

**Urban Planning and Youth Empowerment  
In Managing Violence in Sub-Saharan Africa:  
The Case of Kauraye in Katsina, Nigeria**

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**Abstract**

This paper examines how the modern urban planning and youth empowerment have helped in managing / reducing violent activities of *Kauraye* in Katsina. Violent *Kauraye* youth activities in Katsina from the late 1980's and to the new millennium have been a major challenge to the state security. The paper argues on how the recent expansion of infrastructure by the Katsina state government, in the former unplanned settlements and rural Katsina, and the establishment of crafts villages in the new millennium have resulted to the diminishing of youth miscreant and violent activities in the state. The paper shows how such activities have now shifted from the earlier hot spot areas in the state to the new unplanned settlements and other hamlets. Finally, recommendations are proffered on how to achieve sustainable development through the curbing violent activities in the interconnected world.

**Introduction\***

Since the 1960s independent African states have been marred by different violent conflicts associated with failure of state, poverty, corruption and poor governance (Salihi, 2012: 213). Violence meted out in African societies has been identified as the major problems to African development, and at the same time, A stubbing block to sustainable development across African continent. African countries, in different times, have experienced different forms of collective violence ranging from electoral violence, domestic, regional and territorial conflicts over land and resources which have indeed hindered the growth and development in the continent (Baye,2010: 4). Youth violence across African countries are piloted by different political, religious, economic and social motives associated with material gains. Equally, there are different violent conflicts in Africa; some are political conflicts, such as wars between states, armed rebellion against states

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(ranging from small-scale low intensity conflicts to large-scale civil war), armed secessionist rebellion (also of various scales), and coup d'état. Indeed, most African conflicts which were reported and drew international attention were those which fit the above descriptions (Bujra, 2002: 3). The concern of this paper is on *Kauraye* urban and other domestic violence that occurred on occasional basis. Bujra, further argues that Urban violence tends to be intermittent rather than continuous which is not a new phenomenon in African context but has been taken place since the colonial period ,but as a marked of difference, the present violence being experienced are re-action against poverty, unemployment and selfish political wills (Bujra, 2002: 4). Though, violence of this nature across African states are not given so much attention by states, it is important to stressed that lacked of proper management of this violence is what led to lack of comprehension to long term conflicts and violence that bedeviled the present African continent. Therefore, concerted efforts among African states to addressed internal violence associated with class of people and groups will proffer ways and strategies of addressing conflicts in Africa and at the same time ensured sustainable development. Thus, different African nations confronted by such violence were forced to respond to such violence through the adoption of various strategies of managing such violence. Therefore, the main objective of this paper is to explore how infrastructural development through urban planning, road constructions and empowerment strategies help in preventing *Kauraye* violent activities in Katsina, Nigeria. The specific objectives of the paper are: (a) to evaluate the nature of *Kauraye* violence (b) to examine various violent management strategies in Katsina and (c) to discuss how this strategies will help in promoting sustainable development among African countries.

### **Litreature Review**

So many scholars have made attempts to proffer ways on how to solve violent social problems like *Kauranci* phenomenon. Kendall/Nygaard and Thompson argues that domestic violence can be addressed by secondary groups and formal organisations through implementation of *micro*, *mid-range* and *macro* levels attempts. i.e. by helping the involved individuals to solve their problems, through the activities of grassroot organisation and institutional efforts to combat these social problems. (Kendall/Nygaard and Thompson, 2008: 17). Momah, argues that “the establishment of moral rehabilitation centers as means of combating the activities of Area Boys in Lagos by the state and local government authorities is influenced by political reasons that are aimed at keeping the youth up the streets and away from counter cultural behaviours (Momah, 2003: 218). Apparently, Ajayi, opines that youth empowerment and capacity building through radical review of educational curriculum to include vocational training will

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facilitate self employment among the teaming unemployed youth. He equally pointed at the need to resuscitate the anti-poverty programs in Nigeria and Africa in general, in order to have sustainable policy against jobless youths (Ajayi, 2008: 14).

