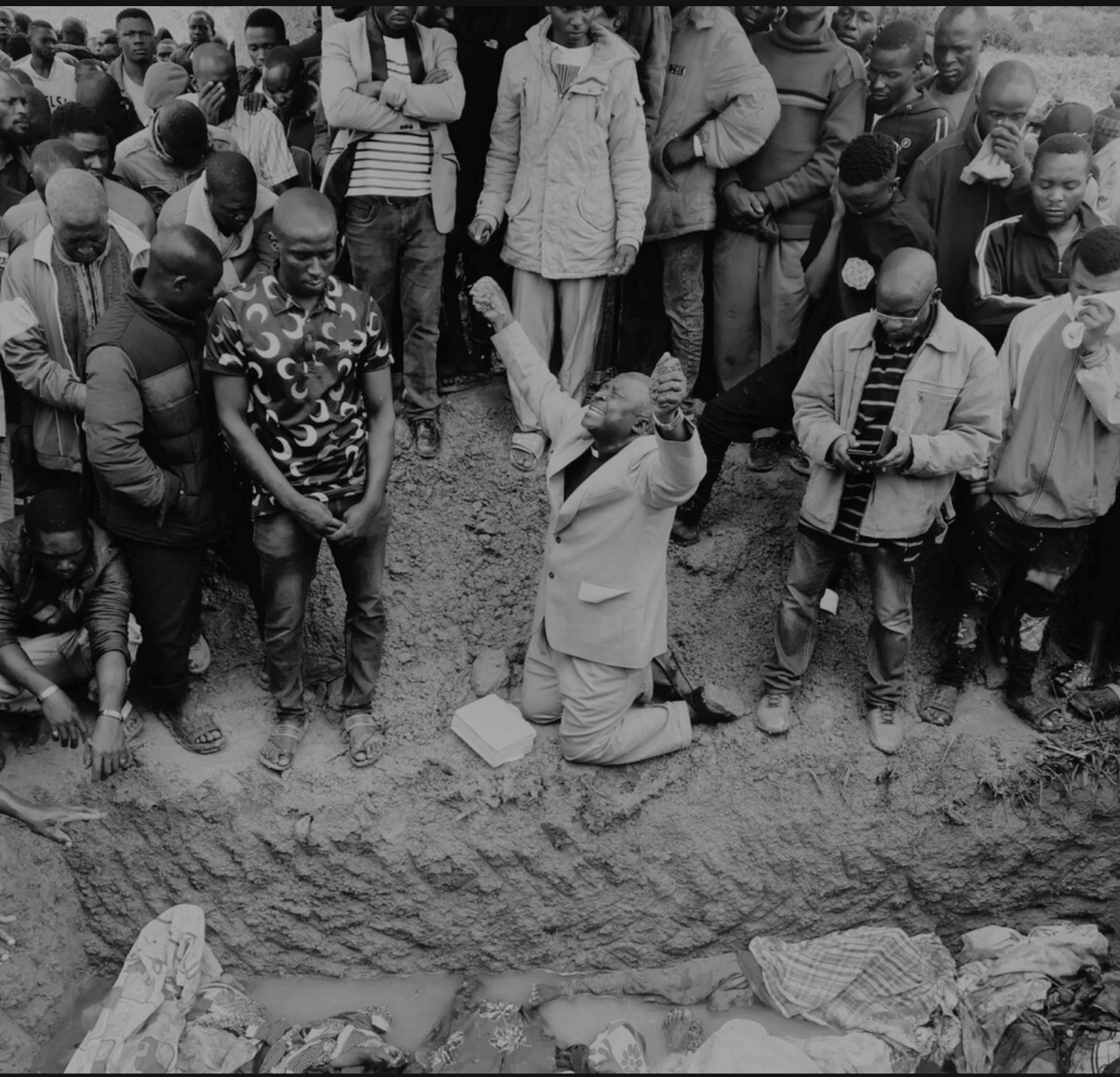
STATE COMPLICITY IN NIGERIA'S CHRISTIAN GENOCIDE CAMPAIGN

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Introduction

The horrifying massacre of Christian villagers on a Christmas Eve in 2023 ought to remain a bone-chilling experience of how the Nigerian state has utterly failed to protect its citizens. This systematic violence ceases to be a sequence of inter-communal conflicts, but a systematic campaign of genocidal attacks against certain religious groups. The existing investigative evidence shows that Fulani Islamist extremists have already managed to penetrate the government of Nigeria to the point of controlling the security organs of the state, practically seizing the state security apparatus to serve their expansionist goals. Recent investigative data from the end of 2025 affirms that since the year 2009, almost 53,000 Nigerian civilians have died due to targeted violence.[1] The present government, led by President Bola Tinubu, seems to be putting the interests of the northern Islamist groups ahead of the constitutional rights of the "minority" Christian population. These organizations now play a major role in political appointments and national security policymaking, which ensures that military action against atrocities is lazy and ineffective.[2] This kind of power concentration has resulted in a situation where persecution of religion is free to thrive without any fear of being checked by the state.

The political environment of Nigeria is now being characterized by a frightening shift in the form of democratic political governance to an ethno-religious hegemonic regime. To address the pathetic security situation, the Trump administration personally declared the designation of Nigeria as a Country of Particular Concern in October 2025.[3] Although the international community has occasionally raised an alarm, the Nigerian government has been able to use millions of dollars of state funds to wash its hands in Washington, D.C.[4] The magnitude of the massacres is emphasized by the fact that the November 2025 abduction of 303 children in St. Mary School in Niger state was the largest abduction of children in primary schools in the history of the country.[5] The Middle Belt is experiencing an existential threat to the Christian communities that is being either overlooked or encouraged by the very people who are supposed to protect them.[6] The methodical character of such offenses confirms that the state is not only unable to offer security but is actually a party in the annihilation of its citizens. The fact that the Nigerian government has become a silent accomplice in the genocide of Christians due to systematic state capture by Islamist extremists means that the Global Magnitsky Act is needed to hold the government accountable as soon as possible.

