

The Menace of Insecurity by Herdsmen Attack and its Implication on Tourism in Southwest Nigeria

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Abstract

The objective of this research is to assess the effects of herdsmen menace on tourism. Secondary data about insecurity caused by herdsmen attack were collected from news media using Google search and were subjected to descriptive statistics. The classical theory of structural functionalism and Marxian theory of historical materialism were used to explain and predict the implications of herdsmen attack on tourism. Findings of the study identified farmland destruction, attack on villages, murder of victims, kidnap and clash with farmers, injuries, rape, stealing of farm produce, robbery, and terrorism as menaces perpetrated by the herdsmen. The dysfunctional part of Nigerian societal structure which the theories used in this study identified that the contradiction between Nigerian economy and social control which was unstable leads to insurgency, and could affect the participation of Nigerian citizens and foreigners in tourism. Safety and security concerns for international and local travelers occasioned by terrorist attacks on highways in southwest Nigeria could make tourism destinations and businesses suffer from low patronage. Due to issues of insecurities along highways in southwest Nigeria, the future of family tourism, agri-tourism and rural tourism could be affected in capturing heterogeneity and mobility of the family market.

Keywords: Herdsmen, insecurity, menace, Southwest-Nigeria, tourism

Introduction

The herdsmen in Nigeria are purportedly pastoralists who live a sedentary lifestyle of moving their animals from one place to another in search of greener pasture. Of notable interest is the fact that over 90 percent of these pastoralists are Fulani, a large ethnic group across the borders of the west and central African countries (Federal Ministry of Agriculture and Rural Development, 2016). For many centuries, pastoralists in Nigeria have confined their movements to the far north. However, in the early part of the 20th century, the herders started moving down south. Among the principal factors responsible for this trend are the drought condition and desertification in the north and the seemingly good security in the south (Blench, 1994). Other causes and aggravating factors are population growth (loss of northern grazing lands to the expansion of human settlements); technological and economic changes (new livestock and farming practices); crime (rural banditry and cattle rustling); political and ethnic strife (intensified by the spread of illicit firearms); and cultural changes (the collapse of traditional conflict management mechanisms) (International Crisis Group, 2017).



Before now, the south-west geopolitical zone of Nigeria has been reported as the most secure in the country. The region is home to two of Nigeria's largest three cities: Ibadan and Lagos which have a lot of tourist destinations. Report of the study carried out in seven areas of different states in Southwest Nigeria, namely: Erin-Ijesa and Osogbo in Osun State; Oyo in Oyo State, Ikogosi in Ekiti State, Abeokuta in Ogun State, Idanre town of Ondo State and Victoria Island, Lagos by Aremu and Lawal (2018) revealed that tourism had improved household income and government revenue tremendously in the region. Notable tourist destinations in southwest Nigeria include Ikogosi warm spring in Ikogosi, Ekiti state, Birikisu Sungbo Shrine in Ogun state, Olumo Rock in Abeokuta, Ogun state, and Adire cloth making in Abeokuta, Ogun state. In Ondo state there are Oke maria, Idanre hills, Holy Apostles Community, Aiyetoro, festival, palace of Deji of Akure which is a living monument and, Owo museum, while Osun state can boast of Olumirin waterfall, Obafemi Awolowo University zoological garden in Ile-Ife, Osun sacred grove, Osogbo, Ife museum, Ooni's palace in Ile-Ife, mat weaving in Osun state. In Oyo state, there are Old Oyo national park, Oyo, the zoological garden of the University of Ibadan, Agodi Zoological Garden, Ibadan, Trans amusement park in Ibadan, Palace of Alaafin of Oyo, coastal tourism along the southwest coasts, and others too numerous to mention in the region. In Lagos state, there are the National Theatre and National Museum. In the Ancient Town of Badagry in the state, there is the Agia tree: the site of the fallen tree at Market Street, Badagry was the spot where Christianity was first preached under the tree in 1842, First story building was founded in Marina Badagry. This was built in 1845 by Rev. Henry Townsend; Relics of the slave trade comprising shackles, locks are in the custody of the Mobee family at Marina Badagry. *Verekete Shrine*: A shrine in Badagry where Richard Lander was tried before a priest for alleged espionage charges. *The first pair of Sato Drums*: In Badagry is the first pair of Sato drums brought to Akara Kunmo in 1543 by Tosavi and Whensu his son, from Dahomey (now the Republic of Benin). *Coconut Beach*: Coconut Beach is a beautiful beach in the coastal town of Badagry. The continued migration of the Fulani herdsmen into this region has, however, brought about a tense relationship (EASO, 2017). The tense relationship has resulted into conflicts between the herders and people of the southwest. A lot of people have been displaced, kidnapped, maimed, and killed, with lots of properties such as farmlands destroyed. The objective of this research is to review the literature regarding drivers of conflict between the Fulani herdsmen and the people of southwest Nigeria, and also assess the effects of herdsmen menace on tourism.

