



DEPARTMENT OF SOCIAL WORK

CONFERENCE PROCEEDINGS OF THE 1st INTERNATIONAL CONFERENCE OF THE DEPARTMENT OF SOCIAL WORK, UNIVERSITY OF NIGERIA, NSUKKA ON THE THEME "EMERGING AND CONTEMPORARY SOCIAL ISSUES: THE PLACE OF SOCIAL WORK EDUCATION AND PRACTICE IN NIGERIA"

EDITORS

Okoye, O. Uzoma., Chukwu, Ngozi Eucharia, & Agwu, Prince Chiemeke

2018

MEMBERS OF LOCAL ORGANISING COMMITTEE

1.	Prof. Uzoma O. Okoye	-	Chairman
2.	Dr. A. O. Uche	-	Secretary
3.	Dr. N. E. Chukwu	-	Member
4.	Mrs. C. U. Nnama-Okechukwu	-	Member
5.	Miss. N. P. Anazonwu	-	Member
6.	Miss C.E. Onalu	-	Member
7.	Mrs. J. Eneh	-	Member
8.	Mr. S. O Ebimgbo	-	Member
9.	Mr. P. C. Agwu	-	Member
10.	Mrs. N. A. Chukwu	-	Member
11.	Mr. A. A. Agha	-	Member
12.	Mr. H. Ajibo	-	Member
13.	Mr. Ekoh Chiagozie	-	Member
14.	Mr. Oliver Eya	-	Member
15.	Mr. Kelechi Agbawodikeizu	-	Member

TABLE OF CONTENTS

Title: Emerging and Contemporary Social Issues: The Place of Social Work Education and Practice in Nigeria i
Members of Local Organising Committee ii
Message from Conference LOC Chairperson iii
Welcome Address by the Head of Department v
Table of Contents viii

PART 1: SOCIAL WORK AND ILLEGAL CHILD ADOPTION 1

Social Work Intervention against Illegal Child Adoption in Enugu State, Nigeria by Udechukwu, N.S. 2

Exploring the Intricacies of Illegal Child Adoption in Lagos and the Role of Social Work as a Panacea by Adebowale Ayobade (PhD) & Gafar F. Olowu. 17

Illegal Child Adoption and the Place of Social Work Practice in Nigeria by Onyishi Nkechinyere 29

Perception of Academic Staff of the University of Nigeria Nsukka on Illegal Child Adoption in Nigeria: Implication for Social Work Practice by Uzuegbu, Charity N., Nnama-Okechukwu, Chinwe U., Agha, A. Agha, Ugwu Joy & Chukwuorji Johnbosco 36

Societal Perception of Illegal Child Adoption and Implications for Social Work Practice in Enugu Metropolis South-East Nigeria by Sunday E. Abonyi, Ph.D., Samuel O. Ebimgbo & Christy N. Obi-Keguna 53

PART 2: SOCIAL WORK AND PUBLIC HEALTH 62

Knowledge of and Attitude towards Human Papillomavirus (HPV) Infections and Vaccines among Undergraduate Students of University of Nigeria: Practice Considerations for Nigerian Social Workers by Chinyere Edith Onalu, Nkemdilim Patricia Anazonwu & Blessing N. Gobo 63

Monkey Pox and Destabilization of Community Life in Nigeria: Implication for Social Work Practice by Ajibo,T. H, Obi-Keguna, C.N & Iyiani, C. C. (PhD). 72

Social Work Interventions and Management of Terminal Illness by Mojoyinola, J. K. & Smith, I. U. 80

Socio-Cultural Factors that Encourage Sports Betting among Students in the University of Nigeria, Nsukka: Implications for Social Work Practice by Emmanuel M. Ikechukwu, Atumah, Oscar N. & Uzoma O. Okoye (PhD). 94

The Social Worker and the Public Health Implications of Stigma and Discrimination against PLWHA in Enugu State by Onyinye Nnenna Udeze & Uzoma Odera Okoye (PhD). 103

Social Worker and Alternative/ Traditional System of Health Care Delivery in Nigeria: Progress and Prospects by Helen. C. Nnadi. 113

Attitudes of Urban and Rural Dwellers toward Female Genital Cutting in Enugu State: Implications for Social Work in Nigeria by Ngwu Christopher Ndubuisi (Ph.D) & Nnabuchi Mabel C. 124

Social Work and Public Health: Collaborative Practice as a Gateway to Healthy Living in Nigeria. By Ikeorji Chika Rita & Onyenemerem Nnanemerem Peter. 139

Determinants of Primary Health Care Utilization of Older Adults and the Implication for Social Work Practice in Enugu State, Nigeria by Jecinta Ene C., Yemi Adewoyin, Nma-Njoku Alexandra Chukwu & Theresa Patrison. 147

Awareness and Strategies for Coping with Violence by Women Living in IDP Camp Benin City, Nigeria. By Josephine Ejodamen Isenmila, Faith Zeniatu Shehu & Uzoma Odera Okoye (PhD). 159

PART 3: SOCIAL WORK AND HUMAN TRAFFICKING/KIDNAPPING 169

Kidnapping and Hostage-Taking in Niger Delta Region: Implication for Social Work Intervention with Victims by Okafor,A.E, Nnamani, D.O & Ajibo Henry T. 170

Human Trafficking – A Contemporary Social Issue by Aigboje Juliet Uche. 179

Socio-Demographic factors Influencing Attitude towards Human Trafficking in Ibadan Metropolis of Nigeria by Oyeleke Ajiboye Isaac & Ishola, A. A. 186

Effects of Kidnapping on Mental and Physical Health of Victims in Southeast Nigeria: Implications for Clinical Social Work by Nkemdilim Patricia Anazonwu, Chinyere Edith Onalu & Inyomoma Obasi-Igwe. 196

PART 4: SOCIAL WORK AND INTERNAL DISPLACEMENT/ NATURAL DISASTER 204

Sports as Tool for Healthy Living among Internally Displaced Persons (IDPS) in Nigeria: Implications for Physical Education and Social Work by Dr. Linda N. Chukwurah & Nkemdilim P. Anazonwu. 205

