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The Herdsmen-Farmers Crisis In Igbeti: Biblical Perspective Towards Resolving A Communal Security Challenge In Nigeria

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ABSTRACT
Nigeria clocked sixty years as an independent nation on Thursday, October 1, 2020 Despite the fact that the country got her political independence since 1960, the discordant tunes witnessed by many Nigerians was that the country is faced with lots of challenges among which are inflation rates, insecurity, corruption, unemployment, poverty, spiking electricity tariffs and fuel price hike. Meanwhile the spate of insecurity has become a serious issue in recent time especially between farmers and Fulani herdsmen. This has pose a serious threat to the development and progress of the country. To a certain extent, it has claimed many lives while others are maimed across the six geo-political zone of the country. It is on this note that this paper gives an appraisal of Herdsmen crises in Genesis 13:1-18 with reference to Igbeti Community in Oyo State. The paper adopted historical method, with descriptive research design, the population of the study consist people from Igbeti and his environ with special reference to the farmers, the Fulani and artisan in the area. The population was randomly selected from various strata in the community. Information/data was collected from different group such as the Fulani, farmers and some adherents of religious faiths to represent the religious groups. To elicit response from the respondents oral interview and questionnaire were adopted. The questionnaire were personally administered with assistance of some church members in the area. Simple percentage was adopted for data analysis. The finding revealed that the crisis between the farmers and Fulani herdsmen cut across the six geo-political zone of the federation. It was also observed that issues of herdsmen crisis was settled amicably in the Bible. Finding also revealed that the crises between the herdsmen and farmers have claimed many lives in Igbeti Community. It was recommended that the need for unity must be strictly emphasised among the citizenry in the study area and Nigeria as a nation. Sentiment in administration needs to be put aside for harmonious relationship. The spirit of patriotism should be demonstrated by Nigerian leaders.
Keywords: Herdsmen, insecurity, challenges, unity and patriotism

INTRODUCTION

Many years after Nigeria get her political independence from Britain, the country is still struggling for the light of economic and technological development. The country is also face with various challenges such as insecurity of lives and property, corruption which have not allowed grope relationship and development among its citizenry and to a certain extent affects the growth, peace and political stability of the nation. Since the period of amalgamation in 1914, Nigeria has witnessed and still witnessing bitter ethnic rivalry, religious violence, terrorism of different kinds, kidnapping, robbery acts among others. Okoye (2014), posted that in the colonial era, precisely in 1953, the North threatened secession: the Yoruba also threatened to seccessed over the status of Lagos. He acknowledged further that after the independence the East under the leadership of Isaac Jasper Adaka Boro declared the Republic on February 1966, but lasted for 12 days. Between 1967 and 1970, there was civil war in the country where thousands of people were killed.

In recent time, issues that relate to insecurity of lives and property is still a great challenge. It is a problem that has led to disunity, hatred, displacement of people among other things. Coupled with the existing problem in the country is the crisis of farmers and Fulani herdsmen, which had claimed many lives. It is a crisis that is difficult to say whether it is religious or political under tone, the crisis is characterized with robbery, kidnaping, loss of lives and destruction of property. It has brought disunity among the citizen of the nation. The irony part of the crisis is that, it cuts across all geo-political zone of the nation. The crisis remains a thing of concern to people in the nation.

With the existing of this problem, one would expect the leadership of the nation to find a permanent solution to it but as the government is trying to solve the problem, so it continue to linger the more. It is on this note that this work examines the herdsmen crises in Genesis 13: 1-18 and relate it to Igbeti community in Oyo State. The aim of the work is to look at herdsmen - farmers' crises in Igbeti between 1992 and 2020 and how biblical teaching could be used to resolve a communal security challenge in Nigeria. In Genesis 13:1-18, when there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, the strife was settled amicably between the two of them because they see each other as kinsmen. In Nigeria context in recent time, the farmers and herdsmen do not see each other as kinsmen; instead regarded each other as enemy which has brought about hatred and disunity.