Jurisprudential and Theoretical Context

The foundational obligation of a sovereign state is to respect the non-derogable right to life of all the people within its territory. International law is categorical that a state should not just avoid killing its citizens but should also go ahead to ensure that it safeguards the lives of its citizens by taking proactive action against violent third parties.[7] The findings of the USCIRF 2026 report confirm that a deadly combination of religiously-motivated extremist violence and widespread corruption has contributed to

[1] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[2] Njoku and Kolapo, "The Rise of Ethno-Religious Conflicts in Northern Nigeria."
[3] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.

[4] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[5] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[6] Onakuse and Jatula, "Radical Islam and Insurgency in Northern Nigeria."
[7] Onuegbulam and Ani, "RIGHT to LIFE under LEGAL and JURISPRUDENTIAL STANDARDS."

the atmosphere of uncontrolled fear.[8] In Nigeria, the unabated inability to intervene in multi-day massacres in the Middle Belt is an indication of the complete breakdown of this constitutional and international responsibility.[9] According to legal experts, the legitimacy of a state is directly related to its capacity to offer neutral and effective security to every ethnic and religious group. In a situation where a government is always unable to guard a given group of people and make the interests of the bullies easy, it goes against the fundamental principles of jurisprudence.[10] This vacuum of protection is a good indication that the Nigerian state has lost its main legal mandate.

The global society employs strict guidelines to establish whether the trends in violence are atrocity crimes or genocide. The United Nations emphasizes that there are certain risk factors, including the destruction of livelihoods and targeting of religious symbols, which are the main signs of a genocide intent.[11] The state capture is also supported by the fact that radical Islamist groups regularly aim to enforce a single interpretation of Islam upon Christian communities without the involvement of the state.[12] The scorched-earth policies applied to the Christian villages in the Nigerian context are in line with the risk factors set in the prevention of mass atrocities. The intent may be determined by the fact that the state decided to disregard warning signals and its later refusal to prosecute identified extremist leaders.[13] Moreover, the perceived weakness of the state structures is, in many cases, a premeditated decision aimed at assisting the spread of radical Islamist ideologies.[14] Using this framework, one can conclude that the Nigerian crisis meets the legal requirements of urgent international intervention.

