THE SOCIALIZATION OF PEACE CULTURE BY THE FAMILY INSTITUTION AS A BASIC UNIT OF THE SOCIETY CAN BE A STRONG BASIS FOR CONFLICT PREVENTION AND RESOLUTION IN THE ENTIRE COUNTRY, NIGERIA

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Abstract
*The main objective of this work is to show the importance of peace culture socialization in the family institution as a basic unit of the society in peace culture socialization, conflict prevention and conflict resolution in Nigeria. The Nigerian traditional societies hold great value of peace culture during socialization of her young members. This Culture recorded high success in conflict resolution at that time. However, the Nigerian society today maybe heterogeneous but the needed traditional way of conflict prevention and resolution has been eroded and may still prove very useful in modern time conflict prevention and resolution. Culture by its definition is the summation of the peculiarities of a people's values which is regarded as the totality of their persons. In extension, any culture that has mal-nutrition in peace socialization and conflict resolution can sustain an unhealthy environment of persistence intra-state conflict. Peace socialization can also be an antidotes of conflict/war culture, that can infiltrate into the main culture. This antidotes like other biological antidotes will help to neutralize the virus of any war/conflict culture that may manage to infiltrate into the main culture, whether from internal forces or external forces. The study discovered that alot is spent on resolution while very little is spent on conflict prevention in Nigeria. Barely 20years back in Ebira Tao land of Kogi State, domestic conflict like the dispute between husband and wife used to attract the attention of everyone around including,close friends, families and next door neighbours alike. That tradition of peace culture has gradually been eroded. In 2007 general election in Kogi State, the region recorded high number of murder victims. The attempt by security operatives to gather useful information on the perpetuators fell on blind faces and deaf years. No son of the region was ready to give useful information to security operatives. Suddenly, it has become every man for himself like in other region of Nigeria. The adage; Be your brother's keeper has become strange in the ears even as religious leaders reiterate the same peace adage. Few decades from now, the adage; be your brother's keeper may completely go into extinct. In addition, the socialization of peace culture on Young Nigerians should be given more priority now than ever. From informal socialization (religious group socialization) to formal socialization in school. The willingness of the people to involve genuinely in conflict resolution is minimal today compared to the traditional society. This perceived difference is evidently in the form of peace culture socialization and with scrupulousness of resolution and ingenuous temperament. In the case of conventional schemes, the people think more of themselves as individuals than as a community involved in conflict prevention and resolution. The encounter consistently faced by security operatives speak louder of the unwillingness of people to give vital information to security operatives. Constant blame Is put on the government on problems of insecurity and acclaim so intrinsically in the difficulty faced by the government in curbing insecurity in Nigeria. This paper is used to suggest that together as a community we can and will curb the menace of insecurity in Nigeria. This paper also suggest that the socialization of peace culture by the family institution can help and will help in curbing insecurity at large and that, there is no **"bad; hausa,Igbo,Yoruba,Ebira or Igalla** and **"Good; Hausa, Igbo,Yoruba,Ebira or Igalla** but rather we have **"bad Nigerians and good Nigerians"** As good Nigerian community, we must collectively work together to curb all forms of violent conflict in our beloved country, Nigeria.*

Keyword*: Peace Culture socialization, Conflict Prevention and Conflict Resolution*

INTRODUCTION

Culture has been a strong determinant of knowing which value the people hold strong and why. Sociologist and Anthropologist alike usually study people's culture as a way of studying the population study. In extension, people's culture show their peculiarity from other people's ways of living, in the household and beyond the household to the general individual community. The analysis of ethnicity in all its immensity and breadth fits to the discipline called anthropology, which analyses and examines human physiognomies and their connection to their ecosystem. Culture entails the entirety of characters and eccentrics that are typical behaviours which comprise the people's dialectal morphology, song, work, talents etc.

In studying the culture of any people, social researchers study the people's communal norms, prohibitions and ethics. This fact about people has made it understandable why certain behaviour are peculiar to certain generation or people. For example, the recent culture of insurgency, banditry and kidnapping school Pupils by "bad Nigerians" speak for itself on the deviant norms this bad Nigerians hold in high esteem. The antidotes of this deviant culture is proper socialization of peace culture by the family institution or the future Nigerians will be infected with this treacherous and cancerous culture that is capable of completely ruining our beloved country.