Literature review

Trend of conflicts between Fulani herders and other people

Going down memory lane, the relationships between Fulani herders and sedentary farming communities in the southwestern part of Nigeria have been that of harmony. Their living together was hinged on a symbiotic relationship as herders' cattle would fertilize the farmers' land in exchange for grazing rights. One other reason is the inclination of the herders to evade the much-hated cattle tax (Jangali) that was imposed by the British colonial government in the then northern region. Herders thus move south to graze their cattle where the law on cattle tax do not hold much sway, such that up till now response to crisis perpetrated and perpetuated by the herders has been very poor on the part of the federal and state governments (International Crisis Group, 2017). Despite the seemingly harmonious relationships between the Fulani herders and the sedentary farming communities of southwestern Nigeria in the past, tension has started mounting over the past decade. These tensions have led to series of escalated conflicts between the two groups. The conflicts have resulted in numbers of deaths on both sides (Adeyemo, 2018; Global Terrorism Index, 2016;



Nwosu, 2017), but, the deaths skewed towards the sedentary southwestern farmers. The conflicts are posing serious threats to the security and stability of Nigeria as a country, especially as the southward migration of the herders is causing serious competition over land with local farmers (International Crisis Group, 2017). This security threat is mostly felt in the rural areas where most tourist destinations in the region are located.

Fada and Matthew (2015) came up with the result that crisis from social conflicts affected tourism negatively, with heavy tolls on tourist arrivals, bookings, the average length of stay of tourists, and the average room occupancy. They further posit that peace is the best friend of travel and tourism, while war and insecurity are among its worst enemies. With the level of insecurity in this region, the tourism facilities and destination will be the worst hit as tourists will be avoiding coming to the area to escape the herdsman's dastardly acts. Bankole (2002) corroborated that the U.S. consular issued travel advice to its citizens to avoid certain cities in Nigeria because such places are associated with violent crimes, kidnapping for ransoms, high risks in the usage of public transport service, and so on (Bankole, 2002). This warning by U.S. consular continued even up till 2021 that Nigeria is facing violent crimes such as armed robbery, assault, carjacking, kidnapping, hostage-taking, banditry, and rape (United State Department of State, 2021). The author further noted that kidnappings for ransom frequently occur, often targeting dual national citizens who have returned to Nigeria for a visit, as well as U.S. citizens with perceived wealth. Kidnapping gangs have also stopped victims on interstate roads. None of the southwestern states was a "no go area", notwithstanding this warning alone can truncate international visits to tourist destinations in the southwest.

Causes of Conflicts between Fulani Herdsmen and other People

The menace of Fulani herdsmen has permeated all nooks and crannies of Nigeria, and especially the southwestern part which is now calling to question the corporate existence and oneness of Nigeria. The crimes perpetrated by the herders can be traced to ethnic cleansings, border porosity, political mitigation, environmental and climate change, all of which have combined to make the herders attach more value to their cattle than that of human life (International Crisis Group, 2017). This has resulted in all-time conflicts between the herders and sedentary farmers, which have led to the death of thousands of people especially in the rural areas, while millions have been made homeless (Oke & Olawale, 2019). The crisis has also led to security threats in the rural areas, with reprisal attacks by the herders on the increase in these communities. Security threat in the rural areas is a menace that could affect rural tourism in no small measure. Root causes of the violence in the rural areas identified by researchers, summarised by Olayoku (2014:3), are: 'Climate changes, the migration further south, the growth of agro-pastoralism, the expansion of farming on pastures, the invasion of farmlands by cattle, assault on non-Fulani women by herders, blockage of stock routes and water points, freshwater scarcity, burning of rangelands, cattle theft, inadequate animal health care, and disease control, overgrazing on fallow lands, defecation on streams and roads by cattle, extensive sedentarisation, ineffective coping strategies, ethnic stereotyping, and the breakdown of conflict intervention mechanisms.' The conflict has three dimensions, according to Olayoku (2014): ethnic (Fulani versus other Nigerian ethnicities), religious (Muslim herders versus Christian south), and cultural (nomadic versus sedentary). It also has an increasing political dimension as people in government are accused of tribalism and looking away from the conflict (ISS, 2018).' The conflict also has underlying economic and environmental reasons with thousands of deaths recorded on the part of sedentary farming communities since the advent of the conflict (Enor, Magor & Ekpo, 2019). The influx of Fulani herdsmen from other neighbouring countries such as Cameroon, Benin Republic,



Niger, and Chad Republic as a result of border porosity is another major factor. Also contributing to the atrocities of these herders is the uncontrollable and illegal importation of firearms and ammunition from neighbouring borders of Cameroon, Benin Republic, Niger, and Chad Republic (Omitola, 2014). The atrocities have also been worsened by the increasing and uncontrollable movement of militants with light and heavy weapons from countries such as Somalia, Mali, Niger Republic, and Libya who have infiltrated the ranks of Fulani herdsmen, thereby causing a geometric increase in the herders' attacks in the country at large and the southwest in particular (Mohammed, 2018). These herdsmen are commonly referred to as killer herdsmen by some Nigerians as they are always armed with AK47s, killing people in villages across the country (Pilling, 2018). The menace by Fulani herdsmen which began in the north years back has spread further south. The menace is putting all other regions especially the southwest at the receiving end as the herdsmen are maiming and killing people. The crises are mostly felt in the rural areas but are now spreading to highways, and escalating as more herdsmen from other countries are finding their ways into Nigeria. The sophisticated weapons at the disposal of the herdsmen are worsening situations in the southwest as the herdsmen operate with brazen effrontery.

