



Article

Customary Conflict Resolution Mechanisms and Land Disputes Settlement in Aguata Local Government Area of Anambra State

Nnamdi Azikiwe Journal of Political Science (NAJOPS).
2026, Vol. 11(1)
ISSN: 2992-5924
©NAJOPS 2026
Reprints and permissions:
www.najops.org.ng

Ndidi Loretta OKEKE
Department of Political Science
Nnamdi Azikiwe University

Chukwuma Rowland OKOLI
Department of Political Science
Nnamdi Azikiwe University

Abstract

Land disputes have persisted in many communities in rural Nigeria due to the economic, cultural, and ancestral values attached to land and the reliance on customary mechanisms as first point of call for resolution of land disputes, despite the presence of formal legal systems. This study examined the efficacy of customary conflict resolution mechanisms in land dispute resolution within Anambra State. A qualitative research design was adopted for the study while purposive sampling technique was used to select respondents for the study. The collected data were analyzed using inductive thematic analysis. Findings revealed that the use of oath-taking and sanctions, community-based hearings, indigenous land knowledge, and reconciliation practices contribute effectively to the settlement of disputes. The study recommends continuous training of traditional institutions to enhance their skills in conflict resolution and improve sustainable peace.

Key words: conflict resolution mechanisms, arbitration, mediation, oath taking, restorative justice, effective, Aguata Local Government Area

Introduction

Conflict is inherent in human society and cannot be totally eliminated, at best, it can only be managed in a constructive manner to limit the destructive tendencies of conflict or degeneration to intractable violence (Okoli, 2025). Land is a major source of conflict in Africa because land occupies a central position in African societies not only as an economic asset but also as a spiritual and cultural heritage that defines identity and belonging. As noted by Olawole, Gang and Amollo (2026), a good number of societal violent conflicts in Africa is triggered by competition over land and water access and boundary disputes. The significance attributed to land in the southeast of Nigeria is clear through its utilization for

Corresponding Author:

Chukwuma Rowland OKOLI. Department of Political Science, Nnamdi Azikiwe University. Email: cr.okoli@unizik.edu.ng

agriculture, housing development, inheritance, as a symbol of status and power (Ajayi & Buhari, 2014). In numerous Nigerian communities, especially in Southeastern states, the ownership and utilization of land are deeply intertwined with traditional customs and kinship systems (Wig, 2016). Similarly, many other areas in Igbo land, view land as a sacred legacy from ancestors that should be conserved and handed down to succeeding generations (Nmah, 2011). The worth of land tends to increase and never decrease since the population expands while the land itself remains unchanged. Land is used for agriculture, housing development, inheritance, and a symbol of status and power (Hilal, 2011).

In Anambra State, land has increasingly become a source of conflict due to demand and need. In most cases, land-related conflicts often stem from overlapping claims of inheritance, boundary disputes, unauthorized sales of family land by a family member, false ownership claims, illegal encroachments, dividing family land, and individuals attempting to reclaim pledged land (Adams, 2021). Land disputes are prevalent and carry considerable negative repercussions; they disrupt social harmony, erode trust among families and communities, lead to prolonged legal battles, and in extreme instances, result in violence and loss of life (Anyaocha et al., 2018; Akujobi et al., 2016). The battle over land is a common feature of most community in Anambra State and anyone living within the vicinity of the conflict could be a victim of the violence (Onwuegbusi & Mathias, 2021). The existence of formal judicial structures, have not helped matters, land disputes persist, threatening peace and community cohesion.

