



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Dynamics of Fulani Herder's Translocation into South-West Region of Nigeria

Grace Malachi (PhD)¹, Oginni Simon Oyewole²

¹ Department of Political Science and International Diplomacy, Faculty of Social and Management Science, Bamidele Olumilua University of Education, Science and Technology, Ikere Ekiti, Ekiti State, Nigeria.

² Dept of Political and Cultural Change, Center for Development Research (ZEF), University of Bonn, Genscheralle 3-D-53113 Bonn – Germany.

Abstract: Various factors that are not necessarily mutually exclusive drive the Fulani herder's translocation within, and in and out of the south-west region in Nigeria. Available data prove that the Fulani herders' translocation covers very long distances and vast areas. Initially, it was temporarily a search for pasture and water for their cattle in a speculated area during the dry season. The translocation of Fulani is still ongoing and very much increasing as it is now an everyday affair, and the huge difference is that Fulani herders do not return to the starting point but rather keep moving farther though in segments. Hence, a qualitative discourse on the increased frequency and intensity of herders' translocation in southwest Nigeria is fundamentally characterised in the study. The research as well analyses the significance of the push and pull of translocality with focus on Fulani herders as local key actors. The article examines the enthusiasms of groups in the decision to translocate and explores the intervening flaws and ambiguities within the process and how it's been managed. The article also highlights the urgent needs for Livelihood sustenance which centred on human Security.

Keywords: Translocation; Survival Decisions; Livelihood Sustenance; Human Security

I. INTRODUCTION

Translocality, for centuries, remains an act commonly practiced by the pastoralist Fulani who is otherwise known as nomads. Traditionally, the term nomadic is accepted to be a situation where mobility is high and practiced in an irregular pattern and transhumant, which involves moving back-and-forth between relatively well-defined territories. (Aloysius, 2013; Tarig, 2011; Stenning, 1957). A significant reason for the movement for the herdsmen is to maximize the availability of food resources for the cattle and reduce excessive grazing in a particular area, as well as avoid diseases and, at times, taxes (Iro, 1994, Little et al., 2001, Rass 2006, Eldis.org 2010, Barrios et al. 2006). The International Crisis Group's Africa Report 2017 noted herders were spending the early few months of the year in the central and western zone before returning north. Recently, pastures kept shrinking in the far north, making herders stay more in the west and central area longer, and more recently, some have chosen to graze their herds there permanently yet moving around the selected zone.

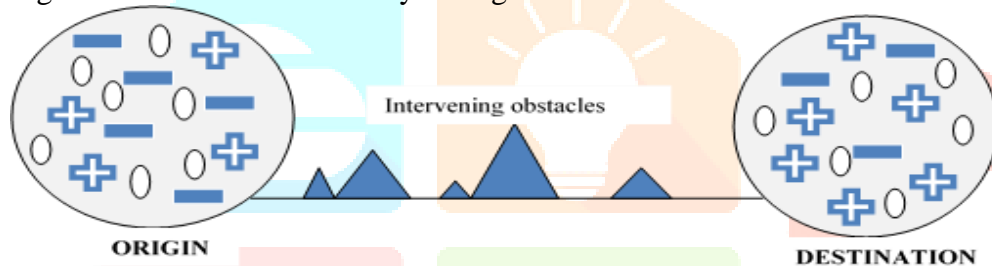
The massive population of southwest Nigeria resides in villages, and the primary source of livelihood is agriculture, mostly arable farming. (Niasse et al. 2004, Blench, 2010; Vanguard 2016, Noko 2016). Translocal mobility practices resulting from resource search and needs have created a breakdown in its social arrangements and settings (Barrios et al. 2006). Noticeable shock thus exists among the host communities who are mostly arable farmers, in that the host community is getting tougher on the herders' migrant person because of the concern and suspicion that they pose security threats to their land and its resources (Akokpari, 2000). As the conflicts between farmers and herders keep increasing in frequency, intensity, and geographical scope, so does its humanitarian and economic toll.

Nevertheless, considering the preceding positions, trans-local mobility practices and attitude to accessing resources is one of such factors that contribute to group differences related outcomes, which significantly reinforced conflict between herders and farmers. Yet translocal mobility practices of the Fulani are seen as cultural consequences which is affecting government decision making. Many believes it's more of ethnic tension and designed 'fault lines,' which are pre-existing tensions following socio-cultural issues (Reuveny, 2000). In all truthfulness, the conflict between the groups exacerbates the volatile situations of diversity in the country and aggravates ethnic relations and religious groups' fragility. Therefore, Herders' mobility practice, governance attitude, and conflicts are often the results of a broad range of complex issues that must be studied.

