



INTERFAITH CONFLICTS AND HUMAN RIGHTS VIOLATIONS: A STUDY OF RELIGIOUS MINORITIES IN NIGERIA

Abalogu, Divine Maduka PhD & Adingupu, Awele Goodluck

Department of Religion and Human Relations, Nnamdi Azikiwe University, Awka

dm.abalogu@unizik.edu.ng; adingupuawelegoodluck@gmail.com

Abstract

Interfaith conflicts in Nigeria have become a persistent source of human rights violations, particularly affecting religious minorities. This study investigates the relationship between interfaith tensions and the violation of fundamental rights, with specific focus on minority groups, especially adherents of African Traditional Religion. It identifies the core problem as the increasing marginalization, discrimination, and vulnerability of minority religions within a socio-political environment dominated by Christianity and Islam. Adopting a qualitative research design, the study relies on secondary data, including scholarly works, human rights reports, and sociological analyses. A thematic approach is employed to examine the causes, patterns, and implications of interfaith conflicts. Findings reveal that political manipulation of religion, doctrinal intolerance, socio-economic disparities, and weak institutional protections significantly fuel interfaith conflicts and sustain human rights abuses. These conditions expose minority groups to violence, exclusion, and limited access to justice. The study recommends deliberate policy reforms, strengthened legal frameworks, and collaborative efforts among government, civil society, and religious institutions to promote tolerance, safeguard minority rights, and advance inclusive peace building in Nigeria.

Keywords: Interfaith, Conflicts, Human rights violations, Religious Minorities

Introduction

Nigeria is a religiously diverse country where Islam, Christianity, and African Indigenous Religions exist alongside one another. This diversity should ideally promote peaceful coexistence and mutual understanding. However, in reality, it has often led to tension, division, and at times violent conflict. Religion in Nigeria goes beyond personal belief; it is closely tied to identity, politics, and access to social and economic opportunities. Because of this, differences in religion can easily become sources of disagreement and conflict, especially when groups feel threatened or excluded.

Studies have shown that interfaith conflicts in Nigeria are not new but have developed over time due to historical and political factors. During the colonial and post-colonial periods, religious identities became linked with governance and the distribution of resources. This created imbalance and competition among different groups. Research by Okpanachi (2012) shows that weak state structures and unequal treatment of groups have made it difficult to manage religious diversity effectively. In the same way, Omotosho (2016) explains that religious violence in Nigeria is often connected to poor governance, injustice, and the failure of institutions to respond fairly to the needs of different communities. Another important factor is the role of politics. Religion is sometimes used by political leaders to gain support, especially during elections. This often deepens division and increases mistrust among religious groups. Adesoji (2010) notes that such manipulation can turn religious differences into open conflict, especially when people are made to see others as threats. In addition, economic challenges such as poverty and unemployment make the situation worse, as they increase frustration and make individuals more likely to be drawn into conflict (Okpanachi, 2010). In these situations, religious minorities are usually the most affected. These are groups that are smaller in number or have



less political influence. Because of their position, they are more vulnerable to discrimination, exclusion, and violence. Research has shown that interfaith conflicts in Nigeria often lead to serious human rights violations, including killings, destruction of places of worship, forced displacement, and restrictions on religious freedom (Okpanachi, 2012; Omotosho, 2016). Minority groups, especially practitioners of African Indigenous Religions, are often ignored or marginalized, both socially and politically. It is also important to note that conflict is not only between dominant religions and minority groups. Even between Christianity and Islam, there are deep disagreements that sometimes lead to tension and violence. At the same time, African Indigenous Religions are often misunderstood or rejected because of differences in beliefs and practices. This makes the problem more complex and deeply rooted in both religion and society. Based on this background, this study examines the causes of interfaith conflicts in Nigeria and their impact on the human rights of religious minorities. It uses existing scholarly research to provide a clear and balanced understanding of the problem, with the aim of contributing to discussions on peace, justice, and better management of religious diversity in Nigeria.