Land dispute is described as disagreement over the ownership, and boundary of a particular piece of land (Bruce & Boudreaux, 2013). It can be resolved by statutory legal system, however, community residents depend on customary conflict resolution approaches which they perceived as more accessible than statutory legal system, legitimate, and culturally relevant (Adekunle, 2015). More so, they are deeply rooted in the traditional institutions of the community, and are overseen by family heads, elders, lineage leaders, and traditional rulers who safeguard the community's customs and history (Ajayi, 2014). Customary conflict resolution mechanisms are traditional justice processes used for reconciliation and the restoration of relationships among disputing parties (Afolabi, 2019). They can also be viewed as traditional approaches utilized for managing disputes. They tend to be quicker and more economical while also being restorative, and focus on rebuilding relationships rather than merely delivering punishment (Ajayi, 2014). Their effectiveness, depends on the conflict's nature, the actors' legitimacy, and the parties' willingness to accept customary authority (Nwolise, 2005).

Even with formal legal institutions available to resolve land conflicts, some inhabitants prefer addressing land disputes through customary conflict resolution methods (Nwogu, 2023). These customary practices, generally involving family leaders, village elders, and local rulers, are often praised for being culturally relevant, cost-effective, and community-centered. However, concerns continue to arise regarding their effectiveness, in de-escalating land conflict. This study examines the influence of conflict resolution mechanisms in resolving land dispute in Aguata Local Government area of Anambra State.

Customary conflict resolution methods include mediation, negotiation, customary arbitration, adjudication, oath-taking, reconciliation, and cross examination (Hilal, 2011; Nwogu, 2023; Ajayi, & Buhari, 2014). They were used in the past by Africans to resolve conflicts. Mediation involves a third party facilitating discussions between disputing parties. The mediator helps the disputants understand each other's perspectives and guides them toward an agreement they both find acceptable. Negotiation is a direct dialogue between disputing parties aimed at achieving a compromise without involving third

parties. (Orji, 2022; Nwogu, 2023). Arbitration of elders involves elders in the community going through a case, considering the history of the land and proposing a solution on the basis of custom and tradition (Nwoye, & Nwekeaku, 2023). Oath taking is a solemn promise made by an individuals to show that they are saying the truth with a deity as witness to the terms of agreement (Ani & Oyon, 2024). In land conflict, it is used to identify the rightful owner of a disputed land. While persuasion is the process of changing another's attitude, belief in other to achieve mutually beneficial long-lasting agreements (Chaiken, Gruenfeld, Judd, 2012). It is the strategy of using arguments, and good rapport to move one from disagreement to agreement. A third party could be involved to facilitate agreement. These traditional conflict resolution approaches, historically utilized by Africans hold significant promise for fostering peaceful coexistence and harmonious relationships in the community (Ajayi, 2014).

Insight from Existing Studies on Customary Conflict Resolution Mechanisms

In an empirical study for formal and informal conflict resolution mechanisms in Anambra State, Okoli (2024) explained that there are many formal and informal peacebuilding institutions responsible for conflict resolution and peacebuilding operations. Traditional institutions and town unions are among the key institutions for customary conflict resolution in the communities in Anambra State. These institutions are guided both by community culture and by constitutions written locally for the purpose of native administration. Hence, when conflicts arise, especially disputes related to land, traditional institutions and town unions can intervene using their history and culture. In another development, Salami and Kpae, (2023) opined that crucial requirement for resolving conflicts in traditional Nigerian societies is the faith of the disputants in the tribunal, which typically consists of elders, chiefs, and priests. These traditional figures are expected to act justly, setting aside personal biases to uphold public trust (Salami & Kpae, 2023). This contrasts sharply with the contemporary legal system, where law enforcement and judges are often viewed as influenced by corruption, leading to significant public distrust in the justice system. The historical functions of institutions like the chieftaincy or council of elders in maintaining community customs and safeguarding individual rights further bolster this trust. (Salami & Kpae, 2023). Meanwhile, customary conflict resolution are closely intertwined with Igbo culture and religion, often involving the invocation of deities and ancestors, who are regarded as the "living dead." The inherent fear of ancestral forces or the displeasure of the earth goddess (Ala) serves as a compelling deterrent against deceit and encourages compliance with rulings. This spiritual aspect imbues customary resolutions with a sense of "super-human authority and lasting efficacy," rendering them profoundly binding within the community (Ele, 2017). In another study, Okeke (2023) highlighted that the advantages of customary conflict resolution over formal conflict resolution mechanisms include the lower financial burdens and prompt justice delivery. Communities favour it due to its efficiency in terms of cost, speed and ease of access. This sharply contrasts with the excruciatingly long and cumbersome court processes and high legal expenses that afflict Nigeria's formal judicial system, which can extend disputes for years or even decades. (Okeke, 2023). Furthermore, a fundamental principle of customary conflict resolution is the inclusivity which leads to restoration of peace and unity within the community. This method seeks a "no victor no vanquished" resolution, emphasizing mutual understanding and reconciliation over a confrontational win-lose dynamic. This inclusive focus also encompasses the rehabilitation and reintegration of transgressors back into society, thereby re-establishing community cohesion and integrity. (Salami & Kpae, 2023). Despite the intellectual illumination brought to the discourse on customary conflict resolution by extant studies, there is limited understanding of the efficacy of strategies

