

ANGLICAN CHURCH'S INTERVENTIONS FOR FLOOD-DISPLACED PERSONS IN ANAMBRA STATE, NIGERIA

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DOI: 10.13140/RG.2.2.16714.79047

Abstract

This study examines the interventions by the Anglican Church for Internally Displaced Persons (IDPs) affected by floods in Anambra State, Nigeria. The paper employs both the primary and secondary means of data collection. It adopts the Social Responsibility Theory in appraising its inferences. The relevant deductions and verdicts were qualitatively elicited strictly on the synthesis of the gathered data delineated via phenomenological and documentary analysis approaches. Observations exhibit that flooding has been a recurring natural disaster in the region, and is distinctly prevalent within Anambra East, Ogbaru, Ayamelum and Awka North Local Government Areas; leading to significant displacement and hardship. Consequently, the Anglican Church has played a pivotal role in providing relief and support to these vulnerable populations. Through various initiatives, including emergency shelter, food distribution, appeal to wealthy individuals to assist the government with relief efforts, media campaigns, medical aid and psychological support, the church has demonstrated a robust commitment to alleviating the suffering of flood victims: These altruistic disposition equally underscore the importance of coordinated efforts between religious institutions, government agencies, and non-governmental organizations to enhance resilience and recovery in flood-prone areas. The paper advocates for Corporate Social Responsibility Initiatives (CSR), along with Policy Advocacy towards alleviating the plight of flood-displaced victims in Anambra State. This article additionally, recommends the immediate dredging of the River Niger alongside upgrading flood management policies by the Federal Government of Nigeria to save the coastal communities in Anambra State from incessant flood.

Keywords: Interventions, Flood-Displaced Persons, Anglican Church, Anambra State, Nigeria.

Introduction

The Internal Displacement Monitoring Center (2024) acknowledges that in 2022, Nigeria experienced significant internal displacement primarily due to disasters and ongoing violence. The most severe flooding in a decade, occurring between June and November, 2022, led to over 2.4 million displacements, the highest number in Sub-Saharan Africa so far. The body indicates that Bayelsa, Anambra and Kogi States were particularly affected, and even displacement camps in Borno were flooded, forcing further evacuations. The Board remarks that the floods caused widespread destruction of infrastructure and farmland, worsening food insecurity and hindering humanitarian aid. The Group emphasizes that by the end of 2022; approximately 854,000 people remained displaced, positing a sharp increase from 107,000 at the end of 2021.

Relatively, International Organization for Migration (2022) highlights that they provided emergency shelter and aid to over 15,000 Internally Displaced Persons (IDPs) affected by severe flooding in the Northeast, Nigeria. The Commission observes that the flooding exacerbated by heavy rainfall and the release of water from the Ladgo Dam in Cameroon, displaced more than 39, 500 people and thus resulted in at least 120 casualties in Bauchi State between September 1 and September 12 of 2022. The Organization intimates that the floods damaged shelters and infrastructure in IDPs camps, with six camps in Borno state alone destroyed, leaving over 8,400

households in need of immediate shelter. The Group streamlines that the situation then threatened prolonged food insecurity if farmlands were further impacted.

Geneva (AP) (2022) avers that the downpours in West Africa contrast with the worst drought in 40 years in the Horn of Africa. The Institution elucidates that United Nation's refugee agency reported that flooding displaced over 3.4 million people in West and Central Africa. The Agency equally records that in Nigeria, the worst floods in a decade have killed hundreds, displaced 1.3 million people, and affected over 2.8 million. The Establishment intimates that survivors sought higher ground as the floods submerged farmland and infrastructure. UNHCR spokesperson, Olga Sarrado (cited by Geneva, AP) highlights the connection between climate change and displacement, with floods also severely impacting Chad, Niger, Mali and Burkina Faso. The Group articulates that Nigeria's flooding is partly attributed to local rivers overflowing, heavy rainfall, and the release of water from Cameroon's Ladgo Dam.