REVIEW OF RELATED LITERATURE

Jews or Jewish people are an ethno-religious group and a nation. According to the Hebrew Bible narrative, Jewish ancestry is traced back to the eight generation from Shem of Ur in Mesopotamia of the Chaldeans (Ojo and Ojebode 2019 and Genesis 11:28). The Israelites were a confederation of Iron-Age known as Semitic speaking tribes of the ancient near-east who inhabited a part of Canaan during the tribal and monarchic periods (en.m.wikipedia.org). Meanwhile, the account of the patriarchs (the fore fathers of the Jews) revealed them as individual semi-nomadic and wanderers. They did not settle in town (expect Lot) (Genesis 26:12). Ojo and Ojebode (2010) acknowledged that in the ancient world, movements of people were quite. Tribes and clans move from one place to another because of war and for a more suitable place to pasture. This account could be link to Fulani and Bororo in Nigeria who move from one place to another to look for green grass for their animals. Looking at the work of Ojo and Ojebode, they were unable to explain the way the Jews rear their animals whether with stick or sophisticated weapon which can be seen among the Fulani in Nigeria society. In addition, was only the Bible that state that Lot alone live in the towns as we have some Fulani in towns and cities in recent time.

In Genesis Chapter 12. God call Abram at the age of seventy-five to move from his country and his father's house to the land He (God) will show him. Cod promised to make him a great nation bless him and make his name great. When Abram left, he took with him Sarai his wife, List his brother's son and all their possessions, when they got to the land of Caraan, he passed through the land to the place called Shechem, to the Oak of Moreh. God, re-appeared to him with a promise that He will give to him and his descendent the land in which is standing. Meanwhile, there was a time when there was a severe famine in the land of Canaan which make his to travel to Egypt along with Sarai his wife and Lant his brother's son.

It is pertinent to state that a look at political organization of Israelites before the conquest of Canaan revealed that they were semi-nomadic people, they were partly wanderers and partly seniors before they finally settled in Canaan and moved to agrarian system of life (Ojo and Ojebode, 20103 Regarding the occupation and status of patriarch, Genesis 13:2 stated that Abram was very rich in cattle, silver and in gold. Thus, one can say that Abram was a rich man and practiced life stock farming. Genesis 13:5 added that both Abram and Lot had much flocks and herds and tents, to the extent that the land could not accommodate both of them, for their possession where so great. It should be noted that Ojo and Ojebode (2010), did not mentioned farmers who practiced crop rotation, which Nigeria farmers engaged themselves, which later led to crises in most part of the country.

Going further, the fact that the land could not accommodate the two to take care of their flocks there emerged strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. To solve the problem, Abram who was the leader realized that both of them are kinsmen therefore told Let to choose any part of the land before him. Lot chose Jordan valley because it was well watered and moved to the east side and separated amicably from Abram. Lot moved his tent as far as Sodom. After the separation of Lot from Abram, God promised Abram that where he was, north, south, east and westwards shall be given to him and his descendants forever. The most important thing in this issue and to this study is the method adopted to solve the strife. Abram realized himself as the leader and older than Lot thereby played an elderly role that bring and promote unity between the two.

The resolution of rift between the herdsmen of Abram and Lot was quite different from what Nigerians are experiencing between the farmers and Fulani herdsmen not only in Igbeti but throughout Nigeria as a whole. Nigeria comprises different tribes and co-habit among one another for a good survival in the society. The situation in Nigeria has reach a stage where some tribes are terrorizing the other to the point of death fee their own survival. In recent time, the Fulani herdsmen are problem in Nigeria society, they kill, disturb, steal property of farmers, they even abduct people for ransom. Nigeria leaders need to look into this to allow unity and progress in the society. Another issue of interest in the Bible that relates to herdsmen crisis is the activity of Moses in Exodus 2:16-17. He rendered assistance to the daughters of the priest of Midian who were drove away by the shepherds at the river. Moses assisted them to water their flock. The assistance rendered later assisted him in life.

