Analyzing Rural People's Attitudes to Traditional Methods of Retaliation in Resolving Ethnic Conflicts Between Nomads and Villagers and The Required Cultural Extension and Education

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Abstract

This paper examined safety in agricultural extension and development in Cross River State, Nigeria. It reviewed literature on unsafe behavior in agricultural extension and development, assess unsafe environment in agricultural extension and development, examine the common hazards in agriculture, review the importance of safety in agricultural development and assess safety constraints in agricultural extension and development. The paper observed that; improper clothing, emergency preparedness, field operations, and livestock handling were some of the aspects where farmer's activities needed more safety attention in the study area. Also the paper noted that certain activities and conditions influence safety in agricultural extension and development in Cross River State such as; poor handling of animals, Confined Spaces, Heights, Machinery, Noise Pollution, Vehicles, Water, and Weather. Common hazards reviewed were dangers originating from agricultural machinery such as tractor, implement or tools, hazardous chemicals, toxic or allergenic agents, carcinogenic substances, transmissible animal diseases, ergonomic hazards, and extreme temperatures while safety constraints in agricultural extension included macro-contextual factors and institutional contextual factors. The study recommended that the level of hazards emanating from agricultural operations be determined and evaluated, while also ensuring the implementation of zero hazardous practices in the Nigerian agriculture. The study conclude that safety is crucial for agricultural development, as accident and hazards are the products of negligence and avoidance of the extra effort or cost of carrying out farm activities.

Keywords:
Safety, Agricultural Extension, Extension and Development, Development

1. Introduction

Conflicts exist in societies due to cultural and attitudinal differences in different parts of the world (Jerke, 2008). However, according to the definition of Diez (2006), conflict is a natural phenomenon that occurs between people or groups with different interests, thoughts, beliefs, values, and goals. There are many reasons for conflict between villagers, it may be for land, water or family issues (Adeoye, 2017). Conflict between farmers and nomads over natural resources is one of the causes of conflicts (Ofuoku & Isife, 2009). Conflict over natural resources is one of the important issues for planners (Helen, 2015; Babiker, 2002). In rural and nomadic communities, and among indigenous people, it is rare to find someone who does not have Ili descent and origin. For this reason, it is sometimes observed that the effects of nomadic conflicts in the most distant villages cause confusion at the village level. The more

important point is that if differences or conflicts occur between two clans due to the occurrence of murder and the matter is referred to the judiciary and a final verdict is issued, the conflict and hostility of the two clans will not end; Even if the execution of the court verdict is in the form of retribution, various types of ransom or prison. In this case, hostility and grudges will continue, unless the dispute is resolved through local methods (Arjmandi & Noroozi, 2010). Mbih (2020) investigated the history and political economy of farmer-herder conflicts using field surveys to advance the theoretical understanding of the linkages between agro-pastoralism and farmer-herder conflicts in Northwest Cameroon. Although the political ecological factors of environmental change and irrational land use policies seem to be the main drivers of farmer-herder conflicts, economic interests of the colonial and postcolonial administrations of Cameroon greatly contributed to the rise and persistence of farmer-herder conflicts in Northwest Cameroon. Using expert and indigenous agro-ecological knowledge, this study identified alternative farmer-herder conflict management strategies, providing a platform for sustainable agro-pastoral development. Gaye (2018) concluded the increasingly difficult coexistence between herders and farmers and recurring conflicts over land tenure provide an opportunity to question the quality of both older and newer conflict resolution mechanisms. Over the centuries, the communities living in the Delta have produced successful conflict-resolution mechanisms that are grounded in the area's culture and history. They call on family relationships, ancestral beliefs and popular wisdom through mechanisms including: joking kinships, joking cousins, the palaver tree, pacts of alliance between communities, the word of the elders, etc. Such mechanisms have been deployed in cases of conflicts over the years, allowing a number of conflicts to be resolved without the intervention of the State or the justice system, resulting in conflict management within and between communities through social regulation accepted by all of the actors. Bello and Oravee (2022) concluded instead of legal courts, the local traditional council should resolve ethnic disputes related to land. In these councils, the opinions of village elders are used.

