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Editorial Brief

We have in the second volume of IJMGS articles that were peer reviewed by scholars in the field. All, but one, were presented at various times on virtual weekly webinar organized by the Centre. They were then revised and independently reviewed as part of intellectual rigour the Journal editorial is noted for. The coverage is multidisciplinary in contents, and trans-global in analyses. The current world discourse is predicated on three main issues: health and development in the midst of ravaging COVID-19 pandemic; climate change; and food security. The commonality with the three challenges, and scholar's interrogation, is the phenomenal transdisciplinary Migration and its global context. The articles in this volume are rich in contents, informative in analyses; and refreshing in evidence. They are useful in all parameters and will add value to finding solutions to some of the issues raised on all topics.

Hakeem I. Tijani
Editor

Migration and Urban Violence in Nigeria: Imperative of Peace Culture

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Abstract

The phenomenon of violence arising from migratory characteristic of urbanisation has invariably constituted an integral dimension of intrastate conflicts in various parts of post-colonial Nigeria. Despite the subsisting approaches for managing the crisis, the menace of urban violence has continued to manifest in varying dimensions with the concomitant implications for societal peace, and security. Employing qualitative method of data collection, this study analysed the nexus between migration and urban violence within the context of the imperative of peace culture as a constructive management instrument. Findings revealed that urban centres have remained the hub of inter-group violence because they are an agglomeration of peoples from diverse cultural, ethnic, linguistic and historical backgrounds. Given the inevitability of migration in all spheres of urban life, the study contended that peace culture has the prospect for managing differences without being indifferent, and responding to inter-group conflicts nonviolently through

shared values of mutual identity, equity, unity of purpose and dialogue. Peace education should as a matter of education policy, be adopted as a channel for inculcating peace culture and ideals of nonviolence in the citizenry, thereby discouraging arbitrary inter-ethnic acrimony, ethno-religious rivalries and socio-political entanglement that have always exacerbated the culture of violence in urban centres.

Keywords: Migration; Urban Violence; Peace Culture; Mutual Identity; Unity of Purpose.

Introduction

Migration has remained a constant source of contact and an indispensable component of interaction among humans in time perspective. Virtually all historical events among humans at both micro and macro levels are either a product of migration or its consequence or both: adventures, empire formation and deformation, environmental hostility, humanitarian crisis, political formation and reformation, religious movements, industrialisation, war expeditions, trade and commerce. Thus, it cannot be overemphasised that migration has always constituted a critical vehicle that drives all aspects of human activities from cradle to gray hair as it has always been at the centre of change, development and transformation in any given society in time and space.

As hubs for socio-economic activities, urban centres provide a variety of possibilities for society mobility. The share of the world's population living in urban areas has risen from under 5% in 1800 to 48% in 2002, and by 2030, 65% are projected, although more than 90% of potential population growth in urban areas in developed countries is expected to be concentrated and a

substantial part of that population would be poorly populated (UNICEF, 2002; United Nations, 2002).

Nigeria has witnessed manifold manifestation and intensity of internal conflicts of various dimensions in its colonial and postcolonial epochs. Most of these conflicts are a product of migration of people from diverse cultural, ethnic, religious, socioeconomic and political backgrounds. A plethora of examples abounds to the effect that urban centres are historically associated with violence during the precolonial, colonial and postcolonial epochs. Mention could be made of Aba Women War of 1929 (See Uchendu, 2007); the 1968-1969 peasant farmers (*Agbekoya*) crisis in southwest Nigeria (Afolabi, 2012) and many pro-democracy protests such as the nationwide demonstration against the annulment of June 12 1993 presidential election and the #ENDSARS protest against police brutality and bad governance in October 2020.

Virtually all the six geo-political zones in the country have increasingly urbanized arising from fast growth of the country's population. For instance, Lacey (1985) acknowledged the rapid growth in numerous urban centres across the various regions of Nigeria. These include Aba, Benin, Enugu and the Port of Harcourt, Sapele, and Warri in South-South part of Nigeria; Ibadan and Lagos, Abeokuta, Osogbo in Southwestern Nigeria; Jos, Kaduna, Kano and Zaria; in Northern Nigeria as well as the Federal Capital Territory. Following from the foregoing, violence in urban centres has continued to intensify and assume varying proportions in Nigeria's postcolonial life. In the fourth Republic, urban violence has constituted a worrisome threat to the thriving of Nigeria's democratic experimentation as no part of the country is absolutely

exonerated from one form of urban violence or the other, thereby making the crisis of urban violence a critical concern about national security.

