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Infrastructures for Peace: African Experience and Lesson

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Introduction:

Infrastructures for peace which has been described by Hopp-Nishanka (2012) as ‘giving peace address’. They are institutional structures or mechanisms for preventing and addressing conflicts at local, regional, national and global level (van-Togeren 2011: 45). They may be created to mediate intra-state or intra-communal violence, and through harnessing local resources enable communities to resolve conflicts through a problem-solving approach.

Infrastructures for peace has become even more imperative in contemporary times in view of the increasing need to transcend the small scale approach to peace building, peace trainings and peace activities into a large scale more effective and long term approach that involves a sustainable architecture for peace. Such peace architecture is required to help create a friendly business climate in communities and society at large. Peace can be planned. The creation of infrastructure for peace is critical to planning peace, and this underscores the necessity for infrastructures for peace (Kumar and Haye 2011: 14).

Using the health infrastructure as in Brand-Jocobsen analogy, it can be seen that infrastructures for peace are needed to build peace, just as health infrastructures are to health. Table 1 summarises his comparative analysis.

Table 1: Experience in medicine compare to peacebuilding

Health Infrastructure (evolved)	Peace Infrastructure (evolving)
Health education in Institutions of learning	Education for peace in Institutions of learning
Awareness on public health	Awareness of public peace
Knowledge of health for guidance in risky activities	Knowledge of peace education for guidance in risky activities
Professionals in health services	Professionals in peace services
Hospitals and other health Institutions	Centres and Institutes for Peace

Pharmaceutical structures	Community based centre for building peace
Units for speedy response e.g. emergency wards	Units for speedy response e.g. Mediators, civilian peace forces
Systems for early warning	Systems for early warning
Governmental health structures e.g. Ministries and Departments for health	Governmental Peace structures, e.g. Ministries and/or department for Peace
Capacities for civil society organizations	Capacities for civil society organizations
Development of relevance national health policies	Development of relevance national peace policies
Mobilizes financial and political support	Mobilizes financial and political support
Promotes a ‘culture of health’ for healthy living	Promotes a ‘culture of peace’ for peaceful co-existence
International infrastructures and inter-governmental structures for support, e.g. WHO	International infra structures and inter-governmental structures for support, e.g. UN Commission for Peace-building
Promotes systematic research and lesson learned, methods and knowledge sharing.	Promotes systematic research and lesson learned, methods and knowledge sharing.

Source: Brand-Jacobson, 2010

Health infrastructures such as health education, public health awareness and knowledge, services of health professionals, health institutions such as hospitals and pharmaceutical structures, national health policies, financial and political backup, concern for prevention and the promotion of health culture as well as governmental health structures such as ministry of health, etc. have unequivocally contributed in no small measure to the prevention and control of diseases as well as promote a culture of healthy living in the global society, in the same understanding, peace infrastructures will aid in the prevention of violence and the promotion of a culture of peace in the global society. As stated succinctly by World Health Organisation, just like the way the public health efforts prevented and minimized complications relating to pregnancy, injuries at workplace and contagious diseases as well

as ailments following food and water contamination in different parts of the world, so the factors contributing to violence, be they attitudinal or behavioural factors, or factors relating to the broader socio-economic, cultural and political conditions can be altered (WHO 2002: 3) by infrastructures for peace.

Suter (2004: 38) has argued that much attention have been devoted to debating defence capacities based on military institutions while no or very little has been devoted to debating peace capacities through a peace institutional framework. He added that we could have peace institutions with various components, just as in the case of military institutions. Such peace institutions may have the following components; peace cadet corps, capacity to attract voluntary assistance, training and education, administration, jobs and career opportunities, professional status, diplomatic representation and a ministry as well as peace day and honouring peace heroes, just like the defence institutions which have all the afore-listed components among others.

The aim of this paper is to present evidence on the experience and efficacy of infrastructures for peace in curtailing conflict and violence. It further presents an argument for the increasing need of infrastructure for peace in the promotion peace and security required for business growth in Africa and peaceful coexistence among Africans.

Local and National Peace Committees:

Local peace committees represent conflict transformation processes that use basic local peace-building methods. These are processes that engage local actors and use peace-building resources among others to defuse conflicts. They are useful local peace-building instruments. Local peace committee has been defined as ‘conflict intervention structure that integrates both traditional and modern conflict intervention mechanisms to prevent and manage or transform intra-ethnic or inter-ethnic conflicts’ (Adan and Pkalya 2006: vii).

