



Pastoralists versus farmers clashes of two economics the case of western Bahr El Ghazal, South Sudan

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Abstract

The paper endeavors to rigorously highlight the catalysts of the conflict between pastoralists and agriculturalists which enmeshes shortages of natural resources such as water pasture for the animal that depends on the balance of the ecosystem. However, in the last four decades, the equilibrium was affected and afflicted damages to areas inhabited by pastoralist's communities. Also, unstainable used of land and overgrazing are affecting the ecology of these areas which let communities to leave their lands and move to other areas. Additionally, overexploitation of natural resources negates or tarnishes the systems on which human life depends. Land grabbing by emigrants and new settlers, and It is worsened by seasonal migration of pastoralists from neighboring states and their subversion of host communities` farms and, empathic political unrest in South Sudan led into gruesome conflict in the area with a displacement of thousands of people. However, the paper is an attempt to unpack the bones of contention among pastoralists and farmers and the nexus and implications of this conflict for political unrest in the region. The data of article is based on the analysis of the data collected through interviews and questionnaires which were carried in Wau town, Western Bahr El Ghazal, South Sudan. Primary sources collected through in-depth interviews with key informants in the field. The statistic tools which have been applied in the data analysis are EDUSTAT and SPSS.

Keywords: pastoralist, farmers, land, climate change, conflict, natural

1. Introduction

The excise of Pastoralism in Africa is a way of adaptation to climate variability and long terms climate change around 7,000 years ago. Pastoralism predated agriculture and coexisted with hunting and foraging (Young, 2006) [7]. The conflict between the pastoralists and Agriculturalists in the region has merged as new problems triggered by many factors such as environmental degradation, diminution of natural resources, poverty, unequal distribution of land, depletion of ecosystems are among the factors that heightened and intensified the potential of conflict between pastoralists and agriculturalists in the regions. However owing, to degradations and depletion of natural resources such as water in the pastoralists` areas, they are forced to leave their area before the dry season and to reach the areas of agriculturalists in the time when they have not consummated their harvesting. The arrival of pastoralists before the harvesting will affect their crops as cattle could enter to forms and destroy forms as the time the pastoralist are armed for protecting their airmails. The situation leads to clashes between the groups as pastoralists are from neighboring States. However, climate variability is the variation in climatic parameters from and Climate Change is the change in the long-term mean value of a particular climate parameter. As such the vulnerability is defined as the degree to which a system is unable to cope with adverse effects of climate change including climate variability and extremes (Tarekegn, 2006) [4]. The vulnerability is a function of the character, and a rate of climate and the variation to which a system is exposed, adaptive capacity. Moreover, the term adaptation measures subsume eight categories: bearing losses, sharing losses, modifying the threat

and hampering effects, changing use, changing location, accessing new research-based technologies, and disseminating knowledge through education to change behavior and restoration. Some different forms of adaptation as anticipatory and reactive adaptation, private and public adaptation autonomous and planned adaptation requires being assessed together with environmental, socio-economic and policy change (Tarekegn, 2006) [4].

2. Pastoralism and its adaptation to climate change

Pastoralists are people who depend on herding livestock for a living. Pastoralism in East Africa is generally subsumed nomadic or semi-nomadic lifestyle. The pastoralism depends on grazing lands and water resources. As such Pastoralism is an effective and sophisticated, system of resources management in the drylands is characterized by mobility and communal management and embroils production of livestock. However, Pastoralists have the knowledge and skills for managing their environment. And their skills may have a limitation outside their system, but within their system, they know how things work, they know what to do, and they have institutions that help them to put this into practice (Tarekegn, 2006) [4]

In Africa, Pastoralism has witnessed years of change in climate conditions. Consequently, pastoralism in Africa developed in direct response to long-term climate change and variability. As such pastoralism developed as a response to environmental changes and variability in rainfall. Also, pastoralism developed adaptive and resilient ability to respond to pressure and change. Moreover, Pastoralists have surmounted with drought and other climate problems,

subsuming depending on social networks, trusts, moving between capital assets and migrating to other areas to look for work until droughts have passed. Pastoralists also use the supplementary feed for livestock (Tarekegn, 2006) ^[4].