Parrillo argues that there are two basic elements within the social system that are supposed to address violent social problems, and these are the police and the prisons (Parrillo, 2002: 256). Though, as he advocates, these structural attempts are parts of the problems not part of the solutions. He argues that corruption, insensitivity, brutality and overcrowding are the common problems that constitute a bottleneck in solving violent activities especially in the correction homes. The attempt to tackle *Kauranci* and the activities of *Kauraye* as a social problem in Katsina represents government and NGO's attempt to combat the emerging counter cultural behaviors in the state. Kendall, Nygaard and Thompson argued that such government attempts, as macro level attempt, to solve social problem prospered. As they argued, macro level attempts to solve social problems involved large scale social institutions such as the government, the media and other organizations (Kendall, Nygaard and Thompson, 2008: 19). In contrast to what they have described as activities of special interests groups and social movements as part of macro level solutions, the attempts in Katsina were only limited to government, NGO and media efforts towards combating the activities of *Kauraye*.

Kyari advocated for long-term solutions and short-term strategies and approaches in curving the culture of violence especially in the political landscape. Through complete systematic elimination of deep rooted culture of corruption among political elites, and the overhauling of electoral system in order to eliminate the culture of involvement of youth violent activities and other manipulations associated with elections in the country. This can all be achieved through massive mobilisation and the enlightenment of youth and the teaming population of the country (Kyari, 2003: 288-292). Thus, to address the menace created by the counter cultural activities of *Kauraye* in Katsina, the state authorities and communities concern embarked on programs that are aimed at improving social environment and empowering the identified youth involved in *Kauranci*.

### **Theoretical Framework**

Review of sociological theories on violent deviant activities indicates three different orientations. Therefore, in essence, there are many theories that are applicable to the study of violent activities like the *Kauraye*, and change in social structure while some are not. For example, some of the theories focused their attention on the nature of society (Anomie, Psychoanalysis, Social Structure and Radical Deviation). Other theories

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deal with the environment and socialisation process (Cultural Transmission, Differential Opportunity and Structure), while others focus on the nature of people's reaction to the behaviour of their group members (the Labeling theorist). This paper does not focused on any of the above, rather it adopts structuration and agency theory.

The structuration and agency theory is propounded by English Sociologist Anthony Giddens in his famous book *New Rules of Sociological Method* (1976). He is identified to be one of the world's most cited sociologists (Jones & Karsten, 2003: 6). The theory provides a structural framework to explain the conditions that govern the continuity and change within social structures, and therefore, maps the reproduction and development of social systems (Bratt, 2014: 6). The concern of the theory is with 'order' as the transcending of time and space in human social relations (Giddens, 2009: 87b). The theory was originally drawn from the ideas of Durkheim, Marx, and Weber. The structure is described to cover three dimensions of signification, domination and legitimation, while agency is described as human actions covering three elements of reflexive monitoring, rationalisation and motivation of actions (Lamsal, 2012: 115).

In particular, his structuration theory continues to be drawn on in a wide range of theoretical and empirical studies. Structuration theory may be seen as an attempt to resolve a fundamental division within the social sciences between those who consider social phenomena as determined by the influence of objective, exogenous social structures and others who see them as products of the action of human agents in the light of their subjective interpretation of the world (Jones & Karsten 2003: 7). Giddens viewed structure and agency not as independent and conflicting elements, but as a mutually interacting duality (Lamsal, 2012: 113). Social structure based on his argument are being drawn on by human agents in their actions, while the actions of humans in social contexts determine the production, and reproduction of the social structure (Jones & Karsten 2003: 8). The relation between structure and agency in human society is described as duality of structure being linked by the modality as locus of interaction. The duality of structure represents an ability to link the past action with the present context and what is expected in the future.