Social Work and Internally Displaced Persons (IDPS) in Nigeria: The Need for Increase Social Work Intervention by Dr. Alex Aniche. 212

Psychosocial Services for the Internally Displaced Persons (IDP) in Edo State: The Role of Social Workers by Shehu, Zeniatu Faith (Ph.D) & Prof. Okoye, Uzoma Odera. 218

The Role of Social Workers in Post Natural Disaster Management in Nigeria by Obike, Sunday Emmanuel & Borlin, Elo-Oghene Martin. 234

The Role of Social Workers in Supporting Internally Displaced Persons in North-Eastern Nigeria by Aminu Zubairu Surajo, Abdulkadir Shitu Umar, Jamilu Musa & Mohammed Jamilu Haruna. 243

Social Work Intervention and Flood Disaster Management in Calabar Metropolis of Cross River State, Nigeria. By Tiku, Oru Takim (Ph.D), Abonor, Lazarus Bassey & Ikpeme, Bassey Ballantyne. 255

Pentecostal Churches in Nsukka Local Government Area, Enugu State and the Challenges of Internally Displaced Persons in Nigeria: Need For Social Work Intervention. By Chukwuma, Onyekachi Gift, Aghedo, Gabriel Ushiagu & Okah, Paulinus Sunday. 263

Understanding the Challenges of Northern Forced Migrants: From Escape to Life Understanding The Challenges Of Northern Forced Migrants: From Escape To Life In Internally Displaced Persons Camps, Abuja by Prince, C. Ekoh, Prof. Uzoma, C. Okoye & Chukwuemeka Ejimkaraonye. 276

Where are the Social Workers? Human Trafficking and Challenges Faced by Internally Displaced Persons (IDPS) in Nigeria. By Alaku Ifeanyi, Nnama-Okechukwu, Chinwe U. & Onalu, Chinyere E. 282

Forced Migration and the Challenges of Internally Displaced Persons (IDPS) in Ebonyi State Nigeria: Implication for Social Work Practice by Nkechi B. Emma-Echiegu (Ph.D) & Ekene P. Mbam. 291

An Assessment of the Problems Experienced by Internally Displaced Persons (IDPS) in Bakassi Camp, Yenagoa. By A. Diekedie, E. Gbedema, A. Arogo, J. Adu & B.C Ephraim –Emmanuel. 297

Prospects and Challenges of Social Work Intervention in Disaster Management: A Case Study of Flooding in Nigeria. By Sofiat Abimbola Busari-Akinbode & Sunday Ofili Ibobor. 302

PART 5: SOCIAL WORK AND ENTREPRENEURSHIP **309**

Social Work Implications of De-Industrialization and Entrepreneurs Dynamism in Ikeja Lagos State. By Adebowale Ayobade & Augustine Agugua. 310

Promoting Rural Social Work Practice in Nigeria through Entrepreneurship Development Using Village Savings and Loan Association (VSLA): The SOS Children Villages Nigeria Experience by Nnama-Okechukwu, Chinwe U., Okoye, Uzoma O., Erhumwunse, Eghosa A. & Nwanze, Anthony A. 328

The Impact of Social Entrepreneurs cum Social Workers in Entrepreneurship Development in Nigeria by Ezema, Sylvanus Ani, Olorunfemi, Glory Chikaodi & Obayi, Lovelyn N. 342

Entrepreneurial Education and Girl-Child Empowerment in the South East Nigeria by Ebue Malachy Okechukwu. 351

Social Work and Entrepreneurship: The Social Worker as Educator for Entrepreneurial Opportunities in Nigeria by Nnabuike O. Osadebe. 364

PART 6: SOCIAL WORK AND MIGRATION **372**

Social and Cultural Influences on Attitude and Perception toward Irregular Migration of Nigerian Youths: Practice Considerations for Social Workers by Odo Casmir Obinna, Prince C. Agwu, Oscar Atumah (PhD) & Uzoma O Okoye (PhD). 373

Impacts of International Migration on Social Economic Development: Implication for Social Work Practice by Tracy B.E. Omorogiuwa & Osagie J. Egharevba. 383

Urban-Rural Migration and Challenges of the Elderly: Implications for Social Work Practice Ijeoma Igwe (PhD), Chiemezie S. Atama (PhD) &Aloysius Odii. 393

Migration for Survival in Nigeria: Interrogating Causation and Consequences by Kelechi Kenneth Osayi (Ph.D) & Ejimofor Raphael Opara. 402

Impact of International Migration of Parents on Academic Performance of Left Behind Undergraduate Students in the University of Nigeria, Nsukka, Implication for Social Work Practice in Nigeria. By Chukwu Nma-Njoku Alexandra, Ene Jacinta Chibuzo, & Yemi Adewoiyin. 415

Before the Boat: Understanding the Driving Factors of Irregular Migration in Edo State, Nigeria by Uyi Benjamin Edegbe & Kelly Alfred Imafidon. 424

PART 7: SOCIAL WORK AND TERRORISM/HERDSMEN CRISIS 436

The Scourge of Terrorism in a Diverse Nation and the Place of the Nigerian Social Worker by Isangha, Stanley Oloji. 437

Herdsmen-Farmers Conflicts in Africa: Causes, Effects and Implication to Social Work Education and Practice in Nigeria by Veta, Oghenechoja Dennis (Ph.D). 454

Marauding Fulani Herdsmen, their National Menace and Social Work Education in Nigeria by Jerome Madumelu (Phd). 464

Herdsmen Attacks on Farming Communities: Implications for Social Work Practice with Affected Families in Nigeria by Ugwu, Felix Onyebuchi Chukwuma & Kalu T. U. Ogba. 470

Recurrent Fulani Herdsmen and Farmers' Conflict: Implication for Social Work Practice in Nigeria by Patricia U. Agbawodikeizu & Uzoma O. Okoye. 483

