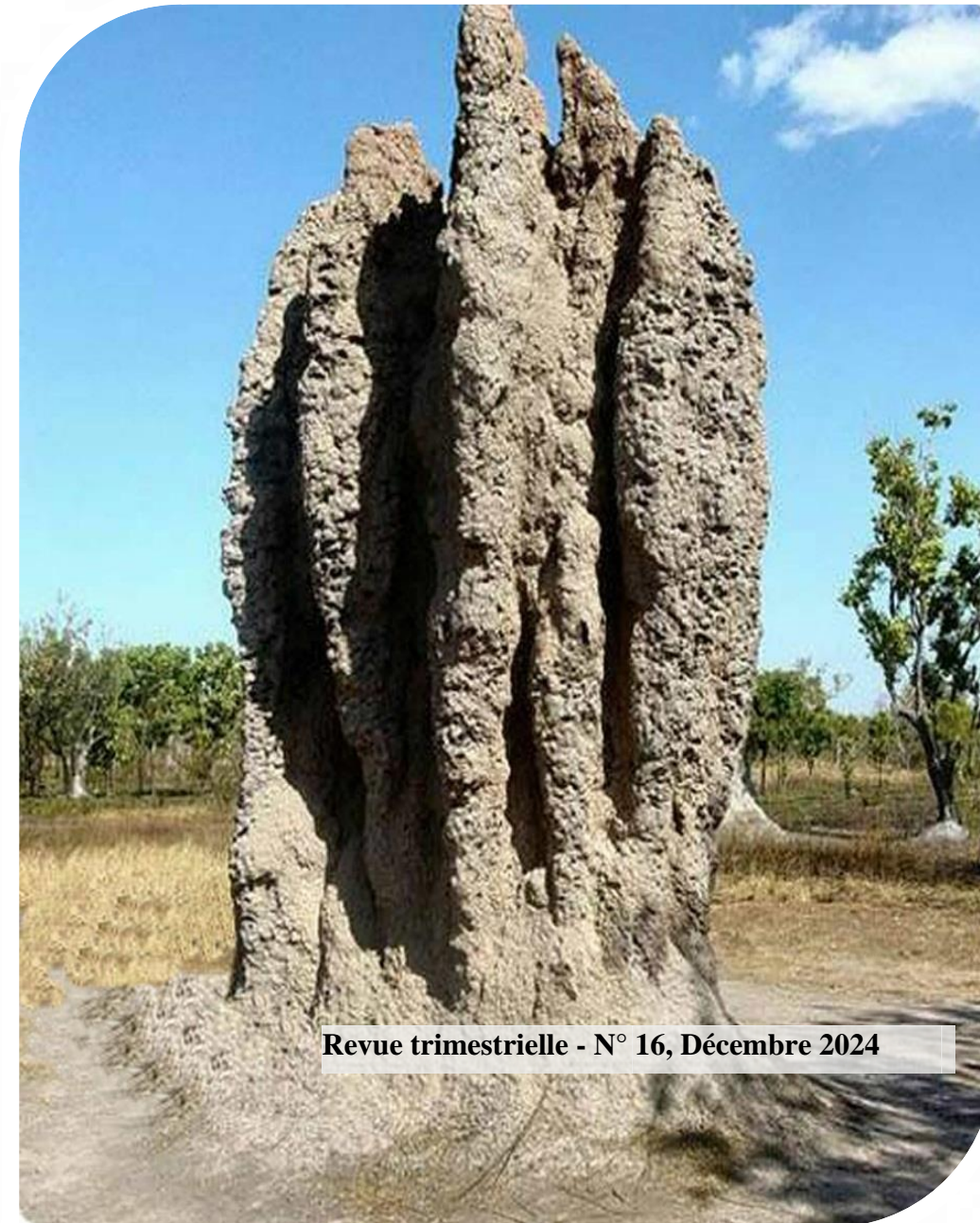


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LETTRES, ARTS ET SCIENCES HUMAINES



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"Dama Ninao" est une revue scientifique interdisciplinaire qui accepte et publie tous les articles relevant des Lettres, Arts et Sciences Humaines. A cet effet, elle s'intéresse aux études et théories littéraires, linguistiques, sociologiques, philosophiques, anthropologiques et historico-géographiques. La Revue "Dama Ninao", entendu "L'Entente" en langue kabyè du Nord Togo, est créée dans l'intention de matérialiser la mondialisation ou la globalisation qui s'opère avec l'esprit d'équipe et d'échanges et la désuétude du monde autarcique. Le monde scientifique universitaire ne peut échapper à cet esprit d'équipe qui fonde un creuset où « le fer aiguisé le fer », les échanges se croisent, puis s'entremêlent pour aboutir à une reconstruction des connaissances scientifiques individuelles dans la collectivité.