The security of lives and property in southwest Nigeria is thus a big problem. The military according to (Bassey, 2011) has been involved in quelling several threats to Nigeria's internal security. This owes in part to the inability of the Nigerian Police Force (NPF) in tackling the increasing rate of internal security problems. Nonetheless, the report by Nwagboso (2016) shows that these federal security institutions are grossly inadequate to handle both internal and external security challenges of the Nigerian State. This is because the federal security institutions lack the necessary capacity to tackle the security issues of Nigeria. The strategies adopted to tackle security issues of Nigeria by these federal security institutions also appear to be weak as the strategies are devoid of strong political commitment (Nwagboso, 2016).

Conceptual analysis

According to Brooks (2010), several studies have been carried out that have attempted to define the concept of security. However, the multidimensional nature and diverse practice of security make it difficult to provide a single all-encompassing definition for the concept, and so the definition of security is dependent on the applied concept. Nonetheless, security is defined by Jore (2019) as the perceived or actual ability to prepare for, adapt to, withstand, and recover from dangers and crises caused by people's deliberate, intentional, and malicious acts such as terrorism, sabotage, organized crime, or hacking. The conclusion is that before security can be established as an independent discipline, it is necessary to determine what concepts and theories are related to the field, what levels of and objects in society should be included, in addition to the interrelationships and interdependencies with other disciplines. For this study, security is being evaluated with regards to the human society and the structures that exist in it that work together in an interrelated and interdependent manner to promote solidarity and stability that could enhance participation in tourism. It is envisaged that any flux in one part of the society causes flux in another part.

Insecurity is a reflection of dysfunctional social control institutions in society. The issue of insecurity coupled with the economic crisis is bound to bring about dysfunctionality in human society with serious consequence for tourism, especially when the means of production have not evolved to take care of social progress. This will inadvertently result in conflicts and insurgency, aftermaths of which are menaces unleashed on innocent citizens who are likely to engage in one form of tourism or the other. Thakore (2013) saw conflict as an expression of hostility, negative attitudes, antagonism, aggression, rivalry, and



misunderstanding which are all associated with situations that involve contradictory interests between two opposing groups or individuals who try to gain acceptance of its view over others. Conflicts could become violent when performances lead to an attack on people's physical or psychological truthfulness or psychological integrity (Ikeke, 2014). According to this author, violent conflicts from all types of coercive or brutal action concerning bodily or emotional misery when one or two persons, groups, parties, communities involved in a discrepancy leads to dispute and struggle over resources, and also involve all kinds of homicide, extermination, confrontation, lawbreaking, massacre, assassinations, and terrorism. In southwest Nigeria, there have been limited studies on conflicts as it affects tourism. There has also been no theory to explain insecurity and the attendant menaces that follow on tourism in general.

The issue of menace in Nigeria has been addressed by several authors, but, has been limited to cases of cultism (Ajayi, Ekundayo, & Osalusi, 2017), health (Dawaki, 2015; Okafor and Hamzat, 2007), plagiarism (Omonijo, Anyaegbunam, Uche, Obiorah & Ogunwa, 2017a), faculty misinformation (Giacalone & Promislo, 2019), domestic violence against women (Alokan, 2013), environmental issue (Chuks-Ezike, 2018), Fulani herdsmen attack on farms (Ajibefun, 2018; Oke & Olawale, 2019; Udemezue & Nwalieji, 2017), street begging (Balarabe & Mahmoud, 2014), political godfatherism (Omonijo, Nnedum, Oludayo, and Anyaegbunam, 2015), drug use (Obiechina & Isiguzo, 2016), all of which has not treated the issue of menace as it affects tourism. This study, therefore, aimed at evaluating the implications of the menace of herdsmen attacks on people of southwest Nigeria as it affects tourism.

Theoretical analysis

The theoretical perceptions largely related to this study are the classical theory of structural functionalism and Marxian theory of historical materialism which are social theories that will be used in explaining, describing, and predicting or debunking the menace of herdsmen attack with the attendant implications for tourism. From the classical or traditional aspect, functionalist theory (see Figure 1) is considered. Structural functionalism is one of the classical or traditional theories in Sociology with the central paradigm that within human society, the following structures exist: political, economy, religion, education, industry, technology, social control or social order, and they work together in an interrelated and interdependent manner to promote solidarity and stability. This theory draws an analogy of the structure of human society with the structure of living organisms whose body parts work together for their survival. Hence, any flux in one part of the society causes flux in another part. Insecurity is a reflection of dysfunctional social control institutions in society (Omonijo, Obiorah, Uche, Anyaegbunam, Shuaibu & Ogunwa, 2017b).

Historically, functionalists compare society with a living organism whose parts work together for its survival. In the same manner, society has various parts that enable it to meet its needs towards survival. These parts are known as social institutions, which are strongly related to the structures mentioned above, and they perform specific roles towards maintaining the whole. These roles could be manifest and latent, and they have continued to hold the society together (Merton, 1938). However, Merton (1920-2003), one of the protagonists of functionalism, disagrees that every part performs positive roles towards maintaining the system. (Merton, 1938) argues further that the use of analysis should advance from the prediction that any part of the society may be helpful, not operating normally, or nonfunctional for groups, society, and persons (Haralambos & Holborn, 2008). Connecting the principle of functionalism (Figure 1) with the concept of this study, insecurity could be regarded as a subunit of the social control institution of human society. It is the social control

unit that takes care of the survival of its members. Insecurity is of benefits by way of legal, illegal and unofficial employment to two sets of people. Firstly, the bandits involved in violent conflicts generate insecurity such as armed robbery, assassination, kidnapping, terrorism, etc. With these activities, the bandits can adjust and design innovative means of survival in the face of Nigeria's high unemployment rate and poverty. Secondly, insecurity provides legal occupation and career development for security personnel engaged in nine agencies in Nigeria. To be in employment and fulfill other societal obligations, the security personnel will not want insecurity to end. This insecurity has grave consequences on the well-being of Nigerians and national development.