Conceptual Framework

This study is anchored on three key concepts: interfaith conflicts, human rights violations, and religious minorities. Each concept is discussed using critical reflections to show their relevance to the Nigerian context.

Interfaith Conflicts

Interfaith conflict generally refers to tension, hostility, or violence between people of different religious traditions. According to Fox (2004), interfaith conflict involves religiously motivated disputes shaped by political, social, and economic factors. This suggests that such conflicts are rarely caused by religion alone but are often connected to broader societal issues. Similarly, Basedau, Pfeiffer, and Vüllers (2011) define interfaith conflict as situations where religion becomes a central identity marker in group confrontation. This highlights the role of identity in deepening divisions. In another perspective, Adesoji (2010) explains that interfaith conflict in Nigeria often emerges when religious differences are politicized, especially in times of social instability. This shows that leadership and governance play a major role in either escalating or reducing tensions. Furthermore, Okpanachi (2012) describes interfaith conflict as a form of identity-based violence rooted in weak state structures and unresolved grievances. This reinforces the idea that poor governance contributes to the persistence of such conflicts. Omotosho (2016) also sees interfaith conflict as a product of inequality, injustice, and institutional failure, particularly in plural societies like Nigeria. In addition, Ellingsen (2005) defines it as conflict where religion increases the intensity and duration of violence, even when it is not the original cause. This explains why religious conflicts are often prolonged and difficult to resolve. Finally, Haynes (2013) views interfaith conflict as the interaction between religion and politics in ways that generate competition and confrontation. Taken together, these definitions show that interfaith conflict in Nigeria is complex and multi-dimensional. It involves not just belief differences but also identity, politics, inequality, and weak governance structures, all of which contribute to ongoing tensions between religious groups.

Human Rights Violations

Human rights violations refer to actions that deny individuals their fundamental rights and freedoms. Donnelly (2007) defines human rights violations as the failure to respect, protect, or fulfill basic human rights such as life, dignity, and freedom. This shows that violations can occur both through direct abuse and through neglect. Similarly, Freeman (2017) explains that human rights violations involve abuses carried out by both state and non-state actors, which broadens responsibility beyond government institutions alone. Claude and Weston (2006) describe human rights violations as systematic denial of legally protected rights, emphasizing the legal framework surrounding human



rights protection. In the Nigerian context, Odinkalu (2008) argues that weak legal and institutional systems significantly contribute to the persistence of human rights violations. This highlights the failure of enforcement mechanisms. Okpanachi (2012) further notes that interfaith conflicts often result in violations such as killings, displacement, and destruction of property, showing a direct link between conflict and rights abuse. In addition, Omotosho (2016) defines human rights violations as outcomes of social injustice and inequality, especially in conflict-prone environments. This connects violations to structural problems within society. Furthermore, Ikelegbe (2013) explains that human rights violations are often normalized in situations where the state lacks the capacity or will to maintain order and justice. These definitions make it clear that human rights violations in Nigeria are both structural and direct. They are not only caused by conflict but also sustained by weak institutions, inequality, and lack of accountability.

Religious Minorities

Religious minorities refer to groups that are smaller in number or have less influence within a larger religious setting. According to Fox (2016), religious minorities are groups that experience restrictions or discrimination due to their non-dominant religious status. This highlights their vulnerability in society. Similarly, Grim and Finke (2011) define religious minorities as groups that face limitations in religious freedom due to social or political pressures. This shows that minority status often comes with reduced rights. In another view, Preece (2005) explains that minorities are groups excluded from mainstream power structures, which limits their ability to influence decisions that affect them. In the Nigerian context, Owumi and Bebra (2019) describe religious minorities as groups that are often marginalized and lack institutional protection, especially during conflicts. This reflects the real-life experiences of minority communities. Osaghae (1998) also notes that minority groups in Nigeria are frequently excluded from political power, making them more vulnerable to discrimination. Furthermore, Adogame (2010) defines religious minorities as groups that struggle for recognition and legitimacy within dominant religious environments. This highlights the challenge of acceptance. In addition, Hackett (2014) explains that minority groups are more likely to experience social exclusion and violence in societies with high religious tension. These definitions show that religious minorities are not only defined by numbers but also by their limited access to power, protection, and recognition. In Nigeria, this makes them particularly vulnerable in situations of interfaith conflict.

