

CITIZEN JOURNALISM AS THE FULCRUM FOR PETER OBI'S 2023 PRESIDENTIAL MOVEMENT

DORIS A. NWOSU, PhD

Department of Mass Communication, Gregory University, Uturu, Abia State
Dorisamara52@yahoo.com +2348064320492

&

AGATHA ORJI-EGWU, PhD

Department of Mass Communication, Ebonyi State University, Abakaliki
orjiegwuagatha@gmail.com +2348037908932

ABSTRACT

This study has highlighted the part played by citizen journalism in the projection of Peter Obi's salient qualities that have endeared him to the public and how the role of citizen journalism can make it a fulcrum through which Peter Obi has acquired the large following that has translated into a movement. The study highlighted some of the messages in social media made by followers of Peter Obi. The sample size of the study stood at 396. Since it was difficult to establish the actual population for the study, the choice of 396 as the sample size of the study was based on Philip Meyer's prescription that a population of 500,000 or above should be assigned 384 as sample size. The study also generated purposively copies of questionnaire for Peter Obi's followers to elicit the source of their first conception of Peter Obi's presidential ambition and the current sources of information on Peter Obi's political campaigns. Findings show that citizen journalism was the major outlet through which Peter Obi's presidential candidacy was put forward to the public and this was why the majority of his followers were the citizen journalists themselves. It also found out that the citizen journalists have become opinion leaders through whom multi-step flow of communication about Peter Obi's qualities was conveyed to non-users of social media. It was recommended among others, that for Peter Obi's Presidential Movement to record a palpable success in 2023 Presidential Election, citizen journalism can only serve as awareness medium among the young people while this should be backed up with physical means of communication, especially among non-social media users.

KEY WORDS: Citizen Journalism, Fulcrum, Peter Obi, 2023, Presidential, Movement

Introduction

Since the return of democracy in Nigeria in 1999, it had been Peoples Democratic Party (PDP) governing the country until 2015 when All Progressives Congress (APC) which resulted from the amalgamation of All Nigeria Peoples Party (ANPP), Action Congress of Nigeria (ACN), a faction of All Progressives Grand

Alliance (APGA), Congress for Progressive Change (CPC) and a splinter group from the PDP (Editor, PMNEWS, 2019; Owete, 20 22), defeated PDP and took over the reins of the country (*Vanguard*, 2015, April 1). The APC won a second term in 2019 with the incumbent Muhammadu Buhari as its presidential candidate. In 2022, the All Progressives Congress presidential primary election was won by Bola Tinubu while Atiku Abubakar won the PDP's presidential primary election. As usual, there were other presidential candidates from smaller political parties who emerged from their primaries to represent their parties in 2023 Presidential Election.

Peter Gregory Obi, a former governor of Anambra State, South-East Nigeria, under All Progressives Grand Alliance (APGA), defected from APGA to People's Democratic Party (PDP) in 2014, after serving his two terms. In 2019, Atiku Abubakar chose him as his presidential running mate in an election that was lost to the incumbent President Muhammadu Buhari. In 2022, Peter Obi would offer to serve as one of the nominees for PDP presidential primary election that would elect from among all the candidates, the one to serve as the flag bearer of the party in 2023. He however, left that party mid-way to the primary election on suspicion that there was no fair play in the way the party was handling issues leading to the primary election (Sunday & Alechenu, 2022; Iroanusi, 2022; Editor Vanguard, 2022). His next line of action was to join the Labour Party (LP). Joining the party, those who had nursed the intention to vie for the post of a presidential candidate, voluntarily withdrew from the contest (Ahon, 2022) so that Peter Obi became the sole and unopposed presidential candidate of the party. Thus, Peter Gregory Obi was elected the presidential flag bearer of the Labour Party in 2023 Presidential Election in Nigeria.