There are two main categories of local peace committees. There is one that enjoys formal state recognition and the other that has informal status. Local peace committees with formal state recognition are usually those created through a national peace accord, legislation or a formal statutory body as part of its mandate. Examples include local peace committee in South Africa which was established following September 1991 terms of reference of the national peace accord, district

code of conduct monitoring committee in Sierra Leone which was created by the political parties registration commission with responsibility or statutory mandate to mediate conflicts between political parties in addition to promoting pluralism, and the committees on inter-community relations in Serbia created under the terms of the law on local self-government of 2002, Act 63.

The informal local peace committees are often established by members of the civil society and are scarcely recognised by government. Their informal nature is both strength and weakness, even as evidence abounds as regards their increasing acceptance and application in the resolution of conflicts. Memberships of local peace committees are often composed of volunteers with high passion and interest in peace in addition to the display of greater commitment and creativity in comparison to formal local peace committee membership. Unfortunately, they often lack the clout to engage government and political leaders, as such are readily ignored by leaders who wield political powers.

Infrastructure for peace acts through ‘dialogue, promotion of mutual understanding and trust-building as well as inclusive, constructive problem-solving and joint action to prevent violence’ (Odendaal, 2010: 3), intervene and transform conflict. As infrastructure for peace, local peace committees (LPC) enable communication among protagonists to address potentially destructive rumours, fears and mistrust; mediate ongoing or new disputes to achieve joint problem-solving; facilitate reconciliation; strengthens social cohesion through Local Peace Committees-facilitated dialogue - a necessary precondition for sustainable, collaborative and inclusive governance; prevent violence through joint monitoring, facilitate negotiations and joint planning for potentially violent events, including enabling local and national information flow so that local peace-building challenges can receive proper attention at the national level (Odendaal 2010).

Trust is an important part of relationship transformation. Potential actors and personal transformation is often a product of trust cum confidence building and improved relationship between stakeholders in conflicts. The inherent ability of Infrastructure for peace to help build trust and confidence makes it essential in personal transformation and in the transformation of potential actors. Also, its conflict transformation capability can be traced to its inherent potentials to build the capacities of conflict stakeholders in addition to its capacity to promote their active participation in the peace process and other forms of dialogue. According to Hopp-Nishanka (2012: 10), it ‘brings stakeholders and their

constituencies together, change agents and creates space for joint problem-solving as well as creates, consolidate and maintain a network of transformative actors’.

Furthermore, it has been said that infrastructure for peace promotes knowledge transfer and capacity building, however, if it helps finds compromise, it potentially result in issue transformation. If on the other hand, it contributes or helps bring about a change of goals of conflict parties or stakeholders, then, it potentially leads to actors transformation (Hopp-Nishanka 2012: 19). In the same vein, to achieve structural transformation, there is the need for institutional building. Institutional building when ‘affecting the asymmetric power balance between conflict parties’ (Hopp-Nishanka 2012: 10) leads to structural transformation, and as posited by Ojielo (2007), ‘the example of Ghana where institutional building, reconciliation efforts and working towards a culture of peace come together, indicate several avenues of conflict transformation’.

National Peace Council in Ghana:

Ghana experienced 14 violent cases involving ethnic community groups between 1990 and 2002. The Konkomba Nanumba war that occurred in Ghana between 1994 and 1995 led to the death of 5,000 people. However, following the 2002 violent break out in Dagomba kingdom which claimed the life of the king of Dagbon and 40 others, the government declared a state of emergency in the region affected and afterwards called on the United Nations system country to come to its aid. This development could be described as the genesis of the journey to the creation of infrastructure for peace in Ghana, as the UNDP responded by appointing Peace and Governance Advisor (Odendaal, 2010) to intervene and help douse the tension following the said violent outbreak. Shortly after, with the support of UNDP, the National Peace Council (NPC) was established in Ghana. Ghana is a clear example of how national and local conflict systems interconnect. One of the key impacts following the creation of National Peace Council (NPC) in Ghana is that it helped to ensure a peaceful election in 2008 including a smooth transfer of power in Ghana.