This theory brings to fore the importance of insecurity as one of the functions of the economy sub-system and social control institution of the Nigerian society (Omonijo *et al.*, 2017b). The dysfunctional parts of the society arising from poor economy and lack of social control system are the drivers of insecurity in the Nigerian society. These dysfunctional parts and the insecurity that they breed will not but have adverse effects on tourism as insecurity that offshoots from them will prevent people from travelling safely to tourism destinations. On the other hand, if the structures within the Nigeria polity are functional and are able to work together in an interrelated and interdependent manner to promote solidarity and stability, then tourism will benefit immensely from the useful structures of the Nigerian society as Nigerians and visitors alike will be able to move to any part of the country to participate in tourism without fear of being attacked.

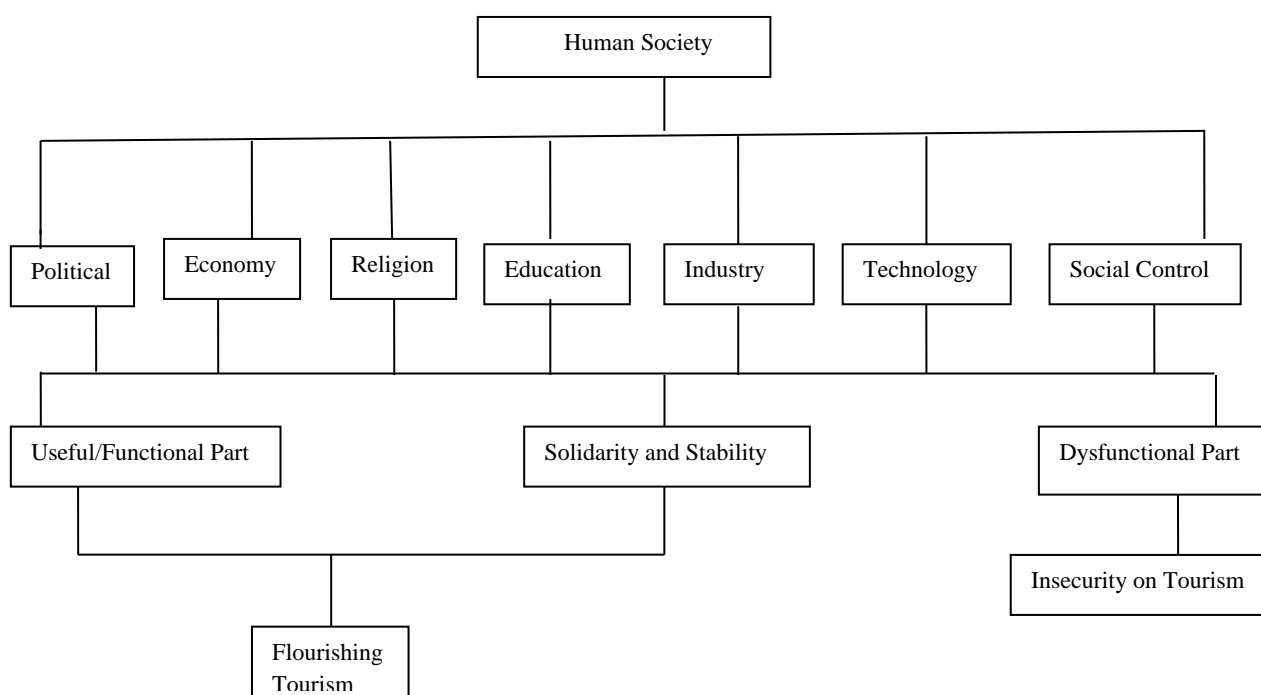


Figure 1: Theory of structural functionalism
 Source: Adapted from Marx and Engell (1882)



Historical materialism (Figure 2) is constructed on the economic explanation of history. Marx saw the evolution of the economic institution as the driving force of history and the basis of society. Thus, the main alterations in social institutions (superstructure) are being elucidated from the changes in the economic institution or substructure. Marx advanced that the substructure comprises of "forces of production" and the "relations of production". The "Forces of production" herein refers to innovation and progress regarding what it takes to ensure production and its growth. In contrast, the "relations of production" refer to the economic, public, and private sectors. Inconsistencies between forces and relations of production are the most important part of the social system which drives economic and social progress. Forces of production are always evolving, while relations of production tend to remain traditional, thereby contradicting themselves. When the contradiction between the innovative methods of production and the traditional relations of production becomes unbearable, insurgency comes into the scene to bring to an end the old relation and creating new relations for modifications in the substructure for the betterment of the masses.