Uduu (2022) documents that between 2019 and 2021; 6.09 million persons were displaced due to flooding in Nigeria. Natural disaster relative to flooding affects Nigeria adversely, particularly Anambra State. The aftermath even impacts children deleteriously. United Nations International Children's Emergency Fund (2022), for instance, exposes that over 2.5 million people in Nigeria were in need of humanitarian aid owing to flood-displacement in 2022: The Corporation delineates that 60 percent of these persons were children; and were at high risk of waterborne diseases, drowning and malnutrition due to the most severe flooding in the past decade in the country. Proportionally, Bodunde (2023) avers that 427,000 children in Nigeria were actually displaced by flooding in 2022.

Flood disasters has created so much havoc that facilitates internal displacement of people's in Nigeria to the extent that some individuals who are insecurity-induced migrants find themselves equally being displaced again by flooding. Abass (2023) cites the case of Lawan and his neighbours, who having fled Boko Haram menace from Bornu, Nigeria, recently face the threat of flooding in their camp, which is located in a lowland area with poor water absorption. Abass elucidates that many Internally Displaced Persons camps are quickly established without proper planning, often in flood prone areas, leaving residents vulnerable to floods exacerbated by climate change.

Against these backdrops, this study examines the humanitarian interventions conducted by the Anglican Church to support flood-displaced persons in Anambra state, Nigeria: The church's involvement demonstrates the vital role of faith-based organizations in disaster management and community support, particularly in regions prone to natural disasters. It equally depicts that the role of natural disaster management should be for all and sundry including non-governmental organizations, those who are influential, wealthy and opportune, and not the sole responsibility of the government. This study adopts the Social Responsibility Theory in evaluating its reflections. It employs both the primary and secondary means of data collection; and deconstructs the gathered data utilizing phenomenological and documentary analysis approaches.

The Concept of Flood

Matthias (2024) showcases that "flood" or "flooding" is a high-water stage wherein water overflows its natural or artificial banks onto normally dry land, like a river deluging its floodplain. The author stresses that floods can have a wide range of effects on human well-being, from being completely beneficial to causing severe disasters. She emphasizes that uncontrolled floods that cause significant damage usually occur due to heavy rainfall over a short period: However, potentially catastrophic floods can also result from ice jams during the spring thaw.

The author streamlines that floods can be assessed by measuring factors such as water height, peak discharge, the area covered, and the volume of water flow.

NOAA National Severe Storms Laboratory (2024) asserts that flooding happens when water overflows onto normally dry land; caused by factors like heavy rain, ocean waves, rapid snowmelt, or dam failures. The Association avers that severity can range from minor water accumulation to submerging houses. The foundation also affirms that flood can develop quickly or slowly and may last from days to weeks, making it the most common weather-related natural disaster. The Establishment highlights that flash floods, which occur rapidly and with little warning, are especially dangerous due to its sudden onset and potential for causing significant damage. The Entity rationalize that flooding can happen anywhere in the world where there is rainfall.

The world Health Organization (WHO) (2024) clarifies that floods are the most frequent form of natural disaster that occurs when an overflow of water Submerges land that is usually dry. The Organization stresses that floods are often caused by heavy rainfall, rapid snowmelt, or storm surges from tropical cyclones or tsunamis. WHO posits that floods can lead to extensive destruction, causing loss of life and damage of property and critical infrastructure. The Body equally illustrates that between 1998 and 2017, floods impacted over 2 billion people worldwide. The organization expresses that those living in floodplains, in poorly constructed buildings, or without adequate warning systems and flood awareness are particularly vulnerable to floods. WHO posits the three types of floods as Flash floods, which are caused by rapid and excessive rainfall that raises water heights quickly, and rivers, streams, channels or roads may be overtaken; River floods, caused when perpetual rain or snow melt forces a river to exceed capacity; and Coastal foods, triggered by storm surges associated with tropical cyclones and tsunami. The Organization establishes that over the past decade, 80-90% of all recorded natural disasters have been caused by floods, droughts, tropical cyclones, heat waves, and severe storms: Thus, the occurrence and severity of floods are rising, and extreme precipitation events are expected to become more frequent and intense due to climate Change.

