

Community-Based Conflict Resolution Councils and Traditional Oath-Taking as Instruments of Sustainable Livelihood Recovery in Conflict-Affected Communities in Rivers State, Nigeria

Bedi, Bornwin Kennedy ¹ Prof. H.L. Deekor ², Taylor, Ilomabo Daerego PhD ³

^{1,2,3} *Department of Adult Education and Community Development, Faculty of Education, Rivers State University, Port Harcourt, Nigeria*

ARTICLE INFO

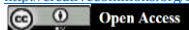
Keywords:
community-based conflict resolution councils,
traditional oaths,
sworn alliances,
sustainable livelihoods,
conflict-affected communities

Vol.01, No.04, 2026

<https://doi.org/10.5281/zenodo.22636001>

Copyright © 2026 by author(s) and Scientific Research Publishing Inc. This work is licensed under the Creative Commons Attribution International License (CCBY4.0).

<http://creativecommons.org/licenses/by/4.0/>



ABSTRACT

This study examined community-based conflict resolution councils and traditional oath-taking as institutional and covenantal instruments of sustainable livelihood recovery in conflict-affected communities in Rivers State, Nigeria. Two research objectives, two research questions, and two null hypotheses guided the study. The study adopted a descriptive survey research design. The population comprised 10,400 community leaders and conflict management experts across the 23 Local Government Areas of Rivers State, made up of 10,200 community leaders and 200 conflict management experts. Using the Taro Yamane formula and a multistage sampling procedure involving cluster, purposive, and proportionate stratified sampling techniques, a sample of 498 respondents, comprising 384 community leaders and 140 conflict management experts, was drawn from nine conflict-prone Local Government Areas spread across the three senatorial districts of the state. The instrument for data collection was a structured questionnaire titled "Indigenous Conflict Resolution Mechanisms in Promoting Sustainable Livelihood in Conflict Affected Communities Questionnaire". The instrument was validated by three other experts and its reliability was established through the Cronbach Alpha method, yielding coefficients of 0.79 and 0.77 for the two clusters of the instrument relevant to this study. Mean and standard deviation statistics were used to answer the research questions, while the two null hypotheses were tested using z-test statistics at the 0.05 level of significance. Findings revealed that community-based conflict resolution councils and traditional oaths and sworn alliances both promote sustainable livelihood in conflict-affected communities in Rivers State to a high extent. Based on the findings, the study recommended, among others, that local government councils across Rivers State provide institutional and financial support for the establishment and strengthening of community-based conflict resolution councils, and that traditional rulers' councils and community governance bodies revitalise and formalise traditional oath-taking practices as legitimate instruments of conflict resolution and community governance accountability.

Introduction

Conflict-affected communities in Rivers State, Nigeria, face the dual challenge of restoring social order and rebuilding sustainable livelihoods in the aftermath of disputes rooted in oil resource competition, land tenure contestation, ethnic rivalry, and political marginalisation (Agwu, 2007; Tajudeen & Nyiayaana, 2024), and the restiveness of young people that so often accompanies these conditions has itself been traced to bad governance, corruption, unemployment and poverty, which together feed the insecurity now felt across the country (Okachiku-Agbaraeke & Alikor, 2025). While formal state institutions remain the default reference point in conventional conflict management discourse, communities across the Niger Delta continue to rely heavily on indigenous institutional and covenantal mechanisms institutions that derive their authority not from statutory law but from communal recognition, custom, and shared cosmology. Two such mechanisms, community-based conflict resolution councils and traditional oaths and sworn alliances, occupy a distinctive place in this indigenous architecture: the former represents the institutional, organisational dimension of community-level dispute management, while the latter represents its covenantal, spiritually binding dimension. Understanding how these two mechanisms function together to promote sustainable livelihood recovery

is central to designing effective, culturally grounded peacebuilding policy for conflict-affected communities in Rivers State.