Human rights violations in Nigeria do not have accountability at the moment because the country has a domestic judicial system that safeguards senior political figures. Studies also show that the state often does not seek justice against religious violence committed by nonstate actors who have similar ideological interests to those of the administration.[15] Recently, Nigeria has turned into the center where religious extremists and Fulani gangs can commit killings of the clergy and abduct masses with complete immunity.[16] Such an impunity culture emboldens the radical groups to go on with their violence campaigns against the Christian communities without fear of prosecution by the law. The inability of the state to tame and implement international treaties on human rights continues to make the road to justice for survivors more difficult.[17] In situations where internal justice systems are undermined, the global community is tasked with ensuring protection. The only way that can be used to bring the cycle of state-facilitated violence to an end is through international legal instruments.

Narrative Deconstruction of Religious Persecution

The government's effort to project the ongoing slaughter as a mere battle over grazing land is a tactical account that is meant to perplex the international community. Although environmental degradation is also a contributing factor that contributes to migration, it cannot be applied to justify systematic murders of Christian clergy and the destruction of churches.[18] The late 2025 evidence confirms

[8] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[9] United Nations, "Framework of Analysis for Atrocity Crimes: A Tool for Prevention."
[10] Adegbite, "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram."
[11] United Nations, "Framework of Analysis for Atrocity Crimes: A Tool for Prevention."
[12] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[13] Adegbite, "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram."
[14] Onuegbulam and Ani, "RIGHT to LIFE under LEGAL and JURISPRUDENTIAL STANDARDS."
[15] Olusola B. Adegbite Ph.D. "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram." *ResearchGate*, 2021.
[16] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[17] Onuegbulam and Ani, "RIGHT to LIFE under LEGAL and JURISPRUDENTIAL STANDARDS."
[18] Nlewem and Akhagba, "The Ethno-Religious Complications of Farmer-Herder Conflict in Contemporary Nigeria."

that militants often use Islam to justify their violence against the Christian agricultural communities.[19] According to academic analysis, the ethno-religious aspect of the conflict is the main factor behind the ongoing escalation and displacement.[20] The jihadist rhetoric used by attackers in raids frequently implies that the violence is driven by the need to cleanse themselves religiously, rather than cattle.[21] The state can perpetuate the "farmer-herder" myth to get away with the legal consequences of being considered a genocidal regime.[22] This misleading discourse needs to be dismantled to unearth the real ideological foundations of the Middle Belt massacres.

Maintaining a simplified narrative about pastoralist struggles is a way of silencing the voices of the Christian victims whose voices are being swept off their ancestral territories. Most researchers caution that these exonerating accounts overlook the fact that the violence is asymmetrical and that the weapons of the aggressors are sophisticated.[23] The recent statistics point out that the synchronized Christmas massacres were especially fatal due to collusion between armed groups and government officials.[24] The radical reorganization of the demographic and religious landscape of the Nigerian federation is possible due to the targeted displacement of Christian agriculturalists.[25] By accepting the talking points of the government, the international media unwillingly gives the perpetrators of such atrocities a free pass.[26] An academic evaluation should be strict enough to realize that the violence is an intentional instrument of Islamist expansionism and state-approved land grabbing.[27] This change of perception is needed to shift the policy discourse to the real causes of the violence.

Radical Islamist discourses have taken center stage in Northern Nigeria, and an insurgency that is aimed at imposing a certain religious order has been ignited. This radicalization does not just exist in the fringe groups but has pervaded the different tiers of the local and national administrative system. According to the report of 2026, the Fulani militants and the radical nonstate actors collaborate to enforce a single religious meaning to the Christian minorities.[28] Extremist ideologies have given the ethical rationale to the mass abductions and the oppression of individuals who are viewed as religious foreigners. The fact that the state has been unable to check radical speech in the northern parts indicates that there is a high degree of ideological congruence between some officials and the rebels.[29] This ideological center makes sure that the violence is not a sequence of some random events but a campaign of destruction. The acknowledgment of this radicalization is the initial move towards the realization of the role played by the state in the crisis.