Appreciable volume of documented information on both micro-study and macro-study avails in extant body of literature about migration history, sociological composition, group contact and human relations (Zandan, 1966; Clarke, 1972; Ajayi & Akintoye, 1980; Tijani, 2006; Falola, 2012; Olaoba, 2015; Strategic Conflict Assessment of Nigeria, 2016). Sociological and demographic studies are also seemingly suffused with human responses to the push/pull factors of migration and social change (Falola & Okpeh, 2008; Akpen, 2019). Other scholars such as Kukah (1993); Babarinsa (2003) and Anifowose (2011) have expressly depicted urban centres as notorious hubs of religious, ethno-communal, electoral and political violence. Nevertheless, scant attention has been concentrated on the nexus between paucity of peace culture and the intensity of violence in Nigeria's urban centres. Indeed, despite Ruth Watson's (2005) identification of violence in urban centres as a major trigger of civil disorder, her work did not examine the place of peace culture in stemming the tide of the social menace. Therefore, this treatise seeks to expand the horizon of scholarship on urban studies by critically exploring the relevance of peace culture as a panacea for urban violence in Nigeria. The study seeks to interrogate the interplay of migration and urban violence in Nigeria in view of the imperative of peace culture as a veritable management instrument. The central argument is that despite the long historical and sociological ties between migration and urban violence, the menace is susceptible to management giving an atmosphere deliberately dedicated to the propagation of peace culture as against the culture of war. A reinforcing component of that axiomatic exploration is that considering

widely accepted fact about protracted conflict as the major impediment to national integration and development, policy makers and other stakeholders in conflict management cannot be well equipped in addressing the menace of urban violence in the country without adequately incorporating the ideals of peace culture into the mainstream of Nigeria's peace policy framework.

Conceptual discourses:

Migration

Migration is one of the central phenomena that explain the peculiar characteristics of humans as social beings. Migration is as old as humans on the surface of the earth because humans are the driving force in the process. Migration is inevitable in the whole gamut of human activities, it is an integral component of all variables that determine the dynamics of change, development, social integration (and disintegration) in human history. The evolutionary process of individuals or a group of people in any given area is organically predicated on migration (Iroju, 2003).

Migration is the driving force of every factor of change in the interaction among humans and their topographic milieu. Knowledge transfer, information sharing, economic activities, cultural composition and social mixture, spread of pandemic, conflict generation and waging of wars, political reformation, religious movements, terrorism spread, etc. are a product of migration. Migration is central to the process of societal evolution and development. This indicates that the histories of many societies around the world are often characterized by tales of migratory movements and human settlements (Mgbeafulu, 2003).

Broadly speaking, migration can be categorised into two, namely: voluntary migration and forced migration. Voluntary migration is inspired by the initiative and the liberal choice of individuals or group of people. It is usually influenced by a combination of factors including economic, political and social. These determinant factors are either in the migrants' locality (determinant factors or "push factors") or in the intending host community (attraction factors or "pull factors"). "Push-pull factors" are the reasons that instigate or attract people to a particular place. "Push" factors are the negative aspects of the country of origin, often decisive in people's choice to emigrate whereas the "pull" factors are the positive aspects of a different country that encourages people to emigrate in search of a better life. Forced migration refers to the movements of refugees and internally displaced people (displaced by conflict) as well as people displaced by natural or environmental disasters, chemical or nuclear disasters, famine, or development projects.

Migration can be likened to mixed blessings in terms of its effect on human society. In its positive construct, migration can be a source of a host of opportunities for the individuals and groups involved at both ends of host and settlers. For instance, migration is a driver of growth, development, social transformation and exposure for people as it opens up access to employment, acquisition of skills and qualifications, improvement of life conditions. On the contrary, if not carefully managed, migration as a process can provide an avenue for tremendous inequalities and serious human rights abuses and trigger host/settlers' frictions.