Uncovering the Essence of Internally Displaced Persons (IDPs)

Adeola (2022) expounds that Internally Displaced Persons (IDPs) are individuals who have been forced to leave their homes due to conflict, violence, human rights violations, or natural or human-made disasters but remain within their own country's borders. The author portrays that unlike refugees, IDPs do not cross international borders to seek safety: They often face significant challenges, including lack of access to basic services, security threats, and difficulties in gaining recognition and support.

United Nations Human Rights (2024) posits that internally Displaced Persons are individuals or groups of Individuals who have been coerced (at times under duress) or obliged beyond their control to flee or to leave or evacuate their homes or place of habitual residence as a result of or in order to avert the effects of armed conflict situations of generalized violence and terrorism, violation of fundamental human rights or natural or artificial disasters, and who have not crossed an internationally distinguished border. The Group indicates that people who are forced to leave their homes due to armed conflicts or natural cum artificial disasters often face significant challenges and dangers: They are particularly vulnerable to increased mortality rates, physical violence, sexual assault and abduction. Additionally, the organization declares that IDPs often lack adequate access to shelter, food, and healthcare. The Establishment infers that the majority of Internally Displaced Persons are women and children, who are especially susceptible to sexual and rights abuses. Hence, unlike refugees who may cross international borders, Internally

Displaced Persons often remain near the disaster area and conflict zones, exposing them to continued violence, and the risk of being exploited, further victimization, affliction, hardship, displacement, or used as human shield by combatants.

Migration and Home Affairs (2024) define Internally Displaced Persons as a person or groups of persons who have been forced or obliged to flee or desert their homes or places of habitual residence, as a result of or in order to avoid the aftermath of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border. The focal points are that Internally Displaced Persons do not cross an internationally designated border to find safety like refugees, but rather operate within their peculiar country or state of residence; they require special attention and protection to ensure their safety and well-being, with national government bearing the primary responsibility for their support; and unlike refugees, IDPs do not have a special legal status under international law, as they remain within their own country's jurisdiction.

Evidence-Based Studies

In recent times, Anambra State in Nigeria has witnessed a surge in intense internal displacement due to recurrent and severe flooding. The region's geographic vulnerability, exacerbated by climate change and inadequate drainage systems, has led to devastating impacts on communities, particularly those along the banks of major rivers like the Niger. Seasonal floods have inundated livelihoods, compelling thousands of residents to flee to safe grounds. This displacement not only strains local resources and infrastructure but also creates significant humanitarian challenges, as affected populations grapple with the loss of their homes and sources of income. As these flooding events become increasingly frequent and severe, the need for effective mitigation and adaptation measures becomes ever more urgent to protect lives and well-being of the people within the flood-prone areas of the State.

Nwaiwu (2020) stipulates that in 2020, over 20,000 families were Sacked and displaced by flood menace in Anambra State of Nigeria. Sequel to that, four civil society groups including Evidence and Collaboration for Inclusive Development (ECID), Justice Development and Peace Caritas (JDPC), Hope Givers initiative (HOG-1), and Civil Rights Concern (CRC), called for the dredging of the River Niger as the major solution to avert the perennial flooding that perpetually sacks thousands within the riverine communities in Anambra State. Nwaiwu equally documents that the civil society groups recommended that the academic calendar be adjusted for schools in flood-affected areas and that medical personnel be sent to provide healthcare in IDPs camps: They also urged the Anambra State government to establish upland storage facilities for displaced farming communities and to create permanent, suitable IDPs camps for flood victims.