The Crime-Terror Nexus and State Dynamics

The integration of structured banditry and Islamist terrorism has posed a complex security challenge that the government of Nigeria is not able to handle. Banditry in the North is presently a source of substantial financing and tactical assistance to the larger jihadist objectives.[30] The 2026 results prove that this nexus is self-perpetuating, particularly because the state still condones and does not investigate

[19] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[20] Onakuse and Jatula, “Radical Islam and Insurgency in Northern Nigeria.”
[21] Moritz and Mbacke, “The Danger of a Single Story about Fulani Pastoralists.”
[22] Buba, “The Farmer-Herder Conflicts in Nigeria’s Open Space.”
[23] Moritz and Mbacke, “The Danger of a Single Story about Fulani Pastoralists.”
[24] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[25] Njoku and Kolapo, “The Rise of Ethno-Religious Conflicts in Northern Nigeria.”
[26] Onakuse and Jatula, “Radical Islam and Insurgency in Northern Nigeria.”
[27] Buba, “The Farmer-Herder Conflicts in Nigeria’s Open Space.”
[28] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[29] Onakuse and Jatula, “Radical Islam and Insurgency in Northern Nigeria.”
[30] Okoli and Nwangwu, “Organized Crime–Terror Nexus.”

religious violence.[31] These groups are working together, and they are using kidnapping and extortion to destabilize the Christian majorities and establish their own financial reserves.[32] These networks can create a parallel form of government that does not involve the Christian minority because the state cannot control the rural areas. This nexus forms a self-perpetuating economy of violence, which thrives particularly upon the further inaction of the state and administrative silence.[33] The alliance of bandits and terrorists is strategic and allows the violence to be highly funded and difficult to counter traditional security measures.[34]

The political economy of insecurity in Nigeria implies that the persistence of conflict offers great monetary rewards to an established ruling elite that has been captured. Massive security allocations are usually channeled into the personal purses of the officials who have a personal interest in the continuation of the menace.[35] The 2026 report indicates that there is a pathetic absence of justice for religious victims due to widespread corruption and institutional indifference.[36] In the event that insecurity is a lucrative business, the state will not have much interest in enacting real counter-terrorism policies or security protocols.[37] Christian communities are victimized twice, since they are the victims of the violence, and their tax money is used to sustain the security apparatus that betrays them.[38] This is the cycle of economic and physical war that is the mark of state capture, whereby the public institutions are used to benefit the individual.[39] A review of the economic factors that led to the conflict shows why conventional security interventions have failed severely to stop the killings.

Mass abductions for ransom have introduced a frightening new aspect to the persecution of Christians, which serves as an instrument of modern slavery. Christian schools and religious institutions are targeted by extremist groups, in particular, to cause terror and extract wealth from the community.[40] The state did not succeed in keeping vulnerable refugees safe, as in June 2025, approximately 200 Christians were killed at a Catholic mission in Yelwata.[41] These kidnappings are meant to demoralize the Christian population and make them leave their ancestral lands.[42] Since 2009, kidnappers have taken thousands of children as ransom or sexual slaves, and victims such as Leah Sharibu continue to be held in captivity until the end of 2025.[43] The fact that the state is constantly unable to save victims without paying huge ransoms is a sign of the complete failure of sovereign state power. The fact that the state is silent on this kidnapping business is a direct contravention of the basic protective responsibilities that the state has to its people.

Personnel Complicity and State Capture

The appointment of specific individuals with dubious backgrounds to senior security positions is a clear sign of institutional state capture. Kashim Shettima, the vice president, Nuhu Ribadu, the national security adviser, and Bello Matawalle, the minister, have all been associated with numerous publicized

[31] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[32] Musa, “Banditry and Modern Slavery.”
[33] Omodero, “Social Factors Associated with Insecurity in Nigerian Society.”
[34] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[35] Ameh, “POLITICAL ECONOMY of BANDITRY in NIGERIA a THREAT to NATIONAL SECURITY.”
[36] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[37] Ajala and Murphy, “Countering Terrorism in Nigeria and the Lake Chad Basin.”
[38] Omodero, “Social Factors Associated with Insecurity in Nigerian Society.”
[39] Musa, “Banditry and Modern Slavery.”
[40] Musa, “Banditry and Modern Slavery.”
[41] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[42] Ameh, “POLITICAL ECONOMY of BANDITRY in NIGERIA a THREAT to NATIONAL SECURITY.”
[43] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.

claims of supporting extremist elements.[44] The 2026 report emphasizes the fact that collusion of staff and administrative negligence was used to make the coordinated massacres of religious minorities deadlier.[45] According to scholarly studies, neutral protection of the whole population cannot be achieved when the security architecture is controlled by a single ethno-religious group.[46] These leaders lead a military that has been accused of coming in with massacres, executions, and villages destroyed.[47] The fact that power is concentrated in the hands of the people who are sympathetic to the expansionism of Islamists ensures that the state is a silent bystander in the genocide.[48] This administrative discrimination is the main obstacle to the creation of a multi-ethnic security system that would guarantee the safety of all Nigerians.

