

MEDIATIZED CONFLICT: EHA-AMUFU-FULANI HERDERS' CONFLICTS IN FOCUS

Livinus O. Ede¹ | Ugochukwu C. Eze² | Mercy Osonwa Madu³ | Jennifer Chinecherem Ede⁴

¹Department of Igbo, Federal College of Education, Eha-Amufu, edelivinusolinya@gmail.com

²Department of Igbo, Federal College of Education, Eha-Amufu

³Department of General Studies Education, Federal College of Education, Eha-Amufu, mercyosonwam@gmail.com

⁴Department of linguistics, Nnamdi Azikiwe University, Awka

Abstract

Security of lives and properties have been a nightmare in Eha-Amufu and its environs for some years now. This poor state of affairs was aggravated by the level of media framing induced by the stakeholders in the area. This paper examines the dimension of this online media publicity and perspectives in line with the attendant conflicts these escalatory media narratives have brought to Eha-Amufu and its environs. Specifically, the paper investigates how online media are implicated in constructing frames alongside ethnicity, political, cultural identities, as well as the perception of the stakeholders and indigenes of Eha-Amufu on the emerging farmers-herders clashes. To achieve these objectives, the researchers conduct structured oral interviews on purposively selected respondents. Four online media outfits were also purposively selected to examine the level of perspectives the stakeholders and government agencies were implicated in the construction of media frames. The paper adopted descriptive and content analysis techniques for the analysis of data. The chosen theoretical framework is Scheufele. The analysis of data reveal that there was total misrepresentation of facts by the stakeholders and government functionaries and its agencies on the cause(s) of the conflicts. The results from the oral interviews indicate that the online media frames actually caused fear, panic and over-blotting of the victims of the conflicts; and that the media narratives was also tailored alongside ethnic nationality, political patronage and cultural affiliations.

Keywords: Mediatized conflict, Media frames, Herders, Online media, Stakeholders.

1. Introduction

Earlier before 2016, the people of Eha-Amufu lived peacefully without any form of discord or disagreement. Their relationships then were cordial and mutual beneficial to one another. The people of Eha-Amufu are predominantly peasant farmers, whereas the Fulani are herders-rearing their cattle's co-habitually living in the same farm land. The relationship was so cordial that the indigenous people of Eha-Amufu even gave the herders some roasted yam and drinking water while the herders in their appreciation usually gave the farmers wild animals they (Fulani) killed while roaming in the bush. Such mutual relationship continued till 2016 when the headers destroyed the farm crops of one Mr. Boniface Ogenyi from Mgbuji, Eha-Amufu. The latter frowned at the wanton destruction of his crops.

What began as a supposedly small issue concerning herders overstepping their boundaries and encroaching on the properties of others, particularly farmlands to allow their cattle to graze, eventually grew into a large-scale conflict. These conflict presently posed a major threat to entire Eha-Amufu and its environs alongside other violent acts such as assault, kidnapping/abduction, assassination, rape and general state of insecurity as well as social disorder (Chigozie, 2025). Subsequently, on 11th March, 2021, there was first killing of a

young graduate who just returned from his service year. Again on 24th May, 2021, there was another major incident that led to the killing of four other persons. In the herders' renewed attacks, on 8th August, 2021, eleven (11) persons were killed.

After the killing of the 11 persons, the youth of Mgbuji and Abor converged and decided to retaliate against the gruesome killing of their loved ones; against the advice of elders who cautioned of the sophisticated nature of arms of the herders. The intervention of the youths escalated the violence that spread to Okpokwuagu-Amede, Odaba, and Ikpakpara; all in Agu-Amede farm settlements. Meanwhile, Other farm settlement such as Iyi-Asa, Ogomogo, Owo, Ogbete and Abor-ulo were heavily attacked on 6th January, 2021 and leaving 26 persons dead.