Structuration theory's emphasis on praxis begins from the intuitively appealing insight that whatever types of social events or forms of structured collectivities may arise or change in a given culture or historical era, these types of events or forms of collectivities are generated in the course of social conduct and through the consequences of this conduct (Cohen, 2004: 811). Giddens (2009) believes that history offers too many

different cultures and civilizations with diverse historical trajectories to postulate the primacy of one set of structural factors over all others. Thus, the *normative* rules and *authoritative* rules provided by this theory as part of the methods of structural analysis are inspirational to this particular paper. This will inform our understanding of the role of political and socio-economic events in shaping violent activities and the circumstances of how these activities have influence on the society.

Also, the theory is relevant to the violence because of its prepositions on social norms and the applications of sanctions by state and community based structure, such AS law enforcement agencies and NGO's in order to promote conformity in the society, and how society can be protected against non-conformity (Giddens, 2006: 796). The activities of deviants in society, according to the theory, involved both negative and positive activities which are at the same time sanctioned through either levied formal or informal by agencies. The formal levies, according to the proponents of the theory, are levied by the appointed authorities such as the police and other related law enforcement agencies. Thus, the Giddens essential theoretical prepositions were employed to guide this paper.

### **Methodology**

Katsina is a densely populated state with over 5,801,584 number of inhabitants according to last population census in 2006 (2006, Population Census). The area is at the same time centre of politics, commerce and learning since the pre-colonial period. The activities of *Kauraye* youth are very well known by almost all the inhabitants of the State. The most common methods in this research were interviews and observations across the major areas of *Kauraye* activities. Equally, documentary sources were utilized and data from different academic fields. Within the perspective articles, journals, text books, documents, conference papers, media audio/visual tapes, newspapers, audio visual tapes from the Katsina State radio and television stations were accessed on the nature of violence implicated by the *Kauraye*. The research has employed convenience sample techniques. The convenience sampling (i.e. the non-probability technique) was justifiable in this type of research because the chaotic life of *Kauraye* does not lend itself to systematic random sampling (Salaam, 2011: 5-6). The samples are drawn from the prominent areas of *Kauraye* activities in the state, the prisons, political party offices and Drug Law Enforcement offices. Such participants have allowed the researcher to access the vital information required.

### ***Kauraye* Violent activities against the State and the Public**

*Kauraye* in Katsina presently represents a group youth that are associated with thuggery, urban and political related violence. *Kauraye* as thugs are

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hired and instructed to carry out specific operation against identified political opponents and electorates (Abduljelil, 2009: 10). Currently, *Kauraye* represent group of youths that belong to *lumpen classes* and mostly between the ages of 15-40. They are considered to be engaged in proscriptive and other miscreant violent activities and anti social criminal activities (Historically, *Kaura* must be a courageous and fearless person. *Kaura* was considered to be an army general in the emirate system of Katsina). Many analysis have traced the emergence of violent activities of *Kauraye* group and other similar groups across African states to the misapplication of government policies and poor governance of African leaders. Momah argued that in response to SAP's youth outside school systems in Nigeria result into violent group activities in the 1980's and 1990's.

In recent times, *Kauraye* youth groups engaged in illegal hunting of wild animals, political vanguard/vandalism, burglary, felony, street fighting, maiming, reckless riding of houses, bravos and other law breaking acts. The *Kauraye* also engage in drug abuse and alcohol drinking, smoking, sales of Indian hemp and other addictive substances and other unruly behaviours. The term *Kauranci* represents the phenomenon, specific behaviour and attitude of the members of *Kauraye*. These groups are formed by unemployed youth based on their streets and wards in order to satisfied some of their personel goals and interests. The formation of this groups based on areas of residence is a the major force behind their rivalry and gang fighting between different groups which often ended in violence. The use of charms and small arms is another major issue in the violent activities of *Kauraye* groups. The *Kauraye* were known for carrying out their heneous activities in various locations of Katsina through the use of locally made small arms, such as swords, knives, sticks and cudgets. Equally, the popular belief among the *Kauraye* group members, that they were traditionally stock with charms, inform immunes that gave them protection against mettalic objects greatly facilitate their miscreant activities. Also, the use of drugs and political affiliation are also strong factors connecting members of the group.

