COMMUNICATION MANIPULATION AND PUBLIC PERCEPTION OF RELIGIOSITY, MIGRATION AND REFUGEE CRISIS IN NIGERIA

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ABSTRACT

Religion, migration and refugee crises have become a threat to humanity and global peace and communication has always played significant role. The unending religious and migration problems in different countries contribute a great deal to refugee crisis and humanitarian casualties in the 21st century. More recently, stories on repatriation of illegal migrants and returnees of emigrants have been on the top headlines in the media, and this has posed a big challenge to the government and humanity at large. This Paper sought to examine the communication manipulation of public perception on religiosity, migration and refugee crises in Nigeria. The article used magic bullet theory. The paper further sought to establish the quest for migration, increase in religious crisis as well as refugees' proliferation. The study concluded that illegal migration, religious and refugee crisis are on the Increase. The paper, therefore, recommends that, proper education should be given to Muslims and Christians to embrace peace and love, strengthening of family planning program in the affected axis to enhance birth control, improvement of regional security to sealed our borders, tightening security in all the borders to barricades traffickers from smuggling immigrants and emigrants in and out of the country and improvement of refugees camps as well as rehabilitation of refugees for proper reintegration.

KEYWORDS: Communication, Public, Religion, Religiosity, Migration, Refugees and Crisis.

INTRODUCTION

The manipulation of communication in the promotion of religiosity, migration and refugee crisis have been given less attention over the years. This situation has generated a lot of squabbles among the people in Nigeria. The public perception on religion, refugees related issues and the quest for migration have raised enormous concern. Nigeria as a multi-lingual country has faced myriad of religious crisis such as, December 1990 Kano riots which claimed the lives of 4,177 people and properties worth billions of naira. The January 17 2010 Jos riot which featured noticeable clashes between Muslim and Christian ethnic groups recorded 2,992 deaths.

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The March 2010 Gago-Nahawa attack in Jos where 501 lost their lives was another religious crisis still green in our memories. Another attack had earlier taken place in November 28 and 29 2008 occasioned by local election.

The public perception on religiosity is alarmingly generating conflicts amongst the two basic religions in Nigeria and it is feared that communication has been negatively manipulated in that direction. An average Nigerian is religious and often claims the supremacy of his/her religion. The Moslem believe that their religion is superior to any other and this is what is communicated. There have been cases where the Muslims tried to Islamized Christians in some countries across the globe, but the Christians often vehemently resist that attempt and this has always degenerated into crisis. However, there have been also cases where the Islams succeeded. For instance, in Nigeria, the situation is not different, it is religion contention that brought Boko Haram, when they perceived that corruption has taken the leads, the then leader of the sect, Mahammed Yusuf in mid 1990s, assembled AbubakaLawan, AminuTashenlilimi and a few others and tailored his ideologies of Islamizing Nigeria by imposing Sharia law.

On the order hand, Christians possessed fervent myths that their religion is better than the Islam. The quest for religious hegemony has drawn a battle line between the Christians and the Muslims, each of them claiming and depicting superiority tendencies. For Example, the February 26, 2018 Kasuwan Magani crisis that claimed the lives of about 18 persons and 1000 shops were damaged, was fuelled by some Christians who deemed it spiteful because one of brethrens attempted to be converted to Islam by her Muslim boyfriend.

Religious crisis in Nigeria is no longer news, the Muslims and Christians have engaged on several clashes occasioned by their followers, as the results of religious differences. These crisis have caused Nigeria a great loss, many people have died as a results of these crises. Properties worth millions of naira are destroyed. For a Nation to grow, it citizens must be law abiding and also eschew all forms of acrimony and rancor instigated by religion. Such aggressive tendencies caused by religious intolerance leads to conflicts which is capable of jeopardizing our oneness as a nation.

There are other countries in the world that practice up to five religions, but there are less religious instigated problems. Like in China, there are multiple religions. They have Islam, Christianity, Buddhism, Taoism and Confucianism.

The quest for migration to Europe, Italy, Spain and Libya in search of greener pasture is becoming a phenomenon. Many people have feeble perception and they are easily hoodwinked by money grumblers because they believe it is greener up there than here in Nigeria, these has caused the dead of many Nigerians who embarked on the journey of no return through the Mediterranean sea and Sahara desert. Little did they know, they will not get to their destination.

