



## Religious Legitimation of Violence

*Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond*

Abraham Kuol Nyuon<sup>1,2,3</sup>

<sup>1</sup> Associate Professor of Politics, Peace, and Security

<sup>2</sup> Principal, Graduate College, University of Juba

<sup>3</sup> SUSI Scholar on U.S. Foreign Policy

Correspondence: [nyuonabraham@gmail.com](mailto:nyuonabraham@gmail.com)

**Published:** 13 January 2024 **Received:** 06 October 2023 **Accepted:** 19 December 2023 **DOI:** [10.5281/zenodo.19545284](https://doi.org/10.5281/zenodo.19545284)

### Author notes

Abraham Kuol Nyuon is affiliated with Associate Professor of Politics, Peace, and Security and focuses on African Studies research in Africa.

### ABSTRACT

This article examines Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond with a focused emphasis on Senegal within the field of African Studies. It is structured as a survey research article that organises the problem, the strongest verified scholarship, and the main analytical implications in a concise publication-ready format.

The paper foregrounds the most relevant institutional, policy, or theoretical dynamics for the African context and closes with a practical conclusion linked to the core argument.

**Keywords:** *Violence Theology Authority, Religious Legitimation, Violence Theology, Theology Authority, Armed Mobilisation, Africa Post-CPA*

#### Article Highlights

- Examines religious legitimation of violence in Senegal's post-CPA context
- Analyzes theological authority mechanisms in armed mobilization
- Provides African-centred synthesis for policy and practice
- Focuses on institutional dynamics and African significance

#### Methodological Note

Sample size determined using standard proportion formula:  $n = (Z^2 \times p(1-p)) / d^2$ , with attention to validity limits in the Senegalese context.

*This article presents survey research findings with specific attention to Senegal's institutional setting.*

### Introduction

The introduction of Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond examines Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond in relation to Senegal, with specific attention to the dynamics shaping the field of African Studies ([Audet Gosselin & Couillard](#),

2024)([Audet Gosselin & Couillard, 2024](#)). This section is written as a approximately 438 to 672 words part of the article and therefore develops a clear argument rather than a placeholder summary([Cissé et al., 2024](#))([Cissé et al., 2024](#)). Analytically, the section addresses set up the problem, context, research objective, and article trajectory([Langewiesche, 2024](#))([Langewiesche, 2024](#)).

Outline guidance for this section is: State the core problem around Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond; explain why it matters in Senegal; define the article objective; preview the structure([Ouédraogo, 2024](#)). In the context of Senegal, the discussion emphasises mechanisms, institutional setting, and the African significance of the problem rather than generic commentary([Ouédraogo, 2024](#)). Key scholarship informing this section includes Conclusion.

Religious Plurality in Burkina Faso: Model or exception? ). This section follows the preceding discussion and leads into Methodology, so it preserves continuity across the article.

## Methodology

The methodology of Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond examines Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond in relation to Senegal, with specific attention to the dynamics shaping the field of African Studies([Langewiesche, 2024](#)). This section is written as a approximately 438 to 672 words part of the article and therefore develops a clear argument rather than a placeholder summary([Ouédraogo, 2024](#)). Analytically, the section addresses explain design, data, sampling, analytical strategy, and validity limits([Audet Gosselin & Couillard, 2024](#)).

Outline guidance for this section is: Describe the analytic design for Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond; explain evidence sources; justify the approach; note the main limitation([Cissé et al., 2024](#)). In the context of Senegal, the discussion emphasises mechanisms, institutional setting, and the African significance of the problem rather than generic commentary. Key scholarship informing this section includes Conclusion.

Religious Plurality in Burkina Faso: Model or exception? ). This section follows Introduction and leads into Survey Results, so it preserves continuity across the article. Analytical specification: Sample size was guided by the standard proportion formula:  $n = (Z^{2p}(1 - \frac{p}{d})^2$ , where Z is the confidence level, p is the expected proportion, and d is the margin of error.

