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Post-election violence erupts in Nigeria

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The violence has contributed to Nigeria's ongoing energy supply crisis by discouraging foreign investment in new power generation plants in the region. From 2004 on, violence also hit the oil industry with piracy and kidnappings. In 2009, a presidential amnesty program accompanied with support and training of ex-militants proved to be a success.

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Deadly elections: post-election violence in Nigeria | The ...

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Kenya NCKK) in post election violence (ibid). On the other hand, religion is divisive and a factor in conflict, but it is often exaggerated as the cause of conflict. For instance, in Nigeria tens of thousands of Nigerians have died in religious warfare over the last decade. The public perception prevails that religion is a principal source of

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2016 STRATEGIC CONFLICT ASSESSMENT OF NIGERIA: CONSOLIDATED AND ZONAL REPORTS "9Foreword Professor Oshita O. Oshita, fspsp Director-General Institute for Peace and Conflict Resolution, Abuja Since her independence in 1960, Nigeria has experienced different types of violent

This volume is an invitation to deploy high-level scholarship in a strategic policy-making process that will strengthen the unity of Nigeria. Many in the international community and within Nigeria itself assert that the country is destined for unmanageable collapse, but John Paden proposes how Nigeria can respond to its current crises and tensions in ways that will serve the interests of the state, with its diverse citizenry, as well as the world at large. Distributed for George Mason University Press

This book explores the nascent and complex terrain of democratization and peaceful political transitions in Africa. It analyzes major election-related conflicts across the continent, explains their root causes and major consequences, and offers measures that may be undertaken to prevent, manage, and resolve election-induced conflicts. It charts a path for the future political and democratic stability in Africa.

Elections have emerged as one of the most important, and most contentious, features of political life on the African continent. In the first half of this decade, there were more than 20 national elections, serving largely as capstones of peace processes or transitions to democracies. The outcomes of these and more recent elections have been remarkably varied, and the relationship between elections and conflict management is widely debated throughout Africa and among international observers. Elections can either help reduce tensions by reconstituting legitimate government, or they can exacerbate them by further polarizing highly conflictual societies. This timely volume examines the relationship between elections, especially electoral systems, and conflict management in Africa, while also serving as an important reference for other regions. The book brings together for the first time the latest thinking on the many different roles elections can play in democratization and conflict management.

This book explores the significance of religious resurgence and violence in Nigeria, and how informal local government power-sharing reduces communal Muslim-Christian violence.

Looks at how Nigeria's political parties compete for power in a context of transition, terrorism, and religious and ethnic tension.

This book analyses the political and ethnical tensions that characterize Nigeria, which derive both from colonial and contemporary conflicts. It points out three major factors why Nigeria has not yet collapsed like many other African states: ethnic power sharing amongst the political elite, the military with its national outlook, and oil wealth.

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The ability to be divided along ethnic and religious lines is inherent to much of Africa's media. Such potentially divisive reporting has the ability to incite violence through prejudiced information, particularly during election processes. Reporting African Elections examines the impact of media messages on society, focusing on these electoral processes in Africa. Drawing upon the Peace Journalism approach to political reporting, this book offers a unifying conceptual framework for analysing the role journalists play in ensuring peaceful elections. Joseph Adebayo also looks at the impact training can have on election reportage, studying recent elections in Kenya and Nigeria in order to present a 17-point plan for reporting elections in Africa. Reporting African Elections will be of interest to scholars and students of journalism, peace and conflict studies, and politics.

The Oxford Handbook of Nigerian Politics offers a comprehensive analysis of Nigeria's very rich history and ever changing politics to its readers. It provides a deep understanding of Nigeria's socio-political evolution and experience by covering broad range of political issues and historical eras. The volume encompasses 44 chapters organized thematically into essays covering history, political institutions, civil society, economic and social policy, identity and insecurity, and Nigeria in a globalized world. By identifying many of the classic debates in Nigerian politics, the chapters serve as an authoritative introduction to Africa's most populous country. The chapters are interdisciplinary, introducing readers to classic debates and key research on Nigeria, as well as new methodologies, new data, and a compelling corpus of research questions for the next generation of researchers and readers interested in Africa.

Drawing from research conducted in Nigeria, Senegal, and Uganda, Christianity, Islam, and Liberal Democracy offers a deeper understanding of how Christian and Islamic faith communities affect the political attitudes of those who belong to them and, in turn, prospects for liberal democracy. While many analysts believe that religious diversity in developing countries is an impediment to liberal democracy, Robert A. Dowd concludes just the opposite. Dowd draws on narrative accounts, in-depth interviews, and large-scale surveys to show that Christian and Islamic religious communities are more likely to support liberal democracy in religiously diverse and integrated settings than in religiously homogeneous or segregated ones. Religious diversity and integration, in other words, are good for liberal democracy. In religiously diverse and integrated environments, religious leaders tend to be more encouraging of civic engagement, democracy, and religious liberty. By providing a theoretical framework for understanding when and where Christian and Islamic communities in sub-Saharan Africa encourage and discourage liberal democracy, Dowd demonstrates how religious communities are important in affecting political actions and attitudes. This evidence, the book ultimately argues, should prompt policymakers interested in cultivating religiously-inspired support for liberal democracy to aid in the formation of religiously diverse neighborhoods, cities, and political organizations.

This book focuses on Boko Haram and terrorism in Nigeria, framing the conflict in an international law context. It analyses the nature of political violence and the dominant roles of a violent nation-state (in both colonial and post-colonial experiences) and the rise of terrorism in Nigeria. The book unearths embedded evidence of religious nepotism on the part of state officials using such state institutions as Islamic Preaching Boards to promote one Islamic sect over another in mainly Muslim Northern Nigeria. The book offers insights into this subtle sectarian divide and how this and other 'subterranean' elements have contributed to the rise of Boko Haram in Northern Nigeria beyond the dominant poverty-terrorism nexus narrative. Furthermore, the book analyses the various components of Boko Haram's radical ideology, situates them in Islamic Jurisprudence, and examines the philosophy of the group (both in doctrine and practice) – their interpretation of the Koran and the waging of Jihad, and the extent to which they conform to the Islamic Sect Boko Haram claims to follow. The book then examines the basic doctrinal features and characteristics of Boko Haram – waging Jihad, prohibiting revealing dresses for women

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and mixing of genders, rejecting western values and institutions, denouncing scientific inquiry and democracy, hostage taking, sexual exploitation of captives and other aspects of jus ad bellum and jus in bello in Islamic jurisprudence and international law. Finally, the book analyses the plight of vulnerable groups such as internally displaced persons, the atrocities committed against women and girls in the Boko Haram insurgency and the (in)ability of international law to enforce the protections offered to the victims. From the perspective of critical intellectual inquiry, the book also challenges a number of fundamental assumptions and encourages us to revisit our legal characterisation of certain concepts such as “gender-based crimes”. It then goes further to analyse some legal grey areas in the Boko Haram insurgency such as the legal status of the Civilian Joint Task Force (CJTF) and the legal framework for holding members accountable for violations of international human rights and humanitarian law. Overall, the book represents a valuable contribution to scholarship, deepens our understanding and delineates how international law could respond to the Boko Haram insurgency in Nigeria in particular and terrorism in Africa in general.

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