The increasing number of Nigerians who died daily in Mediterranean sea and Sahara desert is disheartening, many are intercepted by Libyans authorities who sometimes slaughtered them, while others are jailed and are languishing in Libyan prisons. This trending phenomenon in recent times has attracted the attention of Nigerian governments as well as international communities to intervene by seeking for the release of the immigrants by Libya’s authority.

It became worrisome as news spread across that, Nigerians intercepted by Libya’s authorities who were travelling to Europe through illicit means were sold out for $400 for slavery, and some pictures went viral on the
social media depicting tortured images of those migrants tied up with handcuffs and their faces turned down and their legs tied up with an iron.

Refugees crisis in Nigeria is something we need to allot priority to; the internally displaced persons (IDPs) in the Northeast Nigeria and middle belt, particularly Benue who are displaced by Fulani herdsmen are facing severe challenges even with the present of security agencies, they are attacked by hoodlums/terrorists. Apart from external attacks, they are internally generated problems such as sex abuse, theft, malnutrition, sicknesses or disease out-break, restrictions of movement and many more issues abound.

The objective of this paper is to assess communication manipulation of religiosity, migration and refugees crises in Nigeria. Further to examine if communication manipulation impedes the chances of curtailing religious, migration and refugee crises in Nigeria, and finally to ascertain the role of communication manipulation of religious, migration and refugee crises in Nigeria.

Communication is very pivotal to humanity. It is the exchange of ideas and sharing of information for the benefit of the society and the entire populace. But the manipulation of communication in religious, migration and refugees crises in Nigeria is either inapt or adept. The question is, how is communication manipulated in religiosity, migration and refugees crises in Nigeria?

LITERATURE REVIEW

RELIGION AND COMMUNICATION

The concept of religion is quite broad to define, it means different things to different people. It means one thing to the anthropologist and another thing to the psychologist. It means one thing to sociologist, another thing to the theologians and yet another thing to the Marxist etc.

Articles NG (2013) informs that Religion derives its meaning from Latin root words, namely Ligare-(Meaning to bind), Relegere (Meaning to unite or to link) and religio (Meaning relationship). Thus by implication of word “religion shows that it is essentially a relationship and a link established between two persons, that is the human being and divine being believed to exist. It is something that links or unites human being with a transcendent being, a deity, believed to exist and worshipped by man. Therefore, religion is a relationship and a link between God and human being. For man the deity is a reality hence he believes on him and worships him. Hence where a belief is a deity is lacking there cannot be religion, since it has to do with transcendent being and human being.

On the other hand, communication is the sharing of meaning, ideas or thoughts. Keyton (2011, p.27) defined communication as the process of transmitting information and common understanding from one person to another. Lunenburg (2010) draws attention to Keyton’s definition that unless a common understanding results from the exchange of information, there is no communication. For the message to be understood, effective communication must take place. Effective communication described in Shannon’s (1954) communication model shares meaning and understanding between the person sending the message and the person receiving the message. For effective communication to occur there is the need to understand the communication process. The communication process is a simple model that demonstrates all the factors that can affect communication.

Lunenburg (2010) clarified the procedure of communication. He focuses on that two common element in each communication trade
are the sender and the receiver. The sender starts the communication; he/ she is the individual who is sending the message. The receiver is the person to whom the message is sent; who is comprehending it, or understanding and making an interpretation of it into significance. The sender encodes the thought by choosing words, images, or motions with which to make a message. The message is the result of the encoding, which appears as verbal, nonverbal or composed dialect. The message is sent through a medium or channel, which is the bearer of the communication. The medium can be in a type of up close and personal discussion, phone call, email, or composed report. The receiver unravels the got message into significant data. Noise is anything that distorts the message and examples can be different perceptions of the message, language barriers, interruptions, emotions and attitudes.

As indicated by Oxford University Press (2008) communication passes on complex, sensitive and controversial information. It is important that those in charge of encouraging information scattering get preparing in handling sensitive or controversial issues all together not to lessen the conceivable additions from communication. People communicate with each other in various ways that rely on the message and the setting in which it is sent. Decision of communication, channel and style of conveying additionally influences communication. Thus, there are different sorts of communication.