The inability of national institutions and to recognise, assimilate and accommodate the nature of differences and benefits in a way that will help avoid the conflict, help prove the existing ways and means of handling and managing the noted challenges are not much sustaining (Clionadh et al., 2008 and Irobi 2005). The major challenge lies in little or no local data to better explain the associated factors, a substantial part of the study has been devoted to the collection of such data. This study looked at the dominant group that practices trans-local mobility and the host community who are majorly farmers with conflict experiences with the mobility groups. These selections aid socially examining "why" and "how" herder's mobility system practices influence the need to access resources and reinforced conflict in the region. The study concentrates on unravelling whether herders' mobility is an economic and/or cultural practice and how authorities' actions affect the onset, duration, and severity of Farmer-Grazier Conflict through the incentives and opportunities provided for the groups.

2. Conceptualizing herders' translocality

Figure 2:1: Everett Lee's theory of migration



Translocality usually describes phenomena involving mobility, migration, circulation, and spatial interconnectedness though not necessarily limited to national boundaries. But beyond apparent similarities, trans-locality emerges in migrants' everyday lived practices as they make their way of life in a new homeland (Greiner et al., 2013). Most researchers often refer to trans-localism as the broader description of multiple forms of local-to-local spatial connections within and across national boundaries created through migrants' everyday practices (Grillo et al. 2004). Everett Lee (1966) proposes a theory of migration that explains the consequence of factors on places of origin and destinations. The decision that an individual or group makes could be rational or irrational in every act of migration. The argument that herdsman is migrants affected by different factors that keep making them leave their place of origin in search of a better opportunity for them and their herds made their situation in line with the push and pull factor. The need for economic sustenance, serving as a push factor, is luring the herders to the wetter environment, thus a pull factor. This factor implicitly made an apparent inherent value as well as environmental 'push' at the sending end. This theory help weighs Fulani herders' translocation by looking at the factors in the place of origin, factors associated with the area of destination, personal perceived factors, and intervening obstacles.

The figurative classification of herders translocality into pluses" and "minuses," respectively, present the perceived drivers of their movement. The pluses stand as pull factors, which at the place of origin may indicate an inherent value that makes them make the mobility decisions. The Minus at the site of origin equally a push factor that represents the change in climate and decrease in pasture and water levels. The pluses at the destination site attract herders and signify herding privileges that may boost economic gains at the destination point. Minuses depict push elements such as conflicting challenges with settlers at the destination site. The "Zeros" in both locations are indifference of the group and individuals on migration ideas, an indifference that serves as balance amid the competing forces. Hence, the study is needed to help see the balance placed on whether translocality end goal is enough to overcome its increased frequency and intensity as well as the natural inertia and intervening obstacles that are encountered through the process of translocation in the southwest Nigeria.

3. Methodology

The study methodology adopted a qualitative multi-case study design, pulling on interpretative pattern to answer the research questions. To secure an in-depth understanding of "what" undercurrents are responsible for herders translocality being a form of human behavior and decision making that interact with Livelihood survival of herders (Sayre, 2001; Patton, 2002). The study population is targeted at the total group of subjects such as Herders, the farmers (who are the main conflicting parties), and the Local Community Authorities. The study adopted a multi-stage sampling technique to select participants for an in-depth interview and focus group discussion. First, five states were randomly selected from six states constituting the South-Western region of Nigeria. All the states in the region are being affected by the impact of farmer-herders' conflict. So, they have equal chances of being included in the study, but through a blind selection, Ekiti, Osun, Oyo, Ogun, and Ondo were selected.

Secondly, the inclusion and exclusion criteria were developed. Inclusion criteria were communities located at the state boundaries and those that continuously experience herder's inflow in the last five years. With these criteria, fifteen communities were selected in the five states. Interviews and focused group discussions in each community were carried out through the snowballing technique. Communities' leaders were first visited to discuss the purpose of the study. After that, the leaders appointed an assistant who helped to communicate the purpose of the study to both herders and farming communities. Then, study participants were reached until the point at which there were repeated responses even when the questions were posed differently. The snowballing provided the only way of reaching the herders who are uniquely recognized and yet diverse. What informs the use of multistage is the primary difficulty inherent in grouping all the population of the study since the study identified different communities alongside settlements.

