Appraising the Challenge of Reconstructing "Peace" and "Justice" in Post-conflict African States

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Examination of the complexities that countries emerging from authoritarian regimes and civil wars face is timely. Given the extensive physical infrastructure devastation that occurs during conflicts in organised societies, the restoration of peace and justice must be given priority. This study explores the substantial impact of these conflicts on how people perceive and value justice and peace, especially in pluralistic societies where different cultural orientations lead to different points of view. Defining an objective and widely recognised notion of "justice" is difficult when conflicts are associated with ethnic, religious, or economic interests. This complexity is increased in such instances. For post-conflict administrations seeking to reconstruct destroyed state and institutional structures, this problem presents serious challenges. The interpretational biases brought about by the ethnic backgrounds of newly elected political leaders result in perceived favouritism and the marginalisation of minority communities. Furthermore, the efficacy of post-conflict administrations is hampered by ethnic heterogeneity and religious divisions, necessitating a review and reconstruction of constitutional mechanisms for justice and peace. Rebuilding post-conflict communities entails not only the physical infrastructure but also the reestablishment of justice norms. This is especially difficult in Africa because of the continent's low level of infrastructure development and the complexity of the political, ethnic, religious, and social issues at play. To tackle these problems, legal norms must be followed, communication must be opened, and steps to foster trust amongst ethnic groups must be taken. To secure sustained peace and development, successful restoration requires a careful balancing act between national institutions and international partnerships, with a focus on local ownership. The paper takes a close look at these issues and poses important queries on the best strategies for maintaining growth and stability in transitional regimes. An analysis of social dynamics in post-conflict settings provides a basis for recommending workable solutions to African states facing comparable challenges.

Keywords: peace, justice, African states, post-conflict

Introduction

The need for societies emerging from civil wars, authoritarian regimes, and other conflict situations, to give primacy to issues concerning the restoration of peace and justice in their territories can hardly be over-emphasized

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(Onuoha, 2023, pp. 7-13). Not only do such conflicts, especially civil wars, destroy the physical infrastructure in organized societies (Timakova, 2023, p. 18), but they often have far-reaching adverse effects on the perception and relevance of peace and justice in the new environment (Musavengane & Zhou, 2021; Karimi, Khezri, & Razzaghi, 2022). This is more so in pluralistic societies where the various cultural orientations invariably manifest in divergent perspectives about peace and justice[1] (Appiah-Thompson, 2020; Haynes, 2009). Indeed, such diverse interpretations are bound to be prevalent especially where the civil war or conflict was fought, or thought to be fought, in furtherance or protection, of particular ethnic, religious, or economic interests[2] (Uvin, 1997; Vogel, 2022; Brown & Okogbule, 2020, p. 19). Under such circumstances, it is extremely difficult to have an objective and nationally acceptable definition of "justice" and its role in the peace process.

This poses great challenges to the post-conflict administration in its efforts to rebuild devastated state and institutional structures as its actions and decisions are susceptible to various interpretations through the narrow compass provided by the ethnic backgrounds of the new political leadership. Thus, even when a policy decision is geared towards the overall benefit of the entire citizenry, it is interpreted and perceived as a biased measure designed to promote the interests of the political leader's ethnic group and marginalization of the unrepresented, and often, minority or disadvantaged group(s) in the country (Maldonado et al., 2022). In addition to the debilitating effects of ethnic pluralism in such societies, differences in religious beliefs, especially in a multi-religious state, could also create serious impediments to the effectiveness of the post-conflict administration because of the passion and subjectivity that attend religious controversies[3] (Chikumbu, n.d.). Such a scenario necessitates a reconsideration and re-construction of the constitutional structures and basic building blocks of peace and justice in the transitional state. It also raises the fundamental question of the most beneficial approach to adopt in dealing with these issues to guarantee the stability and development of the state. Against the background that several African states are at present grappling with such problems,[4] this paper purports to examine the interface between these social dynamics in post-conflict environments and make suggestions on appropriate strategies to be adopted by African states in responding to the challenges thus posed.

In the first part of the paper, the conceptual perspectives of this discourse will be examined by situating them within the context of the African environment, while in the second part, a critical assessment of the controversy concerning the priority to be given either to "peace" or "justice" in the reconstruction of post-conflict societies will take centre-stage. The approach adopted by some countries in dealing with such challenges is discussed in the third part before the concluding section where some suggestions will be proffered on possible

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[1] See the various instances of religious and ethnic conflicts in Nigeria.