UNESCO emphasises the impact of human migration towards accomplishing its mission on poverty eradication, capacity-building, sustainable

development and intercultural dialogue through education, the sciences, culture, communication and information. It stresses the human face of migration and addresses the implications of the movement of people within its fields of competence, drawing on relevant human rights principles and standards. Thus, human migration is considered central to pursuing and achieving the following objectives:

1. Contribute to a policy environment conducive to the social integration and inclusion of migrants (see for instance activities on internal migration in India);
2. Understand the links between migration and education, and the challenges raised by intercultural education, brain drain/gain, student mobility and the international recognition of qualifications;

Address the social dimensions of climate change and migration, particularly regarding governance, conflict, human rights and international law, gender equality, economic and human development and public health. In parallel to these initiatives, UNESCO has always been proactively inclined to the collective efforts of the Global Migration Group (GMG).

It has been asserted that the movement and intermingling of people within and across the borders of their own territories are undoubtedly some of the greatest processes which facilitated the transformation of mankind (Sadik, 1998; Ochonma, 2011; Biney, 2008; Nzongola-Ntalaja, 2007; Alubo, 2006; Badru, 1998; Nnoli, 1978).

Thus, the quest for understanding the nature, the evolution and development process of any group of people is dependent upon understanding their migration history. This simply suggests that migration tends to shape the

course of events and patterns of social formation and interaction of most societies. Zanden (1966) aptly captures the whole essence of migration in every aspect of human life when he argues that, “if people were content to live among their own kind in communities that were more or less isolated from one another, racial and prejudice would be virtually unknown”.

Mabogunje (1970), in his Systems approach to the study of rural-urban migration averred that once migration has taken place, adjustments occur in both the areas of origin and destination. These adjustments could be positive or negative as in encouraging more flow from the area of origin or conflicts between the migrants and the host community. However, though migration engenders conflict, migration alone cannot be a sufficient reason or explanation for conflict generation. This fact is subsumed in Nnoli's (1978) position that it is not the contact between groups that in itself breeds inter-group conflicts but the degree of competing claims among the groups. This degree of competing contest for power, economic resources, social amenities, and the preservation of primordial ties.

Peace culture

Peace is commonly considered as an atmosphere of calm or quietness without disputation, aggression and disruptions in a given society (Hornby, 2006). This line of exploration on the meaning of peace as mere absence of war was so perceived partly as early studies of peace were highly influenced by the consideration of the tragedies of WWII and by a sense of crisis in human survival triggered by a complete nuclear war of the two superpowers (Matsuo 2005). On a broader consideration, peace is perceived as an atmosphere of

harmonious coexistence among people through the development of intergroup or interpersonal skills employed to avoid confrontation. In other words, peace in this light is usually interpreted in matters of social or economic wellbeing as the absence of animosity or the presence of stable and freshly healed stability, acceptance of equal rights and justice in diplomatic relations at any level of human relations in the interaction among humans.

Peace culture is a body of shared values, attitudes, behaviours and ways of life based on respect for fundamental rights and freedom; understanding, tolerance and solidarity; sharing and free flow of communication; and full participation and empowerment of women; non-violent resolution of conflicts and the transformation of violent competition into cooperation for shared goals (Cordesman, 2003). According to United Nations Declaration on Peace culture and Non-Violence, Peace culture is considered as “an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.” The Culture of Peace is also defined as a ' collection of values, behaviors, practices and ways of living focused on concepts such as loving life, ending conflict and promotion of non-violence through education, dialogue, cooperation and adherence to freedom principles, justice, democracy, tolerance, unity, cooperation, pluralism, the cultural diversity of dialog and non-violence' (UNESCO, 1999).