The adoption of discourse analysis in this research helps provides interpretative claims. The data from different respondents were grouped by topics from the guide using the ATLAS Ti coding. It was done by the researcher reading through the collected data to get an overall sense of the data and to get a feel for the different participants' contexts. It started simply by highlighting pieces of the text, called quotations, that are of interest. It then continued by reading through the data and took note of the participants' constructions of key issues based on the key phrases mostly used by and important to the respondent. These key phrases serve as the sensitizing concept to build categories that orient the fieldwork. Enough time was given to reading the categorized phrases to ensure it still depicts how people experience and describe their reality. But with the sequence of the interview guide, questions do differ from interview to interview.

4. Drivers of Fulani Herder Translocation into Southwest Region of Nigeria

4.1 Environmental Degradation

"I am here because the pasture here is good, though the raining period here as decrease, it is far better than the dryness of the Adamawa where we moved from."

__KII 18

"Though the Fulani think our land is good for them, we know it is no longer what it used to be, the flood, reduced rainfall, low crop produce, over tilling of the soil is affecting us already, we farmers know it."

__KII 25

Related to the active increase of herders' mobility is the idea of environmental change, a process that often necessitates leaving the place of origin, which can be said to be a push factor (Lee, 1966) for herders. Though the parties could not categorically say or explained climate change and environmental degradation as the driver for herders' mobility, both herders and farmers observed changes in rainfall patterns, unpredictable weather, flood, and constant dryness of streams during the dry season as a notable influence on their livelihood. They stated that plantations and pastures shrink fast while rivers and streams easily dry up, making it difficult to access water in the dry season and resulting in low yield of crops. These changes instigate migration to towns and villages with little or no impact on climate change. Thus, environmental degradation is a threat multiplier for herders' who depends on pastures and water points for cattle and have low financial resilience to adapt to climate threats.

The Fulani herders' customary physical and social mobility systems are affected by the change in climate, forcing them to migrate away from their regional territories to the south-western area of the country. The field observations indicated that the herders' movement is indicative of progression towards colder and resource endowed areas rather than towards areas with scarce resources. The Fulani herders, however, pointed out that the change is not so evident in the south-west region because the area can still very much boast of undisturbed natural pasture and good water areas which is very sustaining. A 61-year-old Fulani cattle owner from Irojo settlement input that the that *"the tendency to translocate recently is higher than years ago in that there are continuous changes of unexplainable dryness occurring to grazing site even during the raining season."* Although this environmental dryness is usually higher during the dry season, the rainy season is as well experiencing some dryness. Similarly, Farmers claimed the translocation of the herders is more evidence in October to early March, indicating the dry season brings about more herders' mobility consecration on the south-west region.

4.2 Availability of needed Resources

"They only come to feed the cattle; they don't even worship with us in the mosque. Neither do their children school here, they just take cattle everywhere." __KII28

"...the cattle need to feed on the good pasture, so we moved here because there is more of it here."
__KII4

"We don't just move; our movement depends on so many things such as peace, good pasture, water..."
__KII 29

Available data importantly emphasized the lack of resources, the need for it, and its availability in other areas as drivers that push and pull herders to move. The search for much-needed resources such as pasture and water for cattle primarily dominate the push to translocate. Fulani herders and cattle owners also maintain that the south-west region is blessed with green pasture throughout the entire year and therefore given access to rich natural pasture suitable for large cattle production as well as the healthy cattle living. The farmers believed the Fulani herders do not want others' culture or leadership position, as well as careless about attaining education or building house, and that all the herders ever covet is resources such as farmland and waterways which have always bring about competition. This proves herders are only driven by the need for good pasture to sustain their cattle, therefore serving as the push to access such resources.

The availability of good pasture and water sources in the south-west is yearned for by the herders, therefore pulling the Fulani herders to migrate into the region. The farmers and local authorities noted good pasture and availability of water sources as the major pull of Fulani herder's translocation into their community. Herders as well affirm the irresistible desires to access greener pasture. A young herder of the Ogbese Fulani group explains the joy he always has whenever he was able to access green pastures and seeing his cattle well fed. Access to greener pasture and water source drives the reoccurrence of herders' translocation in the south-west region since there is a high tendency for herders to always go back to previous grazing sites, especially when the area is very favourable to the cows and welcoming.

4.3 Investors' interest and competition with fellow herders

Most importantly, the constant increases in herd sizes due to investors' interest in the cattle business, which also has improved conditions of the cattle is pushing the herders to seek more pastures beyond their initial limited grazing range. A settled Fulani herder explained the arrival of new herders' group due to the indisputable need for pasture as a push factor for them to start trans-locating their herds, based on locals' permission, within the region rather than maintain their initial grazing route. A 54-year-old Fulani noted;

"We do not always have to move far before, when I was young usually take my father cow around the neighbourhood of the village we choose to settle, and my father will just go meet with village heads, or farmers around and they will instruct us areas where we can go, we do go against their decisions because we are all looking for good things but now due to too many businessmen who are not aware of cattle rearing but love cattle business, they employed some of our little children who do not understand the movement pattern and this is causing everyone troubles."