Meanwhile, the major occupation of Nigerians right from inception is farming. This is a business of managing or working on a farm. Farming is of various kinds, it may be fishing, rearing of cattle, keeping of sheep, livestock among others. In the Bible issue relating to farming cannot be overemphasized among the Jews in the Bible, they are predominately cattle rearer. Genesis 13:2 stated that Abram was very rich in cattle, in silver and in gold. Bible acknowledged in Genesis 13:5 that Lot, who went with Abram, also had flocks, herds and tents. Their flocks was so large to the extent that the land could not support both of them dwelling together. To prevent strife between each other they separated peacefully.

In Nigeria, there are farmers who practice crop rotation with series of crops such as yam, maize, cassava, millet, groundnut among others. There are also cattle rearers who live around them searching for green pasture for their animals. Williams (2018) noted that crop cultivation and livestock farming are both agricultural activities among local communities for the purpose of providing food and protein for mankind. He acknowledged further that nomads specialize in livestock breeding particularly cattle breeding without crop production. In the light of this, due to differences in climatic conditions and changes, the herdsmen in the north move across regions such as middle belt, north central and southern part of the country to access better grazing resources in order to ensure quality food for their herds. Moreover, in a bid to search green pasture for their cattle across the regions, the herdsmen do destroy crops been planted by the farmers which usually leads to conflict between farmers and the herdsmen. The crisis of Fulani herdsmen and farmers in Nigeria in recent time has brought another dimension to the security of the nation.

Chux (2013) stated that Pa Thursday Akpojotir who was 15 years old when Nigeria gained independence on October 1, 1960 from Britain acknowledge that before independence, Nigerians enjoyed relative security in every part of the country. He was of the view that most people were contended with what they had. Security personnel were disciplined and committed to the task of maintaining law and order.

However, he observed that robbery attacks, kidnapping, incessant killing are common nowadays which serve as threat to the peace and unity of the country. The extent which Fulani herdsmen has killed the innocent citizens have render some Nigerians disable. Though the security of Nigeria witnessed a relative peace in the past notwithstanding there were some crimes but not much pronounced as we have in recent times.

From the discussion above, it could be deduced that the Fulani herdsmen and farmers working to provide food for the entire nation, but the motive of carrying out the work different. In recent time, there is no good relationship between the Fulani herdsmen and the farmers. The Fulani herdsmen has turn to terrorists in the country, life is no longer secure for the farmers in their various Apart from insecurity of life, property worth millions of naira are been destroy try the Fulani herdsmen on the pretext that the land belong to everyone in the country.

Apart from the Hausa, the Fulani are one of the major ethnic groups in the Sudan Savanna region of Nigeria. According to Cyrille (2008) and Anter (2021) the Fulani refer to themselves as Fulbe and speak Fulfulde. The languages of the Fulani is mixed with various dialects among the communities of Senegal, Futa, Jalem, the upper and middle Niger region, Northern and North-Western Nigeria, the Adamawa Highlands and Bagimiri (Cyrille, 2008). In view of Cyrille, the Fulani have no distinct territory but widely distributed tribe in the whole of Africa continent. On many occasions they are regarded as minority among the people with whom they dwell. They are also found in some African countries like Mali, Benin, Nigeria, Senegal, Gambia, Cameroon among others. In Nigeria, the Fulani are mostly settled among the Haun of Sokoto, Kano, Kastina, Bornu, Bauchi, Jos, Plateau, Adamawa Highland and Bauchi. In addition, there are two groups of Fulani, the Pastoral or Cattle Fulani and the settled or Fulani Gidan. The Pastoral Fulani have no permanent settlements, they are found in the hilly regions of the Savanna belt and own large herds of cows. The Settled Fulani are mostly located around Hausa capitals and also own cows.