The violent activities of *Kauraye* were attributed to rising poverty, unemployment, poor governance, drug abuse and moral decay. The activities of *Kauraye* in Katsina have become one of the greatest security challenges. As a result of the peculiar nature of *Kauraye*, they resorted to attacking innocent people in various settlements through creating pandemonium, stabbing and hacking of people in towns and cities of Katsina State ([www.thetidenews.com](http://www.thetidenews.com) Accessed 02/09/2012). In Katsina metropolis alone, there are a lot of incidences of *Kauraye* ransacking innocent traders, extorting money from businesses, passers-by, individuals and even school children in Unwala, Sharar-pipe, Saulawa and Sabuwar

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Kasuwa to mention but few. For example, the *Kauraye* attack on Friday night on the eve of local government election in February 2008 as reported by the *Weekly Trust* “.....they held Katsina, burning and attacking houses and shops. In some cases they killed innocent people” (*Weekly Trust* Newspaper Vol. 11 No 27 May 10 2008, p.5)

The new activities, as they are being portrayed by *Kauraye*, are a clear manifestation of the manner in which they have imbibed new proscriptive values that infiltrated the society which are considered to be counter cultures. By practice, this new violent behavior represents diversion from the shared norms, values aspirations and expectations of the larger society (Radda, 2009: 36). The newly imbibed cultures have equally led to disrespect of elders in the society. This had led to lack of respect over parents, brothers and leaders in the society. The disrespect of *Kauraye* is specifically known among the teaming population in Katsina on the nature of their confrontational attitudes to the political leaders during public functions. However, findings indicate that, in line with their violent cultures, the *Kauraye* did not spare even the political elites in the state including the State Governor to the extent of trailing the governor whenever he comes out for any function. They usually chant on him:

*Sai kayi bara* (Meaning: One day you (the governor) will beg).

The abuse on the state governor is a clear testimony of disrespect to the Hausa cultural ethos that is known for years. Despite the Police efforts in the past to curtail the violent *Kauraye* activities against the public, records have indicated a continuous rise of exertion activities on the public. For example, over 10 cases of such assaults were recorded in the first half of 2013 alone with an arrest of 140 suspected members of the group (KSPHCID Diary, 2013). Similarly, according to Police records by January 2008 over 100 hundred *Kauraye* were arrested in Katsina metropolis alone (KPHCID CASE FILE, 2013). From official records, some of *Kauraye* arrested by the police were charged with crime, conspiracy, culpable homicide causing assault and mischief by fire. These violent activities were contrary to sections 97, 221 and 337 of the Nigerian Penal code. The accused members were charged with criminal conspiracy, mischief by fire and culpable homicide. While, others were charged for criminal conspiracy culpable homicide, causing gravest hurt and mischief by fire (KPHCID CASE FILE, 2013). Therefore, *Kauranci* and *Kauraye* violent activities are presently identified by the authorities as great threat to the security of the state.

### **Managing the *Kauraye* Violence**

Violence and conflicts issues have been at the centre of discussion in Nigeria and many African countries, either in their immediate post-

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independence years or since the end of cold war era (Malam, 2006: 121). Violence and conflict management entail attempts to maintain peace and security in societies. It also involved preventing, controlling and resolving various forms OR processes of violence (Habu, 2006: 9). Various scholars and professionals in violence and conflict management have contributed on the strategies to be implemented in managing different violent conflicts across the African continent depending on the problems associated with the violence and conflict. Similarly, different violent management strategies are advocated by scholars that meant to ensure prompt preventive, collaborative actions and facilitated sustainable development across the African continent. On the similar development, in order to tackle the violent nature of *Kauraye* activities against the public, the police and other security agencies employed different conventional offensive strategies through the establishment of special police squad known as “Anti *Kauraye* squad”. Police records indicated that due to the difficulty in confronting the *Kauraye* activities, the police operations against the *Kauraye* is said to contain a proportionate number of special anti-*Kauraye* officers who are equipped and armed mostly with local weapons, such AS special sticks and cudgels. The fight against *Kauraye* and their likeS by the Police is not limited to Katsina alone. Elsewhere in Bauchi state in the North Eastern part of Nigeria, the state Police command have a similar campaign against the *Sara-Suka* groups. However, governments’ offensive efforts on dangerous violent group activities are sometimes targeted for total cleansing through the formation of quasi-militarised task forces that officially charged with the enforcement, capture and excision.