4.4. Presence and absence of cattle diseases

“... lack of disease for our cattle and for us are put to consider before moving to this area.” __KII6

Effective planning is needed in translocation trends, yet unpredictable movement does occur due to some inference. Consequently, translocation with the Fulani herders sometimes comes as a sudden decision, which is in favour enough to overcome unforeseen challenges that come as a misfortune, such as a sudden outbreak of cattle diseases. Herders’ noted that the decision to change a grazing site could be taken overnight and migration begins immediately. Most especially, the beginning of the raining season could be dangerous to cattle because this period usually comes with breed insects and flies that are deadly to cattle when bitten. To avoid casualties,’ herdsman do move away from the northern areas where it could be experienced, and they find refuge in the south-west region which they testify to be free of cattle diseases.

4.5 Higher Inputs, Returns, and Job Opportunity

“...though cattle business is now very profitable, moving about is not easy as other people see it and if you don’t move to get pasture, you may not gain buying folders for them, so the more you can move about to get pasture the more your profit” __KII5

“Sometimes, we get tired, we want to stay in a town like other people, but our life is here with cattle, we must deny ourselves to gain more to ourselves. Cattle needs total effort to be totally productive, moreover we were paid because we are here.” __KII 6

The discussion from groups in different contexts presents the concern of herders to their translocation. Though the many difficulties and stress encountered for translocating, the groups are driving by the higher reward that comes afterward. The Demand for cattle production is mostly concentrated in affluent and populous south-western cities. Herding jobs are made available since there are large cattle markets that attract investors and increase of cattle. The participants, mostly the herder's group, noted herding contracts as the bait for translocation. Hence the mention of getting fair prices for labour, cattle sales as well as almost free grazing pasture and water. In a place like Ondo, Ekiti, Oyo, and Osun, herders noted payment to accessing pasture and water, which is nothing close to the profit made afterward. However, in quite varying contexts, herders report depicts that herding may be strenuous, but cattle business is more profitable than in the past and encourages more participants and more movement.

4.6 Conflict

The trans-local movement has been the long age coping strategy for the scarcity and competition for limited resources and to avoid intra-conflict. Tension and violent competition with fellow herders over the little available pasture, herders have impelled to translocate to other environments where resources are available with none or fewer cattle. Most importantly, herders migrate to an environment that is favourable and areas where locals, especially farmers, are welcoming, and even when there is conflict, it is not conflicting to the extreme. Violent clashes with local farmers sometimes end with a stern warning by local leaders to leave the area, therefore denying herders’ allocation of grazing land and watering points. Sometimes as well, disagreement with governmental officials is one of the intervening obstacles which do arise and leads to the sudden decision to migrate from place to place.

Conflict free zones are easily accessible without the fear of injuries or death inflicted on the cattle or the herders. Herders indicate a conflict with hosting communities has, in many instances, lead to the burning of rangelands, blockage of water points, poisoning pastures, blocking access to stock routes, and physical combat resulting in the death of both humans and animals. The Ilo herders during an FGD emphasized the need for a good relationship with locals as a great drive of translocation. One of them, 34 years old male said *“When never I move out of camping sites with my group to graze with our herds, we always avoid villages and communities where we have had clashes or physical assault more than twice or trice because we don’t know the mind of people. It had happened before that farmer and their community people deliberately poison water and applied deadly chemicals for the animal on their farm residue, this led us to lose over 30 cattle, and my boss decline my payment of labours for five years and still send me away losing my yields (6 cows)”*

4.7 Needed period for pasture regeneration

“My cattle are in Ondo, we use to be in Osun but to avoid overgrazing and land damaging, I let them move them to Ondo for a period of time, they will be back when the pasture here are better, probably after this year’s rainfall” __KII32

Translocation is also noted as a constant necessity in that grazed land needs time to regenerate. The period of regeneration usually indicates scarcity of pasture, thereby causing the herders to move away to access other available resources. Farmers maintained the focus of herding on their communities do result in overgrazing by

the cattle, and this destroys the more vegetation and in same way frequent herding on a particular water source track develops rills which later develop into ditches. Herders also affirm that the continuous focus on a particular grazing area usually brings about the decline of grazing resources which consequently lowered animal productivity and yields, as well as causes waterlog and pollution to river source which always raises complaints from inhabitant of such community. Therefore, translocation is a necessity for not just the maintenance of cattle but as well as increase in cattle for the economic livelihood sustenance of the herders and peaceful relationship with hosting community.