RELIGIOUS CRISIS IN NIGERIA

Religious crisis is a disagree mentor disunity between two gatherings or one religion and or distinctive religious gathering that militate against lucid presence or practice inside or without themselves. This circumstance has existed from time immemorial. For instance clashes can emerge inside Christianity or Judaism or Islamism and so forth. And in such events it has come about to groups and section. In another improvement it could be Christianity versus Muslims, which we encounter much frequently in Nigeria. For example Yaro (1988) wrote as follows:

From time immemorial man had been communicating with his Greater through prayers. But the mode by which this is done varies. However, one thing had always stood out very clearly and that is freedom which enables anybody to choose his or her own mode of worship.

These days, this freedom seems threatened by some religious zealots. They want to force others to accept their own mode of worship as the only acceptable one. Consequently it is widely accepted that of all religions in Nigeria, Islam maintained the record of being the most bloody and controversial by ways of demonstration of faiths. This assertion may be regarded as a historical legacy rather than an aberration. Right from time immemorial, Islamic activities have been associated with violence as a means of purification as a unification of its followers. Articles NG (2013).

CAUSES OF RELIGIOUS CRISIS IN NIGERIA

Omotosho (2003) opined that numerous variables are in charge of religious violence in Nigeria. However, with a specific end goal to do equity, it will be legitimate to arrange these variables as indicated by the idea of the brutality. As already pointed out, Nigeria has encountered both intra and between religious viciousness. On account of intra-religious violence, two noteworthy reasons can be distinguished. Right off the bat, there is numbness or half-learning of the genuine instructing of the simple religion that the people included claim to be defending. For instance, if Maitatsine had been well educate enough in Islamic lessons; he would have understood that at no time did the Prophet or
his buddy assault anyone who has declared himself as Muslim. He would have acknowledged additionally that delicate influence is more effective in influencing people to watch the genuine educating of religion than drive, as is urge by the Qur’an: "Welcome (all) to the method for thy Lord with astuteness and delightful lecturing: and argue with them in ways that are ideal and generally generous.

The second reason is the economic factor as a reason for religious violence in Nigeria. Despite the way that the nation is honoured with both human and natural resources, the hole between the wealthy and those who lack wealth is ever on the expansion and this has prompted disappointment and baffle among normal Nigerians on the lower side of the economy. While a significant number of them swing to by and large criminal exercises, numerous others swing to houses of worship and mosques. That has additionally prompted an expansion of places of worship and mosques having outrageous inclinations.

As for inter-religious violence, it is possible to identify many factors, four of which are the following:

THE LACK OF RECOGNITION OF ONE ANOTHER

Muslims in particular believe that Christianity does not recognize Islam as a religion that is entitled to exist and consequently it does not recognize their (Muslims) other rights. They maintain that if there is any recognition of Islam by the Christians in Nigeria, it is simply because the Muslims have refused to be ignored.

CAMPAIGNS OF HATRED AND BLACKMAIL

Both Christians and Muslims are actively involved in campaigns of hatred against each other. This is manifested in various forms including: incitement, distortion of fact about each other, blocking each other’s chances as demonstrated in the issues of Shari’ah and Organisation of Islamic Conference (OIC). Besides that, blackmailing and the distortion of facts caused the famous Kafanchan riot, according to Bashir Isyaku and ImoIt was reported that one religious leader, the Revd Abubakar Bako, publicly misinterpreted and falsified some verses of the Qur’an and made uncomplimentary remarks about the Prophet Mohammad to the hearing of Muslims.

THE LACK OF GENUINE DESIRE TO UNDERSTAND EACH OTHER’S BELIEF AND CULTURE

It is true that institutions of higher learning all over offer a few courses under different names however a cautious investigation of such projects has demonstrated that they were not proposed to cultivate comprehension and regard. Instead they are used as a means of blackmailing and incitement, under the cover of academic freedom and dialogue.

EXTREMISM

Extremism from both sides is another important reason behind religious violence in Nigeria. As showed above, as a rule this fanaticism depends on poor information of the instructing of the religion being shielded by the gathering included. It is impossible that Christianity instructed the Revd. Abubakar Bako to incite follower of different beliefs as methods for proliferating his religion. It is significant that most episodes of between religious violence in Nigeria were amongst Islam and Christianity. This is because of an old competition between the two that has goes back to the 6th century A. D., the season of the approach of the previous. This is coupled to the way that Christianity came down to Africa (Nigeria comprehensive) through the West, which, as per Wifred Smith, has considered Islam to be adversary and danger. In his words:
Europe has known Islam for thirteen centuries, mostly as an enemy and a threat. It is no wonder that Muhammad more than any other of the world's religious leaders had had ‘a poor press’ in the West, and that Islam is the least appreciated there of any of the world's outside faith.