Peace education is a formidable vehicle through which peace culture could be propagated. Peace education is required to empower a population towards embracing and imbibing the culture of peace in order to channel young

people's attention into developing human civilization through nonviolent initiatives. The UNESCO paper on the declaration on a culture of peace (UNESCO, 1999) states that since wars begin in men's minds, the building of peace must begin from the minds of men (Olugbuyi, 2006). Beginning the building of peace from the minds of men would enable people to develop expertise for a successful dispute resolution; they will be aware of universal human rights and social inclusion standards; they will value ethnic diversity and respect the dignity of earth. Until international, continuous and comprehensive peace education starts, such learning cannot be accomplished. Conceptually, Peace Culture is a phrase used to describe a state of people's thinking and orientation, irrespective of the differences between the people or between them, to achieve peaceful social relations. Peace culture is a much-wanted situation in which people encourage peaceful living. In the end, continued and formidable peace education among the people could achieve this. Sommerfelt and Vambheim (2008) say that the culture of peace demands that people should be tolerant of each other, show co-operative behaviour, and avoid situations that lead to conflict and violence at intergroup or interpersonal levels. The essence of peace culture is adequately encapsulated by the United Nations (1999) as:

a set of values, attitudes, traditions and modes of behavior and ways of life based on respect for life, ending of violence and promotion and practice of non-violence through dialogue and cooperation, promotion of all human rights and fundamental freedoms, commitment to peaceful settlements of conflicts...efforts to meet the developmental and environmental needs of present and future generations... respect for and promotion of equal rights and opportunities for women and men.

What can be deduced from this is that peace culture is a living way in which individuals and groups in society regard peaceful coexistence as a preferred option to live in the interest of mutually reinforcing intergroup and interpersonal development. In such a situation peace, patriotism, loyalty, tolerance and intergroup harmony are considered by people as their way of life. In that light, any attempt that may trigger or elicit violent confrontation, stiff aggression and war are not considered the appropriate way of life in the interaction among the people.

Urban violence

It is commonly accepted that an urban area is a comparatively large and dense permanent population (Perchonock, 1994). This overview shows certain facets of urban crime and its proliferation with far-reaching consequences. Urbanization typically represents the ways in which culture evolves, and cities are often identified as cradles of civilization and cultural and economic revival outlets (UNICEF, 2002). Harroff-Tavel (2010) has described urban conflict as a solely illegal one in his description of violence and humanitarian acts in urban areas. Harroff-Tavel identifies numerous kinds of urban violence, including civil and political revolt, hunger riot, ethnical and religious identity-based violence, wars between gangs, extremism and actions of migrants' xenophobic violence. However, urban violence has intertwined with different forms of violence in urban areas. This situation was described by Harroff-Tavel (2010: 347):

Urban violence between groups that are generally considered as criminal (territorial gangs, mafia-

type groups, etc.), or between those groups and government forces or private militias, raises some complex legal and political problems. This is particularly the case when the clash is between groups engaged in a collective confrontation of major intensity, which testifies to a high degree of organization.

Analysing urbanization patterns in Africa, Annez, Buckley, and Kalarickal (2010: 222) observed that [translation] "urbanizing in Africa is 'flight' that reflects choice under pressure, rather than migration to unnecessarily attractive towns." However, this observation does not take cognizance of the dynamic change in urbanization arising from natural population growth and voluntary or accidental migration. There are unprecedented numbers of violent attacks and organized crime in the world.

The continued density of population growth in urban areas is, in part, provoked by poverty, the breakdown of tradition and cultural value systems in the society. Racial discrimination, unhealthy competition, systemic corruption, political turmoil and resource management agitation are among the push-pull factors that make violence in urban communities a recurring decimal with the domino effect on socioeconomic and political situations in the country. This has invariably encouraged the formation of new social class that indulge in making immense gains from the supply of guns and explosives for warriors in places vulnerable to aggression (Bamgbose, 2009; Odoemene, 2008; Erinosh, 2007; Obi, 2006; Adejumobi, 2005).

As conceptualized in the present study, both types of urban crime, regardless of their nomenclature, are a significant societal issue. Any violence which is a

threat to the protection of lives and property of many residents in an urban community is known as urban violence. This conception is based on understanding that dynamics of push-pull factors have always generated violence of varying genre in urban communities given its agglomerating characteristic. Since the introduction of colonization by the British government, numerous waves of urban conflict have arisen in Nigeria.