The advent of Peter Obi as the presidential candidate for the Labour Party in the 2023 general elections in Nigeria was seen as the third force by many. In other words, apart from the ruling All Progressives Congress (APC) and the Peoples Democratic Party (PDP), through the emergence of Peter Obi as its presidential candidate, the Labour Party (LP) attained an unprecedented prominence in Nigeria's politics. Peter Obi's prominence in Nigeria's national politics seems to be predominantly projected by citizen journalism just like the former United States President Obama's of 2008 (Goodman et. al, 2011). Peter Obi's popularity evolved soon after he gave his speech about the difficulties confronting Nigeria and the strategies for taking the country out of the present difficulties that cut across all sectors of the country's economy (Odunsi, 2022). This, of course, did not go without his antecedent as the former governor of Anambra State. His antecedent was however, not known as much as it had been known as soon as he showed interest in contesting for the president of the country. Since his popularity has been projected by citizen journalism, some analysts and political opponents claim that such popularity is social media-based and would end with the social media (Adebayo, 2022; Babajide, 2022).

On the contrary, other analysts and Peter Obi's followers have claimed that citizen journalism, whose channels of communication are the social media, is only a launch path through which the presidential candidate of the Labour Party has been delivered to Nigerian electorate. They also argue that the party's

candidate has made inroads into physical community through multi-step flow of information gathered from the social media (virtual community). There are instances of Nigerians in different states processing in the streets of some towns and cities in the country to show that the movement has gone beyond social media territorial (virtual) boundaries to the physical environment (Aliyu, 2022; Eleke, 2022). The point that is of interest to this study is the role citizen journalism has played in projecting the presidential candidate of the Labour Party, Peter Gregory Obi within a very short time to the fame that makes the Labour Party (LP) to be seen as the third force besides All Progressives Congress (APC) and Peoples Democratic Party (PDP).

Statement of the Problem

Peter Obi's presidential candidacy for the Labour Party (LP) had generated a lot of reactions since he declared his intention to vie for the position of the President of Nigeria in the 2023 Presidential Election. Some of these reactions were in his favour while others were against him. One cynical reaction to his popularity was that his movement was virtual and that, everything about his election would end virtually.

In other words, since Peter Obi's supporters are social media users, his campaigns and votes would receive the patronage of only the users of social media in the country and as a result, the candidate would not receive votes from the majority of Nigerians. Others maintain that his fame had gone beyond virtual community to the physical community of the Nigerian electorate. That the popularity of Peter Obi's 2023 presidential bid was projected by citizen journalism was not in contest. What has gained the interest of a study like this was the extent to which citizen journalism had lifted the popularity it created of Peter Obi from the virtual community to the physical community of the Nigerian electorate.

Research Questions

1. What are the messages that citizen journalists use in projecting the popularity of Peter Obi for 2023 Presidential Election in Nigeria?
2. To what extent do messages projected by citizen journalists on Peter Obi's presidential candidacy for 2023 Presidential Election penetrate the physical community of Nigerian electorate?
3. How do Nigerian electorate receive the citizen journalism-projected messages of Peter Obi's presidential bid for 2023 Presidential Election?
4. In what way do demographics of the Nigerian electorate affect the reception of citizen journalism-projected messages of Peter Obi in the 2023 Presidential Election?

Literature Review

Citizen journalism emanates from users of social media to report events taking place in their environments. The practitioners who are equally the consumers of the outputs of citizen journalism need not go through the crucibles of journalism training in accredited institutions to qualify for the practice. In other words, citizen journalists do not need to be certified to carry out the practice. Udoudo and Nwosu (2022) state that, those who practise citizen journalism are those who can

afford the technology that makes citizen journalism possible. These may be bloggers who have used theirs as platforms for disseminating news. Others may be users of platforms such as Facebook, Twitter, Instagram, WhatsApp, YouTube, Telegram, Podcast, etc. (Udoudo & Osere, 2017), and have interest in disseminating what they have observed around them. Hartmann (2013) observes that there is a relationship between affordances of relevant technology and the use of social media. According to Udoudo and Nwosu (2022), citizen journalists are, on the one hand, producers of the messages sent to others and on the other hand, consumers of messages sent by others or by interacting with others through feedback process. This is why they are tagged as *prosumers* (indicating that they are both producers and consumers of the internet-based messages).