4.8 Growing human Population and intrusion into transhumance corridors

The need to expand the land used for farming and housing which came as a result of constant increase in population is importantly a driving force for translocation. Fulani herdsman explained the expansion of farming activities and settlements into designated marginal lands as a restriction to their movement. This expansion is caused by the growing human population and the need for more farmlands as well as poor farming practices that have resulted in soil exhaustion and the quest for new and fertile farmlands. Farmer's hint of the better soil fertility resulting from the concentration of animal manure from the trekking herds on the traditional trek route, which is particularly becoming the favourite farming sites because of its good yields. This has allowed individuals to acquire such routes as personal properties and business, thereby stopping the ancient pattern of herds' translocation. The modern development in housing and vegetation pattern proves the change occurring in resource access rights, whereby the traditional method and rights of accessing communal grazing and water resources are being obstructed by the individuals who have paid the cost of such lands probably for farming.

4.9 Land ownership right

Noting the land ownership right of Nigeria, the 1978 Land Use Act, now Chapter L5, Laws of the Federation of Nigeria, 2004) vests all land in each state in Nigeria to the governor of such state. While it dissuaded many states from setting up grazing reserves (Waters-Bayer and Taylor-Powell 1986a). Therefore, to lay claim over land the only recognized legal instrument evidencing ownership title is the Certificate of Occupancy (C/O). Though initially under the customary law, land was generally vested in communities and families in the west and south, while vested on authorities for the use and benefit of the people in the north. Changes then occurred during colonization as land was then vested in the Queen until 1963 when Nigeria became a Republic and land rights transferred to the federal government, who then attribute it to state government.

It then follows that claim to any land must be with the consent of the governor through the certificate of occupancy which *entitled an individual to own land to the exclusion of any other person from the government of a state*. This is particularly severe on the transhumance corridors since lands are now being acquired causing fragmentation of the corridors and the disappearance of grazing routes and reserves, which make it difficult for herders' migration since herders cannot acquire all the grazing corridors as personal property. Though the Government Officially declared 415 grazing reserves, two third of which have not been gazetted, making only 177 of such available to the herders. (Irin 2009). This pushes the herders' translocation to areas where communal laws do have a bit of power in overseeing the ownership of lands and where they can gain access to land through traditional authorities. This is made possible because the C of O is only issued on land which customary owner has been revoked, hence due regard is given to the rights and interest of ancestral and communal ownership, such of which the traditional authorities to some extents have powers to control and manage.

4.10 Networking

Considering several reasons, networking is another important driver of Fulani herders' migration. Translocality choice is much of a broader action which takes place in social frames built up by families, friends, and colleagues and other significant Actors who are pioneer migrants. Most times the Fulani migrate to places where they already have their kinsmen and to areas where they have built good social relationship with community leaders and arable farmers. For example, herders in Oyo, Ogun and Osun reported that other herders draw them to the region as result of the available adaptive features such as the establishment of social networks, dairy development and cattle cross-breeding programmes. Translocating to areas with support and direct relationship with members of social group can be comforting and encouraging as well as help maintain a tradition, customs and way of life, hence vast possibility of having a home far away from home.

The Irojo Fulani group made it clear as noted, "*Alhaji (the chief of the settlement) was the first to come to this area with his cattle and family, we told him about our struggles in the area (north central) where we initially settled and he invited us over after notifying and given permission by the town's head (king).*"

Various but inter-related factors influence the translocation of the Fulani herders as evident in the timing to migrate and the intense need of their migration as discussed above. Table 5.1 gives a summary of the factors

driving the movement, categorizing the factors into either pull or push factors, while the intervening obstacles which are challenging factors that stand on the way of herders, it either promote or retard their migration when trying to attain their goal in the destination area. To avoid many of the obstacles, translocation is usually done in such a way that the younger ones pilots the movement and constantly send back reports of conditions, if favourable, other members followed with their herds while the women, old and children followed at distance. Yet, the difficulty the younger herders’ encounter in surmounting the intervening obstacles usually determines the volume of their migration to the area. That is, the more the intervening obstacles and the higher the difficulty faced in overcoming the obstacles, the less the volume of herders’ translocation in that area.

