

Conscientisation strategies for curbing environmental clash between Pastoral Nomads and Host communities in Enugu state of Nigeria

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Abstract

This study examined the conscientisation strategies for curbing environmental clash between pastoral nomads and host communities in Enugu State of Nigeria. Descriptive survey research design was adopted. Sample size was 1,814 respondents selected through multi-stage sampling technique. An instrument with $r = 0.77$ tagged “Questionnaire on Conscientisation Strategies and Environmental Clash” (QCSEC) was used for data collection. Data were analysed based on Mean (\bar{x}) and Grand mean ($\bar{\bar{x}}$). Results show that mediation, dialogue, regular meetings and compromise are conscientisation strategies that can be used for curbing environmental clash between pastoral nomads and host communities in Enugu State of Nigeria. The study recommends among others that Government should invest in programmes that will show the usefulness of the conscientisation strategies in awareness creation in order to curb the problems that threaten the very existence of man and his occupational resource-base in various communities in the study area.

Keywords: 1. Conscientisation strategies, 2. Environmental clash, 3. Pastoral nomads, 4. Host communities

1. Introduction

Pastoral nomads and host communities' clash in Nigeria has become a major problem that destabilizes the socio-economic life of the people resulting in the destruction of lives and property. Historically, the Fulani in the 20th Century started migrating from the Northern part of

Africa into West Africa on religious conquest. This transported the cultural part of life into Northern Nigeria and the continued migration in the direction of the grassland of middle belt of Nigeria. Supporting this view, Ikezue and Ezeah (2017) and Bello (2016) posit that conflict between pastoral nomads and host communities have existed for a very long time and has now assumed dangerous dimensions tending towards criminality. This criminality has its attendant monumental loss of lives and property. In modern Nigeria, the nomads began to migrate to Middle Belt grassland and settled in the whole zones that were previously inaccessible to them. This brought them into direct contact with previously unknown cultures.

Pastoral nomads believed that Allah has given them vast grassland to graze their cattle and that is in contrast to the cultural value of their host communities (Njoku, Akutu, Tanba & Olisa, 2016). The Middle Belt and South Eastern States have some sacred land kept for their gods (evil forest) which is out of reach for indigenes and visitors except the juju priest who is permitted to go there to make some sacrifices. As a result of cultural differences, the pastoral nomads find their ways in the sacred land to graze cattle thereby defiling the evil forest. This incursion on the cultural life of the host communities has affected them socially, politically and religiously. Pastoral nomads are always on the move while host communities in Enugu State practice subsistence farming using manual labour with little or no profit (Ezeaku & Jayeoba, 2012). Therefore, the consequences of this were a rift of un-tested interactions between all parties and opening for misunderstandings and conflict.

Nomads are a group of people who engage in the rearing of animals for economic benefits. It is a form of occupation that is characterized by animal husbandry without a defined estate, farm or ranches but rely heavily on the gift of nature by following the seasonal growth of animals feed in the wild. Consequently, they migrate from one geographical location whose topography differ from grassland to the shrub lands within the various geographical zones in Nigeria. This practice could be primitive in nature bearing in mind the modern agrarian systems which are carried out in large farms covering a number of hectares of land as is evident in Obudu Cattle ranch of Cross Rivers State, Plateau ranch in Plateau State, Yankari Game Reserve in Bauchi and so on.

Nomads as a culture among the Fulani and Hausa are extremely valued as a way of life of the people that is passed from one generation to another without changing the dynamics of nomadic life, which they cherished and always ready to defend it. In the process of migration from one arid zone to savannah zones or grasslands, they come in contact with farmlands possessed by farmers. This intrusion into the farm lands has led to conflicts and wanton destruction of farm products, crops, farm implements, farm houses and lives which seem to be the major source of the problem between them and the host communities.