The existing security structure of Nigeria is an ethno-religious hegemony mechanism and not a national defense mechanism. The elite group of northern Muslims concentrates power in a strategic way, which results in the systematic marginalization of the Christian voices in the defense establishment. This structural bias makes sure that intelligence reports on the threats to the Christian communities are frequently disregarded or repressed by the top security officials.[49] Vigilantism has become the final resort of defense of Christian villages since they no longer trust the state's counter-terrorism efforts.[50] In 2025, the parents in Niger state blamed the government because it closed schools instead of ensuring that they were safeguarded against the radical threats that were being experienced.[51] The formal state has technically lost the right to govern when it is compelled to supply its own security.[52] The inability of the state to react to the situation when attacks have already taken place is also viewed as a failure of the state, as they usually come when the offenders have escaped.[53] The breakdown of neutral protection is a calculated outcome of the capture of the state by extreme interests.

Traditional and religious leaders in the North have developed a parallel diplomacy that gives credibility to terrorist groups. Other authors like Sheikh Ahmad Gumi have played mediator roles with the insurgents, most of the time giving religious reasons to the bandits as they negotiated.[54] The Sultan of Sokoto and the former Governor Malam El-Rufai also still have a lot of influence in the way the state responds to religious violence.[55] Such a relationship between the religious hierarchy and violent extremists ensures that the perpetrators are viewed as political stakeholders rather than criminals. The fact that Christian leaders such as Reverend Yahaya Kambasaya were murdered in 2025 demonstrates that the state is not a neutral guardian of the church anymore.[56] Such a support system renders it almost impossible to bring the architects of the massacres to justice.[57] The fact that the state depends on these mediators is an indication that the official security apparatus is highly tainted by sectarian interests.

The Foreign Agents Registration Act and Information Warfare

The Nigerian government has also conducted a costly global lobbying to ensure the United States does not recognize the Christian genocide. According to the records of the government, the DCI Group in

[44] Njoku and Kolapo, "The Rise of Ethno-Religious Conflicts in Northern Nigeria."
[45] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[46] Ajala and Murphy, "Countering Terrorism in Nigeria and the Lake Chad Basin."
[47] Adegbite, "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram."
[48] Njoku and Kolapo, "The Rise of Ethno-Religious Conflicts in Northern Nigeria."
[49] Ajala and Murphy, "Countering Terrorism in Nigeria and the Lake Chad Basin."
[50] Ajala and Murphy, "Countering Terrorism in Nigeria and the Lake Chad Basin."
[51] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[52] Adegbite, "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram."
[53] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[54] Okoli and Nwangwu, "Organized Crime–Terror Nexus."
[55] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[56] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[57] Adegbite, "Accountability for Human Rights Violations in Nigeria's Counterinsurgency against Boko Haram."

Washington, D.C., was compensated nine million dollars to market a whitewashed version of the internal crisis in Nigeria.[58] The USCIRF 2026 report proves that the government still refuses to acknowledge the fact of religious persecution despite the fact that thousands of deaths were documented.[59] These initiatives are specifically aimed at covering up the traces of religious persecution and making sure that Nigeria will not be labeled as a Country of Particular Concern. Through employing professional lobbyists, the Nigerian state manages to sway the U.S. policy makers and the annual reporting systems of the State Department.[60] This is a gross violation of the people of Nigeria and transparency, as state resources are used to conceal the atrocities of human rights.[61] The administration is obviously much concerned about the image of the country internationally rather than the lives of the helpless Christian citizens.

