

Effect of Social Media on Face-to-Face Communication and Conflict Resolution in the Igbo Ethnic Group of Nigeria

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Abstract

This article examines the effect of social media on face-to-face conflict resolution within the Igbo ethnic group of Nigeria, with a focus on changing communication dynamics and cultural implications. Using a structured questionnaire administered to 150 respondents across urban and rural areas, the research explores how different age groups, occupations, and education levels engage with digital platforms like WhatsApp, Facebook, and Instagram for conflict-related interactions. While social media is widely used for communication among the respondents, face-to-face interaction remains the preferred method for resolving disputes, as indicated by a significant majority of the respondents. The study reveals that although social media provides accessibility and speed in initiating dialogue, it often lacks the emotional depth, clarity, and cultural context offered by traditional face-to-face approaches. A significant portion of respondents acknowledged that conflicts have escalated due to miscommunication or public exposure on social platforms. Moreover, a significant majority of the respondents agreed that the absence of nonverbal cues online negatively affects conflict interpretation. Cultural insights show continued trust in elders' roles, with a majority of respondents affirming their essentiality in conflict mediation, despite the growing influence of digital media. Overall, the findings suggest that while social media can complement conflict resolution, it cannot fully replace traditional, community-based mechanisms. The study recommends a hybrid approach that blends modern digital communication with culturally rooted face-to-face practices, especially in preserving harmony within Igbo communal life.

Keywords

Social Media, Face-to-Face Communication, Conflict Resolution, Igbo Ethnic

Group

1. Introduction

In today's digitally driven society, social media has become an integral part of everyday life, reshaping how people interact, share experiences, and resolve differences. Platforms such as Facebook, WhatsApp, Twitter (now X), Instagram, and Snapchat have not only transformed social networking but have also redefined the boundaries and nature of communication itself (Kaplan & Haenlein, 2010). In Nigeria, and particularly among the Igbo ethnic group, social media has rapidly grown in influence, especially among the youth and urban populations. As the use of these platforms continues to rise, particularly among young adults and professionals, social media is increasingly being used as a primary tool for addressing interpersonal and group conflicts.

The relevance of this topic lies in the unique cultural context of the Igbo people, where conflict resolution has traditionally been a communal, face-to-face affair, often mediated by elders, family heads, or age-grade associations. These in-person methods rely heavily on verbal dialogue and non-verbal cues, such as silence, gestures, tone, and facial expressions, to convey messages of respect, remorse, or reconciliation (Uchendu, 2005). According to Knapp & Hall (2010), these verbal and non-verbal cues contribute significantly to mutual understanding and emotional expression. The intrusion of social media into this culturally rooted process brings both opportunities and challenges. While digital communication allows individuals to address conflicts quickly and from a distance, it often lacks the emotional nuance and cultural appropriateness required for effective conflict resolution. The impersonal nature of online messaging can result in miscommunication, emotional detachment, and unresolved tensions (Derks, Fischer, & Bos, 2008). Furthermore, the anonymity, public exposure, and permanence of social media posts can intensify conflicts and discourage the private, reconciliatory methods that the Igbo traditionally value. For instance, disagreements that would once have been handled discreetly within families or communities may now be played out publicly on digital platforms, attracting external opinions and complicating resolution efforts. This shift reflects broader changes in societal values, where individual expression sometimes overshadows communal harmony (Nwoye, 2011).

In other words, the shift toward text-based, asynchronous communication on social media often limits the richness of these cues, potentially resulting in miscommunication, emotional misinterpretation, and prolonged or unresolved conflict (Walther, 2011). Moreover, the anonymity and immediacy offered by digital platforms can lead to impulsive reactions, public confrontations, and cyber aggression, all of which may exacerbate conflicts rather than resolve them. On the other hand, social media can still offer opportunities for reflection, mediation, and reaching out to distant parties, making it a powerful yet complex tool in the mod-

ern conflict resolution landscape (Sessa, 2020).

This article, therefore, critically examined the effect of social media on face-to-face communication in conflict resolution among the Igbo-Ethnic Group of Nigeria. It argues that, while social media enhances accessibility and broadens communication channels, it undermines the emotional depth, traditional authority structures, and cultural norms essential to meaningful conflict resolution. Additionally, the article seeks to explore how digital and traditional methods intersect and how a culturally sensitive balance can be struck to preserve the integrity of Igbo conflict resolution practices in a rapidly modernizing world.

