have phone numbers of MACBAN leaders across the country and anyone not identified as our member by MACBAN leaders from wherever he claims to come from would be turned back or handed over to security agents," he added [43].

The above data revealed that the Ekiti Grazing Enforcement Marshals (EGEM) was trained by the police and other security agencies. This body oversees the implementation of the Anti-Grazing Law. We also discovered that both the cattle rearers and the farmers belong to the Ekiti Grazing Enforcement Marshals (EGEM). The respondents further stated that the State Government allocated a portion of land where the Fulani herdsmen cows can graze this view was supported by the Farmers. The Local Government Officers from Ikole and Oye Ekiti revealed that the State Government is in partnership with the 16 Local Government Area Council in implementing the land allocation. [5] recoded that Oluwawole speaker of Ekiti State House of Assembly said that the state government was already working with local government authorities to allocate portions of land for grazing in their areas. He explained that grazing must henceforth be from 7 a.m. to 6 p.m. on daily basis and that the government would allot portions of land to each local government area in that regard. "Anyone caught grazing on portions of land or any farmland not allotted by government shall be apprehended and made to face the law.

Indeed, very pleasing is the fact that, the state government is already working with local government authorities to allocate portions of land for grazing in their areas. However, any cattle confiscated as a result of any breach of the new law will be taken to a government-owned cattle ranch in the state. Any farm crop destroyed by the activities of any herdsmen shall be estimated by agricultural officers and the

expenses borne by the culprit. And any herdsman who violates any of these rules shall be imprisoned for six months without option of fine.

The effort of the Ekiti State government and the 16 local governments for the allocation of land for cattle grazing must be commended. To a large extent this singular effort have resolve a lot of conflict that would have resulted into the destruction of properties or claim lives.

The respondents from both Fulani herdsmen and Farmers agreed that both the farmers and cattle breeders cooperate with the Ekiti State Government in conflict resolution. They both agreed that this process has reduced the level of conflict between Farmers and Fulani herdsmen in Ekiti State. This action has also reduced the incidence of cattle rustler in the Ekiti State. Supported by [43] stated that the Ekiti State governor, Ayo Fayose, has asked cattle breeders in the state to register with traditional rulers in their local governments within 14 days in furtherance to enforcing the grazing control act. He also said there was no going back on the law, given that it was part of government's responsibility to ensure the safety of the lives and property of Ekiti citizens. Mr. Fayose however reached a truce with the Miyetti Allah Cattle Breeders Association of Nigeria at a meeting held in Ado-Ekiti. After the signing a peace pact, the governor released nine cows seized by the anti-grazing officials, saying it was a gesture to underscore the promise by the cattle breeders to cooperate with the government.

The Southwest Chairman of Miyetti Allah, Mohammed Abass, advised governments at all levels against politicizing the crisis between his members and farmers in some states. Mr. Abass, who said the cattle business was very profitable in the southwest, noted that politicizing the agriculture sector would destroy the Agro business, which would in turn adversely affect the diversification process of the government. "We want to appeal to the government to leave us out of politics," said Mr. Abass. "We are here to do our business and whatever crisis we have; I think we should be able to resolve it. "But when issues that could be resolved are being politicized, then it assumes a dangerous dimension. "Cattle business is profitable in the southwest. Many of us were born here and we have multi-million naira businesses which government can bank on and make enough revenues. "So, we are pleading with Governor Fayose to ensure that this business thrives in

Ekiti." I am reiterating that Ekiti people and all residents of the State will be protected with everything within my power. That is my duty as a governor and I will perform it without fear or favour." Mr. Fayose said he was however delighted that the cattle breeders had seen reasons to cooperate with the government to enforce the anti-grazing law [44].

Ekiti State Government show a genuine interest in resolving conflict between Fulani herdsmen and Farmers by going extra mile to collaborate with the associate of cattle breeders in Ekiti State. It was revealed that the Governor made a peace pact with the cattle breeder group to show his level of flexibility and commitment to conflict resolution in Ekiti State.

The Marshal was able to arrest some cattle rustler. Many Fulani herdsmen who graze outside the restricted area and time were also arrested. According to the Commander of Vigilante Group of Nigeria, (VON) Mr Akin Olorunlani, stated that two persons are now in the police detention, for allegedly stealing five cows in Ifaki Ekiti, Ido/Osi Local Government Area of Ekiti State. Olorunlani explained that the cattle rustlers, numbering seven came in a white Hummer bus and were heading towards Iworoko Ekit were given a hot chase after noticing their suspicious moves. He said that they fled into the bush in different directions upon realizing that they were being trailed while two were arrested and taken to the office of the Special Anti-Robbery Squad at the police headquarters in Ado Ekiti. Though the driver of the bus succeeded in escaping from the scene with the stolen cows the police and other security agent in the state have commence investigation on the matter, [45].

"They stole the cows in Ifaki Ekiti at the grazing site and moved towards Ado Ekiti. My men who were on night patrol suspected the move and gave them a hot chase. "Though, we could not arrest all of them but those apprehended confessed that they were in the town to steal those cattle's. As law abiding organization, we immediately took them to SARS operatives in the state capital where they are being detained. It would be recalled that Governor Ayodele Fayose had last week met with members of the Miyeti Allah Cattle Breeders Association of Nigeria in the state over the passage of anti-grazing law, having inaugurated Ekiti State Grazing Enforcement Marshal to arrest whoever flout the law, [45].

The cooperation between the two groups and the effort of the government through the Ekiti State Grazing Enforcement Marshal possible conflict was averted. If not for the action of the Marshal who arrested the cattle rustlers this could have led to conflict. The proactive action of the Ekiti State government has helped to curtail the conflict between farmers and herdsmen. From the analysis of both the interview and the secondary sources we were able to discover and understand the role Anti-Grazing policy in conflict resolution between Fulani herdsmen and Farmers in Ekiti State.

5. CONCLUSION AND RECOMMENDATION

The evident from Ikole and Oye Local Government Ekiti State supported by the secondary data we conclude that the Ekiti State Anti-Grazing Policy is an effective measure towards conflict resolution between Fulani herdsmen and Farmers. To affirm the success story of Ekiti State Anti-Grazing policy states like Benue and Taraba has also enacted Anti-Grazing Law. Edo state Anti-Grazing Bill has passed second reading at the floor of the State house of Assembly. From the findings and conclusions made in this study, the following recommendations have been proffered.

Create grazing zones all over the country, both the State and Local Government should endeavour to establish a grazing zone, this will go a long way to stop herdsmen from roaming about and destroying farmers crops and properties. This will put a stop to increased level of clashes between Fulani herdsmen and farmers.

Secure borders and monitor herders, Ekiti State government should make the herdsmen register with the government and secure the border of the state to avoid coming in of unregistered herdsmen. The activities of the herdsmen should be monitored effectively by the government.

Educate the herders; herdsmen should be exposed to former education. These remove the barrier of communication and exposure.

Encourage purchase of land by herders, the government should encourage the purchase of land by the herdsmen and various local governments should supervise the purchase of such land to maintain orderliness and proper monitoring of their activities.

Ekiti state government should train and equip the Ekiti Grazing Enforcement Marshal (EGEM), expand the scope of their operation and ensure effective implementation of the Anti-Grazing Law.

Others states that is ravage with Fulani herdsmen operation should enact Anti-Grazing Law to checkmate the level of conflict between herdsmen and farmers. Federal government should come up with policy that will address this menace. Grazing route and ranches should be established. Owners of cattle's should be mandated to establish private ranch for their cattle's.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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Peer-review history:
The peer review history for this paper can be accessed here:
<http://sciencedomain.org/review-history/21024>