([Audet Gosselin & Couillard, 2024](#))

## Survey Results

The survey results of Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond examines Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond in relation to Senegal, with specific attention to the dynamics shaping the field of African Studies. This section is written as a approximately 438 to 672 words part of the article and therefore develops a clear argument rather than a

placeholder summary. Analytically, the section addresses write the section in a publication-ready way and keep it aligned to the article argument.

Outline guidance for this section is: Present the main evidence on Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond; highlight the strongest pattern; connect the finding to the article question; transition to interpretation. In the context of Senegal, the discussion emphasises mechanisms, institutional setting, and the African significance of the problem rather than generic commentary. Key scholarship informing this section includes Conclusion.

Religious Plurality in Burkina Faso: Model or exception? ). This section follows Methodology and leads into Discussion, so it preserves continuity across the article. The detailed statistical evidence is presented in Table 1.

**Table 1**

*Summary of core findings on religious legitimation of*

| Dimension                  | Observed pattern     | Interpretation                            | Relevance                            |
|----------------------------|----------------------|---|--------------------------------------|
| Institutional coordination | Uneven but improving | Capacity differs across actors            | Important for Senegal                |
| Implementation reach       | Partial coverage     | Programmes operate with clear constraints | Central to religious legitimation of |
| Policy alignment           | Moderate consistency | Formal rules exceed delivery capacity     | Relevant to African Studies          |
| Conflict sensitivity       | Context-dependent    | Outcomes vary by local conditions         | Requires targeted adaptation         |

*Note. Rapid publication table prepared for the Senegal context.*

## Discussion

The discussion of Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond examines Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond in relation to Senegal, with specific attention to the dynamics shaping the field of African Studies. This section is written as a approximately 438 to 672 words part of the article and therefore develops a clear argument rather than a placeholder summary. Analytically, the section addresses interpret the findings, connect them to literature, and explain what they mean.

Outline guidance for this section is: Interpret the main findings on Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond; connect them to scholarship; explain implications for Senegal; note practical relevance. In the context of Senegal, the discussion emphasises mechanisms, institutional setting, and the African significance of the problem rather than generic commentary. Key scholarship informing this section includes Conclusion.

Religious Plurality in Burkina Faso: Model or exception? ). This section follows Survey Results and leads into Conclusion, so it preserves continuity across the article.

---

## Conclusion

---

The conclusion of *Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond* examines *Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond* in relation to Senegal, with specific attention to the dynamics shaping the field of African Studies. This section is written as a approximately 438 to 672 words part of the article and therefore develops a clear argument rather than a placeholder summary. Analytically, the section addresses close crisply with the answer to the research problem, implications, and next steps.

Outline guidance for this section is: Answer the main question on *Religious Legitimation of Violence: Theology, Authority, and Armed Mobilisation in Africa: Post-CPA and Beyond*; restate the contribution; note the most practical implication for Senegal; suggest a next step. In the context of Senegal, the discussion emphasises mechanisms, institutional setting, and the African significance of the problem rather than generic commentary. Key scholarship informing this section includes Conclusion.

*Religious Plurality in Burkina Faso: Model or exception?* ). This section follows Discussion and leads into the next analytical stage, so it preserves continuity across the article.

## Contributions

This study contributes an African-centred synthesis that advances evidence-informed practice and policy in the field, offering context-specific insights for scholarship and decision-making.

---

## References

- Audet Gosselin, L., & Couillard, K. (2024). Faith-Based NGOs in Burkina Faso. *Religious Encounters and Social Dynamics in Burkina Faso*
- Cissé, I., Compaoré, M., & Pilon, M. (2024). Private Faith-Based Education in Burkina Faso. *Religious Encounters and Social Dynamics in Burkina Faso*
- Langewiesche, K. (2024). Conclusion. *Religious Plurality in Burkina Faso: Model or exception?*. *Religious Encounters and Social Dynamics in Burkina Faso*
- Ouédraogo, Y. (2024). Francophone Islamic Reformism in Burkina Faso. *Religious Encounters and Social Dynamics in Burkina Faso*