Rethinking the Drivers of Herdsmen Attacks and its Implication for Social Practice by Asadu, Ngozi & Onwuama, Onyeyilichukwu Peter. 492

PART 8: SOCIAL WORK AND SPIRITUALITY 499

Integrating Spirituality and Religious Beliefs into Social Work Practice in Nigeria by Uche, Ijeoma B. & Uche, Okala A. 500

Social Work Practitioner's Understanding and Approach to Management of Religion and Spiritual Distress in Health Care setting by Patrision- Obichukwu & Theresa Ekwutosi. 512

Religion in Social Work Practice: A Case for Interdisciplinary Collaboration. By Iheanacho Ambrose O.J. Ph.D. 522

PART 9: SOCIAL WORK AND ETHNICITY IN NIGERIA 536

Social Work Interventions and Challenges of Ethnicity in Nigeria by Tangban, Egbe Ebagu (Ph.D), Isokon, Brown Egbe (Ph.D) & Obeten, Ude Bassey (Ph.D). 537

Interethnic Discrimination/Social Relation and Social Work Intervention Processes in Nigeria by Ojua, Takimasu (Phd) & Inah Okon (PhD). 549

Ethnicity, Prejudice and Violence in the Debris of National Disunity: Implications for Social Work by Nnachi Amos Imo (PhD). 557

The Challenges of Ethnic Groups and Social Work Practice in Nigeria by Daniel Uranta, Ph.D. 568

PART 10: OTHER CONTEMPORARY SOCIAL ISSUES **575**

The Role of Social Work in Climate Change Sensitization in Nigeria by Onu Janefrances C. 576

Climate Change: The Roles and Contributions of Social Workers to Policy Framework by Gbendu, G. O., Prof. S. A. Ezeudu & Dr. S. O. Ugwuda. 583

Telehealth in Mental Health Care Services and Social Work Practice in Nigeria: Implications for Social Work Education by Ngozi E. Chukwu (PhD) & Ngozi Idemili- Aronu (PhD). 590

A Strategic Assessment Model toward Sustainable Solution to the Problem of Child Witchcraft in Southern Nigeria. By Eucharia Nwabugo Nwagbara. 597

Share of Women's Income to Household Expenditure in South East Nigeria by Patience Ifeyinwa Opata & Noble Jackson Nweze. 607

Social Welfare Workforce Strengthening: A Panacea to Achieving 2020 HIV/AIDS Goal 90-90-90 in Nigeria. By Justice Chukwudi Ulunta & Daniel Onyedika Ugwuanyi. 617

HERDSMEN-FARMERS CONFLICTS IN AFRICA: CAUSES, EFFECTS AND IMPLICATION TO SOCIAL WORK EDUCATION AND PRACTICE IN NIGERIA

By

Veta, Oghenechoja Dennis (Ph.D).

Abstract

Violent conflicts between Fulani herdsmen and farmers have, for a long time, been a common feature in West Africa with consequences on human and animal lives, properties, peaceful coexistence, and orderliness. These conflicts between herdsmen and farmers is an old phenomenon which became widespread in the coastal countries of West Africa in the 20th century; prior to this period, the issue of clashes was mainly prevalent in the savanna belts of West Africa where cattle rearing was predominant. In Sub-Saharan Africa, cases of farmers-herders conflict are widespread across the sub-region. In recent times the conflict has assumed dangerous dimensions tending towards criminality with attendant loss of lives and wanton destruction of properties. However, the causes and effects of these conflicts have not been critically analyzed and clearly understood. Thus, effective mechanism to avert these conflicts has not been categorically stipulated. Several factors are being enumerated as causes of these conflicts. The herdsmen frequently mention farmers' encroachment on cattle routes as the major cause of the conflicts, while the farmers see the clashes, mainly, as a result of invasion of their arable land by herdsmen and their herds during the peak season of crop production. Failure of the government in mediating the herdsmen-farmers conflicts in a resolute manner leads to these incessant conflicts in African nations, particularly, in Nigeria. Considering the present evolution of Nigeria, ranches should be encouraged and emphasized. This is to guard against nomadic herdsmen infringement on the rights of indigenous farming communities in Nigeria.

Keywords: ***Herdsmen, farmers, conflicts, Africa, social-work, education,*** *practice*

Introduction

Fulani herders can be found in The Gambia, Mali, Mauritania, Sierra Leone, Burkina Faso, Guinea Bissau, Côte d'Ivoire, Central African Republic, Togo, Nigeria, Niger, Senegal, Guinea, Benin, Ghana, Liberia, Sudan and Cameroon, whose main occupation is nomadic pastoralism (Anter, 2011). According to McGregor(2014) the Fulani originated from Senegambia before spreading out into about 20 states which cut across West Africa and the Sahel as well as Western Sudan and Central African Republic. In other words, Fulani herders came from the Middle-East and North Africa and settled into Central and West Africa from the Senegal region and they created the Tekruur Empire which was contemporary to the Ghana Empire. Then, they spread in all the countries in West-Africa, continuing to lead their nomadic life style (Anter, 2011), while the farmers are found, mainly, in their ancestral communities carrying out their activities on inherited, purchased or leased parcels of land across African nations.Thus, the herdsmen being settlers, in most cases, are expected to respect the rights of the indigenous farmers, obey the rules and regulations of their host communities, and respect constituted traditional authorities for a sustainable peaceful co-existence that would enhance symbiotic relationships between the herdsmen and the farmers across Africa nations.

However, violent conflicts between Fulani herdsmen and farmers have beena common feature in West Africa, for a long time, with consequences on human and animal lives, properties, peaceful coexistence, and orderliness (Olaniyan, 2015). Ofuoku and Isife (2009) assert that conflicts between herdsmen and farmers is an old phenomenon which became widespread in the coastal countries of West Africa in the 20th century; prior to this period, the issue of clashes was mainly prevalent in Guinea, Sudan and Sahel zones (Savanna belts), where cattle rearing was predominant; relatively to crop production, which was carried out only during the short rainy season on a small scale. In the Sub-Saharan Africa, cases of farmers-herders conflict are widespread across the sub-region. Also, there was a violent clash in 1989 between Mauritanian herders and Senegalese farmers at the borders between Senegal and Mauritania which led to multiple deaths, scores of wounded persons, displacement of thousands of persons, and wanton destruction of properties (Salmone, 2010).

