



Indigenous Communication Practices in Conflict Resolution and Peacebuilding in Mararaba Udege, Nasarawa State, Nigeria

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ABSTRACT

Background: The persistence of communal conflicts in Nigeria has renewed research interest in indigenous communication practices as locally grounded resources for sustainable peace, yet the specific practices used in communities such as Mararaba Udege, Nasarawa State, receive less attention from researchers.

Objective: This study examines the indigenous communication practices used for conflict resolution and peacebuilding in Mararaba Udege, Toto LGA, Nasarawa State.

Method: Anchored in a qualitative case study design, the study examined communication practices such as oral traditions, proverbs, storytelling, communal dialogue, and the mediating roles of traditional leaders and elders. Data were collected through semi-structured interviews, focus group discussions, and nonparticipant observation involving community leaders, women, youth, and other key informants. The data were analysed using thematic analysis, guided by the Indigenous Communication System Theory (ICST).

Result: Masquerades and festivals serve as channels for public enforcement and peace communication; fines and compensation function as restorative rather than punitive justice; and the council of elders and traditional leadership structures serve as central bodies for adjudicating disputes for conflict resolution.

Conclusion: These indigenous communication practices build trust and legitimacy and support locally grounded approaches to conflict resolution, contributing to violence prevention and peace consolidation in Mararaba Udege, Nasarawa State.

Unique Contribution: The study provides empirically grounded documentation of indigenous communication practices in an under-researched, conflict-affected community, extending ICST to explain how communication legitimacy is locally constructed and sustained.

Key Recommendation: Documenting and integrating indigenous communication practices into formal peacebuilding strategies can strengthen local approaches to conflict management in Nigeria, requiring closer collaboration between state institutions, peace practitioners, and local custodians of these practices.

Keywords: Indigenous knowledge, Indigenous communication practices, conflict resolution, peacebuilding, reconciliation, Mararaba Udege.



INTRODUCTION

Violent conflict remains the primary hindrance to sustainable peace and development globally, and this challenge is especially pronounced across sub-Saharan African countries, where formal conflict resolution mechanisms have struggled to produce lasting peace. Emerging research shows that indigenous knowledge systems offer cultural methods for conflict resolution and community resilience that state mechanisms often fail to provide (Brown & Brown, 2024; Oumarou, 2025; Bedigen, 2023). In many African communities, indigenous systems of knowledge and communication have long served as important, though not exclusive, resources for peacebuilding and reconciliation, predating colonial-era institutions. These systems, including oral traditions, communal values, spiritual practices and beliefs, and indigenous governance structures, have played a significant role in mediating conflicts, maintaining social harmony, and promoting reconciliation (Hassan, 2020).

Scholars have proposed different approaches to institutionalising peace that draw on indigenous and customary practices. By distinguishes hollow, state-centric “reconciliation-to” from substantive “reconciliation-with”, which restores Indigenous–state relations on original principles. [The author and year associated with “By” need to be verified.] Another approach advances “democratic decolonisation” through the integration of customary laws into formal governance, while Ndzana (2024) revives the African palaver tree as a deliberative model for institutionalising restorative justice. However, despite their continuous relevance and efficacy, the emergence of modern reconciliation strategies has been known to marginalise traditional indigenous approaches (Motadi & Sikhwari, 2025; Omang & Etila, 2024; Roxborough, 2026). This study examines the indigenous communication practices used for conflict resolution and peacebuilding in Mararaba Udege, Nasarawa State, Nigeria.

PROBLEM STATEMENT

Nigeria has been ravaged over the years by persistent violent conflicts across ethnic, religious, and communal lines, with devastating consequences for rural communities. In Nasarawa State, these conflicts are driven by land disputes, competition over natural resources, political marginalisation, and unresolved historical grievances. Mararaba Udege, a community in Toto LGA, Nasarawa State, has experienced recurring violent conflict involving intergroup clashes, forced displacement, and socioeconomic disruption. Despite government intervention through the deployment of formal security forces, the persistence of violence points to a disconnection between official government mediators and the community’s local realities.