This has been the practice in both developing and industrialised nations. Where security forces are officially empowered and charged with the enforcement, capture and excision of violent groups, all in an attempt to manage violence. Such different formal task force empowered includes the Operation Community Shield (United States), Operation Broom (Honduras), Operation Crackdown (South Africa), the Commissions on Brigandage in Egypt (Brown 1990: 265) and Operation Sweep-out Trash in Zimbabwe (Philips, 2010: 6). Apart from offensive preventive strategies adopted by the state security agencies in the fight against violent activities, there are other non-violent preventive strategies adopted by the State authorities particularly in Katsina. Concurrently with the offensive strategies, findings indicated that the non offensive management strategies adopted by Katsina State and community based organisations in tackling some of the socio-economic difficulties posed by *Kauraye* activities proved to be more proactive than the offensive violent strategies. Such strategies include the following.

### ***Rehabilitating and Integrating Programs***

To address the frequent violent negative activities of the *Kauraye* that bedeviled the state over the years, the state government embarked on a series of programs that were geared towards rehabilitating and integrating the *Kauraye* youth into the society. These include through moral rehabilitation, and creating of jobs opportunities to the teaming unemployed youth generally. As part of the moral and ethical rehabilitation, the government built a mosque at the PDP youth centre *Gadar Adeleke* where *Kauraye* prayed their five daily prayers. According to the findings, many of the *Kauraye* youth that were not observing their five daily prayers before reverted to be praying in the mosque. For example, during Ramadan fasting, Sheik Sagir Gafai, one of the Islamic scholars, was assigned by the state authorities to be conducting *Quran' Tafsir* (exegesis) in the mosque. It is, however, important at this juncture to mention that, this particular *Tafsir* became one of the programs covered and televised by the state television during the holy month in 2008 (IDI, Male, Age 36, Civil Servant, Katsina, Urban, 2013). This program was equally part of the efforts to re-entrench religious moral values which the youth are found to be lacking in the society.

Furthermore, as many integration programs were embarked upon in order to help and restore order within the society, one of such programs was the introduction of cottage industries in the state for the production of chalk and paint for both the public and private consumptions. The Katsina state governor was quoted as saying that “unemployment is one of the greatest problems that hindered the growth of youth in the society” (*Weekly Trust Newspaper* Vol. 11 No 27 May 10 2008). The state, therefore, introduces various empowerment programs in order to provide employment to the teaming youth in the state. Under these programs, youth were recruited from all over the state, and were given special training on different cottage skills in either production of chalk or paint ([www.triumphnewspapers.com](http://www.triumphnewspapers.com) Retrieved 30/11/2012). Apart from empowering the youth, the program has put Katsina among the few states in the Northern Nigeria which can depend on their internally generated revenue to execute many projects without necessarily depending on the monthly grant from the federation account. This has become possible with the current existence of the cottage industries built in each of the 34 local government council areas in the state ([www.triumphnewspapers.com](http://www.triumphnewspapers.com) Retrieved 30/11/2012).

In addition, the state, through the setting up of these cottage industries has brought markets for users of paint and chalk, which prior to the existence of these industries bought these materials from other states. Available records have shown that, the program has created opportunities

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for young males and females to establish their own business outfits after the completion of their training. All these are meant to ensure that youth involved in the *Kauranci* activities to retrace their route in their various families and the society in general.

