
By

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In the recent years, the Nigerian nation, has witnessed severe security challenges which have resulted to conflicts which in turn have exacerbated the development question of the country. Many factors have been deduced as been responsible for this phenomenon. This paper examines this phenomenon using both primary and secondary data and analyzing the data using the central settlement theory. The paper discovers that the Tiv people of Quaan-Pan Local Government Area of Plateau state are faced with high security challenge from their neighbours and herders because of the nature of their settlement pattern which is segmented in nature. It also discovers that the same settlement pattern has affected development not only as a result of the conflicts that lead to the destruction of developmental efforts but also as it makes it difficult to attract development to the area. To resolve this problematic and to ensure peace and development in the area, this paper recommends the establishment of semi-urban and urban centers by the Tiv people. This paper believes that this strategy will reduce the danger of the Tiv people been vulnerable to attacks and will also ensure collective development for the area thereby ensuring social inclusion of all in the Nigerian project.

Key Words: Settlement Patterns, Peace, Development, Migration, Conflict

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Introduction

The last hundred years of Nigeria’s existence have witnessed dynamic inter-play of ethnic, group and identity politics and manipulations that have continued to shape the security and development nature of the Nigerian state. The Nigerian society has therefore become vulnerable to many ethno-religious and communal conflicts as a result of the manipulation of sentiments such as the settler/indigeneship imbroglio, migration and identity, land/settlement patterns and grazing issues. The Benue valley and particularly Quaan-Pan Local Government Area of Plateau state has also had its fair share of conflicts emanating from this inter-play of what can be termed primordial forces. These conflicts have resulted
into destructions and have therefore not only hampered the development of the area but have also exacerbated the security challenges of the area.

The above situation explains the dilemma of the Tiv speaking people of Quaan-Pan Local Government Area in Plateau state. The Tiv people in this local government have faced great developmental and security challenges not only by the invasion of their area by other groups that results to conflict but also by the lack of development in the area. Although many other reasons have been deduced as been responsible for this menace, this paper principally examines the settlement pattern of the Tiv in this local government and how it has affected the development and security question in the area.

**Theoretical Underpinning**

This paper adopts the Central Place Theory of the renowned German economist, Walter Christaller. He starts by arguing that the central place exists primarily to provide goods and services to its surrounding population. The city is in essence, a distribution center. According to Christaller, the central place which is virgin is usually surrounded by flat land that does not hinder migration by people into the central place of attraction. He argues that humans will always purchase goods from the closest place that offers the good and whenever demand for a certain good is high, it will be offered in close proximity to the population. When demand drops, so too does the availability of the good.

For Christaller, for the central place to remain active and prosperous there should be a minimum number of people that are required to reside and transact in the area. The level of goods distribution and profit accumulation is strictly based on location. So people migrate into need areas that they think they can participate in the distribution of goods and the accumulation of profits. Although the applicability of this theory here excludes the mathematical aspects of the theory, this paper believes that the theory best explain the dynamics that are involved in the settlement pattern of the Tiv in Quaan-Pan Local Government Area.
The centrality of the theory here is that: one, the Nigerian constitution has provided free movement of all its citizens in the country. This has accounted for why the Tiv had moved to the area and other groups are also moving to the area. Two, the Tiv migration into the area was for and remains for economic interest. They needed large virgin lands for farming where they got it and accumulated profits from the goods they produced. Three, the nature of their settlement into the area based on segmented arrangement was to provide a market place for each of their hamlet to control a particular space for easy benefit of the virgin farm land. Base on these issues, the Central Place Theory becomes apt for this paper to contextualize the nature and character of Tiv settlement in the area as well as the reason for the challenging nature of development and security in the area.

Tiv Migration into Quaan-Pan Local Government Area of Plateau State and Their Inter-
Group Relations with other Ethnic Groups

Quaan-Pan Local Government Area is home to many Chadic ethnic groups and some few Bantoid ethnic groups. Ethnic groups such as Kwalla, Doemark, Injak, Pankshin, Berom, Mada, Bwall, Tiv amongst others are found in the Local Government. According to Monday Simon a youth leader and Parent Teachers Association (PTA) chairman in Namu the people of Quaan-Pan migrated from different places such as Bauchi, Nasarawa, Taraba, Benue and Borno to settle in various portions of the local government.