There are struggles between resources needed to produce (forces of production) and the economic institution, public and private sector (relations of production). The private sectors of the economic institution regarding the theme of this study are the Fulani herdsmen and the people of southwestern Nigeria, especially the farmers. Resources needed for production are always dynamic and evolving, while the economic institution; the herdsmen tend to be conservative. This brings about the contradiction between evolving new resources for production which the herdsmen are expected to embrace and the old relations of production, in this case, the herdsmen who would not want to change their old ways of doing things, especially how to feed their animals. When the contradiction becomes unbearable between the new and innovative means of production that are expected to be put to use by the herders and the relations of production (the herders) who would not want to change, then the conservative herdsmen will now result to the insurgency to get resources for feeding their animals by force. Worthy of note is the fact that the herdsmen can employ innovative means of carrying out their acts of criminality. Still, they cannot devise an innovative mechanism of sourcing for resources to feed their cattle.

When the forces of production and relations of production are in harmony, there will be social progress within the Nigerian polity and by extension the southwestern region of the country. This social progress will make tourism flourish in southwest Nigeria. On the other hand, there will be tension with resultant conflict among those using these forces when there is disharmony between these two forces. The conflict will infringe on the movement of people who intends to engage in tourism, thereby limiting participation in tourism.

The undiscovered implication of herders resulting in an insurgency to feed their cattle is that the herdsmen would still want to do business no matter the resistance put up by the farmers. In the face of stiff resistance by the people of southwest Nigeria, the bandits will adjust and design innovative means of survival by extending their acts of insurgency. The extension of insurgency they do by engaging in all sorts of criminality that extends beyond the grazing of cattle. Therefore the attendant effects of the criminality by these herdsmen are therefore the nefarious acts of abduction, killing, rape, kidnapping, carjacking and so on. These acts will prevent people from participating in tourism.

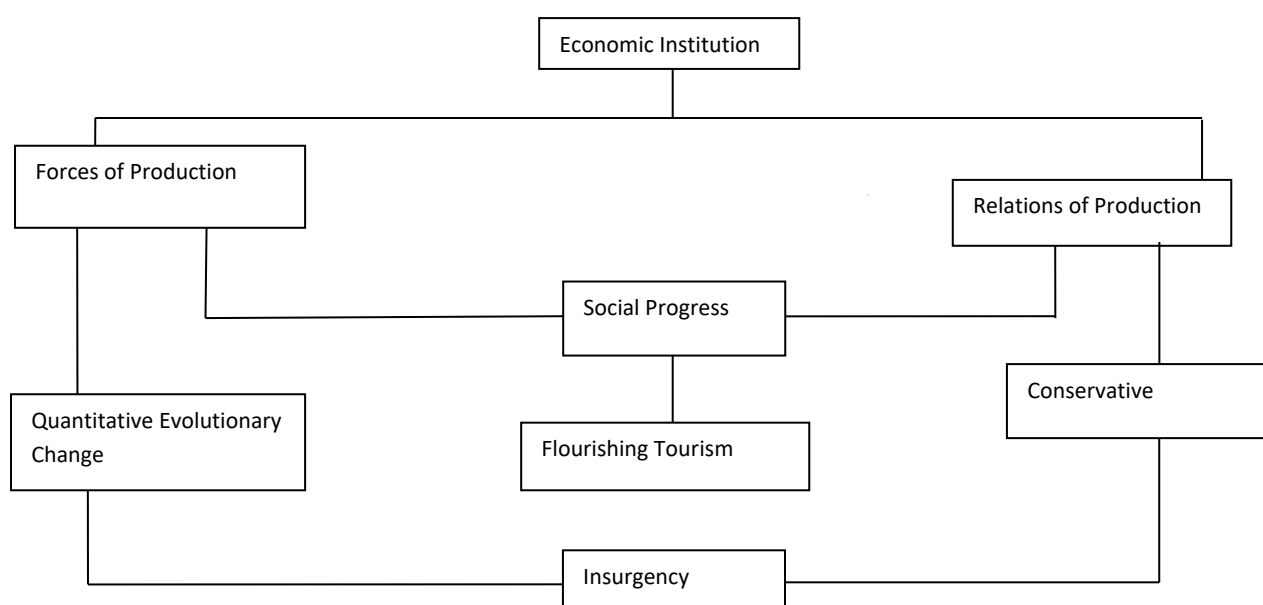


Figure 2: Theory of historical materialism
 Source: Adapted from Marx and Engell (1882)

Methods

The study employed a review method. Secondary data about the menace of herdsmen in southwest Nigeria were collected using Google search. We used 12 news sites that are associated with newspapers, which reportage of menaces by herdsmen is peculiar to ensure the credibility of data. The investigation involved news media that give access to archival materials without restrictions. Twelve news media were concerned, and the study spanned from October 2015 to December 2020. Data collection covered the period of study and was limited to the south-western states of Nigeria. Only reports linked to the activities of herdsmen were collected. A web search of the menace of herdsmen attack and impact on tourism in southwest Nigeria was done on Google using the following keywords – herdsmen, menace, impact, tourism, southwest, Nigeria, news media, and investigative reports. The classical theory of structural functionalism and Marxian theory of historical materialism were used to explain, describe and predict or to debunk the menaces of herdsmen attack with the attendant implications for tourism. Data about the same event was not recorded twice. For uniformity of empirical data, activities of herdsmen not quantified, but, reported as ‘‘many’’ were estimated as five in number.

