



The role of the church in ensuring peace and harmony in the society: A case study of Anglican church in Ogbunike, Anambra state, Nigeria

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Abstract

Peace is widely regarded as a desirable goal for all societies, even in contexts where conflict appears inevitable. This study examines the role of the Church in promoting peace and harmony in society, using the Anglican Church in Ogbunike as a case study. Peace fosters constructive attitudes and purposeful actions that enable individuals to uphold justice, human rights, and harmonious coexistence. The study adopts descriptive, historical, and missiological research methods to analyze how the Church contributes to peacebuilding in Ogbunike. Both primary and secondary sources of data were utilized. Primary data were obtained through oral interviews with key informants and resource persons, eyewitness accounts, oral histories, and direct observations. Secondary data were sourced from books, journals, articles, magazines, documentaries, and relevant internet materials. Findings reveal that the Church employs several strategies to ensure peace and harmony in Ogbunike, including its supportive, preservative, protective, and prophetic functions. These strategies emphasize moral instruction, conflict resolution, advocacy for justice, and community engagement. The study further establishes that the Church plays a significant role in fostering good neighbourliness and preventing the escalation of conflicts within the community. The findings of this study are valuable to church leaders and authorities, as they provide a framework for restructuring and initiating effective peacebuilding programmes through seminars, conferences, and workshops for church workers and leaders. The study recommends that church leaders should take the lead in preaching and teaching the importance of peaceful coexistence, dialogue, and reconciliation. It also emphasizes the need to uphold core Christian values such as love, patience, kindness, moderation, and hospitality as essential tools for sustaining peace and harmony in Ogbunike.

1. Introduction

Church is often at the heart of rural communities, engaging many people and occupying an important role in community life. Both individual members and groups within the Church play a critical role in promoting reconciliation among worshippers and fostering sustainable grassroots reconciliation and community cohesion, particularly given the Church's enduring influence in rural settings. The authority of the Church stems from its moral legitimacy and the conviction that peacemaking is a fundamental expression of faith. These elements give Church leaders and organizations immense potential as conflict managers, and when translated into practical action, they can provide meaningful solutions to conflict. A common expression of this role is the passing and sharing of peace, a typical feature of liturgy in many Churches. From this ritual, Christians draw inspiration for peace-building interventions, grounded in the conviction that faith must be lived out in practice. As Ratzinger (2014) observes, the liturgy serves as the wellspring of peace, enabling the Church to embody and extend this gift into the world. The peace the Church offers is ultimately the

peace it has received from God. Despite its shortcomings and failures in consistently promoting peace in society, the Church remains a critical actor in spreading the message of peace and reconciliation across the world.

The Church can be regarded as a harbinger of peace because of its commitment to promoting values such as love, forgiveness, justice, tolerance, reconciliation, and respect for human dignity. Through preaching, teaching, counselling, and pastoral care, the Church contributes to the moral formation of individuals and communities, thereby discouraging violence and fostering harmonious relationships. Beyond its spiritual mandate, the Church also performs prophetic, supportive, and mediatory roles by speaking against injustice, addressing social inequalities, and intervening in conflicts through dialogue and reconciliation. These functions position the Church as an important agent of peace in both religious and secular contexts.

The Church in Ogbunike occupies a central place in social life and wields significant influence over attitudes and behaviour. The Anglican Church in Ogbunike, in particular, has been actively involved in community affairs, conflict resolution, and the promotion of peaceful coexistence among its members and the wider society. Its involvement in peacebuilding efforts highlights the relevance of faith-based institutions in addressing communal tensions and sustaining harmony at the grassroots level. However, Ogbunike faces numerous challenges that threaten peace and harmony, including injustice, greed, lies, embezzlement, wickedness, bitterness, and conflict. These vices manifest in various forms such as corruption in governance, exploitation of the weak, abuse of communal resources, and the spread of falsehoods that destabilize the community. Such practices generate distrust, division, and recurring crises that hinder unity and sustainable progress.

One of the major threats to peace and harmony in Ogbunike is injustice. Experiences of unfair treatment, discrimination, or denial of basic rights often result in bitterness, social unrest, and conflict. Injustice breeds inequality and weakens the bonds that hold the community together. The Osile Ogbunike crisis, which emerged from a prolonged leadership tussle involving B. C. Ofoche and his executives who ruled for over twenty-two years without election, illustrates the destructive consequences of perceived injustice. The crisis led to loss of lives, destruction of property, bloodshed, and deep divisions within the community, thereby undermining harmony, peace, and development.