This perceived threat and enmity were passed down along with colonialism and Christianity, to the colonies. At the local level, flavours were added to create a blind rivalry between the two religious. The relationship between the two is so hostile to the extent that there is hardly any point of agreement except in the areas of recrimination and suspicion, even where there is no genuine ground for one. The mere fact that an adherent of one of the two faiths presides over affairs of the nation or headship of a parasternal not only provides room for accusation but also will instantly lead to the conclusion that he is using his position to Islamise or Christianize the nation even when the opposite is the case. Furthermore, the sense of threat felt by one of these two religious can be explained by the fact that both have much in common, when compared to other religions such as Judaism and traditional religion.

Olawale (2018) provided the following causes of religious crisis in Nigeria:

The high rate of poverty is a common cause of religious crisis. Poor people have little or no access to proper education. Poor youths are taken advantage of by people that want to cause chaos in the country. They are instructed teachings that depend on violence and murder all for the sake of religion. Since the poor are not by any stretch of the imagination uncovered, they acknowledge such precepts without a second thought. Young people are made suicide aircraft in the wake of being lured with cash for their families and guaranteed of a brilliant reward. This is overwhelming in the Northern piece of the nation.

Idle educated youths are also used as tools to wreak havoc. Idleness exposes them to bad doctrines made possible by manipulated communication. They become easy to be bribed and bought over. Religious crisis can also come about when it seems the dominant religious group in a particular area is afraid of domination by another. This can be due to an increase in the population of the other religious group. An example is the frequent Jos crisis between Christians and Muslims.

DIVISION BETWEEN INDIGENES AND SETTLERS

Division amongst indigenes and settlers: Indigenes of a specific place lean toward settlers that are of a similar religion to settlers of an alternate religion. If it appears fog of the settlers are rehearsing an alternate religion from that of the settlers, there is generally struggle between the two religious groups. The security arrangement of the nation is so permeable and scattered. Consequently the disappointment with respect to security operators to diminish clashes when they emerge; answers for Religious Crisis in Nigeria. Religious gatherings, indigenes, and settlers ought to dependably fall back on discourse and intercession if any issue emerges between such gatherings. This will forestall emergency and undesirable religious violence in Nigeria.

SANCTITY OF LIFE

All religion should always preach about the sanctity of life. God is not to be portrayed as a God who delights in the death of his creation. The government should work more on improving the security system of the country. This is to ensure adequate protection of lives and property.
JOB CREATION

Job Creation: Youths should be taught how to start up their own business. This increases creativity and engages the youths. The government can also work on avenues to create more jobs. This should be done with a view of reducing the poverty rate.

Barbara (2006, p. 89) opined that Religiosity is a complex concept and difficult to define for at least two reasons. The principal reason is the vulnerability and uncertain nature of the English language. Casually, in Roget’s Thesaurus (Lewis, 1978), religiosity is observed to be synonymous with so much terms as religiousness, conventionality, confidence, conviction, devotion, commitment, and sacredness. These equivalent words reflect what investigations of religiosity would term as measurements of religiosity, as opposed to terms that are proportional to religiosity.

A second purpose behind this many-sided quality is that present enthusiasm for the idea of religiosity crosses a few scholastic trains, each moving toward religiosity from various vantage focuses, and few counseling each other (Cardwell, 1980; Demerath and Hammond, 1969). For instance, a scholar would address religiosity from the perspective of confidence (Groome and Corso, 1999), while religious teachers could center around conventionality and conviction (Groome, 1998). Therapists may address the measurements of dedication, sacredness, and devotion, while sociologists would consider the idea of religiosity to incorporate church enrollment, church participation, conviction acknowledgment, doctrinal learning, and living the confidence (Cardwell, 1980). This utilization of various terms crosswise over scholarly teaches to distinguish what could be thought of as like measurements of religiosity makes it hard to talk about without an unequivocal definition from the perspective of religious training and the use of that information to the lived understanding.

MIGRATION

Hopkins (2006, p. 4) informed that migration is a Geographical movement of people across a specified boundary for the purpose of establishing a new permanent or semi-permanent residence (refugees are not considered as migrants!). According to shaws (1975) in Pieter (1999, p19) states that migration is the relatively permanent movement of persons over a significant distance. Migration is probably best defined (in general terms) as the crossing of spatial boundary by one or more persons involved in change of residence.