Local Peace Committee in South Africa:

Like the insight from Ghana’s experience which further underscores the intervention role of infrastructure for peace, the South Africa case could be described as another example where infrastructure for peace conflict intervention capacity was again demonstrated after its impact in

Nicaragua. The South Africa apartheid was characterised by violence. The desire to halt the raging violence led to the emergence of National Peace Accord. Local Peace Committees were however created from the agreement of the National Peace Accord in 1991. The Local Peace Committees worked between 1991 and 1994. South Africa could be adjudged to have succeeded in pioneering a peace structure during the year that preceded elections in 1994, building mechanisms at local and regional levels that effectively hurt violence escalation in the country. The conflict intervention role of the Local Peace Committees helped to determine South Africa's political future, including bringing apartheid to a halt in 1994.

In South Africa, the local peace committees may appear not to be so successful in their main objective to prevent violence as the number of deaths occasioned by political violence in the later days of the apartheid struggle increased from 2649 in 1992 to 3567 in 1994, which may be indicating that the local peace committees could not enforce peace, however, all observers concurred that the local peace committees successfully prevented several potentially violent events including the bolstering of local dialogue and problem-solving processes.

Local Peace Committee in Kenya:

The Wajir Peace and Development Committee can however be described as one of the most successful infrastructure for peace, and has remained a model for conflict intervention and transformation especially at the communal level. The women in wajir district initiated the move to peace in 1993 following the violence that raged between the Kenyan-Somalis clan that resulted to over 1200 deaths in four years. The wajir initiative further brought together civil societies and was largely engaged in the sensitization for a need for peace in the district. The elders of different clans were incorporated into the mediation process, and after several meetings, they were made to sign a code of conduct otherwise christened Al Fatah Declaration. A further step to involve representation of formal authority, i.e. district commissioners and members of parliament was taken.

The need to ensure a coordination of peacemaking and peacebuilding activities as well as to sustain the continuous involvement of government led to the formalisation of the process. With time, the integration of peace initiatives into one structure brought government, NGOs and citizens group together into one, leading to the emergence of District Development Committee, and in May 1995,

the Wajir Peace and Development Committee was formed following the integration of peace initiatives into one structure that would bring about government, nongovernmental organisation (NGOs) and citizen group together. The success recorded by the committee in the intervention and transformation of conflicts in the region soon began to attract donor organisations, NGOs, and National Council of Churches, among others, to begin to establish several local peace committees, and the model spread to the northern region of Kenya. This motivated the national government to establish the National Steering Committee on Peacebuilding and Conflict Management in 2001, with the aim to formulate a national policy on conflict management and to coordinate various peacebuilding initiative including Local Peace Committees (Odendaal, 2010). Though share the same concept, Local Peace Committees is however varies in their mode of formation.

In Kenya, the Local Peace Committee was adjudged to be largely successful. The Wajir Local Peace Committee started a process that resulted to national agreement to establish Peace Committees in all districts of Kenya. The Local Peace Committees in the country succeeded in facilitating the Garissa Declaration, which was an agreement between the Government and the northeast Pastoralist clans on procedures to tackle cattle rustling in the area. The experience represents a clear example of ‘bottom-up law-making’. It could be recalled that in spite of the post-election violence that erupted in Kenya between December 2007 and March 2008, the northern and north-eastern provinces of the country were largely peaceful, as many believed that the relative peace and stability in the said provinces was partly due to the positive impact of Local Peace Committee in the areas.

The Collaborative in South Kordofan, Sudan

The Collaborative is a Network that is composed of Sudan and South Sudan local peace activists and has been responsible for the coordination of efforts across the new border of Sudan and South Sudan. The network was established in 2006 following a meeting which Peace Direct and PACT facilitated. The network has been largely involved in the building of at least 12 Peace Committees in South Kordofan in Sudan and South Sudan (Unity State). The members of the Peace Committees according to van-Togeren (2013) were trained in conflict analysis and finding local solutions to conflict issues. For about three years the Collaborative Network has been working to identify, coordinate and train local peace activities in communities.

Local Peace Committee in North Kivu, DRC

About a dozen of local peace committees have been established in North Kivu. The peace structure provides non-partisan platforms for ‘consultation and analysis, reflection and action of grassroots communities around issues of reconciliation, security and participation in the management of public affairs’ including direct intervention in conflict issues (van-Togeren 2013). A nongovernmental organisation, Centre for Resolution of Conflicts (CRC) was instrumental to the creation of the local peace committees in the North Kivu in the Democratic Republic of Congo.