Going further, due to the peculiarity of the activities of the Fulani herdsmen, they move from one place to another to look for green pasture for their animals. As said earlier, the Fulani live closely with farmers who practice crop rotation. Adetula (2016), stated that the Fulani herdsmen reportedly encountered cattle rustlers and made complaints to the relevant authorities who fail to investigate the issue, which bring about reason for carrying arms about. Not only this, in a bid to lead their animals in the bush, they usually trespass farmlands owned by farmers, destroy crops and valuable materials. Moreover, the herdsmen injured, killed, evicted people from their homes, steal, rape, raze houses and kill innocent citizens of the communities they pass through.

Williams (2018) corroborated this with the view that, the nomadic culture of pasturing is more worrisome in recent times as new dimension of bearing sophisticated weapons of war to terrorize farmers had been introduced into the system of pasturing their flocks. He averted that the Fulani herdsmen trample on the crops and forcefully eat up farm crop of farmers, contaminate streams which serve as source of water for human consumption; which eventually lead to outbreak of disease in the community.

In recent past, when conflict arose between the herdsmen and the farmers, the farm owners usually reported the cases to the traditional rulers and police of their domain. Where the herdsmen are confirmed to have been responsible for the problem or destruction of crops, such herdsmen are made to pay for the damages. Williams (2008) opined that, it came to a time when farmers refuse the idea of receiving compensation with the view that such lacks life sustenance component. Ugwu (2017) adds that farmers believe that their crops are as important as cattle is important to the herdsmen, thus they should stop destroying their crops products. Due to the fact that the farmers and the Fulani herdsmen are unable to understand each other, there are increasing violent attacks on human life, which follow revenge mission between youths in the affected areas and the Fulani herdsmen. The irony of the confrontation is that, it usually leaves behind loss of lives, destruction of properties, reduction of farmers, increase of widows, widowers and orphans.

With the trend of conflict between the farmers and the Fulani herdsmen, there are lots of havoc that can be pointed at in Nigeria communities. Adetula (2016) asserted that according to statistics provided by the Institute for Economics and Peace, 63 people lost their lives in 2013 while 1229 people were killed in

2014 in Nigeria. Ludovica (2022) adds that about 1,200 people were killed by the Fulani and herdsmen in 2014. In May 2015, over 100 farmers and their family members were massacred in villages and refugee camps located in the Ukura, Per, Gafa and Ise-Gusa local government areas of Benue State. In July, suspected herdsmen also attacked Adeke Community Makurdi. Same occurred in December 2015 at Idele village in the Oju local government. In February 2016, about forty (40) people were killed in Benue State. Besides Benue State, more than ninety-two (92) Nigerians were also killed by the suspected Fulani herdsmen in Niger State. Odesola (2023) noted that the havoc wrecked by the Fulani could also be found in Oyo, Ondo, Ekiti, Enugu, Imo, Kogi, Taraba, Plateau, Kwara State among others. In all the states where the conflict between farmers and Fulani herdsmen occurred, Benue State is the most affected place. Agbegbedia (2014) noted that Benue State as one of the place in the Middle belt is generally endowed with both human and natural resources and that it attracted people from both the Northern and Southern parts of Nigeria. Forde (2002) added that its many water ways, (River Niger and River Benue and their tributaries) facilitated the easy movement of different ethnic groups into the region. The above explains why the Fulani herdsmen are many in Benue State.

As a corollary, Igbeti as a community is located in a valley surrounded by hills. It is the headquarters of Olorunsogo local government area of Oyo State. The population is made up of Yoruba, Hausa, Fulani, Ibariba, Tapa, Ghanaians, and Togolese among others (Ogunbiyi, 2018). Besides, the larger population of the community are the farmers while a few of them are artisans, traders and civil servant. Ogunbiyi acknowledged that large quantity of marble can be found in the town. The town is also blessed with other minerals such as Kaoline, Cement, fron Ore among others. The town is also dominated by Christians and Muslims faithful, there are also adherents of African religion in the area.