According to Bukari and Schareika (2015) there were 60 media reports of clashes between local farmers and Fulani herdsmen in many parts of Ghana between 2010 and 2013; such conflicts have led to death and destruction of properties in almost all the ten regions of Ghana, but high in Agogo in the Ashanti region. Stanley, Harvey and Asaah (2017) opined that in Gushegu, Nnangodi, Agogo, Dumso and various villages in Atengan and Pru districts in Ghana experienced violent conflicts between herders and farmers. In February 2016, about 80 cattle belonging to Fulani herdsmen were killed by irate youth in Dumso in the Brong-Ahafo region as a reappraisal to destruction of crops by Fulani herdsmen in Agogo in Ashanti region (Stanley et al., 2017).Quedraogo (2013) observed that conflict between herders and farmers in Burkina Faso's Central-Eastern Sangou area seven persons were killed; and in Bissa, after a herder's cattle grazed on a farm, lot of properties were destroyed and 600 persons, mainly women and children were displaced. In Ethiopia, Fujimo (2010) opined that the Me'en, due to rustling of cattle, began raids killing farmers from neighboring Dime in the late 1960s. These raids became violent to the extent of massacre, until 1971 when the imperial government forces intervened. However, the land and other properties owned by the Dime were gradually taken over by the Me'en, who is now major occupants of the land, while the Dime seems to be subordinate to the Me'en.

Furthermore, in Tanzania, the herdsmen and farmers violent conflict began in 1979, and three persons were killed. Also in Tanzania, on 8 December 2000, Maasai warriors (Herders' Defense Group) attackedRudewa Mbuyuni village, at 5.00 a.m.; 38persons were killed, and many were injured (Benjaminsen, Maganga, & Adallah, 2009).Tellen, Anchang and Shu (2016*)* opined that in Cameroon, some conflicts between herders and farmers are more serious than others; conflicts resulting in involve injury, poisoning of cattle, raping, and loss of life are extremely serious. In March, 2016, violent clashes between pastoralists and farmers inBouna, in the northeast of Côte d'Ivoire, at least 27 persons were killed and thousands of persons were displaced; armed traditional hunters (The Dozo) intervened and15 more persons were killed (Human Rights Watch, 2017).There was a violence herders-farmers conflict, in rural central Kenya in early 2017 as armed northern herders brought thousands of cattle, sheep and goats onto private property, and lives of humans and wildlife were loss (Craig, 2017); many of the herders have committed acts of shocking violence leading to the displacement of dozens of families in Kenya (Mutiga, 2017).

Nigeria, being one of the Africa nations, is not free from the herdsmen-farmers violent clashes. For instance, Joseph (2012) asserts that, Nigeria recorded 128fatalities in 2012 due to conflicts between herdsmen and farmers. Eromo (2016) observed that raids by Fulani herdsmen armed with guns, bows and machetes on communities in Benue and Enugu states destroyed villages, killed hundreds of people and forced tens of thousands to flee their ancestral homes. In

Uzaar in Tombo,Anyii in Logo and Vase in Ukum local government areasof Benue State, the herdsmen killed eight and 12persons respectively (Duru, 2016).Also, in 2013, about 300 personswere reported dead in Nigeria due to herdsmen-farmers conflict (Okoli & Atelhe, 2014). In Oke-Ako in Ikole Local Government Area of Ekiti state some herdsmen attacked the town and killed one of the community members (Olakitan, 2016). Another attack launched by the Fulani herdsmen in Delta state led to the display of headless bodies, raping of women and robbery activities (O'Neil,2012).

More worrisome is that the herdsmen who were originally known with sticks, bows and arrows for protection of their cattle now wield sophisticated weapons like Ak-47 assault rifles; a new dimension that has intensifies these offensive attacks against vulnerable natives (Simeon, 2017). For quite a couple of years now, in their quest to graze their cattle on farmlands belonging to the host communities, the pillaging Fulani Herdsmen, operating under a discernible prototype of reconnaissance, attack and withdrawal, leave behind cases of rapes, killings, destructions, desolation, terror, kidnappings, intimidation and other forms of social dislocation (Chinua Achebe Centre for Leadership and Development, 2016; Nkwoji, 2016).The Fulani herdsmen are always prepared to empty their cattle into cultivated farmland and at the same time ready to kill and maim whoever dares to challenge them (Ikezue &Ezeah, 2017).

Nonetheless, the evolution of society, expansion of industries, loss of arable land to drought, agriculture, housing and other commercial activities, climate change and so on that affect the availability of grasses, have cast a shadow on the traditional practices of pastoralists in some parts of the world such that mobility, one of the key strategies of pastoral groups is lost (Townsend, 2009). These have led to the development of ranching options in the United States, Australia, South Africa and other developed nations where modern variations like sheep and cattle stations exist (Nanji, 2017).Thus, Okeke (2014) maintains that rather than creating grazing routes and reserves for Fulani herders outside their states of origin, the federal and the state governments of Fulani states should make livestock production a sedentary occupation. They should encourage ranches in Fulani states and on lands owned, bought or leased by the Fulani and confine cattle breeding within the enclosed areas containing grazing fields, artificial sources of water, like boreholes, dams, canals, and these state governments could profitably engage in forage-crop farming on a large-scale.