Indigenous knowledge and communication practices, including folktales, rituals, traditions, and customary laws passed down across generations, have long served as important tools for peacebuilding and reconciliation in African societies (Salawu, 2016). Yet these systems are often dismissed as primitive within modern peacebuilding frameworks and remain underrepresented in national security policy and academic literature. This gap leaves traditional leaders, women, youth, and spiritual authorities without adequate recognition for their role in sustaining peace, even as communities continue to experience recurring tension. While existing literature



documents several conflicts in Nasarawa State, limited scholarly attention has focused on the indigenous communication practices used specifically by the Afo people of Mararaba Udege for conflict resolution and peacebuilding. The study therefore examines the indigenous communication practices used for conflict resolution and peacebuilding in Mararaba Udege, Nasarawa State.

LITERATURE REVIEW

Conflict in Nasarawa State

Nasarawa State, where Mararaba Udege is located, has experienced recurrent violent conflict since the 1980s, ranging from ethnic and communal clashes to farmer–herder conflict, chieftaincy disputes, land disputes, militia violence, and banditry (Onwurah, 2016; Okoli & Atelhe, 2014; EUAA, 2026). Scholars broadly agree that these conflicts are driven by competition over land and natural resources, ethnic domination, political exclusion, and weak conflict management institutions (Ayih, 2003). Taken together, the literature suggests that conflicts have escalated and diversified over time: early disputes such as the Toto–Umaisha conflicts centred on chieftaincy and land ownership between the Bassa and Egbura, the Tiv–Alago conflicts of 2001–2005 introduced large-scale displacement, the Ombatse militia crisis of 2011–2013 marked a shift toward organised armed violence, and farmer–herder conflict has predominated since 2013. These accounts converge in identifying resource competition and weak institutions as recurring drivers, but differ in emphasis: earlier studies foreground ethnic and political rivalry, whereas more recent studies emphasise resource and environmental pressures. Despite this substantial body of work on conflict causes and patterns, it says comparatively little about how affected communities themselves manage or resolve these conflicts.

Conflicts in Mararaba Udege

Within this broader pattern, Mararaba Udege has experienced conflict linked to land ownership, artisanal mining, and weak local governance, with the discovery of solid minerals intensifying disputes among host communities, migrants, miners, and traditional institutions (Alao, 2013; International Crisis Group, 2018; Okoli & Atelhe, 2014). The conflict is further complicated by the framing of Fulani herders as “settlers” or “non-indigenes”, which has fuelled ethnic exclusion and reprisal violence, including a 2025 farmer–herder clash and a chieftaincy dispute in the Odu Electoral Ward that led to fatalities and the removal of two traditional rulers (Daniel, 2025; Johnson, 2025). Nwankwo (2025) traces these tensions to colonial-era “jurisdictional partitioning,” which entrenched informal border disputes and “indigeneity” politics that continue to shape group relations today. Collectively, this literature establishes that Mararaba Udege has a long and continuing history of communal violence. However, it focuses on documenting conflict incidents and their historical roots rather than examining how the community itself communicates, mediates, or resolves these disputes.



Indigenous Knowledge and Communication

Indigenous knowledge (IK) refers not only to what local communities know, but also to the culturally specific ways in which that knowledge is communicated, preserved, and applied; it is relational and experiential, rooted in a people's environment, spirituality, and history. IK is dynamic rather than fixed and offers approaches to local issues that are sensitive within their context, including conflict and reconciliation (Ajibade, 2018). Within this broader category, indigenous communication systems (ICS) constitute a more specific channel: informal media systems, particularly relevant to communities with limited access to mainstream media, comprising town criers, folk media, oral poetry, songs, and traditional ceremonies that perform educational, regulatory, and moral functions (Wilson, 2019). While IK is the broader knowledge system, this study focuses specifically on ICS as the communicative expression of that knowledge. In communities such as Mararaba Udege, indigenous communication is often perceived by residents as more familiar and accessible than external or state-based information sources, though this remains under-examined empirically.

Indigenous Communication and Conflict Resolution

Existing research suggests indigenous communication systems can play an important role in mediating tension and sustaining peaceful coexistence, particularly where formal government intervention is limited or ineffective. Traditional resolution methods emphasising collective dialogue and restorative justice, deployed by elders, women leaders, youth leaders, traditional rulers, and spiritual authorities through proverbs, peace rituals, storytelling, festivals, and communal mediation, have been documented as mechanisms for building and sustaining peace in African communities (Ukono, 2020; Salawu, 2016). However, this literature tends to describe these mechanisms in general or cross-community terms rather than through sustained empirical engagement with specific conflict-affected localities, leaving open questions about how such mechanisms actually function and with what effect in any one setting.