Displacement Tracking Metrix (DTM) (2022) publishes that in the seven Local Government Areas of Anambra State assessed pertinent to flooding in 2021, 35,074 individuals in 6,980 households were indentified to be affected by the floods. These individuals included both IDPs that were living in camp-like settings and residents who were impacted by the floods but remained in their communities. The Recorders posits the affected population per Local Government Areas as, Anambra East-15,421 individuals (44%); Ogbaru-6,413 individuals (18%); Ayamelum-5,396 individuals (16%); Awka North-2,538 individuals (7%); Ihiala-2,440 individuals (7%); and Ekwusigo-1,760 individuals (5%).

Ndukuba (2023) records that in 2023, the Anambra state commissioner for information, Paul Nwosu, warns residents of looming heavy rainfall and flooding; which later occurred. The areas mostly affected as recorded by Ndukuba were Ogbaru, Ayamelum, Anambra East, Anambra

West, Onitsha North, Onitsha South, Awka North, Idemili South, Ekwusigo and Ihiala Local Government Areas. According to the reporter, the flood mitigation measures initiated includes, timely harvesting, evacuation of farm products and livestock, securing of household properties and essential belongings, evacuation of the aged, the sick, pregnant women, infants and children ahead of time to safety nets (IDPs camps provided by the Anambra state government), among others. All these were set-up to avoid preventable loss of lives ahead of the 2023 flooding that later caused significant havoc as T. Emeh, S. Echendu, P. Osodi and A. Osadebe (Personal Communication, July 17th 2024) and Okoli (2023) elucidate. The mitigation measures implemented in 2023 was as a result of the experience of the severe havoc caused by the flood of 2022. Pertinent to this, Francis Uyanne, a resident of Atani in Ogbaru Local Government Area of Anambra State (cited by Okafor, 2023) narrates that Friday, 30th September, 2022 will remain indelible in his mind as that marks the day he and his family members walked on water. He exclaims that being a father of four children, his household woke up that fateful day to find their house flooded, with water everywhere. The flood destroyed their valuables, forcing the family to leave their home and move to the streets. He highlights that, although the government provided IDPs camps, they could not accommodate everyone. The family was also concerned about burglars looting their house if they left for the camp. Uyanne illustrates that in Atani, an agrarian community, the floodwaters submerged farms, leading to a total loss of crops like cassava, yam, rice, pepper and potatoes.

According to the Peculiar record obtained from the state emergency management agency on the flood effected communities in Anambra state in 2022 (cited by Obianeri, 2022), Ogbaru has 286,000 displaced persons, Anambra West has 237,000, Anambra East has 103,000, Awka North has 10,345 victims, while Ayamelum has 9,240 flood cases with 5,468 displaced persons. The reporter summarizes that the severe flooding caused significant damage across the country, displacing nearly a million people and destroying farmlands: Accentuating that in Anambra state, over 300 communities were affected with churches, houses, farmlands, schools, healthcare centers, police stations, banks and offices submerged. Obianeri intimates that the Anambra state government closed schools impacted by the flooding, and many residents were forced into Internally Displaced Persons (IDPs) camps: Thus the situation raised concerns about impending food security then.

Onwuka et al (2015), Ebuzoeme et al (2015), Anyanechi et al (2020), and Chukwuemeka (2021) deduce the causes of flooding in Anambra state, to be building on natural flood channel, release of water from dams, soil moisture saturation, yearly water surge, coastal area, low laying area, inadequate drainage channels, refuse dumps in drainage Channels, bad roads and improper planning of communities within the flood-prone areas. They equally proclaim the effects of flooding in Anambra state to include, road congestion, accident, displacement of households, damage of buildings and infrastructures, destruction of lives, properties and farm products, health problems, reduction of aesthetic beauty of the environment, increase in poverty level, and death.

Onuigbo (2024), Ndukuba (2024) and Anyanwu (2024) publish that the federal government of Nigeria currently warned Anambra state residents in coastal areas to be cautious of impending and predicted flood disasters this year: They posit that the director general of the National Emergency Management Agency (NEMA), Zubaida Umar, revealed that 11 local government areas in Anambra state including Ogbaru, Anambra East, Anambra West, Ayamelum, Idemili North, Onitsha North, Nnewi North, Idemili South, Onitsha South, Ihiala and Ekwusigo are presently at high and moderate risk of flooding. Subsequently, pertinent to the dossier of the authors, the Anambra State government has intensified steps towards implementing

environmental preservation techniques and building flood-resilient communities in coastal areas of the state.