Haydari Mokarar& Hedayati Amin (2014) in their research with title of the analysis of indigenous knowledge in conflict resolutions with emphasis the role of local trustee (case study: Bonjar rural district) concluded indigenous knowledge is part of the national capital that covers beliefs, values and social knowledge. In this regard, the elders of each tribe play an important role in resolving disputes regarding to, the knowledge of social events of their location. The results of first hypothesis test based on the observed frequency in chi-square test indicates that people referred more to local trustees for resolve disputes, that this does not mean other methods are not important. The rural districts of the Bonjar refer to local trustee because of clan-oriented, this method of dispute resolution had done for long time and is a part of region's culture. Because of unfamiliarity with rural peasant culture with the court paperwork burden they usually prefer this approach resolve their disputes and do not continue their disputes and their conflicts.

Sojasi Qeidari and Esfaram (2017) concluded that heterogeneity in clans always reduces the cohesion of society at different levels and causes clan-tribal conflicts, and as a result, participation and social cohesion reaches its minimum, which is very high at the local level. be Especially the weakness in the cohesion and participation of the people in the rural society reduces the dynamism of the villages and makes rural growth and development difficult. The obtained results showed that clan-tribal conflicts in the study area are still a major challenge in the development process. Also, there is a deep connection between clan-tribal conflicts and rural underdevelopment. In addition, a significant difference has been observed among different clans and villages in terms of the level of clan-tribal conflict and rural underdevelopment.

2. Methodology

In this research, a qualitative approach was used in an exploratory way. The sample of this study includes a 30 people of nomads and farmers who were selected through the snowball method. To achieve the objectives of the research in the qualitative section, the semi-structured interview method and the technique of brainstorming and observation in data collection have been used. To evaluate the validity of qualitative findings, the triangulation method was used as a research team and various methods of data collection and member control techniques were used. In order to implement the data theory of the foundation, three types of open, axial and selective coding were used. The people's attitudes to traditional methods of retaliation in resolving ethnic conflicts between nomads and villagers and the required cultural extension and education was evaluated in the form of 3 stages of open coding, axial coding and selective coding. Data analysis was done by using MAX qualitative data analysis version 12.3 software (maxqdav12.3) in three steps: open coding, axial coding, and selective coding.

3. Results and discussion
Coding/categorization stage

In this research, the approach of open coding, axial coding and selective coding was used to identify the attitude (Corbin and Strauss, 2014). In open coding, the opinions of informed people are used and their views are recorded as explanations, then primary codes are extracted based on the number of repetitions. In axial coding, all the primary codes obtained in the previous coding were examined and related codes were placed in subsets. Then all the subcategories were analyzed and classified into main categories. In the selective coding according to the identified categories, all the subcategories were prioritized based on the number of repetitions using the chart. Based on qualitative analysis, 21 initial codes with 257 repetitions with 12 sub-categories in 4 main categories of culture building in reducing conflicts, paying attention to religious traditions in solving ethnic conflicts, paying attention to the views and opinions of tribal elders and holding educational and extension courses in the development of participation and social and cultural interactions were identified.

Open coding

In open coding, the opinions of informed people are used and their views are recorded as explanations, then primary codes are extracted based on the number of repetitions. In this section, all the described descriptions were reviewed and the descriptions that had the most repetitions were identified in a brainstorming session and recorded as initial codes. Initial codes should have at least 5 repetitions. Based on qualitative analysis, 21 initial codes with 257 repetitions identified. Based on the results presented in Table 1, the initial codes were identified and recorded based on people's opinions.

Table 1. Initial code extracted from the interviews and brainstorming.

Initial code	Code Number
Using traditional religious methods is a good criterion for resolving conflicts.	1
The opinion of elders is an important criterion for resolving conflicts.	2
It is very important to follow the elders' point of view.	3
In solving ethnic conflicts, decisions between the elders of the parties should be taken into account.	4
Resolving disputes through traditional methods is better than court methods, which take a lot of time.	5
Traditional methods in which there is logic are accepted.	6
It is necessary for elders to try to reduce conflicts.	7
Paying attention to the culture of participation and developing interactions has an effective role in reducing conflicts.	8
In areas where there are many conflicts, religious and Islamic beliefs should be strengthened.	9
Training courses and culture building are necessary to reduce conflicts.	10
Development of social capital is a factor in reducing conflicts.	11
There are certain traditional and cultural beliefs in reducing conflicts among ethnic groups that should be strengthened.	12
Culture building among young people is important in reducing conflicts.	13
In retaliation, the opinions of elders and local leaders are very important.	14
Prevention of conflicts is an important factor in development.	15
Pursuing cases in court is very time-consuming.	16
Conflicts are less in areas where religious beliefs are richer.	17
The necessity of training and extension courses is very vital for culture building.	18
In traditional societies, it is recommended to use methods that are based on past beliefs and customs and that do not contain any special prejudice.	19
Culture building using mass media is very important.	20
The use of religious and social leaders in rural areas is very important in resolving conflicts.	21