2. Literature Review

Social media refers to digital platforms that enable users to create, share, and exchange information in virtual communities and networks (Kaplan & Haenlein, 2010). These platforms include Facebook, WhatsApp, Twitter (now X), Instagram, Snapchat, and TikTok, among others. They serve as powerful tools for real-time communication, self-expression, and information dissemination across diverse populations (Boyd & Ellison, 2007). In Nigeria, the proliferation of mobile technology has made social media widely accessible, particularly among youth populations in both urban and semi-urban Igbo communities.

Among the Igbo-speaking people of Nigeria, conflict resolution is historically rooted in communal values, respect for elders, and direct face-to-face engagement. Disputes are often mediated by family heads, community elders, or traditional institutions through dialogue, appeals to shared norms, and reconciliatory rituals (Uchendu, 2005). Emotional cues such as silence, tone, eye contact, and posture are critical in determining sincerity and remorse. These indigenous methods emphasize relational harmony and collective responsibility over individual confrontation (Nwoye, 2011).

The rise of social media has significantly altered communication dynamics. It has increased immediacy, anonymity, and the potential reach of messages. However, it also reduces the richness of traditional communication that relies on non-verbal cues (Derks et al., 2008). The asynchronous and text-based nature of online platforms can lead to misunderstandings, misinterpretations, and depersonalized interactions, especially in emotionally charged situations such as conflicts (Walther, 2011). Among the Igbo, where respect and subtlety are conveyed non-verbally, this shift can lead to cultural dissonance in how conflicts are perceived and addressed.

3. Positive Effects of Social Media on Conflict Resolution

Accessibility and Reach

Social media enables users to communicate with people across distances, making it easier to address and manage conflicts even when parties are geographically separated (Quan-Haase & Wellman, 2004). This is particularly beneficial in diaspora Igbo communities, where physical meetings may not be possible.

Immediate Communication

With instant messaging features on platforms like WhatsApp and Messenger, parties can quickly express concerns or begin dialogue, thereby reducing the likelihood of long-standing resentment or silence-based conflicts (Baym, 2015).

Documentation and Transparency

Social media records conversations and agreements, providing a form of accountability. This helps in reviewing discussions and reduces claims of misinformation or dishonesty (Dwyer, Hiltz, & Passerini, 2007).

Platforms for Diverse Opinions

Social media provides an open platform where individuals can express various viewpoints, contributing to a broader understanding of a conflict. This democratic space allows marginalized voices to participate in discussions that might have been dominated by elders in traditional settings (Shirky, 2011).

4. Negative Effects of Social Media on Face-to-Face Conflict Resolution

Lack of Nonverbal Cues

One of the most significant drawbacks of social media communication is the absence of body language, facial expressions, and vocal tone, which are essential in expressing emotion and interpreting meaning (Burgoon et al., 2016). Among the Igbo, this leads to the erosion of cultural subtleties.

Miscommunication and Misinterpretation

Messages online are often stripped of emotional nuance, leading to unintended interpretations. Jokes may seem offensive, and neutrality may be misread as indifference, especially in high-context cultures like that of the Igbo (Hall, 1976).

Escalation of Conflicts

Because social media platforms are public or semi-public, conflicts aired online may attract third-party commentary, thereby aggravating rather than resolving disputes (Awe & Akpate, 2024). The virility and permanence of posts also create reputational risks (Chibuwe & Ureke, 2015).

Reduced Emotional Connection

Digital platforms often diminish empathy and emotional engagement. Screen-mediated interaction can encourage abrupt responses, hostility, or avoidance of responsibility, leading to emotional disconnection (Turkle, 2015).

Face-to-Face vs. Social Media in Conflict Resolution

Studies show that face-to-face communication remains the most effective means for resolving personal and relational conflicts due to its depth and immediacy (Tidwell & Walther, 2002). According to Joinson (2003), face-to-face interactions allow for better interpretation of emotions and intentions through verbal and non-verbal cues, which online communication lacks, leading to shallow or transactional dialogue. Nwoye (2011) posits that face-to-face settings typically promote moderation and respect, especially under the guidance of elders or mediators. In contrast, social media may facilitate the start of a conversation but often falls short

in achieving resolution; according to Nwoye (2011), social media increases the risk of escalation due to audience exposure and impulsive responses.