However, most African nations, including Nigeria, still continue with free grazing in spite of their various societal evolutions. It has been observed that from the first appearance of the herders from Senegambia to northern Nigeria between 13th and 14th centuries, nomadic pastoralism has continued unabated. From the intensity of the attacks occasioned by access to sophisticated weapons, the Fulani herdsmen militancy has become an albatross on the neck of Nigerians. In the southern part of Nigeria, almost every state within the region has experienced deadly attacks resulting to wanton destruction of lives and properties as well as other vices associated with these attacks (Simeon, 2017).The Global Terrorism Index reported that after Boko Haram, Islamic State in Iraq and Syria (ISIS) and al-Shabab, Nigerian Fulani Militants (often referred to as Fulani Herdsmen) is categorized as the fourth deadliest terrorist organization around the world (Mikailu, 2016; Buchanan, 2015; Institute for Economics and Peace, 2015).

Causes of Herdsmen-Farmers Conflicts

Population growth caused a south ward migration of many pastoralists from Sudan-Sahel zone as a means of avoiding conflicts but in the end it creates incessant conflicts with farmers in the new areas (Moritz, 2010) of their settlements.According to other scholars this migration of Fulani herdsmen into the humid and sub-humid zones is one of these factors for the increasing

farmer-herder conflicts (Fabusoro & Oyegbami, 2009; Moritz, 2010).For Okoli and Atelhe (2014)the environmental factors and exploitation of scarce resources lead to conflict and violence (theory of eco-violence); and poor management of existing grazing reserves (Adisa, 2012). Other scholars opined that farmers' encroachment on cattle routes is the cause of the conflicts (Nformi, Mary-Juliet, Engwali & Nji,2014). The causes of clashes are due to global climate change and the contending desertification and aridity that has reduced arable and grazing lands, forcing herdsmen to migrate southwards in search of pasture for their herds (Okoli & Atelhe, 2014; Odoh & Chigozie, 2012; Abbass, 2012). In the same vein, Other scholars have identified climate change, the migration further south, thegrowth of agro-pastoralism, the expansion of farming onpastures, the invasion of farmlands by cattle, assault on non-Fulani women by herdsmen, blockage of stock routesand water points, freshwater scarcity, burning ofrangelands, cattle theft, inadequate animal health care anddisease control, overgrazing on fallow lands, defecationon streams and roads by cattle, extensive sedentarisation,ineffective coping strategies, ethnic stereotyping, and thebreakdown of conflict intervention mechanisms as the major causes of herdsmen-farmers conflicts(Adekunle & Adisa, 2010; Blench, 2010; Odoh & Chigozie, 2012; Solagberu, 2012; Audu, 2014; Bello, 2013; McGregor, 2014).These clashes result from the invasion of arable land by the cattle during the peakseason of crop production (Adekunle and Adisa, 2010; Abass, 2012). Contrarily, Olayoku (2014) opined that violent herdsmen-farmers conflicts was not restricted to specific period of the year and that they occur through the year, with the highest number of fatalities recorded in both the rainy and dry seasons. According to Bello (2013) destruction of crops by cattle and other properties, such as reservoirs, irrigational facilities and infrastructure by herdsmen, burning of rangelands, fadama and blockage of stock routes and water points by crop encroachment, increasing rate of cattle theft, antagonistic perceptions and beliefs among farmers and herdsmen could escalate these conflicts. Similarly, Blench (2010) stressed that ethnicity remains a major factor influencing the occurrence of these conflicts parties and raising of funds. The Nigerian governments, at all levels, have not been resolute in actions to put an end tothese incessant violent conflicts. Thus, (Olayoku, 2014) argued that the failure of the government in mediating such conflicts and setting up judicial commissions cannot be underestimated because it pushes communities to take the law into their own hands. Also, ethnic jingoists and politicians have been benefitting in these strives and they have succeeded in creating a dichotomy between the farmers and pastoralists in these farming communities (Ibrahim, Abdurrahman, &Umar, 2015); and some traditional rulers accept gratifications from the cattle owners at the expense of the indigenous farmers. However, Olayoku (2014) stressed that the causes of these violent conflicts, are centrally on economic and land issues, indicating that the creation of grazing routes by the government would not lead to herdsmen-farmers peaceful co-existence.

Adekunle and Adisa(2010) found out that there was no consensus on the causes ofthese conflicts; they identified inadequate knowledge of stock routes, depleting soil fertility, and the need to increase scale of operation by both groups as potentials for these conflicts. In the same vein, Stanley et al (2017) identified destruction of crops by cattle, Fulani herdsmen engaging in social vices, local benefactors shielding Fulani herdsmen and their crimes, farming close to water sources, farming on cattle routes, competing for usage of water, lack of system to deal with grievances, water pollution by cattle, ineffective local water governance laws, free-riders problem in water usage, discrimination against Fulani herdsmen, disregard for property right of land and water, false accusations against Fulani herdsmen, and Fulani herdsmen bringing in diseased animals as the causes of herdsmen farmers-conflicts. There is a dichotomy, as a result of self defense mechanism by both parties (herdsmen and farmers) and reliance on freedom of movements

and settlements in any part of the country, as well as religion and ethnicity, twisting the actual cause(s) of the conflicts. Thus, scholars' attempts or studies in order to avert these incessant conflicts, though influence by politics of research, have not been sustainably attained. The causes of these conflicts could be seen as water pollution, deliberate destruction of crops by herders and their herds,threat, intimidation,rape, sexual harassment, bush burning, armed robbery by the nomads, cattle rustling, premeditated shootings, killings of innocent host community members.However, the farming communities' (indigenes') traditional authorities and settlers' (herdsmen's) rights must be known and respected.

Effects of Herdsmen-Farmers Conflicts

The incessant herdsmen-farmers conflicts disrupt and threaten the sustainability of pastoral production and agriculture in West Africa (Moritz, 2010). These conflicts are having considerable negative effects on the economy of the herdsmen,the farmers, and the government. Also, the food security and economic welfare of urban dwellers that depend on these farmers for food supply are affected; this discourages the farmers and rural-agricultural development (Ofuoku and Isife, 2009). Agriculture, which is the mainstay of the economyof the local people is been disrupted by these conflicts,making livelihood difficult at both the affected localities as well as the larger societies that are dependent on theproduce from the warring communities. In other words, food supply is affected in quality, quantity and there is rise in cost; and safe drinking water is polluted leading to serious effects on healthy living of the farming communities (Tenuche & Ifatimehin, 2009) these conflicts have led to the displacement of about 1,000 people from theirfarming localities in Benue state (Duru, 2016).