embedded in customary conflict resolution mechanisms with regards to resolving land related disputes in Southeast Nigeria. Olawole, Gang and Amollo (2026) contend that • capacity building for community-based conflict resolution institutions has been shown to reduce incidents of violence and distrust, mitigating the root causes of these societal conflicts by helping communities develop skills for non-violent conflict resolution. This study attempts to address this lacuna in literature by highlighting these strategies and how they contribute to the overall efficacy or otherwise of customary conflict resolution strategies in Southeast Nigeria.

Theoretical Perspective

This study is anchored on the basic assumptions of restorative justice as postulated by Howard Zehr - a key advocate of restorative justice. This theory focuses on healing, accountability, and community involvement rather than punishment. It is a process that engages all parties with an interest in a particular offense or conflict to collaboratively identify and tackle harms, needs, and obligations in order to heal and rectify the situation as much as possible (Zehr, 2002). It is founded on the principle that crime and wrongdoing are not merely breaches of law, but rather harms inflicted on individuals and their relationships. The primary aim is to mend that harm and restore relationships instead of simply penalizing the offender. Restorative justice theory provides an analytical lens to explain why customary methods remain effective. Its focus on repairing harm, voluntary participation, and community engagement mirrors traditional African approaches to justice (Kamoleka, 2024). The theory fosters dialogue and restitution, which transcends mere adjudication. It promotes the reintegration of offenders and the emotional healing of victims. The integration of restorative justice principles into customary practice can revitalize indigenous dispute resolution mechanisms as credible instruments for sustainable peace and justice.

Methods

The study adopted a qualitative research design to examine the efficacy of customary conflict resolution mechanisms in land dispute resolution Aguata LGA of Anambra State. The target population includes all residents of Aguata LGA. According to population projection 2022 the resident of Aguata LGA is 527,200 (National Population Commission web, 2022).

Sample Size and Sampling Technique

The study adopted purposive sampling technique to select six (6) communities (Agba, Eziagulu, Umueze, Enugu, Ebene and Aku). These communities were selected because of frequent land disputes in the area. The sample size of 30 respondents was utilized. Two (2) Key Informant (KI) respondents from each community, two (2) community leaders and eight (8) community elder that have witnessed land dispute. Then, one (1) Focal Group Discussant (FGD) made up of eight (8) persons who have been involved in land dispute. Thirty (30) respondents were used because the researcher noticed that the point of saturation has been reached. Hence, gathering more information no longer provide new insights relevant to the study (Mason, 2010).

Data Collection and Analysis

The study used Key Informant Interview (KII) and Focus Group Discussion (FGD) guide with selected participants in Aguata L.G.A.