Greed is another significant cause of conflict and disharmony in Ogbunike. It manifests in the excessive desire for wealth, power, and personal gain at the expense of communal wellbeing. In the Osile crisis, allegations of land sales for selfish interests and the sharing of proceeds among certain leaders intensified resentment and distrust. When leadership is driven by greed, equitable distribution of resources is compromised, justice is weakened, and social cohesion deteriorates, creating fertile ground for unrest and violence.

The spread of falsehood further threatens peace in Ogbunike. Lies erode trust, distort truth, and fuel division among individuals and groups. Allegations surrounding the establishment of NAUOSIL Properties and Investment Company Limited, reportedly used to misappropriate communal land under the claim of a joint venture, deepened suspicion and conflict. Such instances of misinformation and embezzlement conceal corruption, exacerbate inequality, and undermine confidence in leadership structures.

Wickedness, expressed through acts of oppression, abuse of power, discrimination, and deliberate harm, also undermines communal harmony. These actions create cycles of fear and hostility that fracture relationships within the community. Bitterness, often arising from unresolved grievances and perceived injustice, compounds these tensions. The disruption that occurred during the burial of the late Mr. Ebuka Egwim in August 2014, reportedly linked to internal divisions within Osile village, illustrates how unresolved conflicts can erupt into public disorder. When bitterness hardens into hostility, reconciliation becomes difficult and sustainable peace remains elusive.

Amid these persistent challenges, the Church has a vital role to play in promoting peace and harmony in Ogbunike. Rooted in the theological affirmation of Christ as “our peace” in Ephesians 2:14–15, the Church is called to break down walls of hostility and foster reconciliation. This study therefore examines Ephesians 2:14–15 within the context of the Church’s responsibility in ensuring peace and harmony in Ogbunike, with particular reference to the Anglican Church.

Peace and harmony are essential for the social, economic, and moral development of Ogbunike, yet they continue to be threatened by injustice, greed, falsehood, embezzlement of communal resources, moral decline, and recurrent conflicts. These challenges foster inequality, mistrust, resentment, and division, thereby weakening social cohesion and obstructing sustainable development. Although the Church is traditionally regarded as a moral and spiritual authority entrusted with promoting truth, justice, accountability, reconciliation, and peace, concerns remain regarding the adequacy and consistency of its response to these issues. Instances of silence, internal divisions, or limited practical engagement raise questions about the effectiveness of the Church as a peace-building institution. This study therefore seeks to investigate the crisis situation in Ogbunike, its causes and effects, and to examine the role, strategies, and effectiveness of the Church, particularly its leaders and organizations, in promoting peace and harmony within the community.

2. Method

This study adopted a qualitative research approach to ensure a comprehensive investigation into the role of the Anglican Church in Ogbunike in promoting peace and harmony in society. Both primary and secondary sources of data were utilized to enhance the credibility and depth of the study. Primary data were obtained through oral interviews with key informants and resource persons within Ogbunike, including church leaders, community elders, and other individuals with firsthand knowledge of conflict and peacebuilding efforts in the area. Eyewitness accounts and oral histories were also collected from reputable and reliable persons to provide contextual and experiential insights into the subject matter. Secondary data were sourced from relevant libraries and documentary materials, including textbooks, scholarly journal articles, magazines, official church documents, and credible internet sources. These materials provided theoretical perspectives and empirical evidence relevant to the study. The research employed descriptive, historical, and missiological methods of analysis. The descriptive method was used to explain the activities and roles of the Church in peace and harmony initiatives, while the historical method helped to trace past events and developments related to conflict and peacebuilding in Ogbunike. The missiological method was adopted to examine the Church's mission, values, and strategies in fostering peace and social transformation within the community.

3. Results and Discussion

3.1. Crisis Situation in Ogbunike Community: Causes and Effects

Ogbunike had been known for their peaceful and conducive environment until there are factions among the people especially Osile village. According to U. Ojekwe (personal communication, December 16, 2023) the Osile crisis came as a result of leadership tussle in Ogbunike was caused by some leaders like B.C. Ofoche and his executives that had ruled Osile Ogbunike, a village of Ogbunike for over 22 years without election. This crisis led to some loss of lives, properties, bloodshed and division in the community. This situation would not allow for harmony, peace and progress in the community. The pictures below are the effects of crisis in Ogbunike.