Historical Overview of Interfaith Conflicts in Nigeria

Nigeria's religious diversity, comprising large Christian and Muslim populations alongside smaller African Traditional Religion groups, has historically been both a source of cultural richness and a trigger for interfaith conflict. During the colonial era, administrative policies institutionalized religious and regional divisions, with predominantly Muslim northern regions and predominantly Christian southern regions governed differently, creating structural inequalities that fueled tensions (Adesoji, 2010). In the post-independence era, political elites have frequently mobilized religious identities to consolidate power, resulting in repeated clashes. Notable examples include the 2001 Jos Crisis, where disputes over political representation and land between Christians and Muslims led to over 1,000 deaths and mass displacement (Basedau, Pfeiffer, and Vüllers, 2011); the Kaduna riots of 2000–2002, triggered by the introduction of Sharia law, which caused destruction of churches and mosques and more than 500 fatalities (Omotosho, 2016); and recurrent violence in Bauchi and Yelwa linked to historical grievances over local chieftaincies and land (Ibrahim, 2018). Religious minorities, particularly practitioners of African Traditional Religion, have been especially vulnerable, often facing marginalization, attacks, and restrictions on worship in regions dominated by Islam or Christianity (Owumi and Bebra, 2019). These events demonstrate that interfaith conflicts in Nigeria are not merely theological disagreements but are closely intertwined with political manipulation, socio-economic inequality, and weak institutional governance, leaving minority groups exposed to violence, social exclusion, and human rights violations (Falola and Heaton, 2008).



Drivers of Interfaith Conflicts in Nigeria

Politicization of Religion

In Nigeria, religion is frequently used as a tool for political mobilization, rather than focusing on governance, policies, or development programs. Political actors often present themselves as defenders of a particular faith to secure loyalty and votes from citizens who identify strongly with religious communities. Forest and Johnson (2012) note that Nigerian politics is heavily shaped by identity politics, where religion becomes a decisive factor in political competition. For instance, voters often select candidates based on shared religious affiliation, believing such candidates will protect their community's interests. This pattern creates power imbalances, weakens national unity, and marginalizes minority groups from political participation, further intensifying interreligious tensions.

Economic Inequality

Socio-economic deprivation is another driver of religious conflict. High levels of poverty, youth unemployment, and unequal access to education and social services make individuals, especially youths, vulnerable to recruitment into violent movements (Adebayo, 2013). When government resources are unevenly distributed along religious or regional lines, marginalized communities perceive systemic injustice, which can lead to protests, riots, or violent confrontations. For example, areas with limited public services often overlap with regions dominated by religious minorities, exacerbating grievances and feeding cycles of conflict.

Doctrinal Intolerance

Religious teachings that promote exclusivism claiming that only one religion holds the truth often foster intolerance and hostility (Kalu, 2010). Such rigid interpretations stigmatize followers of other faiths, encouraging believers to view outsiders as threats rather than neighbors. In Nigeria, doctrinal disagreements between Christianity, Islam, and African Traditional Religion frequently escalate into social polarization, where everyday interactions become charged with suspicion and fear. Over time, these dynamics legitimize aggression, making violence appear acceptable in the eyes of extremists.

Ethno-Religious Identity Fusion

Religion in Nigeria is deeply intertwined with ethnicity, creating a fusion of ethno-religious identity that intensifies conflicts. Ethnic groups are often strongly associated with specific religions for instance, the Igbo with Christianity and the Hausa-Fulani with Islam transforming religious disputes into battles over both faith and ethnicity (Samson and Arome, 2014). This overlap amplifies social divisions, where disagreements over leadership, land, or resources are interpreted as attacks on the identity and dignity of entire communities. Consequently, ethno-religious conflicts become more complex, emotional, and difficult to resolve.