Data were analyzed through an inductive thematic approach. The interview was first transcribed verbatim to ensure accuracy from original expression. The transcribed data then underwent a thematic content analysis, identifying preliminary patterns and emerging themes. The highlighted emerging themes were then organized to address the specific research questions of the study

Results

Use of Oath taking and Sanctions and Resolution of Disputes over land ownership

Findings from the study revealed that oath-taking and traditional sanctions are perceived as effective tools in resolving land ownership disputes, particularly in situations where parties provide conflicting claims. Respondents explained that oath-taking is often employed when dialogue and mediation fail to produce agreement. Elders noted that the fear of spiritual consequences associated with oath-taking compels disputing parties to speak the truth and abide by decisions reached. In addition, traditional sanctions such as fines, public rebuke, or exclusion from communal activities were reported to reinforce compliance with customary verdicts. One participant stated that: “oath –taking deter disputants from lying, when someone swears falsely over land, the gods will judge the person, so people fear to lie, and that is why the cases end quickly.” Another respondent explained that “customary arbitration usually ends in oath taking, once the oath is taken, the disputant waits for six months to a year for the oath taker to die, but if he lives, it means the land does not belong to him”.

These findings indicate that oath-taking and sanctions enhance the effectiveness of land dispute resolution by discouraging false claim and promoting adherence to customary decisions.

Community-Based Hearings and Resolution of Disputes over Land Access

The findings further showed that community-based hearings contribute significantly to the effective resolution of disputes over land access. Respondents explained that “such hearings involve open forums where titled men, elders, affected parties, are present”. The openness allows multiple perspectives to be heard and reduces suspicion or bias. Another respondent noted that “the umunna where the land is located is the first point of call because land situates with family and umunna; there is no way an external person can come and tell me the boundary of my land so whenever there is an issue the first thing to do is to constitute the conflict resolution at the umunna or kindred level, the settlement is usually among the people in the kindred or village who knows who owns which land and who actually is saying the truth”.

Indigenous land Knowledge and Resolution of Disputes over land inheritance and transfer

Findings also revealed that indigenous land knowledge plays a crucial role in the effective resolution of disputes related to land inheritance and transfer. Respondents emphasized that elders possess historical knowledge of land boundaries, lineage ownership, and past transactions, which are often undocumented. This knowledge enables customary authorities to verify claims and determine rightful ownership during

inheritance disputes. One elder exclaimed that: “elders of the *umunna* are usually involved because they are believed to have more knowledge on land matters, *umunna* hear both parties and the normally go on facts findings”. The reliance on indigenous land knowledge enhances accuracy in decision-making and contributes to the peaceful settlement of inheritance-related land disputes.

Reconciliation Practices and Resolution of Disputes over sins against the land

The study further revealed that reconciliation practices are central to the effective settlement of disputes involving sins against the land, such as land desecration or violation of communal norms. Respondents explained that such disputes require not only resolution but also restoration of harmony between the offender, the land and the community. A participant noted that “settlement in the village create room for reconciliation.” This finding suggest that reconciliation practices promote lasting peace and social cohesion, thereby enhancing the effectiveness of customary conflict resolution mechanisms.

Across all interviews and discussions, respondents identify several outcomes as evidence of effective land dispute settlement, including handover of disputed land to rightful owner, non-violent resolution of disputes, restoration of peaceful coexistence, and acceptance of decisions as legitimate.

In summary, hypothesis one posited that the adoption of customary conflict resolution mechanisms contributes to the effective settlement of land disputes in Aguata Local Government Area of Anambra State. Findings revealed that the use of oath-taking and sanctions, community-based hearings, indigenous land knowledge, and reconciliation practices significantly enhance dispute resolution. Oath-taking and sanctions discourage false claims, community hearings allow inclusive participation, indigenous knowledge ensures accurate ownership verification, and reconciliation restores social harmony. Evidence from respondents showed that disputes are generally resolved peacefully, disputed land is returned to rightful owners, and decisions are widely respected. Therefore, Hypothesis one is accepted, as the study confirms that customary mechanisms are effective in resolving land disputes in Aguata LGA.