George Simmel (1858–1918), regarded culture as the cultivation of individuals through the agency of external forms which have been objectified in the course of history. As such, culture can be defined as the ways of thinking, the ways of acting, and the material objects that together shape a people's way of life. This type of cultural sociology may be loosely regarded as an approach incorporating analysis and theory. Cultural sociologists tend to reject scientific methods, as it focuses on words, artifacts and symbols. Culture" has since become an important concept across many branches of sociology, including resolutely scientific fields like social stratification and social network analysis. As a result, there has been a recent influx of quantitative sociologists to the field. Thus, there is now a growing group of sociologists of culture who are, confusingly, not cultural sociologists. These scholars reject the abstracted postmodern aspects of cultural sociology, and are seen as bizarre people. Thus, the dis-concord between two instead, look for a theoretical backing in the more scientific vein.

In Nigerian traditional society, the perception of violent conflict was frown at it's entirety and people who engage in them persons, family or groups are managed in such a way that prevents future occurrence of the conflict. From the opinion of the people to the cancel of elders, conflict resolution was taken seriously. However, in recent times, the family institution has allowed the acculturation of evil culture on Nigerians. More bizarre freedom is given to the children who are likely to learn alien culture of violent conflict.

SOCIALIZATION OF PEACE CULTURE BY THE FAMILY

Culture referred to special intellectual or artistic endeavors or products, what today we might call "high culture" as opposed to "popular culture" (or folkways in an earlier usage) Matthew Arnold's Culture and Anarchy (1867) By this conceptualization bad Nigerians who engages in insurgency, banditry, kidnapping for ransom must at some point been intellectually acculturated with this evil cultures.
Culture consist of the derivatives of experience more or less organized, learned or created by the individuals of a population, including those images and their interpretations transmitted from past generation, from contemporaries or formed individuals themselves. (Hofstede, 1994). It is the collective programming of the mind which distinguishes the members of one group or category of people from another.

Culture is the set of attitudes, value, beliefs, and behaviors shared by a group of people but different for each individual, communication from one generation to the next. Matsumoto (1996) Culture is that complex whole which include knowledge, belief, art, morals, law, custom and any other capabilities and habit acquired by man as a member of society (Tyler,1870)

Culture refers to the totality of the pattern of behavior of a particular group of people. It includes everything that makes them distinct from any other group of people, their greeting habit, dressing, social

norms and taboos, food, songs and dance patterns, rites of passages from birth through marriage to death, traditional occupation, religion as well as philosophical beliefs. (Aziza, 2001)

Culture is an essential part of conflict and conflict resolution. Cultures are like underground rivers that run through our lives and   relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. (UNESCO, 2013). Though cultures are powerful, they are often unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways. While peace is an antidote for conflict, war culture sustain conflicts. Protracted conflict are products of war culture.

The entire or total way of life would embody, among other things, what the people think of themselves and the universe in which they live, their world view in other word, how they organize their lives in order to ensure their survival. It can be stated there can be no culture without a society. It can also be said that culture is uniquely human. (Etuk,2002)

Peace and conflict are engineered by culture. The family as the basic unit of the society has a vital role in socialization of her members. The family must paint any form of violence in bad image. From Gender base violence, domestic violence, to physical and verbal assault. The child must grow with principles, norms and values of peaceful coexistence with others. Failure of the family to perform this basic function may lead to the creation of a generation devoid of this important peace values (like we have in Nigeria today)

Conflict derived from the family level, even though it has been considered as the basic unit of society can grow up in the child to adulthood. The parents has the right to protest against their offspring showcasing unnecessary annoyance over many things. The parents have the right to punish their offspring as a form of deterrence. Any civil society criticizing the family for punishing her offspring is not helping the family perform her basic function of socialization of the right values. African parents has been criticize for beating up their children as a form of deterrence. We must not throw away any African traditional mechanism that support good values, and the manner such good values are instilled on its members. Ebira people of Kogi State would denial children food for sometime, sitting with parents and going out to play as a form of punishment for a time. The child is forced to accept it's society values and authorities. However, the modern times of giving children freedom has lost that traditional mechanism of instilling societal good values. The result is the presence of strange and evil values in Ebira land. Families who lost this traditional mechanism of instilling good values in their children are battling with deviant members of the society. From rapists, thugs,ritualists, murderers to criminals in Ebira land. "Train your child" is a wise adage. This deviant members grew up with values from peer group and other deviant sources. In truth, the human mind is meant to be trained. If you don't teach your children the right values, someone else would. The question is; what values are your children learning from other sources. This sources could be evil sources. It is now easy than ever for bad Nigerians to instill evil values with the help of the internet. This could have been the family basic responsibility (socialization of societal good values)