### ***Urban Planning and Road Construction***

One of the major preventive strategies that this paper considered to be among the major issues behind the management of violent activities of Katsina is the issue of urban planning and roads construction. Infrastructural developments and effective presence are considered essential elements and policies in violent conflict management (Baye, 2010: 10). Road constructions and development urban planning in Katsina between 1999 and 2007 is identified as among such infrastructures that helped in minimising and systematically limiting the activities of *Kauraye*, especially in Katsina metropolis and other rural areas of Katsina. As advocated by Shehu, (2012: 203) road development is a crucial ingredient for social and economic development in Katsina. For example, between 1987-2007 roads were constructed in Katsina metropolis and other parts of state in six different phases covering over 1000 kilometres, indirectly help in reducing the violent activities of *Kauraye* in the state, especially, in the ancient unplanned settlements of Katsina metropolis.

Although, the roads were meant to tackle the problems of traffic flow, street congestions, and above all, give the state a modern outlook and enhanced rural development, they also indirectly serve as solution to some of *Kauraye* activities in the state. For example, the troubled areas of *Kauraye* activities in the 1980's and 1990's that bedevilled Katsina, and proved to be dangerous areas to security personnels especially in the ancient secluded settlements of the cities, town outskirts and other forests reserves areas across the state were affected by these developments. The recent roads constructions in the areas had opened up the areas, thereby making the areas accessible to the security personels and other inhabitants of the state. For example, the development of phase II and IV of the Katsina township roads that covered, demolition of houses, road dualisation, provision of drainages, pedestrian pavements and lightening of the ancient unplanned settlements of the metropolis greatly help in reducing the activities of *Kauraye* in the areas. The prominent *Kauraye* groups of Daba, Daku, Haidare and Yaran Ubandaba were greatly affected by this developments in the metropolis. The table below indicates some of the areas affected by the new urban planning through the roads construction in the metropolis.

**Table 1: Phase II, III and IV Katsina Township Road Networks That Affect Kauraye Activities**

Road Network Area	Distance
Nagoggo Road Junction-Gwangwan Market-Saulawa-General Hospital Round about Road	1.6 km
Filin Bugu-Darma-Rafindadi Road	2km
Gidan Waya Unguwar Alkali-Tudun Ayagi-Darma Road	1.32km
Ambuttai-Unguwar Madawaki-Adoro-Sararin Kuka-Magama Hudu Road	1.54kms
Filin Samji-General Hospital Road	1.20kms
Sabuwar Kasuwa-Daki Tara Road	1.51kms

Source: Shehu, 2012 p 204-205

**Table 2: Some Katsina State Inter-LGA Road Networks 1999-2013**

Road Network Area	Distance (km)
Safana-Wagini-Batsari-Katsina Road	100
Charanci-Banye Kurfi Road	35
Gora- Kankara-SHEME Road	80
Kakumi Bakori Road	40
Fago-Rijiyar Tsamiya- Danakola Road	30
Mai'adua-Sabke-Shargalle Road	27
Marabar Maska-Dandume Road	36
Yantumaki-Danmusa Road	25
Mashi-Mani- Ingawa-Gidan Mutum Daya	76
Malumfashi-Mahuta	35

Similarly, the inter town networks that cut across different parts of the state equally affected the hunting activities of the *Kauraye*. The road networks that help in reducing the hunting activities include;???

The constructions and renovations of some of these roads had greatly helped in facilitating movements of people across the different localities of the states. This development equally helped in exposing and making accessible the forests areas where the *Kauraye* organised hunting. This makes it difficult for the *Kauraye* to organise their activities as they used to be in the forest areas. The recent expansion of infrastructures by the Katsina state as discussed above in the former unplanned settlements and rural Katsina, establishment of crafts villages in the new millennium have resulted to shift of violent *Kauraye* activities to the present unplanned settlements and rural areas. Such new areas where they are presently experiencing *Kauraye* onslaught include, Sabuwar Unguwa, Tudun Matawalle, Sabuwar Kasuwa and host of other deflected settlements in the state. It is important, at this juncture, to point out that Infrastructural development of this nature, if adopted by African states, will greatly help in managing violent activities across the continent. If Kenya and other African

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states, for example, will adopt a radical approach to infrastructural development, this will go a long way in minimising the activities of gruesome activities of groups such as the *Mungiki* that bedevilled African states, so also the violent crisis in the eastern DRC. Not only the violent crises in Kenya and eastern DRC, infrastructural development across African remote areas will help in facilitating development across rural African and this will equally help in providing quick access to security personels in areas where there is limited access.