La Revue Dama Ninao nous renvoie à la Civilisation de l'Universel du poète sénégalais Léopold Sédar Senghor, qui prône la porosité des âmes avec l'acceptation de l'autre, de ce qu'il dispose d'utile pour mon avancement : sa civilisation, sa culture, sa langue ... Elle se fonde notamment sur la philosophie de Paul Ricœur qui préconise la perception de Soi-même comme un autre. Considérer soi-même comme un autre aux yeux de l'autre, nous amènerait à faire taire nos distensions et ressentiments afin de redimensionner notre espace, reconstruire notre histoire et notre société.

La Revue Dama Ninao s'est inspirée de la nature. Des insectes en miniature nous produisent de bels chefs-d'œuvre architecturaux, conjuguent leur génie créateur et leur force dans la patience et dans la tolérance. Ils créent des œuvres monumentales qui dépassent l'entendement humain, les termitières. A cet effet, la nature semble nous parler, nous guider, nous instruire dans le silence. Seules ces créations nous interpellent sans autant faire de nous des disciples. Comme la termitière qui, pour la plupart du temps, est une composante de maillons surgissant de la même matière, la Revue Dama Ninao se veut une termitière scientifique dont les enseignants-chercheurs en sont les maillons.

Au confluent de diverses sciences, la Revue Dama Ninao se propose de promouvoir la recherche scientifique et universitaire en impulsant le dialogue interdisciplinaire, le dialogue entre divers champs disciplinaires et divers contributeurs du monde universitaire.

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La taille des articles

Volume : 10 à 15 pages ; interligne 1.5, police 12 pour le corps du texte et les courtes citations ; police 11 pour les longues citations, Times New Roman, les références des citations doivent être incorporées dans le texte. Exemple : Guy Rocher (1968, p. 29), pas de référence en foot-notes à l'exception de quelques commentaires.

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- Un **TITRE** en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
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- Un **Résumé (Abstract)** de 8 lignes en français et anglais, en interligne simple, suivi de 6 **Mots clés (Key words)**
- Une **Introduction** : elle doit avoir une problématique, une méthode et une structure.
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2-1-Pour le **Titre** de la première sous-section

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3- Pour le **Titre** de la troisième section (si l'auteur de l'article le souhaite)

-Une **Conclusion** : elle doit être courte, précise et concise en mettant en relief l'authenticité des résultats de la recherche.

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Objectifs et portée

La revue Dama Ninao, de par son nom qui signifie « entente », a pour objectifs :

- de matérialiser le monde universitaire qui est un creuset où « le fer aiguise le fer », les échanges se croisent, puis s'entremêlent pour aboutir à une reconstruction des connaissances scientifiques individuelles dans la collectivité ;
- de promouvoir la recherche scientifique et universitaire en impulsant le dialogue interdisciplinaire, le dialogue entre divers champs disciplinaires et divers contributeurs du monde universitaire.

La revue Dama Ninao a une portée scientifique et sociale. A cet effet, elle publie tous les articles relevant des Lettres, Arts et Sciences Humaines et s'intéresse aux études et théories littéraires, linguistiques, sociologiques, philosophiques, anthropologiques et historico-géographiques sur appel à contribution thématique (colloque) ou varia. Elle est un espace de rencontre, de construction et de reconstruction des réseaux relationnels et scientifiques.

Professeur Koutchoukalo TCHASSIM

Université de Lomé

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**ENVIRONMENTAL MIGRATION IN DJEKE-DJEKE IN THE PROVINCE
OF MOYEN-CHARI IN THE FAR SOUTH-EAST OF CHAD**

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Abstract: Djéké-Djéké is a sub-prefecture of the department of Grande-Sido in the province of Moyen-Chari in the extreme south-east of Chad. It is a natural environment conducive to agro-pastoral activities. During the 1970s and 1980s, droughts had seriously affected agricultural activities, bringing waves of environmental migrants to Djéké-Djéké. This work aims to analyze the impact of environmental migration in Djéké-Djéké. Primary data collection through observation, surveys and interviews as well as documentary research were used. 130 people were sampled by a reasoned choice. As a result, environmental migration has affected the agro-pastoral resources of Djéké-Djéké.

Keywords: migration, degradation, resources, conflict, Djéké-Djéké.