Often, the practitioners of citizen journalism operate without bylines and are masked while working as journalists. This is a deviation from the traditional journalism practice in which the reporter's byline would glaringly present the personality of the reporter to the audience (Udoudo & Nwosu, 2022). Ohiagu (2017) states that news attribution and bylines would always keep the traditional news reporter on check from spreading spurious and harmful messages. This, however, is not the case with social media news where the anonymity of the source "can become a shield that protects miscreants from the responsibility of not misleading others either advertently or otherwise" (Ohiagu, 2017, p.162).

As the name goes, citizen journalism is made possible basically by social media which themselves are accessible by anyone who has internet-connected technology - computer, mobile phone, tablet, etc. (Udoudo & Nwosu, 2022). The implication is that as many as there are those who have these devices and are interested in reporting what they find in their environment, are practising citizen journalism. Nyekwere and Adakole (2018) argue that citizen journalism is a rapidly evolving form of journalism where common citizens take the initiative to report news or express views about happenings within their communities.

According to Udoudo and Nwosu (2022), one major question against the contents of citizen journalism is credibility. The scholars add that because the practice is open to everyone who accesses social media platform and has interest in reporting what seems to them of public interest, there is no impediment to such reporting. There is no code of ethical practice that helps to control the practitioner in the way he reports. This observation is in line with Shirky's (2009) who argues that in traditional media, news is based on a filter-then-publish model while the news in social media is based on publish-then-filter model.

Udoudo and Nwosu (2022) observe that based on the way citizen journalism is practised in Nigeria, there is still a great scepticism of awareness of the ethical standards among those who practise citizen journalism. Some may have been aware of the ethical requirements in professional practice of journalism but the nature of the media through which information is disseminated does not lend itself to the kind of control that is achievable with the traditional journalism. Everyone who possesses any of the platforms and is able to use it to obtain and disseminate information, does not need certification or special training to be able to practise citizen journalism. As stated earlier, practising citizen journalism does not necessarily require an office before the practitioner can be engaged. This is a

handicap in trying to trace who an anonymous citizen journalist is. As a result, it is very possible that one can decide to carry out some unethical dissemination of information under the cover of citizen journalism.

Nigeria is broadly divided between the North and the South with the North predominantly Muslims and the South predominantly Christians (Gbadamosi & Ade Ajayi, 1999). The North is larger in land mass but less developed. Udouo and Aduloju (2014) observe that before the return of democracy in 1999, Nigeria had ten different administrations – eight military and two civil administrations – out of which eight were led by northerners and two by southerners of the Yoruba ethnic group. On the return of the current democracy in 1999 till date (2022), Nigeria has had four administrations, two led by a northerner and two, by southerners. President Goodluck Jonathan who completed the reins of late President Yar'Adua and a four-year term of his, is the first minority from the South since the independence of Nigeria in 1960 and indeed, since the amalgamation of Nigeria in 1914 to serve as the president of the country.

In a complex society such as Nigeria which is a multi-ethno-religious state, all ethnic groups being brought together by the amalgamation of the colonial administration of Sir Lord Lugard in 1914 (Tamuno, 1999), journalists seem to have a lot more tasks to put the society together even in the face of fierce politics by the politicians. This is where the social responsibility of the media can always be put to test. However, this hardly applies where citizen journalism applies. For instance, there are over 450 ethnic entities in the country – some very large and some very small – each scrambling for national attention and recognition (Ashong & Udouo, 2010). Although the various ethnic nationalities have agreed to remain together as a country since the amalgamation, very much allegiance is paid first, to the ethnic groups they belong (Udenwa, 2011). Though in some cases, citizen journalism seems to not pay attention to uniting the country, the case of Peter Obi seems to bring Nigerians of different ethnic groups united in projecting the popularity of the candidate of the Labour Party.

Methodology

The study made use of selected social media contents used by citizen journalists in projecting Peter Obi's presidential bid for the 2023 Presidential Election in the country. The study also used survey with the questionnaire as the measuring instrument for data collection. The six geopolitical zones of the country were represented as each of them contributed a total of 66 respondents to the sample of the study. In other words, the sample size of the study stood at 396. The choice of 396 as the sample size of the study was based on Philip Meyer's prescription that a population of 500,000 or above should be assigned 384 as sample size (Stacks & Hocking, 1992). We decided to use 396 as the sample of the study in order to take care of attrition that could have resulted from the administration of the instrument.