[2] The Rwandan pogrom presented a classic representation of the ethnic colouration of such conflicts as it was a clash between the Tutsis and the Hutus. P Uvin, "Prejudice, Crisis, and Genocide in Rwanda", *African Studies Review* (1997), 40(2), 91-115; an example of conflict fueled by economic interests is the conflict in Eastern Congo. See C. N. Vogel, *Conflict Minerals, Inc.: War, Profit and White Saviourism in Eastern Congo* (Oxford University Press, 2022); CT Brown and NS Okogbule, "Redressing Harmful Environmental Practices in the Nigerian Petroleum Industry through the Criminal Justice Approach", *Journal of Sustainable Development Law and Policy* (2020), 11(1), 19.

[3] Drawing from Karl Marx's analysis that religion is the opium of the masses, it is not difficult to see in contemporary society how religion has been used as a mask and platform for perpetration of monumental violence. The various instances of suicide bombings in France, Turkey, and Nigeria speak to this point. See also the crisis in the Central African Republic. See for example A. Chikumbu, "Religion is the Opium of the Masses: A Study of the Meta-Theoretical and Empirical Linkages Between Religion and Development" (M.E.H 507 Political Economy of Development: Theories of Change in the Third World Research Paper).

[4] Countries such as Egypt, DRC, South Sudan, Libya, Liberia among others, fall into this category.

mechanisms and approaches for handling issues of peace and justice in post-conflict African States. The analysis provided leads to the conclusion that to guarantee stability and development, a veritable way of reconstructing peace and justice in such countries is to ensure strict but contextualized adherence to the basic tenets of the rule of law, coupled with peace-building, all-inclusive and participatory democracy as key components.

Conceptual Perspectives

Two mutually reinforcing factors compel a conceptual analysis of "peace" and "justice" to properly situate them within the framework of this paper. Not only are both concepts commonly used in everyday discourse with different connotations, but their historical trajectories and usages over the centuries have made them acquire some inscrutable technical meanings in political, philosophical, and legal theories (Kant, 1795, pp. 87-99). It is therefore helpful to preface this presentation with a discussion of the various meanings of both terms to enable us to capture and appreciate the dominant variant(s) adopted in this paper.

Peace

From a functional point of view, peace can be said to be a major catalyst of social order and integration. This means that for a society to function properly there is a need for peace, as there would otherwise be enormous stress on the social and political systems which could lead to their breakdown. Due to its ubiquitous, but inscrutable nature, there are different conceptions of peace depending on the angle from which one is looking at the concept (Rummel, 1979). For instance, for the philosopher, peace is a natural, original, God-given state of human existence[5] (Sabine & Thorson, 1973, pp. 183-190; Zebulon, Emele, & Ibekwe, 2021; Emeodu & Famo, 2023). It is seen as a state of perfection, an earthly expression of God's kingdom that is yet uncorrupted (Htin, 2023, p. 211). It was this conception of peace that the French theorist, Rousseau, deployed in conceptualizing a peaceful original state of existence of man in which there were no desires. In that state, man existed as a free, gentle savage. According to him, in this "state of nature", men were naturally good, born free, and had few desires. This tranquil state subsequently became corrupted by human desires, such as the desire to acquire private property[6] (Sabine Thorson, 1973, pp. 422-434).

To be sure, this philosophical perspective is normative and does not express the social context of peace beyond the state of nature. This brings us to an analysis of the concept from a sociological perspective. Sociologists view peace as a condition of social harmony in which there are no social antagonisms (Ugah, Akwashiki, & Bowo, 2023). This implies a condition in which there is no social conflict, and individuals and groups can meet their social and economic needs and expectations (Ugah et al., 2023). They contend that when state institutions and structures perform their functions properly, there will be order and stability in society (Huntington, 2006). This means that peace is achieved where the existing social structures perform their functions adequately, supported by the requisite culture, societal norms, and values.