Axial coding

Based on the results of initial coding, open coding was done. Then the results were classified based on axial coding. In the axial classification, all descriptions and initial codes that are around one axis were placed in one class. Based on the results of axial coding, 12 subcategories and 4 categories were identified: 1) culture building in reducing conflicts, 2) paying attention to religious traditions in solving ethnic conflicts, 3) paying attention to the views and

opinions of tribal elders and 4) holding educational and extension courses in the development of participation and social and cultural interactions were identified. The results are presented in Table 2.

Table 2. Axial coding and subcategories extracted from the interviews and focus group meetings.

Axial Code	Subcategorize	Initial code number
Culture building in reducing conflicts	Culture of participation and developing interactions	08
	Role of education in cultural building	10
	Traditional and cultural beliefs in reducing conflicts	12, 13, 16
	Culture building using mass media	20
Religious traditions in solving ethnic conflicts	Religious and Islamic beliefs	09, 17
	Religious and social leaders	21
	Traditional religious	01
	Traditional methods	05, 06, 19
Views and opinions of tribal elders	The opinions of elders and local leaders	02, 03, 14
	Elders' efforts to reduce conflicts	04, 07
Holding educational and extension courses in the development of participation and social and cultural interactions	Social capital	11
	Prevention of conflicts	15
	Educational and extension courses	18

Selective coding
In this step of the research, the relationship obtained in open coding and the sub-categories resulting from axial coding with the main category based on the index of repetition was determined in the form of a diagram. Figure 1 shows that, based on priority, four of the most important first axial code were:
1) Culture of participation and developing interactions.
2) Role of education in cultural building.
3) Traditional and cultural beliefs in reducing conflicts.
4) Culture building using mass media

Figure 2 shows that, based on priority, four of the most important second axial code were:
1) Religious and Islamic beliefs
2) Religious and social leaders
3) Traditional religious
4) Traditional methods

Figure 3 shows that, based on priority, two of the most important third axial code were:
1) The opinions of elders and local leaders
2) Elders' efforts to reduce conflicts

Figure 4 shows that, based on priority, three of the most important fourth axial code were:
1) Social capital
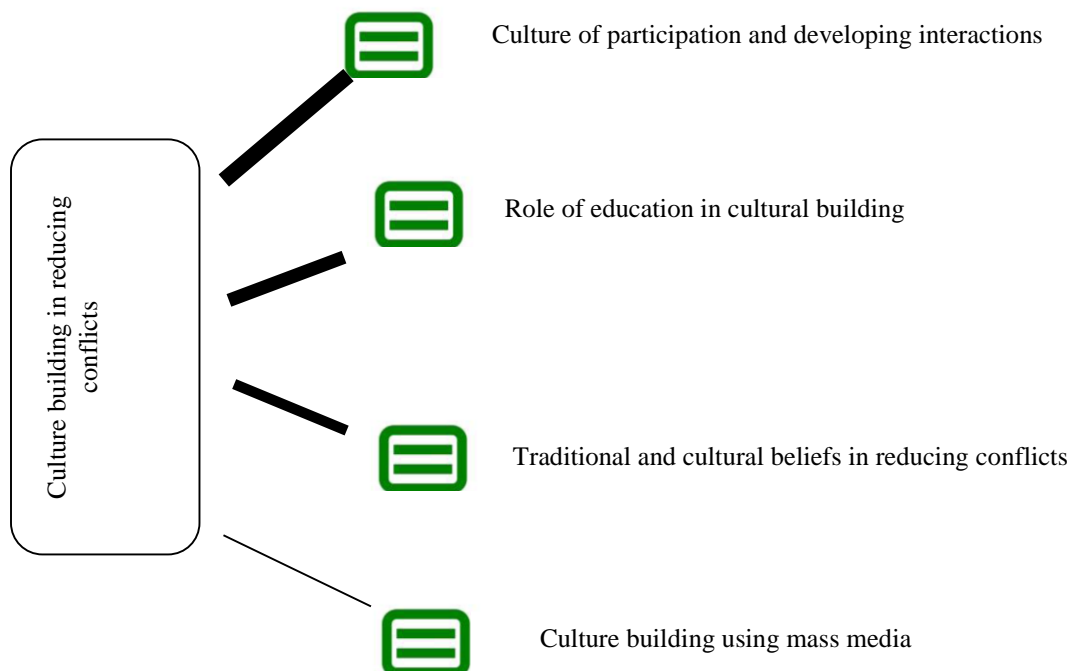2) Prevention of conflicts
3) Educational and extension courses