Research Gap

Taken together, the literature reviewed above establishes two things clearly: that Nasarawa State and Mararaba Udege specifically have a well-documented history of communal conflict, and that indigenous communication systems are, in general terms, understood to support conflict resolution and peacebuilding across African communities. However, the literature does not establish how these two bodies of knowledge intersect in Mararaba Udege itself. None of the conflict-focused studies (e.g., Alao, 2013; Daniel, 2025; Johnson, 2025; Nwankwo, 2025) examine the community's indigenous communication practices, and none of the indigenous-communication studies (e.g., Ukono, 2020; Salawu, 2016; Wilson, 1987) are conducted in Mararaba Udege's specific conflict context. This study addresses that gap by examining the indigenous communication practices used for conflict resolution and peacebuilding in Mararaba Udege, contributing to the broader call for the decolonisation of peacebuilding across Africa (Izuagba & Chukwuemeka, 2021) and making efforts to integrate indigenous knowledge systems into national and sub-national peacebuilding policy.



THEORETICAL UNDERPINNING

This study is anchored on the Indigenous Communication System Theory (ICST). ICST draws on a body of scholarship on indigenous communication in Africa, associated with scholars such as Luke Uka Uche (1991), Des Wilson (1987), Frank Ugboajah (2017), and Kwasi Ansu-Kyeremeh (1998), whose work established indigenous, culturally embedded channels of communication as a legitimate object of scholarly attention, different from the dominant, Westernised approaches that privilege mass media such as radio, television, newspapers, and digital platforms. Ugboajah's concept of "oramedia" refers to orally transmitted, culturally rooted forms of communication, such as town criers, proverbs, and ceremonial announcements that are created and consumed within the community itself. "Folk media" is used in this study as a broader, related term encompassing oramedia alongside other traditional performance-based communication forms, such as festivals and masquerades; the two terms are treated here as overlapping rather than identical, with oramedia understood as the primarily oral subset of the wider folk media category.

Indigenous knowledge (IK) refers to the broader body of culturally embedded knowledge held by a community, while indigenous knowledge systems (IKS) refers to the structured, socially organised ways that knowledge is produced, preserved, and transmitted across generations. ICST, by contrast, is concerned specifically with the communicative dimension of this system: the channels, actors, and practices through which knowledge, norms, and decisions circulate within a community. This study is concerned primarily with ICST, using IK and IKS only as background context for understanding what is being communicated.

The central proposition of ICST, as applied in this study, is that many traditional communities maintain communication networks that are participatory and culturally integrated, in contrast to the top-down, one-way flow that characterises much contemporary mass media. These networks tend to function horizontally, embedded in the community's everyday socio-cultural fabric through rituals, festivals, market square interactions, institutionalised leadership systems, and oral traditions. This characterisation reflects a general tendency identified in the literature on indigenous communication rather than a universal feature of all traditional cultures, and its extent varies across specific communities and contexts.

ICST offers an analytical foundation for examining how peace and development are negotiated, maintained, and communicated in rural, multi-ethnic communities such as Mararaba Udege. Rather than treating communication as a technical means of conveying information from external development actors to passive rural recipients, ICST frames it as a collective process of meaning-making, in which legitimacy depends on the channel through which information travels. Indigenous knowledge, such as early-warning security signals, agrarian calendars, and historical conflict settlement practices, gains social traction in this context largely to the extent that it is communicated through channels the community already recognises as legitimate, such as elders, traditional rulers, and communal gatherings rather than through externally imposed or unfamiliar channels.



In this study, ICST guides the analysis by treating each indigenous communication practice identified in the data, including proverbs, storytelling, rituals, communal dialogue, and the mediatory roles of elders and traditional rulers in Mararaba Udege, as a legitimate channel through which conflict-related meaning is negotiated and peace is communicated, rather than as an informal or symbolic substitute for formal conflict resolution mechanisms. ICST is considered more appropriate for this study than mainstream communication or conflict resolution theories developed around formal, top-down institutions, because those approaches are not well suited to explaining how legitimacy and authority are constructed within horizontally organised, orally mediated community systems. Guided by ICST, the study specifically examines which indigenous communication channels are used, which actors carry legitimacy within them, and how communicative legitimacy translates into effective conflict resolution and peacebuilding in Mararaba Udege.