Information warfare is employed as a means of strategy to conceal the failure of the state and eliminate targeted international intervention. The recent trip of the Nigerian First Lady to Washington was one of the bigger diplomatic initiatives to deny the magnitude of the atrocities personally. The state-level officials frequently accompany high-level lobbying missions and falsely argue that the law of blasphemy, in fact, can prevent religious violence. Such elite lobbying missions are usually reinforced by skewed social aspects that downplay the influence of religious identity in the Middle Belt killings.[62] This systematic denial is known to be an element of the genocidal process as it enables the perpetrators to proceed with their activities without being questioned by the international community.[63] The state is successful in managing the narrative by making sure that outside observers are provided with a sanitized and neutralized version of the conflict.[64] The only way that any significant humanitarian response or policy change can be achieved is by stopping this cycle of misinformation.

The vast disparity between the million-dollar story in Washington and the blood-soaked reality in Nigeria is a crisis of international openness. As lobbyists are getting their money, the Christian communities are being pushed out of their land and are deprived of their fundamental right to existence.[65] The administrative bias has also been demonstrated in the recent past when state officials in the North have resorted to local legislation to shut down Christian schools during religious holidays. The victims also find it hard to oppose the propaganda of the government due to social factors such as abject poverty and lack of access to the media.[66] The 2026 report validates that premeditated violence has gone down to a pathetic level that the state has come to accept and ignore.[67] The scope of this state-sponsored cover-up would not be known without the openness that the Foreign Agents Registration Act offers.[68] The policymakers must stop focusing on the costly PR campaigns and see the victims on the ground.

Humanitarian Dimensions of the Crisis

The ongoing violence has caused a catastrophic level of mental health crisis that the Nigerian state still refuses to address. The massacre survivors in the Middle Belt are traumatized and grieved heavily, with no professional resources from the state.[69] This is a calculated element of the genocidal policy, as this psychological warfare was aimed at destroying the morale of the Christian population and driving them out. In Nigeria, the number of internally displaced persons had reached about 3.5 million by the end

[58] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[59] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[60] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[61] Omodero, "Social Factors Associated with Insecurity in Nigerian Society."
[62] Omodero, "Social Factors Associated with Insecurity in Nigerian Society."
[63] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[64] Omodero, "Social Factors Associated with Insecurity in Nigerian Society."
[65] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[66] Omodero, "Social Factors Associated with Insecurity in Nigerian Society."
[67] United States Commission on International Religious Freedom. "2026 Annual Report," 2026.
[68] Congress.gov, "Foreign Agents Registration Act (FARA): An Overview."
[69] Fadele et al., "Mental Health Challenges in Nigeria."

of 2025, with a significant part of them being victims of religious violence targeting them.[70] The disparity between the urgent necessity of mental health care and the services that the state offers is enormous and increasing. The community can never recover and reclaim its lives without dealing with the deep emotional wounds of the survivors.[71] Physical security is just the beginning of a much bigger humanitarian recovery process.

The IDP persons are subject to a second cycle of misery because there is a complete breakdown of health management in the IDP camps. Christian communities who escaped their homes are compelled to live in congested camps without access to clean water or even basic healthcare.[72] Studies have proved that the high number of deaths in these camps is a by-product of callous negligence by the central government.[73] These health outcomes are directly determined by the negligence of the state and its unwillingness to finance the required infrastructure of displaced religious minorities. By refusing to provide the original homes of these people, the state exposes them to a state of conditions that may result in their extinction.[74] This humanitarian disaster is a direct consequence of the inability of the state to perform its protective functions in relation to its citizens.

The economy of Christian agricultural societies has been destroyed systematically as a genocide weapon. In longitudinal studies of the conflict, it has been demonstrated that the economic health of the Middle Belt has been permanently reduced by the targeted destruction of livestock and farms.[75] Once the livelihood of a community is destroyed, they cannot continue to live on their ancestral land. This economic destruction is not an accidental side effect of war but a strategic measure taken to make sure that Christians are permanently displaced. The resultant poverty and hunger are a slow-motion genocide that is equally effective as the massacres in the first place.[76] The process of economic recovery cannot take place without the complete restructuring of security priorities and resource distribution of the state.

Policy Recommendations for U.S. Leadership

The Trump administration already made the right move by declaring Nigeria a Country of Particular Concern because of its heinous abuse of religious freedom. The State Department introduced a new visa restriction policy in December 2025 against those people who have contributed substantially to the violation of religious freedom in Nigeria.[77] This title needs to be reinstated as soon as possible to compel the Nigerian government to act on the manifestations of state complicity. The current findings from 2026 require the U.S. government to focus on human rights rather than the strategic expediency of a connection with a tainted government.[78] Redesignation would create an automatic review, and the leverage required to seek security reforms and accountability.[79] U.S. Congress members are also supposed to ask the General Accountability Office (GAO) to track the efficiency of the foreign assistance funds paid to safeguard the freedom of religion.[80] In the absence of this pressure, the genocide of Christians will persist until the demographic situation has been changed permanently.