The actions of pastoral nomads in their host communities create problem to government officials and it involves damage of storage facilities such as barn, traditional silos, arson, encroachment on private properties without consent of their owners, poisoning the water sources often causing epidemic, raping of women in the host communities, disruption of farming seasons that may result in economic waste and famine. This probably affects the standard of living of the

host communities as well as the pastoral nomads. The host communities in an attempt to safeguard their resources, have been involved in constant clashes with the nomads. This usually results in reprisal attacks by the nomads on their host communities. The host community most likely plant poisonous vegetables in the farm in an attempt to prevent cattle from entering their farm lands. The angered farmers deliberately steal and kill stray cattle so as to recover loss done by the pastoral nomads. These actions do not improve economic growth of the nation. Thus, Ikezue and Ezeah (2017) assert that, the recurrent attacks by the pastoral nomads to the host communities in Enugu State have led to the destruction of lives and property, displacement of people from their ancestral homes and communities. It has in the same way resulted in killing of animals by host communities thus affecting the economic wellbeing of the nomads and the State. In Nigeria, States such as Benue, Nasarawa, Plateau, Kaduna, Taraba, Rivers, Imo, Abia, Katsina, Osun and Enugu have faced at one time or the other pastoral nomads attack on their host communities.

It appears that members of the host communities and pastoral nomads lack the strategies for curbing environmental clash and this has affected the natural resources available in the communities. However, Government strategies for curbing conflict between pastoral nomads and host communities include: establishment of cattle colony in each of the States, establishment of Commissions of Inquiry, deployment of security, and a Bill for an Act to establish Grazing Reserves in each of the Federation in Nigeria which was not properly implemented. Nigeria has a total of 417 grazing reserves out of which only 113 have been gazetted and the 304 remaining are yet to be accounted for (Ibrahim, 2017 & 2018; Onanuga, 2018; Kupoluyi, 2018; Akomolafe, 2015). The reason these strategies failed was as a result of not involving the community people (grassroots) in the planning and implementation process toward crisis or conflict resolution. Ibrahim (2018) is of the opinion that failure of those strategies was as a result of not imbibing a holistic approach which should include a meeting of all stakeholders to solve the crisis between nomads and host communities.

The trend of pastoral nomads and host communities attacks against each other is becoming a major source of concern to the stakeholders due to the security implications of breakdown of law and order in the society. It was based on this concern that the Governor of Benue and Taraba States raised an alarm over impending attacks (Mamah, Ujumadu, Dayo, Ebegbulem, Ahon, Okutu, Una, Mkom, and Ojomoyela 2018:8). It is also assumed by some persons that, there is the aspect of security complexity in the management of pastoral nomads and host communities conflict. This security complexity by the agencies in charge seems to encourage repeated and unwanted attacks that resulted in wanton destruction of property and lives of residents in Enugu State of Nigeria. Based, on the aforementioned, in managing the clash between nomads and host communities, there should be conscientisation strategies such as compromise, mediation, dialogue, and regular meetings of spokespersons for various interests to share matters of concern with their interest groups, public officials, and each other.

1.2 Statement of the Problem

The trend of pastoral nomads and host communities' attack against each other, is becoming a major source of security concern in Nigeria, especially in Enugu State. This has resulted in the breakdown of law and order and loss of lives in the State. On the basis of the state of insecurity created by this endemic problem, there is need for a synergy between governments and stakeholders to find a lasting solution to it through effective strategies. The modality for solving this backlash has serious implication for the security architecture of the government which needs total overhaul because the pastoral nomads have beaten the present security apparatus thus, necessitating rearrangement of new strategies. Fundamental to the security network, are the strategies that are acceptable both to the pastoral nomads and the host communities to douse the tension leading to constant conflicts. It is against this background that this study seeks to identify the conscientisation strategies that can be used to curb the environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.

1.3 Purpose of the Study

The main purpose of this research was to examine the conscientisation strategies for curbing environmental clash between pastoral nomads and host communities in Enugu State of Nigeria. Specifically, the study sought to:

1. Establish how mediation can be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.
2. Ascertain the extent dialogue can be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.
3. Identify how regular meetings can be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.
4. Find out the extent compromise can be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.