Community-based conflict resolution councils are participatory, locally governed institutions that derive their authority from community recognition rather than formal legal mandate, employing culturally embedded processes of dialogue, mediation, arbitration, and consensual decision-making to manage disputes within and between communities. Asenjo Palma (2019) describes community-based conflict resolution as the deployment of confidential and informal processes of "justice from below" to reconcile community interests, improve relationships, and promote social change in ways that formal legal systems are often ill-equipped to deliver, noting that such processes are faster, cheaper, and more accessible than formal litigation, and that they prioritise the restoration of relationships over the determination of legal liability. Shiferaw and Debela (2024), in a systematic review of 36 empirical studies on indigenous conflict management, identify the community elders-based resolution council as the most frequently studied category of indigenous conflict management mechanism across diverse African cultural contexts, characterising these councils as multi-actor institutions that bring together elder mediators, clan leaders, and community representatives to apply culturally embedded norms to disputes ranging from interpersonal conflicts to inter-community resource conflicts. In the Rivers State context specifically, Kpae (2018) documents institutionalised community council forms among the Ogoni, including the Sira-culture assembly and the Borgor traditional governance structure, each bringing together recognised community representatives to deliberate, mediate, and adjudicate disputes through culturally sanctioned procedures that carry a legitimacy external legal institutions often cannot command. The practical weight of that legitimacy is evident in work on the Ikwerre people of Rivers State, where community-based organisations drawing on established local standing drew citizens into community development in numbers that arrangements introduced from outside could not achieve, which indicates that community recognition is itself the resource on which such bodies operate (Deekor et al., 2022).

Traditional oaths and sworn alliances, the second mechanism examined in this study, are sacred promises or agreements made by parties involved in a dispute, often invoking spiritual or ancestral authority to ensure commitment to resolving conflict. Uwaezuoke and Udominyang (2023) define an oath in the African traditional conception as a solemn promise made by an individual or group of persons having a deity as a witness to the terms of an agreement, which may be administered on two individuals or an entire community to promote and strengthen bonds of friendship, binding the parties mystically and restraining them from hostility toward one another. Ani and Oyon (2024), in an empirical study of oath-taking among the Izzi people of south-eastern Nigeria, document communal boundary oaths through which two communities meet at their shared border to make a covenant before ancestral witnesses that there will be no further war between them, illustrating how oath-taking functions as a durable, self-enforcing peace mechanism at the inter-community level. Lawrence-Hart (2018) extends this analysis to the Niger Delta specifically, arguing that the cultural authority of traditional oath-taking among the Ijaw, Ogoni, Ikwerre, Kalabari and Urhobo peoples is rooted in a shared understanding that the spiritual world is actively engaged in the governance of human affairs, and that communal peace and the productive use of natural resources are protected by the moral sanction systems encoded in traditional oaths. That link between communal sanction and productive resource use is borne out in the study of indigenous adaptation strategies among the fisherfolks of Kalabari Kingdom, where inherited local knowledge supplied the working rules by which a shared natural resource was used and conserved, showing that the observance of communal obligation and the viability of a livelihood are bound up with one another (Taylor et al., 2025).

Both mechanisms, though differing in form, share a common function: they create structured, communally endorsed conditions of trust within which cooperative economic activity can resume after conflict. Community-based councils supply the institutional architecture for collective decision-making and resource distribution, while traditional oaths supply the covenantal guarantee that binds disputing parties to their commitments beyond the reach of any single mediator's authority. Despite the theoretical plausibility of this complementary relationship, empirical research directly linking these two mechanisms to sustainable livelihood outcomes in conflict-affected Rivers State communities remains scarce. What evidence exists on the wider question points to the weight of inherited practice in

development work, since customs and traditions were found to shape how far rural communities would mobilise their own resources for community development programmes (Nwoye et al., 2021), which makes the absence of comparable evidence on conflict resolution mechanisms all the more striking and motivates the present inquiry.

Statement of the Problem

Communities in Rivers State continue to experience the compounding effects of conflict-induced displacement, fractured social relationships, and eroded economic activity, particularly in areas affected by oil-related disputes, land tenure contestation, and inter-communal violence. While community-based conflict resolution councils and traditional oaths and sworn alliances remain widely practised across the state's communities, offering institutional and covenantal alternatives to formal state adjudication, there is limited systematic evidence on the extent to which these two specific mechanisms translate into tangible livelihood recovery for the communities that rely on them. Without such evidence, policymakers and development agencies risk either overlooking the developmental potential of these mechanisms or investing in their formalisation without an empirical basis for doing so. It was against this background that this study set out to examine the extent to which community-based conflict resolution councils and traditional oaths and sworn alliances promote sustainable livelihood in conflict-affected communities in Rivers State.