Osile Ogbunike crisis also came up due to greediness among B.C Ofoche and his executive when they sold a lot of Osile land for their selfish interest and shared the money among themselves. B.C. Ofoche and his executive embezzled Osile Community money for their personal use which made all the money generated within the 22 years of their leadership could not be accounted for till today Nweze (personal communication, November 10, 2023).

B. C. Ofoche aligned with I. A. Okafor to open a company by name NAUSIL properties and investment company limited which they used to embezzle one hundred (100) acres of Osile land B.C. Ofoche and I. A. Okafor claim that NAUSIL Properties and Investment Company Limited is a joint venture of Nnamdi Azikwe University Awka and Osile community owned 60% and Osile community owned 40% of the company shares. According to U. Ojekwe (personal communication, December 16, 2023) all these were lies against Osile community because in the return of allotment of shares form from the corporate affair commission (CAC), Nnamdi Azikwe University and Osile community were not part of the directors of NAUSIL Properties and Investment Company Limited. Nweze (personal communication, November 10, 2023). Figure 1 shows houses and a car burnt during the crisis in Ogbunike, Anambra State, Nigeria.



Figure 1. Houses and Car Burnt During the Crisis in Ogbunike, Anambra State, Nigeria

The researcher experiences as a priest in Ogbunike gave the researcher a concern to decide to do a research and to call the Church in order on their responsibility in ensuring peace in Ogbunike. During a burial of a son to one of our Church members at Osile village Ogbunike in August 2014 and some youths came in during the burial and disorganized everything due to the fact that E. Egwim the father of deceased refused to join them in their evil practice within Osile Village. D. Mbanefo (President general of Osile) came with his men and destroyed properties, scattered everything and closed the dug grave in the presence of everyone that came even all the priests during burial.” This experience in E. Egwim son’s burial made the researcher realize the role of the Church can play if involved. If the Church is involved in the affairs of the society, they should be in the position or to be able to resolve some conflict before it escalates to the point of destruction. Nweze (personal communication, November 10, 2023).

Hence, these factions among people of Ogbunike especially Osile village means that there is no peace. The relationship between them reveals that they are not united. Today there are manifestation of injustice, greed, lies, embezzlement, wickedness of all kinds and court cases among them. Even within them there are still cases of bitterness, conflict, anger, and hatred among them yet they gather in the same Church. All the above makes one question, the position of the Church leaders in bringing reconciliation among their members.

3.2. The Role of Church Leaders in Ensuring Peace and Harmony in Ogbunike

The role of Church leaders in ensuring peace and harmony for sustainable development cannot be under emphasized since Church itself is one of the cultural patterns of human society which helps to shape and reshape the society, “Church serves as an agent of social justice and truth”, Ezeonyeche (personal communication, December 1, 2023) No doubt today that our present day Ogbunike social environment is vehemently suffering against inspired cultural disease like bribery and corruption, bureaucracy and nepotism, authoritarians and arrogance in power, love of money, moral decadence

as well as Church persecution, insecurity etc. Therefore, the Church leaders have been telling people of Ogbunike the truth so that there will be peace and harmony for a sustainable development. The Church leaders have diligently and courageously fought against the above mentioned ills through her teachings, prophetic proclamation and criticisms. Ubaka (personal communication, November 27, 2023).

According to Okonkwo (personal communication, October 15, 2023) Church leaders in order to make Ogbunike society maintain a peaceful co-existence, they have always speak the truth with all and to all without fear or favour knowing full well that Ogbunike is faced with all sorts of immoral acts. Therefore, the Church leaders must not stand aloof when issues affecting the stability of the Ogbunike are at stake especially looking the ways the leaders at the helms of affairs are accumulating wealth while their subject suffer. In essence, if the Church leaders and the people of Ogbunike are truthful, they will be guided away from vices and acrimony. Thus, Church leaders have been on ground in order to protect human dignity, rights and values. The Church leaders have been the moral watch-dog of Ogbunike. The presence of Church leaders in Ogbunike serves as the conscience which is necessary for peace and security that leads to sustainable development. Ubaka (personal communication, November 27, 2023).