**Migration environnementale à Djéké-Djéké dans la province du Moyen-Chari
à l'Extrême Sud-est du Tchad**

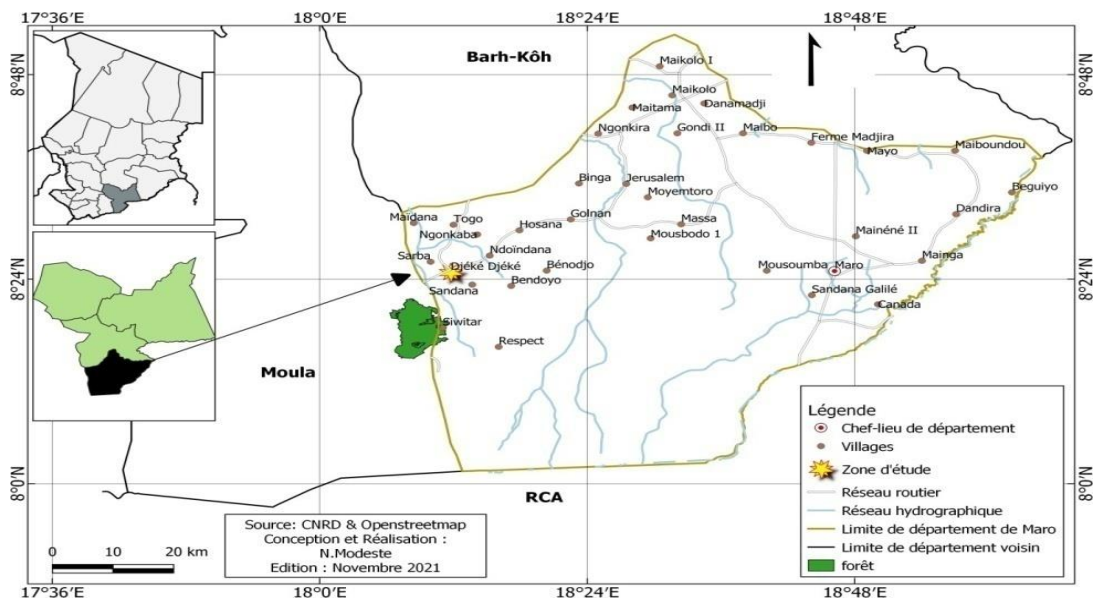
Résumé : Djéké-Djéké est une Sous-préfecture du département de la Grande-Sido dans la province du Moyen-Chari à l'Extrême Sud-est du Tchad. C'est un milieu naturel propice aux activités agropastorales. Durant les décennies 1970 et 1980, des sécheresses avaient sérieusement affecté les activités agricoles déferlant des vagues de migrants environnementaux à Djéké-Djéké. Ce travail vise à analyser l'impact de la migration environnementale à Djéké-Djéké. La collecte des données primaires via l'observation, les enquêtes et les entretiens autant que la recherche documentaire ont été utilisées. 83 personnes ont été échantillonnées par un choix raisonné. Il en résulte que la migration environnementale a affecté les ressources agropastorales de Djéké-Djéké.

Mots clés : migration, dégradation, ressources, conflit, Djéké-Djéké.

Introduction

Since the dawn of humanity, populations have been constantly moving from one continent to another, from one country to another or within the same country. Since the early 2000s, internal and international migration have been the subject of particular attention. Urban populations increased tenfold between 1900 and 2000 (Ouédraogo, 2014) and 40% of this growth rate is linked to internal migration. Addressing migration means studying the complex dynamic processes that include places of departure, arrival and sometimes return (Piguet, 2013). Internal mobility is dynamic and varied to the point that it can be interrupted between one rural area and another and one urban area and another or in a circular fashion (Hein de Haas, 2010). They can sometimes cause migration of no return, creating in certain situations a void at the departure level. In Chad, there is migration of different types, including forced migration linked to conflicts or wars (refugees, exiles), voluntary migration (economic or study) and environmental migration on which our study focuses. It is explained by the search for ways to adapt to environmental difficulties (Madison and al., 2021). Chad, a Sahelian country, is marked first by the traditional movements of herding communities (transhumance, nomadism). In addition, current internal movements are marked by very distinct phenomena (Tourneux and Woïn, 2009). The floods of 2012, 2023 and 2024 caused between 2000-3000 victims of environmental migrants throughout the south of the country, particularly in Djéké-Djéké. This sub-prefecture is seen as an area of attraction for the new migratory dynamics which regularly sees new migrants arriving there. The first Gor migrants (farmers) began to flock to Sako Gong, in the province, around 1928. They settled behind the National Society Sugar of Chad (NASOSUC) renamed Compagny Sugar of Chad (CSC). Their number grew with the arrival of their own from the village. As soil fertility declined, they progressed to other horizons in the Moyen-Chari Province in search of other fertile lands (IOM, 2019). This progressive movement then reached the sub-prefecture of Djéké-Djéké. Indeed, as part of an adaptation strategy to climate vulnerabilities, peoples of various ethnic groups (the Nangnda, Gor, Sara-kaba, etc.)

have left their original environment seeking to reach favorable regions in search of other sources of sufficient income to meet the vital needs of their family (D'nalbaye, 2010, Ndione, 2006, Diarra, 2017 and Absakine, 2024.). In Djéké-Djéké, the migratory phenomenon is evolving. This situation is explained by its geographical location, its natural wealth and its hospitality. Djéké-Djéké is located between 8°25'00"N and 18°12'00" E in the extreme South-East of Chad (Map 1).