Culture building in reducing conflicts

Culture of participation and developing interactions

Role of education in cultural building

Traditional and cultural beliefs in reducing conflicts

Culture building using mass media

Figure 1. Four of the most important first axial code

Religious traditions in solving ethnic conflicts

Religious and Islamic beliefs

Religious and social leaders

Traditional religious

Traditional methods
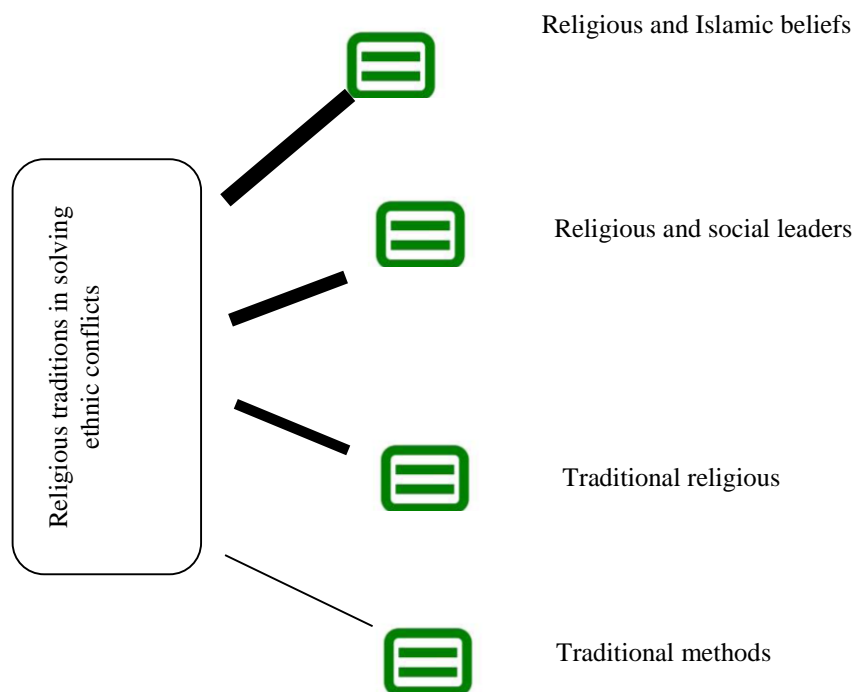
Figure 2. Four of the most important second axial code

The opinions of elders and local leaders

Views and opinions of tribal elders

Elders' efforts to reduce conflicts
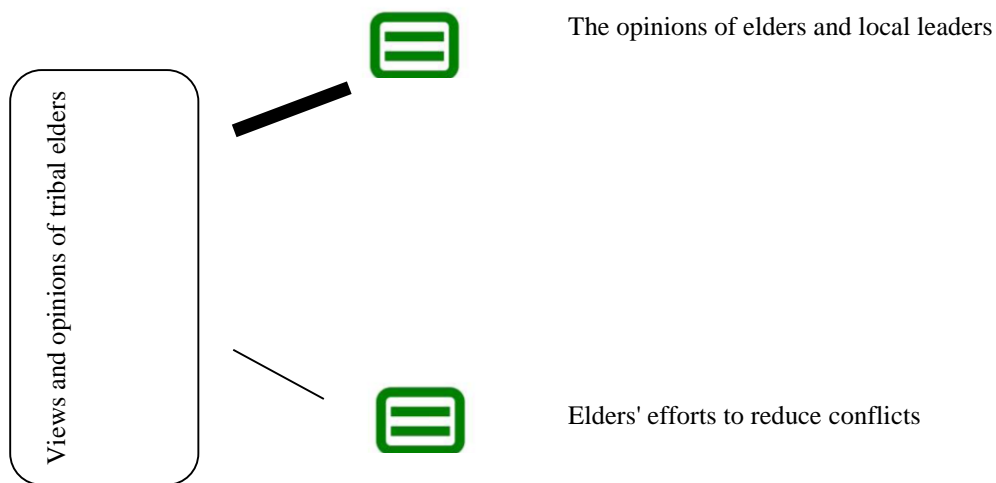
Figure 3. Two of the most important third axial code