METHODOLOGY

This study used a qualitative case study approach to examine indigenous communication practices in peacebuilding and reconciliation within Mararaba Udege, a community that is ethnically diverse and affected by conflict in the Nasarawa Local Government Area, Nasarawa State. The qualitative case study design was chosen because the research sought to explore how indigenous communication is used as a tool for sustaining peace within the specific socio-cultural community of Mararaba Udege.

The study combined key informant interviews, focus group discussions, and non-participant observation of community meetings and rituals, an approach that strengthens the credibility of the findings through data triangulation. This combination provided a contextual interpretation of peace processes from the community's own perspective, capturing detailed narratives about how indigenous communication is used to manage disputes.

Sampling Technique and Sample Size

The study used a purposive sampling technique to recruit sixteen (16) participants with direct knowledge of local conflict and peace processes. Participants were selected not for statistical representativeness but for information richness and diversity of perspectives, consistent with qualitative research practice (Creswell & Poth, 2018). The sample comprised ten (10) key informant interviews, drawn from traditional rulers, the Omadege cultural association, Afo Youth Mobility, the Forum of Afo Professors, spiritual leaders, and administrators of the Udege Development Area, and six (6) focus group discussion participants drawn from the Eki and Ambu communities within the Udege Development Area, with separate focus group discussions held for each group. In addition to the interviews and focus group discussions, the researcher conducted non-participant observation of community meetings and rituals involving traditional leaders and other community members to complement and contextualise the interview and discussion data.

Inclusion Criteria

Participants were eligible for inclusion if they: (a) originated from or held a recognised position within the Mararaba Udege community; (b) had direct knowledge of conflicts that had occurred in the community; (c) had lived in the community for at least three years; and (d) were thirty years of age or older. These criteria were designed to ensure that participants possessed deep, longitudinal insight into the community's conflict history. Key informants were purposively selected based on their expertise in conflict management, including the community chief, the administrative council,



spiritual leaders, and women's and youth leaders, given their roles as custodians of community history, customary land tenure, and localised mediation systems.

Data Collection

Primary data were collected between January 2026 and June 2026 using semi-structured interview guides for key informant interviews and a discussion guide for focus groups, focused on the forms of indigenous communication used within the community. Focus group sessions explored participants' lived experiences of conflict, conflict resolution processes, livelihood disruptions, and views on peacebuilding. Non-participant observation of community meetings and rituals was conducted to observe indigenous communication practices directly as they occurred.

All instruments were pre-tested for clarity, contextual relevance, and cultural sensitivity. Interviews were conducted primarily in English, with contributions in the Afo language translated into English by the principal researcher, who is proficient in both languages; back-translation was used to check that meaning was preserved in the translated transcripts. Focus group sessions lasted an average of 60 minutes, while individual interviews lasted between 30 and 45 minutes. All sessions were audio- and video-recorded with participants' informed consent and transcribed verbatim, with transcripts cross-checked by the researcher against the original recordings to support analytical rigour.

Ethical procedures included obtaining informed consent from all participants prior to data collection, assuring participants of confidentiality and anonymity in the reporting of findings, and asking for permission from community authorities to conduct the study within Mararaba Udege. Ethical approval for the study was also obtained from the researcher's institution.

Data Analysis

Data was collected through the key informant interviews, semi-structured individual interviews, and focus group discussions and analysed using thematic analysis, following the six-phase approach proposed by Braun and Clarke (2006), as later refined by Braun and Clarke (2019) to allow for a more reflexive approach to theme development. The analysis was facilitated using QSR NVivo Version 15, which supported the systematic management, coding, retrieval, and interpretation of qualitative data (Allsop et al., 2022; Woolf & Silver, 2018), though NVivo functioned as an organisational tool rather than a guarantor of analytical reliability in itself. Thematic analysis was considered appropriate because it offers a flexible yet rigorous approach for identifying, analysing, and reporting recurring patterns across a qualitative dataset, while allowing participants' experiences to be interpreted within their social and cultural context (Braun & Clarke, 2006; Nowell et al., 2017). The analysis followed the same procedures across the three data sources, with each dataset initially analysed separately before integrating findings during interpretation. Trustworthiness was supported through triangulation of data across interviews, focus group discussions, and observation, and through the researcher's ongoing reflexivity, particularly in managing her own positionality as a native of the community being studied, throughout data collection, coding, and interpretation.