The Global Magnitsky Human Rights Accountability Act is the best mechanism that can be used to make the architects of this crisis accountable. The U.S. president ought to use the powers of the Executive

[70] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[71] Fadele et al., “Mental Health Challenges in Nigeria.”
[72] Ekezie et al., “Exploring the Influence of Health Management Processes on Health Outcomes among IDPs.”
[73] Ekezie et al., “Exploring the Influence of Health Management Processes on Health Outcomes among IDPs.”
[74] Ekezie et al., “Exploring the Influence of Health Management Processes on Health Outcomes among IDPs.”
[75] Eneh and Eneh, “A Longitudinal Study of Violent Armed Conflict and Economic Health Nexus in Nigeria.”
[76] Eneh and Eneh, “A Longitudinal Study of Violent Armed Conflict and Economic Health Nexus in Nigeria.”
[77] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[78] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.
[79] Congress.gov, “The Global Magnitsky Human Rights Accountability Act.”
[80] United States Commission on International Religious Freedom. “2026 Annual Report,” 2026.

Order 13818 to freeze assets and impose visa bans against the Vice President Shettima, NSA Ribadu, and Minister Matawalle.[81] These targeted sanctions would interfere with the networks of people who support the operations of Islamist jihadists.[82] The responsibility should go up to the topmost level of the Nigerian administration to show that state capture has global consequences. The U.S. can help the people of Nigeria and, at the same time, attack those who oppress them by punishing the targeted individuals instead of the whole country.[83] The culture of impunity that shields criminals can only be broken by individual responsibility.

The U.S. security aid to Nigeria should be rendered purely on the condition of the state to ensure the safety of all religious groups without discrimination. The emergence of vigilantism shows that the established military-based counter-terrorism programs are inherently flawed and have no trust among the victims.[84] The legislators should also be able to explore how the $9 million lobbying transaction affected the official State Department reporting on religious violence.[85] The focus on helping religious minorities should be shifted towards the adoption of community-based security models.[86] The congressional lawmakers should also look into the $9 million lobbying deal and the effect of that on the State Department designation of the violence.[87] The only tools that can prevent the state from sinking into ethno-religious tyranny are transparency and strict control.[88] The global society needs to take action to avoid the outright extinction of Christianity in Northern Nigeria and the Middle Belt.

Conclusion

The massacres in Nigeria are not the result of inevitable communal friction but a product of a state that has been taken over by extremist interests. The Nigerian government has succeeded in handing its Christian population over to genocide through a mixture of institutional apathy, staff collusion, and overseas misinformation efforts. The main evidence, as well as academic theory, all point to a calculated omission of the state to maintain the basic right to life. The millions of dollars that are used for lobbying in Washington go to prove that the administration knows about its crimes and is in the process of concealing them. The humanitarian price in terms of mental trauma, displacement, and economic devastation is so high that the world can no longer afford to overlook it. The United States needs to take action and redesignate Nigeria as a CPC and impose Global Magnitsky sanctions on the individuals identified in this study and many others. Unless the international community brings these state actors to book, the silence of the world will turn out to be the ultimate weapon in the annihilation of Christians in Nigeria. The screams of the victims require a response that prioritizes human lives over diplomatic convenience.

[81] Congress.gov, “The Global Magnitsky Human Rights Accountability Act.”
[82] Congress.gov, “The Global Magnitsky Human Rights Accountability Act.”
[83] Congress.gov, “The Global Magnitsky Human Rights Accountability Act.”
[84] Ajala and Murphy, “Countering Terrorism in Nigeria and the Lake Chad Basin.”
[85] Congress.gov, “Foreign Agents Registration Act (FARA): An Overview.”
[86] Ajala and Murphy, “Countering Terrorism in Nigeria and the Lake Chad Basin.”
[87] Congress.gov, “Foreign Agents Registration Act (FARA): An Overview.”
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