Map 1: Location of Djéké-Djéké in the department of Grand-Sido

Source: CNRD et Openstreetmap. Design and production : N. Modeste, 2021.

Map 1 shows Djéké-Djéké in the department of Grand-Sido. It is an environment marked by a long rainy season (April to October) and a short dry season (November to March). Rainfall is around 800 mm to 1,300 mm per year. The relief of the environment is essentially made up of plains with weakly ferralitic, tropical ferruginous and sandy-silty soils are relatively very rich. They are suitable for all kinds of crops, however, they are beginning to deteriorate significantly in the northern part due to harmful farming practices by migrants. On the other hand, the southern part is well wooded and is coveted by Nangnda immigrants, large farmers looking for fertile land. These soils are home to a plant cover mainly made up of open forests and dense forests. A dense forest area south of the Djéké-Djéké village of Samadja towards the Central African border for about 120 km and to the northwest between

Ngombeté, Guira and Maingara. The rest is made up (covered) of open forests and meadow areas which are large-scale grazing areas. The rate of deforestation is already increasing. The Djéké-Djéké area is very poor in terms of hydrographic network. A single intermittent stream called *Mra* and ponds humidify the environment. They are threatened with extinction due to inappropriate breeding practices by transhumant and sedentary herders. The fauna consisting of gazelles, porcupines, wild boars, monkeys, panthers, antelopes, jackals, elephants, buffaloes, lions, chimpanzees and gorillas almost disappeared following the civil war of 1979 and the political-military events of 1984 leading to an abandonment of monitoring of natural resource management. In addition, galloping transhumance and cultural practices are contributing to its disappearance. Composed of thirty (30) villages covering an area of approximately 230 km², Djéké-Djéké has 10,523 inhabitants including 5,532 women and 4,991 men. The population presents a significant ethnic heterogeneity composed of the Kanembou, the Misserie Arabs, the Gorane, the Fellata, the Moubi, the Sara-kaba, the Gor, the Nangnda, the Ngambaye, the Zaghawa, the Sara-Madjingave, etc. The indigenous people of the area are Ngama. The fundamental economic activity is traditional self-consumption agriculture using archaic techniques. It is dominated by food crops such as sorghum, corn, penicillaria, beans, sweet potatoes, cassava, sesame and also cash crops, including cotton and peanuts. Agriculture is supported by cattle, goat, sheep and poultry farming. Gathering, fishing and crafts are related activities of the peasant of Djéké-Djéké. Trade is flourishing but informal. In addition to these previous ethnic groups, there are the Kanembou, Maba, Dadjjo, etc. These migrants reside in newly created villages (farmers), in the neighborhoods of old villages (breeders) or in the capital of the sub-prefecture (traders and others). These migrants are often men leaving their families in their original environment. Low-skilled, their first activity is either agriculture, livestock breeding and trade. Also, the massive presence of livestock in this agricultural area has redrawn the spatial configuration. Indeed, the massive arrival of migrants in Djéké-Djéké has caused destruction of the natural environment. To ensure their subsistence, they engage in extensive agriculture. This type of cultivation sometimes

leads to non-compliance with the fallow period. The increase in livestock through transhumance has caused overgrazing and the destruction of trees. Hunting with firearms or bladed weapons has led to the disappearance of certain animal and plant species. It results from pressures on natural resources, environmental problems including the reduction of plant cover, the impoverishment of agricultural soils, the loss of biodiversity, etc. So what are the consequences of environmental migration on the agropastoral resources of Djéké-Djéké? Analyzing the impacts of this migratory dynamic on the agropastoral resources of Djéké-Djéké is the objective of this study. The hypothesis accepted is that migration has negatively affected the agropastoral and environmental resources of Djéké-Djéké.

1. Tools and methods

1.1. Tools

The implementation of this research required the use of certain equipment: a motorcycle facilitated movement in the field. A notepad and a pen were used to record information in the field. A camera was used to take pictures. A Garmin *GPS* was used to record geographic coordinates. *Word* and *Excel* software were used to enter data. *SPSSv20* software was used to process and analyze survey data and all centralized on an *HP* computer that facilitated the realization of the study.