1.4 Research Questions

The following research questions guided the study.

1. How can mediation be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?
2. To what extent can dialogue be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?
3. How can regular meetings be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?
4. To what extent can compromise be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?

2. Literature Review

There are lots of impacts on pastoral nomads and host communities conflict in the society, most especially in Enugu State of Nigeria. These impacts can be felt from different angles ranging from economic, political, educational, social, environmental, health wise amongst others. There are reports in some communities that traditional leaders and prominent men have fallen victim of the set attack. Lots of people have been displaced of their ancestral homes as the result of the incessant attack and are made to live in the IDP (Internally Displaced People) camps. There are reports which show that children no longer go to school due to school buildings and facilities have been vandalized by the pastoral nomads (Onanuga, 2018). Some impacts are the killing of people and animals, destruction of properties which has resulted to health related problems, environmental pollution, poverty and so on.

The nomads attack in host communities has made lots of women to become widows most especially in Agatu local government area and other crisis-ridden communities in some states in Nigeria. Wantu (2016b:6) in “The Guardian Newspaper” captured the mood of the widows of the men killed in Agatu village. These widows happens to be the survivors of the attack carried out by herdsmen who invaded and destroyed not just farms and houses, but some lives in the rural community. Quoting from one of the women (Mrs.OkelemuElamiyi) in the IDP camp who live in Okokolo (Agatu local government area of Benue State) recounted her ordeal about how she lost her husband to the herdsmen who invaded their community (Wantu, 2016a:6). In lieu of this, there should be certain initiatives to be adopted in order to prevent environmental clash between pastoral nomads and host communities. These include the following:

i. Mediation

Mediation implies the involvement of third party in reaching agreement between two or more parties. It is among others a vital tool for resolving environmental conflict or clash between two or more parties. However, it is a type of third party intervention in disputes which can come in form of individuals, groups, or organizations called, appointed, or volunteering. Mediation according to Madu and Ekwelum (2014), is an adult education strategy used for conflict resolution. The United State Department of Health in Madu and Ekwelum (2014) asserted that mediators are trained in communication and problem solving skills which they use to help parties make decisions on how to resolve their conflicts. Their major role or duty is to assist conflicting parties in managing or settling differences.

Mediators usually endeavoured that peace and harmony reigned supreme in the society at whatever level of mediation, which is usually couched with the dictum of no victor no vanquished as buttressed by the maxim (Ajayi&Buhari, 2014). However, for effective mediation strategy to take place, mediators are sought from within the communities or societies of the parties concerned (grass root). Elders are valued as honest mediators all over Africa due to their amassed experiences and wisdom. Ezeala (2019) was of the opinion that their roles depend on

traditions, circumstances and personalities, which include, pressurizing, making recommendations giving assessments, conveying suggestions on behalf of the parties, laying emphasis on pertinent norms and rules, envisioning the circumstances if agreement is not reached, or restating of the agreement already accomplished. The mediator acts as a neutral third party and facilitates rather than directs the process; make use of various techniques to open, or improve dialogue between disputants (Awofadeju, Taiwo, Akinrosoye, Ewuola, & Adeagbo, 2015).

ii. Dialogue

Dialogue is a problem solving strategy whereby leaders are being educated to make public statements to refer to the community's shared goals and its customary practices of resolving differences through decision-making and dialogue rather than unrest. Norman (2013) maintained that conflicts can be managed and resolved with systemic thinking, which can literally be called holistic way of thinking. Systemic thinking allows consideration of the resilience of present and future generation when dealing with problem solving in our societies. Dokubo and Okorie (2017) called this strategy 'Frerian strategy' which will raise consciousness and provoke in adults the sense and ability to question the condition of their immediate environment and try to find answers to the questions raised. UNESCO, as cited in Dokubo and Okorie (2017) suggests that adult education should be based on the dialogic strategy which entails problem solving through critical thinking and reflection in a shared process of non-directed learning. Therefore, it is when people begin to ask question on the conditions of their environment, that they will develop change of attitude and have a rethink to work towards challenging and changing external processes that impact on them.