Barza Inter-Communicataire in North Kivu, DRC

The Commission de Pacification et de Concorde (CPC) was the pre-cursor to the Barza (van-Tongeren, 2013). The CPC was established in 1997 by Kabila’s government as a national body with provincial branches. It created ‘Peace Cells’ in various region which was composed of prominent individuals ‘who were working at grassroots levels by organising meetings between and among leaders of antagonistic ethnic groups, and convincing small numbers of combatants to lay down their arms and reintegrate into the community’ (van-Tongeren, 2013).

The Hakina Amani Network and Local Peace Initiatives in Ituri, DRC

Following the request of various organisations for inter-community reconciliation program, Community Berazas emerged. The network was later christened Hakina na Amani (RHA) commenced its activities in 2004, and was among others composed of Episcopal Justice and Peace Commissions, human rights groups and a women’s network. Its goals include ‘the promotion of peace, protection of human rights, encouragement of citizen participation (to ensure a community governed by law and order), the opposition of identity violence and the positive transformation of conflicts through the expansion of its members’ intervention capacities’ (van-Tongeren, 2013).

Village Peace Committee in North Kivu, DRC

Village Peace Committee was created in north Kivu by an NGO known as World Relief Congo. The NGO organised a conflict transformation workshop and organised an election into the village peace committee. The representatives in the village peace committee according to van-Togeren (2013) include the youth leader, local authority representative, Barza members, Church leader, School leader and member of the civil society, and they usually meet every week.

The Kibimba Peace Committee in Burundi

The establishment of Kibimba Peace Committee in 1994 was a follow up of an initial training facilitated by the Central Mennonite Committee. The said peace committee initiated a process committed to facilitating communication between various groups in the community and it eventually restored normalcy to the community that was largely traumatised (van-Togeren, 2013).

District Peace Committees in the Karamoja Region, Uganda

There are District Peace Committees in Karamoja and Acholi regions in the North of Uganda. The key roles of the said peace structures include ‘to prevent and resolve conflicts, assess the situation in the field and report or respond to an impending outbreak of violent conflict, in addition to following up and recovering stolen or raided livestock’ (van-Togeren, 2013).

National Peace Committee in Nigeria

In Nigeria, the National Peace Committee has been instrumental in the promotion of peace. For instance, the National Peace Committee played critical role in ensuring a peaceful general election in Nigeria in 2015. Though the former President Goodluck Ebele Jonathan was himself committed to a peaceful election, the General Abdulsalami Abubakar led National Peace Committee however contributed in striking a balance between the presidential aspirants.

Lagos Neighbourhood Safety Corp

In Nigeria also, the Lagos State Government established Lagos Neighbourhood Safety Corp (LNSC) alongside its board known as the Board of Neighbourhood Safety Agency on November 15, 2016. The infrastructure was designed to help strengthen the security of the state and safeguard its local communities, and by extension promote peaceful co-existence among the city’s inhabitants. The state government planned to employ 5, 000 members of National Youth Service Corp as members of the LNSC. DIG Isreal Ajao (Rtd) and Mr. Gboyega Bajulaiye were appointed as chairman and executive secretary respectively of the aforementioned Board.

Ministry of Peace (MOP):

A ministry of peace is a governmental peace structure created at the cabinet level of the executive arm of government. Such an infrastructure for peace shall provide a political goal that is realistic, especially considering the immense potential support which such peace structure may garner across political spectrum. According to (Rivera 2007: 7), such peace architecture ‘must also provide a focus perspective that will encourage people to imagine the possibility of peace and permit them to overcome the fear that is preventing care for the common good’. It must serve as link between the desire for domestic peace and that of global peace as well as the concern for peace with that for justice. Ministries and infrastructures for peace of various kinds are critical to effective promotion of peace and security.

The proposal for the creation of ministries of peace can be traced back to 1937, and according to Suter (1984: 40), ‘the Ministry of Peace proposal has not occurred in a vacuum. It has arisen partly out of the need to find alternatives to arms race but also partly as a fragment of a whole new move towards peace’. The proposal is anchored on a principle of organisational change since a new quest for peace requires a new institution. The creation of cabinet-level ministries of peace is critical to mainstreaming peace perspective in government. Peace perspective in government can help channel peace perspective to grassroots level.