Theoretical Underpinning: Social Identity Theory

Social identity theory is one of the major theories that provide explanation for inter-group relations. The theory was originally formulated by Henri Tajfel in the 1970s. Other exponents of this theory include Flament (1971) and John Turner (1982). The Social identity theory is predicated on the assumption that an individual develops their self-concept on the basis of their attachment to a significant group (Hogg, 2006). In other words, the self-awareness of an individual is situated within identifying with membership to a specific group. By the individual's membership to the significant group, the individual's self-concept is developed and actualized. This implies that an individual is a reflection of their group membership. When an individual takes cognizance of the social identity to which they belong, their perceptions, inclinations, and behaviour can change dramatically. First, they become more inclined to embrace the beliefs and demonstrate the values that epitomize their group. Second, they become more likely to perceive individuals who belong to other groups as demonstrating qualities that typify members of the group Hogg (2000), Ellemers and Spears (2002).

Therefore, an understanding of the individual's actions and/or behaviours demands a commensurate understanding of their group membership actions

and/or behaviours. From the viewpoint of social identity theory, the perceived individual's behaviour is patterned by the group's behaviour acting on the individual as a significant other (Frisch, Hausser, van Dick, & Mojzisch, 2014). More so, this patterned behaviour emanates as a result of the social bond between and among members of the group. This goes further in reinforcing the social bond and solidarity among the members of the group. This reinforcement consequentially creates a "we-feeling" for the in-group and a "they-feeling" for the out-group members arising from self-categorization.

This view has been corroborated by Brewer (1986), in his study of the minimal and maximal group. Brewer argued that the only thing necessary to create prejudice and discrimination between groups is a relevant and salient self-categorization or social identity. He emphasised that it is the individual's identification with their in-group that significantly shapes their self-image and the associated behaviour pattern which invariably determines their interactions with other members of the out-group. It is crucial to remember in-groups are groups we identify with, and out-groups are the ones that we do not identify with, and may discriminate against (McLeod 2008). In affirmation to this, Brewer (1986) posits that just the awareness of belonging to a group that is different from another group is enough to create prejudice in favour of the in-group against the out-group. It may sound strange as revealed from the above assertion that just the mere membership of one in an in-group is just but an enough justification for one to exhibit prejudice and discrimination against a member of an out-group. It is a truism, therefore, that the mere fact that an individual has an affinity and so can be identified with a group is a

potential factor for inciting enemy image with the members of the other group.

This study adopts social identity theory to provide a theoretical underpinning for explaining the trajectory of the interplay of human migration and the attendant dynamics of urban violence in Nigeria. The sophisticated instruments of conflict management inherent in peace culture is therefore presented as a veritable mechanism for managing urban violence considering the fact that human migration is an inevitable social phenomenon in any given society. The deduction from the foregoing is that the robust nature of conflict management instruments inherent in peace culture is capable of promoting inter-group peace within context of shared identity of various component groups that characterise the agglomeration of urban formation.

Dynamics and manifestation of urban violence in Nigeria

Nigerian experience of urban violence is analogous to instances of urban violence in many African countries. A number of factors have been identified in extant literature as accounted for the causes, dynamics and manifestation of urban violence in Nigeria. Given the intensity and magnitude of violence associated with the military era in politics, there is no doubt that that era marked a watershed in the history of urban violence in the country. For instance, Nigeria was plunged into a three-year civil war (1967-1970) during the military era. This was complicated by unprecedented outbreak of ethno-religious violence and civil unrest majority of which turned some major cities in the country into battlefield.

Evidence from the Nigeria Watch database from 2006-2019 reveals that crime is one of the causes of urban violence in Nigeria, as armed robbery is heavily concentrated in the South and Middle Belt regions, especially in highly populated areas like Lagos, Abuja and Port Harcourt.

All the factors identified as causes of urban violence are symptomatic of the crisis of governance, which has made the problem of urban violence seemingly unmanageable in Nigeria. Based on their observation of urban-based crisis, scholars such as Goldmann *et al*, (2011) have attributed the prevalence of urban violence to poverty in the country. This suggests a high magnitude of exposure to the trauma of urban violence in economically disadvantaged urban areas.