5. Categorization of Motivation to Translocate

The findings in Table 5.1 are consistent with Lee’s (1966) opinion on personal decision to migrate which is however, never completely rational but always an essential factor determining the herders’ translocation process. The motivating factors to translocate are very interdependent of each other and constant throughout the life span of the herdsman, though it does vary in effect with different persons as evidence in herders’ characteristic. therefore, the result is placed on whether the herder’s translocation helps achieve the end goal, which is embed as the pull factor, and if this end goal is worth the fight for overcoming any of the intervening obstacle.

Table 5.1: The push and pull motivation for Translocation

	The push factor	The pull factor
Environmental Change	Changes in rainfall pattern Pastures shrinkage Constant streams Unexplainable dryness during the raining season	Undisturbed natural pasture Good river lines
Needed Resources	Lack of pasture Dried water source	Access to rich natural pasture Availability of good water sources
Cattle’s Conditions	Cattle malnourished Low cattle production	Cattle healthy living Increased in cattle production and herd size Absence of cattle diseases
Better livelihood	Violent competition with fellow herders Denied access to stock routes Violent clashes with locals Low employment opportunity Low wages	Good social relationship and Networking Access to stock routes Access to market Violent free area Employment Avenue High wages

Source: Authors Field Work 2018-2020

Table 5.2: Intervening drivers

Intervening Factor	Repercussions
Investors' interest	More people in cattle business Competition for resources Availability of more cattle Inappropriate coping strategy
Declined movement	Stagnancy Overgrazing by the cattle Destruction of vegetation Hardening of soils, and difficult for tilling Development of rills on water source track Development of ditches Pollution of drinkable Damages irrigational facilities Limited or no time for pastures to time to regenerate
Conflict with locals	Burning and poisoning of rangelands, Blockage of water points Blocking access to stock routes Killing of cattle Loss of income Tension Violent competition
Social relationship	Host stereotype Herder and Farmers Attitude and reaction Authorities' behaviour

Source: Authors Field Work 12/06/2019 – 30/08/2019

The motivations of translocation are hence examined as the economic and cultural resilience mechanism of the herders in the southwest. Common to the group is an indication of economic perception to translocation which supersede other perceptions with a 5 on 5. The ecological perception carries 3 of 5 of the categorizations, this encompasses the access to pasture and water. The aspect of culture and political views are both only indicated once, suggesting that political and cultural factors do not necessarily drive Fulani herders to migrate south. Hence, Translocality is a capital, an aggregate stock of human competencies, knowledge, social and personal attributes depicted in the ability of herders to create intrinsic economic value.

6. Discussions

The observation in the study where herders are more likely to translocate based on their economic interest are characterized by determinants that fall either as pull, push and intervening factors. The push and pull factor in the case of farmer-herders struggle for livelihood omit the continuous process of the struggle, in that the livelihood search of the herders through translocating involves a gradual process that is in line with Stenning (1957) migratory drift model and as well supports Kalter (2000) opinion on migration. That is the push and pull situation prevailing at the places of origin and destination does not necessary affect the constant movement of herders as much as the intervening obstacles. Therefore, intervening obstacles rather than being an hinderance to herder's movement, is seeming more of a driving force.

The study findings are in line with Becker (1964), the supposition of herders translocality as an investment, an immaterial capital that lies within the economic and social-cultural purposes, which is acquired through being born a herder. It is better understood by positioning the unique skills and knowledge that herders have acquired through time, in fact, right from their childhood, in the same category as the physical assets of any organization. Herders Translocation is a piece of cultural knowledge, social qualities, obligations, interactions, and connections that are very much symbolic of them. That is, the Fulani herdsmen are not just an economic element but depict the symbolic character of relationships and influences of the society. It is important to note translocation form the foundation of herders' social life as it dictates other people's perception of their position within the social order

To curtail intervening obstacles and avoid looming conflicts, the FGN put in place what can be said to be an initial solution, the grazing reserves. A legacy inherited from colonial despite its strength to disintegrate the people. This available solution allows large paths of land to be envisioned as exclusively used by herders to graze their livestock. But time and season is already altering this legislative solution since growth in development, population and urbanization now trespassed on these designated paths (Alabi, T.C, 2015). Thereby reducing herders' access and usage of the reserves which instead of serving as a curtailing factor of translocality becomes more of a pushing factor to move into none designated arena. Again, mobility of cattle was noted to be healthy and increased production of cattle therefore keeping these animals only on the reserve paths makes them vulnerable to diseases and thefts, since the federal and state governments have neglected the maintenance of these reserves to meet the proper standard. Hence the movement into fertile but not designated areas.