Suter (1984: 215) has argued that as soon as one government establishes a ministry of peace, others will begin to create such ministry. Places outside Africa where ministries of peace have been created are, the Solomon Islands (Ministry for National Unity, Reconciliation and Peace) created in 2002, Nepal (Ministry of Peace and Reconciliation) created in 2007 and in Costa Rica (Ministry of Justice and Peace) created in 2009.

In Africa, South Sudan created such ministry in July 2011 and was known as the Ministry of Peace and Comprehensive Peace Agreement Implementation. It was mandated to promote peace, healing, reconciliation, unity and dialogue amongst institutions and the people of South Sudan. The Ministry has now been dissolved and a Peace Commission has been created in its place. The Peace Commission is accountable to the President and the National Parliament. It is not responsible for the implementation of agreements with Sudan because it is an independent and impartial body

The proposed overall function of a ministry of peace is to build a culture of peace. A culture of peace refers to ‘a collection of values, attitudinal conduct or behaviour as well as a ways of life which rebuffs violence and promotes violent prevention by addressing the root causes of violence in order to solve problems by the use of dialogue and negotiation involving individuals and groups as well as nations’ (United Nations 1998: 6). The task of creating a culture of peace was one of the goals of United Nations Education, Scientific and Cultural Organisation (UNESCO). A Ministry of Peace must unify the various bases delineated by UNESCO in order to provide the leverage to create a culture of peace. The goal of creating a culture of peace was approved by a resolution (A/RES/52/13) passed by the General Assembly of the United Nation.

To establish a more peaceful culture, there is the need to draw attention towards a political goal that is viable and can effectively garner broad or wider public support. At the same time, there is the need to establish or create an institutional base that will serve as a lever for change. One key aspect of the resolution of the United Nations is that it imagines a cooperative work between governments and the public as well as NGOs to establish a culture of peace. It therefore appears obvious that to establish institutional support for a culture that is more peaceful, there is need for a bureaucratic lever within the framework of government in addition to a political force that is external to it (Rivera 2007: 6).

Eight features of a culture of violence have been recognised and each of these has an alternative in a culture of peace. This is illustrated in the table below.

Table 2: culture of peace in place of culture of violence

Culture of violence	Culture of peace
Belief in power that involves the use of force	Belief in dialogue to resolve conflict
Having enemies	Tolerance, solidarity, understanding
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament
Exploitation of people	Human rights
Exploitation of nature	Sustainable development

Male domination	Equality of women and men
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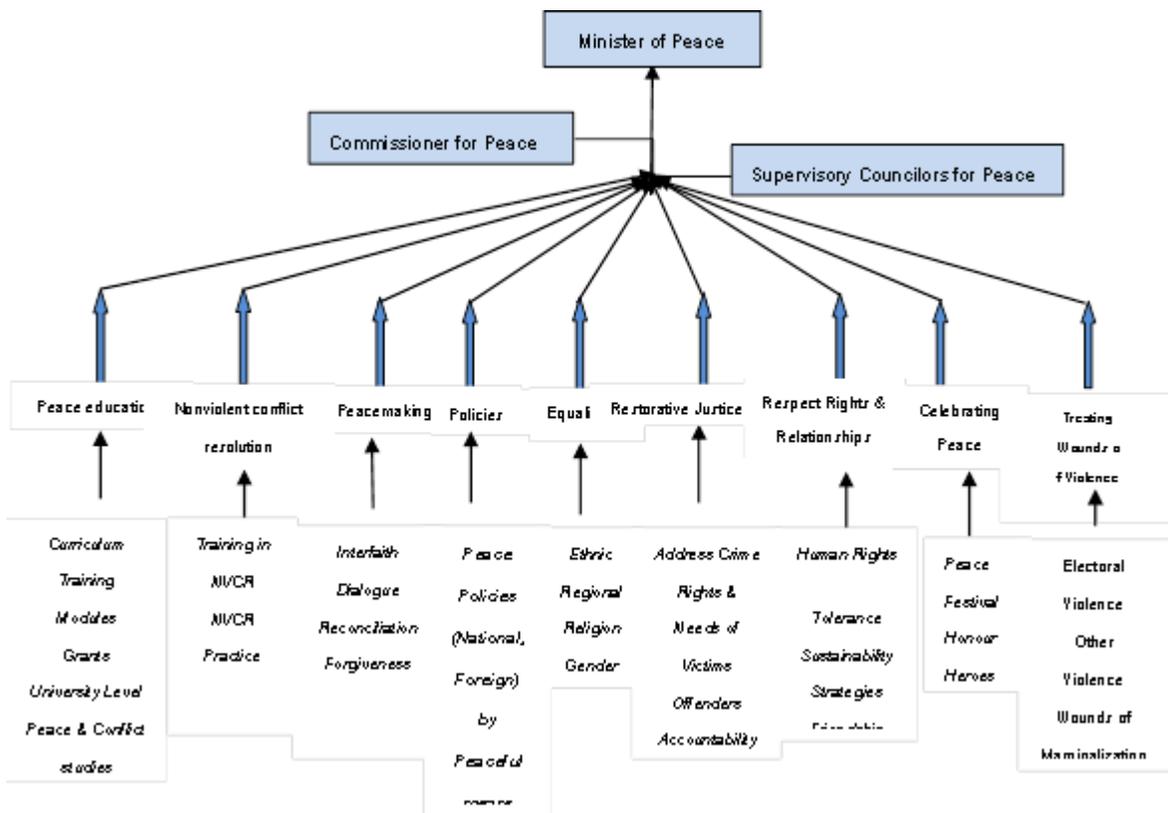
Source: Adams, 2005