According to Jonathan Danlong, a University Lecturer of Doemark origin, the Local Government before its creation was under Shendam Local Government with Pan and Gomeai Chiefdoms. When Quaan-Pan Local Government was created, it had the Kwande and Pan Chiefdoms. Namu Chiefdom was created in 2001 but later cancelled because of political reasons and the continuous tussle for chieftaincy rights. Quaan-Pan is therefore divided into two; Quaan which is dominated by the Kwande-Goemeai people who trace their history as being part of the Kwararafa confederacy and are under the Longman of Goemei chiefdom. The other, the Pan Chiefdom is made up of ethnic groups such as Doemek, Muriam, Kwalla, Bwall and other minority groups such as the Tiv who have their districts but are answerable to the Longpan.
The Tiv in Quaan-Pan are said to have migrated from two sources into the area. The first group is said to have emigrated from Gboko in Benue State and the second group from Nasarawa State. According to oral narrations by Awaike Aduna, a Kwalla man and John Bulus a Domeak indigene, all the migration of the Tiv into Quaan-Pan was in two streams. Tyoapine Chivir a wealthy Tiv man led the first stream from Gboko. According to this narration, just as in all other ethnic groups that are now settled in Quan-Pan, when the Tiv arrived in the area, they were allocated portions of land by the Chief of Gomeai, Ayaru Gambo to settle and create their central place where they can carry out their activities. Tyoapine Chivir therefore settled and a town that became known for its rapid growth in population and farm products was established and called Chivir. It is argued that, this Tiv settlement that started around 1921 became so prosperous that, Tyoapine Chivir usually invites his Tiv brothers from Nasarawa, Benue and Taraba for festivals particularly during the new yam festival (*iyor bi hev*) with their cultural dances. At the end of these celebrations, gifts of yams, goats and native Tiv wears were presented to the Gomeai and Kwalla Chiefs in appreciation of their acceptance and recognition of the Tiv people as indigenes of the area. The second stream of the Tiv that moved into Quann–Pan were led by Tarkumbur Iorpev from the Keana area of present day Nasarawa state. Tarkumbur also became successful and invited some of his brothers to the *inya dio* (fertile land). They were accordingly accepted and a new settlement known as Tarkumbur was founded.

According to oral narrations, the Tiv population in Quaan-Pan began swelling and more Tiv settlements such as Kundum, Jente and Iortim amongst others emerged and became recognized as Tiv villages with the Tiv as recognized village heads. According to Agyuwa Achela who was interviewed at Namu in Quann-Pan, when the Tiv arrived in this area in the early 1920’s and the second stream in late 1920’s, they settled in virgin lands with the permission of the Gomeai Chief who first arrived in the area. Because the Gomeai people were not farmers, they instead settled in urban centres leaving large portions of land uninhabited. With this, the Tiv took over these virgin lands and their desire for fertile farmland to accommodate the head of the family and all his wives and children and their farms became fulfilled.
Furthermore, the agricultural successes of the Tiv in these virgin lands attracted other ethnic groups around the area to migrate into Quaan-Pan. All the sources earlier mentioned attest that, since the Tiv never had interest in chieftaincy affairs of the area but concentrated on farming and accepted being administered by their orya (compound head) who was answerable to the Chief of Quaan-Pan, they never had contestations with the other ethnic groups. Rather, the other ethnic groups such as Alago, Jukun and Fulani envied and were jealous of Tiv success. Despite this jealousy, there was no conflict between the Tiv and the other ethnic groups until the 2001 crisis. Prior to this crisis, any land, chieftaincy or political squabbles between Tiv and the indigenous Quaan-Pan people were settled amicably through traditional process. Some informants attested to the probability of the conflicts between the Tiv and Kwalla in Quaan-Pan as being not necessary as a result of land issue, politics and chieftaincy.

The Development and the Security challenge of the Tiv in Quaan-Pan Local Government  This paper conceives development as an expansion in the basic mode of production and the social relations of production which determines how people produce their livelihood in the central place and how the production is distributed and profits accumulated from same. Development is therefore conceived in line with Ake (1981:40) as the development of productive forces, a capacity where the economy reproduces itself for progress.

Similarly, Walter Rodney (1972:9) consider the issue of development from the tools with which men work and the manner in which they organized their labour as important indicator of development, argues that, development occur at both the individual and societal levels. At the level of the individual, he views development as increased skills and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. On the level of the society, Rodney considers development to imply not only increase in the capacity to regulate both internal and external relationships, but also the ability to guard the independence of the social group.
Security is conceptualized here within the context of guaranteed individual rights, justice and equality that will safeguard the individual from want, oppression and aggression. In this context, the society is secured only when human needs are met (Burton 1979:3). This ideology of security eliminates the militarized notion of security and places security mostly on the corridors of achieving development that will create an egalitarian society where might is not necessary. Security means the protection of live and property, a situation where the individual is not at risk in his environment.