As said earlier in this work that the major occupation of the people in the area is farming, however the system of farming they practice is crop rotation. With the nature of their work in the farm, Adediji (2020) said that they can sleep in the farm for days, he added that some sleep in the farm for a week while some labourers who assisted in the farm spent more than a week in recent past. In view of Akinade (2020), he noted that the Yoruba and the Fulani have been living together peacefully in recent past, he acknowledged that things have changed to the extent that both the farmers and the Fulani herdsmen are enemy to each other. In the areas of havoc caused by the Fulani herdsmen in the community, Bamikole (2020) posited that the herdsmen in Igbeti Community have caused a lot of havoc to the farmers and the society at larger. He acknowledged that in 1992 an aged man known as Pa Ogidiolu, a father to Mr. Abdul Ogunrinde of Ogunte Kekere in the community was attacked by the Fulani herdsmen on the premise that the man challenged the herdsmen not to allow his flocks to eat his farm products at an area called Odo-lle. History had it that the man had one of his hand cut and the local hunters tried to rescue him because he was seriously affected but the herdsmen ran away. As a corollary, in 1994 there was also a rift between the Fulani herdsmen and a man known as Mr. Oseni. Mr. Oseni was a hunter of an elite man in Igbeti called Omolayo. Omolayo was a retired nurse and also practised mechanized farming. Hearing the news of Oseni been attacked by the herdsmen, some hunters in the community went into the bush to trace them. Going further, there was also a case of Pa. Ali Ojekunle in January, 1993, he was the father of the present Commissioner of Agriculture in Oyo State. Mr. Ojekunle Ojemuyiwa. However, in a bid to rescue his uncle from the hand of the Fulani herdsmen, one of the leg and left hand of Pa. Ojerinde, the father of Mr. Timothy Ojerinde were damaged to the extent that the left hand was later amputated. Presently, the man is using an artificial hand (Ojerinde, 2020).

Moreover, in 2018 there was crises between the Fulani herdsmen and a man called Musiliu in the community. He was a farmer, but killed by the herdsmen in his farm. History had it that the herdsmen who killed Musiliu ran to a town called Zugeru, Niger State (Bamikunle, 2020). He acknowledged further that in 2019, there was a case of Fulani herdsmen who came to a village called Gaa. Abosino along Igbeti Kisi road, he made an attempt to kill the villagers, but his brother handed him over to the police in the community. Oloso (2020) added that there was a case of Fulani herdsmen crisis in his father's farm. He said that in 2019, a group of Fulani herdsmen came to the farm with a generator engine and harvested maize in the mid-night. When the neighbourhood came to the scene they ran back because of the sophisticated weapons they met but look for a means to report the scene to the owner of the farm. There

were also many cases of stealing, contamination of water, abduction for ransom among others in the community.

For the growth of agricultural system in any given society, issues relating to farming and grazing cannot be underestimated. Both farmers and herdsmen are regarded as mean to sustain the society. The farmers see their products as an ingredients of survival of lives and would not allow anything to destroy their crops. In addition, farmers hold the view that eating of farm products by the cattle can draw them backward thereby revolt the activities of the Fulani herdsmen who frequently trespass farmlands owned by local in their community, destroying crops and some valuable materials. Besides, the herders also see their animals as most essential to them in the society and give respect to them, thereby looking for means to feed the animals at all cost.

As said earlier in this work, the major occupation of the Jew is farming. However, in Genesis 12, God called Abram to leave his father's land to a place he will show him. The covenant was between Abram and God, but because of love of his kinsmen he took Lot along which implies that Lot was under the control of Abram, it could also be deduced that Abram may have the knowledge of Lot's wealth. In addition, when crises started between Abram's and Lot's herdsmen, Abram demonstrated love, humility, wisdom of God to settle the rift. Issues relating to hatred, jealousy, bias mind were put aside, which could not be found among some of the leaders and citizens in Nigeria society. This implies that the psychology of Abram can be used to settle rift in the society. But in Nigeria context, do we love each other in the family or town? not to mention of tribe, which is regarded as one of the reasons that make it difficult to accommodate one another in the society.