1.2. Method

The methodological approach consisted of collecting data in the field through observation, surveys and interviews with social groups, administrative and customary structures in order to gather their perceptions on the impacts of migration in Djéké-Djéké. Documentary research in local institutions was also used. The method of reasoned choice allowed us to sample 130 people individually. It consists of determining a sample whose choice is based on different reasons and excluding the rest of the population from the survey. One of the main reasons was to survey those who have a good perception of migration. The survey focused on the following target groups: migrants, farmers, breeders and traders whose age varies between 25 and 50

years. Thus, respondents aged 20-40 represent 37%, those aged 41-60 represent 52%, and 11% represent those in the age group of 61 years and over. These socio-professional categories are made up of men and women. The interviews took place in 10 villages in the canton concerned by the study. These are Djéké-Djéké, Maïngara, Sako-Maró, Samadja, Sananga, Darsalam², Bera-Kassai, Bétogo, Dembé, Medina. The age range from 41 to 60 years old constitutes the lot of adults who are partly the heads of households directly experiencing the positive or negative impacts of the migratory movements of able-bodied people. Young people aged 20 to 40 are the main actors of migration and are at the same time the future of the agricultural sector. The elderly interviewed are eyewitnesses of past and present events. These age groups provided detailed information on the migratory phenomenon from 1980 to 2021. 55% of men (heads of households) were surveyed compared to 45% of women. 63% of respondents are illiterate and (37%) have a level of education in French and Arabic. The reason for this collection of information on the level of education of the population surveyed is to understand their understanding of migratory dynamics. The illiterate attribute the causes of climate change, a factor in migration, to divine or natural fact. According to them, all changes are born of divine will. The educated blame the galloping demography and the reduction in rainfall which affect agricultural yields. Young graduates from the State are increasingly flooding Djéké-Djéké due to lack of employment. It results from the study that Djéké-Djéké is a welcoming land for multi-ethnics migrants; environmental migration is an alternative to financial problems in Djéké-Djéké; environmental migration is factor in the deterioration of agro-pastoral and environmental resources in Djéké-Djéké.

2. Results

2.1. Djéké-Djéké, welcoming land for multi-ethnic migrants

Djéké-Djéké welcomes people of diverse ethnicities. At least ten (10) ethnic groups of migrants are recorded in the area (Table 1).

N°	Ethnicity	Place of origin
01	Sara Madjingaye	Province of Oriental Mandoul : Koumra, Bédaya, Bésada, Province of Moyen-Chari : Koumogo et Balimba and canton : Matekaga, and Djoli.
02	Sara Kaba	Province of Moyen-Chari: Lac Iro,
03	Ngambaye	Province of Oriental Logone Province of Occidental Logone
04	Misserié	Batha: Oum Hadjer
05	Maba (Ouaddaïen)	Province of Ouaddai: Abéché, Biltine.
06	Zaghawa	Province of Estern Ennedi
07	Gorane	Province of Lac-Chad: Kanem, Noukou Manga, Zigeul, Makalanta Rig-Rig, Batha, BET, Wadi-Fira, Arrada.
08	Hadjaraye	Province of Guéra : Mongo
09	Fellata	Province of Batha: Ati, Kanem, Lac-Fitri, Baguirmi
10	Kanembou	Province of Lac-Chad: Kamem
11	Nangnda (Bedjond)	Province of Occidental Mandoul: Bedjondo
12	Gor	Province of Oriental Logone: Kouh-est and Kouh-ouest
13	Moubi	Province of Guéra : Hadjer-Lamis, Abou Telfane and massif of Kororo

Table 1: Migrants ethnicity and place of origin

Source: Field Survey, 2021.

Table 1 presents migrants according to their ethnicity. In addition to the ethnicities mentioned in this table, there are also others that are minorities such as the Mbay, Toumak, etc. The study shows that the Nangnda numerically dominated the migratory flow observed in Djéké-Djéké. They are followed by the Misserié, Kanembou, Felleta and Maba (Ouaddaïen). Several causes explain migration to Djéké-Djéké. Most of the population (83%) surveyed stated that the main reason for migration was the lack of financial means in the place of departure, but it was thanks to the income from migration that the first migrants had managed to realize their dreams (marriage, purchase of motorcycles, equipment, construction of solid houses, etc.). The 11% of respondents mentioned social tensions as the reason for migration, that is to say disagreements between members of the same family because of the poor distribution of agricultural income, etc. A minority (6%) mentioned emulation as one of the reasons for migration.