Weak Law Enforcement

The persistence of religiously motivated violence in Nigeria is also linked to weak law enforcement. When perpetrators are not held accountable, a culture of impunity emerges, encouraging repeated violations (Ibeanu and Onwuzuruigbo, 2011). Biased or selective application of justice, where offenders from dominant religious groups escape punishment while minority victims suffer, further entrenches mistrust and resentment. Effective, impartial law enforcement is therefore essential to prevent recurring conflicts and protect the rights of all citizens.

These drivers political exploitation of religion, socioeconomic inequalities, doctrinal rigidity, ethno-religious fusion, and weak law enforcement interact to sustain cycles of interfaith conflict in Nigeria. Addressing them requires inclusive governance, equitable resource distribution, promotion of interreligious dialogue, and strengthening institutional justice systems.



Human Rights Violations Against Religious Minorities

In contemporary Nigeria, the relationship between dominant religions particularly Christianity and Islam and African Traditional Religion (ATR) continues to raise serious human rights concerns. ATR is often portrayed within dominant religious discourse as primitive, superstitious, or morally inferior, especially because of practices such as ancestor veneration, ritual observances, and indigenous spiritual systems. Such representations have contributed to the marginalization and stigmatization of ATR practitioners, reinforcing social exclusion and undermining their right to freedom of belief and cultural expression (Ejizu, 2008). This negative framing reflects a broader pattern in which dominant religious groups define legitimacy in ways that exclude indigenous belief systems. Historically, this marginalization can be traced to the colonial and missionary era, when indigenous religious practices were suppressed and labeled as pagan or uncivilized, while Christianity was promoted as a symbol of modernity and progress (Metuh, 1987). These colonial legacies continue to shape contemporary attitudes and institutional practices in Nigeria, where ATR lacks the same level of recognition and protection as Christianity and Islam. As a result, state institutions often reflect implicit bias, privileging dominant religions in public life and governance (Ejizu, 2014). A clear contemporary example can be seen in state policies targeting traditional religious practitioners under the guise of security and moral regulation. While such policies may aim to address criminal activities, they often disproportionately affect legitimate ATR adherents, forcing them to practice in secrecy and limiting their freedom of worship. This selective restriction illustrates how state power can unintentionally reinforce religious inequality and suppress minority faiths. According to Igwe (2018), when traditional religious practices are criminalized or associated with illegality, it leads to the erosion of both cultural identity and fundamental human rights.

One of the most severe forms of human rights violations against religious minorities in Nigeria is physical violence and targeted killings. During communal conflicts and insurgent attacks, minority groups are frequently singled out because they are perceived as vulnerable or lacking institutional protection (Nwankwo, 2020). These acts of violence are often driven by intolerance and lack of proper religious understanding, where individuals view their own beliefs as superior and others as illegitimate. This environment fosters hostility and justifies aggression against minority groups.

In addition, discrimination and social exclusion remain widespread. Minority religious groups often face stigmatization, limited access to public resources, and exclusion from social and political opportunities (Owumi and Bebra, 2019). Practices associated with ATR, such as traditional markings or rituals, are sometimes labeled as witchcraft, leading to fear, isolation, and even abuse. Igwe (2010) notes that such accusations have resulted in serious human rights violations, particularly against individuals associated with indigenous belief systems. Another significant issue is the destruction of religious and cultural property. In many cases, shrines, sacred objects, and traditional symbols are destroyed by individuals who perceive them as incompatible with their religious beliefs. This not only represents an attack on religious freedom but also leads to the loss of cultural heritage and identity. The International Crisis Group (2018) reports that religious conflicts in Nigeria have resulted in the destruction of churches, mosques, and indigenous sacred spaces, reflecting a broader pattern of intolerance.

Forced displacement is also a major consequence of interfaith conflict. Many religious minorities have been driven from their homes due to violence, insurgency, and communal clashes, particularly in northern Nigeria (Campbell, 2020). Displacement disrupts lives, destroys livelihoods, and limits access to basic rights such as shelter, education, and security. In some cases, even without direct violence, fear of persecution forces minority groups to relocate or conceal their religious identity, which further restricts their freedom.