In a culture of peace parties in conflict often adopt the use of dialogue rather than fight to resolve any conflict. The people show high level of understanding, tolerate one another excesses or inadequacies even as they work towards a commonly acceptable point as well as show support or solidarity for their activities while the act of enmity is shun. A culture of peace welcomes equality of women and men, and popular participation in the governance of the affairs of the people thereby giving room for true democracy to thrive against a dictatorial or authoritarian form of leadership. There is no restriction to the flow of information as such creating a healthy environment that promotes freedom of press even as it largely discourages propaganda. It support disarmament and confidence building against armament as means to promote deterrence, even as it rejects the exploitation of people and ecological exploitations for the promotion of sustainable development in the society and the nonviolent expression of human rights and responsibility.

Hence to entrench a culture that supports sustainable development, human rights, equality of women and men, disarmament and small arms control, free flow of information, democratic participation, and tolerance, solidarity, understanding as well as belief in dialogue to resolve conflict, there is the need to instutionalise peace through the creation of Ministries of Peace in the African society. In Africa, there is indeed an overwhelming need for infrastructures for peace such as a ministry of peace in government, local peace committees in communities and peace clubs in schools in order to uproot a culture of violence and replace it with a culture of peace.

The quest for peace by peace activists and advocates including peace loving Africans stimulated the increasing calls for the creation of various infrastructures for peace in the continent. Most of the campaigns and advocacy for the creation of ministries of peace are led by civil society organisations and individuals who are calling on their governments to establish such peace structure. In Nigeria for instance, the campaign flag-off event for the Nigerian call for a ministry of peace was organised by Nigerian Alliance for Peace in May 2008 in Ibadan, Nigeria. The aforementioned civil society organisation is part of the Global Alliance for Ministries and Infrastructures for Peace calling on governments worldwide to create cabinet-level ministries of peace. Some of the specific tasks of a ministry of peace as pointed out by Irene (2013: 23) are illustrated in figure 1 below.

Fig. 1 What a Ministry of Peace might look like



Promoting Peace Education:

Promoting peace-learning and peace education through a curriculum development that is robust in peace education for school use is critical to progress in the promotion of peace and nonviolence in schools. According to Ardizzone (2003), peace education has evolved from studies connected to war and its prevention to that committed to violence prevention in all its ramifications in order to establish a peaceful system. There is a dynamic relationship between peace education and peace practice, a ministry of peace therefore shares the political will and potentials to help promote peace

education in the nooks and crannies of Africa. World Bank (2005: 60) summarises the lessons learned from case studies of peace education initiatives, and this supports the argument that peace education cannot be seen in isolation from the wider picture of education. As such, a ministry of peace is expected to work in collaboration with ministry of education to ensure that peace-learning is well promoted both formally and informally.

Promoting Restorative Justice:

The African traditional society was rich in its application of restorative justice as against the justice approach that proliferates the current world order. Unlike the justice approach, restorative justice is anchored on the rights and needs of crime victims. It sees crime as harm for which the individual or group of persons responsible must be held accountable, while at the same time focuses its attention on the key value of restorative justice which is healing the wounds, while also transforming the role of the society in addressing and handling crime in addition to approaching offender accountability through the enhancement of reparations including underwriting rehabilitation rather than punishment alone (Kgosimore 2001: 41). A ministry of peace shall therefore help in the promotion of restorative justice in the society through the promotion of restorative justice programmes including supporting trauma-affected people and healing the wounds of violence.