Closely related to this conception is the political perspective where peace is seen as a product of the institutionalization of political structures. It is a political condition that makes justice possible in any society. The purpose of the political and institutional structures, therefore, is to ensure that there is peace and order so that the

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[5] This is the position espoused by St Augustine in his writings.
[6] According to Rousseau, the desire to acquire property was what disrupted the peaceful and pristine state of nature resulting in the present depravity in society.

various interests in society can actualize their needs and aspirations (Pilbeam, 2009, pp. 343-356; Moe, 2005). From a legal perspective, peace has been defined as "the tranquillity enjoyed by a political society internally, by the good order which reigns among its members, and externally by the good understanding it has with all other nations" (Wright, 1939, pp. 12-32). Moreover, applied to the internal regulations of a nation, peace also denotes, not merely a state of repose and security as opposed to one of violence or warfare, but a state of public order and decorum (Przetacznik, 1999). From this perspective, the overriding concern is for order and stability in society and the resolution of conflict by non-violent means. Attention is thus focused on measures and mechanisms that will ensure the creation and maintenance of a just order. On this score, it is easy to understand the role of law enforcement agencies whose task is usually to maintain law and order (Raganella, Vega, & Davidov, 2024, pp. 433-447).

It must be pointed out, however, that portraying peace as "order" could be largely deceptive, since in certain circumstances, it would mean legitimizing the perpetration of oppression of the underprivileged by the ruling class (Koepke, 2007; Amin & Muhammad, 2023). This is because privileged groups very often perceive their privileges, comfort, and dominance as "order", and any challenge to that *status quo* is seen as an attempt to undermine peace. For instance, under the then-apartheid regime in South Africa, the white minority were comfortable with the political order that caused much deprivation and marginalization of the black majority. The challenge to that order by the freedom fighters was seen as a disruption of the peaceful order.[7]

It is also pertinent to mention here that the particular historical and political context of a country or community equally determines to a large extent, the country's perception of peace (Richmond, 2016, p. 155). Thus, a society fragmented and polarized by perpetual war and armed conflict will interpret peace simply as the absence of war. Similarly, a political community driven by unjust structures and policies will equate peace with justice and freedom, while people suffering material deprivation and poverty will inevitably perceive peace in terms of "equity, development and access to existential necessities of life" (Adedeji, 2013).

From the above analysis, it is apparent that none of these perspectives of peace presents a complete picture of the concept and its role and relevance in contemporary society. Apart from the fact that no human society corresponds to the romanticized state of tranquil existence, envisioned by the early philosophers, the normative description of peace creates the impression that it can be found as an absolute condition (Rosato, 2003). This is a hugely false assumption, as conflict is an inherent feature of any society, and peace also exists in every society to a certain extent (Rosato, 2003). This underscores the need to recognise the relativity of the concept. It can therefore be said that peace is not a condition, but a process, indeed, a relative, dynamic socio-economic process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community (Ibeanu, 2012, p. 14).

Justice

Justice is an extremely amorphous concept which has received various interpretations over the years. It is one of the golden beacons for fairness and equity in any social organization and has remained the basic goal of interaction among individuals and states. The early philosophers appreciated its relevance in social relations and

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[7] It was the dogged struggle of icons such as Nelson Mandela, Walter Sisilu, etc. that eventually led to the dismantling of that "order" and its replacement with the present all-embracing political order.

found that it is the sustaining element in any form of social formation. It has thus been given different interpretations by different writers (Rawls, 2017, pp. 21-29).

According to Plato, "justice" simply means giving to each according to his due to guarantee peaceful social existence (Jowett, 1968, p. 196). In other words, a society that lacks justice can hardly have a peaceful existence. While this philosophical definition may be useful in several areas, its technical connotation entails the establishment of legal machinery where the rights and duties of citizens are determined. Indeed, for many lawyers of the positivist school, the question "what is justice", is reducible to something like the orderly conduct of a well-procedured trial. Thus, legal or formal justice is limited to the interpretation of the provisions in legal and statutory instruments and the application of such rules to given situations. Yet, in most cases, this approach hardly ensures the attainment of substantive justice but rather leads to injustice (Aguda, 1986, p. 1). This is more so in post-conflict states where the concern is to ensure that perpetrators of past human rights abuses are made to face the penalties attached to their actions (Méndez, 2017). Citizens of such states are understandably not patient with any procedure that insists on complying with the technical niceties of statutory provisions, as these may sometimes be unduly prolonged.