Ban Ki-moon, former Secretary-General of the United Nations in Hein (2007) posited that United Nations, at the 2013 High-level Dialogue on International Migration and Development, Migration is a continuous process that has been the subject of political debate worldwide. Migration has shown an unbroken upward trend, be it of people who have left their homelands voluntarily for economic or other reasons, or of those who have been forced to leave their homes (refugees, displaced persons, etc.). Managing human mobility is one of the greatest challenges for destination countries worldwide, in developed and developing countries.

In other words, migrants make up more than 1 billion people, or one-seventh of the world’s population. Population diversity in most developed nations can be credited to global relocation, while in creating countries it is generally inner movement that adds to this decent variety. Migration to “global cities” those that are advanced producers of services, have large economies, are international gateways, and are political and cultural hubs of international significance-is increasing, with
migrants equaling over a third of the population in, for example, Sydney, London and New York, and more than half in Dubai and Brussels. Different factors are at play for different cities. Dubai, for instance, has a transient population due to its restrictions on immigrants becoming citizens whereas, in Brussels, migration is more permanent, with its vast community of European nationals working for the European institutions, Hien (2017).

TYPES OF MIGRATION

Migration can be classified in several ways, it is usually categorized:

- **BY POLITICAL BOUNDARIES:** Based on political limits and the boundaries crossed, such as districts, counties, state borders and international boundaries, further identified as the places of origin and destination. A widely recognized distinction exists between internal and international migration:
  - **INTERNAL MIGRATION:** Migration occurring inside a nation from intersection political limits, either inside a state or between states, regardless of whether urban to rural, urban to urban, rural to rural, or rural to urban. The term related with migrants landing at their goal is "in-migrants", and with those leaving their place of starting point is "out-migrants". This type of migration likewise incorporates development between villages, blocks and districts.
  - **INTERNATIONAL MIGRATION:** Migration occurring across country boundaries. Such migrants are known as immigrants (coming into a foreign country) and emigrants (leaving their own country). This also includes continent-to-continent migration. By movement patterns-Based on classifying people according to their social status, travel points and periodicity.

- **STEP MIGRATION:** Migration initiating from a small settlement and moving to a larger one in the urban hierarchy over the years. This includes a pattern of closer, not too destabilizing migrations from a person’s place of origin to an ensuing destination, such as movement from a farm to a village, then to a town and subsequently to a suburb (if applicable) and finally into a city. This category also includes the movement of people from a smaller to a bigger city.

- **CIRCULAR MIGRATION:** Cyclical migration experiences between an origin and a destination with at least one migration and return. Migrants share their time between multiple (at least two) locations, with their family, work, etc. While the frequency of movement may vary along with the length of stay at the destination, a circular migrant spends significant periods of time at the origin and destination. Seasonal migration is a very common form of circular migration, driven by seasonal peaks in labour demand, mostly in agriculture. Return migration, on the other hand, refers to a one-time emigration and return after an extended stay outside the host territory.

- **CHAIN MIGRATION:** Migration of families at different stages of the life cycle from one location to the next, who subsequently bring people from their home location to this new place. In theory, a chain of people constantly moves from place to place, supported by those who migrated before them.

- **BY DECISION-MAKING APPROACH:** Based on classifying migration as voluntary or involuntary, given certain socio-political factors (e.g. the dread of abuse ascribed to race, religion, political connection, nationality or relationship to social gatherings; departure from war; strife including arms; common war; normal or man-made debacles; starvation) or formative factors (e.g. considerable
framework ventures, including airplane terminal, street, dam or port development; the authoritative leeway of urban undertakings; mining and deforestation; the making of protection parks/saves and other biosphere related activities, among others):

- **VOLUNTARY MIGRATION**: Based on a person’s free will, initiative and desire to live in a better place and to improve their financial status, among other factors.

- **IN VOLUNTARY MIGRATION**: Based on a person’s being forced out of their home due to certain unfavorable environmental and political situations. This can be further sub classified as:
  - Reluctant/impelled/imposed migration
  - When a person is put in a situation that encourages relocation or movement outside their place of residence.

- **FORCED MIGRATION**: When a person is unable to return home (refugee), or undergoes a legal procedure to qualify as a refugee in the host country (asylee), or is forced to leave their home due to a conflict or development but does not cross any boundaries (internally displaced persons IDPs). World Economic Forum (2017,p.14).