The capacity to read emotional states and adjust responses, key components of emotional intelligence, is better developed in direct interactions than in digital exchanges (Goleman, 1995). For the Igbo, where emotional regulation and humility are virtues, this difference is culturally significant.

5. Methodology

Research Design

This study employed a descriptive survey research design to explore the effect of social media on face-to-face communication in conflict resolution among the Igbo ethnic group in Nigeria. This design was appropriate, as it enabled the researcher to gather data directly from the target population to assess their social media usage, conflict resolution practices, and cultural perspectives.

Population and Sample

The target population consisted of members of the Igbo-speaking communities across selected urban and rural areas in southeastern Nigeria. A purposive sampling technique was used to ensure the inclusion of individuals who actively use social media and, by virtue of their education, in which they were compulsorily taught Igbo language and cultures, are familiar with both traditional and modern conflict resolution practices. The sample size comprised 150 respondents, drawn from Anambra, Enugu, and Imo states, representing diverse demographic categories including age, gender, occupation, and education level.

Instrument for Data Collection

The main instrument for data collection was a structured questionnaire divided into six sections:

Section A: Collected demographic information such as age, gender, education, occupation, and frequency of social media use. **Section B:** Explored social media usage, preferred platforms, and the role of social media in communication. **Section C:** Focused on conflict resolution practices, comparing the frequency and effectiveness of face-to-face versus online communication. **Section D:** Assessed the perceived impact of social media on traditional conflict resolution approaches. **Section E:** Investigated cultural perspectives on the authority of elders, traditional methods, and their integration with digital tools. **Section F:** Provided space for respondents to offer recommendations and share personal experiences related to conflict resolution via social media. Questions in Sections A to E were predominantly closed-ended and used a Likert scale, multiple-choice, or binary response format to ensure ease of analysis.

Validity and Reliability

To ensure content validity, the questionnaire was reviewed by experts in communication studies, sociology, and conflict resolution. A pilot study involving 15 participants was conducted to refine the clarity and appropriateness of the questions. Necessary modifications were made based on feedback. The internal con-

sistency of the instrument was confirmed using Cronbach's Alpha, which yielded a reliability coefficient of 0.81, indicating high reliability.

Data Collection Procedure

Data were collected through field administration using printed copies. Field assistants, proficient in both English and Igbo, were trained to assist respondents in rural areas where internet access was limited. Ethical considerations were upheld, and all participants provided informed consent. Anonymity and confidentiality were maintained throughout the process.

Data Analysis

Quantitative data were analyzed using descriptive statistics such as frequency counts, percentages, and charts with the aid of Statistical Package for Social Sciences (SPSS) version 25. Qualitative responses from open-ended questions were thematically analyzed to highlight recurring ideas and unique perspectives relevant to the study's objectives.

6. Results

Demographic Characteristics of Respondents

A total of 150 respondents participated in the study. The age distribution showed that the majority were between 26 - 35 years (31.3%), followed by 18 - 25 years (23.3%) and 36 - 45 years (22.0%). The smallest age group was respondents aged 56 and above (8.7%). Gender was almost equally distributed, with 74 males (49.3%) and 76 females (50.7%) (**Table 1**).

Table 1. Demographic Characteristics of Respondents (N = 150).

Variable	Categories	Frequency (f)	Percentage (%)
Age	18 - 25	35	23.3%
	26 - 35	47	31.3%
	36 - 45	33	22.0%
	46 - 55	22	14.7%
	56 and above	13	8.7%
Gender	Male	74	49.3%
	Female	76	50.7%
Education Level	Primary	6	4.0%
	Secondary	30	20.0%
	Tertiary	107	71.3%
	Others	7	4.7%
Occupation	Student	45	30.0%
	Employed	52	34.7%
	Self-employed	28	18.7%

Continued

	Unemployed	20	13.3%
	Retired	5	3.3%
Location	Urban	90	60.0%
	Rural	60	40.0%
Frequency of Use	Daily	103	68.7%
	Several times/week	29	19.3%
	Once a week	8	5.3%
	Rarely	6	4.0%
	Never	4	2.7%