In case of Igbeti community, the crisis between farmers and herdsmen could not be resolved as we have in Genesis 13: 1-18; this to a certain extent has claimed many lives and even led to destruction of properties. The security agents such as police, vigilante, civil defence among others find it difficult to solved. The head of the community who spoke through his media secretary Mr. Olawore Sunday said that lots of measures had been put in place to resolved the crises such as seminars being organized by the local government council of the community, the seminar revolve on the need to have harmonious relationship among one another irrespective of tribe or culture in the society.

Apart from this, in an interview conducted with the head of the Fulani in Igbeti community Alhaji Jimoh Garba, he was of the view that he and his people had appealed to the head of the community to give them a grazing ranches, with the view that this will reduce the incidence of clashes between Farmers and herders in the community. In response to the view of Alhaji Gurba, the head of the Fulani in the study area, the king of the community stated that issue of cattle ranches cannot be given unless the state government give order. He added that the community cannot act contrary to the law of state government He acknowledged that they take the Fulani as their brothers, they co-habit with them only that they trespass on the farm products of farmers in the community.

The king added that the traditional chiefs were saddled with the responsibility of looking fee means to control and curtail the activities of Fulani herdsmen in their various domains. The religious leaders were also invited to preach the message of unity, love, humility and the need to live harmonious life to both the farmers and Fulani herdsmen.

It could be deduced from this work that the crises between the Fulani herdsmen and farmers in the study area could not be solve amicably as we have in the Bible (Genesis 13: 1-18) due to lack of wisdom, love, understanding, jealousy and hatred. Besides, the use of sophisticated weapon, contamination of water, stealing and destruction of farm products, rape, abduction for ransom were not mentioned in the Bible as part of activities of Herdsmen but are common among the Fulani herdsmen in Igbeti community which is seen as major factor of crises in the study area. To allow harmonious relationship both the Fulani herdsmen and the farmers need to adjust and tolerate one another for a peaceful co-existence in the society, they should note that human being depend on one another for survival of the nation.

Statement of the Problem

Nigeria as a nation comprises many tribes and diverse culture, with difference in culture and tribe, Nigerians co-habit for the survival of individual in the society. Besides, the country is blessed with both mineral and natural resources, but the problem of insecurity remains a thing of concern. In recent time,

the act of banditry, cyber-crime, kidnapping for ransom, rape and the crisis of Fulani herdsmen remain a threat to the citizens and progress of the nation. However, issue of insecurity has caused a lot of havoc to the life of many Nigerians such as death, destruction of property, sorrow and lack of productivity. Thus questions can be raised, is it normal to be terrorizing the life of fellow Nigerians when we live together? Does government have responsibility to take when crisis emerge? Are there any effects of insecurity in the local areas in Nigeria? To achieve the aim of this study, the following research questions are raised:

1. Are there any cases of herdsmen crisis in the Bible?
2. Are the diverse cultures in Nigeria free of crisis?
3. What are the effects of herdsmen crisis in Igbeti community?

METHODOLOGY

This study adopts historical and descriptive research design. Primary and secondary sources of information were used and oral interview constituted the study instrument used to elicit responses from the respondents. Random sampling technique was used in selecting 160 members in the study area. 15 members each was selected from both Hausa and Fulani tribes respectively, 50 members were selected from the farmers, 35 members each were selected from the representative of both Muslim and Christian community respectively while 10 members were selected from adherents of African religion in the area. Thus, the respondents represent the community in the study area, which include literate and non-literate of both gender. To collect information, questionnaire and oral interview were adopted to elicit response from the respondents with random sampling technique. Personal observations were also used to add more information. The questionnaire was designed to find the relationship between the farmers and Fulani herdsmen in Igbeti community. The questionnaire was divided into sections A and B. Section A consists of the bio-data of the respondents, while Section B consists of the items to elicit response from the respondents on the subject matter. Thus, 160 questionnaires were administered among the people selected. These were personally administered with the assistance of church members.