**THE QUEST FOR MIGRATION IN NIGERIA**

The increasing cases of immigrants who dies daily in a bid to travel to Europe to seek for better life is gaining strong waves and is becoming compelling that urgent steps needs to be taken. Nigerians and other Africans have lost their lives gruesomely as they embarked on this torturous journey. We are rated the third country in the world involving in human trafficking out of 173 countries.

Punch (2017) Stated that 10,000 Nigerians have died between January and May 2017 while trying to illegally migrates through the Mediterranean Sea and the deserts, the Nigeria Immigration Service has said. NIS Assistant Comptroller-General, in charge of training, manpower and development, Mr. Maroof Giwa, stated that 4,900 Nigerians died in the Mediterranean Sea while the rest died while going through the deserts in their bid to cross to Europe. This year alone, 4,900 Nigerians died on the Mediterranean route to Europe. There are countless others who died on their way through the deserts; we have even lost count. Many more perished on that route.

According to British Broadcasting Corporation (2018) Stated that, the deceased might have been sexually abused and murdered. It was reported that following several rescues, corpses of the Nigerian women were discovered in a refrigerated section of the Spanish warship, Cantabria, which was also carrying 375 migrants most of whom were sub-Saharan Africans from Nigeria, The Gambia, Ghana, Sudan and Senegal.

It is unfortunate that another group of young Nigerians who were promising future mothers, have lost their valuable lives under such an appalling condition. This was unmistakably trying to cross the Mediterranean Sea where they mistakenly trusted untruths the alleged greener field. The repeating catastrophe emerging from the rising spate of hazardous illicit trips by Nigerians urgently escaping the nation has turned out to be troubling and ought to be of significant worry to the Federal and State Governments.

In March, the spokesperson of the United Nations Migration agency, International Organisation on Migration, Flavio Di Giacomo, had said 26, 589 migrants and refugees entered Europe between January and March, 2017, with over 80 percent arriving in Italy and the rest in Spain and Greece. Di Giacomo said the number was, however, lower compared with 163, 895 recorded through the first 86 days of 2016.
The European Union had also disclosed that 22,500 Nigerian illicit transients crossed the Mediterranean Sea to Europe amongst January and September 2016. Representative Head of EU designation to Nigeria, Mr. Richard Young, who had communicated worry on the expansion in the quantity of transients setting out to Europe unlawfully, said the number expanded from 280,000 of every 2014 to 1.8 million out of 2015. "In 2014 the quantity of individuals voyaging wrongfully into Europe was 280,000 individuals; in 2015, it rose to 1.8 million," he had said. Young had likewise uncovered that 420,000 people had wrongfully crossed to Europe amongst January and September 2016, and that the number was required to ascend to 800,000 before the finish of 2016. "Inside this number, individuals originating from Nigeria (to Europe) in 2012 were 800; in 2013, the number was 2, 900. In 2014, the number was 8, 700; in 2015, the number was 23, 000 and amongst January and September 2016, the number is 22, 500," he had said.

PROLIFERATION OF REFUGEES IN NIGERIA

Refugees are people that are displaced by war, crisis or natural disaster. A refugee, generally speaking, is a displaced person who has been forced to cross national boundaries and who cannot return home safely. Such a person may be called an asylum seeker until granted refugee status by the contracting state or the UNHCR if they formally make a claim for asylum.

The increasing number of refugees in Nigeria, began when the conundrum of insurgency surfaced in 2009. Boko Haram sect is a terrorist group whose motive is to introduce sharia law in the Northern part of Nigeria. Ever since they lunched their first attack, they have been reprisal attacks carried out by the sect which have wreaked havoc to the people, leaving thousands dead and many displaced.

The Fulani herdsmen in recent time have been a causative factor to the increase of refugees in Nigeria. Before now, there have been chronicled attacks/clashes between Fulani herdsmen and Farmers but the more devastating one was the Lugo/Guma attack in Benue State which recorded 73 persons gruesomely slaughtered by suspected herdsmen and many houses razed down, making thousands displaced.