These precarious and unfortunate situations continued till 18th December, 2022 when there was a major massacre that led to the death of a transporter and the youth leader of Agu-Amuede popularly called Sharia. Sharia was known for his bravery, strength, valour, and courage. The death of Sharia threw everybody into fear, panic, confusion and desperation thus making people to relocate to nearby towns such as Umualor, Neke, and Ikem while some travelled to Enugu and settled for alms for life sustenance. According to a source, about 2 indigenes of Eha-Amufu were killed in the conflict, while some of those whose bodies were not identified were littered over the farm-lands.

In the course of these uncertainties, fear of abduction/kidnapping made it difficult for the trained journalists to willingly cover the incidents. Thus, paving way for the freelancers, social media and online platforms for the coverage and reportage of the conflicts. These amateur productions including their photos and videos have been included in news networks, by mainstream media. These poor reportage of the conflict further heightened alongside their gory photo-images aggregated the conflicts.

Hjarvard et al (2015) aver that mediatized conflict is a process by which conflict are not represented and played out in media-saturated social environments but also that media have a profound impact on conflicts themselves. These lack of objectivity and distortions in the media coverage of the conflicts further heightened the fragile situations thus portraying entire Eha-Amufu as unsafe place for both businesses and education.

Another negative impacts of these negative reporting of the conflicts is on the perspective of ethnic and regional colouration. In this perspective, the media and some stakeholders including government and its agencies employ propaganda in their approach to the settlement of the feud. These poor state of affairs breed mistrust, hatred and suspicion among the people of different ethnic-nationalities. Though, there are some documentations on Fulani, Herdsmen and farmers conflict in Nigeria; for example Babali and Nasidi (2019), Anavberokhai (2021) Vihalemm and Juzefovics (2023) and so on, but none of these scholarly works discusses the Fulani-herders-farmers conflict in Eha-Amufu and its dynamics hence the need to fill the knowledge gap.

Therefore, to put this paper into proper perspective, we shall strive to State the following objectives: These objectives includes examining the impact of online media reportage on the residents of Eha-Amufu, The study also discovers how these media frames were implicated in the construction of ethnicity and cultural

identities and assesses the role of stakeholders in the resolution of the conflicts. Finally, the study documents the crises that rocked Eha-Amufu during the Eha-Amufu-Fulani herders' conflict.

This paper is concerned with the analysis of online media reportage of Eha-Amufu herders-farmers conflicts and how these media frames were implicated in the construction of ethnicity and cultural identities viz-a-viz the role of Stakeholders engagement of the conflicts. It is hoped that this work when completed would serve as an eye opener in the management and maintenance of peace among different ethnic nationalities. This is because, the government would come to the understanding that information on the social media and freelancers should not be solely reliable in managing crises.

The mainstream media and indeed the general public should learn to filter information before consumption. The scrutiny of information by the mainstream media (TV, Radio, Magazine and Newspaper) would go a long way towards objectivity and accuracy of facts. Nwosu (2004) argues that in times of conflict or even war, adequate or inadequate management of information is considered to be a critical factor in the emergence, escalation or reduction of tension at various levels. Nwosu's assertion is apt when considering the impacts of the gory images of the online and social media reports portrayed to the members of the public. The scrutiny of the media content would mitigate the flood-gate of fake news inherent in an unverified media content.

2. Literature Review

2.1 Conceptual Framework

This subsection would be devoted towards explaining the key concepts as it would apply in the paper. The term 'media' refers to the various means of channels of communication to a large audience or members of the public. The origin of the word 'media' is traceable to Latin word meaning 'medium,' 'middle,' or 'between,' especially when used in its plural sense. The term has continued to evolve over the years with attendant meaning expansion. Iwokwagh (2009) further defines mass media as those media highly structured or organized social systems with well-defined authority relationships and are responsible for the gathering, processing, packaging and dissemination of information or messages for public consumption. The author further stresses that mass media are both the technological means and social systems that facilitate the dissemination of information to a large, scattered and anonymous audience.

Having figured out the term media, we would focus our attention on the phrase 'mediatized conflict'. Mediatized conflict infers that media are not just reporting news, on conflicts but actively shape and influence them, and are often part of the conflict itself. Cottle (2009) notes that mediatized conflict refers to the ways in which media are often implicated within conflicts while disseminating ideas and images about them. Therefore, in this paper, we refer to mediatized conflict as a process in which the media not only enact and perform public crises but also serve as a propaganda machinery to achieve the course of the stakeholders in the conflicts.