Discussion of findings

Hypothesis 1 states that the adoption of customary conflict resolution mechanisms has contributed to the effective settlement of land disputes in Aguata LGA of Anambra State. Findings from the study identified several indicators namely oath-taking and sanctions, community-based hearings, indigenous land knowledge, and reconciliation practices as contributing to effective and sustainable outcomes. Generally, the findings indicate the effectiveness in customary land dispute resolution in Aguata LGA is measured not merely by delivery judgments but by non-violent settlement, acceptance of outcomes, restoration of peaceful coexistence, and legitimacy of decisions.

Specifically, the study found that the use of oath-taking and sanctions enhances the effective resolution of disputes over land ownership. Oath-taking was reported to deter false claims due to the fear of supernatural consequences, while sanctions such as fines, public rebuke, or exclusion from communal activities reinforced compliance with decisions reached. This finding aligns with Ele (2017), who argued that oath-taking functions as a truth enforcement mechanism in customary justice systems. It can then be infer that the effectiveness of this mechanism lies in its moral and spiritual authority rather than physical coercion.

The findings also revealed that community-based hearings contribute significantly to the effective resolution of disputes over land access. Open hearings at the *umunna* or village level allow elders, disputants, and knowledgeable community members to participate in the resolution process. This inclusiveness was found to reduce perceptions of bias and increase acceptance of decisions. Furthermore, the study revealed that traditional arbitration is central to the resolution of disputes over land inheritance and transfer. Arbitration provides a more structured and authoritative process in which elders examine lineage histories, oral testimonies, and eye witness accounts to reach binding decisions. The reliance on collective memory and historical knowledge limits false claims and enhances the credibility of outcomes. This finding aligns with the position of Ajayi (2014), who argued that arbitration enhances compliance and legitimacy because parties voluntarily submit to the process, a feature also evident in customary arbitration practices observed in Aguata LGA.

In addition, the findings showed that oath-taking is employed in resolving disputes involving disputes involving sins against the land, especially when other mechanisms fail. The spiritual consequences associated with oath-taking instill fear of supernatural punishment and compel honesty among disputants.

The findings also revealed that community-based hearings contribute significantly to the effective resolution of disputes over land access. Open hearings at the *umunna* or village level allow elders, disputants, and knowledgeable community members to participate in the resolution process. This inclusiveness was found to reduce perceptions of bias and increase acceptance of decisions. This finding supports Afolabi (2019), who observed that traditional dispute resolution mechanisms across Africa societies operate through public hearings, enabling disputants and community members to contribute evidence and opinion, these enhance compliance and durability of outcomes.

Furthermore, the study established that indigenous land knowledge plays a crucial role in the effective settlement of disputes over land inheritance and transfer. Elders' knowledge of lineage histories, boundary demarcations, and past land transactions enables accurate verification of claims in the absence of written records. This finding is consistent with Okeke (2023) who noted that the reliance on indigenous knowledge system enhances the legitimacy, durability and acceptability of customary dispute resolution outcomes because such knowledge is deeply rooted in shared values, belief and historical practices. The use of indigenous knowledge therefore contributes to effectiveness of customary conflict resolution by reducing errors in judgment and preventing the recurrence of land disputes.

In addition, the findings showed that reconciliation practices are central to the effective resolution of disputes involving sins against the land. Such disputes require not only settlement but also moral and spiritual restoration. Reconciliation rituals were found to repair relationships between disputants, the community, and the land itself. This finding aligns with Salami and Kpae (2023), who argued that customary conflict resolution is the restoration of peace and unity within the community. It emphasizes mutual understanding and reconciliation over a confrontational win-lose dynamic. By restoring harmony, reconciliation practices reduce the likelihood of conflict recurrence.

Across all indicators, respondents identified outcomes such as handover of disputed land to rightful owners, peaceful coexistence, non-violent resolution, and acceptance of decisions as legitimate as evidence of effectiveness. The consistency of these outcomes across different dispute types demonstrates that customary conflict resolution mechanisms contribute meaningfully to effective land dispute settlement in Aguata LGA.