Collier et al. (2003) in Imasuen (2017, p.286) identified three ripple effects that emerge from armed conflict: they are the internal effects (as a result of the burdens of internally displaced persons), the regional effects (as a result of the burden of refugee’s influx) and the global effect (as a result of foreign interventionists). According to him, these three ripple effects generate unique challenges. While the internal effects constitutes problem of food insecurity, loss of means of livelihood, rise in displacement of people, the regional effect constitute spread of contagious diseases across borders from the inflow of refugees and the global effect constitute the growth in narcotics trade across borders sponsored by foreign non state actors. As Hentz (2004) noted that such spill over shave occurred in both West Africa (from Liberia) and East Africa (from Democratic Republic of Congo).

Imasuen (2015,p. 288) opined that the rise in the activities of the sect has brought about adverse effect on the population especially on women and children evident in the increased number of widows and orphans in Borno, Yobe and Adamawa states (BBC News 21st May 2013). The rise in gender and sexual based violence has been on the increase due to the increased activities of the sect since 2009. Gender and sexual based violence is believed to be a widespread phenomenon
among female internally displaced persons (IDP’s) both at various camps and in host communities (International Displacement Monitoring Centre, May, 2014).

Over the years since 2009, the activities of the Boko Haram sect, has increased the displacement of people from Borno, Yobe and Adamawa states in the form of internally displaced persons(IDP’s) fleeing to safer places within the nation and refugees fleeing into neighbouring nations like Niger, Chad and Cameroun. It has been noted that majority of these persons constitute women and children (International Regional Information Networks, 14 March 2014).

Oduwole and Fadeyi (2013,p.4) revealed that, according to a strategic conflict assessment carried out by the Institute for peace and conflict resolution in 2002, the return to democracy and the competition for the new political opportunities had led to increased violence. Local competition for resources has often been aggravatad by “inter-elite” rivalries over privileges such as political and public service appointments, oversight of projects and admission into schools (IPCR, 2002). Additionally, the specific tripodal ethnic structure (with the Hausa, Yoruba and the Igbo constituting the three major groups) in Nigeria is particularly unstable and often in conflict. The interplay between the tripodal structure and communal identities has been aggravated overtime by systematic patterns of inequalities.

From the foregoing, the quest for migration in Nigeria is alarmingly getting out of proportion, young Nigerians held a gruesome perception of migration. It is not really awful to migrate to other parts of the world, because migration is a natural phenomenon. It is the movement of people from one place to another for the purpose of enhancing life. Migration is occasioned as the result of crisis or war, natural disaster such as hurricane, erosion, flood etc. Migrating illicitly is bad, because there are certain precepts that must be followed when you are migrating from one place to another. But some Nigerians who are desperate are impatient to follow the legal means of migration. This is ascribed to inadequate information on the dangers of illegal migration, sensitization/ public enlightenment of youths and wrong manipulation of communication and its components.

On the order hand, religious crisis in Nigeria has been a recurrent decimal, since 1992 till date. There have been series of attacks lunched by Boko Haram sect and other ethno religious crises that has caused havoc to the people. The issue of refugee’s crisis in Nigeria is attributed to religious crisis. Long before now, there were few cases of refugees conundrum. Proliferation of small arms /bandity is a causative factor to the internally displaced persons (IDPs). From the above points, it is obvious that communication manipulation has contributed negatively to religiosity, migration and refugees crises in Nigeria.

THEORETICAL FRAMEWORK

The Magic Bullet theory will serve as theoretical framework in this paper. The Magic bullet theory is quite relevant to this paper because young Nigerians are hoodwinked by traffickers, who indoctrinate them with feeble ideas, which they claimed it is greener abroad to here in Nigeria, and this is quite deceptive. This theory is like a bullet that pierces, or a needle that is sharp and when it pierces you, its leaves negative impacts on you. So, communication that tilts towards personal or selfish interest leaves adverse effect on listeners or people.

CONCLUSION

Religion, migration and Refugees crises are issues at the top banner of national discourse.
Religious crisis in Nigeria have been occurring for decades especially at the Northern part of the country where 80% of people are predominantly Muslims and 20% Christians.

The region have awfully suffered myriad of attacks fuelled by the Muslims which led to the dead of many innocent souls and left properties worth huge amounts destroyed. Kano riots of 1990 claims many lives.