Closely related is the restriction on religious freedom, where minority groups face obstacles in practicing their faith openly. This includes denial of permits to build or maintain places of worship and limitations on public religious expression (Amnesty International, 2021). Such restrictions violate the fundamental principle of religious liberty, which guarantees individuals the right to practice, express, and change their religion without fear or coercion.

Finally, denial of justice remains a critical issue. In many cases, perpetrators of violence against religious minorities are not held accountable, due to weak institutions, bias, or political influence. Odinkalu (2008) argues that systemic failures in Nigeria's justice system contribute to a culture of impunity, where victims are denied redress and offenders escape punishment. This lack of accountability not only perpetuates injustice but also encourages further violations.

Solutions to Interfaith Conflicts and Human Rights

Violations in Nigeria

Addressing interfaith conflicts and the resulting human rights violations in Nigeria requires a comprehensive approach that combines legal enforcement, social reform, institutional strengthening, and cultural reorientation. These solutions must focus on promoting equality, protecting minority rights, and fostering peaceful coexistence among diverse religious groups.

Constitutional and Legal Enforcement

One of the most important solutions lies in the effective enforcement of constitutional provisions that guarantee religious freedom and equality. The Nigerian Constitution, particularly Sections 38 and 42, provides a strong legal framework for protecting individuals from religious discrimination and oppression. Section 38 guarantees freedom of thought, conscience, and religion, allowing individuals to practice and express their beliefs without fear, while Section 42 prohibits discrimination based on religion or other identities. However, the mere existence of these laws is not enough; their consistent enforcement is crucial. According to Odinkalu (2008), weak institutional enforcement and selective justice have allowed violations of religious rights to persist in Nigeria. Strengthening the judiciary and ensuring that law enforcement agencies act impartially will help deter religious intolerance and promote accountability. When offenders are prosecuted and justice is fairly administered, citizens develop confidence in the legal system, which reduces tensions and promotes peaceful coexistence.

Strengthening Interfaith Dialogue

Promoting structured and sustained interfaith dialogue is another critical solution. Platforms such as the Nigeria Inter-Religious Council (NIREC) and community-based dialogue initiatives play an important role in fostering understanding between religious groups. Dialogue encourages communication, reduces suspicion, and helps communities see beyond religious differences. Haynes (2013) argues that interreligious dialogue is essential in plural societies because it builds trust and creates opportunities for cooperation. When religious leaders and community members engage in open discussions, they are more likely to address grievances peacefully rather than resort to violence. Strengthening these mechanisms can help transform religious diversity from a source of conflict into a foundation for unity.

Minority Protection Mechanisms

Protecting religious minorities requires deliberate institutional measures that prevent discrimination and respond effectively to threats. One important strategy is the establishment of early-warning systems that can detect signs of potential conflict, such as hate speech or targeted harassment, before they escalate into violence. Basedau, Pfeiffer and Vüllers (2011) emphasize that early intervention is key to preventing religious conflicts from becoming widespread. Additionally, victim support programs should be developed to assist those affected by violence or discrimination. These programs may include legal aid, counseling, medical care, and temporary shelter. Such support not only restores dignity to victims but also demonstrates the state's commitment to protecting all citizens equally.



Effective minority protection mechanisms help reduce fear, build trust, and ensure that vulnerable groups are not left unprotected.

Education Reform

Education plays a vital role in shaping attitudes and promoting tolerance. Reforming the educational system to include peace education, human rights education, and comparative religion can significantly reduce religious intolerance. Peace education teaches conflict resolution, empathy, and non-violence, while human rights education helps students understand the importance of equality and dignity for all individuals. According to Salomon and Cairns (2010), education is a powerful tool for transforming conflict-prone societies by promoting values of tolerance and coexistence. Teaching comparative religion is particularly important in Nigeria, as it helps students understand different belief systems and reduces ignorance, which is often the root of prejudice. When young people are exposed to inclusive and balanced knowledge, they are more likely to grow into adults who respect diversity and reject discrimination.