The following towns were randomly selected for the administration of the instrument of the study: Lagos (South-West), Benin (South-South), Owerri (South-East), Yola (North-East), Makurdi (North-Central) and Kano (North-West).

Data Presentation and Analysis

Data were presented in tables and in simple percentages. Out of 396 copies of the questionnaire that were administered to respondents, 386 were duly filled in and returned. This number exceeded the prescribed sample size by two. Therefore, the figure is very adequate for analysis since it did not go below the prescribe sample size.

Table 1: Gender of Respondents

Gender	No. of Respondents	%
Male	217	56.22
Female	169	43.78
Total	386	100

Table 1 shows the percentage of female in relation to male gender who served as respondents to the instrument of the study. Male respondents were greater by 12.44%.

Table 2: Age of Respondents

Age	No. of Respondents	%
18 - 25	104	26.94
26 - 35	111	28.76
36 - 45	77	9.95
46 - 55	52	13.47
56 and above	35	19.07
No age	7	1.81
Total	386	100

Table 2 shows that 1.81% of the respondents surprisingly, could not identify their age brackets. The majority of the respondents fell between ages 18 and 35 with a combined percentage of 55.7%.

Table 3: Respondents' Academic Qualifications

Qualification	No. of Respondents	%
SSSC	112	29.02
Diploma	105	27.2
First Degree	123	31.86
Postgraduate	46	11.92
Total	386	100

Table 3 shows that the majority of the respondents held qualifications higher than Senior Secondary School Certificate while first degree holders formed the single majority with 31.86%. The single minority were those who possessed postgraduate degrees, making 11.92%.

Table 4: Respondents who have Access to Social Media

Accessibility	No. of Respondents	%
Accessible	274	70.98
Not accessible	112	29.02
Total	386	100

Table 4 shows that 29.02% of the respondents did not have access to social media. In other words, their knowledge and assessment of Peter Obi were not based on social media.

Table 5: First Knowledge of Peter Obi through Social Media

First Knowledge	No. of Respondents	%
From Social Media	264	68.39
Not from Social Media	122	31.61
Total	386	100

Table 5 indicates that 31.61% of the respondents had first knowledge of Peter Obi not through social media.

Table 6: Means of knowing about Peter Obi other than Social Media

Modes	No. of Respondents	%
Through Friends	264	68.39%
Through Local Meetings	224	58.03
From Religious Meetings	184	47.67

N = 386

Table 6 takes a different shape because other than social media, respondents possibly knew about Peter Obi through more than one means of communication. This is why knowing through friends has 68.39% while religious organizations had 47.67%.

Table 7: Respondents' Reaction to Peter Obi's Presidential Ambition

Option	No. of Respondents	%
In Support	289	74.87
Not in Support	97	25.13
Total	386	100

Table 7 shows that 74.87% of the respondents were in support of Peter Obi's presidential ambition.

Table 8: Respondents' Reaction to How Peter Obi is projected in Social Media

Option	No. of Respondents	%
In Support	267	69.17
Not in Support	119	30.83
Total	386	100

Table 8 shows that 69.17% of the respondents were in support of the way Peter Obi presidential ambition was projected in social media.

Summary of Social Media Messages Read by Respondents

On one striking message the respondents got from the social media, they variously put it in what could be summarized in: Antecedence, Honesty/Integrity, Messiah, Non-corruption, "Obidients", Prudence, and Young age. One respondent, however, stated "Biafra" while 5 did not state any message.

Discussion of Findings

RQ1: What are the messages that citizen journalists use in projecting the popularity of Peter Obi for 2023 Presidential Election in Nigeria?

As presented in the summary of the messages read by the respondents on social media, it is very clear that those who have projected Peter Obi's presidential ambition had been able to capture him in captivating terms that endeared him to his followers. Peter Obi was captured as being the messiah that would pull Nigeria out of the present backwardness that the country was going through. His antecedence as the governor of Anambra State was brought to bear on the kind of administration he would deliver if elected. Peter Obi was also presented as being prudent and because of this he would be able to manage the economy of the country. This is very captivating bearing in mind that the country at the time was going through very harsh and tumultuous economic stress.