Through the preaching of the Church leaders, the conduct and behaviour of the populace have been regulated by inculcating the moral virtues needed in Ogbunike. The people have adhered to the Church sermons preached by Christians, and pastors and the behaviour of the Ogbunike people have been modified positively by shunning corruption and immoral acts, thereby, ensuring transparency and accountability, creating of job opportunities, ensuring service delivery and by maintaining law and order, protection of lives and properties of all Ogbunike people. Ubaka (personal communication, November 27, 2023). Since these are fervently and properly put in place, we believe that Ogbunike people have maintained a high sense of peace and since there is peace, security have taken its place thereby leading to sustainable development in Ogbunike. Efobi (personal communication, November 15, 2023).

3.3. The Role of the Church in Ensuring Peace and Harmony in Ogbunike

All Churches in Ogbunike preach peace. It is generally agreed that the Church is beneficial to the community because it promotes peace and peaceful coexistence, although this claim can be explained in several ways. According to C. O. Efobi (personal communication, November 15, 2023), there are two main approaches through which the Church promotes peace in Ogbunike. One approach emphasizes devotion to a particular Church as a means of achieving peace in Ogbunike; however, this approach may also encourage exclusivism and intolerance. The other approach focuses on peace with the Church, where dialogue and peaceful coexistence are strongly emphasized. From this perspective, the impact of the Church on peace is undeniable, as common principles of peace are found across different Churches.

Ubaka (personal communication, November 29, 2023) explains that the Church contributes to peace in Ogbunike through several important roles. The Church provides moral justification for opposing injustice on the part of governments. It exercises unique leverage in promoting reconciliation among conflicting groups, including the capacity to re-humanize situations that have become dehumanized as a result of prolonged conflict. The Church also mobilizes local and national support for peace initiatives and possesses the ability to sustain peace efforts at the grassroots level following political settlements.

Four main elements are inherent in the Church and serve as resources for peacebuilding. These include Church ideologies or beliefs, Church rites and sacrifices, the social organization found within the Church community, and Church experience or religiosity. In addition, empathy, values, and compassion are essential components in the Church's task of peacebuilding and peacemaking (Okeke, personal communication, November 26, 2023).

3.4. Strategies Adopted by Church toward Ensuring Peace and Harmony in Ogbunike

Anything that exists that performs no function has no business existing. Hence Church exist because it performs useful functions. Therefore, Church is living organism that exists in the abstract. Church performs several unique functions both to the society and humanity (Okafor & Stella 2018).

We will now proceed to discuss the strategies adopted by the Church in ensuring peace and harmony in Ogbunike according to Okeke (personal communication, November 26, 2023) to include its supportive, preservative, protective, and prophetic functions.

3.4.1. Supportive Function

In this regard therefore, Church plays a very vital role by providing emotional aids and encouragement to man. In this sense, Church provides consolation and reconciliation to human society. When confronted with disappointments Church provides consolation, and when alienated from societal goals, norms, and values Church provide reconciliation between man and his society. Also, in times of defeats, distress, and impossibilities Church provide emotional support for revival and survival. Church provides support by establishing values and goals, reinforces morale, and at the same time, provides immunization against disaffections in human society Okeke (personal communication, November 26, 2023). In this sense, Church supports and encourages growth and maturation of the individuals in the society and provides the ingredients for development, autonomy and self- direction.

3.4.2. Preservative Function

Church does not only socialize and support the norms and values of society, but also are highly controlled by Church in that society. Those things approved by the society are the ones approved by the Church, and what the society forbids is also forbidden by their Church Ubaka (personal communication, November 29, 2023). Hence, under its preservative function, social control, order, peace, and stability in any society are attained and maintained. In this regard, Church in Ogbunike does not only preserve, it also offers a guide to conduct and right behavior.

3.4.3. Protective Function

Church being an essential relationship between God and human, offers a transcendental relationship through ceremonies of worship, thereby providing the emotional ground for a new security and firmer identity through which man finds an escape from his numerous life complexities, uncertainties and fears. Church provides free access to power especially for the powerless and the marginalized in an unfriendly and hostile society. Church in Ogbunike gives the individuals a sense of identity with the distant past and the limitless future. In periods of rapid social changes, and large-scales mobility, the role of Church in providing identity is very paramount. Church in Ogbunike therefore, preserves, protects and promotes the cultures and traditions of people. Okeke (personal communication, November 26, 2023).