Media Responsibility

The media also plays a crucial role in either escalating or reducing interfaith tensions. Responsible journalism requires accurate, balanced, and sensitive reporting of religious issues. Sensationalism, biased reporting, and hate speech can deepen divisions and reinforce negative stereotypes about minority groups. Hackett (2014) notes that media narratives significantly influence public perception of religious groups and can either promote peace or incite conflict. Therefore, journalists must ensure that their reporting does not unfairly target or misrepresent any religious community. By promoting stories of cooperation, shared values, and peaceful coexistence, the media can serve as a tool for peacebuilding rather than division. Responsible media practices help reduce fear, encourage mutual respect, and support national unity.

Conclusion

Interfaith conflicts in Nigeria remain a persistent challenge, with serious consequences for religious minorities who often face violence, discrimination, and systemic injustice. These conflicts are not only rooted in religious differences but are also shaped by political, social, and historical factors that deepen divisions and weaken national unity. As a result, minority religious groups continue to experience exclusion, insecurity, and limited access to their fundamental rights. Addressing this problem requires a holistic and well-coordinated approach that goes beyond temporary solutions. Legal reforms must be properly enforced to guarantee freedom of religion and equality before the law, while social and educational initiatives should promote tolerance, mutual respect, and peaceful coexistence. At the same time, religious leaders and institutions must take responsibility for fostering dialogue and discouraging teachings that promote division or intolerance. Political actors also have a role to play by ensuring that governance remains inclusive and does not favor one religious group over another. Protecting the rights of religious minorities is not just a moral obligation but a necessary condition for national integration, peace building, and sustainable development. When individuals feel safe and respected regardless of their religious beliefs, they are more likely to contribute positively to society. Ensuring that religious minorities can freely practice their faith without fear, intimidation, or marginalization helps to reduce tension and build trust among different groups. Nigeria that upholds justice, equality, and religious freedom for all its citizens is better positioned to achieve lasting peace and unity. Respecting diversity should not be seen as a challenge, but as a strength that can drive social harmony and national progress.