It is expedient to note that the United Nations Educational, Scientific and Cultural Organisation (UNESCO) action in the area of dialogue seeks to inform and encourage open exchange and interaction between individuals and among groups of different cultural background with a view to creating new frameworks for harmonious co-existence and generating new responses to recognised mutual interests and common needs (UNESCO in Mashood, 2014). Community leaders and other stakeholders also play key roles in reinforcing peace, precepts of dialogue among culture and people and in particular, a broadly agreed body of shared ethical values within their communities.

iii. Regular Meetings

Planning regular meetings of spokespersons for various interests to share matters of concern to interest groups with public officials and with each other is equally a strategy for curbing conflict between pastoral nomads and host communities. Awofadeju, Taiwo, Akinrosoye, Ewuola and Adeagbo (2015) assert that in traditional African society, bringing all disputants in the conflict to a meeting usually in the chambers or compounds of family heads, quarter heads and palace court as the case maybe, can be likened to adjudication. Madu and Ewelum (2014) affirm that regular meeting is a conscientisation strategy used for resolving conflict. They believed that through regular meeting, individuals can be made aware of the need

for tolerance and peaceful coexistence in an environment. Ikezue and Ezeah(2017) are of the opinion that regular meeting where sensitization on the need to live peacefully and harmoniously with one another in an environment, should be introduced and disseminated through different available means such as organizing town hall meetings, workshops and seminars with the view to inculcating in people right environmental ethics.

iv. Compromise

Compromise usually calls for the parties involved in a conflict to relinquish their positions permissible to establish an acceptable if not agreeable solution. This strategy prevails most often in conflicts where the parties hold approximately equivalent power. Alabi(2017:231) affirm that compromise and concessions from the conflicting parties are needful in resolving conflict which involves a give and take affair. Compromise is a strategy commonly associated with resolving disputes during the negotiation and mediation processes as Mba (2018:11) disclosed. Using this strategy to curb crises, parties involved feel satisfied when an agreement is made. Using this strategy require carefulness on the part of the stakeholders involved in the conflict resolution. However, it is important to know that vital issues or significant requirements are not lost in the course of compromise. Nevertheless, when mediating a compromise it is important that there be a sense of reciprocity wherein each party gives up something of equal value or importance. A sense of objectivity in the give and take process will make the negotiation open and constructive. Bargains that are concrete, sensible and ready to move the dispute toward termination will increase the level of cooperation toward a compromise solution. Since this strategy requires both parties to give up something in order to reach an agreement, there might be tendency for both parties to harbour animosity in their heart. This can result in neither party being truly satisfied which may perpetuate the problem (Mba, 2018). However compromise can be an effective and appropriate strategy in conflict resolution when other approaches are not workable.

3. Methods

The descriptive survey research design was used for this study because it is useful in gathering data about the belief, opinion, attitude, behaviour and records of events that can be analysed and interpreted to measure relationship between variables without any manipulations. Sample size was 1,814 respondents comprising indigenes and the nomads' residents in Ogurugu, Okpanku, Akpakumenze, and AttakwuAkegbeUgwu communities in Enugu State of Nigeria. The respondents were selected through multi-stage sampling technique. An instrument tagged "Questionnaire on Conscientisation Strategies and Environmental Clash" (QCSEC) was used for data collection. The instrument draws information on variables that were captured in the research questions. However, the instrument was designed based on modified four-point Likert rating scale. The instrument was subjected to language construct, content and face validation and thereafter, its reliability was determined by using test-retest method to obtain a reliability coefficient of 0.77. Statistical measures used to analyse the research questions were based on Frequencies (F), Percentage (%), Mean (\bar{x}) and Grand mean ($\bar{\bar{x}}$).