Conclusion

The study concludes that enforcement of customary decisions through non-violent means such as communal decisions, moral sanctions, and land-use restrictions ensures compliance and sustains peace within communities. The reliance on communal authority and spiritual beliefs reinforces adherence to decisions without resorting to violence.

In addition, the finding that customary mechanisms are effective as proved by non-violent resolution, legitimacy of decisions, reconciliation, and peaceful coexistence suggests that effectiveness in dispute resolution is not solely dependent on formal legal procedures. This implies that development agencies, peace building organizations, and local governments should incorporate customary conflict resolution practices into community-based land management and peace-building initiatives.

The study was limited to selected communities in Aguata LGA of Anambra State. Consequently, the findings may not be fully generalizable to other communities or regions in Nigeria where customary land tenure systems and dispute resolution practices may differ.

Recommendations

Based on the findings of the study, the following recommendations are made:

1. There should be continuous capacity building for traditional institutions to enhance their skills in conflict resolution.
2. Communities should be encouraged to document land histories, and boundaries to make customary resolution mechanisms more effective.

References

- Adams, A. (2021). Alternate methods for managing land disputes in Ido Local Government Areas of Oyo State. *Noun international journal of peace studies and conflict resolution*, 1(1), 312-328
- Adekunle, T.K. (2015). The role of customary arbitration in resolution of disputes among Nigerian indigenous communities, *Journal of advocacy, research and education*, 4(3), 175-183
- Ajayi, A. T., & Buhari, L.O. (2014). Methods of conflicts resolution in African traditional society. *African research reviews*, 8(2),138, <https://doi.org/10.4314/afrev.v8i2.9>
- Afolabi, F. A. (2019). Customary law as a tool for peace building n Nigeria. *Journal of peace studies*, 130
- Ajayi, A. T. (2014). Methods of conflict resolution in African traditional society. *An international multidisciplinary journal, Ethiopia*, 8(2), 138-157
- Ajayi, A. T., & Buhari, L.O. (2014). Methods of conflicts resolution in African traditional society. *African research reviews*, 8(2),138, <https://doi.org/10.4314/afrev.v8i2.9>
- Akujobi, C. T., Ebitari, S., & Amuzie, H. O. (2016). Arable land resource conflict in Nigeria. *Journal of applied science and development*, 7(1-2), 39-65
- Ani, K. J., & Oyon, A. A. (2024). Oath taking, peacebuilding and conflict resolution in traditional African society: The Izzi example. *E-journal of religion and theological studies*, 10(13), 499-509
- Anyaocha, N., Chikaire, J., Ogueri, E., Utazi, C & Godson, I. C. (2018). Perceived effects of resource use conflicts on rural women farmers in North-east Agro-ecology zone of Nigeria. *Current investigations in agriculture and current research*, 3(4)
- Bruce , J., & Boudreaux, K. (2013) USAID issue brief: Land and conflict : Land disputes and land conflict property rights and resource goverance briefing paper #12; United States Agency for international development: Washington, DC, USA, 2013.
- Chaiken, S.L., Gruenfeld, D. H., & Judd, C. M, (2000) Persuasion in negotiations and conflict situations In M. Deutsch & P.T. Coleman (Eds), *The handbook of conflict resolution: Theory and practice* (pp. 144-165). Jossey-Bass/Wiley.
- Hilal, R. (2011). Conflict Resolution Mechanisms and Peacebuilding in Rural Africa. *Peace Studies Review*, 4(2), 27-43.
- Kamoleka, T. N (2024). Evaluating Alternative Dispute Resolution in Resolving Land Conflicts in Ifakara, Tanzania. *African journal on conflict resolution*, 24(2). <https://www.accord.org.za/ajcr-issues/evaluating-alternative-dispute-resolution-in-resolving-land-conflicts-in-ifakara>
- Kpae, G. (2018). Traditional mechanism for conflict management and resolution. In Ogoni, North-North, Nigeria. *International journal of social sciences and management research*, 4(4), 37-43