RESULTS

Theme 1: Traditional Leadership and Elder Councils as Deliberative Communication

Participants consistently identified the council of elders as the community's central forum for resolving disputes. Disputing parties are brought "before the chief (Osu) of the town" (spiritual leader, male, lifelong resident, KII), where cases are heard and resolved:

The parties will present their cases before the council of elders... The offended is asked to offer either a goat or a hen depending on the level of offence" (Member of the administrative council, SII/II).

This process typically takes the form of a round-table discussion: "*summoning all the disputed parties into a round table discussion before the elders of the town*" (Youth Group, FGD_R5).

Participants also identified other key actors involved alongside the chief, including the Igabo (council of elders), the Adakwogba, and the Ojeshi: "*The village head followed by his Igabo (council of elders) are the key actors involved*" (Administrator of Mararaba Udege DCA, KII).

Theme 2: Masquerades, Festivals, and Rituals as Communicative and Enforcement Mechanisms

Participants described the masquerade, particularly the Adaweji, and community festivals as playing an active role in publicising and enforcing peace agreements. One participant described its public role as follows:

Adaweji will stamp his authority by the roadside, telling all passers-by the resolutions of disputes" (male participant, lifelong resident)

Several participants described the Adaweji, and masquerades more broadly, as carrying spiritual authority in the community's own understanding: one participant explained that:

The Adaweji is attributed with mystic powers and is able to deal with anybody found guilty" (Member of the Professors' forum, KII), while another described a "Supreme Masquerade" believed to appear to judge more serious cases: "the Supreme Masquerade will appear in order to judge the case (Former Deputy Speaker, KII).

Festivals such as Omadege Day and the Orowa ceremony were described as occasions that bring the community together, with masquerades performing publicly:

"Different masquerades come out on display of their different dances, and the whole community is involved" (Woman leader, SII/II).

Oath-taking at ancestral tombs was described as a mechanism for permanently closing disputes:

"The conflicting parties with the council of elders [go] to the Tombs of Ancestors to swear... of staying in harmony with each other" (Member of the administrative council, SII/I)

Participants also described social consequences for breaking such an oath, including public exclusion:



“Anybody who goes back to that issue... will be [made an] outcast... A public proclamation that such an offender should not drink water in anybody’s house or even carry fire from someone’s house” (Former Councillor/Jakada of Apawu, SII/I).

Theme 3: Compensation and Sanctions as Restorative Communication

Participants described a graduated system of fines tied to the severity of the offence. Minor and serious offences attract different sanctions: *“If the offence is minor, they bring a chicken; if serious, a goat”* (Male participant, lifelong resident), with more serious cases sometimes requiring a combination of fines: *“the guilty ones are fined with a goat, chicken, pot of local wine, or all of the above”* (Former Administrator, KII). Fines were also described in terms of specific animals owed depending on the offence, with one participant noting that *“the offender is fined Emu (goat) or Enu (hen)”* (Spiritual Father, KII).

DISCUSSION

The findings show that indigenous communication in Mararaba Udege operates through three mechanisms that interconnect: the elders’ council as a deliberative forum, the masquerade and community festivals as public enforcement channels, and graduated fines as a restorative closing mechanism. Altogether, what these three mechanisms share is that each depends for its authority not on formal legal power, but on being communicated and witnessed through channels the community already recognises, a private ruling from the elders, a public pronouncement from the *Adaweji*, or a fine accepted and understood by both parties. This is the central proposition of ICST that the findings support: that indigenous communication system derives their legitimacy from their embeddedness in recognised communal structures, rather than from external or state authority (Wilson, 1987).

The elders’ council findings extend this proposition by showing that legitimacy in Mararaba Udege is not vested in a single office but distributed across a recognised hierarchy: the chief (Osu), the Igabo, the Adakwogba, and the Ojeshi, who, by just participating, give the process weight. This is consistent with Ojo-Ebenezer’s (2023) finding among the Okija that a council of elders serves as the primary body for settling disputes, drawing its authority from moral standing and communal recognition rather than forced power; what the Mararaba Udege data adds is the specific layered structure of that authority, moving from the chief through named intermediary offices before a resolution is reached. It also aligns with Ashiru-Badmus and Oyeboode’s (2025) observation in Ijebu-land that elders’ councils are directed towards the goal of restoring relationships between disputants rather than punishing them, which participants in this study say the exact same thing in describing the round-table process as something disputants go through together rather than a verdict handed down to them.