Urban violence has resulted in mass destruction of lives and property in Nigeria. Thus, the country has suffered from wanton destruction of persons and properties following its attainment of political independence in 1960. The country has encountered a dramatic intensity of intra- and inter-group violence in its urban centres such as Lagos, Ibadan, Kaduna, Kano, Port-Harcourt and the Federal Capital Territory (FCT), Abuja.

Port Harcourt is both the capital of Rivers State and the hub of oil sector activities in Nigeria. Despite its economic and political relevance to the Nigeria Project, Port Harcourt is a notorious hub of communal and inter-group violence. The fluidity of violence in the urban city of Port Harcourt has remained alarming and frightening, and manifested in various dimensions including gangs in oil theft, extortion, kidnapping of expatriates, electoral violence and rivalry wars. Cult gangs and ethnic militias have at one time or the other been responsible for the perpetration of specific violent activities in the city of Port Harcourt and its neighborhood communities.

Urban gangs such as the Delta Vigilante group of Niger (NDVG) and the Volunteer Force of the Niger Delta (NDPVF) and their violent engagement against rival groups, innocent persons, and politically associated killings are a recurrent decimal in Port Harcourt (Hagedom, 2005). Acclaimed leaders of these groups have always claimed that they are committed to the liberation agenda of their respective domains in the interest of their communities. These groups have triggered the perpetration of various dimensions of urban violence such as political associations, clash with the police, traditional chieftaincy tussles and simple ego trips (Albert, 2004).

Lagos has also been affected by various dimension of conflict including electoral, communal and ethnic violence. There, ethnic violence and the transition to a multi-party rule in 1999 increased. Thus, Lagos has remained a place of violence and intimidation related to elections, in addition to ethnic conflicts. In the late 1990s and early 2000s, Lagos residents faced endemic security apathy due to high rates of urban violent crime as well as politically motivated urban violence and ethnic clashes perpetrated majorly by cult gangs and the Odua People's Congress (OPC). Attacks on ethnic minority groups by militia groups in Lagos resulted in increased violent activities in Lagos against other ethnic minorities from other parts of the country (Ikelegbe, 2001; Ukiwo, 2003, Guichaoua, 2009). Given its violent confrontations with the police and security agencies, OPC was proscribed under the Olusegun Obasanjo administration in the fourth republic.

Since the 1980s, violent ethnic and religious conflicts have become more pervasive and have assumed a wider scale in some urban centres in Northern Nigeria. For instance, violent confrontations which occurred in Kaduna (1982-

2000); claimed 14,177 lives (Akeze, 2009). This provoked a reprisal attacks erupted in Kano and Lagos. In Lagos, clashes between the Odua People Congress and militia groups of northern extraction resulted in colossal loss of lives and property in the popular Mile 12 market (Abimboye, 2009).

In Kaduna, cases of urban violence abound. For example, attempts to introduce Sharia law in the year 2000 under the administration of the state Governor of Kaduna, Mohammed Makarfi degenerated into series of attacks. This development influenced the protraction of violent confrontations between Muslims and non-Muslims resulting in thousands of deaths (Abimboye, 2009).

Furthermore, in November 2002, a mob took to the streets to riot after a newspaper published remarks about Prophet Muhammed and the beauty queens of the Miss World Pageant, which Nigeria was hosting. The conflict spread to Abuja and about 5,000 lives were lost to the violence (Abimboye, 2009). The religious disturbance moved to Maiduguri in February 2006. Muslims had come together in the district of Ramat to protest the cartoon of a Danish newspaper on Prophet Muhammad. Young people were captured, murdered, and mutilated as Christians (Abimboye, 2009). No doubt, it is evident that urban violence is vast in the country with far-reaching consequences on the corporate existence of Nigeria and its overall development process.