Purpose of the Study

The purpose of this study was to examine community-based conflict resolution councils and traditional oaths and sworn alliances as instruments of sustainable livelihood recovery in conflict-affected communities in Rivers State. In specific terms, the study sought to:

1. assess the extent to which community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State.
2. assess the extent to which the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State.

Research Questions

The following research questions guided the study:

1. To what extent do community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State?
2. To what extent does the use of traditional oaths and sworn alliances promote sustainable livelihood in conflict affected communities in Rivers State?

Hypotheses

The following null hypotheses were tested at the 0.05 level of significance:

1. There is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State.
2. There is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State.

Methodology

The study adopted a descriptive survey research design. The population of the study comprised 10,400 community leaders and conflict management experts across the 23 Local Government Areas of Rivers State, made up of 10,200 community leaders and 200 conflict management experts (Source: Rivers State Ministry of Rural Development and Community Affairs). The sample size of the study was 498 respondents, comprising 384 community leaders and 140 conflict management experts, determined using the Taro Yamane formula. A multistage sampling technique was adopted: cluster sampling was first used to divide the state into its three senatorial districts (Rivers East, Rivers South East and Rivers West); purposive sampling was then used to select three conflict-prone Local Government Areas from each senatorial district, giving nine Local Government Areas in all (Emohua, Ikwerre and Etche in Rivers East; Gokana, Khana and Tai in Rivers South East; and Ogba-Egbema-Ndoni, Ahoada East and Ahoada West in Rivers West); and proportionate stratified sampling was finally used to select 10% of community leaders in each selected Local Government Area, while all 140 conflict management experts were studied as a census. The instrument for data collection was a structured questionnaire titled



"Indigenous Conflict Resolution Mechanisms in Promoting Sustainable Livelihood in Conflict Affected Communities Questionnaire", divided into Section A (demographic data) and Section B (items on the research questions), with responses rated on a four-point scale of Very High Extent (4), High Extent (3), Low Extent (2) and Very Low Extent (1). The instrument was subjected to face and content validation by the researcher's supervisor and two other experts in Measurement and Evaluation, Rivers State University. Its reliability was established through a test of internal consistency using the Cronbach Alpha method, administered on 20 respondents outside the study sample, yielding reliability coefficients of 0.79 and 0.77 for the two clusters of the instrument relevant to this study, indicating that the instrument was reliable. Out of 498 copies of the questionnaire administered by the researcher and three trained research assistants, 470 copies (366 for community leaders and 104 for conflict management experts) were successfully retrieved and used for analysis. The research questions were answered using mean and standard deviation, with a criterion mean of 2.50 used to classify an item as promoting sustainable livelihood to a high extent, while the null hypotheses were tested using z-test statistics at the 0.05 level of significance; the null hypothesis was rejected where the calculated z-value exceeded the critical value of ± 1.96 , and retained where it did not.

Results

Research Question 1: To what extent do community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State?

**Table 1: Mean Ratings of Community Leaders and Conflict Management Experts on the Extent Community-Based Conflict Resolution Councils Promote Sustainable Livelihood in Conflict Affected Communities in Rivers State**

S/N	Items	Community (N=366)		LeadersConflict (N=104)		Mgt Experts	
		Mean	SD	Rmk	Mean	SD	Rmk
1	The establishment of community-based conflict resolution councils significantly reduces the frequency of conflicts in the community.	3.30	0.75	HE	3.38	0.70	HE
2	Community-based conflict resolution councils play a key role in restoring economic activities and livelihoods in conflict-affected areas.	3.25	0.80	HE	3.33	0.75	HE
3	The decisions made by community-based conflict resolution councils help to ensure the fair distribution of resources, promoting sustainable livelihoods.	3.18	0.84	HE	3.26	0.80	HE
4	Community members actively participating in conflict resolution councils experience improved access to employment and economic opportunities.	3.08	0.88	HE	3.16	0.84	HE
5	The resolutions from community-based conflict resolution councils foster collaboration and unity, leading to more sustainable livelihood projects.	3.22	0.78	HE	3.30	0.74	HE
6	Community-based conflict resolution councils have contributed to the return of displaced persons, thereby supporting the revival of local businesses and agriculture.	3.14	0.85	HE	3.22	0.81	HE
7	The work of community-based conflict resolution councils improves the overall security situation in the community, which positively impacts sustainable livelihood activities.	3.28	0.76	HE	3.36	0.72	HE
Grand Mean		3.21		HE	3.29		HE