Similarly, Peter Obi was portrayed as an honest and good man. Indeed, Nigeria at this time needed an honest man and this kind of quality in the leadership of a country that has gone through a lot of corruption was enough to cause the electorate to want to pitch with such a presidential candidate. Peter Obi was also presented as a non-corrupt leader, especially since after his two terms as the governor of Anambra State, the Economic and Financial Crime Commission (EFCC) had not gone after him for alleged corrupt practices while in office. This is a rare quality of a leader in Nigeria. Perhaps, this is the reason his projection in the social media had drawn the attention of very many Nigerian to his political ambition. According to the messages read by the respondents, other promoters of Peter Obi in the social media used his young age in relation to other presidential candidates to project him to the electorate.

The picture of the messages that were produced in the social media and the acceptance of the messages by the consumers are in consonance with Udouo and Nwosu's (2022) that citizen journalists are, on the one hand, producers of the messages sent to others and on the other hand, consumers of messages sent by others or by interacting with others through a feedback process. This is why they are tagged as *prosumers* (indicating that they are both producers and consumers of the internet-based messages). The messages as restated by the respondents are a clear indication of their trust in social media.

RQ2: To what extent do messages projected by citizen journalists on Peter Obi's presidential candidacy for 2023 Presidential Election penetrate the physical community of Nigerian electorate?

The argument is that Peter Obi is a social media projected presidential candidate and that his projection does not go beyond virtual community. However, Table 6 shows that apart from social media, they heard of Peter Obi from friends, local community meetings and religious meetings. Those who said they heard from friends represented 68.39%, those who heard of him through local community meetings were 58.03% while those who heard about him from religious organizations were 47.67%. Interestingly, some of the respondents got to hear about Peter Obi across the three segments of the society. Another point

worthy of note is the fact that the religious groups cut across Christianity, Islam and Traditional Religion.

This result thus counters the supposition that Peter Obi's projection started with the social media and was ending within the social media. Also in justifying this, Table 4 shows that 29.02% of the respondents did not have access to social media yet they were aware of Peter Obi's presidential ambition. Table 5 indicates that 31.61% of the respondents stated that they did not first hear about Peter Obi's presidential ambition from social media. In other words, Peter Obi's followers are not only likely to be only social media users and so his movement seems to grow beyond virtual community. The fact that the projection of Peter Obi started with the citizen journalism is undeniable but because citizen journalism has become part of the society, like the mainstream journalism, the people tend to be educated through what citizen journalists put across to the people.

Nyekwere and Adakole (2018) argue that citizen journalism is a rapidly evolving form of journalism where common citizens take the initiative to report news or express views about happenings within their communities. Messages from citizen journalism like the traditional journalism are aided by the multi-step flow of information to get to the citizens who do not have access to social media. This is as shown in the number of respondents who got to know about Peter Obi through friends, local communities and religious gatherings.

RQ3: How do Nigerian electorate receive the citizen journalism-projected messages of Peter Obi's presidential bid for 2023 Presidential Election?

On how electorate receive citizen journalism-projected messages of Peter Obi's presidential bid for 2023, Table 8 shows that 69.17% of the respondents were in support of the messages used by citizen journalists to project Peter Obi's presidential ambition in 2023. In other words, the majority of the electorate appreciated citizen journalism's projection of Peter Obi for the position of a president during the 2023 presidential election in Nigeria. One interesting point is that those who were in support of the messages projecting Peter Obi by citizen journalists were less than those in support of his presidential ambition by 5.7%. This further indicates that supporters of Peter Obi's presidential ambition did not only base their decisions on what they read from citizen journalists.

Their decisions could have been partly based on their interactions with other citizens and groups in the country. The 5.7% of supporters of Peter Obi's presidential ambition for 2023 could have come from those who had interactions with friends, local communities or religious organizations. Although Nigeria is broadly divided between the North and the South with the North predominantly Muslims and the South predominantly Christians and cultures (Gbadamosi & Ade Ajayi, 1999), the results of the support for Peter Obi's presidential ambition for 2023 election, cut across these barriers.