Results and discussion

The result of activities of herdsmen as reported by news media is as presented in Table 1. The result indicated that destruction of farmland (n= 79, mean = 4.16) by the herdsmen is the most reported carnage by the herdsmen. This was followed respectively by attack on villages (n = 61, mean = 3.21), murder (n = 44, mean = 2.32), kidnap (n = 25, mean = 1.32), clash with farmers (n = 23, mean = 1.2), injuries (n = 22, mean = 1.16), rape (n = 18, mean = 2), stealing of farm produce (n = 15, mean, 0.79), robbery (n = 11, mean = 0.58), terrorism (n = 8, mean = 0.42), while the least was recorded for each of ritual killings and water pollution. Furthermore, going by number of issues reported by each of the news media, there were a total of 58 issues reported with average of 3.05.



Table 1: Menace unleashed by Herdsmen in Southwest Nigeria as reported by news media

Types of Menace													
News Outlet and date	A	B	C	D	E	F	G	H	I	J	K	L	M
The Guardian – 02/10/2015		5		5									2
Vanguard – 21/09/2015		1	1					1	5		1		5
Punch – 21/04/2016	5						5		1				3
Relief web – aug 20/08/2016	50	4		5	5					5	11		6
IWPR – 20/08/2016		4		1	10		1			5	35	1	7
Nairaland Forum – 18/02/2018	6	14	1	1		1			6	5	17		8
ICIR - 31/12/ 2018											9		1
Vanguard - 31/05/2019		6	2		2			1	2				5
Vanguard – July 20, 2020		2	11	1									3
Premium Times Nig – 26/08/2020		1											1
ThisDay – 27/11/2020		1											1
The Nation – 2/12/2020											1		1
The Nation – 2/01/2021		1	1	5	5		5	6	6		5		8
Daily Nigerian – 9/01/2021		3							2				2
Blueprint – 16/01/2021		2											1
The Guardian – 30/01/2021			1										1
ThisDay – 8/02/2021		2											1
The Nation – Feb 2 nd , 2021			7										1
Blueprint – 23/02/2021			1										1
Vanguard – 28/02/2021			7										1
	61	44	25	18	23	1	11	8	22	15	79	1	58
Mean	3.21	2.32	1.32	2	1.2	0.05	0.58	0.42	1.16	0.79	4.16	0.05	3.05

A= Attack on villages, B= Murder, C= Kidnap, D= Rape, E= Clash with farmer, F= Ritual killing, G= Robbery, H=Terrorism, I=Injuries, J= Stealing farm produce, K= Distruction of farm, L=Water pollution, M= Number of issues reported

The classical theory of structural functionalism has proven beyond reasonable doubt the fallout in some of the structures in Nigerian society. From the look of things, the economy, technology, education, and social control to mention a few all seem to have lost their pride of place. The flux in some of the societal structures in Nigeria particularly the economic institution (Figure 2) and lack of social control (Figure 1) by relevant authorities has, therefore, brought about flux in the other structures. The dysfunctional parts of the Nigerian societal structure have eroded the elements of solidarity and stability. A lack of resources has diminished the past stable relationship between the southwest and the nomadic Fulani herdsmen (International Crisis Group, 2017). What to use in feeding their cattle (Olayoku, 2014) accounted for why the herdsmen are always in conflict with people from other regions, especially the southwest people.

Also, judging by the deductions of the theory of historical materialism, the Fulani herdsmen had for centuries got used to nomadic pastoralism as the only means of feeding their cattle. This they do by moving their animals from one place to another in search of green pastures. In this process, they have always been at loggerheads with farmers in the southwestern part of Nigeria. The failure of the herdsmen who in this case are the ‘relations of production’ in embracing innovative forces of production such as ranching has therefore brought up inconsistencies between ‘forces of production and relations of production’. The theory of historical materialism postulates that when the contradiction between the innovative production methods and the traditional relations of production becomes unbearable, insurgency comes into the scene. The insurgency ends the old relation, that is, the Fulani herdsmen’s old ways of doing things, to create the new relations for modifications in the substructure to better the masses. The insurgency brings about several atrocities perpetrated



by the herdsmen, which results in several menaces on the sedentary southwest Nigerian farmers (Bankole, 2002; Nwosu, 2017).

The result in Table 1 shows 12 menaces that the herdsmen unleashed on the people of southwestern Nigeria as reported by news media. Looking at the average of the menaces as recorded in the reports of news media which amounted to three, and if the menaces are ranked in order of magnitude, the trio of farmland destruction, attack on villages, and murder took preeminence in the news media reports. Apart from ritual killings and water pollution which recorded minimal reportage, the issues of kidnap, and clash with farmers, injuries, rape, stealing of farm produce, robbery, and terrorism were also high. These facts are in support of the classical of theory structural functionalism in which a flux in one sector brings about flux in other sectors. The fallout in the unit of social control resulted in an insurgency that bred insecurity that threatens tourism. This finding is in support of Idris et al. (2014).