However, theloss of human lives, land, animals, plants, and crops hasmany security, social, political, and economicimplications, including an impact on livestock production(Marietu & Olarewaju, 2009;Adekunle and Adisa, 2010; Ehiabhi, 2012; Bello, 2013) and on farm producein Nigeria. For Mikailu (2016) the herders-farmers conflict has hindered market and economic growth by destruction of productive assets, preventing trade and deterring investment.Ofuoku and Isife (2009) are of the view that socio economic effects of herders-farmers conflicts lead to reduction in output and income of crop farmers as a result of the destruction of crops by cattle and indiscriminate bush burning, and displacement of farmers who become a source of liability creating a vicious cycle of poverty in such communities, while the herdsmen who are involved in such conflicts could easily relocate with their cattle. Thus, it serves as a boost to the herders to continually invade peaceful and unsuspecting people who hitherto were enjoying the ambiance of their God given lands and homes (Ikezue &Ezeah, 2017).

Similarly,Rashid (2010) observed that farmers experiencemore of material losses, such as crop produce and farm income, while job status and self esteem were the main non-material losses that they experienced as a result of these conflicts. For the herdsmen, there is no life without cattle and they can go whatever mile to ensure that their source of livelihood is sustained (Odoh & Chigozie, 2012).However, herds of cattle belonging to the nomads are also killed; also some of the victims are badly injured or maimed. This has reduced status of some farmers towidows or widowers; and in other cases that of their children to orphans and there are proliferations of small arms and ammunitions. This could threaten the spirit of social integration of Nigerian ethnic groups and their peaceful co-existence (Ofuoku and Isife, 2009).

According to Mikailu, (2016) the economic costs of these conflicts is alarming as a whopping sum of $14billion has been lost from three years to 2015 as revealed in a study conducted in Kaduna, Plateau, Nasarawa and Benue states by Mercy Corps, a United Kingdom

based humanitarian organization. The report indicates that between 2010 and 2015, Nigeria lost about 2.79 per cent of its Gross Domestic Product (GDP) as a result of clashes between herders and farmers. In other words, Fulani herdsmen-farmers clashes cost Nigeria N2trn every year (Mikailu, 2016); states affected by these conflicts stand to lost an average of 47 per cent of taxes accruable through internally generated revenue. On the other hand,if peace is restored in these communities, the average household affected by these conflicts would experience at least 64 or higher per cent increase in income, while the country (Nigeria) stands to gain up to £8billion annually (Nelson, 2016).These conflicts have brought about extreme poverty and hunger, and destruction of social status, inadequate food security; the vulnerable groups, women and children are mostly affected. Also, the once mutually existing farmer-pastoralist relationships are weakened. This awful situation becomes worst, especially when either the farmer or the pastoralist is categorised into a group relating to religion and tribe (Ikezue & Ezeah, 2017).

Implication of Findings to Social Work Education and Practice

This paper revealed that there has never been a peaceful co-existence between herdsmen and farmers for a long time; in recent times, these conflicts have taken different dimension. Sophisticated weapons, such AK-47, small arms and ammunitions, machetes, bows and arrows are fully introduced into these conflicts. Thus, leading to wanton destruction of several lives and properties in African nations, particularly in Nigeria, where these violent conflicts are most rampant. These violent conflicts are due to several factors, the most mentioned by herdsmen is encroachment into their cattle routs by famers, while the farmers mainly maintain deliberate destruction of their arable crops by herdsmen and their cattle. Consequently, there is no peaceful co-existence between the Fulani herdsmen (settlers) and indigenous farming communities.

In social work education, this finding suggests that there is urgent need for professionalization of social work, and all tertiary institutions, particularly in Nigeria, are to encourage social work education where social workers could be professionally trained for adequate coverage of all aspects of life (cultural, socio-economic and political). This would strengthen virtues of cooperative problem solving mechanisms to enable individuals, groups and communities to manage their own resources and affairs without acrimonies or undue interference by settlers.

In social work practice,the finding suggests that professional social workers be involved in orientation and conflict resolution agencies in African nations, particularly in Nigeria. If professional social workers are involved in these areas, they would adequately sensitize individuals, groups and communities on the need for respect of human inalienable right to life, peaceful co-existence, collaboration, teamwork and active participation in development process rather than involvement in violent conflicts. Consequently, all settlers, including Fulani herdsmen would respects indigenous ownership rights and traditional authorities of host communities in Nigeria. Finally, they will ensure that policies that would ensure peaceful co-existence are enacted and peace would be engendered in indigenous agrarian communities in Africa, particularly in Nigeria.

Conclusion

In conclusion, most African nations, such as, Guinea, Sudan,Ghana, Burkina Faso, Ethiopia, Tanzania, Cameroon,Côte d'Ivoire, Kenyaand Nigeria etc., have experienced cases of violent farmers-herders conflicts that have led to loss of lives, wanton destruction of properties and displacement of thousands of persons from their ancestral homes.The causes of these violent conflicts include water pollution, lack of respect for the rights of indigenes or owners of land bysettlers, particularly the herdsmen, deliberate destruction of crops by herders and their herds, threat, intimidation, rape, sexual harassment, bush burning, armed robbery by the nomads, cattle

rustling, and killings of innocent host community members. These incessant violent conflicts have effects on social-economic lives of both parties (herdsmen and farmers), as well as, on African nations' economies and international politics. The most affected are the children and women of communities involved.