RQ4: In what way do demographics of the Nigerian electorate affect the reception of citizen journalism-projected messages of Peter Obi in the 2023 Presidential Election?

It must be stated that the findings of the study were largely based on the decisions of the young people (age brackets between 18 and 55) who formed 79.12% of the respondents as shown in Table 2. In Table 3, 70.98% of the respondents belonged to academic qualifications above Senior Secondary School Certificate who also made the majority of the decisions from which the study drew its findings.

In other words, the popularity of Peter Obi's projection by citizen journalism was much more among the young and highly educated members of the Nigerian people than the rest of the citizens. Udoudo and Nwosu (2022) state that, those who practise citizen journalism are those who can afford the technology that makes citizen journalism possible. These may be bloggers who have used theirs as platforms for disseminating news. Others may be users of platforms such as Facebook, Twitter, Instagram, WhatsApp, YouTube, Telegram, Podcast, etc. (Udoudo & Osere, 2017) and have interest in disseminating what they have observed around them. Hartmann (2013) observes that there is a relationship between affordances of relevant technology and the use of social media.

Limitation

This study is not an opinion poll that forecast who was going to win the 2023 Presidential Election in Nigeria. Findings of the study did not suggest a translation into automatic win by Peter Obi in the 2023 Presidential Election. The study only investigated how citizen journalism projected Peter Obi for 2023 Presidential Election and did not go beyond that. Similarly, the study could not establish the actual population of the respondents.

Conclusion

The study which focused on the extent to which citizen journalism had lifted the popularity of Peter Obi and created it from virtual community to the physical community of the Nigerian electorate has shown very clear that those who had projected Peter Obi's presidential ambition were able to capture him in captivating terms that endeared him to his followers. Peter Obi's followers were not only virtual community members. They also spread into physical communities, such as among friends, in local meetings, as well as religious gatherings.

The majority of the electorate appreciated citizen journalism's projection of Peter Obi for the position of a president during the 2023 presidential election in Nigeria. It must, however, be stated that the findings of the study were largely based on the decisions of the young people (age brackets between 18 and 55) and those highly educated. Generally, citizen journalism was definitely found to be the fulcrum upon which Peter Obi's 2023 Presidential Movement had been able to take this projection beyond virtual community to the physical community.

Recommendations

- (i) Since citizen journalism has been able to project Peter Obi's Presidential Movement beyond virtual community to the physical community, to sustain the tempo in the physical community, it is recommended that those captivating terms that were used to capture the attention of the social media users be translated into local languages to catch the attention of the older age brackets.

- (ii) The second level of engagement for Peter Obi's Presidential Movement is the physical community where they sell the salient qualities of Peter Obi to the people just as they had done in virtual community. Because the physical community was a mix of young and old; educated and non-educated, the movement had a great work to do, using persuasive communication to convince the electorate who were not part of the virtual community and perhaps, are yet to appreciate the projected qualities of Peter Obi.
- (iii) There is need to engage a higher number of older people and get them to belong to the movement just as was being done with the young people.