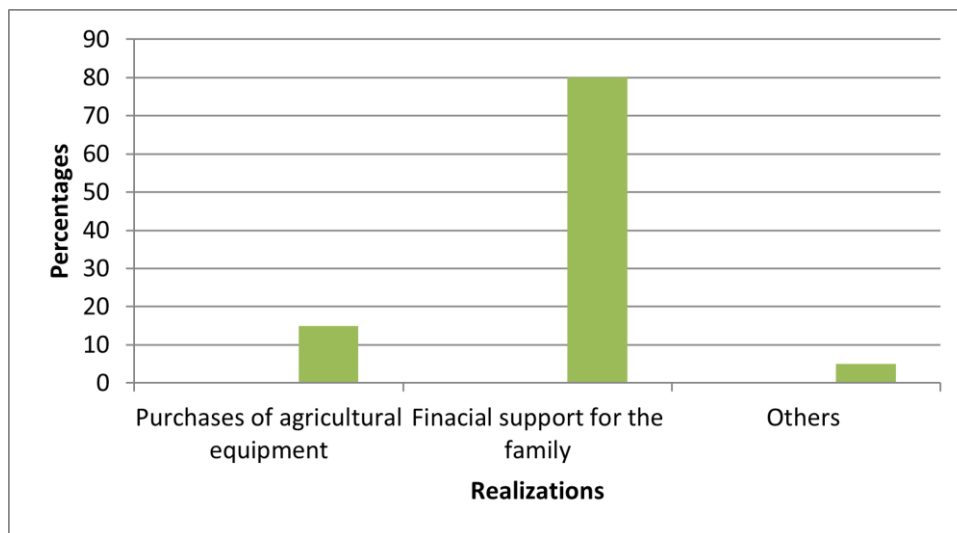
2.1.1. Djéké-Djéké, land of migrants with diversified socioprofessional vocation

The survey revealed the socio-professional category of the respondents: farmers dominated by the Gor, Nangnda, Sara-madjengaye, Sara-kakba, Fellata, Maba ethnic groups, represent 44.20%. Soil poverty is the main reason for agricultural migrants. Soil depletion (78%) increasingly represents a loss of income for the main players in this field. Among agricultural migrants, the Nangnda are in the majority. They are a hardworking people in terms of numbers and capacity. They are very good farmers, champions of the plow, dynamic and constitute a model in terms of development in Djéké-Djéké. They are driven by the spirit of bravery and the desire to overcome difficulties and obtain good results. The exhaustion of the fertile lands of the original environment forces able-bodied workers to migrate to Djéké-Djéké. They are attracted by the increase in agricultural production because Djéké-Djéké still has relatively rich arable land. Agricultural production still satisfies, somewhat, the financial needs of producers. They are followed by breeders of the Foullata and Missérié ethnic group (25.30%) whose reason for migration is the lack of pasture (12%) and surface water (4%) in their place of origin. The Fellata and the Missérié are large breeders of cattle, goats and sheep whose heads are counted in the hundreds. The natives and some migrants practice small-scale breeding of cattle, sheep, goats and poultry. The result of the survey shows that breeding is practiced at 25.30% by migrants, according to our respondents (12%). Trade (18%) practiced by the Zagahwa, Kanembou, Maba, Gourane, Adjarai, Moubi ethnic groups whose reasons are respectively the lack of commercial customers (4%) and others (2%) in the starting environment. 4% of respondents say that trade is doing well in this area. In this area, the Zaghawa occupy a very special position compared to other migrants in Djéké-Djéké. The Kanembou and Maba (Quaddaïen) follow them in the exercise of this activity. In addition, the availability of very fishy rivers and ponds attract fishermen. 4% of fishermen say that the Chari course and the ponds are very fishy. It results that fishing is practiced at 7% by migrants. It is the field of activity mainly of the Ngambaye and the Mbaye. Nevertheless, we note the drying up of this river and

the ponds linked to natural phenomena and the anti-ecological practices of migrants. Djéké-Djéké is supplied with fish by the villages of Koumogo and Békamba.

2.2. Environmental migration, an alternative to financial problems in Djéké-Djéké

Migration has a positive impact; it allows migrants to support households financially and materially (Graph 1).



Graph 1: Household assistance from migrants

Source: Field survey, 2021.