Sinclair et al, (2011) ideas were proven to be facts in that participant responses supports the effect of environmental change increases the urgency to migrate. Herders have the knowledge that environmental change affect their livelihood activities as well as their behavioural relationship with locals, especially farmers. This they explained as pastures shrinkage, constant dryness of streams and an unexplainable dryness during the raining season which as well induce cattle diseases. In support farmers also acknowledged these changes and explained how it affects them in one phrase "low crop yields". The herders as well assert this led to cattle malnourishing which results in low cattle production. Hence pushing them to move farther inward seeking for good pasture and water either through payments agreements or local freewill consent.

Part of the challenges given as intervening obstacles is the fast and recent shift in cattle ownership toward inhabitants of the southwest region. The government, their officials, local authorities rich, businessman and even younger entrepreneur who are trying to gain economic ground in the country are all investing in the cattle business. This is not only posing a flexibility to cattle market but a force that causes clashes between herders, mostly the employed ones. The instances of herders-herder clashes in Ekiti state and Ipetu Ijesa in osun state buttress the point of the shift investments to locals who resides and have the domineering right to land and its resources. Here the herders who work for the local investors claimed right to be grazing land and backed up by the investors who have access to power, therefore limiting the herders coming in from other areas from accessing grazing resource. These migrant herders told their story of hardship as they later translocate to Iyemero (Ikole) villages in Ekiti area. It is well understood that the real situation prevailing at the places of origin and destination are not as important in affecting herders' migration as much as their individual's perception of these factors and how they respond to it. The process of perception depends, to a large extent, on their personal factors such as their attitude to the awareness of their needs, economic intelligence, social contacts and the cultural milieu of the individual.

However, with the understanding that the initial step to every migration is personal motivation which is the fundamental reason for moving. So, to overcome the intervening obstacles, herders' rational thinking comes into play, the Fulani herders' final decision to move does not merely depends on the balance of positive and negative factors at the places of origin and destination as indicated by Lee (1966) but solely on personal economic motivation which according to the study is an incentive available to suppress intervening challenges. The information provided reveals that the customary mobile Fulani herdsmen behavioural characteristic depicts the combination of transitive values, habits as well as economic survival as the motivation for translocation. Therefore, the attitude of migration though driven by different intervening obstacles, is similarly driven by social personalities and geographical makeup.

Study limitations

The results of the study should be interpreted with extreme caution due to some limitations. Firstly, the study was conducted in only five states of the southwest region, and as such, the findings may not be representative of the views of all herders in Nigeria. It is important to state here that there were representatives from all four regions, and the study may therefore provide a snapshot of developments in the country. Secondly, the study was a qualitative study, which did not allow the researchers to include the perceptions of many herding persons in the region. The researchers aimed to explore this phenomenon, and the study could serve as the basis for future large-scale research.

Conclusion

The study generally promotes that the farmer-herders conflict in SWR Nigeria is bridged on environmental needs and continuous political transformations that could either keep supplying it negative energy as it has been over time. Or, as a matter of urgency, provide the measures that could make it receive a positive vibe if accepted. These recommended measures would help all levels of government and institutions to prevent herder-farmer clashes from spiraling out of control. Nevertheless, without mixing words, the socio-economic development required to handle these changes is essentially based on herders' readiness to giving up their traditional pattern of translocality practices. Though it should be a gradual process of moving to good ranching, as well as a good managed understanding of the interests of all the group, and people affected by the transition. Yet, the knowledge that the whole process means a livelihood transition or whole life-changing affairs will aid the national authorities and community leaders to be more careful so that the transition need not be death-defying to the group as well as the national stability.