References

- Adebayo, M. (2022, June 23). 2023: Peter Obi's sudden social media popularity will soon fizzle out – Olaosebikan. *Daily Post*. [dailypost.ng > 2022/06/23](https://dailypost.ng/2022/06/23).
- Ahon, F (2022, May 30). Peter Obi emerges Labour Party presidential candidate as Utomi, others step down. *Vanguard*. www.vanguardngr.com> Top Stories
- Aliyu, H. (2022, August 8). Peter Obi movement shuts down Kebbi, targets 150 million votes. *Vanguard*. www.vanguardngr.com > News.
- Ashong, A. C. & Udoudo, A. (2010). Communication and ethno-religious rifts among the peoples of Nigeria. *Annals of Humanities and Development Studies*, 1 (1), 23-36.
- Babajide, A. (2022, July 27). 2023: Don't be deceived by Peter Obi's popularity on social media – Pastor Giwa. *Daily Post*. [dailypost.ng > 2022/07/27](https://dailypost.ng/2022/07/27) > 2023-don't...
- Editor (2019, July 28). How the APC was formed: Buhari reminisces. *P.M. NEWS*. pmnewsnigeria.com> News.
- Editor (2022, May 26). 2023 Election: Peter Obi's resignation huge loss to PDP, Nigeria – Rabbi Akinlade. *TheGuardian*. [guardian.ng > 2023-election-pete...](https://guardian.ng)
- Eleke, D. (2022). Umeh: Obidient movement driven by masses beyond Obi. *THIS DAY*. www.thisdaylive.com > 2022/07/28 > um...
- Gbadamosi, T. G. O & Ade Ajayi, J. F. (1999). Islam and Christianity in Nigeria. In O. Ikime (Ed) *Groudworck of Nigerian history* (pp. 347 - 366). n.
- Goodman, J., Wennerstrom, A. & Springgate, B. F. (2011). Participatory and social media to engage youth: From the Obama campaign to public health practice. *Ethnicity & Disease*, 21 (3 0 1), 94 – 99. [www.ncbi.nlm.nih.gov > MPC3719417](https://www.ncbi.nlm.nih.gov/MPC3719417)
- Houston, B. (2009). *The investigative reporter's handbook: A guide to documents, databases and techniques*. Bedford/St Martins.
- Iroanusi, Q. (2022). 2023: Peter Obi dumps PDP. *Premium Times*. www.premiumtimesng.com > headlines

- Nyekwere, E. O. & O. Adakole (2018). Citizens journalism and news objectivity: A content analytical study of *Sahara Reporters* and select Nigerian national newspapers. In A. Udoudo & C. Ochonogor (Eds) *Integrity in news reporting: A reader*. (pp. 321 – 339). Journalism Educators Foundation.
- Odunsi, W. (2022, May 30). 2023 election: 'Nigeria a laughing stock, they now spend dollars' – LP's Peter Obi's full speech. *Daily Post*. [dailypost.ng > 2022/05/30 > 2023-election...](https://dailypost.ng/2022/05/30/2023-election...)
- Ohiagu. O. P. (2017). Measuring the credibility of online contents in the age of citizen journalism. *Journal of Media Practice and Research*, 3 (1), 158 – 169.
- Owete, F. (2022, February 1). Analysis: APC: Nigeria's ruling party and its troubles. *Premium Times*. www.premiumtimesng.com > headlines.
- Shirky, C. (2009). *Here comes everybody: How change happens when people come together*. Penguin Group.
- Stacks, D. W. & Hocking, J. E. (1992). *Essentials of communication research*. HarperCollins Publishers Inc.
- Sunday, N. & Alechenu, J. (2022, May 25). Peter Obi dumps PDP, withdraws from presidential race. *Vanguard*. www.vanguardngr.com . Politics
- Tamuno, T. N. (1999). British colonial administration in the twentieth century. Islam and Christianity in Nigeria. In O. Ikime (Ed) *Groudworck of Nigerian history* (pp. 393 - 409). n. p.
- Udenwa, A. (2011). *The Nigerian/Biafra civil war*. Spectrum Books Limited.
- Udoudo, A. & Aduloju, E. T. (2014). Mass media participation in democratic process in Nigeria: From 1999 – 2011. *Tambara*, 31 (2), 19 – 40.
- Udoudo, A. & Osere, N. (2017). Credibility of social media sources in broadcasting: A study of three radio stations in Port Harcourt. *Journal of Media Practice and Research*, 3 (1), 1 – 13.
- Udoudo, A. J. & Nwosu, D. A. (2022). Evolution of digital media: Citizen journalism, media ethics and self-censorship in the Nigerian media industry. In B. Mutsvairo & N. T. Ekeanyanwu (Eds) *Media and communication in Nigeria: Conceptual connections, crossroads and constraints*. (pp 172 – 182). Routledge.
- Vanguard* (2015, April 1). MAP: How Buhari defeated Jonathan. www.vanguardngr.com2015/04 > map...