The relationship between culture and conflict is deep and complex. It is often pointed out that the perpetrators of violence are really just 'regular people' with wrong values. However, focusing on the human capacity for conflict gives increased legitimacy to the idea that violent conflict is abnormal, learnt and absorbed. Conflict is inevitable we know, however, it's a hopeful embrace of the individual or group and collective potential for a transcendent and sustainable peace. The government has an important role of sustaining traditional Nigerian values that support peace. One of the noble way of government's effort is to add peace studies in school curriculum from primary to secondary. Peace studies must be a basic requirement for admission into the higher institutions like English and math. It is not a child play that we must teach peace studies but a giant stride in bringing back our lost traditional values of peace. Community leaders and religious leaders alike must join in this struggle of instilling peace values in members of the Nigerian society.

The prophet of Allah said who ever is merciful on others will enjoy the mercy of Allah (God) He also said, we humans are from a single parent, Adam and Hawa. In extension, we humans are brothers and sisters irrespective of the skin colour, religion, social and Political status.This charming values of peaceful coexistence must be instilled on members of the Nigerian society by religious leaders.

Nigerians cherished their personality, respect and honour. Which is why, Nigerian traditional values of peaceful coexistence obliged the young members to respect their elders and frown against any use of

verbal utterances that is capable of disrespecting any person or persons. In traditional Nigerian society, there is no freedom of speech. Any speech or utterance that is capable of threatening the stability of the society is unacceptable. Assault on personality often generate conflict which was why it was resented in Nigerian traditional society. Today, we have an alien value of freedom of speech in totality that has been responsible for numerous upsurge of violent conflict in modern Nigeria.

The breakdown of order and the negligence of social responsibilities are obvious indices of degenerated values capable of generating conflict. However, the cultural norms needed for the social engineering of good values especially peaceful coexistence and love for everyone can be employed through proper socialization of peace culture.

Underestimating the basic responsibility of the family in Nigerian society is capable of threatening the socialization of new/young members with peace culture. The family as a social unit and the bedrock of relationships of members of the Nigerian
society is tasked with this responsibility of socialization. Failure of the Nigerian families to instill peace culture is capable of instigating evil-strange culture of protracted violence that we see in Nigeria today in a form of kidnapping school pupils, banditry, ritual killing and insurgency. The Nigerian traditional family had perform that responsibility as the basic unit of the society at that
time. The family's relevance in Nigerian traditional society is seen as the family was the foundation of conflict resolution at that time. That seemingly basic conflict resolution mechanism as we know it promoted peace and harmony in the Nigerian traditional society. This presupposes the fact that the family must take it's place in sustaining peace and harmony in modern Nigerian society.

However, peace and harmony at the family level has the foundation of sustaining peace and harmony at the general level. At the family level the engineers (facilitators) of peace and harmony were the family heads, who, in their own rights were also considered as elders. As a matter of fact, family heads in Nigerian society is the most aged and matured. This family heads has the experience and wisdom of conflict resolution at the family level. In extension, sustaining peace and harmony at the family level helps in sustaining peace and harmony at the communal level. As family heads, they possess all the needed qualities which can be used in conflict resolution at the family level. they usually demonstrate the art of resolving conflict as bequeathed to them by the family ancestors. They therefore has the capacity of resolving
domestic conflicts from marital conflicts to siblings quarrels and the quarrels between children and mothers as well as quarrels arising from property inheritance. Whatever conflicts the family heads were unable to resolve were transferred to the ward heads. The family heads are always concerned of the love among their members. Patience, search for truth, perseverance and genuine in conflict resolution are rare virtual this family heads possess. The involvement of the family heads/Oldest members of the community (with their oratory talents and mediating skills) in a given elders association resonated in the fact that conflicts never remained unresolved in Nigerian indigenous societies. Discussions, persuasion, and compromise determined the outcome of a dispute, the personal talent of head of families members were emphasized, and particular men from the pool of elders appeared as councilors in case after case.