From **Table 1**, the majority of respondents (71.3%) had a tertiary education, while 20.0% had secondary education. A small proportion classified under “others” accounted for 4.7%. Occupationally, 34.7% of respondents were employed, 30.0% were students, 18.7% were self-employed, 13.3% were unemployed, and 3.3% were retired. Urban residents made up 60.0% of the sample, while rural residents accounted for 40.0%. Regarding frequency of social media use, 68.7% reported using it daily, 19.3% used it several times a week, and smaller proportions used it once a week (5.3%), rarely (4.0%), while 2.7% never used social media (**Table 1**).

Type of Social Media Used?

Results show that the most widely used social media platforms by the respondents were WhatsApp (42.2%), Facebook (29.7%), and Instagram (6.3%). Twitter (3.1%) and other platforms such as TikTok and Telegram (18.8%), as presented in **Figure 1**.

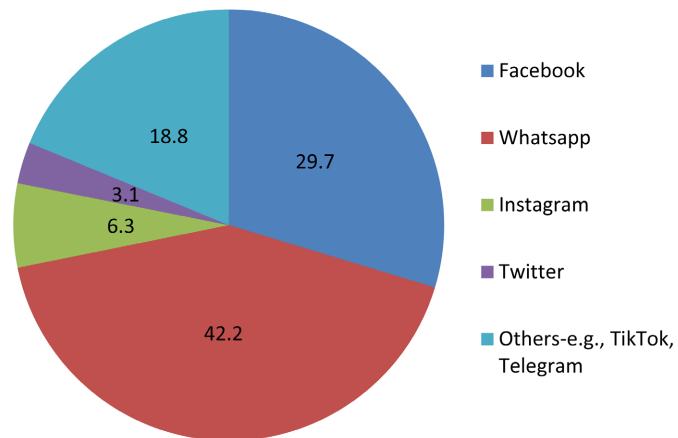


Figure 1. Percentage of respondents who use different social media platforms.

Social Media Use and Conflict Resolution**What purpose you have for social media?**

Respondents reported multiple purposes for which they use social media. As shown in **Table 2**, the most common purpose was communication (31.3%), followed by entertainment (4.7%), and accessing news or information (34.4%). No-

tably, 7.8% indicated they used social media for business or networking, while 1.6% reported using it for conflict resolution purposes.

Table 2. Purpose of social media use.

Purpose	Percentage (%)
Communication	31.3
Entertainment	4.7
News/Information	34.4
Conflict Resolution	1.6
Business/Networking	7.8

Have you used social media to resolve conflict?

In terms of direct experience, 44.7% of respondents ($n = 67$) confirmed having resolved conflicts via social media platforms, whereas 55.3% ($n = 83$) had not, as presented in **Table 3**.

Table 3. Experience with conflict resolution via social media.

Response	Frequency (f)	Percentage (%)
Yes	67	44.7
No	83	55.3

Frequency of Use of Face-to-Face in Conflict Resolution

Respondents' engagement with face-to-face conflict resolution varied. As presented in **Figure 2**, 35% of participants indicated that they "often" resolved conflicts using the face-to-face method, 28% "always" did so, while others did so "sometimes" (20%), "rarely" (12%), and "never" (5%).

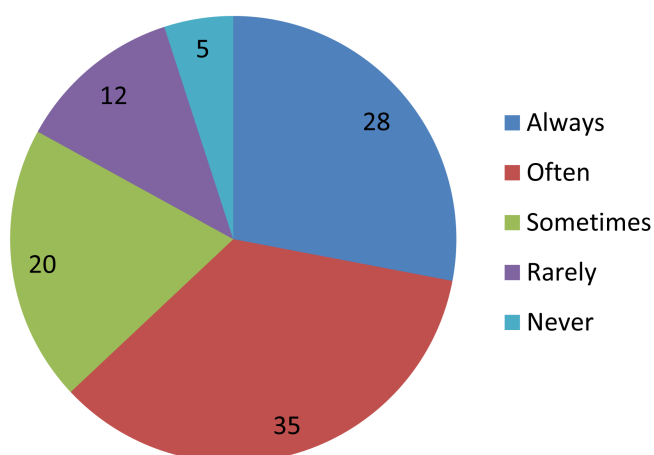


Figure 2. Percentage of respondents' use of face-to-face conflict resolution method.