3.4.4. Prophetic Function

This function of Church however, is capable of contradicting the other functions of Church. For example, in a situation where theocracy abounds, certain institutionalized norms and values can be attacked by Church. The prophetic function of Church is often a source of vital social crises in an established society. Churches in Ogbunike perform the prophetic roles of salvation and redemption. It is the Church that provides reassurance in a failing society. In other word, it is Church that provides ultimate destiny. Ubaka (personal communication, November 29, 2023).

3.5. Contributions of the Church Organizations towards Peace and Harmony in Ogbunike

Church organization is an important instrument that can influence factors responsible for peaceful co-existence among people. According to Odita (personal communication, October 10, 2023) the presence of Church body in peace building is a term used to 'describe the range of activities they perform for the purpose of resolving and transforming violent conflicts, with the goal of building social capital and political institutions characterized by an ethos of tolerance and nonviolence. Besides, the immediate roles of the Church organizations to post violent conflicts areas is to initiate a humanitarian and psychosocial supports for emotional and physical healing of harms inflicted on the victims in Ogbunike.

Secondly, the preaching of peace and harmony in Ogbunike and the involvement of the Church in the process is capable of facilitating cohesion, protection, and mediation that allows for peaceful co-existence. According to Odita (personal communication, October 10, 2023) the main contributions of the Church organization in Ogbunike in peace building process involved the provision of emotional

and spiritual supports to Ogbunike people; effective mobilization for peace mediation between Ogbunike people; and serving as a conduit in pursuit of reconciliation, dialogue, and disarmament, demobilization and reintegration among others. As a result, Ubaka (personal communication, November 29, 2023) explained the contributions of the Church organization in peace building and harmony in Ogbunike as those related with the followings:

3.5.1. Early Warning

Church organization in Ogbunike provide the early warning signals of worsening peace and security situations in Ogbunike as result of their closeness to the people.

3.5.2. Emergency Relief and Support

Most of the Church organizations in Ogbunike feel very comfortable providing relief materials to support the victims of violent conflicts and also to offer psychological services during and in the aftermath of conflict situation.

3.5.3. Information and Data Collection

Documenting the effects of violence is an important first step in resolving conflict. Accordingly O.O. Okonkwo (Archdeacon in charge of Oyi Archdeaconry) established a documentation committee to carry out head counts of Christians and properties negatively affected by conflicts and to collect data on the impact of violence on Ogbunike people and to report data back to the Anambra State government for reparations. Nweke (personal communication, November 15, 2023).

3.5.4. Education and Teaching

The Church organizations in Ogbunike also play some roles in peace building through the education of their members and in ensuring conflict transformation. This is because they have the legitimate position to teach members the value of peace and ways of respecting others.

3.5.5. Convening Dialogues

The Church organization organised dialogue for the building of social capital from the background of other groups for peace and security of lives and properties. This method had facilitated peace in Ogbunike. The Church organization had initiated peace building seminars to discourage the dispositions of violence among people. Ogbatue (personal communication, December 6, 2023).

3.5.6. Psychological Healing

The Church organization in Ogbunike provide counselling services and emotional supports to victims to heal victims of their experiences during violent conflicts.

3.6. The Role of Church Zones in Ensuring Peace and Harmony in Ogbunike

Church zones has an active role to play in promoting reconciliation, peace, harmony, and security within Ogbunike. Church zones also has a significant role in setting the standards by which or in reference to which the people of Ogbunike may live. In effect, if all Church zones in Ogbunike fail to make this significant contribution, they will have become anachronisms worse than salt without saltiness and as such, they will lose their essence or role in Ogbunike. Church beliefs usually seek to recognize and deal with the fundamental challenges hampering human life and they include the conflicts or misunderstanding between people of Ogbunike.

Ubaka (personal communication, November 29, 2023) states that “any list of moral values equated with the good in African societies would include kindness, compassion, generosity, hospitality, faithfulness, truthfulness, concern for others and the action that brings peace, justice, dignity, respect and happiness. This statement appreciates the quest for peace as a moral value equated with the good in Ogbunike. Thus, peace here is promoted as a moral virtue worth pursuing. Accordingly, the Church zones in Ogbunike has to cultivate an understanding of the nature of conflicts and of how Christians should respond to them. It needs to be able to respond to question about the attitude towards the use of violence as a means of addressing conflicts, and about how the Church and individual Christians should react to oppression or injustice by the government or other religious groups.