Table 1 above shows the mean ratings of community leaders and conflict management experts on the extent to which community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State. All seven items were rated High Extent by both groups, with mean scores ranging from 3.08 to 3.30 for community leaders and 3.16 to 3.38 for conflict management experts. The item on the establishment of councils significantly reducing the frequency of conflicts recorded the highest ratings, while the item on improved access to employment and economic opportunities through active participation recorded the lowest, though still within the high-extent range.

With grand mean scores of 3.21 and 3.29 for community leaders and conflict management experts respectively, the answer to research question one is that community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State to a high extent.

Research Question 2: To what extent does the use of traditional oaths and sworn alliances promote sustainable livelihood in conflict affected communities in Rivers State?

Table 2: Mean Ratings of Community Leaders and Conflict Management Experts on the Extent the Use of Traditional Oaths and Sworn Alliances Promotes Sustainable Livelihood in Conflict Affected Communities in Rivers State

S/N	Items	Community (N=366)		Leaders Conflict (N=104)		Mgt	Experts
		Mean	SD	Rmk	Mean	SD	Rmk
1	The use of traditional oaths and sworn alliances significantly strengthens trust and cooperation among conflicting groups, promoting economic stability.	3.15	0.82	HE	3.23	0.78	HE
2	Traditional oaths and sworn alliances lead to a reduction in tensions, which enables community members to focus on livelihood activities.	3.08	0.87	HE	3.16	0.82	HE
3	The practice of taking traditional oaths contributes to the long-term resolution of disputes, fostering a secure environment for sustainable livelihoods.	3.20	0.79	HE	3.28	0.74	HE
4	Traditional oaths and sworn alliances help to reintegrate displaced community members, providing them with the opportunity to rebuild their livelihoods.	2.98	0.92	HE	3.06	0.87	HE
5	The use of traditional oaths and sworn alliances has improved access to shared resources, such as land and water, for economic activities.	3.05	0.88	HE	3.13	0.83	HE
6	Traditional oaths and sworn alliances create a sense of collective responsibility, leading to joint community efforts that support sustainable livelihoods.	3.12	0.84	HE	3.20	0.80	HE
7	The practice of traditional oaths and sworn alliances reduces the likelihood of future conflicts, thus ensuring the continuity of livelihood activities in the community.	3.22	0.77	HE	3.30	0.73	HE
Grand Mean		3.11		HE	3.19		HE

Table 2 above shows the mean ratings of community leaders and conflict management experts on the extent to which the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State. All seven items were rated High Extent, with mean scores ranging from 2.98 to 3.22 for community leaders and 3.06 to 3.30 for conflict management experts. The item on the reduction of future conflict likelihood and the continuity of livelihood activities recorded the

highest ratings, while the item on the reintegration of displaced community members recorded the lowest, though still within the high-extent range. With grand mean scores of 3.11 and 3.19 for community leaders and conflict management experts respectively, the answer to research question two is that the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State to a high extent.

Test of Hypotheses

Ho1: There is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State.

Table 3: Z-Test Analysis of Community Leaders and Conflict Management Experts on the Extent to which Community-Based Conflict Resolution Councils Promote Sustainable Livelihood in Conflict Affected Communities

Respondents	N	Mean	SD	Df	LS	z-cal	z-crit	Decision
Community Leaders	366	3.21	0.81	494	0.05	-0.73	±1.96	Accepted
Conflict Mgt Experts	104	3.29	0.76					

Table 3 above shows that the calculated z-value of -0.73 is less than the critical z-value of 1.96 at the 0.05 level of significance and 494 degrees of freedom. The null hypothesis was therefore accepted, indicating that there is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State.

Ho2: There is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State.