### **Capacity Building Programs**

As part of effortS to ensure capacity building of the rehabilitated *Kauraye* across the state, capacity building programs were embarked upon in order to ensure full integration of the rehabilitted *Kauraye*. This is done through the establishment of special cottage industries across the 34 LGA of the state. Apart from setting up of cottage industries to train unemployed youth for the production of charks and paints, a special youth craft village was established in Katsina, the state headquarters. The craft village was set up for the training of 500 (particularly the *Kauraye*) youths in over 11 handcrafts. The craft village which is located at Youth Centre along Mani road in Katsina was set up to minimize the increasing rate of unemployment among youth in Katsina. According to the interview held with Village General Coordinator of the Programs in April 2013; the village was established purposely to curve *Kauraye* youth restiveness in the state and so far, we have trained 3500 youths from 2009 to date”. As part of commitment to maintain standard in the school, a total of ₦ 5.5 Million Naira(\$33,000) is being spent monthly for the feeding of the youth in the school. (IDI, Male, Age 70, Co’ordinator YCV, Katsina Urban, 2013)

**Table 3: List of Skill Aquisition Courses at Katsina Youth Craft Village**

Course	Duration of Program	Enrolment Capacity (Students)
Auto Electronic / Auto Mechanic	1 Year	50
Carpentry	1 Year	50
Pottery	3 Month	50
Rod Iron Furniture	6 Month	50
Film and Photography	3 Month	50
Computer Application and Designs	1 Year	50
Shoe Making/	3 Month	50
Tie/Dye	3 Month	50
Leather works	3 Month	50
Catering	3 Months	50
Welding and Fabrication	1 Year	50

**Source:** Interview with Coordinator Youth Craft Village, Katsina 4/4/2013

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The amount as stated above is meant to ensure that the welfare admitted into the centre is maintained. However, source indicates that apart from feeding allowances of the ₦2000 (\$12.16) Naira is being paid to the enrolled youth as monthly allowances for their laundry and other basic needs. The Craft village also employed the services of professional instructors and other specialists that are contracted to train the youth on different capacities.

The development of roads and other infrastructural development that somehow help in limiting the activities of *Kauraye* in Katsina over the years can be viewed as what Giddens described as *unintended consequence of human agency* (Giddens,2009: 9-14a). The opening up of the secluded areas and the forest areas where the *Kauraye* organised their activities would not have happened without the construction of the roads. Though, the roads were not intentionally formulated by the state to address the menace of *Kauranci*, the result of this development is limiting the *Kauraye* activities in the state.

#### **a. Community and NGO Efforts**

Other violent management measures that will prove to be useful to fellow African countries to emulate in the fight against violent activities that bedevilled the continent are community and NGO efforts. The terrifying activities of *Kauraye* especially in Katsina metropolis, the state Headquarters, led to other different efforts by individuals and organisations in the concern areas to also embark on efforts towards addressing and combatting the activities of *Kauraye* groups. Such efforts include community self policing, consultations and campaigns against the menace of *Kauranci*.

The communities of Sabuwar Unguwa, Unwala and Tudun wada areas of Katsina metropolis that were constantly affected by the *Kauraye* activities formed special community policing in the areas against the *Kauraye* activities. The people in the affected areas formed special volunteers, night patrol teams that were always put on red alert to respond to the *Kauraye* attacks in the area, this is apart from the night patrols organised on the daily basis (IDI, Male, Age 36, Civil Servant,Katsina, Urban,2014). The households in Sabuwar Unguwa in particular were said to be contributing ₦200 Naira as security monthly contributions for the purchase of torches, batteries and other logisitcs, all in an effort to fight the *Kauraye* bedevilling the area (IDI, Male, Age 36, Civil Servant,Katsina, Urban,2014). Apart from patrol and physical violent operations organised by the communities, findings further indicated that the communities of Shararra pipe and Unwala of the metropolis now formed special consultation commitee that are saddled to consult with the parents of the youth identified to be

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members of *Kauraye* groups in the areas in order to talk to their children, all in part of efforts reduce the menace in their various communities (IDI, Male, Age 37, Civil Servant, Katsina, Urban, 2014).