However, the actual stakeholders in deeply pauperized societies, struggling to escape from recent atrocious violence, define justice in a way far removed from the holding of an orderly war crimes trial. To them, justice has to do much more fundamentally with the bare basics of social stabilization and family survival: the revival of agriculture, markets, and the physical and social infrastructure of the community.[8] To the vast majority of such people in war-traumatized African countries, this is what justice means and the demands of "justice" can hardly be met if the conflicts that have torn their societies apart cannot be ended. This explains why peace-making and peace-building ordinarily occupy a prominent place in their reckoning ahead of the technical legal form of "justice" that some lawyers are more concerned with. In post-conflict states, there is an overwhelming need for solid institution-building for rebuilding for any justice goals to be met. This is where Truth and Reconciliation Commissions are often used to re-establish trust and confidence in state institutions after ascertaining the nature and extent of human rights violations in the past (Awoh & Nkwi, 2017; Dodo & Sadomba, 2020; Kenneth & Olawale, 2019).

It is however unfortunate that Truth Commissions which were originally used as a mechanism for transiting to greater democracy after a period of authoritarian rule in Latin America and East European countries came to be proposed and applied in very different circumstances. It is now being applied in countries that are:

(i) Extremely poorly infrastructured, and

(ii) Struggling to recover from massive, extremely debilitating, inter-group violence.[9]

This contrasts with the situation in Latin American and East European countries which have relatively good institutional infrastructures (Pasqualucci, 1994; Popovski, 2013). It hardly needs to be mentioned that the needs and challenges of these societies are entirely different, which makes the wholesale application of such a Latin-American-style remedy inappropriate (Pasqualucci, 1994; Popovski, 2013).

In this connection, the calls for the conduct of war crimes trials regarding the situation in Northern Uganda, the Democratic Republic of Congo, and Egypt must therefore demonstrate sufficient appreciation of the sequence

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[8] It has been one of the numerous challenges of transitional justice to see that those traumatized by the violence and deprivation of the past are made to return to their normal lives and carry out their basic existential activities.
[9] Notable examples of such countries include Liberia, Sierra Leone, and Rwanda.

of historical processes to avoid such mechanisms leading to dangerous results. This is because if not properly handled, the introduction of such transitional justice mechanisms is capable of actively impeding the process of inter-group peace-making that these societies desperately need (Shilaho, 2023, p. 1; Remy, 2023, p. 206). This underscores the need to explore the possibilities of setting up a justice mechanism that reflects local belief systems and is culturally sensitive, much akin to the process leading up to the creation of *gacaca* courts in Rwanda or the *bashingantalie* court in Burundi[10] (Raper, 2005; Waldorf, 2007). For example, in the case of Uganda, it will be very useful to explore what is known about Acholi cultural approaches to justice and reconciliation (Baguma, 2013; Enomoto, 2011), and how it can be made applicable in post-conflict societies.

Approaches Adopted by African States

Although no specific models have been expressly adopted by African States in their efforts to engender genuine reconstruction of their societies after civil wars or conflicts, three main approaches are discernible. The first approach evidences a preoccupation with the rebuilding of devastated physical infrastructure and the maintenance of some modicum of security to enable citizens to resume their normal lives (Wallace, 1996). The great objective of this approach is to ensure that as much as possible, life returns to normal in such states. The importance of this method stems from the fact that African states already have poor physical infrastructures and when these are destroyed during civil war or conflict, the problem of reconstruction becomes more critical. The Liberian scenario after several years of civil war evidences this approach with the present government addressing the challenge of rebuilding destroyed physical amenities (Dunn, 2022, pp. 176-205).

The other approach has been to emphasize restoring peace to the devastated state to pave the way for a return to normalcy. This approach, which often commences from the peace negotiation period is designed to ensure that whatever subsequent measures that are taken by the government will not be subject to other destructive actions by the combatants. It is only against this background that one can understand the concern not only of the affected states but also of the international community, to assist in the adoption of Peace Agreements in countries undergoing civil wars and conflicts[11] (Mutwol, 2009). Apart from the understandable difficulty in facilitating peace agreements among warring factions, the problem of enforcing such agreements could be even more challenging and daunting. Not surprisingly, there have been several breaches and occasional outbreaks of conflict even when peace agreements have been duly entered into.