Social Responsibility Theory

Jensen (2006) expresses that Social Responsibility Theory is an ethical concept where individuals and organizations collaborate and act in the best interests of the community. The author expands that it emphasizes the importance of working together to promote the well-being of society as a whole. Wherry et al (2015) exposit that Howard Bowen was one of the first to address the issue of social responsibility as it relates to community development and business activity in his 1953 book captioned “Social Responsibility of Businessman”.

Proponents of Social Responsibility Theory like Anheier et al (2009) elaborate that an organization can show social responsibility in various ways, such as through charitable donations, promoting volunteerism, practicing ethical hiring, and implementing environmentally friendly practices. They highlight that social responsibility involves balancing economic interests with the well-being of the ecosystem, often requiring trade-offs between economic growth and the welfare of society and the environment. Ergo, this responsibility extends beyond business to include anyone whose actions impact the environment.

Courtney et al (2023) assert that Social Responsibility Theory refers to the practice of individuals behaving in ways that benefit society and fulfilling their civic duties. They proclaim that this can be achieved through charitable activities, such as donating time, treasure, talent, and resources as well as engaging in volunteer work and supporting important causes, whether political, environment, or social. The authors posit that it also involves acting with integrity and honesty: Essentially, social responsibility means acting with compassion and consideration for others. The authors affirm that it is not just a one-time effort, but a continuous commitment to positive actions over time. Recently, the phrase “be the change you want to see in the world”, or simply “be the change”, has become a popular way to express the essence of social responsibility.

This theory posits that individuals and organizations, particularly those with greater resources and power, have an obligation to act for the benefit of society at large. These gainful actions includes addressing social issues and contributing to the welfare of less fortunate members of society and people that fall victims of natural disasters like the flood-displaced persons in Anambra state. This theory can be used to encourage all and sundry including non-governmental organizations, religions groups and the wealthy people to be involved in community development. The need for the citizens of Nigeria to understand that the duty of nation building and developing Nigeria in contemporary times should not be relegated to the government alone is extremely pristine.

Engaging Religious Organizations, Anambra's Elite and Institutions in Supporting Internally Flood-Displaced Persons through Social Responsibility Theory

Engaging religious organizations, the elite, and institutions resident in Anambra State in supporting internally flood-displaced Persons through the lens of Social Responsibility Theory involves the subsequent strategic steps:

Corporate Social Responsibility (CSR) initiatives: This can be enforced by forming partnerships involving religious groups, corporations and non-governmental organizations (NGOs) focused on IDPs to channel resources effectively, alongside developing incentive programs for businesses that contribute significantly to IDPs support, such as tax breaks or public recognition awards.

Policy advocacy and government engagement: Patriotic religious groups, the elites including various institutions in Anambra state can engage in lobbying efforts to influence government policies that promote and facilitate support for IDPs. They can as well ensue in advocating for regulations that mandate a certain percentage of corporate profits to be allocated to social responsibility projects, including those supporting flood-displaced persons.

Volunteer programs and community projects: Encouraging and organizing volunteer programs where religious groups and the elite members of society can directly engage with and support flood displaced communities. Funding and participating in community projects that aim to improve living conditions and provide essential services to flood displaced camps is equally exigent.

Fundraising campaigns and resource allocation: The Anambra state government in conjunction with various religious groups and good-spirited wealthy citizens can organize fundraising events that target wealthy individuals and institutions, encouraging them to donate generously to IDPs causes. Institutions and businesses can be encouraged to allocate a portion of their resources (financial, material, cum human) to support flood-displaced persons.