Similarly, as parts of efforts of various communities that are bedevilled by the *Kauraye* menace, sources have indicated that non-government organisations also joined the campaign against the menace of *Kauraye* as part of management and preventive strategies. Organisations, such as Service to Humanities Foundation, Katsina Youth Initiative, Pinnacle Youth development Association and Educational Charity Club Katsina also joined the campaign for overcoming the *Kauraye* activities through organising of sensitisation lectures and campaigns against the youth violent activities and effect of drug abuse among youth. In their attempt to analyse the mid-range attempts to solve social problem Kendal/Nygaard and Thompson argues on the various roles that formal organisation played in overcoming domestic violence and drugs addictions (Kendal/Nygaard and Thompson, 2008: 16). But the attempt in Katsina were not centred at reaching the individuals directly involved, rather they were targetted to enlighten youth on the dangers of involvement in violent groups activities and drug abuse.

The state response to *Kauraye* activities over the years can be viewed as a way of public deflation from the provision of the basic needs of life. Although, the state propaganda in the media and the creation of youth craft village is considered by many in the state as purely political to the ruling class, because this remarkable project is a pure sign of state weakness of not meeting up to its obligation. The argument here is that, the state has failed in its quest for good governance for its inability to provide employment opportunities to the teeming youth and improvement of wages to its substantial workers at both the state and the local government levels. The states failure can be seen in its utilisation and implementation of various policies such as the SAP's. Thus, this explain why there is high unemployment and poor provision of basic infrastures in our societies. In spite of all the shortcomings, the present attempt by the state government to empower the youth, if it can be imbibed by the African states generally, it will help in achieveing peace and a sustaiable peace in African continent.

#### **Concluding Remarks and Recommendations**

The paper has shown how the violent activities of *Kauraye* in Katsina have constituted a major social problem in Katsina. We have also seen how the urban and infrastructural development in the state have helped in managing the activities of the groups. The paper also examined how empowerment and skills acquisition programs embacked by Katsina state government to adress the problem of youth violence helped in reducing

violence that bedevilled Katsina over the years. Whereas, the road constructions and urban planning aimed at infrastructural development are part of practical consciousness that have had an unintended consequence on the violent activities of youth in the area. As rightly observed by Giddens “ actions is only possible because each of us, as an individual, possesses an enamous amount of socially structured knowledge” (Giddens, 2009: 108c). Therefore in order to understand the context of violence that bedevilled the African continent we need to understand fully the role of individuals as human actors and the state as an institution. The unintentional actions of infrastructural as part of such actions which have contributed in managing the violent activities of the *Kauraye*. Mazrui once advocated that for African continent to achieve social justice and development, there is the need for African countries, through the African organisations, to deal with “their inter violence than intra state eruptions” (Mazrui, 1981: 7). It is along this course, that in Africa, we can achieve a sustainable development. Even though Africa is a vast continent with different political and economic development, violence in any part of the continent will hamper its growth and development.

Thus, in order to achieve a sustainable development in an inter-connected Africa, the violent management strategies observed above in Katsina, if extended to other parts of Nigeria and Africa in general, will help in creating a sustainable development throughout the continent, and will equally help in creating a free violent African continent. Therefore, in order to achieve sustainable development in African continent, there should be peace and a violent-free Africa, because there cannot be development without peace. Thus, to achieve peace, I recommend that there is the need for massive coordination among African states to embark on massive infrastructural developments and youth empowerment schemes as violence management strategy in order to achieve sustainable development in 21<sup>st</sup> Century Africa.

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