Effects of herdsmen menace on tourism

The atrocities of these killer herdsmen cut across farmland destruction, attack on villages, murder, kidnap, clash with farmers, injuries, rape, stealing of farm produce, robbery, terrorism, ritual killings, and water pollution. This finding is in tandem with the report of Ajibefun (2018). The classical theory also supports this finding as all of these heinous acts could be likened to dysfunction of the social control in view. By extension, the activities of these killer herdsmen could result in loss of government revenue by the southwestern states, loss of human capital, threats to national unity, and damage to Nigeria's international image (Enor, Magor & Expo, 2019). This further proves the usefulness of the classical theory that any flux in one part of society causes flux in another part. The loss of government revenue could arise from non-participation in tourism by interested people. According to Alamai, Kirfi & Ladi, (2019), the contribution of tourism to GDP in Nigeria was 5.12 billion Naira in 2016. Tourism is volatile and is a sector that is highly prone to the impacts of crises (Idris et al., 2014; Fada & Matthew, 2015). The first item of universal concern is the relationship of tourism to terrorism. Safety and security remain important concerns for international travelers. This has implications for mobility and the movement of people, with repercussions at the tourism destination level, as well as for outbound flows. Crises emanating from terrorist attacks and security risks on highways in southwestern Nigeria (Sowole, 2020) could make tourism destinations and businesses suffer from low or outright no-patronage. According to Idris et al. (2014), the invasion by Fulani herdsmen militia in Jos and other parts of northern Nigeria has affected tourism in no small measure. With this report, even the slightest whispers of terrorism and insecurity about the attack on villages, murder, kidnap, injuries, rape, robbery, terrorism, and ritual killings as found out in any part of the southwestern states of Nigeria typically will send tourists arrivals plummeting. An audio confession of a woman from overseas who suffered at the hands of killer herdsmen is evident of the atrocities of these criminals. The woman was kidnapped in Akure, Ondo state alongside her nine-year-old daughter and husband. She had to sacrifice herself for sexual assault instead of her daughter and husband being raped. They were later released after a ransom was paid, but she promised never to come back to Nigeria even in death after returning overseas (Adejumo, 2020; Usman & Arjiromanus, 2019). For Modupe Oyetoso, July 10 2020 was a day she will live to remember as her fiancée was killed while they were returning from their farm, while abducted for two days, and released only when a ransom was paid (Usman & Arjiromanus, 2019). Santana-Gallego and Fourie (2020) found no statistically significant evidence that connects terrorism to tourism globally but found an effect for tourists traveling to Africa with the assertion that crime, too, hurts tourism. The finding of this study has proved right the Marxian theory of historical materialism and



classical theory of structural functionalism where the scramble for resources without innovative mechanism resulted in insurgency with attendant spates of insecurity.

Due to series of kidnappings along highways in southwest Nigeria, traveling at the moment is considered unsafe in this region. A woman immigrant who lives overseas was kidnapped on the highway and raped (Usman & Arjiromanus, 2019). Immigrants are known to contribute to increased tourism through the generation of Visiting Friends and Relatives (VFR) travel and creating a new tourist attraction. The growth in the number of residents living abroad has been beneficial to travel and tourism as people tend to return home to visit friends and family and vice versa. But, in a situation where an immigrant returns home to visit friends and family, she was kidnapped and raped by Herdsmen, such a person may not make a repeat visit to such a homeland. She may not even make any word-of-mouth recommendations. Instead, such a person will be making harmful recommendations that will de-market such tourism enterprises and destinations. This menace will negatively affect tourism as reported by Idris et al. (2014), and Fada and Matthew (2015).

This kind of scenario can also negatively affect multi-generational travel, where several generations holiday together. Families represent a large and growing market for the tourism industry. The increasing importance of promoting family togetherness, keeping family bonds alive, and creating family memories are factors driving family tourism. The menace caused by herdsmen, however, can in no small measure affect the future of family tourism in capturing the increasing heterogeneity, fluidity, and mobility of the family market (Schanzel & Yeoman, 2015). This fact is buttressed by the killing of a British woman in Kajuru castle in Northern Kaduna (BBC, 2019). The finding of this study on the menace of kidnapping confirms the undiscovered implication of insurgency that this study extended about the theory of historical materialism. The extension is that the criminally minded herdsmen would want to remain in business irrespective of the resistance put up by the farmers against grazing farmlands. In the face of stiff resistance by the people of southwest Nigeria, the bandits will adjust and design innovative means of survival by extending their acts of insurgency (The Cable, 2021). The design of new methods involves engaging in all sorts of criminality beyond grazing cattle, which could still rise if necessary actions are left out.

Findings of this study have also revealed the destruction of farmland by the herdsmen as the most reported carnage. This finding is in tandem with the reports of Ajibefun (2018) and Aderanti (2021). Other vices that also affect farm works are attacked on villages, murder, kidnap, and clash with farmers, injuries, rape, stealing of farm produce, robbery and terrorism. Findings on these vices are also supported by Ajibefun (2018). The constant raids on farms and destructions of the farms by the herdsmen could be a significant source of loss of human capital (Enor, Magor & Expo 2019). The burning of farming communities by the herders will undoubtedly affect the socio-cultural authenticity of the host communities where living and built cultural heritage and traditional values are conserved. This series of attacks on/and destruction of farming communities by the herders will imply a lack of respect for the socio-cultural authenticity of the host communities of the southwestern states of Nigeria. This lack of respect will erode inter-cultural understanding and tolerance (Ezeonwuka & Orizu, 2018).