The prominent Tiv communities or districts in Quaan–Pan local Government are Kundum, Chivir, Takumbur, Jente, New Gboko, Chaiwa amongst others. These villages have witness low level of development in all areas. The development situation of the Tiv people in Quaan-pan has remained a worrisome issue. A graphic presentation of the Tiv society shows that the generality of Tiv villages in the area are dotted with mud huts, bush footpaths that stretches from these huts to the farms, the semi-circle markets that only farm produce are sold and minor household items are purchased. According to Unongo (1969:5) the underdevelopment of the Tiv nation is so pathetic that majority of Tiv babies are given birth to on green leaves in dark corners under unimaginable conditions. To him, 99.9% of Tiv villages have no pipe-borne water, health facilities, electricity and motorable roads. He painted the picture of the Tiv nation as a tortuous society that spells misery, injustice, intolerable abuse, and backwardness.

Although Unongo’s description of the development in Tivland was made many years ago, the situation has not changed drastically. Majority of the Tiv people still live in the same conditions he described. Apart from the level of education that has improved in Tiv land as a result of the establishment of tertiary institution, Tiv tradition values have remained same.

In terms of security, the Tiv areas in Quaan-Pan has in recent times especially after the Tiv/kwalla conflict in Quaan-Pan faced serious security breaches on its territories. The security challenge of the Tiv in Quaan-Pan can best be analysed from the base of the Tiv-Kwalla Conflict in Quaan-Pan Local Government of Plateau State. As earlier argued the Tiv migrated into Quaan-Pan and Shendam Local Governments Areas and became great
farmers. According to Azgaku (2006:82), the success of the Tiv farmers especially around Chivir, Jente and Tarkumbur areas attracted the influx of other ethnic groups to the area that was hitherto not inhabited by other ethnic groups because of its thick vegetation. On the arrival of the other ethnic groups, the indigenous people of the area and the Tiv feared that, sooner than later, there would be land pressure, a reality that soon emerged. According to the Report of Inquiry on the crisis in QuaanPan (2004:4), before the arrival of these ethnic groups, there was no competition over land between the Tiv and the indigenous people of Kwalla, Domek and Gomeai and since it was the Tiv that opened up these new lands, they were considered as indigenous to the place. However, immediately these other ethnic groups such as Jukun, Alago, and Fulani arrive the area, ethnic skirmishes relating to land became prominent thereby creating tension in the area.

This tension was exacerbated by the death of the Long Kwo Miskom Hoomkwap Sule II in 1988. The late Chief was the paramount ruler of the Kwo Chiefdom who was in charge of regulating inter-group relations including the allocation and usage of farmland. After his death, there was breakdown in communication and an ego struggle between the District Head of Kwande and other village heads ensued. The District Head of Kwande was accused of bypassing the village heads in his dealings with the farmers and settlers. Findings from interviews shows that, instead of allowing the village heads to report to him on the issue of land in their domain, the district head was dealing with the farmers and settlers directly (Report of Judicial Commission of Inquiry 2003:6).

In this kind of situation, the district head without the requisite knowledge of the land and its occupants was allocating land to Fulani grazers and farmers arriving in the area without reference to the village heads that are at the grassroots and who know those who own what portion of land. Again, the vacuum created by the stool of Kwo Chiefdom generated serious contestations that were largely unattended to thereby creating tension between the various ethnic groups in the area. These contestations created fertile grounds that were waiting for a spark to escalate into violent conflict.
It is wont to say here that, the Tiv being the only people that rejected being *hausenised* and who refused to lease their land to the ethnic groups that arrived later became a major target of all the arriving ethnic groups. This condition led to incidences that culminated into the struggle to annihilate the Tiv ethnic group in Quaan-Pan Local Government Area. According to Simon Monday in an interview at Namu in Qua’an-Pan local government, there was a conceived story in 1998 accusing the Tiv over the killing of one Ajai Agugwu, a Jukun man who was accused of raping a Tiv girl and taking away her yams in the farm. Although this story was not confirmed, the Jukun in Quaan-Pan had taken Tiv as enemies. When a prominent Kwalla farmer, Mr. Anthony Dajaan was reportedly killed by Tiv warriors, the sparked that was been awaited to ignite the flames of conflict presented itself hence the conflict in 2001.