4. Results

4.1 Research Question 1: How can mediation be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?

Table I: Mean Scores of Responses Showing how Mediation can be used to Curb Environmental Clashbetween Pastoral Nomads and Host Communities

S/N	Statement	Pastoral Nomads Response (N = 588)						Host Communities Response (N = 1167)										
		SA	A	D	SD	\bar{x}	STD	SA	A	D	SD	\bar{x}	ST D	$\bar{x}\bar{x}/2$				
1.	Mediation can be used to curbing conflict between pastoral nomads and host communities through third party intervention	370	122	64	32	3.41	0.89	837	244	45	41	3.61	0.73	3.51				
2.	Elders are valued as trustworthy mediators	93	166	86	243	2.19	1.14	619	444	78	26	3.42	0.72	2.81				
3.	Media is best serve as a watchful third party and bears a special responsibility in times of crisis.	339	116	96	37	3.29	0.95	152	441	39	535	2.18	1.15	2.74				
4.	Mediation can begin with need assessment of the parties involved in conflict	410	126	24	28	3.56	0.78	698	411	39	19	3.53	0.64	3.55				
5.	Mediator can evaluate the conflict situation and identify parties that should be at the table and gauges the fit between the situation	361	162	51	14	3.48	0.75	679	410	40	38	3.48	0.72	3.48				
		Grand mean						3.19	0.90	Grand mean						3.24	0.79	3.22

The table above revealed that respondents agreed that mediation is used to curb conflict between pastoral nomads and host communities through third party intervention and with a mean score of 3.51; the pastoral nomads disagreed that elders are valued as trustworthy mediators as indicated by their mean score of 2.19; whereas the host communities agreed with the statement which had a mean score of 3.42. On the contrary, pastoral nomads agreed that media serves as a watchful third party and bears a special responsibility in times of crisis, and with a mean score of 3.29 while the host communities disagreed. Furthermore, the respondents agreed that mediation can begin with need assessment of the parties involved in conflict with mean 3.55; and mediator can evaluates the conflict situation and identify parties that should be at the table and gauges the fit between the situations with mean 3.48. Therefore the 3.22 grand mean indicates that mediation is

used to curb environmental clash between pastoral nomads and host communities in the study area.

4.2 Research Question 2: To what extent can dialogue be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?

Table II: Mean Scores of Responses Showing the Extent Dialogue is useful to Curbing Environmental Clash between Pastoral Nomads and Host Communities

S/N	Statements	Pastoral Nomads Response (N = 588)						Host Communities Response (N = 1167)						
		VHE	HE	L E	VL E	\bar{x}	STD	VHE	HE	L E	VL E	\bar{x}	ST D	$\bar{x}\bar{x}$ /2
1.	Dialogue is a problem solving strategy through critical thinking	414	103	26	45	3.51	0.89	870	229	32	36	3.66	0.68	3.59
2.	Differences are resolved through decision-making	198	171	63	156	2.70	1.19	269	825	50	23	3.15	0.57	3.93
3.	Dialogue generates new responses to recognised mutual interests and common needs	247	178	65	98	2.98	1.09	737	329	60	41	3.51	0.75	3.25
4.	Dialogue creates new frameworks for harmonious co-existence	370	128	64	26	3.43	0.85	275	822	53	17	3.16	0.56	3.30
5.	Dialogue encourages open exchange and interaction between individuals and among groups	375	107	66	40	3.39	0.93	436	640	34	57	3.25	0.73	3.32
		Grand mean				3.20	0.99	Grand mean				3.35	0.66	3.27

In the table above, all the items had mean scores above the criterion mean score of 2.50 for both pastoral nomads and host communities. The high mean scores suggested that dialogue is a problem solving strategy through critical thinking; it generates new responses to recognised mutual interests and common needs; creates new frameworks for harmonious co-existence and encourages open exchange and interaction between individuals and among groups. This fact is supported by their grand mean scores of 3.20 and 3.35 above the criterion mean. This indicated that to a high extent dialogue can be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria.