RESULTS

Table 1: Analysis of Cases f Herdsmen in the Bible

S/N	ITEM	A	%	SA	%	D	%	SD	%
1	Does Bible comprises of only one tribe?	65	40.63	55	34.37	15	09.37	25	15.63
2.	Rearing of animals cannot be seen in the Bible	55	34.37	70	43.75	25	15.63	10	06.25
3.	The decision between Abraham and Lot to separate could be seen in form of coercion	70	43.75	60	37.50	10	06.25	20	12.50
4.	Moses did not play a good role with the daughter of priest of Midian	20	12.50	10	06.25	55	34.38	75	46.87
5.	The action of Moses to the daughters of Midian Priest could be seen as insubordination	65	40.62	40	25.00	30	18.75	25	15.63

Source: Author's Fieldwork, 2020.

Table I reveals that there are cases of herdsmen in the Bible. It was revealed from the table with the response of the people that there were many tribes in the Old Testament. 75.00% of the respondents agreed with this. Thus, in the Old Testament we have tribes like the Jews, Philistines, Moabites, Edomites among others. It was also revealed that cattle rearing served as the major occupation of the Jews and this makes others to see them as rich among other nations. Bible recorded that both Abram and Lot had much flocks and tents to the extent that the land could not accommodate both of them. Going further, it could be seen from the response of the respondents that the decision to separate amicably between Abram and Lot

could be seen as a voluntary one not under pressure or coercion, this could relate to unity, peace and tolerance between them which Nigerian need to emulate. On a whole, the relationship of Abram and his people as herdsmen did not bring chaos, disunity but strengthen the unity of the people.

Table 2: Analysis of Diverse Culture in Nigeria

S/N	ITEM	A	%	SA	%	D	%	SD	%
1	The multi-cultural system is a blessing to Nigeria	60	37.50	50	31.25	30	18.75	20	12.50
2.	Living together with another tribe can bring unity in Nigeria	60	37.50	60	37.50	20	12.50	20	12.50
3.	Farming is not a major occupation in Nigeria	60	37.50	50	31.25	30	18.75	20	12.50
4.	Is there any unity between the farmers and herdsmen in Nigeria?	55	34.37	50	31.25	35	21.88	20	12.50
5.	Nigeria government is not concerned with the crisis of the Fulani herdsmen	75	46.88	40	25.00	30	18.75	15	09.37

Source: Author's Fieldwork, 2020.

Table 2 states that Nigeria is pluralistic society with diverse cultures and religion. Though, the multi-cultural system should be a blessing to Nigeria but it seems that instead of progress, Nigerian is facing series of challenges as a result of different cultures. With the different cultures God endowed Nigerian it needs to bring harmonious relationship but there are lot of sentiments, chaos and disorderliness among people which is not to the interest of the nation. As farming is regarded as the major occupation of average Nigerian, there should be a way to promote and encourage the interest of the people among other who are practicing other occupation differ from farming, this, if done will promote unity among different people in Nigeria. This is saying that as pluralistic society, we need to tolerate, accommodate and accept each other for the purpose of unity.

Table 3: Analysis of Herdsmen Crisis in Igbeti Community

S/N	ITEM	A	%	SA	%	D	%	SD	%
1	Igbeti community comprises of only the Yoruba	60	37.50	10	06.25	80	50.00	10	06.25
2.	Farming is the major occupation in Igbeti	20	12.50	70	43.75	40	25.00	30	18.75
3.	The Fulani herdsmen have no negative impact in Igbeti	65	40.62	75	46.88	12	07.50	08	05.00
4.	The local government council of the community has not play a good role to accommodate the herdsmen	60	37.50	71	44.37	19	11.88	10	06.25
5.	The religion leaders in the community have not played any role on herdsmen crisis in the town	15	09.38	17	10.62	60	37.50	68	42.50

Source: Author's Fieldwork, 2020.