The Ugandan government's imbroglio with the Lord's Resistance Army (LRA) is a case in point as there have been several violations of cease-fire and peace agreements in the past (Dagne & Blanchard, 2006, p. 8). Similarly, the several instances of breach of peace agreements during the Liberian crisis attest to this fact. This raises the question of good faith and commitment by the combatants to the restoration of peace in their countries. It is to ensure the implementation of such peace agreements that regional, sub-regional, and even international institutions have had significant roles to play in Africa (Ajayi, 2008, p. 9). Thus, in the West African sub-region, the ECOWAS was at the forefront of efforts to ensure the implementation of the Lome Peace Agreement in respect of Liberia and Sierra Leone. The African Union and the United Nations have also

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[10] The Gacaca courts which were a mixture of formal and informal traditional trial procedures proved very helpful in dealing with the aftermath of the Rwandan pogrom.
[11] See Peace Agreements.

played significant roles in ensuring the enforcement of the peace agreements in these countries (Agbo, Lenshie, & Boye, 2018).

Related to the above approach but premised on the quest for the promotion of peace, is the search for justice in post-conflict societies largely through the establishment of Truth and Reconciliation Commissions (Kabwete, 2018).

Although derived from the practice in some Latin American states as indicated earlier, Truth and Reconciliation Commissions have come to be seen as useful avenues for examining the nature, extent, and roles played by the principal actors in conflict situations and the attendant instances of human rights violations (Slavko et al., 2022).

The trial for the establishment of TRCs in Africa was set by South Africa when it was established in 1995, the Truth and Reconciliation Commission to investigate cases of human rights violations perpetrated during the apartheid regime[12] (Meiring, 2014, p. 386; Gready, 2010, p. 270). The Act makes some important provisions designed to ensure the promotion of justice through ascertaining the roles played by the perpetrators. It made provisions for the granting of amnesty to perpetrators of human rights violations predicating it on their disclosure of the truth and the role they played in such incidents.[13] This provision greatly assisted in ensuring the ascertainment of the truth concerning the massive human rights violations that took place during the apartheid regime in the country.

Moreover, it created an opportunity for victims to narrate their experiences of human rights violations during that era. These included those that were unlawfully detained, those whose relations were unlawfully killed, those tortured and even, instances of unlawful disappearances, etc.[14] It is significant to mention that the Commission was also empowered to recommend payment of reparations to victims.[15] Although such reparations cannot restore the victims to the position they were before the violations, the payment of such reparations assists in promoting a sense of justice for the victims and society as a whole. The South African situation was also a classic example of its usefulness in this context.

One other feature of the South African Truth and Reconciliation Commission was the power given to the Commission to recommend prosecution or other forms of sanctions for the perpetrators.[16] This provision also facilitated the internalization of the principle of justice as it sent the message that perpetrators cannot go unpunished. The Sierra Leonean TRC also adopted most of the principles embodied in the South African provisions, and most of its recommendations were geared towards ensuring the application of basic tenets of justice (Schabas, 2006, pp. 21-42).

However, one area that is not given adequate consideration in these mechanisms is the use of traditional justice mechanisms in promoting peace, justice, and reconciliation in post-conflict African states (Okogbule, 2005).[17] Although it is generally acknowledged that the use of such mechanisms can greatly facilitate the

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[12] Truth and Reconciliation Commission Act, 1995
[13] S. 3 (b) Truth and Reconciliation Commission Act, 1995.
[14] Ibid, Ss. 28-35.
[15] Ibid, Ss. 23-27.
[16] Ibid, S. 39.
[17] An analysis of the role of customary arbitration in the resolution of disputes is contained in N. S. Okogbule (2005). "The Role of Customary Arbitration in Nigerian Jurisprudence". *Modern Practice Journal of Finance and Investment Law, 9*(1-2), 8-25.

adoption of these measures, the laws establishing both the South African TRC and those of Sierra Leone and Liberia do not expressly recognize the use of such mechanisms in the operations of the TRCs. Yet, traditional justice mechanisms can be very effective not only in promoting reconciliation among the parties but also in ensuring that the victims feel that justice has been done to them in particular situations. This makes it imperative to examine whether, and the extent to which, such traditional mechanisms can be integrated into the transitional justice mechanism. In this connection, the approach by the courts in some African countries in recognizing and deploying the immense benefits of using traditional methods in the resolution of disputes can be used in promoting peace and justice in post-conflict states. To be sure, after some initial hesitations, the courts now accept customary arbitration arising from oath-taking in the judicial processes. For instance, the Nigerian Supreme Court in the case of *Agu v Ikewibe*[18] held that oath-taking is accepted as part of the traditional method of dispute settlement in Nigerian communities.