2.2 Theoretical Framework

The study adopts framing theory as developed by scheufele (1999). Framing theory has different version and perspectives. Firstly, it is a theory that evolves from the agenda-setting theory used by media practitioners. As earlier mentioned, these varying perspectives include Goffman (1974), Entman (1993) and

Scheufele (1999) theory of frame. The latter would be adopted in this study because of its currency and its direct impact in the new media otherwise referred to as social media. According to Goffman (1974) individuals interpret events (frame) through given mental framework that shape their understanding of and interaction with social situation. For Entman (1993), framing theory is the process of selecting and emphasizing certain aspects of reality in a communication to promote a specific problem definition, causal interpretation, moral evaluation, and or treatment recommendation. This process includes making certain information more salient or noticeable, through deliberate word choice selection and the strategic use of images/photographs which help to shape how audiences understand and interpret issues.

This study is anchored on Scheufele's (1999) framework. According to Scheufels, framing theory suggests that how something is presented to the audience influences the choice people make about how to process that information. According to him, frames are abstractions that work to organize or structure message meaning. Scheufele, defines framing as a mode of presentation that journalists and other communicators use to present information in a way that resonates with existing underlying schemas among the audience. Scheufele (1999) develop four major components of this theory to include: frame building which indicate how media chooses frames or select frames; frame setting which shows how media frames influence audience thought; individual level effects. This model shows how frame influence attitudes and behaviours and feedback loop or mechanism which indicates how audience reactions influence journalist (D: Angelo, 2002). Scheufele (1999) further explains that framing is a process by which people develop a particular conceptualization of an issue or reorient their thinking about an issue. Scheufele's explanation of framing is directly connected to the present study in the sense that the stakeholders in Eha-Amufu and other government agencies, like the police watch members actually reorient the thinking of the natives towards believing their propaganda message that the conflicts were formed by the opposition party (Labour party).

The above explanation would also lead to the relevance of the theory to the present study, Scheufele (1999) had earlier explained that framing has to do with the way and manner journalists present information in a way that resonates with existing underlying schemas among the audience. In this way, the opinion of people can resonate to attract attention capable of bringing a desired change in the society. Benford and Snow (2000) note that if frame resonate with audience, then they were deemed to be successful. Benford and his colleague identified two types of resonance to include credibility and salience. Credibility implies that if an issue that matches with people's experiences, the frame is said to be more credible. This implies also that the framing of the stakeholders, police are considered to be credible.

On the other hand, the resonance of salience has to do with the common ground or consensus which the actors in media frame can develop. Benford and Snow (2000) identify these salience dimensions to include centrality, experiential commensurability, and narrative fidelity. Centrality has to do with the issues related to common beliefs or themes while experiential commensurability means the frame can be compared to real life situation.

Lastly, is the narrative fidelity which has to do with the cultural norms and symbols associated with the frames. The relevance of this schema (resonate of salience) to the present study stems from the common belief that the Fulani people are deadly and agent of mass destruction. That belief has been carried to the

minds of the Eha-Amufu people in such manner that such belief were extended to the neighbouring community Igala in Benue state who purportedly were aiding and abating the Fulani people in their several attacks.

However, Scheufele theory has some inherent weaknesses. For example, the theory lacks measurement challenges. Peltom and Eric Persson (2019) notes that analysts of social media which is a new media may face problem in the theory since it has no principle of measurement in the new media concept. Persson adds his voice in the flood-gate of the critics when he argues that 'frame' is broad and can encompass various interpretations, thus leading to a lack of clarity and efficacy, making it difficult to develop a unified theory of framing.

Again, Reynolds and Herman-Kinney (2003) further advance their criticism of the theory when they argue that the framing theory is not a theory at all and it does not adequately address human behaviour. They further argued that the theory does not accommodate any testable hypothesis nor can it be held up to provide overarching statements about human behaviour.