Furthermore, other people believed that pastoralism is threatened by the impacts of climate change, in term of the flood, drought cycles, and their pressures. The pressures of drought lead to famine and competition for resources while the flood diminished mobility, disease, and pollution of water. Pastoralism has been affected by other factors besides climate in recent decades. As such pastoralists have accrued their reliance on non-pastoral resources owing to the deterioration of life-sustaining resources, such as the dearth of pasture for their cattle. Also, the loss of land productivity of their neighboring farmers has culminated in extension from both and culminated in competition over fertile land between the two groups (Tarekegn, 2006) ^[4].

However, pastoralism adapted to the changes in the climate through keeping the characteristics of the system by the developing different ways of life. The trend in livelihood diversification apart from pastoralism has taken the form of shift into low income or unsustainable occupations, such as charcoal production, to diminish the vulnerability. Furthermore, adaptation to climate change is the process through which people dwindle the effects of climate on their health and well-being, and utilized advantage of the opportunities that their environment provides (Tarekegn, 2006) ^[4]. The term adaptation means an adjustment, passive, reactive or anticipatory, that provided as means for alleviating anticipated consequences related to climate change. However, Adaptability refers to the degree to which adjustments are possible in practice, processes, or structures of systems to actual change in climate. As such adaptation could be planned and can be carried out in response to anticipation of changes in conditions. As such adaptation is initiated in response to anticipation of a change in climate. As such adaptation is about whether pastoralism has remained resilient to change in the climate to other forms of livelihood owing to other intervening factors (Tarekegn, 2006) ^[4].

3. Conflict over natural resources

The conflict between pastoralism and agricultural communities are sparked by shortages of natural resources such as water and lack of pasture for the animal as animal depends on the delicate balance of the ecosystem. However, in the leeway of the last four decades, the equilibrium was affected, in the vast arid and semi-arid areas in the country inhabited by pastoralist's communities (Pual, 2004) ^[2]. Moreover, an unsustainable way of land use and overgrazing are destroying the ecology of many areas which forced communities to abandon their lands and move to other areas. As such the overexploitation of natural resources undermine the systems on which human life depends (Pual, 2004) ^[2]. And it counteracts and attenuates carrying capacity and staunchly mounting competition for renewable and scare resources. However, the expanding human population is gradually shriveling and emasculating the carrying capacity of the local resources base (Pual, 2004) ^[2]. All these conditions, unfortunately, wrought the insecurity, inequality access to natural resources and services are contributing to ongoing

conflict, especially amidst the pastoralists and farmers and between other communities and the government. (Pual, 2004) ^[2]. Meanwhile, the degradation and depletion of natural resources and in some areas led to the control of areas of resources or in the parts of the country where natural resources are diminishing. Additionally, conflict is a normal issue in the lives of pastoralists. And conflicts in the drylands triggered by rivalry over natural resources, and land tenure change. Also, climate change also has a crucial role in inter-ethnic conflict amidst pastoralist communities, as many people flee from droughts, which is reflected in pasture and water shortages for livestock. Mobility and, movement of pastoralists has shifted to migration due to environmental hazards such as drought. However, the distress migration means the permanent occupation of land, which could not be accepted by the owners of the land. As such the change from seasonal mobility to quasi-permanent migration may also be an indication of the level of vulnerability to livelihood threat due to climate change. The conspicuous contestation and conflict over land contradicted the image of negotiable and adaptive customary systems of landholding and land use (Tarekegn, 2006) ^[4].

Moreover, the process of exclusion zooms social fissure and rift. As the violent conflict in East Africa has heightened the regional vulnerability to climate change and whittled and shrank the prospects for future adaption. However, these conflicts have debased options for effective management of the region's resources. As such the perceived environmental threat could accrue the propensity of communities to ensure their survival. Through transgressing and breaching the traditional resources –sharing norms and boundaries or by pursuing violent means. Meanwhile, the ruling elites may play their part in annihilating traditional institutions and flip-flopping power relations between contending groups based on ethnic or class distinctions. The relation between communities and their traditional land tenure and use arrangements have been affected by politics. Politics has exploited the tensions between groups with the competing livelihood strategies (Tarekegn, 2006) ^[4].