Perceived Effectiveness of Conflict Resolution Methods

Results on perceptions of the effectiveness of conflict resolution methods varied

significantly, as illustrated in **Table 4**, showing that face-to-face communication was viewed more favorably, with 42% considering it “very effective” and 38% “effective.” In contrast, only 15% rated social media as “very effective” for resolving conflicts, and a notable 25% found it “ineffective.”

Table 4. Perceived effectiveness of conflict resolution methods.

Method	Very Effective (%)	Effective (%)	Neutral (%)	Ineffective (%)	Very Ineffective (%)
Face-to-Face	42	38	10	6	4
Social Media	15	30	20	25	10

Which method is preferred for resolving conflicts?

Regarding preferred conflict resolution methods, the majority of the respondents (58%) chose face-to-face communication, while 25% favored a hybrid approach involving both face-to-face and social media platforms. Only 12% preferred resolving conflicts exclusively through social media, as shown in **Figure 3**.

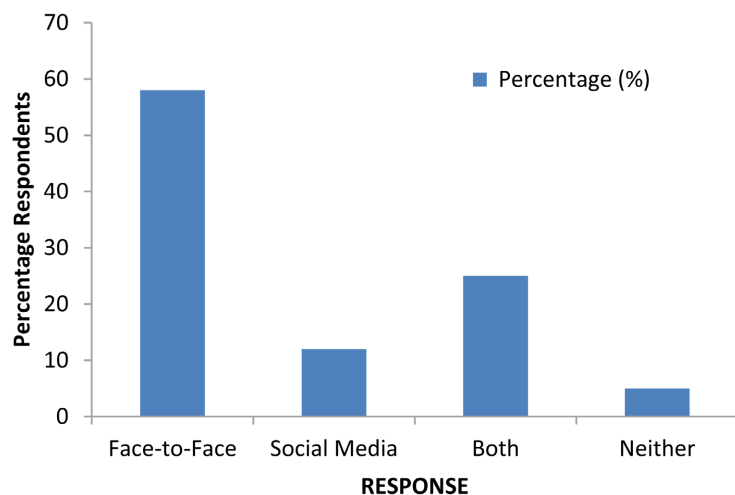


Figure 3. Percentage of respondents and preferred conflict resolution method.

Influence and Perceived Limitations of Social Media

When asked about the degree to which social media influences conflict resolution, 32% of respondents believed it influenced conflict resolution “somewhat,” while 20% believed it influenced it “very much,” and 25% were neutral (**Figure 4**).

Can social media replace the face-to-face method of conflict resolution?

Respondents expressed divided views about the possibility of social media replacing traditional methods of conflict resolution. As presented in **Figure 5**, 30% were neutral, 25% disagreed, and 20% strongly disagreed. Only 25% (combining “agree” and “strongly agree”) supported the idea of social media replacing traditional approaches.

Does Social Media Escalate Conflict?

A significant majority (62%) of the respondents believed that social media

sometimes escalates conflicts rather than resolving them (**Figure 6**).