Media campaigns and public relations efforts: The mass media can be utilized in highlighting the plight of IDPs and the critical roles of religious groups, elites and institutions in supporting them. This can involve documentaries, news reports and social media campaigns. Also engaging in public relations activities that showcase positive stories of religious groups and elites involvement in social cause, thereby encouraging others to participate, is very vital.

Impact studies and data sharing: It is necessary to conduct and fund research studies to assess the impact of IDPs support initiatives, helping to refine and improve future efforts. There should be collaboration with academic and research institutions to share data and insights on effective strategies for supporting flood-displaced persons to this effect.

Role models and ethics training: It is relevant to promote elite individuals via various religious groups in Anambra state who exemplify ethical leadership and social responsibilities, using them as role models to inspire others. There should be provision for training on ethical leadership and social responsibility for executives and leaders in various sectors in Anambra state.

Alongside integrating these strategies, various religious organizations, elites and institutions in Anambra State can significantly contribute to alleviating the challenges faced by IDPS, in alignment with the principles of social responsibility theory.

The Anglican Church's Aid Initiatives for People Displaced by Floods in Anambra State

Hitherto, the Anglican churches in Anambra State consisting of Diocese of Awka, Diocese of Nnewi, Diocese of Ogbaru, Diocese of Aguata, Diocese of Ihiala, Diocese of Mbamili, Diocese of Amichi, Diocese of Niger West, and Diocese on the Niger; collectively makes up the province on the Niger, overseen by His Grace, the Most Revd. Alexander Chibuzor Ibezim: That serves as the Archbishop of the Niger Province and the Lord Bishop of the Diocese of Awka. These Dioceses works together through its see at the Diocese of Awka, administered by the Archbishop Alexander Ibezim, in assisting internal Displaced Persons (IDPs) affected by floods in Anambra State pertinent to integrated missionary focus in the following ways:

- **Provision of relief materials:** Abisoye (2015), Emembolu et al (2024) alongside S. Mgbemena, S. Okonkwo, C. Ukpeke and A. Mbamalu (Personal Commission, April 17th, 2024) attest that the Anglican churches in Anambra State through their provincial

see in the Diocese of Awka, organizes drives at intervals focused at collecting and distributing essential supplies such as food, clean water, clothing and medical supplies to the 28 Internally Displaced Camps mapped out by the Anambra State Government at the various upland Local Government Areas of the State. This helps address the immediate needs of displaced persons who often lack basic necessities after being forced from their homes.

- **Temporary shelter:** C. Obiewulu and F. Ozonna (Personal Communication, April 17th, 2024) posit that the Diocese on the Niger, Anglican Communion leased part of Bishop Crowther Memorial School Onitsha to the Anambra State government to serve as an IDPs camp. Moreover, various church buildings or halls at the Diocese on the Niger, Diocese of Ogbaru, Diocese of Ihiala along with the Diocese of Mbamili and Niger West more often than not are used for temporary shelters for those displaced by floods within those local government areas where they were located. These places provide safe and secure environments for families while they await more permanent housing solutions.
- **Health services:** The Diocese of Awka alongside Diocese on the Niger, Anglican communion through the Faith Hospital and Maternity, and Iyien Mission Hospital resident in both Diocese respectively; also partner with various healthcare providers in Anambra State in offering medical camps or mobile clinics to help address the health needs of displaced persons, especially vulnerable groups like children, pregnant women, and the elderly as H. Agbata and E. Nwafor (Personal Communication, April 18th, 2024) affirm.
- **Psychosocial support:** I. Egbuonu, O. Eze and K. Ezeaba (personal communication, April 18th, 2024) verify that selected clergymen from the Diocese on the Niger, Mbamili, Niger West and Ogbaru align in offering counseling services and emotional support to Internally Displaced Persons at their various camps, in order to cope with the trauma of losing their homes and belongings. Some Anglican Churches in the Diocese on the Niger equally provide spiritual support and organize community activities to foster a sense of normalcy and hope for the flood displaced victims within the IDPs camps.
- **Community coordination:** Okafor (2020), and R. Okafor, B. Udenze and I. Ezeobi (Personal communication, April 18th, 2024) disclose that the Archbishop Alexander Ibezim together with other Anglican bishops in Anambra state collaborate with governmental and non-governmental organizations to ensure coordinated response to the plight of Internally Displaced Persons affected by flood in Anambra State. The points of alliance includes, sharing information about the needs of IDPs and participating in the programs.
- **Advocacy and awareness:** Anglican bishops in Anambra State on various occasions utilize their position and platforms in raising awareness about the plight of flood victims and advocates for more robust government and community support. For instance, bishop Henry Okeke of Mbamili Diocese (cited by Ujumadu et al, 2018), along with the Anglican bishop of Ogbaru Diocese, Rt. Revd. Prosper Afamefuna Amah (cited by Ujumadu, 2018, together with Okafor, 2020, respectively), once urged the federal government of Nigeria to dredge the River Niger as soon as possible since that constitutes to the incessant flooding in Anambra State. Moreover, the Anglican bishops in Anambra State organizes fundraising during their various synods; create awareness campaigns; and equally lobby for better flood management policies on behalf of the flood-displaced persons in Anambra State.