According to Tiv, Domeak, Gomeai and Kwalla informants, Anthony Dajaan was a rich Kwalla farmer and a close associate of the Chief of Azara, Chief Musa Ibrahim of Nasarawa state. Because of their close relationship, the Chief of Azara was accused of conscripting Tiv indigenous farm lands and handing them over to Mr. Anthony Dajaan on the excuse that based on Alago traditional practices, all land belong to the Chief who decides whoever he gives the land to. According to Imbor Shien in an interview, the Chief advised the Tiv to respect Alago tradition or be annihilated. To make good his threat, the Chief requested Anthony Dajaan to relocate from Namu town to Kundum, a border Tiv village in Awe local government. In protest, the Tiv took the case to the Emir of Lafia.

According to Tyodzenda Mbapuun interviewed at Chivir, the Tiv got a surprise judgment from the Emir who only advice them to remain peaceful as Mr. Dajaan was not taking away the entire farm land. Akiwenu (2004:12) observed that, the incident that broke the camel back occurred in 2001. In 2001, the administration of Alhaji Abdullahi Adamu in Nassarawa State created new development areas and villages for administrative purposes. The Chief of Azara not wanting the Tiv to be members of his Traditional Council made Mr. Anthony Dajaan from Quaan-Pan Plateau state the village head of the Tiv village of Kundum in Azara development area.
Oral accounts by the Tiv, Kwalla, Bwall and other groups in Quaan-Pan and Alago, Beriberi in Awe Local Governments during confirm that, the Tiv became angered by this attitude and when attempts to make the Chief rescind his decision failed in June 2001, the Tiv attacked and killed Mr. Anthony Dajaan and two members of his family. The killing of Dajaan by the Tiv was motivated on the ground that the Tiv believed he (Mr. Dajaan) was responsible for Tiv marginalization and maltreatment in the hands of the Chief of Azara due to his close relationship with the chief.

With the death of Mr. Dajaan, the Tiv provoked, first the wrath of the Kwalla people of Qua’anPan from where Mr. Dajaan hailed from. Two, they provoked the Jukun who were already embittered with the Tiv over the purported killing of Mr. Ajai who was considered as a close ally of Mr. Dajaan. Three the Tiv provoked the Alago people in Awe who were host to Mr. Dajaan. With this tripartite hatred and the inducement from the Chief of Azara to wipe out the Tiv out of their land, the action to eliminate the Tiv in both Quaan-Pan and Awe Local Governments Areas commenced. At this point, the Chief of Azara vowed that, since the Tiv killed his close friend on the land that belonged to him, the Tiv irrespective of their population and long years of inhabitation of the area must vacate all settlements in Awe (Report of Judicial Commission of Inquiry P.13).

According to the Report of Judicial Commission of Inquiry into the crisis (p.14,), all the ethnic groups within these areas had agreed that the Tiv should be annihilated and their land and properties confiscated. With this consensus, the mayhem and attacks on Tiv villages commenced on the 27th August, 2001. Monday Simon therefore informs that, there was a unified strategy by all the ethnic groups led by the Chief of Azara to eliminate the whole population of the Tiv people in both Awe and Quaan-Pan Local Government Areas. According to a statement presented by a 12 year old boy from Tarkumbur village interviewed by the Judicial Commission of Inquiry (p.14), many of them were around when the people that killed the village head of the Tiv village arrived. He stated that, when the armed men were killing people and destroying properties, they did not run because his mother told him that, the marauders were only looking for the enemies who were Tiv, and
since they were not Tiv, they had nothing to fear. According to the informants, the first village that was attacked by the masked men who were fully armed was Kundum village of Barkin Chiawa followed by Ugbajugu, Nyiesue and Jentau where they left scores dead and properties destroyed in their wake.

According to the informants earlier mentioned, the attackers went everywhere looking for Tiv population to eliminate. The villages of Sabon Gida, Jigawa and Ampia Burgu both of Barkin Chiawa area were all attacked. At Tarkumbur village, five people were killed including John Iorgurum who was the village head. According to Azgaku (2006:88) as supported by the people interviewed, the invaders were hired mercenaries outside Quaan-Pan. Others argue that the invaders were the Fulani that volunteered their services hoping that, the possible expulsion of Tiv from the lands would enable them have abundant land for grazing purposes. All the Kwalla people interviewed alongside other minority ethnic groups in the area were unanimous that, the fighters were not an extraction of the indigenous ethnic groups in Qua’an-Pan, but they came on the directives and connivance of the Chief of Azara. According to them, most of them were masked and the inhabitants of Kwande and Namu districts could not easily identify even the unmasked ones. Whatever the case, the report of the panel of inquiry acknowledged the usage of superior weapons such as G.3, AK 47, Mark 4 and double-barreled guns.