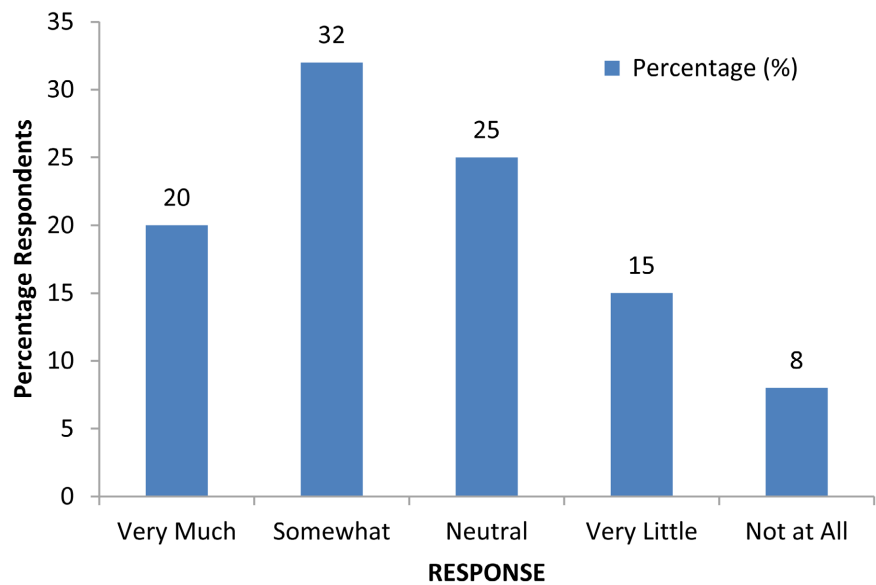


Figure 4. Influence of social media on conflict resolution.

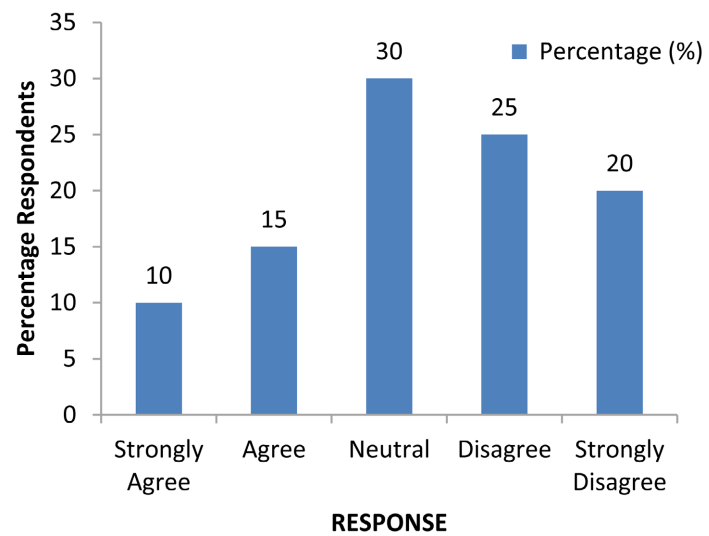


Figure 5. Belief in social media replacing traditional methods.

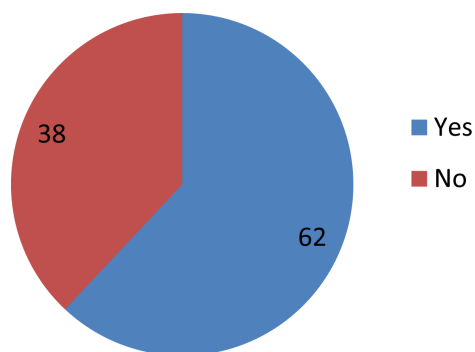


Figure 6. Respondents' opinions on conflict escalation via social media.

Cultural Perceptions and the Role of Elders

Nonverbal communication was recognized as a critical limitation in online conflict resolution. As shown in **Table 5**, 40% of respondents strongly agreed and 30% agreed that the absence of nonverbal cues negatively impacts the resolution process.

Table 5. Percentage of respondents on cultural perceptions and the role of elders.

ITEM	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Strongly Disagree (%)
Impact of Missing Nonverbal Cues.	40	30	15	10	5
Effectiveness of Traditional Methods.	35	30	20	10	5
Social Media Undermining Elders' Authority.	25	30	20	15	10

There was strong support for the effectiveness of traditional methods of conflict resolution. As indicated in **Table 5**, 65% of the respondents collectively agreed or strongly agreed that these methods remain effective. Results presented in **Table 5** also showed that 55% of the respondents (Strongly Agree + Agree) acknowledged that social media has a tendency to undermine elders' authority in conflict resolution processes, while 25% disagreed or strongly disagreed with this view.

Are elders important in conflict resolution?

On the other hand, most of the respondents still regarded elders as important to modern conflict resolution. As shown in **Figure 7**, 42% described the elders' role as essential, and another 28% saw it as important, reaffirming the cultural value placed on elder mediation even in the digital age.