Members of the host communities will not tolerate the excesses of the herders, which will lead to continued crises between the herders and the host communities. The continued crisis will affect the use of cultural resources for the management of sustainable tourism. It will also scare away local and international tourists who have planned and are willing to visit any southwestern states (Fada & Matthew, 2015; Idris et al., 2014). The mayhem unleashed on Chief Olu Falae, a former finance minister, kidnapped on his farm with many of his farm



workers brutalized over farmland grazing and destruction corroborates this report (Johnson, 2015). The trauma occasioned by this attack could widen inter-ethnic relationships as groups will be constantly suspicious of one another, thereby damping inter-cultural understanding and tolerance.

Ojo (2016) reported the account of a community leader Chief Rafiu Magbeje in Afua, a town in Oyo state, who accused herders of destroying their farmlands using under-aged children. The chief reiterated that they can no longer get food to eat from their farms, and this has resulted in buying food items. This buying of food items further confirms the finding of Idris et al. (2014) that the invasion and destruction of farmland by Fulani herders have created artificial food scarcity. Food scarcity also poses a significant threat to tourism by the famine and rarity of local cuisine (Idris et al., 2014). Young farmers who took loans to cultivate crops are the worst hit. The chief claimed that the herders no longer graze the animals on grasses any longer, but on farm fields. This report confirms Ajibefun (2018) and Ezeonwuka and Orizu (2018) about the bloody clashes between Fulani herders and crop farmers with its attendant socio-economic and psychological effects. The herdsmen by their activities are on the verge of sending farmers out of business in southwestern Nigeria (Akinkuolie, 2018). These raids on farms could affect agri-tourism to a considerable extent in the southwest part of Nigeria. Herders and farmers crisis has remained the most predominately resource-use crisis in Nigeria.

The necessity to provide good governance has been hampered by the activities of herdsmen. According to Kwaghga (2018), the crisis could even compound the level of insecurity in rural areas. The reverberating repercussions could in no small measure affect rural tourism. The fear of traveling to and through any of the southwestern states will to a large extent affect the number of tourists traveling for agri-tourism and other forms of tourism. The continuous raids on farms in this region if not curtailed could also diminish the number and the quality of farms available for agri-tourism in the nearest future. For example, Aderanti (2021) reported the case of an overseas trained farmer, Fatai Aborode, the CEO of Kunfayakun Green Treasure Limited, who came back home to establish a very big and commercial farm in Oyo state. The farmer was abducted, tortured, and murdered in cold blood on his farm. The farm is known to have employed many workers who could lose their jobs if the wife who is now in charge is unable to properly manage the farm.

Implications and conclusion

Although a large body of literature can be found on insecurity in contemporary Nigeria, most of them focused on economic, cultural, religious, and political factors with little regards for the social relations among groups, religion or ethnic, between groups- entrepreneurs and employees, the ruler and the ruled. It is on the premise of the foregoing that this study engaged sociological theories to discuss insecurity (Omonijo et al., 2017b) as it relates to tourism in southwest Nigeria. The rising wave of carnage (as a fallout of insurgency) perpetrated by herdsmen in southwest Nigeria is one of Nigeria's most pressing security challenges. Among the menaces that insurgency breeds in order of magnitude are the destruction of farmland, attack on villages, murders, kidnap and clash with farmers, injuries, rape, stealing of farm produce, robbery, terrorism, and water pollution. The security challenges were brought about by the conservative method of rearing cattle which affected 'relations of production' in the economic institution. The dysfunctional part of Nigerian societal structure which the theories used in this study identified that economy and social control were in states of flux, and there were contradictions between the innovative methods of production and the traditional relations of production as they were antagonistic of themselves. When these contradictions became unbearable to the Fulani herdsmen,

insurgency came into the scene. The insurgency ends the old relation by creating the new relations for modifications in how the herdsmen will continue to feed their animals. This insurgency adversely affects the movement of Nigerian citizens and foreigners to participate in tourism.

Flux in some societal structures has affected other ones by rocking the elements of solidarity and stability with consequent upsurge of insurgency and menaces attached to it. The attendant impact of insurgency on tourism is the restriction of local and foreign people's movement to participate in tourism which will be mostly felt in areas of rural- and agri-tourism. The attendant impact of insurgency on tourism is the restriction of local and foreign people's movement to participate in tourism in the southwest, which will be mostly felt in areas of rural- and agri-tourism. There is a need for the government at both federal and state levels to take proactive steps such as provision of ranchland and adequate security in stemming the tide of herders' menace if Nigeria would want to benefit from tourism. The southwest region of Nigeria and by extension all other regions should be allowed to establish and operate regional security outfits like the Amotekun in the southwest which could help to stem the tide of the menace of insecurity. Innovative mechanisms such as ranching can be useful to herders in providing resources for feeding their cattle. Implementation and enforcement should be done by the government, as the study, through the revised theories have shown that the herders would rather use nomadic pastoralism as the only means of feeding their cattle.

Limitations and suggestion for further studies

Some of the sources used in terms of the have no archive on the internet where they post news that has been reported on a daily basis. This has affected the retrieval of information from those media. Also, the media sources in the internet did not report how insecurity could affect in practical terms the revenue generated from tourism. In addition, the period during which the study was carried out did not give room for trend analysis. Given the limitations of the study, future studies should address the following issues: Compare the impact of insecurity on tourism using data from different media sources; investigate the impact of insecurity on revenue generation in practical terms; analyse the trend of insecurity as it affects tourism.

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