Conclusion

This study has demonstrated the power of community and faith-based organizations in providing relief and support during crises. Through coordinated efforts, the Anglican Church in Anambra

State, Nigeria has mobilized resources, including food, clothing, medical aid, and temporary shelter, to alleviate the immediate suffering of flood-displaced victims within the state. The pastoral care and spiritual support offered by the church have also been crucial in helping individuals cope with the psychological and emotional trauma associated with displacement.

However, it is essential to acknowledge that the church's intervention, while impactful, is not exhaustive. The scale of the disaster often exceeds the resources and capacity of any single organization, including the church. There are significant challenges in reaching all affected individuals, particularly those in remote or hard to access areas. Additionally, the church's efforts are primarily focused on short-term relief rather than long-term recovery and rehabilitation, which require extensive resources and specialized expertise beyond the church's typical scope of operation.

The limitations of the Anglican church's response highlight the need for a more comprehensive and collaborative approach involving government agencies, international organizations, and other non-governmental entities; hence the adoption of social responsibility theory for this study. While the Anglican Church has played a vital role in the initial response, sustainable recovery and rebuilding require coordinated efforts and substantial investment from various sectors. The Anglican Church's contributions should be seen as part of a broader framework of support, and ongoing efforts must be made to address the long-term needs of flood-displaced persons in Anambra State.

Recommendations

This study recommends the following strategies to ensure that the disaster of flooding is mitigated in Anambra State, Nigeria:

1. The Anambra State government should build and maintain effective drainage systems, including flood channels and levees, to manage and redirect excess water within the state, especially the flood-prone communities. They should also implement advanced meteorological and flood forecasting systems to provide timely warnings to communities.
2. The Anambra State government through the estate managers in the state should enforce zoning laws that prevents construction in flood-prone areas and incorporate flood risk assessments into urban planning. They should equally undertake large-scale reforestation projects to enhance natural water absorption and reduce runoff.
3. There should be efforts to educate communities about flood preparedness and response, and establish local disaster response teams. The Anambra State government should reach out to the federal government to assist in developing and enforcing comprehensive flood management policies that include mitigation, preparedness, response, and recovery strategies.
4. The ministry of agriculture in Anambra State should encourage agricultural practices that reduce soil erosion and enhance water retention.
5. The governor of Anambra State should ensure effective coordination with federal, state and local agencies involved in flood management and response: This will get all hands on the deck in managing flood-risks. There should be support research into flood prevention technologies and climate adaptation strategies, in order to give room for improvement in subsequent mitigation measures. He should also implement policies to mitigate the effects of climate change which can exacerbate flooding through increased rainfall and sea-level rise.
6. This study urges the federal government of Nigeria to promptly dredge the River Niger, as this is a key measure to prevent flooding disasters in Anambra State, where the river's

condition is a major contributing factor.

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