The Yoruba of southwestern Nigeria had a different approach of the elders towards conflict resolution. Although, the Yoruba recognized talent possession by some individual members of the association, it further required maturity, experience and wisdom. The elders as you must understand, were used to perform reconciliation duties since they were considered as having wisdom. This elders summon offenders to the scene of conflict resolution, watching over the behaviour of parties to the conflict at the scene of reconciliation, ensuring adherence to and application of the norms and customs governing conflict resolution and especially protecting the lives of the crowd of spectators present at the scene of conflict resolution in Nigerian indigenous societies. Thus, the elders played so considerable roles in peace process and the actualization of reconciliation to ascertain truthful disposition of the audience at the scene of conflict resolution. Equally and perhaps more challenging, was the fact of compromise among the tribunal or moot, to reach reasonable conclusion of restoring peace and harmony back to the society. The elders was given a special mandate in indigenous Nigerian societies. They also ensured the well-being and social welfare of the community.

CONFLICT RESOLUTION BY TRADITIONAL RULERS

In African traditional societies, conflict management through indigenous institutions perform a healing function. It provides opportunity for examinations of alternative positive decision to resolve differences. As a result, the role actors are Kings and chief, Elders, Family etc. for dispute settlement and justice dispensation. (Nwosile, 2005).

According to Taiwo (1982), in most cases, the word of an African king was law never to be flouted by anyone in his kingdom. African kings played very significant roles in conflict resolution. They have been adjudged suitable for providing Forum, process, principles, pattern, pace, context and direction for the fine-tuning and inauguration of peace and harmony, the preserves of growth and development in indigenous African societies. These provisions were in **tune with the** norms and customs of the kingdoms which the kings inherited from their ancestors. Thus, to facilitate peace in his domain and jurisdiction the African king was imbued with enduring sense of history of the norms and nuances of the kingdom, unwavering wisdom of distilling facts from falsehood in the treatment of issues of conflict, high level of epitomizing moral order, peace process and classical demonstration of harmony and broader legitimization of the vital link between the universe and the supernatural order.

The Nigerian traditional rulers have learnt by heart and experience from their forebears who bequeathed the art to them. Some of them were more practical and experience than the kings who they installed. This was why it was not so easy a task for the kings to underrate the intelligence and wisdom of their chiefs. The chiefs were often respected for the wealth of knowledge in reconciliation and enduring sense of history of the culture of the kingdoms. By their status and role model, therefore, Nigerian traditional Paramount rulers and chiefs must foster unity, initiate program of development and especially partnered peace and harmony for the benefits of all the subjects in their domain. In Nigerian traditional society the traditional rulers were the watchdogs for the morality and proprietary of manners for the youth and the elderly in African societies. Fundamentally, the basis of unity, common understanding and mutuality was good behaviour and action geared towards social development in the society. Many traditional chiefs lived closely with the townspeople and monitored the mode of behaviour of the people. Indeed, chiefs in their various quarters and wards had court session where parties to the conflict often met for the resolution of their conflicts. In the event of mobility to handle the conflict, the chiefs of such a quarter or ward engineered the process of transferring the matter to the higher level, where kings and others chiefs listened to and resolved the conflict. This presupposes the fact that Nigerian chiefs always prepared the ground for eventual resolution of conflict in Nigerian societies.

In traditional Nigerian society, peacemaking mechanism and wisdom were inseparable. Thus, dealing with extra-judicial methods in Nigerian societies, the force of traditional rulers was inevitable. The kings, chiefs and elders stood the ground of resolving conflicts. They managed the conflict through strategies considered very administrative in approach. Both known and unknown causes of conflict were treated with the sensitivity that it deserves. social stability and harmonious relationship were
more significant to the peace makers/chiefs. Conflict resolution was adjudged to relevant and speedy understanding and early leads to the resolution of conflicts in Nigerian societies. Indeed, the knowledge of conflicting situation often resulted in the understanding and articulation of the suitable resolution model attendant on it. The Nigerian traditional conflict resolution mechanism played a crucial role in dictating the trend or magnitude or direction of conflict resolution