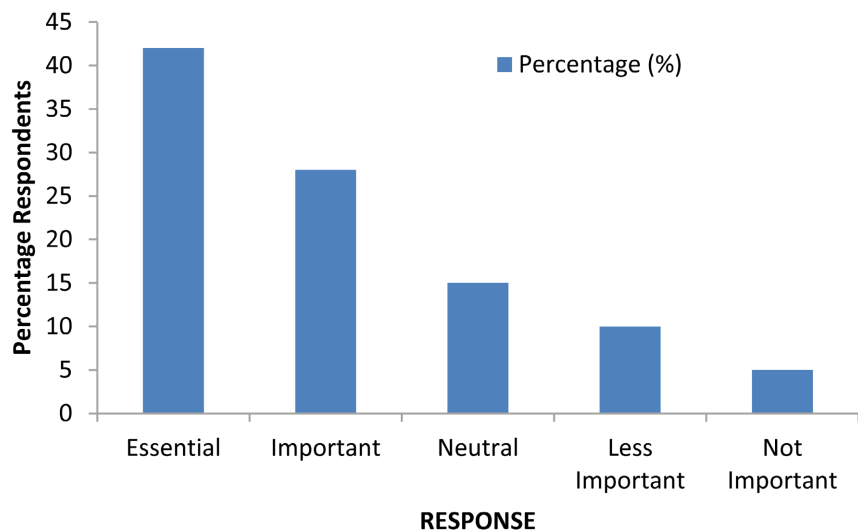


Figure 7. Percentage of respondents on the importance of elders in conflict resolution.

7. Discussion

The findings in this study reveal important insights into the demographic composition, media usage patterns, and evolving perceptions of conflict resolution within the Igbo ethnic group of Nigeria in this digital era. The respondents showed a relatively balanced distribution across age groups. The majority fell between the ages of 18 and 35, which highlighted the youthful population that is today well-acquainted with digital communication. Gender was also evenly split, with males and females each making up the sample. Educational attainment was notably higher for tertiary education, suggesting a population capable of navigating complex social technologies like social media. Occupation-wise, the population was diversified, with students, employed, and unemployed individuals. Urban residents were more represented, which represented respondents who potentially have better access to internet infrastructure and digital devices. Furthermore, a significant proportion of the respondents reported using social media daily, underscoring its pervasiveness and the growing reliance on digital platforms for interpersonal interaction.

WhatsApp and Facebook emerged as the most frequently used platforms. This finding supports the report of [Sasu \(2025\)](#), who stated that WhatsApp was the most popular social media platform in Nigeria in the third quarter of 2024. However, [Thompson & Lougheed \(2012\)](#) had earlier stated that women use Facebook platform more than men, but the findings in this study placed women and men almost at par in the usage of social media platforms. This is consistent with trends in Nigeria and other sub-Saharan African contexts, where these platforms are widely accessible and affordable. While communication and entertainment remain the dominant reasons for social media use, a good number of respondents acknowledged that social media can be used for conflict resolution. However, not every conflict can be resolved by social media communication; for instance, conflicts arising from marriages, land disputes, fighting, etc., are difficult to resolve by social media communication, where non-verbal cues are rarely used. However, only a few respondents had actually experienced resolving conflicts via social media, and the types of conflicts they reported having resolved were those where the parties stopped talking to each other out of misunderstanding or disagreement in one opinion or another. The finding here suggests a gap between potential and practice.

Face-to-face communication remains the most preferred method of resolving conflicts, as advocated by the majority of the respondents. This finding reinforces face-to-face communication as the enduring traditional value of interpersonal interaction in Igbo society. However, some of the respondents suggested a combination of both face-to-face and social media in resolving conflicts, especially where the parties involved are very far apart. The proponents of the hybrid method of conflict resolution may have suggested this pattern because the majority of the respondents are educated up to the tertiary level, which provides more opportunity for wider usage of social media, and a good number of this group may be living

outside their communities. Findings in this study also indicated that the majority of the respondents considered face-to-face communication very effective compared to social media. These findings suggest that while social media offers convenience and immediacy, it is not perceived as equally competent in delivering nuanced understanding and emotional clarity, which are critical components in conflict resolution. This finding is in agreement with Knapp & Hall (2010), who reported that some nonverbal cues are important in conflict resolution, which are not available in social media.