3. Research Methodology

The paper adopts descriptive research design for the analysis of data. The primary sources of data are oral interviews and content analysis methods. Bryman et al. (2011) note that Content Analysis is the study of documents and communication artifacts, which might be texts of various formats, pictures, music, or video. The use of the Content Analysis technique and oral interviews would enable the researcher to get information directly from the online media and also from the people to be interviewed.

The population of the study would be drawn from three most affected communities in Eha-Amufu. These most affected communities are Abor, Mgbuji, and Agu-amede. The study would also purposively select one person each from these affected communities for the oral interview. The same purposive sampling method would be used to select the online newspapers that would be used for the analysis of data to ascertain the level of the framing and the extent of the stakeholders' engagement in the conflicts.

The methods of data collection and analysis would be oral interviews and content analysis methods. The information from the oral interview would enable the researcher to obtain information on the impacts of the online publications on the recipients and also to assess the level of Stakeholders engagement in the management of the conflicts. The information gotten from the online media would help the researcher to discover if the media frames are implicated in the construction of ethnicity and cultural identities in the conflicts. Finally, the study would adopt Scheufele's theory of frame for the analysis of data. The use of the theory would enable the researchers to analyze the speeches/frames used by the stakeholders to either inflame/escalate or deescalate the crises.

4. Data Presentation and Analysis

This section presents data on Eha-Amufu-herders conflicts between 2021 and 2025. In this section, different online media presentations of the Eha crises in line with the result of the oral interview generated from the respondents/victims of the clashes are presented. For example:

“Eha-Amufu against Eha-Amufu: another Side of the Story” (Vanguard.com)

The above title was written on March 3, 2023. Ogenyi (2023) briefly narrated the socio-economic background of Eha-Amufu from the glorious days of railway transport business, to the establishment of Anambra State College of Education Eha-Amufu (now Federal College of Education Eha-Amufu). Ogenyi recalled when the town was a hub of business and agricultural activities to all parts of Eastern-Nigeria. He recounted that the cause of unfortunate events was traceable to the time when:

“Unfortunately, the activities of some town artists masquerading as opinion molders, politicians, and church leaders have turned the once peaceful town into a ghost of its former self.”

Ogenyi further alleged that the conflicts started as a result of having sinister meeting with the herdsmen with the sole aim of enriching themselves and for political gains. He claimed that these individuals began acting as co-owners of the farm settlements. He further alleged that the colonization of the communal timber forest by these con artists for their selfish aggrandizement instigated social and political crises that balkanized into the Amufu-Eha into Camps. He also alleged that members of labour party in the community are the ones thwarting the efforts of both the governor and the local government chairman to ensure that peace will never reign in Eha-Amufu.

Contrastingly, the result from our interview indicated that the cause of the conflict is as a result of the encroachment of the Hausa-Fulani herdsmen on farmlands. According to Chigozie (2023) the cause of the conflict came from the Fulani herdsmen who allowed their cattle to graze on the farm crops of the Eha-people. According to Chigozie, this mindless act of wickedness triggered the clashes between the farmers and the Fulani herdsmen in the community. However, the postulations by Ogenyi (2023) who is the agent of the local government chairman indicated that the cause of the conflict is as a result of opposition politics involving PDP and labour party. In line with our earlier findings, Miller (2005) asks a pertinent question when he queries: Will people ignore crime because it is no longer a serious problem? Why this question should be given serious attention especially in this circumstance. Is because the politicians are seeking for their personal gains in politics to the detriment of the general public. Will this selfish reason given by Ogenyi not to make a crime of such magnitude to be swept under the carpet. For example, Chigozie (2025) reveals that over 228 persons were killed in the crises. Therefore, this media frame by Ogenyi and his likes will not make the crime of murder by the killer herdsmen a less serious matter.