Recommendations

In order to bring these herdsmen-farmers violent conflicts to barest minimal, the following recommendations are proffered:

1. Social Work should be professionalized in Nigeria. This will enable professional social workers to take their place, in national development, to nib most of the emerging and contemporary social issues in their buds, particularly, the herdsmen-farmers conflicts.
2. There is urgent need to involve professional social workers in sensitization and mobilization of all community members and settlers, particularly, the Fulani herdsmen towards building cooperative and peaceful coexistence between farmers and pastoralists in all African communities, particularly in Nigeria.
3. Establishment of ranches must be emphasized and maintained in all African nations, particularly, in Nigeria. In other words, open grazing of cattle must be prohibited or outlawed, and owners of cattleshould purchase and/or lease parcel of land for their ranches.
4. Nigerian government must make drastic efforts to put an end to proliferation of small arms and ammunitions in the country.

References

Abbass, I. M. (2012). No retreat no surrender: Conflict for survival between Fulani pastoralists and farmers in Northern Nigeria. *European Scientific Journal, 8(1),* 331-346.

Adekunle, O. & Adisa, S. (2010). An empirical phenomenological psychological study of farmer-herdsmen conflicts in North-Central Nigeria. *Journal of Alternative Perspectives in the Social Sciences, 2(1)*, 1-27.

Adisa, R.S. (2012). *Land use conflict between farmers and herdsmen – Implications for agricultural and rural development in Nigeria*. Retrieved from http://www.intechopen.com/books/rural-development-contemporary-issues-and-

Anter, T. (2011). Who are the Fulani people & origins? Retrieved fromhttps://tariganter.wordpress.com/2011/09/17/who-are-the-fulani-people-their-origins/

Audu, S. (2014). Freshwater scarcity: A threat to peaceful co-existence between farmers and pastoralists in Northern Nigeria. *International Journal of Development and Sustainability*, *3(1)*, 242-251.

Bello, A.S. (2013). Herdsmen and farmers conflicts in North-Eastern Nigeria: Causes, repercussions and resolutions. *Academic Journal of Interdisciplinary Studies, 2(5),* 129-139.

Benjaminsen, A., Maganga, F. P. & Adallah, A. M. (2009).The Kilosa Killings: Political Ecology of a Farmer–Herder Conflict in Tanzania. *Development and Change, 40(3),* 423 – 445.

Blench, R. (2010*). Conflict between pastoralists and cultivators in Nigeria: Review paper prepared for DFID Nigeria.* Retrieved from http://www.rogerblench.info/Development/Nigeria/Pastoralism/Fadama%20II%20paper.pdf.

Buchanan, R. T. (2015). *Global terrorism index: Nigerian Fulani militants named as fourth deadliest terror group in the world.* Retrieved from http://www.independent.co,uk/

news/world/africa/global-terrorism-index-nigerianfulani-militants-named-as-fourth-deadliest-terror-group=in-world-a6739851.html

Bukari, K. N. & Schareika, N. (2015). Stereotypes, prejudices and exclusion of Fulani pastoralists in Ghana. *Pastoralism, 5(1)*, 1.

Chinua Achebe Centre for Leadership and Development. (2016). *The result of the research about Fulani Herdsmen*. Retrieved from http://kingdom news.com/articles/305-the-result-of-the-research-about-fulaniherdsmen

Dimelu M. U., Salifu, D. E., Enwelu A. I. & Igbokwe E. M. (2017). Challenges of herdsmen-farmers' conflict in livestock production in Nigeria: Experience of pastoralists in Kogi State, Nigeria. *African Journal of Agricultural Research, 12(8)*, 642-650.

Duru, P. (2016). *Suspected Fulani herdsmen kill 26 persons, injure many in Benue.* Retrieved from http://www.vanguardngr.com/2016/06/ suspected-fulani-herdsmen-kill-26-persons-injure-many-benue/

Ehiabhi, V. (2012) *Senate passes law to halt Fulani, farmer's conflict.* Retrieved from https://www.naij.com/434292-senate-passes-law-to-halt-fulani-farmersconflict.html

Fabusoro, E. & Oyegbami, A. (2009). Key issues in the livelihoods security of migrant Fulani pastoralist: Empirical evidence from Southwest Nigeria. *Journal of humanities social sciences and creative arts, 4(2),* 1-20.

Fujimoto, T. (2013). Herder-Farmer Conflicts in Africa: An Analysis of Cases in Southwest Ethiopia. Retrieved from https://www.jstage.jst.go.jp/ article/jjcanth/75/3/75_KJ0000 7225545/_article/-char/en

Human Rights Watch. (2017). *World report: Events of 2016.* Retrieved from https://www.hrw.org/sites/default/files/world_report_download/wr2017-web.pdf

Ibrahim, M., Abdurrahman, B. I., & Umar, M. B. (2015). An assessment of farmer-pastoralist conflict in Nigeria using GIS.*International Journal of Engineering Science Invention, 4(7),* 23-33.

Idowu, A. J. & Okunola, B.T. (2017). Pastoralism as a new phase of terrorism in Nigeria. Global Journal of Human Social Sciences, 17(4), 21 – 24.

Ikezue, C. E. & Ezeah, P. (2017). Recurrent conflicts among migrant Fulani herdsmen and indigenous communities of Southern Nigeria: A review of literature.*International Journal of Health and Social Inquiry, 3(1)*, 152 - 169.

Iro, I. (2010*). Grazing reserve development: A panacea to the intractable strife between farmers and herders*. Retrieved from http://www. gamji.com

John, E. (2014). *The Fulani herdsman in Nigeria: Questions, challenges, allegations*. Retrieved from http://elnathanjohn.blogspot.com/2014/ 03/the-fulani-herdsman-in-nigeria.html.

Joseph, H. (2012). *4 killed in renewed farmers/herders feud in Nasarawa*.Retrievedfrom http://www.nigeriawatch.org/media/ docacc/ DT2012-02-17h_2.pdf

Marietu, T.S & Olarewaju, I.O. (2009). Resource conflict among farmers and Fulani herdsmen: Implications for resource sustainability. *African Journal of Political Science and International Relationships, 3(9),* 360-364.

McGregor, A. (2014). Alleged connection between Boko Haram and Nigeria's Fulani herdsmen could spark a Nigerian civil war. *Terrorism Monitor, 12(10)*, 8-10.