The influence of social media on conflict resolution was mixed, with respondents who acquired higher education aligning more with the importance of social media use in resolving conflicts. Their level of education, which contributed to higher usage of social media platforms, may have contributed to their perception. While few respondents believed that social media had little or no influence on the escalation of conflicts, meaning that it can be effectively used to resolve conflicts, the majority of respondents admitted that social media has led to the escalation of conflicts. This finding supports the earlier report of Chibwe & Ureke (2015) and Mare (2020), who discovered that social media was used to escalate political conflicts among politicians in Zimbabwe in 2013 and 2017, respectively. This underscores the double-edged nature of digital interaction: while it facilitates dialogue, it can also amplify misunderstandings and expose conflicts to wider, sometimes hostile, audiences. For instance, Ulbricht & Rizk (2024) reported how harmful information on social media impacts people affected by armed conflicts. A particularly significant factor is the absence of non-verbal cues online. A significant majority of the respondents believed that this contributes to communication breakdown and misinterpretation. This aligns with anecdotal evidence where, for instance, a marital conflict was worsened due to insensitive public comments on Facebook, compared to a family inheritance issue that was successfully managed in a WhatsApp group with elder involvement.

Traditional conflict resolution methods remain highly esteemed in the Igbo ethnic group of Nigeria. This is evidenced by the findings, where a significant majority of the respondents believed in the effectiveness of such methods, while emphasizing the continuing relevance of elders in conflict mediation. This finding was supported by the opinion of Walther (2011), who reported the effectiveness of elders' involvement in settling disputes in communities. However, there is growing concern that social media may undermine this traditional authority, because a reasonable majority feared that the elders' role in this regard is being challenged by social media. Nevertheless, the majority equally see the involvement of elders in conflict resolution as very essential in modern conflict resolution, even when using digital means.

8. Conclusion

This article examined the influence of social media on face-to-face conflict resolution within the Igbo ethnic group of Nigeria, with a specific focus on its usage,

effectiveness, and cultural implications. The findings reveal that while social media platforms such as WhatsApp, Facebook, and Instagram are widely used for communication and even for conflict-related discussions, they are not considered a replacement for traditional face-to-face methods. Most respondents preferred resolving conflicts through direct interpersonal interactions, valuing the emotional depth, clarity, and cultural integrity that such methods offer.

Although a substantial proportion of respondents acknowledged the role of social media in initiating dialogue or facilitating communication across distances, concerns about the loss of nonverbal cues, the potential for conflict escalation, and the erosion of elders' authority were strongly expressed. Even though Social Information Processing (SIP) theory suggests that, without nonverbal cues such as tone of voice, facial expression, and body language, people can still form meaningful relationships online, though it may take more time, the opinions of the respondents in this study indicate that relying on the Social Information Processing theory might cause delays in resolving conflicts that require quick expression of nonverbal cues, which could facilitate reconciliation. Cultural norms within Igbo society still place significant value on the wisdom and involvement of elders in dispute resolution, and this remains evident even among digitally active populations, with these elders very often relying on nonverbal methods in communication.

The results suggest a growing awareness of the need to integrate modern and traditional methods. Social media may serve as a useful tool for preliminary engagement, particularly among younger demographics, but it should be complemented by culturally grounded, face-to-face mediation to ensure lasting resolution and communal harmony. Furthermore, there is a need to promote digital etiquette and responsible communication to minimize misunderstandings and prevent unnecessary escalation of disputes online.

In summary, while social media offers convenience and accessibility, it cannot fully substitute for the depth and cultural richness of traditional conflict resolution practices. A hybrid approach that respects both modern communication tools and indigenous values appears most effective for sustaining social cohesion in the Igbo community and beyond.

9. Recommendations

- 1) Communities should adopt a balanced model that uses social media for initiating dialogue while relying on traditional face-to-face methods, especially those involving elders, for the final resolution of conflicts.
- 2) Targeted programs should be implemented to train especially younger social media users in respectful and constructive communication, with an emphasis on avoiding public escalation of sensitive issues.
- 3) Elders and traditional leaders should be sensitized and encouraged to participate in relevant online platforms to provide guidance and uphold communal values in digital spaces.

4) Local institutions and cultural organizations should support informal mediation frameworks that integrate both traditional wisdom and modern technology to resolve disputes peacefully.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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