We have earlier hinted on the components or principles of Scheufele’s theory to include frame-building, frame-setting, individual level effects and feedback mechanism. Here, we shall deploy frame -building to analyse research objective one which states the impacts of online media reporting on the recipients. In frame building, journalists have to frame up ideas and sell these ideas to the members of the public or audiences who are the media consumers. The journalists are to determine which news item(s) are more important through its catchy headlines. For examples, Ogenyi emphasizes that the cause of the conflict originates from the opposition party politics involving PDP and Labour party in the area. From the on-set, the banner headiness bears the inscription: Eha-Amufu against Eha-Amufu; another side of the story. This colourful

headlines already established the facts that the people of Eha-Amufu are already divided in the conflicts. This can be seen from the opinion of Ogenyi and Chigozie. In this regard, the frame-build up had been led to manipulation of audiences to believe that the cause of the conflicts in Eha-Amufu originates from Labour party members and some stakeholders in the community. The build-up to the Frame (issue) is anchored on the facts that Eha-people have been divided on the cause of the conflicts.

“Killer herdsmen not occupying Eha-Amufu, Police insist” (The Guardian, Nigeria News <https://guardian.ng>)

The above report according to the online newspaper “The Guardian of April 3rd, 2025 as reported by Lawrence Njoku. The report credited to the Police Spokesperson Mr Daniel Ndukwe dismissed as baseless online reports alleging that herdsmen have overrun and occupied homes and schools in Eha-Amufu, Isi-Uzo Local Govt Council of the State. According to Daniel Ndukwe, the report was a calculated attempt to mislead the public and instill fear in them. He further emphasized that no community in Eha-Amufu or any part of Enugu State has been invaded, placed under siege, or had its residents displaced.

Ndukwe further applauded the Government (Peter NdubuisiMbah) for his efforts in deploying 150 Military Personnel and well-equipped Special Forces, establishing Security Agency Barracks, and constructing the newly completed 21.7km Agape-Agu-MgbujiOgbete access roads leading to some farm settlements in the community. He alleged that pictures of burnt houses posted by Amnesty International in condemnation of the February 4, 2025, attack on the Nkalaha Community in a neighbouring state were falsely misrepresented in the report as a recent occurrence in Eha-Amufu Settlements.

The extract from the interview granted by Agbo (2025) run contrary to this report. Agbo (2025) insists that they have been chased out of their ancestral homes by the heavily armed Fulani herders. In the same vein, no school in those hinter lands, including Okpokwu, Odaba, and Ikpakpara, is in operation. He further alleged that some of their homes have been occupied by these Fulani herders. Agbo who spoke with tears that alleged that he lost his relation in one of the attacks and lost his property while he narrowly escaped death.

Juxtaposing the two sides of the story, show that the statement credited to the government agency e.g the police spokesperson Mr. Daniel Ndukwe was largely a frame to either calm the tension or to praise the governor of Enugu State. A native from the affected community has affirmed that all the schools in the affected areas have been closed down and even displaced by the killer herders. The Police Spokesperson, Mr. Daniel Ndukwe, also said that herdsmen have been put in place to restore normalcy. This he asserts that Dr. Peter NdubuisiMbah has establishing security agency barracks and posting 150 military personnel is seriously in doubt. Agbo while agreeing that the governor is making visible efforts to curtail the crises however are yet to construct any security agency barracks nor the posting of 150 military men to the affected areas. He also admitted that combined security (forces) usually patrol/patrol the flash point but that does not mean that they are established there nor limit their there.

In another development, Enugu online TV reported that there was another serial attacks in EhaAmufu community, which claims over 12 lives. According to Essien (2025), she says, "Terror in Eha-Amufu: Suspected Herdsmen Kill over 12 in Enugu Village". Essien reported that following the presence of a helicopter which hovered over the area, while attempting to aid the attackers. Shortly, after the presence of the helicopter, there was heavy attacks on the innocent people of Agu-Amede leaving over 12 persons dead. The report further indicates that homes were destroyed, families broken, and farms abandoned. The report further indicated that many villagers have now run away from their homes to seek safety in nearby towns and cities.