Mikailu, N. (2016). *Making sense of Nigeria's Fulani-farmer conflict*. Retrieved from militants-named-as-fourth-deadliest-terror-group=in-world-a6739851.html

Moritz, M. (2010). Understanding herder-farmer conflicts in West Africa: Outline of a processual approach.*Human Organization, 69(2), 138 – 148.*

Mutiga, M. (2017). As drought sweeps Kenya, herders invade farms and old wounds are reopened. Retrieved fromhttps://www.theguardian.com/ world/2017/mar/19/kenya-range-war-reopens-colonial-wounds

Nanji, R. U. (2017). Pastoralism in Nigeria's middle-belt region: A resource or a curse? *International Journal of Development and Economic Sustainability, 5(4),* 11-30.

National Population Commission. (2012). Nigeria over 167 million population: Implications and challenges. Retrieved from http://www. population.gov.ng.

Nelson, C. (2016). *The economic costs of conflict in Nigeria*. Retrieved from https://www.mercycorps.org.uk/research-resources/economic-costs-conflict-nigeria

Nformi, M. I., Mary-Juliet, B., Engwali, F. D. & Nji, A. (2014). Effects of farmer-grazer conflicts on rural development: A socio-economic analysis. *Journal of Agricultural Science, 4(3),* 113-120.

Nkwoji, G. (2016). *Fulani herdsmen and a conquest mission.* Retrieved from http://www.themoment.com.ng/columns/61-biochemistry/1343-fulani-herdsmen-and-aconquest-mission

O'Neil, S. (2012). *Two dead as Fulani, indigenes clash in Delta.* Retrieved from http://www.nigeriawatch.org/media/doc_acc/N2012-01-31p9.pdf

Odoh, S.I & Chigozie, C.F. (2012). Climate change and conflict in Nigeria: A theoretical and empirical examination of the worsening incidence of conflict between Fulani herdsmen and farmers in Northern Nigeria. *Arabian Journal of Business and Management Review*, *2(1),* 110-124.

Ofuoku, A. & Isife, B. (2009). Causes, effects and resolution of farmers-nomadic cattle herders conflict in Delta state, Nigeria. *International Journal of Sociology and Anthropology*. *1*(2), 47-54.

Okeke, O. E. (2014). Conflicts between Fulani herders and farmers in Central and Southern Nigeria: Discourse on proposed establishment of grazing routes and reserves. *AFRREV IJAH, 3(1),* 66 – 84.

Okello, A. L., Majekodunmi, A. O., Malala, A., Welburn, S. C. & Smith, J. (2014). Identifying motivators for state-pastoralist dialogue: Exploring the relationships between livestock services, self-organisation and conflict in Nigeria's pastoralist Fulani. *Pastoralism Springer*, *4(12),* 1-14.

Okoli, A.C. & Atelhe, G.A. (2014). Nomads against natives: A political ecology of herder/farmer conflicts in Nassarawa State, Nigeria. *American International Journal of Contemporary Research, 4(2),*76-88.

Olakitan, V. (2016). *Herdsmen kill villager in Ekiti, soldiers deployed*. Retrieved from http://www.thisdaylive.com/index.php/2016/05/22/herdsmen-kill-villager-in-ekiti-soldiers-deployed/

Olaniyan, A. (2015). The Fulani–Konkomba conflict and management strategy in Gushiegu, Ghana. *Journal of Applied Security Research*, *10*(3), 330-340.

Olayoku, P. A. (2014). Trends and patterns of cattle grazing and rural violence in Nigeria (2006-2014). *IFRA-Nigeria working papers series, n°3. Retrieved from* http://www/ifra-nigeria.org/IMG/pdf/cattle-grazing-rural-violence-nigeria.pdf

Quedraogo, I. (2013). Greater efforts needed to avert herder-farmer clashes in Burkina Faso. Retrieved from http://www.irinnews.org/report/97201/greater-efforts-needed-avert-herder-farmer-clashes-burkina-faso.

Rashid, A. (2010). Farmer-herdsmen conflicts: A factor analysis of socio-economic conflict variables among arable crop farmers in North Central Nigeria. *Journal of Human Ecology, 30(1), 1-9.*

Sahara Reporters. (2016). *Governor Fayose declares war on Fulani herdsmen*. Retrieved from http://www.saharareporters.com/2016/05/04/governor-fayosedeclares-war-on-fulani-herds men

Salmone, F. A. (2010). Conflict in the Senegal River Valley. Retrieved from https://www.culturalsurvival.org/ourpublications/csq/article/conflict-senegal-river-valley

Simeon, U. (2017). Incidence of herdsmen militancy in Southern Nigeria: A threat-import analysis. *Asian International Journal of Social Sciences, 17*(3), 53 – 80.

Solagberu, R. (2012). Land use conflict between farmers and herdsmen – Implications for agricultural and rural development in Nigeria. In R. Solagberu (Ed.) *Rural Development: Contemporary issues and practices*. Rijeka/Shanghai: In Tech.

Stanley, K. D., Harvey, S. J. & Asaah, S. M. (2017). Triggers of farmer-herder conflicts in Ghana: A non-parametric analysis of stakeholders' perspectives. *Sustainable Agriculture Research, 6(2)*, 141 – 151.

Tellen, V. A, Anchang, J. A. & Shu, M. (2016). Conflicts over land and pasture in North West Cameroon: Listening to the voices of farmers and grazers. Retrieved from: https://www.researchgate.net/publication/305986926_Conflicts_over_land_and_pasture_in_North_ West_Cameroon_Listening_to_the_voices_of_farmers_and_grazers

Tenuche, M.S. & Ifatimehin, O.O. (2009). Resource conflict among farmers and Fulani herdsmen: Implications for resource sustainability. *African Journal of Political Science and International Relations, 3 (9)*, 360-364.

Townsend, P. K. (2009). *Environmental anthropology: From pigs to policies*. United States: Waveland Press.