The family institution entails such organizational structure as a basic unit of the Nigerian society which produced systemic relationship in traditional Nigerian society. It also means the production of familial relationship that sets in motion cohabitation and mutuality that helps to sustain a peace culture in Nigerian traditional society. Family institution is the basic level of unity across cultural boundaries. What emerged from the family institution in traditional Nigeria society typified the unity of action and celebration of mutuality. The family extended the frontier of knowledge and broadened the geography of development in societies. Nigerian culture thrives on solid foundation and good mannerly disposition, through which development had flourished in the traditional Nigerian society. Such a development began

with the family system orchestrated through the socialization of peace culture. In understanding the role of the family in peacemaking process, marital institution enhanced great deal of respect and honour for the parties in dispute. It also demonstrated certain degree of humility and was almost impossible to ignite conflict between the parties after reconciliation with accelerated dispensation of social justice. More so, with proper socialization by the family, members of the Nigerian society will accept and support the conflict resolution mechanism of their traditional rulers.

THE SIGNIFICANCE OF THE FAMILY IN MEDIATION PROCESS OF CONFLICT RESOLUTION

Mediation is the art of intervening in a conflicting situation. This interventionist process allowed for installing common ground for restoring friendly relations, at one time or the other that interventionist tendencies usually allowed for dousing tension brought about by conflict. Mediation entails high urge of resolving the conflict through intercession and ensuring peaceful relations among the conflicting parties. The family often display interventionist approach to conflict resolution in their domain
family, market, farmstead and the general community as well as on the street. Mediation was a purposeful art through significant principles governing the process of social justice and harmonious relationship. In conflict, the parties to the conflict hardly ever appreciated the effects of the conflict until persuaded to understand the implications of their actions. It was also observable that one of the parties to the conflict, must after a while, be reasonable after the intervention of his family.   Gluckman's standard (1956) before the parties were assisted by the mediators. Rage and fury were understandably akin to demonstration of fists without regard to sensibility on the part of the parties to the conflict. The scene of the conflict was no doubt a hot bed of argument, disaffection and displeasure borne out of the clash of interest with which the issues of conflict were couched. The atmosphere under which mediation took place was hitherto helly and hot until transformed to free and fair dealing not only of the parties to the conflict but also the mediators.

Thus, the mediators had a good and working knowledge of the conflict situation and the enraged mood of the parties to the conflict. The mediators, therefore, struggled to cool the temper and doused the tension as the starting point of positive mediation
which had certain enviable qualities that which the parties to the conflict admired. (Adewoye, 1977)

The degree of relevance of the family to conflict resolution shows the family capacity must not be underestimated. The family methods of conflict resolution are representative of a culture and civilization. However, the family mediation method are signified development process that has recorded success over time. The family symbolized cultural fusion in any individual brought about by socialization. It is not in doubt, however, that the imperial tendencies of any individual to listen more during mediation process that involve his family as one of the mediators is high. The overriding clause subjecting the conflict resolution method to reduction in its relevance is usually absent of trust in the mediation process.

In the area of fundamental ignited conflicts, formal methods of conflict resolution is still applied in modern Nigeria. This explains the little success of conflict resolution in modern Nigeria. Too much of confidentiality is associated with the western method in the process of conflict resolution which usually create doubt in the mind of the parties in conflict. The
case of the traditional method, you will find out that it is open-ended which give room to structural application of principles and the dominance of custom and norms at the procedural level. In the resolution of conflict in traditional Nigerian societies, the audience included all members of the community and thus the result was always community focused. No one dare. disagreed with the outcome since it would have received the necessary attention and blessing.

CONCLUSION

The family has been a strong conflict resolution institution in the traditional Nigerian society. The family institution start by inculcating peace values on it's members through the process of socialization and sustain this values through love, understanding and other mechanism. The recent lost of this responsibility by the family is responsible for the recent upsurge of evil values from kidnapping school pupils to murder

and insurgency. However the return of the family institution basic responsibility of proper socialization will be a great indices of conflict prevention and resolution of our beloved country, Nigeria.

Conflict is inevitable. Conflict resolution through alternative dispute resolution (ADR) should involve the family institution during the process of resolving the conflict. From mediation, negotiation, reconciliation and arbitration among others. Today we are plague by high level of violent conflict in Nigeria. From banditry to kidnapping for ransom. This paper's justification on the importance of the family institution in sustaining peace culture in Nigeria should be taken with utmost seriousness by all concerned bodies, academic and government alike.

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