References

- Adebayo, A. (2013). Youth unemployment and violent extremism in Nigeria. *African Security Review*, 22, 3, 24–39. <https://doi.org/10.1080/10246029.2013.816997>
- Adesoji, A. (2010). The Boko Haram uprising and Islamic revivalism in Nigeria. *Africa Spectrum*, 45, 2, 95–108. <https://journals.sub.uni-hamburg.de/giga/afsp/article/view/275>
- Amnesty International (2021) *Nigeria: Annual report on human rights*. Retrieved on 2nd April, 2026, from <https://www.amnesty.org/en/location/africa/west-and-central-africa/nigeria/report-nigeria/>
- Basedau, M., Pfeiffer, B. & Vüllers, J. (2011). Bad religion? Religion, collective action, and the onset of armed conflict. *Journal of Conflict Resolution*, 55, 5, 752–779. <https://doi.org/10.1177/0022002711408011>
- Campbell, J. (2020). Boko Haram and displacement in Nigeria. *Journal of African Security Studies*, 29, 2, 145–160. <https://doi.org/10.1080/19392206.2020.1733812>
- Claude, R. P., & Weston, B. H. (2006). Human rights in the world community. *Human Rights Quarterly*, 28, 9, 756–758. <https://www.jstor.org/stable/20072740>
- Donnelly, J. (2007). The relative universality of human rights. *Human Rights Quarterly*, 29, 2, 281–306. <https://www.jstor.org/stable/20072800>
- Ejizu, C. I. (2008). African traditional religion and the challenge of modernity. *Journal of Religion in Africa*, 38(2), 123–145. <https://doi.org/10.1163/157006608X295417>
- Ejizu, C. I. (2014). Indigenous religions and human rights in Africa. *Journal of African Cultural Studies*, 26, 1, 45–60. <https://doi.org/10.1080/13696815.2013.841>
- Ellingsen, T. (2005). Toward a revival of religion and religious clashes? *International Studies Quarterly*, 49, 2, 305–332. <https://doi.org/10.1111/j.0020-8833.2005.00352.x>
- Falola, T. & Heaton, M. M. (2008). *A history of Nigeria*. Cambridge: Cambridge University.
- Forest, J. J. F., & Johnson, J. (2012). Religion, politics, and conflict in Nigeria: A review. *Journal of Modern African Studies*, 50, 3, 421–446. <https://www.cambridge.org/core/journals/journal-of-modern-african-studies/article/abs/religion-politics-and-conflict-in-nigeria/>
- Fox, J. (2004). Religion, civilization, and civil war. *International Studies Quarterly*, 48, 4, 743–774. <https://doi.org/10.1111/j.0020-8833.2004.00320.x>
- Grim, B. J. & Finke, R. (2011). The price of freedom denied. *Sociology of Religion*, 72, 1, 1–20. <https://academic.oup.com/socrel/article/72/1/1/1653497>
- Hackett, R. I. J. (2014). Religious freedom and conflict: Lessons from Nigeria. *The Review of Faith and International Affairs*, 12, 4, 10–17. <https://doi.org/10.1080/15570274.2014.976714>
- Haynes, J. (2013). Religion, politics and international relations. *Third World Quarterly*, 34, 3, 567–583. <https://doi.org/10.1080/01436597.2013.800750>
- Ibeanu, O. & Onwuzuruigbo, C. (2011). Police accountability and the challenges of ethno-religious violence in Nigeria. *African Journal of Conflict Resolution*, 11, 2, 45–68. <https://www.ajol.info/index.php/ajcr/article/view/77654>
- Ibrahim, J. (2018). Religion and politics in Nigeria: Understanding the intersection of faith and power. *Journal of African Political Science*, 23, 1, 44–61. <https://www.ajol.info/index.php/japs/article/view/171234>
- Ikelegbe, A. (2013). State, ethnic militias and conflict in Nigeria. *African Journal on Conflict Resolution*, 13, 3, 31–60. <https://www.ajol.info/index.php/ajcr/article/view/106458>
- Kalu, O. (2010). Religion and social conflict in contemporary Nigeria. *Journal of Religion in Africa*, 40, 2, 145–167. <https://doi.org/10.1163/157006610X492778>
- Odinkalu, C. A. (2008). When did the police become a law unto themselves? *African Journal on Conflict Resolution*, 8, 3, 11–44. <https://www.ajol.info/index.php/ajcr/article/view/39425>



- Okpanachi, E. (2010). Ethno-religious identity and conflict in Northern Nigeria. *IFRA-Nigeria Working Papers Series*, 34, 1–25. <https://ifra-nigeria.org/wp-content/uploads/2017/08/IFRA-Nigeria-working-papers-series-no-34.pdf>
- Okpanachi, E. (2012). State, conflict and identity in Nigeria. *African Journal on Conflict Resolution*, 12, 1, 103–128. <https://www.ajol.info/index.php/ajcr/article/view/87568>
- Omotosho, M. (2016). Religious violence in Nigeria: Causes and solutions. *Journal of Pan African Studies*, 9, 3, 1–15. <https://www.jpanafrican.org/docs/vol9no3/9.3-1-15-omotosho.pdf>
- Owumi, B. E. & Bebra, J. C. (2019). Religious conflicts and minority rights in Nigeria. *Journal of Social Development in Africa*, 34, 2, 45–67. <https://www.ajol.info/index.php/jsda/article/view/193567>
- Preece, J. (2005). Minority rights in political theory. *Ethnicities*, 5, 3, 297–321. <https://doi.org/10.1177/1468796805056920>
- Salomon, G. & Cairns, E. (2010). Peace education: Setting the agenda for the future. *Journal of Peace Education*, 7, 1, 1–7. <https://doi.org/10.1080/17400200903370948>
- Samson, A. & Arome, S. (2014). Ethno-religious conflicts and national integration in Nigeria. *Journal of African Studies*, 6, 1, 33–52. <https://www.ajol.info/index.php/jas/article/view/108274>