Table 4: Z-Test Analysis of Community Leaders and Conflict Management Experts on the Extent to which the Use of Traditional Oaths and Sworn Alliances Promotes Sustainable Livelihood in Conflict Affected Communities

Respondents	N	Mean	SD	Df	LS	z-cal	z-crit	Decision
Community Leaders	366	3.11	0.84	494	0.05	0.58	±1.96	Accepted
Conflict Mgt Experts	104	3.19	0.80					

Table 4 above shows that the calculated z-value of 0.58 is less than the critical z-value of 1.96 at the 0.05 level of significance and 494 degrees of freedom. The null hypothesis was therefore accepted, indicating that there is no significant difference in the mean rating of community leaders and conflict management experts on the extent to which the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State.

Discussion of Findings

The finding on research question one revealed that community-based conflict resolution councils promote sustainable livelihood in conflict affected communities in Rivers State to a high extent, with respondents affirming that these councils significantly reduce the frequency of conflicts, play a key role in restoring economic activities, ensure the fair distribution of resources, and improve the overall security situation in the community. The corresponding hypothesis test showed no significant difference between the perceptions of community leaders and conflict management experts. This finding is supported by John (2011), who documented that community-based institutions play an indispensable role in the reconstruction of post-conflict social capital because they provide structured relational spaces within which formerly hostile community members can safely re-engage, rebuild trust, and begin to restore the cooperative relationships that make collective economic activity possible. It also affirms Asenjo Palma (2019), who found that community-based conflict resolution reflects a recognition that the effective management of conflict is a core community development competency contributing directly to social

cohesion, collective agency, and sustainable community-led development, and Shiferaw and Debela (2024), whose systematic review confirmed that council-based resolution processes consistently emphasise consensus-building and the restoration of social relationships that underpin cooperative livelihood activity. The place of fair distribution within this result is also worth drawing out, since arrangements that advance social justice have been held to be what prepares people to take an active and productive part in the life of their community, so that a settlement widely experienced as equitable is the one most likely to hold and to release cooperative economic effort (Alikor & Okachiku-Agbaraeke, 2025).

The finding on research question two revealed that the use of traditional oaths and sworn alliances promotes sustainable livelihood in conflict affected communities in Rivers State to a high extent, with respondents affirming that oath-taking strengthens trust and cooperation among conflicting groups, reduces tensions, fosters the long-term resolution of disputes, and improves access to shared resources such as land and water for economic activities. The corresponding hypothesis test similarly showed no significant difference between community leaders and conflict management experts. This finding is consistent with Uwaezuoke and Udominyang (2023), who argued that the African traditional oath prevents unfaithfulness in human relations and builds trust as a valuable form of social capital, giving meaning and cohesion to the community and enhancing the sense of seeking the good of others and of the community as a whole. Ani and Oyon (2024) similarly confirmed that the regular practice of oath-taking contributes to conditions of relative peace and social harmony that directly enable productive community life, documenting specifically how communal boundary oaths between warring communities enabled them to resume cooperative inter-community economic activities that had been disrupted by conflict. The livelihood value of that restored access is illustrated by the study of community based resources for promoting sustainable tourism in Andoni and Opobo/Nkoro Local Government Areas of Rivers State, which showed that resources held in common can only be turned to productive use where the social relations governing access to them remain intact (Dokubo et al., 2024). Taken together, the findings suggest that the institutional architecture supplied by community-based councils and the covenantal, spiritually binding commitment supplied by traditional oaths function as complementary mechanisms: the former organises collective decision-making and resource distribution, while the latter locks in the durability of the trust on which that collective decision-making depends, together creating the enabling conditions for sustainable livelihood recovery in conflict-affected communities in Rivers State. This strengthens the case for giving such bodies real standing and a defined membership, an approach already applied elsewhere in the state through school-based management committees, where decision-making responsibility was deliberately shared among parents, community members and local administrators on the reasoning that those closest to a problem are best placed to act on it (Nwanguma & Nwuke, 2024).

Conclusion

Based on the findings of the study, it was concluded that community-based conflict resolution councils and traditional oaths and sworn alliances both play a significant role in promoting sustainable livelihood in conflict affected communities in Rivers State. The consistent agreement between community leaders and conflict management experts on the effectiveness of both mechanisms affirms their broad legitimacy and acceptability within the communities they serve. The study concludes that these institutional and covenantal indigenous mechanisms complement one another in the process of post-conflict livelihood recovery, and that their formal recognition and institutional strengthening represent important priorities for sustainable development policy in conflict-affected communities in Rivers State.