Table 3 explains Igbeti as a community which comprises not only the Yoruba but with other tribes such as, the Fulani, Hausa, Ghanaian, Tiv among others. With this, the people co-habit but have differences in the area of occupational matter. With the existence of Fulani in the community though with some positive impact in the area, the community is still witnessing crises from them. The crises could be seen in the area of grazing which is not to the interest of the farmers in the community. With the crises, some lives were lost while some properties were also damaged. To settle the rift, the leadership of the community and the Fulani had met to promote unity and peace among each other.

On a whole, it was revealed that there is a case of herdsmen crisis in the Bible and this was settled amicably between the two kinsmen, this was differ from what Nigerians are experiencing in the present time. The relationship between the farmers and herdsmen in Nigeria could be seen as threat and chaos. To allow unity in the society, leaders need to play a good role just as Abram and Moses did in Genesis 13 and Exodus 2 when issue of herdsmen aroused. Finding also showed that government should look for a way to tame the activities of the herdsmen in the society. Going further, Nigeria is blessed with good cultural system and tribes but finding showed that the multi-cultural system and diverse culture are not used to promote the progress of the nation instead Nigerians continue to witness conflict of various kinds. It was also noted from the study area that issue of herdsmen crisis has claimed many lives, farmers could not stay long in their farms as they used to do before, fear, threat, confusion are what many of them are experiencing in recent time.

CONCLUSION

This study reiterate that the experience the farmers had in the past have changed in line with the interview conducted. In some farms in the local areas, construction of ban to store farm products such as maize, guinea corn, yam, millet is no longer in existence. If the products are kept in the farm for long nowadays they are likely to be destroyed or stolen by the herdsmen. Besides, in the study area a farmer cannot sleep alone in his farm, if need be to sleep in the farm, he will look for farmers around him to sleep with them which is contrary to the experience in the past. To avoid crisis in Nigeria society, the leaders should note that they have a good role to play. Leaders must not be bias, issues must be treated with objectivity, he/she must realize that the nation belong to everybody. Leaders should also note that we are kinsmen thereby protecting individual right in the community. To stop the activities of herdsmen in Nigeria the federal government should take a right position to curb the excesses of some herdsmen because they have wasted lives that are useful for the growth and development of the nation. The Fulani herdsmen should be educated that rearing of cattle is not meant to destroy farm products of others and should not be moving with sophisticated weapons in the forest. For harmonious relationship, Nigerian leaders need to demonstrate good virtue as Abram and Moses did to promote unity and progress in the society.

RECOMMENDATIONS

Based on the finding of this study, the following suggestions are considered useful for individual and the nation as a whole.

- The concept of unity need to be strictly emphasized in the nation. Abram aware that he and Lot are kinsmen thereby allow unity to reign between them. If truly Nigeria is one, leaders in Nigeria should look for means to demonstrate unity among individuals in the society.
- Issue relating to sentiment should be put aside in administration. Leader should not be bias while dealing with issues that relate with nation.
- Issues should be treated with objectivity. Leader should note that he is a leader of all in the country and not a leader of a group or tribe.
- On the issue of natural resources, Nigeria leaders should demonstrate the spirit of patriotism in sharing resources and defending the interest of people under them not a group or his tribe, for this will allow harmonious relationship among the citizen in the society.
- Though, the constitution of the country spells it out that anybody can live in any part of the country, individual should note that we live together for the purpose of progress and development and not for destruction of life and property. There should be respect for human dignity.

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Oral Sources

Date	Name	Occupation	Age
18/9/2020	Adediji, I.	Farmer	71 years
18/9/2020	Akinade, I.	Farmer	66 years
19/9/2020	Ojerinde, T.	Retiree	64 years
17/9/2020	Bamikunle, S.	Politician	54 years
19/9/2020	Oloso, E.	Politician	53 years
24/11/2020	Garba, J.	Herdsmen	70 years
24/11/2020	Olawore, S.	Teaching	46 years