Selecting from the corpus of our interviews, Agbo (2025) admitted that there was killing in Agu-Amede Village which led to but told the death of 9 persons as against 12 as was reported by Essien. (2025) Agbo also admitted that helicopter hovered around the area before the attack. He, however, disagreed with the reports which alleged that homes were damaged or burnt. He queried the report when asked the question: "How could they burnt the houses without smoke coming out the houses?" Even the killing was done silently in order not to cause commotion or attract the attention of the local vigilante? He asked.

In line with our framework, Schuefele (1999) argues that humans do not construct their reality from a scratch at every encounter, but engage frame to organize and assign meaning to their ongoing experience in a social situation. Essien, not only adopted whatever frames for exaggeration to the ongoing Eha crises but also went further to overblow the number of the victims of the conflict from 9 to 12 persons just to heighten tensions and cause more panic among the citizens and the reading public. Another area where the Enugu Online TV exaggerated its information given to the members of the public is to misinform the public that homes were destroyed is not false but a deliberate attempt at misleading the indigenes living outsiders the community and also the reading publics.

Another disturbing report came from AA-Africa with its official website as <https://www.aa.com.tr> with its banner headlines: "Thousands of Enugu women protest herdsmen terror in Nigeria" . The report had it that women from 7 autonomous communities of Eha-Ahamufu blocked the stretch of NkalaguObollo-Afor Federal Highway in Enugu State.

Anadolu (2025) reports that women from 7 autonomous communities blocked a two-kilometer (1.2 miles) stretching from the Nkalagu-Obollo-Afor Federal Highway in Eha-Amufu, Isi-Uzo local government Area. The three days protest lasted for several hours before they were dispersed.

Their leader, Mrs. Angela Ogenyi, told Anadolu that hundreds of women have been killed or displaced from their farms and homes since 2021. According to Mrs. Ogenyi, "We are being raped, beaten and mutilated by criminal herdsmen for stopping their cattle from eating our crops". She continued, "Our sons and husbands can no longer go to their farms. I have seen a situation where a herder inserted sticks into the private part of one woman. We can't continue like this".

According to Anadolu (2025), the crises revolve around a struggle for control of dwindling resources, pitting farmers against herders in a bitter dispute. The report had it that, the conflict, however, has taken on

an increasingly divisive tone, exacerbating ethnic, regional and religious tensions that threaten to tear apart the country. Anadolu reports that when they contacted the Police Spokesperson, Mr. Daniel Ndukwe, who reported that the situation is under control and that the matter shall be looked into.

In our interview conducted on 2nd September, 2025, Mrs. OguguoEze reported that the Fulani herders in collaboration with some people in Benue State attacked and killed three of her brothers one fateful morning. When asked what led to the attack, she replied that the animals are eating their crops and the Fulani herdsmen have destroyed her fermented cassava. When we asked whether the EhaAmufu people retaliated to the destruction, She Said that her people were helpless and that they were praying to God to intervene on the plight. Mrs. Ezeh (2025) says that "they have vacated their home land Ogomogo and Egu-abule in fear of possible attacks from the herdsmen."The analysis of the reports by Anadolu (2025) affirms that the crisis revolves around the control of dwindling resources in the affected communities. Anadolu claims that the struggle has expanded to include ethnic, regional and religious dimensions. This is evidence from the reports of a victim Mrs. Eze who avers that the Fulanis have chased them out of their homes and that their farm crops and other properties have been destroyed by the Fulani herdsmen.

Also, the voice of the leader of the Eha-Amufu women protest on 6th March, 2025, shows that the people are raped, beaten by the criminal elements from the Fulani herders. Anadolu (2025) maintains that there was evidence of ethnic, regional and religious dimensions to the crisis. This reports collaborates with the report of Ezeh (2025) when she asserts that some people from Agala in Benue State joined the Fulani herdsmen to attack her people in Ogomogo, Egu-Obule all in Abor Community.

Anadolu, insists that when he contacted the police to know the government plans on the wanton destruction of lives and properties in Eha-Amufu. The reports from Mr. Daniel Ndukwe, the police spokesman in Enugu said that the situation is under control and that the matter will be looked into. The police reports on the conflict is at variance with the reports of the victim Mr. Eze, who at the point of the report indicates that they have vacated their homes for fear of being attacked by the fulani herdsmen. Again, the report that the situation is under control is not true since the people of Eha-Amufu have vacated their homes and some of them have relocated to other safer places for living.