Managing Urban Violence in Nigeria: Imperative of Peace Culture

The reign of terror characterizing most urban communities in Nigeria has undermined Nigeria's pride in unity in diversity. This has invariably cast blight on the image of Nigeria among the comity of nations. Since migration is

an indispensable phenomenon in human existence, there is the need to fashion out mechanisms for managing conflicts proactively in urban centres. There is no gainsaying the fact that application of force cannot contain the dynamics of violence in various parts of the country. Hence, the imperative of peace culture in managing urban violence in Nigeria. Peace culture is an indispensable tool for sustaining societal stability in any human society, not only because it is a basic prerequisite for meaningful living but also because it is a bedrock of sustainable inter-group bonding and integrated development. Despite the enshrinement of the importance of peace in national integration and sustainable development in the Nigerian Constitution, it is unfortunate that successive governments have yet to do enough in managing the country's affairs through the instrumentality of peace culture.

The quest for peace culture as a veritable instrument for managing urban violence becomes more imperative considering the fact that coercive approaches by the police sector and related conventional security initiatives over the years have been insufficiently effective principally arising from lack of will power to clamp down on the growing army of miscreants tormenting Nigeria's urban communities (The Punch,7/3/2014). It is quite disheartening that most of the non-coercive mechanisms put in place by the state actors have not been adequately nurtured towards achieving consistent peaceful co-existence in the interest of sustainable development in Nigeria. Suffice one to argue that considering the inadequacies of subsisting mechanisms for peace project in Nigeria, urban violence has continued to thrive because the deserved attention has not been accorded the values of peace culture.

Peace culture would go a long way in the inculcation of relevant cultural norms, ethics and values that promote and enhance mutual understanding,

tolerance, unity in diversity, respect for the dignity of humans as well as respect for the sanctity of blood. Embracing peace culture would enable peoples from diverse ethnic, cultural, communal, historical, religious and political backgrounds to appreciate the ideals of unity and oneness in diversity and equip all and sundry to appreciate the invaluable strength inherent differences rather than being regarded as potential sources of indifference. In other words, inculcation of peace culture is imperative for attaining peace through its potency to effectively managing human differences without being indifferent.

Peace culture has the capacity to discourage violent reactions to conflicts by reinforcing the values and virtues of tolerance, accommodation, forgiveness, and unity in the interaction among peoples. Extant theoretical frameworks and applied programs in peace culture have revealed that though conflict is inherent in human nature, it could be monitored and controlled through a deliberate learning programme capable of changing aggressive narratives that reinforce win-lose approach to conflict handling (Van Slyck, Stern & Elbedour, 1999; Salomon, 2003).

Peace culture has the inherent instruments to relate with differences through improved communication skills such as listening, empathy, love, care, passion, and positive perceptions in relationships, thereby downplaying incessant inter-group violent attacks and the attendant social unrests (Harris, 1999). Hence, peace culture remains the veritable instrument for managing urban violence in any given human society.

Conclusion and Recommendations

This treatise has analysed the synergy between peace culture and productive management of urban violence in Nigeria. Findings have shown that Nigeria's public life and socio-political space have been characteristically engrossed by urban violence, and that subsisting efforts towards addressing the problem in the interest of peaceful co-existence among the people have yielded little results. The argument, therefore, is that peace culture is considered as a veritable tool to build a mutually reinforcing society where differences are managed without being indifferent, thereby accomplishing sustainable peace and security through shared value of equity, equality, unity of purpose and dialogue. In other words, this study stresses the imperative of peace culture as a veritable option for combating urban violence, thereby strengthening the collective existence of Nigeria within the spectrum of its heterogenous composition and complexity.

Following from the foregoing, the study advances the following recommendations:

1. Advocacy for the promotion of peace education as a veritable tool for entrenching peace culture: The advocacy for peace culture through the instrumentality of peace education and capacity building is capable of bringing about a united Nigeria free from arbitrary inter-ethnic acrimony, ethno-religious rivalries and socio-political entanglement that have turned many urban centers into the hub of violence.
2. Peace culture is capable of inculcating the ideals of civil policing in the Nigeria Police as major preservers of urban peace and security. This would invariably reinforce cordial relationship between the police

sector and members of the public in the process of combating crimes and criminality in urban centres.

3. Peace culture has the prospect to provide an avenue for urban dwellers across political, socioeconomic and cultural dichotomy to be mutually reinforcing stakeholders in the process of building a peaceful, integrated, progressive, just and egalitarian society without undue preference for ethnic cleavage, political affiliation or religious enclave.

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