- Lincoln, Y. S. & Guba, E. G. (1985). Naturalistic inquiry. SAGE, Thousand Oaks, 289-331. [http://dx.doi.org/10.1016/0147-1767\(85\)90062-8](http://dx.doi.org/10.1016/0147-1767(85)90062-8).
- Mason, M. (2010). Sample size and saturation in PhD studies using qualitative interviews. *Forum qualitative Sozialforschung/forum: qualitative social research*, 11. <http://www.qualitative-research.net/index.php/fqs/article/view/1428/3027>
- Nmah, P.E. (2011). Spiritual dimension of land identity crisis in Igbo land of Nigeria: An ethical reflection. *Unizik Journal of arts and humanities*, 12(2),136-151
- Nwogu M. I. O. (2023). Ownership and possession of land under the Nigerian customary land tenure system: A legal appraisal, *unizik, law journal* 19(2)
- Nwoye, K. O., & Nwekeaku, C. (2023) Traditional institutions and communal conflicts resolution strategies in Anambra State. *Social Scientia of the social sciences and humanities*, <https://journals.aphriapub.com/index.php/SS/>
- Nwolise, O. B. (2005). Traditional models of bargaining and conflict resolution in Africa: Perspectives on peace and conflict in Africa. Ibadan: John Archers LTD
- National population Commission of Nigeria (2022). National bureau of statistics (web) <https://www.citypopulation.de>
- Nwolise, O. B. C. (2005). Traditional modes of conflict resolution in Africa: Culture, peace and security. *Nigerian Forum*, 26(2), 57–70.
- Okoli, C. R., (2024). Anambra State Case Study. In: Ebiede, Tarila Marclint and Kwaja, Chris (eds). 2024. Policy Levers for Peace: Sub-National and Local Peacebuilding Mechanisms in Nigeria. Conflict Research Network West Africa, Abuja, Nigeria.
- Okoli, C. R. (2025). Conceptual Issues in Peace and Conflict Studies. In: C. R. Okoli, U. Okafor and C. Nwoye, Eds. Handbook of Peace and Conflict Resolution. Nigeria: Nnamdi Azikiwe University
- Olawole, I., Gang, T. & Amollo, M. (2026). Scaling What Works: Community-Level Mediation Strategies to Support Peace and Security in Africa. Africa Security Brief, No. 4
- Orji, U. D. (2022). The roles of traditional rulers in conflict resolution in Nigeria. International digital organization for scientific research, *Journal of humanities and social sciences*, 7(1), 71-81
- Onwuegbusi, C. A., & Benita, Mathias (2021). Most affected group of the effects of land dispute induced violence/homicide on conflicting communities in Anambra State. *International trend in scientific research and development*, 5(5), 2456-6470
- Okeke, I.J. (2023). Customary arbitration: Religion, culture, and law in Igboland. *Critical Research on* 10(3), 10.1177/20503032231174210)
- Wig, J. (2016). Land Disputes and Their Resolution: Exploring Local Practices in Sub-Saharan Africa. *Land Use Policy*, 55, 203–212.

Zehr, H. (2002). *The Little Book of Restorative Justice*. Intercourse, PA: Good Books.

Biography

Dr. Ndidi Okeke is a lecturer in the Department of Educational Management and Policy, Faculty of Education, Faculty of education, Nnamdi Azikiwe University. Her areas of specialities are school leadership and peace and conflict resolution.

Dr. Rowland Okoli is a Political Economist with interest in political economy of conflict, social movement and civil society. He has published extensively on conflict and insecurity, and serves as consultant to reputable organisations on political economy analysis of issues relating to conflict, social movement and civil society. He is a mixed methods experts and has conducted studies involve both qualitative and quantitative methods. He is senior lecturer in the Department of Political Science, Nnamdi Azikiwe University.