Where the elders’ council operates through structured, largely private dialogue, the masquerade findings show a different, complementary system: legitimacy achieved through public visibility. The *Adaweji*’s roadside pronouncement of a resolution and participants’ own framing of it as carrying “mystic” authority shows that in this community, a resolution is treated as fully binding only once it has been publicly and symbolically communicated, not merely agreed upon in



private. This agrees with what Ojo-Ebenezer (2023) documented among the Okija, where masquerades and secret societies similarly function as recognised institutions of spiritual sanction, and what Adeleke (2025) found in the Ife-Modakeke conflict, where masquerades reinforced community relationships and provided a form of policing in urgent situations. What the Mararaba Udege findings add to this comparison is a clearer picture of the mechanism itself: legitimacy here is generated specifically through public visibility and communal witnessing, which is precisely the kind of horizontal, participatory communication that Ukono (2020) describes as characteristic of indigenous knowledge systems more broadly, and which distinguishes it from the private, top-down flow of formal state institutions.

The fines described under the third theme perform a related but different communicative function: they mark, publicly and clearly, that a dispute has been closed. Participants' framing of fines as closing a matter rather than punishing an offender is consistent with Ashiru-Badmus and Oyeboode's (2025) account of restorative justice in Ijebu-land, which similarly frames sanctions as orientated toward a "win-win" outcome rather than apportioning blame, and with Salawu's (2015) broader argument that indigenous communication systems serve as important tools for conflict resolution and cultural preservation in African communities. The specific contribution of the Mararaba Udege findings is to show that the fine itself is not incidental to the resolution process but is what completes it communicatively, a publicly known, progressive signal that is scaled to the seriousness of the offence and acknowledged by both parties and the general public as resolving the issue.

Taken together, these findings suggest that in Mararaba Udege, effective conflict resolution depends on communication being layered: a private deliberative stage (the elders' council), a public enforcement stage (the masquerade and festivals), and a closing stage (compensation). Whether a breakdown at any one of these stages helps explain why some disputes recur despite the presence of a well-established indigenous system is a question the data collected here cannot fully answer, and would be worth examining in future research.

CONCLUSION

This study examined the indigenous communication practices used for conflict resolution and peacebuilding in Mararaba Udege, Nasarawa State. The findings show that indigenous communication operates as a complementary tool for conflict resolution and peacebuilding in the community, working alongside, rather than replacing, formal peacebuilding mechanisms. Specifically, the elders' council supplies a deliberative process trusted by disputing parties, the masquerade and community festivals make resolutions publicly known and binding, and graduated fines provide a recognised way of formally closing a dispute. Together, these systems show that peace in Mararaba Udege is sustained less by any single institution than by a layered communication process in which each stage, deliberation, public enforcement, and restitution, reinforces the legitimacy of the others.

The study recommends that peacebuilding actors and local government authorities in Nasarawa State formally document the specific indigenous communication practices identified here, the elders' council process, the Adaweji's public pronouncements, and the graduated fine system, and consult directly with the traditional leadership structures that administer them when



designing community-level peacebuilding interventions in Mararaba Udege. At the same time, these practices should not be adopted uncritically: their inclusiveness, particularly the extent to which women and youth are represented in decision-making processes such as the elders' council, and their compatibility with basic human rights standards, warrant closer examination before formal integration into wider peacebuilding policy.

Ethical Clearance

The participants in this study were asked for and granted their ethical consent. They were informed that their participation was entirely voluntary and that the activity was just for academic purposes.

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Conflict of Interest

The authors declare that this research was conducted in the absence of any commercial, financial, or personal relationships that could be construed as a potential conflict of interest.

Authors' Contributions

Dr Ogba E. Likita conceived the study, including the design, and collected the data. Dango E. Salamatu handled the data analysis and interpretation. Both authors contributed to writing the manuscript and have critically reviewed and approved the final draft. Both authors are responsible for the content and similarity index of the manuscript.

Data availability statement

The datasets on which conclusions were made for this study are available on reasonable request.

Artificial Intelligence (AI) Use Disclosure

During the preparation of this manuscript, the author(s) used Claude (Anthropic) for language editing and grammar correction. The author(s) carefully reviewed, revised, and verified all outputs generated by the tool and take full responsibility for the accuracy, originality, and integrity of the manuscript content.

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