4.3 Research Question 3: How can regular meetings be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?

Table III: Mean Scores of Responses Showing how Regular Meetings can be used to Curb Environmental Clashbetween Pastoral Nomads and Host Communities

S/N	Statements	Pastoral Nomads Response (N = 588)				\bar{x}	STD	Host Communities Response (N = 1167)				\bar{x}	STD	$\bar{x}\bar{x} / 2$
		SA	A	D	SD			SA	A	D	SD			
1.	Regular meetingsare avenues to sensitise individuals or groups on the need to live peacefully and harmoniously with one another	399	106	52	31	3.48	0.86	436	200	499	32	2.89	0.95	3.19
2.	Right environmental ethics are inculcated in the people through regular meetings	326	138	68	56	3.25	1.00	206	420	509	32	2.69	0.79	2.97
3.	Regular meetings brings all disputants in the conflict together for settlement	161	136	78	213	2.42	1.23	202	411	507	47	2.66	0.81	2.54
4.	Indigenous forums of social interaction such like village squares should be considered as best venues for resolving conflict	353	136	74	25	3.39	0.86	348	238	552	29	2.78	0.91	3.09
5.	Organising meetings for resolving conflict between pastoral nomads and host communities should not be fixed more than a quarterly basis	372	102	93	21	3.40	0.88	190	359	564	54	2.59	0.81	3.00
Grand mean						3.19	0.97	Grand mean				2.72	0.85	2.96

Table III shows that all the items have positive response rates, since their weighted mean scores are greater than the criterion mean score of 2.50. This result implies that for items number 1 - 5 which had their mean scores of 3.19, 2.97, 2.54, 3.09 and 3.00. Therefore, respondents agreed that regular meetingsare avenues to sensitise individuals or groups on the need to live peacefully and harmoniously with one another; right environmental ethics are inculcated in the people through regular meetings; it brings all disputants in the conflict together for settlement; indigenous forums of social interaction such like village squares should be considered as best venues for resolving conflict and organising meetings for resolving conflict between pastoral nomads and host communities should not be fixed more than a quarterly basis. Nevertheless, their grand mean score of 2.96 affirm that regular meetings assist to curb environmental clash between pastoral nomads and host communities.

4.4 Research Question 4: To what extent can compromise be used to curb environmental clash between pastoral nomads and host communities in Enugu State of Nigeria?

Table IV: Mean Scores of Responses Showing the Extent Compromise is useful to Curbing Environmental Clashbetween Pastoral Nomads and Host Communities

S/N	Statements	Pastoral Nomads Response (N = 588)						Host Communities Response (N = 1167)						
		VHE	HE	LE	VLE	\bar{x}	STD	VHE	HE	LE	VLE	\bar{x}	STD	$\bar{x}\bar{x}/2$
1.	When an agreement is reached between parties involved in a crisis	415	95	55	23	3.53	0.82	913	154	62	38	3.66	0.72	3.60
2.	When both parties involved in the crisis feel satisfied that they have reached an acceptable solution	384	99	74	31	3.42	0.90	902	190	40	35	3.68	0.68	3.55
3.	When it is unrealistic to totally satisfy everyone involved in the disagreement	178	122	66	222	2.44	1.27	247	334	73	513	2.27	1.23	2.36
4.	When the goals of both parties have equal importance and merit	355	132	59	42	3.36	0.93	265	346	60	496	2.33	1.23	2.85
5.	When the general welfare of the parties involved will benefit from both parties giving in on some of their demands	367	103	69	49	3.34	0.98	913	149	60	45	3.65	0.75	3.50
Grand mean					3.22	0.98	Grand mean					3.12	0.92	3.17

In table IV, all the items had their mean scores above the criterion mean score of 2.50 except for item number 3 from the responses made by the pastoral nomads and host communities. The low mean score of 2.44 and 2.27 suggested that the comprising strategy will be futile when it is unrealistic to totally satisfy everyone involved in the disagreement. This fact is supported by their grand mean scores of 3.22 and 3.12 above the criterion mean. This indicated that to a high

extent, compromise is useful for curbing environmental clash between pastoral nomads and host communities.