This reflects Nweke (personal communication, November 15, 2023) position that the Church zones has a positive implication for the transformation of the human society not only in terms of personal thoughts and feeling but also publicly in terms of law, governance and economic life. He further claims that the participation of the Church zones in the socio-cultural, political, moral and economic development of the society has portrayed that, whereas the Church zones strives to eradicate any manner of political inclination of the Christian faith, the Church zones are significantly conscious that Christianity has a solid dimension involving certain socio-political attitudes and commitments. Thus, the role of the Church zones, for Nweke (personal communication, November 18, 2023) is to empower and motivate Christian toward service to humanity. The circumstances of the human society encapsulating socio-political and economic injustice and human rights deprivation should be a matter of concern to everyone.

To control deviance by means of ensuring peace in Ogbunike the Church zones adopted the mechanism of social control. Nweke (personal communication, November 18, 2023) social control refers to the systematic practices developed by social groups to encourage conformity and discourage deviance. This requires a comprehensive and massive collaboration of both the leaders and members of the Church zones, when leader of the Church preach reconciliation without having practically dedicated themselves to fighting for justice for the oppressed, they have not succeeded in their efforts. The Church zone was obviously seen to be actively and practically partaking in an indomitable fight against injustice, and oppression. This is because championing justice is the ultimate avenue for reducing conflict in Ogbunike.

To reinstate mutual relationship and recognition between separated peoples for the purpose of reconciliation. It is important to stimulate reverence for the universal right to peace which encourages the establishment of a human society in which structures of power allow for structures of cooperation in pursuant of the common good. Ubaka (personal communication, November 29, 2023) indicates that the Church has been called to a ministry of healing and reconciliation. Therefore, when others are the victims, the Church zones demonstrated the caring attitude Jesus commended in the parable of the good Samaritan.

The Church zones contributed to peace through its numerous teachings. Teaching the people true peace is achieved only through forgiveness and reconciliation. None the less, it is difficult to exhibit forgiveness when faced with the complications of war or conflict since violence, with its resultant suffering, brings about a heavy burden of pain. This agony can only be possibly reduced by a bold and honest reflection by all parties involved. That is a reflection that can ably face present challenges with a repentant attitude. With the presence of mutual forgiveness, the agonies of the past can be overcome. This exercise is quite a complicated process though, it is possible to embark on it and succeed in the end. Ubaka (personal communication, November 29, 2023).

The Church zones sought to ensure peace, harmony and serenity in Ogbunike through intensive and contentious prayer. Prayer is capable of opening the heart not only to an intimate bond with God but also to an encounter with other people conditioned by respect, love and understanding. Prayer installs courage and leads support to everyone who loves peace and continually strives to promote peace in all his endeavours. Hence, for the Church zone to productively realize its aim as Gods mission to humanity, it should champion its singular responsibility to proclaim salvation in Christ to the gregarious human. The promotion of the peace in Ogbunike is central to the Church's assignment to continue Christ's work of redeeming the world. Thus, the Church zones, per its mandate in Christ, must be an instrument of peace in Ogbunike. The advancement of real peace is a manifestation of the Christian faith in the perfect love that God has for and exhibits toward every human being. Ubaka (personal communication, November 29, 2023).

4. Conclusion

The study concludes that the Church plays a critical role as an agent of social justice, moral guidance, and truth in promoting peace and harmony in Ogbunike. By consistently upholding truth and ethical leadership, the Church provides a model for both community and national leadership, with the potential to positively influence governance and social order. Through preaching and moral instruction, the Church helps regulate behaviour and instill virtues necessary for societal stability. The findings further reveal that sustained peace requires dialogue, reconciliation, and peaceful coexistence among conflicting groups, areas in which the Church has unique capacity through

mediation and moral authority. Church organizations also contribute by offering humanitarian, psychosocial, and reconciliation support to victims of conflict, thereby fostering healing and cohesion. Additionally, church zones serve as instruments of social control by setting moral standards, educating Christians on constructive responses to conflict, and motivating service to humanity. The Church remains central to peacebuilding and sustainable development in Ogbunike society.

Data Availability

The datasets generated during and/or analysed during the current study are available from the corresponding author on reasonable request.

Conflicts of Interest

All authors in this publication declare no conflict of interest regarding the title, data, location, and results of the research.

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Supplementary Materials

This study does not include any supplementary materials.

Declaration on AI Use

The authors declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript. AI were used only to improve readability and language under strict human oversight; no content, ideas, analyses, or conclusions were generated by AI.

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