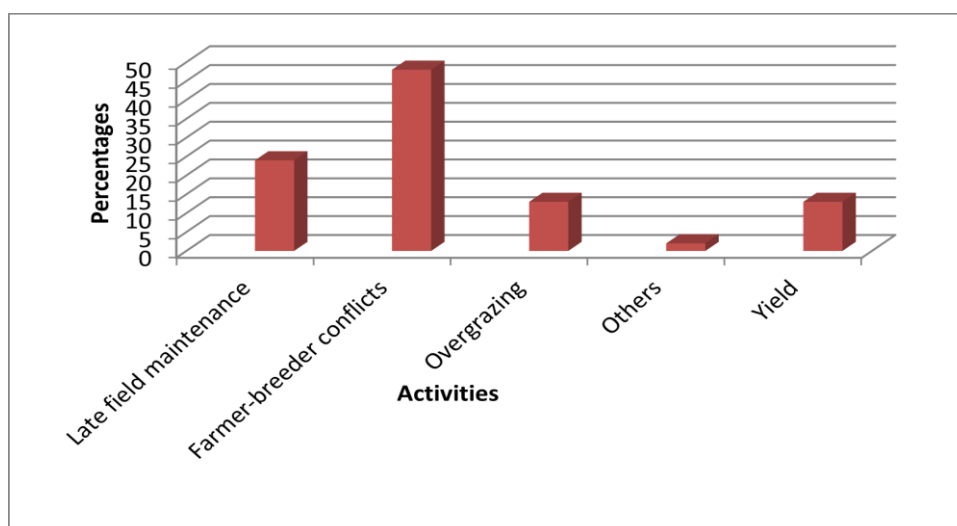
Figure 1 shows the achievements of migrants for the benefit of their family. 80% of our respondents confirm this financial support. The 15% justified that the money was used to purchase agricultural equipment, such as oxen, carts as well as agricultural inputs and motorcycles. While the 5% of respondents have nothing to specify about the positive impacts of migrants. The migrants' money contributed to the realization of wedding ceremonies (10%). It also supports the purchase of agricultural equipment (40%), oxen (38%), as well as agricultural inputs (3%), motorcycles (2%), the maintenance of old houses (1%) and the construction of permanent houses (4%) for the family. Others invest the money from migration for purposes that are not always useful (2%).

2.3. Environmental migration, factor in the deterioration of agro-pastoral and environmental resources in Djéké-Djéké

They are very diverse and noticeable on agricultural activities, on social classes as well as on the migrants themselves. Agriculture needs labor with respect to a periodic calendar. This rule has been disrupted causing massive migration. Migration leads to a decrease in total agricultural production and under-use of productive land. Overpopulation due to migration and overexploitation of land have the effect of reducing the annual agricultural production necessary for household food.

“Before, the population was small, the land was fertile (no chemical fertilizers) and small areas were cultivated whose production was sufficient for the all year. It was from in 1970 that men began to migrate because of the drought that destroyed the harvests.” According to one of our respondents.

Migration changes agricultural practices and this has direct impacts on environmental resources. This compromises food security and the well-being of families. Crop residues fertilizers are no longer left for soil fertilization for the benefit of livestock farmers. All this combines with the decline in the yield of agricultural products. This state of affairs gives rise to conflicts (Graph 2), whose outcomes are leads to family dislocation and human deaths.



Graph 2: Impact of migration on agricultural and pastoral activities

Source: Field survey, 2021.

Graph 2 illustrates that migration seriously affects agricultural activities through farmer-herder conflicts, according to 48% of our respondents. 24% of respondents argued that migration leads to a delay in field maintenance. 13% found that migration is a factor in the decline in agricultural yields due to declining soil fertility, lack of fallow land, farmer-herder conflicts following the intrusion of livestock into the fields. 13% described migration as the cause of all evils (lack of labor, late maintenance of fields, drop in yield). The remaining 2% decided not to comment. Indeed, migration seriously affects agricultural activities through farmer-herder conflicts, according to 48% of respondents. 24% of respondents maintain that migration has impoverished the soil. The 13% found that migration is a factor in the drop in agricultural yields and the degradation of natural resources (Picture1).



Picture 1: Wild slash-and-burn cultivation technique in Samanga village

Source: Cliché, AssingarMoui, 2021.

Picture1 shows a newly burned space to house a crop. This cultivation technique is at the origin of deforestation which leads to desertification and the increase in greenhouse gases causing climate change. In Djéké-Djéké, agricultural producers practice traditional low-tech agriculture, i.e. with rudimentary means. To obtain arable land, migrants clear thousands of hectares. Farmers do not leave plots fallow for their regeneration. They lose their fertility and yields decrease every year. In addition, with the massive presence of breeders, there is the loss of soil quality and the depletion of soil nutrients. The animals in large numbers damage the trees and delay their growth, because they constantly remove the foliage. Throughout their travel, breeders mutilate woody plants to feed livestock. In their travels, the trees are

purely stripped. The animals, by eating and trampling the young shoots daily, prevent the plants from regenerating. This is often a source of conflict between farmers and herders in Djéké-Djéké (Picture 2).



Picture 2: Samadja, migrant village in the south of Djéké-Djéké

Source: Cliché, AssingarMoui, 2021.

The Picture 2 shows the village of Samadja, a migrant village located south of Djéké. Samadja, in the Ngama language, means "I am looking for happiness". The Village at this time is emptied of its population. All the mature farmers stay in the bush watching over their fields at the risk of being devastated by the herders' livestock. This is the case for the village of Sananga (Picture 3).



Picture 3: Sananga, migrant village at the start of the rainy season

Source: Cliché, AssingarMoui, 2021.