4. Pastoralists movement in the area

Since the 1980s, pastoralist used to arrive at the former Western Bahr el Ghazal in the leeway the dry season to stay with their cattle to Wau and Jur River County. There was a positive relationship between pastoralists and the host communities who benefitted from the herders and their cows, the herders would sell milk and meat and have access for their cows to the remnants of the harvest. However, in 2005, after the signing of CPA, the peaceful coexistence has been superseded by the conflict, damage, and disrespect. And thanks to changed behaviors and militarization, as younger herders are unable to take the liability of the herds and the acquisition of arms by herders; disrespected customs, and spurning to meet with the Chief of the host communities of the area of passing and arrival. And disrespect of communities and their way of life is ushered by augmenting number of incidents of crop subversion and extermination of cattle without compensation. This in addition to some social problems as families in the host communities remains wary and worry about their families members when these young

herders come with their herds to the area. The disparagement of the farmers is that one of the parties boasts firearm to protect its property and the other party has no arms which make an imbalance between the two parties negotiating access and rules of behavior that could not be resolved easily (VNG International report 2016) ^[6].

However, the meeting of the two communities is traditionally left to themselves to regulate. The local government acts as facilitator and observer unless the conflicting parties step out of the norms of tradition and custom. Moreover, in 2011 county governments of Wau, Jur River, Gogrial West, Gogrial East, Tonj South, and Tonj North with their communities have convened community peace conferences between migrating pastoralists from Warrap State and farmers from WBG State. However, in the leeway of these large conferences hundreds of participants depicting the two communities, subsuming boma's chiefs and paramount chiefs, local government and council representatives, discuss matters that need regulation and mutual comprehending when the two communities meet in the leeway of the dry season in Jur River and Wau counties easily (VNG International report 2016) ^[6].

Meanwhile, in 2013 Bussere Conference, an agreement was reached between the Warrap pastoralist communities and the WBG farming communities. Also In 2014, Roc- Roc Dong Conference was organized for the sake of reviewing the agreement that was reached before. Moreover, in Roc- Roc Dong, the main grievances, and bellyachings rose by the participants were the dearth of distribution of the text and the dearth of implementation of the resolutions. However, in Roc Roc Dong over 250 participants debated contentious issues such as the timing of the arrival of the cattle camps into WBG and holding of guns by the pastoralists into the state. Furthermore, dissemination of the agreement, the implementation, and solving problems as per the agreement were debated. Therefore the Roc Roc -Dong Conference was concluded after four days with unanimous consensus on issues concerns. In the conference, the representatives of Wau County did not sign the agreement. Owing to their demand for assurances of the governors of the two states to take liability on the issue of gun control in the state easily (VNG International report 2016) ^[6].

5. The Pastoralists and Farmers: clashes of two economies

The problem is that cattle keepers began to arrive at the area before the accomplishment of harvesting owing to droughts, overgrazing, and insecurity which forced them to widely expand their geographic range at the expense of others, environmental changes recently mounting the movement of cattle keepers in a quest for water and pasture. However, the situation was worsened to changes in the behavior of cattle keepers as some hold firearms led to a fear of host communities as these guns are used in the leeway of disputes between the two. For instance, Pastoralists and farmers in Mamoi area near Wau in Western Bahr el Ghazal State have witnessed rising tensions between their communities, with some reports of violence. The incident took place when cattle

entered onto cultivated land and caused damage to crops, a matter which angered the local farmers. Competition, especially with the cattle's keepers, is a potential of conflict in the area as locals are farmers who fear cattle movement and their destruction of the farms. Which unfortunately culminated in gruesome clashes between the farmers and pastoralists. However, the ongoing conflict in the region, has an impact in the pastoralists and farmers conflict by accelerating it and their issue can be taken politically by warring parties and this makes it very complex and complicated. Despite all the initiatives which have been taken to resolve the conflict between the farmers and pastoralist, the implementation remains major challenges that afflicting all efforts which are hardly exerted to bring about the peace in the area (Malith, 2017) ^[1]. The main occupation of the population in farming as follows:

6. Agricultural Activities

The agricultural activities subsume the community practices shifting cultivation, horticulture production, field crops, and oil groups grew as well. The crop production is mainly rain-fed both for both field crops and horticultural crops. However in the dry Season horticulture farming along Jur River, that passes near Wau town. Moreover, Wau State horticulture is growing very fast and there is very high demand for vegetables and fruits. Furthermore, the majority of the population use local hands tools for cultivation with the low proportion who use-ox-plow mainly introduced by FAO and NGOs. Ox-plow has taken off quite well especially in Wau County and there is currently a high demand for the technology because of the benefit that farmers have realized (State Ministry of Agriculture, 2008). The state produced both cash and food crops and the food crops embroil cereal, leguminous, roots, vegetable, sorghum, grounds, beans, sweet potatoes, Okra, and mangoes. Meanwhile, Cereal crops include Sorghum and millet, Root crops such as sweet potatoes and Cassava, Leguminous crops include beans, cowpeas, green grams and Bambara nuts, Horticultural crops incorporate vegetables such as tomatoes, parsley, eggplant, pumpkin, okra, Jirjir and Fruit Crops produced in the state include mangoes and watermelons and pineapple. This in addition to small farming for subsistence, hunting, bee collection, edible and wild fruits such as wild lemon forest, this is for coping strategies, poultry crop exchange, crafts, blacksmith, official. As a case of rural migration, youth migrate to urban centers seeking good jobs opportunities and better wages. However, the part of the land is used in residential areas such as villages and town as Wau which is the capital city for the former Western Bahr el-Ghazal, the town witnessed the rapid growth after the advent of the interim period and eventually, the Independence of South Sudan in July 2011 (State Ministry of Agriculture, 2008). However, socio-economic is portrayed in the Table (1) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal South Sudan regarding their socio-economic characteristics.

Table 1

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|---|----------------|----------|----------|----------|-------------------|
| Farming, hunting, bee collection, small stock herding | 99.09091 | 0 | 0.909091 | 0 | 0 |
| Herding, farming, fishing Trading. | 55.45455 | 39.09091 | 5.454545 | 0 | 0 |
| Trading | 41.81818 | 50.90909 | 7.272727 | 0 | 0 |
| Official work | 43.63636 | 50.90909 | 4.545455 | 0.909091 | 0 |
| Other | 6.363636 | 29.09091 | 64.54545 | 0 | 0 |

Regarding the socio-economic characteristics, 99.09091% of the tribes in Wau town, Western Bahr el-Ghazal, South Sudan strongly agree with “Farming, hunting, bee collection, small stock herding”. It is followed by “Herding, farming, fishing Trading” (55.45455%); “Official work” (43.63636%); “Trading” (41.81818%); “Other” (6.363636%) as a result of social changes, youth migrate from rural area to urban centres seeking for good job opportunities and better wages jobs which become more specialized. However, other activities

incorporate buying bricks for building, garnering charcoal for cooking, gathering fruits for food and market, repairing the machine, carpentry, retailers and selling of wood, charcoal, wild meat, honey and other works in construction sites as laborers and masons. However, the Scio-economic is given in the fig (1) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal south Sudan regarding their socio-economic characteristics:

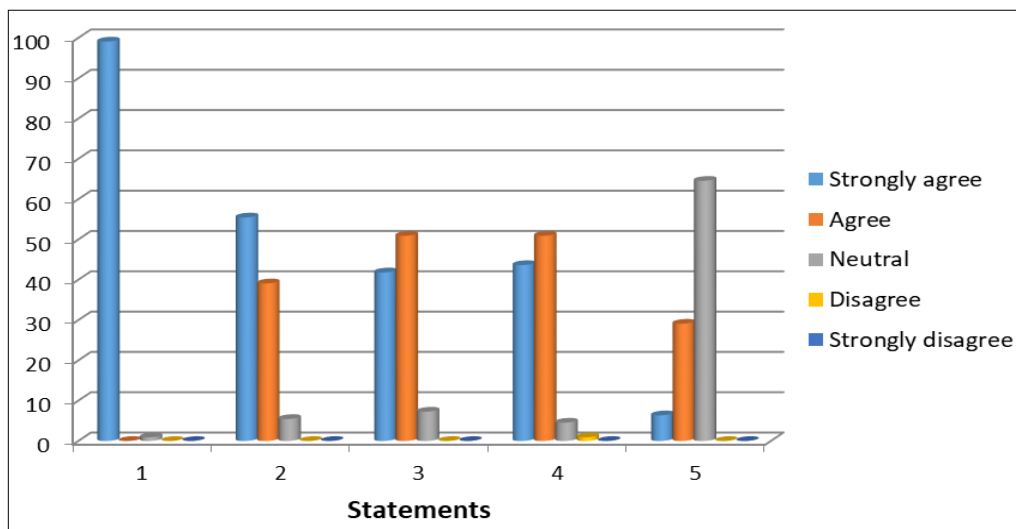


Fig 1

6.1 The main challenges floundering people in pursuing their daily work

Western Bahr el Ghazal has been affected by the current conflict which led to massive displacement of citizens who are seeking refuge in the UN site and in the Catholic church. The high market prices due to the high rate of inflection as economic has been tarnished by the conflict, and procrastination salaries owing to lack of fund from the

government. Also, wages salaries are very low and poor payment. This in addition to insecurity and instability, mass killing and other forms of human abuses that continue to encounter citizens. Some of these challenges are represented in Table (2) of Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding the main problems they are facing in their work.

Table 2

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|--|----------------|----------|----------|----------|-------------------|
| High market prices due to the high rate of inflation | 84.54545 | 10 | 4.545455 | 0 | 0.909091 |
| Economic constraints | 45.45455 | 40 | 12.72727 | 0 | 1.818182 |
| Other | 13.63636 | 45.45455 | 40.90909 | 0 | 0 |

Regarding the main problems they are facing in their work, 84.54545% of the tribes in Wau town, Western Bahr el-Ghazal, South Sudan strongly agree with “High market prices due to the high rate of inflation”. It is followed by “Economic constraints” (45.45455%); “Other” (13.63636%). Also, the

challenges are represented in the fig (2) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding the main problems they are facing in their work.

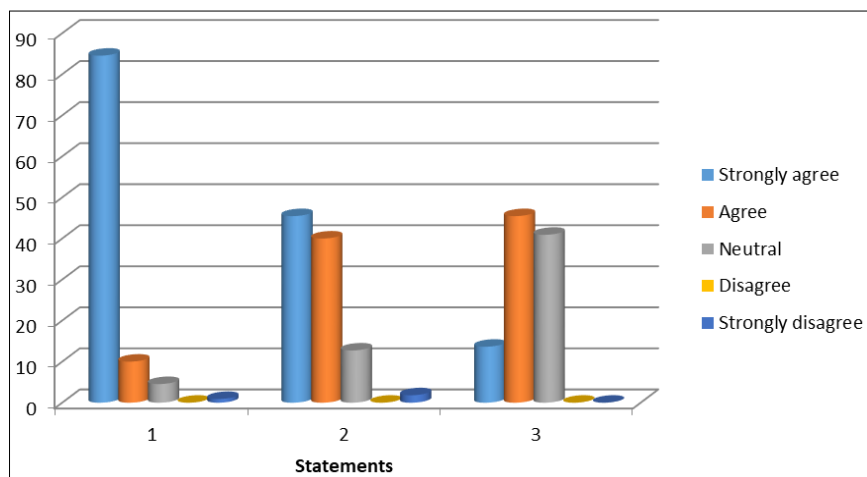


Fig 2

6.2 The main problems of livelihood in general

Livelihood depends on farming and other farming business, such as charcoal making, honey collection, and hunting to some extent. However, the main problem floundering livelihood is the insecurity which is the result of the civil war. This conflict stalled the citizens from going to farms owing to the menace of insecurity. Also dearth of agricultural inputs, poor infrastructure and other basic services like health, safe water for the community. Lack of modern tools and improved seeds. The arduous insecurity in the areas of north-west and

south of Wau town wrought the drastic damages to the livelihood in the town. This in addition achingly inflation made it very exigence to purchase farming inputs for cultivation and insufficient of food in the market and lack of opportunities for pursuing other activities in such situation of the conflict. The main challenges of livelihood are ushered in the Table (3) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding the main problems of livelihood in general.