However, anecdotal observation has shown that after the women protest, there were presences of security men in Eha-Amufu urban. However the presence of the security forces do not mean that the farm settler like Ogbete, Odaba, Ogomogo, Ikpakparaetc are sleeping with their two eyes closed. Presently, there was fragile peace which we hope that Government will step up action to restore people's confidence to enable them return to their homes.

Resorting to our chosen framework Zaklama (2025) insists that the media not only report news but actively constructs reality by emphasizing certain aspects of an issue while downplaying or omitting others, thereby guiding how audiences perceive and evaluate the world around them. Zaklama's views was further amplified when AA Africa (<https://www.aa.com.tr>) amplified the 'beaten' 'raped' and 'insertion of sticks to a woman's private part without reporting the number of persons that were killed in crises. Again, the Snappy presentations of the police reports on the crises not only downplaying the role of Government on

the Conflict but also portrayed Government as not been concerned to the plight of Eha-Amufu people. No wonder Lorino, Mourey and Schmidt (2017) defines framing theory as an ongoing social process of context production in an unfolding situation. Here, this an ongoing Social process may involve the way both the audience and stakeholders in the area may understand or perceive the construction of the media frames on the emerging conflicts in Eha-Amufu.

Also in line with our framework, Benford and Snow (2000) hint that if frames resonate with audiences, then they are deemed to be successful. In this regard, the voices of Eha-Amufu women in their protests, actually resonated to the hearing of government that made them to post more solders and the police in the area. This government action is in conformity with the principles of “resonance of salience”. The term resonance of salience’ supports the growth of mass movement as seen in the conduct of Eha women to organize themselves into mass protest to attract the attention of the state government.

5. Summary and Conclusion

The media is tasked with the Social responsibility of informing, educating, suruivance, etc to the member of the public. However, these roles sometimes are detailed to satisfy certain interest in the Society. It is the focus of this paper to examine the extent some of these media outfits have carried out their watchdog function of the Society. The researchers therefore focuses on the media reportage of Eha-Amufu-Fulani herders conflict between 2021-2025. In doing this, we have Selected four online media publications to exam the extent of these media Coverge to Eha-Amufu-herdsmen Clashes in the period under-review. These four selected media out are vanguard.come, the guardian Nigeria news, Enugu online T.V and AA-African news. The researches also juxtaposed these media reportage to eye-witness accounts through our oral structured interview granted by four persons covering the two most affected Communities in Eha-Amufu. These three most affected Communities are Abor, Agu-Amede and Mgbuji Communities. The paper adopted purposive sampling methods which enabled the researchers to select the most three affected Communities and also Select both the four on media and the four persons used for the oral interview. The Content analysis technique was also adopted to extract information from the four selected online media. The analysis of data was done by applying Scheufele’stheory of framing. This theory explains how people organise, interpret and perceive certain events and Situations by drawing attention to some certain things while keeping others out of recognition. The theory emphasises that media framing seeks to reorient the thinking of the media consumers about an issue.

The analysis of data reveals the following: the online media are implicated in the construction of media framing along Side ethnic lines, regional affiliations and religions Sentiments. The results of our oral interview Show high degree of inaccuracies in the reportage of the Conflicts that happened in Eha-Amufu between 2021 and 2025. The results also implicated the Stakeholders in the handling of the crises with the results that some played along political patronage while some hide under the government cover to explore political advantages. The impacts of these hide-and-seek game on the overall scenarios of the Conflicting situations is that the people are allowed to Suffer and die on the account of politically motivated Conflicts.

Finally, the researchers have deemed it fit to articulates and document this mind-boggling conflicts that consumed over 288, persons in Eha-Amufu for upcoming generations. The essence of this documentation

is for posterity reasons and to the historical development of the community. The paper, therefore, recommends objective, balanced, verified information before releasing it to the public. This is necessary to avoid creating fear, panic and restlessness to media Consumers.

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