Social capital

Holding educational and extension courses in the development of participation and social and cultural interactions

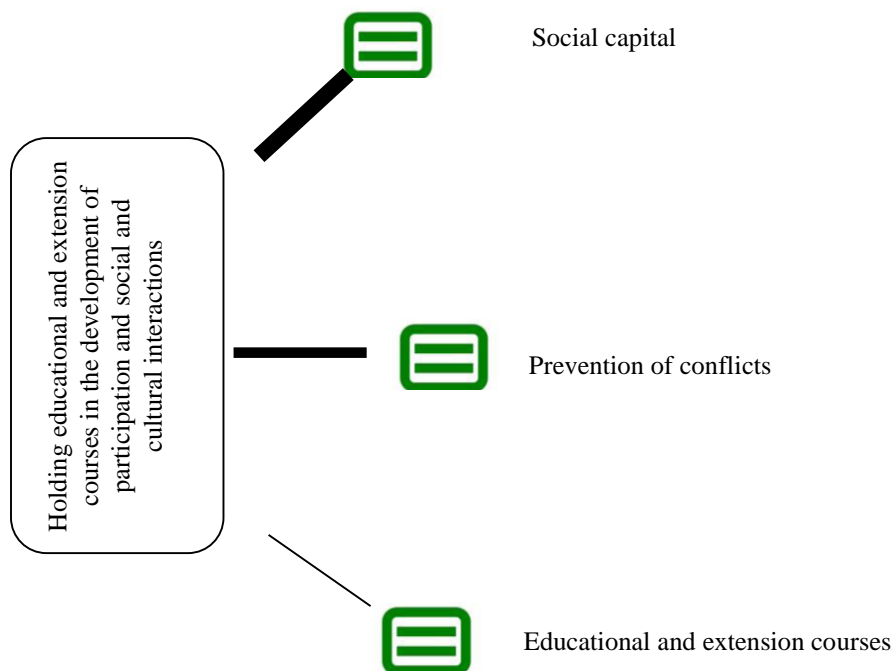Prevention of conflicts

Educational and extension courses

Figure 4. Three of the most important fourth axial code

4. Conclusion and Recommendation

Based on qualitative analysis, 21 initial codes with 257 repetitions with 12 sub-categories in 4 main categories of culture building in reducing conflicts, paying attention to religious traditions in solving ethnic conflicts, paying attention to the views and opinions of tribal elders and holding educational and extension courses in the development of participation and social and cultural interactions were identified. Based on the obtained results, culture building in reducing conflicts is one of the important issues that planners of cultural fields should pay attention to. Culture is an essential element in the consistency of a society, and paying attention to it will reduce social problems. Also, religious traditions play an important role in solving ethnic conflicts. In the verses of the Quran, many traditions have been stated so that people can organize their lifestyles by knowing them, solve their life problems, and have scientific and definite predictions about the future of their actions and behavior or the society. In addition to the mentioned cases, the views and opinions of the elders of the tribe and their use play an important role in solving ethnic conflicts. The elders of each tribe can play an important role in solving the disputes of the villagers due to the knowledge they have in the social contexts of their place of residence. There is a significant relationship between the social base of local trustees and dispute resolution in rural areas. Therefore, due to tribalism and the fact that this method of resolving disputes has been implemented in villages for many years and is part of their culture, as well as the fact that villagers are not familiar with the culture of court paperwork, they usually prefer to resolve their disputes in this way and follow Don't continue the differences.

One of the factors that has an effective effect in reducing conflicts is holding educational and extension courses in the development of participation and social and cultural interactions. This should be considered by planners. Therefore, based on the results, the following suggestions are provided: culture building in reducing conflicts, paying attention to Islamic religious traditions in solving ethnic conflicts, paying attention to the views and opinions of nomadic elders and villagers and holding training and extension courses in developing social and cultural partnerships and interactions.

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