Table 3

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|-------------|----------------|----------|----------|----------|-------------------|
| Insecurity | 83.63636 | 10 | 6.363636 | 0 | 0 |
| Low income | 55.45455 | 37.27273 | 7.272727 | 0 | 0 |
| Lack of job | 14.54545 | 63.63636 | 21.81818 | 0 | 0 |
| Other | 13.63636 | 40.90909 | 45.45455 | 0 | 0 |

Regarding the main problems of livelihood in general, 83.63636% of the tribes in Wau town, Western Bahr el-Ghazal, South Sudan strongly agree with “Insecurity”. It is followed by “Low income” (55.45455%); “Lack of job” (14.54545%); “Other” (13.63636%) including High prices of commodities, insufficient rainfall, transport’s difficulties, the very low standard of living. And the precarious situation of

insecurity is a stumbling block of livelihood, delayed salaries, criminal and atrocities which are taking place paralyze most of the daily activities in the town. The livelihood challenges are given in the fig (3) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal South Sudan regarding the main problems of livelihood in general.

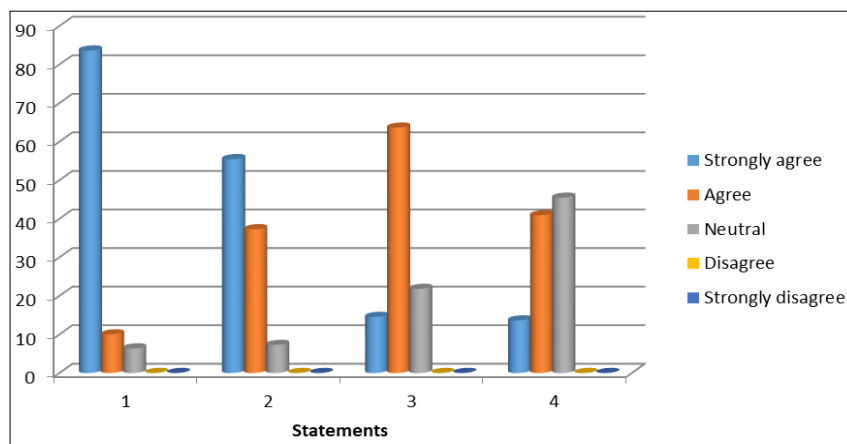


Fig 3

6.3 Competition over land between farmers and pastoralists

The competition is over grazing lands which are located in an area adjacent to forms belong to host communities due to

cattle trespassing to formers which will lead to the violence between the two groups and land grabbing by settlers and IDPs who were displaced. The following tables depict the conflict over land and between the farmers and pastoralists.

Table 4: Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal South Sudan regarding competition over land in their area

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|--|----------------|----------|----------|----------|-------------------|
| There is competition over land in the area | 74.54545 | 0.909091 | 3.636364 | 0 | 20.90909 |

Regarding competition over land in their area, 74.54545% of the tribes in Wau town, Western Bahr el-Ghazal South Sudan strongly agree with “There is competition over land in the

area”. As it is given in the Fig (4) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding competition over land in their area.

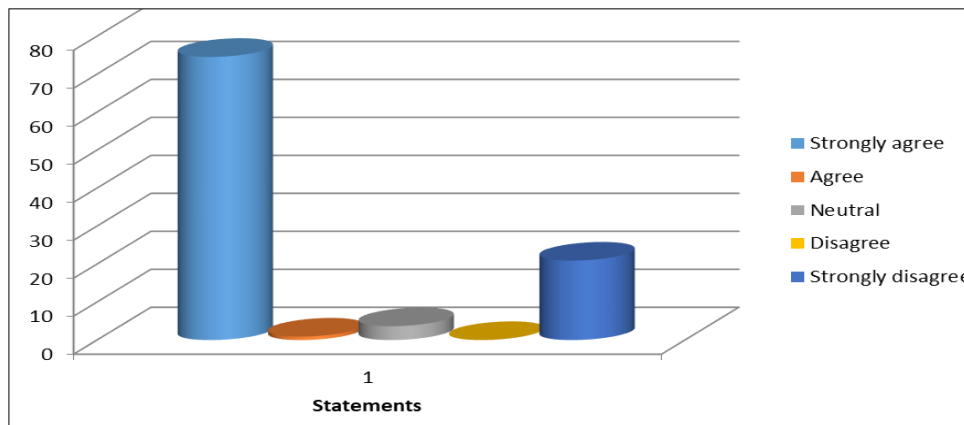


Fig 4

Table 5: Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal South Sudan regarding who are competing over land in their area.