REFERENCES

- [1] Alabi, T.C. (2015). Nigeria: 'Poor Funding, Insecurity Challenge to Nomadic Education'. All Africa. Retrieved from www.allafrica.com/stories/201507161190.html
- [2] Aloysius N. N. (2015). Cultural Boundary Dynamics: The Aghem and Fulani of Menchum, Northwest Region of Cameroon, 1950-2013. *International Journal of Information Research and Review*. Review Vol. 2, Issue, 05, pp. 701-710.
- [3] Baqai, M.S. 1975. *Social order in Pakistan Society*, (Quetta: National Book Foundation), 34.
- [4] Barrios S., Bertinelli L. & Strobl E., "Climatic Change and Rural-Urban Migration: The Case of sub-Saharan Africa", *Journal of Urban Economics*, 60(3), 2006, 357-371.
- [5] Becker, G. S., *Human Capital (1964). A Theoretical and Empirical Analysis, with Special Reference to Education (1964)*. University of Illinois at Urbana-Champaign's Academy for Entrepreneurial Leadership Historical Research Reference in Entrepreneurship. Available at SSRN: <https://ssrn.com/abstract=1496221>
- [6] Blench R. (2010) "Conflict between Pastoralists and Cultivators in Nigeria", review paper prepared for the British Government's Department for International Development (DFID), Nigeria, 9 August 2010.
- [7] Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). Westport, CT: Greenwood Press.
- [8] De Bruijn, M., & van Dijk, H. (2003). Changing population mobility in West Africa: Fulbe pastoralists in central and south Mali. *African Affairs*, 102(407), 285-307. <https://doi.org/10.1093/afraf/adg005>
- [9] De Haas, H. (2008). Irregular migration from West Africa to the Maghreb and the European Union: An overview of recent trends (IOM Migration Research Series No. 32). Geneva: International Organization for Migration. Retrieved from <http://www.un-hcr.org/49e479ca0.pdf>
- [10] Eldis.org. (2010). Livelihoods connect. www.eldis.org/go/livelihoods. Accessed 1 May 2011
- [11] Lee, E. S. (1966): A theory of migration. *Demography*, 5(1), 47-57; and in J. A. Jackson (Ed.): *Migration*. Cambridge: Cambridge University Press, 1969, (pp. 282-297).
- [12] Godwin O. I. (2016) The Pattern and Characteristics of Inter and Intra Regional Migration in Nigeria. *International Journal of Humanities and Social Science* Vol. 6, No. 7; July 2016. ISSN 2220-8488 (Print), 2221-0989 (Online) ©Center for Promoting Ideas, USA www.ijhssnet.com from a Southern Perspective. Leiden: Brill, pp
- [13] Hagberg S, (1998). Between Peace and Justice. Dispute Settlement between Karaboro Agriculturalists and Fulbe Agropastoralists in Burkina Faso. *Acta Universitatis Upsaliensis. Uppsala Studies in Cultural Anthropology* 25. 268 pp. Uppsala. ISBN 91-554- 4247-1.
- [14] Iro, (1994) From Nomadism to Sedentarism: An Analysis of Development Constraints and Public Policy Issues in the Socio-Economic Transformation of the Pastoral Fulani of Nigeria, PhD dissertation, Howard University, 1994
- [15] Ivan Tchalakov, Ivaylo Hristov, The Bulgarian nuclear sector in transition: Adopted Russian technology, state sovereignty and accession to the E.U., *Environmental Innovation and Societal Transitions*, Vol 32, 2019, 107-121
- [16] Little, PD, K Smith, BA Cellarius, CB Coppock, and C Barrett. 2001. Avoiding disaster: Diversification and risk management among East African herders. *Development and Change* 32(3): 401-433. doi:10.1111/1467-7660.00211. Majekodunmi et al., 2014
- [17] Niasse M. et al (eds) (2004). Reducing West Africa vulnerability to Climate impacts on Water Resources, Westlands and Desertification: Element of a Regional Strategy for Preparedness and Adaptation. Switzerland, Cambridge and UK: IUCN ISBN 2-8317-0782-X. xviii + 66pp
- [18] Rass, N. 2006. Policies and strategies to address the vulnerability of pastoralists in sub-Saharan Africa. Rome: Pro-Poor Livestock Policy Initiative, Food and Agriculture Organisation of the United Nations
- [19] Ravenstein, E. G. (1889). The laws of migration. *Journal of the Royal Statistical Society*, 52, 214-301.
- [20] Schultz, T. W. (1961). Investment in Human Capital. *American Economic Review*, 51, 1-17.
- [21] Sinclair, A. R. E., Fryxell, J. M., & Milner-Gulland, E. J. (2011). *Animal migration: A synthesis*. Oxford: Oxford University Press
- [22] Stenning, D. J. 1959. Savannah nomads: A study of the Wodaabe pastoral Fulani of western Bornu Province in Northern Region, Nigeria. London: Oxford University Press.
- [23] Tarig, A. (2011). Who Are the Fulani People & Their Origins? *Modern Ghana*, available at <https://www.modernghana.com/news/349849/1/who-are-the-fulani-people-their-origins.html>

[24] Tonah, S. (2002). Fulani Pastoralists, Indigenous Farmers and the Contest for Land in Northern Ghana. Africa Spectrum, Vol. 37, No. 1 (pp. pp. 43-59). Hamburg/Germany: Institute of African Affairs at GIGA