Jos has been vulnerable with incessant crisis that lingered over time. Statistics chronicled by the (Punch 2011). Shows that, over two hundred (200) people were killed in six months and others displaced. Between January-September 2011, scores were slained. Eight people were killed on the 7th January, 8th and 9th Over 60 were killed in different communities,10th January 60 more people were reported killed ,11th January 31 people were killed in four villages in BarkinLadi, Kuru Tasha and Riyom areas,29th January Over six people were killed near University of Jos,15th February 30 people were killed in Jos market and 22nd February 18 people were reportedly killed in Rwang Fang village, 14th March Six people were killed in two separate attacks, 21st March Three persons were killed by an explosion at Nassarawa Gwong, 19th April Seven people were killed in Riyom area, 16th July Seven people were killed in Maza village,29th August 20 people were killed in renewed attacks, 5th September 11 people were killed, 10th September 14 people were killed at VwangKogot. Source: The Punch, September 11, 2011-A Nigerian Tabloid in Oduwole and Fadeyi (2013, p.10).

Migration is a natural phenomenon; it is seen as the movement of people from one place to another. As far as human life is concern, migration will not cease to occur. The issue borders on illegal migration. People out of desperation engaged on illegal migration which is not healthy.

The negative implications of illicit migration are much more than the advantages. Nigerians have died in a bid to seek for better and greener lifestyle through the Mediterranean Sea in the coast of Libya. Other African countries have also suffered as many of its citizens has lost their lives and some terribly bartered by traffickers. For instance, the recent incident that transpired involving some African Immigrants who were travelling to Europe were found dead in the Spanish Warship Cantabria.

Boko Haram sect has made Nigeria to records high number of refugees. Activities of the sect have targeted communities in Yobe, Borne and Adamawa. People are displaced in the Northeast and recently, Fulani Herdsmen/Farmers Clashes has contributed to the high increase of refugees in Nigeria.

From the above points, it is obvious that communication manipulation has contributed negatively to religiosity, migration and refugees crises in Nigeria. Communication is the process of sharing ideas, thoughts and meaning amongst people. So therefore, illegal migrants were hoodwinked and manipulated by human traffickers who told them it is greener abroad to here at home, the situation that prompted them to embark on this tortoise journey of no return.

Some of the Libyans returnees who survive the journey submitted that, it was their friends and relatives who spearheaded that they should embark on this hellish and harrowing journey.

On the part of religiosity and refugees squabbles, some segments of individuals who felt corruption has taken a leads in Nigeria and there was needs to Islamized the country in order to mob up corrupts elements, thought it necessary to come up with this ideologies that led to the lingering carnage of religious crisis via communication manipulation.
RECOMMENDATIONS

1. Muslim Imams have a sacrosanct role to play. Most of their followers are indoctrinated with awful philosophy. Majority believes that, inciting violence and killing is an important part of Islam which is wrong. The Imams should educate Muslims on the need to shun violence and embrace peace with Christian brothers irrespective of religious differences. The Christians Clergymen/ Apostolates on their part, should preach love, peace and harmony to brethren and to see Muslims as their brothers.

2. Government should double efforts in family planning programme across the Nation, but attention should be given more on areas that are affected by the activities of the sect to ensure birth control so that parents will give birth to the number they can train or cater for to avoids the children been recruits by Boko Haram.

3. Government should collaborates with regional governments to beef up security at the borders to ensure that Boko Haram does not have access to smuggled arms into the country, and they should find out the financiers of Boko Haram to make sure they are truncated. This will go a long way to curb insurgency in the Northeast Nigeria.

4. The high statistics of deaths of immigrants in recent times is alarming; therefore governments should tighten all the borders to prevent human traffickers from smuggling immigrants and emigrants in and out of the country. When this is done, there will be less incidents of immigrant’s deaths in the Mediterranean Sea and the issue of Libya returnees, repatriation and those seeking for asylum will be a thing of the past.

5. Those longing for migration should not be allowed to be hoodwinked by human traffickers, and they should desist their minds that, it is greener abroad than here at home. If they have such huge amounts to be deceived to a journey of no return, why can they use it to invest or start up a business rather than giving to traffickers who are after their selfish interest.

6. Refugee’s camps should be enhanced across all the vulnerable States to ensure that refugees are safe. And government should be proactive in ensuring those funds allotted for the welfare of the internally displaced persons (IDPs) are appropriately utilized to avoid situations of diversion of funds, malnutrition and disease outbreak in the refugees camps. And they should be rehabilitated for optimum reintegration to the society.

7. Hence the study revealed that communication manipulation is quasi-performing, and it has been the causative factor to the conundrum of religiosity, migration and refugees crises in Nigeria. Therefore, people should be circumspect in manipulating communication and its components because it is capable of causing chaos in every ramification of life.

REFERENCES