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|--------------------------|----------------|----------|----------|----------|-------------------|
| Farmers (local people) | 62.72727 | 10.90909 | 3.636364 | 0.909091 | 21.81818 |
| Cattle keepers | 71.81818 | 5.454545 | 0.909091 | 0 | 21.81818 |
| Migrants or new settlers | 71.81818 | 5.454545 | 2.727273 | 0 | 20 |
| Other | 7.272727 | 37.27273 | 55.45455 | 0 | 0 |

Regarding who are competing over land in their area, 71.81818% of the tribes in Wau town, Western Bahr el-Ghazal South Sudan strongly agree with “Cattle keepers” and “Migrants or new settlers”. It is followed by “Farmers (local people)” (62.72727%); “Other” (7.272727%). The conflict over land is between the farmers and pastoralist from

neighboring states. This in addition to land grabbing by immigrants and new settlers. As it is given in the fig (5) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding who are competing over land in their area.

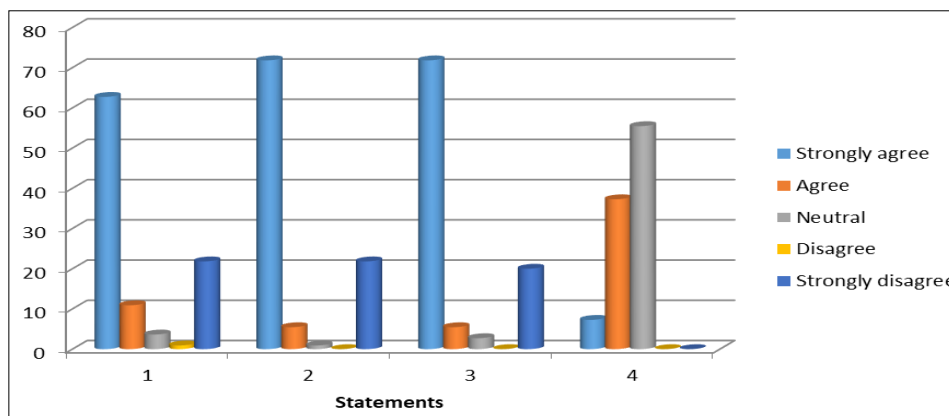


Fig 5

Table 6: Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding who are of people residing in their area and who are not original from their area.

| Statements | Strongly agree | Agree | Neutral | Disagree | Strongly disagree |
|------------------|----------------|----------|----------|----------|-------------------|
| Migrants | 81.81818 | 10.90909 | 5.454545 | 0 | 1.818182 |
| Settlers | 81.81818 | 10 | 3.636364 | 0.909091 | 3.636364 |
| Displaced people | 76.36364 | 19.09091 | 0.909091 | 0.909091 | 2.727273 |
| Other | 1.818182 | 37.27273 | 60.90909 | 0 | 0 |

Regarding who are people residing in their area who are not original from their area, 81.81818% of the tribes in Wau town, Western Bahr el-Ghazal, South Sudan strongly agree with “Migrants” and “Settlers”. It is followed by “Displaced people” (76.36364%); “Other” (1.818182%). It is reflected in

the fig (6) Percentage of responses of tribes in Wau town, Western Bahr el-Ghazal, South Sudan regarding what kind of people are residing in their area who are not original from their area.