Promote Equality And National Integration:

There is no gainsaying the fact that inequality is an outcome of structural violence and has remained one of the root causes of violent conflicts in Africa. On the contrary equality is a key factor in the promotion of social and peace and unity. In fact, the formula for peace is equality, equity and mutual respect (Mattok, Seneli & Byrne 2011: 6). A ministry of peace will be instrumental to the building of new socio-political structure, religious tolerance, national integration, ethnic and regional balance, as well as gender balance in political participation in order to reduce a major cause of violence.

Peacemaking and Civilian Peacekeeping:

According to Pepinsky (2006: 428), 'peacemaking focuses on how to make relationship warmer and most secured'. Equally important as much as the outcome is the process itself, in fact, it is an accepted wisdom that process is a significant aspect of peacemaking (Ker-Lindsay 2010: 62). It is the task of a ministry of peace to follow up with the process for a fair and transparent process. In line

with the theory, a process that lacks these, offers the chances that the settlement may be rejected by one side, and thus ensure that the solution put in place becomes unstable. A ministry of peace would be responsible for the use of peacemaking and the widespread training of mediators to assist peacemaking, and shall be committed to building peacemaking efforts among conflicting cultures.

The role of civilian peacekeeping in peace support operations appears to be under researched and not widely known. Hence, it will be one of the tasks of a ministry of peace to promote knowledge, research and practice in the area of civilian peacekeeping which include the roles of the non-military personnel during peace support operations.

Promote Respectful Relationship and Friendship:

Building relationship and friendship is essential to peaceful co-existence within and between societies. It helps in reducing the likelihood of violence especially considering the fact that when friends have conflict, dialogue is usually adopted rather than violence. A ministry of peace would be responsible for promoting respectful relationship and friendship in the country.

Promote Non-Violent Conflict Resolution Skills:

A ministry of peace would be responsible for promoting the skills of non-violent conflict resolution in the country. These skills focuses on dialogue between conflict stakeholders in anticipation that outcome acceptable to each party is identified. The ministry would promote the learning and practice of these methods among the citizens, and establish institutions for mediation and conflict resolution where parties have not been able to resolve their conflicts, as way to advance its fundamental aim is to reduce violence. In short the minister of peace shall be ‘responsible for the non-violent resolution of conflicts with a strong concern for personal and social justice’ (Suter 2004: 174).

Healing the Wounds of Violence:

For the victims of all forms of direct violence, a ministry of peace would be responsible for coordinating the healing activities and support.

Peace Policy:

A ministry of peace would be responsible for the development, co-ordination, implementation, monitoring and evaluation of government foreign and national peace policies. A ministry of peace is crucial to directing government policy towards nonviolent resolution of conflict and to seek peace by peaceful means in all conflict areas.

Conclusion:

Experience from Ghana and Kenya among others raise confidence on the efficacy of infrastructure for peace in entrenching a culture of peace in Africa. A sustainable peace is required in Africa and infrastructure of peace is instrumental to achieving it. For a continent that has suffered direct, structural and cultural violence of high magnitude, only a sustainable approach to conflict building peace can help reposition such continent. Infrastructure for peace is an essential cutting-edge tool for addressing conflict and violence in the African society, and this is a key lesson following this study. Given the importance of infrastructure for peace as seen in this study, it will not be out of place for this study to recommend it to state and non state actors in Africa and the world at large. A cabinet-level ministry of peace for instance, has the capacity to inject peace perspective in government and in state-building. Since governance is also about conflict management, the important role of infrastructure for peace in addressing conflicts, uprooting a culture of violence and replacing it with a culture of peace in Africa cannot be overemphasised.

There is the need for Africans to take bold steps towards promoting infrastructures for peace such as cabinet-level ministries of peace, district and local peace committees, national peace council among others. International nongovernmental organisations such as African Alliance for Peace (AAP) which is the African regional arm of Global Alliance for Ministries and Infrastructure for Peace (www.gamip.org) has over the years been largely committed to advocacy and promoting the concept of infrastructure for peace in Africa.

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