Conclusion: The Way Forward

An attempt has been made in this paper to show that post-conflict societies face enormous challenges in the task of reconstructing not just the physical infrastructure usually damaged during conflict situations, but in re-establishing basic norms of justice in a peaceful environment. These challenges are even more critical in Africa because of the low level of infrastructural development and the problems created by the political, ethnic, religious, and social circumstances that may have catalyzed the conflict in the first place. It is indisputable that the ethnic or religious colouration of these conflicts sometimes aggravates the intensity of the conflict as the leaders are seen as representatives of their ethnic or religious groups.

Dealing with such problems therefore requires a scrupulous adherence to basic rules of law and demonstration of sufficient transparency in the administration of the affairs of the post-conflict state. Part of the strategy to be followed by such an administration is to adopt policy measures that enhance confidence-building among the various ethnic groups in the country to make them understand that they have a stake in the success of the administration. Where appropriate, this will entail a restructuring of the constitutional framework of the state by inserting provisions that take cognizance of the interests and perspectives of the various ethnic or religious groups (Suhrke, 2014, p. 5).

Implementing a programme of restoration of peace and order under such a transitional process invariably demands reliance on basic principles of transparency and accountability in a way that makes the citizenry not just the centrepiece of the government's policies, but vital participants in the scheme.

These approaches must be undertaken against the background that the failure to deal with a burdened past could lead to mistrust between societal groups and state institutions. State institutions are often composed of elements of the former regime who would naturally be opposed to the idea of addressing authoritarian legacies. In many cases, state actors "hijack" the process of dealing with a burdened past to establish a narrative that serves their interests.

This hinders the reconstruction of the social fabric needed for a democratic and peaceful society. Yet, for victims and civil society, reconciliation requires a genuine truth-seeking process and justice being done. In such

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[18] [1991] 3 NWLR (Pt 180) 385.

cases, civil society can respond by initiating alternative forms of truth-seeking (Murtagh, Grounds, Boland, & Fox-Rogers, 2020, pp. 140-158).

Moreover, to guarantee sustainable peace and justice, truth and reconciliation mechanisms must not be limited or seen as the concern of small progressive groups in the country, but an issue that attracts the attention of the entire citizenry (Daly & Sarkin, 2011, p. 344). It must be seen as holistic and applicable to all groups in the country, to avoid criticism of bias and discrimination.

There is also a need to integrate gender perspective into truth and reconciliation processes. This will ensure gender awareness and avoid gender-blind mechanisms which exclude or even endanger women to be re-victimized (Björkdahl & Selimovic, 2020, pp. 73-95; Dal Seccom, 2012, pp. 65-106).

Dealing with past human rights abuses also requires setting the conditions that enable security forces to recognize the need to become and remain under civilian authority. This can only be effective where there are strong democratic institutions and a vibrant civil society exists and is made to synergize together beneficially.

Processes of dealing with the past often need a step-by-step strategy, combining different mechanisms, sometimes simultaneously and often consecutively, depending on the strength of civil society and the sustainability of the transition process. It must, however, be recognized that dealing with a burdened past is a genuine responsibility of the country concerned, which should not be completely delegated to external institutions, be it non-governmental pressure groups or multilateral institutions (Huyse, 2003, pp. 163-164). Whilst it must be acknowledged that transitional criminal justice as well as truth and reconciliation processes have in some cases only been possible and effective through the assistance of international institutions, agencies, and governments, the need for local ownership and involvement cannot be over-emphasized. The implication of this is that while bilateral and international actors have to fulfil their responsibilities and commitments in such processes, ownership of the respective processes must be maintained by the affected country since a too-dominant role of external players will not guarantee the sustainability of these processes (Huyse, 2003).

This calls for the maintenance of a delicate balance between the use of established national institutions for dealing with emerging challenges and rebuilding a collaborative partnership with international organizations to achieve the desired objective. The ability to strike such a balance with the injection of appropriate doses of traditional truth-telling mechanisms is what can guarantee stability and development in post-conflict African states. African States must therefore internalize the use of such mechanisms in responding to the challenges posed by post-conflict environments in the overall interest of the continent.

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