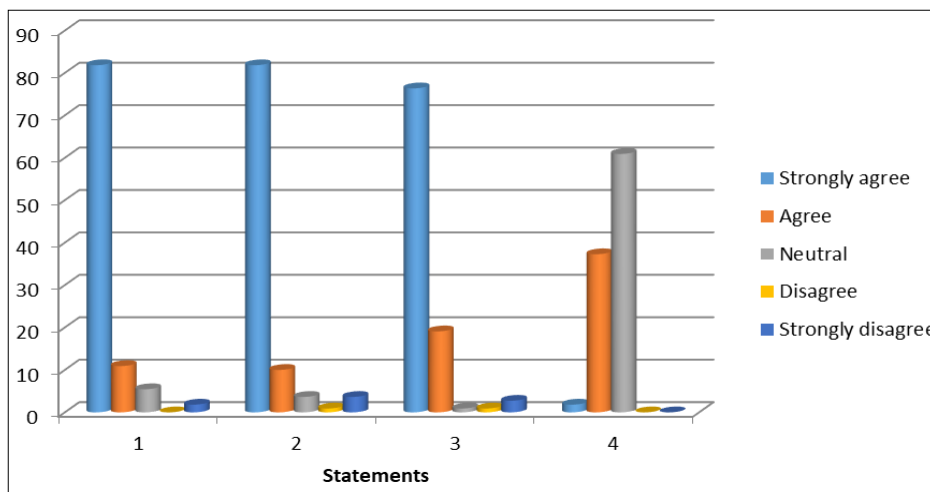


Fig 6

7. toward addressing the conflict between the pastoralists and Farmers

The Bussere Agreement Review Peace Conference in Roc-Roc Dong from 16 to 19 November 2014 has proposed the following resolutions for addressing the conflict between pastoralists and farmers in the region.

- It was agreed upon and recognized that agricultural and cattle resources are all national resources and all must be safeguarded and preserved.
- Cattle movement and arrival into agricultural land in Western Bahr el Ghazal State shall be in January every year and returned back to Warrap State as the rainy season starts in April and May.
- The timing of the arrival of cattle in Western Bahr el Ghazal Counties creates conflict between agriculturists and pastoralists from Warrap State because the migrating cattle from the dry areas arrive in the areas before harvesting. The arrival timing is revered to the Monitoring Committee for reconsideration.
- Cattle’s keepers shall carry a permission letters detailing the origin of their State, County, Payam, the name of Executive Chief of the Boma, number of people and number of animals and the intended destination such as State, County, Payam, and the name of the Executive Chief of the Boma..
- The cattle’s camps on their arrival in the intended Boma, the Executive Chief in that Boma is liable for indicating

the area where the cattle’s camps shall settle and grazes their cattle away from residential and farming areas.

- Cattle’s keepers shall be looking after their animals, and this shall be done by a mature person to circumvent subversion and compensation of the crops damaged. The quantity and cost of the crops damaged shall be assessed by a specialized team from the Ministry of Agriculture, the expenditures for the assessment team will be met by cattle’s keepers
- No killing of animals found on the farm is allowed, compensation of animal killed by known person shall be compensated, and animals killed by unknown culprits near a village shall be compensated by the villagers after the cost has been assessed by specialized veterinarian personnel and the expenditures of the assessment team shall be met by the person or groups of people who killed the animal.
- Carrying guns among the community in the villages or moving with the guns is not permissible.
- No burning of grasses to shunning damaging of the crops as well as the environment,
- Random shooting or firing guns shall be punishable by a bull of two-year-old.

8. Conclusion

The main catalysts of the conflict between the farmers and pastoralists subsume shortages of natural resources such as

water and lack of pasture for animals that depend on the balance of the ecosystem. Owing to environmental changing and insecurity pastoralists leave their places to early arrivals at farmers' places before harvesting. Which culminates into corrosive of farms. This lead to clashes between the two groups. However, the region also has been affected by the ongoing conflict which staunchly intensified the conflict over land and resources. The conflict is manipulated by political rivalry which is liable for atrocities among these groups. The conflict between pastoralists and farmers is a skirmish between the two economies: agriculture and herding, for farmers, their crops are their mainstay and livelihood and any grave menace to it is the matter of death and life and the same akin for pastoralists whom their cattle are more essential. As such there a need to promoting the peaceful co-existence between the farmers and the pastoralists in the leeway of cross-border migration, holding firearms to be limited, information sharing and dissemination, the arrangement of arrival timing to the area and permission of the authorities and with the consent of the host community are essential process in making peaceful coexistence amidst the two groups.

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