5. Discussion of Findings

Findings from table I, are in line with Madu and Ewelum (2014) whose study maintained that mediation among other strategies is a vital tool for conflict resolution. However, for effective mediation to take place, mediators are sought from within the communities or societies of the parties concerned (grass root). Elders are valued as honest mediators all over Africa due to their amassed experiences and wisdom. In lieu of this, Ezeala (2019) was of the opinion that their roles depend on traditions, circumstances and personalities, which include, pressurizing, making recommendations giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situation if agreement is not reached, or repeating of the agreement already attained. The mediator acts as third party and facilitates rather than give directions to the process; make use of a number of methods to open, or improve dialogue between disputants (Awofadeju, Taiwo, Akinrosoye, Ewuola, & Adeagbo, 2015). However, this might have made the pastoral nomads to disagree to the statement with a mean score of 2.19 which is in contrast to the responses gotten from the host communities with mean score of 3.42. The respondents also agreed that the media is best serve as a watchful third party and bears a special responsibility in times of crisis. This tallied with the opinion of Li (2018) that the media sometimes act as a mediator in conflict resolution, using SARS (Severe Acute Respiratory Syndrome) crisis management in Singapore as an example. Furthermore, the respondents agreed that mediation begin with need assessment of the parties involved in conflict and mediators evaluates the conflict situation and identify parties that should be at the table and gauges the fit between the situations. Therefore, the 3.22 grand mean score indicates that mediation is a conscientisation strategy that can be used to curbing environmental clash between pastoral nomads and host communities in the study area.

Findings from table II indicate that dialogue is a problem solving strategy which comes through critical thinking. This result is in line with Dokubo and Okorie (2017) who posited that adult education should be based on the dialogic strategy of problem solving. In addition to the facts above, the scholars revealed that the dialogue strategy raises consciousness and provoke in adults the sense and ability to question the condition of their immediate environment and to seek for answers to the questions raised. The findings also states that dialogue strategy generates new responses to recognised mutual interests and common needs; creates new frameworks for harmonious co-existence; and encourages open exchange and interaction between individuals and among groups. These results supported the statement made by UNESCO as cited in (Mashood, 2014) which reveals that dialogue seeks to inform and encourage open exchange and interaction between individuals and among groups of different cultural background with a view to creating new frameworks for harmonious co-existence and generating new responses to recognized mutual interests and common needs. This fact is supported by the respondents with their grand mean scores of 3.20 and 3.27 which are above the criterion mean. This indicate that

to a high extent, dialogue is a conscientisation strategy that can be used to curb environmental clash between pastoral nomads and their host communities.

Findings from table III with regards to regular meetings, tallied with the assertion of Awofadeju, Taiwo, Akinrosoye, Ewuola, and Adeagbo (2015) which stated that in traditional African society, bringing all disputants in the conflict to a meeting usually assist in resolving conflict. It was also revealed that regular meetings are avenues to sensitise individuals or groups on the need to live peacefully and harmoniously with one another. Results revealed that right environmental ethics are inculcated in the people through regular meetings which bring all disputants in the conflict together for settlement. This is in line with (Ikezue&Ezeah, 2017) who stated that, sensitization programmes on the need to live peacefully and harmoniously with one another and the environment should be introduced and disseminated through different available means such as organizing town hall meetings, workshops and seminars with the view to inculcating in people right environmental ethics. Indigenous forums of social interaction such like village squares, should be considered as best venues for resolving conflict. However, organising meetings for resolving conflict between pastoral nomads and host communities should not be fixed more than a quarterly basis. Nevertheless, the grand mean score of 2.88 coupled with the responses from the respondents strongly affirmed that regular meeting is a conscientisation strategy that can assist in curbing environmental clash between pastoral nomads and host communities.