Recommendations

In view of the findings of this study, the following recommendations were made:

1. Local government councils across Rivers State should provide institutional and financial support for the establishment and strengthening of community-based conflict resolution councils in conflict-affected communities. These councils should be constituted to reflect the diversity of community membership, including adequate representation of women, youth, and minority groups, and should be empowered with clear procedural mandates, community endorsement, and formal coordination mechanisms with state-level conflict resolution institutions.

2. Traditional rulers' councils and community governance bodies across Rivers State should be encouraged to revitalise and formalise traditional oath-taking practices as legitimate instruments of conflict resolution and community governance accountability. Community awareness campaigns and educational programmes should be developed to reacquaint community members, particularly younger generations, with the historical significance and practical value of traditional oaths and sworn alliances as mechanisms for building trust, managing resource access, and promoting sustainable community livelihoods.

References

1. Agwu, F. A. (2007). Communal conflicts in Nigeria: The Eleme-Okrika experience. Academic Press.
2. Alikor, O., & Okachiku-Agbaraeke, O. (2025). Education for a productive society in the 21st century Nigeria: The relevance of social justice. *International Journal of Research and Innovation in Social Science*, 9(3S).
3. Ani, K. J., & Oyon, A. A. (2024). Oath-taking, peacebuilding and conflict resolution in traditional African society: The Izzi example. *E-Journal of Religious and Theological Studies*, 10(13), 499-509.
4. Asenjo Palma, C. (2019). Conflict resolution in community development: Are the benefits worth the costs? *Critical Social Policy*, 39(2), 268-288.
5. Deekor, H. L., Taylor, D. I., & Alikor, F. K. (2022). Role of community based organizations in mobilization of citizens for participation in community development among the Ikwerre people of Rivers State. *International Journal of Social Science and Management Studies*, 1(3).
6. Dokubo, C., Taylor, D. I., & Omubo-pepple, T. (2024). Community based resources for promoting sustainable tourism in Andoni and Opobo/Nkoro Local Government Areas of Rivers State. *International Journal of Social Science and Management Studies*, 3(4).
7. John, V. (2011). Community development in a post-conflict context: Fracture and depleted social capital. *Community Development Journal*, 46(Supplement 1), i51-i65.
8. Kpae, G. (2018). Traditional mechanism for conflict management and resolution in Ogoni, South-South, Nigeria. *International Journal of Social Sciences and Management Research*, 4(4), 1-12.
9. Lawrence-Hart, G. (2018). The need for traditional oath-taking for good governance in the Niger Delta region. *ARC International Journal of Social Sciences and Humanities*, 12(1), 1-10.
10. Nwanguma, T. K., & Nwuke, T. J. (2024). School based management committee for enhanced governance of public senior secondary schools in Rivers State. *Advance Journal of Education and Social Sciences*, 9(4).
11. Nwoye, C. E., Deekor, H. L., & Taylor, I. D. (2021). Influence of customs and traditions on resource mobilization for community development programmes in rural communities in Enugu State. *International Journal of Modern Innovations and Knowledge*, 2(1).
12. Okachiku-Agbaraeke, O., & Alikor, O. (2025). The effects of functional education on youth restiveness in Nigeria. *Asian Journal of Education and Social Studies*, 51(7), 202–209.
13. Shiferaw, R. M., & Debela, K. L. (2024). Indigenous conflict management practices in Ethiopia: A systematic literature review. *Cogent Business & Management*, 11(1), Article 2327122.
14. Tajudeen, A. S., & Nyiayaana, K. (2024). Oil exploitation and conflict in Kegbara-Dere community in Rivers State, Nigeria. *American Journal of Social and Humanitarian Research*.
15. Taylor, D. I., Waribo, T. M., & Ogwo, P. N. (2025). Indigenous adaptation strategies for promoting sustainable fishing practices among fisherfolks in Kalabari Kingdom of Rivers State. *Irish Journal of Educational Practice*, 8(5).
16. Uwaezuoke, O. P., & Udominyang, E. N. (2023). African traditional oath as a mechanism for peace and social order. *AMAMIHE: Journal of Applied Philosophy*, 21(2), 1-15.