From the above, we can deduce that the, the central causality factor of the security challenge of the Tiv in Quaan-Pan is manly on the issue of land which has been exacerbated by the nature of settlement pattern of the Tiv people and the level of poor infrastructural development in the area.

**Settlement Pattern and the Development and Security Question of the Tiv in Quaan-Pan** The Tiv in Quaan-Pan practice a segmented settlement pattern where families are divided and settled occupying little portions of land giving room for large empty portions of land for farming activities. In most cases, a father separate from his children giving a gap of between 5-10 kilometers or even more. The implication of this on development is in many folds. One, with this highly segmented settlement pattern, it becomes difficult for
government to situate projects such as hospitals, schools and also provide basic amenities such as electricity, water amongst others. This is because the distance between these compounds or homes are so far that it is usually difficult to identify who to benefit as these projects in many cases are beyond the consumption of small households.

Two, the refusal by many of the farmers to give out their farm land for the siting of projects have continued to deny the people of basic amenities. In most cases, even when the projects are sited, the unwillingness of the locals to protect them over and above their farms hampers their effective utilization. Three, due to the nature of settlement, it is usually very difficult to access many of these individual households, a condition that makes it difficult for materials to be moved to these areas for construction works or for personnel activities. On the whole, the nature of settlement does not encourage effective accessibility to development as efforts are not coordinated through collective development but the people look at their development in terms of the amount of farm land they occupy, the produce from the farms, the number of wives they marry that will add to their farm and the number of children that they will have to help them cultivate their large farms.

On the security challenge, the settlement pattern has also become a major problem in many ways. One, as can be deduced from the case of the Tiv/Kwalla conflict explained in this work, the provisions of the Land Use Act of 1979 which mentioned the issues of —indigene‖ and —settler‖ contradicts the issue of inter-group relations. According to Tsuwa et al (2014) it has mentioned the concepts —indigenel and —settler‖ but failed to explain the basis for classification of —indigenous‖ and —settlers‖. This has made people to lay claims to particular portions of land and to marginalize other groups on the basis of these concepts. This has become a major source of conflict between groups that consider themselves indigenes and others that are considered as settlers despite their long years of occupation of such lands.

Another cause of the security challenge of the Tiv in the area in question is the issue of the impact of climate change. Tsuwa et al (2014) argue that, climate change has resulted in the
extinction of grazing areas in North Eastern and North Western Nigeria hence forcing downwards, the migration of herdsmen hitherto not residing in the Middle Belt. Also, the impact of climate change has impoverished land for farming hence making larger proportions of farmers less willing to part with their lands. They insist that, the failure to reach a bargaining zone, this is an overlap between the minimum lands demanded by Fulani herdsmen for grazing and the maximum land that Tiv farmers are willing to part with, has resulted in coercive approaches by the former to acquire grazing lands; and the latter to protect their lands. We can therefore argue that, the increasing pressure and unhealthy competition for land is caused by bad governance. As a result of bad governance, a significant proportion of indigenous people have been relegated to non-skilled jobs particularly farming, grazing or fishing.

One of the grievances held by farmers is the fact that grazing compacts the land thus impoverishing the soil and further making it difficult for tillage activities to be carried out using manual implements like hoes. However, governance systems have failed to address the dwindling access of communities to improved farming inputs and technologies by farmers in states of Nigeria’s Middle Belt particularly Benue, Nasarawa and Plateau.

**Recommendations**

The first recommendation is for the creation of semi-urban settlement by the Tiv people. This paper believes that this will create avenue for development in attracting projects in the communities and will also unite the people for collective security arrangement instead of the existing small hamlets that give to easy attacks. The paper also recommends that the contradictory aspects of the Land Use Act be amended to prevent illegal migration and the issues of indigene-settler crisis that has resulted to high level contestations over land which in turn has exacerbated the conflict situation between the various ethnic groups in the area be amended to give all Nigerians full rights in the Nigerian state. This paper also recommends the creation of ranches in the Northern part of Nigeria to provide for the herdsmen. This will prevent their migration into the area and as such, will also prevent the scramble for land between the Tiv farmers and the Fulani herdsmen which often results to conflict.
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