For table IV, Alabi (2017) posited that compromises and concessions from the conflicting parties are needful in resolving conflict which involves a-give-and-take. Here, the grand mean scores of 3.22 for pastoral nomads and 3.12 for host communities was obtained to rate the result high. However, the results of the study shows that compromise takes place when an agreement is reached between parties involved in a crisis, and both parties feel satisfied that they have reached an acceptable solution. This strategy is useful in conflict resolution when it is unrealistic to totally satisfy everyone involved in the disagreement; and when the goals of both parties have equal importance and merit.

The also corroborates Mba (2018) who asserts that using compromise to resolve a disagreement or dispute is appropriate in the following situations like: when it is unrealistic to totally satisfy everyone involved in the disagreement; when the goals of both parties have equal importance and merit; and when the general welfare of the parties involved will benefit from both parties giving in on some of their demands. In addition, since the compromising strategy requires both parties to give up an element of their rights in order to reach an agreement, there might be tendency for both parties to harbour animosity in their heart. This might be a reason for the pastoral nomads' objection to statement number 3 with a low mean score of 2.44 which suggested that the compromise will be futile when it is unrealistic to totally satisfy everyone involved in the disagreement. This might result to neither party being truly satisfied which may sustain problem (Mba, 2018). However, compromise is effective and appropriate in conflict resolution when other approaches are not workable. U.S. Environmental Protection Agency 2002 report of a project aimed to study regulatory bargaining and compromise in the context of federal

environmental statute, the Endangered Species Act (ESA) of 1973. Due to pressure from the government and the subject, the Service was amendable to compromising with landowners. Nevertheless, findings indicate that to a high extent, compromise is a conscientisation strategy that can assist in curbing environmental clash between pastoral nomads and host communities with the grand mean scores of 3.22 and 3.12 respectively.

6. Conclusion

Based on the findings of this study, it is concluded that conscientisation strategies for curbing environmental clash between pastoral nomads and host communities are paramount in enhancement of peaceful co-existence towards environmental sustainability in Enugu State of Nigeria. These strategies include dialogue, mediation, regular meetings and compromise. Predominantly, pastoral nomads and host communities environmental clash have escalated due to the fact that stakeholders and agencies who are supposed to proffer solution to the crisis fail to include the above mentioned strategies into the conflict resolution processes. The involvement of third party and the use of dialogue generates new responses to recognised mutual interests and common needs, encourages open exchange and interaction between individuals and among conflicting groups. However, it was also noted that regular meetings are avenues to sensitise and inculcate in pastoral nomads and their host on right environmental ethics and the need to live peacefully and harmoniously with one another in the study area.

7. Recommendations

The study recommends the following:

1. The Commissions of Inquiry should be trained by the government on the techniques that will make them skilful mediators to the pastoral nomads and their host in resolving conflict.
2. The government need to involve or employ the services of adult education experts to serve as Heads to the Commissions of Inquiry as mediators and facilitators because they have the psychology for dealing with the adults when it comes to dialogue and mediation.
3. Government should organize sensitization programmes that will help showcase the usefulness of regular meetings in creating awareness and to expose how unhealthy and careless human attitudes toward the environment could culminate more problems that can threaten the very existence of man and his occupational resource-base in various communities in the study area.
4. There is need for compromise which must be done through due consultation, dialogue or appeal to some aggrieved communities so as to allow Government to establish cattle grazing fields in the affected communities.

Conflict of Interests

Authors have declared that no conflicting interests exist.

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Authors' Contributions

This work was a collaborative effort of the four authors. NGA, conceptualized and designed the study and wrote the first draft of the manuscript. EJI, managed the literature searches. TKA performed the statistical analysis. SAF collated the data. All authors read and approved the final manuscript.

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