The Picture 3 shows Sananga, a migrant village. Sananga, in the Ngaman language, means "I am looking for land" in the Ngaman language. As soon as the first rains fall, everyone is in the fields for the first plowing and monitoring of crops

against the intrusion of livestock from transhumant herders. Livestock causes more damage and threatens the stability of the environment by cutting down fodder trees. Grazing is the cause of both grass and wood degradation (trampling, low water, grazing, compaction, pruning, etc.).

Discussion

The result shows that migration has existed in the Djéké-Djéké since the 1980s. This result confirms that of D'nalbaye (2010) who showed that since the droughts of the 1970s-1984, the populations of the Sahel have experienced a mass exodus to the wetlands. This result is also confirmed by IOM. (2019), rural populations move to other areas for several reasons, including in search of fertile land and pasture. Ndione (2006) and Diarra (2017) by their results confirm that people migrate to meet their food and financial problems because it is difficult to have food and money on site. According to these authors, the migratory influx is mainly justified by the impoverishment of the soil and the lack of financial means. This is why the financial gain from migration is of capital importance for households and represents a considerable part of their income. This corroborates a study by Khadoudja (2018) conducted in Algeria. This study illustrates that the complexity and the great scope of the impact that the financial gain from migration brings in rural areas show that it represents for some households a strategy for survival and adaptation to climate change. The study conducted by Absakine, 2024, confirms in particular that households use migration as a means of investment in agriculture or in the education of children and the wealthiest households use this money to invest in productive activities such as the purchase of new agricultural land, the purchase of plots for residential use and the extension of cash crops (peanuts, rice, sesame, corn, cotton, etc.). According to Bellemare and Carluer (2013), in their report entitled "migration dynamics: what are the causal factors of the flight from the land", illegal exploitation zones constitute a network of degradation of natural resources and insecurity. These remarks confirm our result on migrants from the Djéké-Djéké canton who are also confronted with soil degradation and farmer-herder conflicts. Migration to Djéké-

Djéké, in the Grande Sido Department, is also confirmed in the national report of the survey on migration in Chad in 2014. It states that the main reason for migration in rural areas in Chad is economic. The limitations of the research are explained by the lack of financial resources, a real handicap. Added to this are many obstacles that have also marred the realization of our work. These are firstly the lack of documents specific to the subject of study and the difficulty of accessing those that already exist. Then in the field, we were confronted with the reluctance of some farmers and breeders to lend themselves to our survey. This reluctance is explained by the fear of public authority. In this regard, many farmers and breeders fear reprisals in the event that it is a politically motivated survey. Others refrained from answering our questions, stating they were tired of repeated investigations with no tangible outcomes. Finally, the fear of surveys leads them to give some false answers to certain questions. But the numerous cross-checks make it possible to more often approach the truth. Despite all the precautions, it is important to recognize the general limit of the data collected. Apart from the results that are consistent with those of pioneering researchers on the subject, this study actively and scientifically contributes to the knowledge of the migratory phenomenon in the locality, thereby strengthening the documentation on the problem. In addition to the advantages and disadvantages of migration presented, it was distinguished by the highlighting of resource conflicts. However, this migration, sponsored by the negative evolution of climate change, risks plunging this locality into an unprecedented environmental disaster. The authorities of the country and the locality must implement appropriate measures to mitigate the current impacts and counteract future negative influences.

Conclusion

This study has made it possible to take stock of the dynamics of migration in Djéké-Djéke and to identify the causes and consequences to which the different social groups are subjected. The analysis of the survey data has revealed positive and negative impacts on agricultural production activities and natural resources. The migratory flow towards the Djéké-Djéké canton has contributed to the change in

production systems and natural conditions. It has posed serious threats to the environment: climate change, soil degradation, deterioration of plant cover, disappearance of wildlife, drying up of rivers, ponds and backwaters, overgrazing of the to the increase in livestock, disorganized hunting. Late bush fires are therefore common practices and one of the reasons for the disappearance of animal and plant species. These practices are at the origin of the acceleration of the phenomenon of reduction of plant cover, of the decline in soil fertility. These problems have led to the destruction of the natural environment, to the degradation and disruption of the biophysical environment. The sedentarization of breeders in Djéké-Djéké has generated conflicts over environmental resources: conflicts over access to land, pasture, water. Cultural conflicts pit indigenous people against non-indigenous people, two ethnic groups with diametrically opposed lifestyles, mentalities and practices. This does not facilitate easy cohabitation in the environment. Analysis of these problems and their interaction leads to the recognition that migrants are responsible for the poor management of plant resources in Djéké-Djéké. Fertile lands are not available for plowing and grazing. Fields are no longer prepared on time, which results in a total decline in production and leads to food insufficiency in households. In addition, the positive impacts show that migrants have made achievements in building solid houses, purchasing agricultural equipment, two-wheeled vehicles for their own account. Others have married thanks to income from agriculture and livestock. But, it turned out that these achievements discord among household members due to the collective ownership of fields.

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