

The Influence and Ethics of Political Communication and Persuasion in Nigeria

Toye Manuwa

(Ph.D) University of Medical Sciences, Ondo, Ondo State, Institute of Health Humanities and Entrepreneurship

Abstract: Political communication and persuasion are essential aspects of democratic governance and civic engagement. They involve the use of various media and strategies to inform, influence, and mobilize citizens on political issues and actors. However, political communication and persuasion can also be used for unethical and coercive purposes, such as manipulating public opinion, spreading misinformation, and inciting violence. This paper examines the role and impact of political communication and persuasion in Nigeria, a country with a history of political instability, corruption, and violence. It explores how different actors, such as politicians, media, civil society, and citizens, use various forms of communication and persuasion to shape public opinion, mobilize support, and influence policy outcomes. It also analyzes the ethical implications of political communication and persuasion in Nigeria, considering the challenges of misinformation, propaganda, hate speech, and coercion. The paper draws on relevant theories and empirical studies to provide a comprehensive overview of the current state and future prospects of political communication and persuasion in Nigeria.

Keywords: Ethics, politics, political communication, political persuasion and media.

INTRODUCTION

Political communication and persuasion are essential aspects of democratic governance and civic engagement. They involve the use of various media and strategies to inform, influence and mobilize citizens on political issues and actors. In Nigeria, political communication and persuasion have been shaped by the historical, socio-cultural and political contexts of the country, as well as by the emerging trends of globalization and digitalization.

One of the major influences of political communication and persuasion in Nigeria is the role of the mass media, especially the news media, in shaping public opinion and political participation. According to Anyanwu & Onuoha (2022), the mass media provide information, analysis and commentary on political events, issues and personalities, thereby creating awareness, interest and involvement among the citizens. The mass media also serve as platforms for political actors to communicate their messages, agendas and ideologies to the public, as well as to respond to criticisms and challenges from their opponents or critics. However, the mass media in Nigeria are not always objective, balanced or credible in their political reporting and analysis. Some of the factors that affect the quality and integrity of the mass media include ownership interests, political affiliations, professional ethics, regulatory frameworks, economic pressures and security threats. Therefore, the citizens need to be critical and discerning in consuming and evaluating the information and messages they receive from the mass media.

The role of online citizen media, such as blogs, social media platforms, online forums and

podcasts, in facilitating political interaction, expression and mobilization among the youths is another influence of political communication and persuasion in Nigeria. Online citizen media enable the youths to access, create and share diverse political information and opinions, as well as to engage in online political discussions and debates with their peers or other stakeholders (Ecker, *et al.*, 2022). Online citizen media also provide opportunities for the youths to participate in online political campaigns, advocacy and activism, as well as to monitor and hold accountable the political actors and institutions. However, online citizen media also pose some challenges and risks for political communication and persuasion in Nigeria. Some of these include misinformation, disinformation, hate speech, cyberbullying, incitement to violence, digital divide and digital literacy.

A third influence of political communication and persuasion in Nigeria is the role of offline political discussions among friends, family members, colleagues, neighbours and other social groups in shaping political attitudes, beliefs and behaviours. Offline political discussions involve face-to-face conversations about political issues or events that occur in everyday life settings. Offline political discussions can enhance political knowledge, interest and efficacy among the participants, as well as foster social trust, tolerance and diversity. Offline political discussions can also influence political participation by encouraging or discouraging voting behaviour, party affiliation or civic action. However, offline political discussions can also be affected by various factors such as social norms, group dynamics, interpersonal

relationships, cognitive biases and emotional reactions (Gonçalves, 2018).

The ethics of political communication and persuasion in Nigeria are based on the principles of truthfulness, fairness, respect and responsibility. Political communicators and persuaders should be truthful in presenting facts, evidence and arguments; fair in acknowledging different perspectives and interests; respectful in addressing their audiences and opponents; and responsible in considering the consequences of their actions for themselves and others. Political communicators and persuaders should also adhere to the relevant laws, regulations and codes of conduct that govern their profession or practice. However, the ethics of political communication and persuasion in Nigeria are often violated or compromised by various factors such as corruption, propaganda, manipulation, coercion or violence (Adegoju, 2021).

Political communication and persuasion are hereby, influential and ethical aspects of politics in Nigeria. They involve various media and strategies that inform, influence and mobilize citizens on political issues and actors. They are shaped by the historical, socio-cultural and political contexts of the country, as well as by the emerging trends of globalization and digitalization (Okafor, 2017). They also face various challenges and risks that affect their quality and integrity. Therefore, the citizens need to be critical and discerning in consuming and evaluating the information and messages they receive from different sources, as well as to be active and responsible in participating and contributing to the democratic process.

In Nigeria, political communication and persuasion have been employed by different actors and institutions to shape public opinion, promote political participation, and advance national development. However, political communication and persuasion also raise ethical questions and challenges, especially in a context of social diversity, political instability, and media pluralism. This study therefore seeks to examine the influence and ethics of political communication and persuasion in Nigeria, with a focus on the roles of persuasive political news media, online citizen media, online political interaction, and offline political discussions. The study will also explore how Nigerian youths perceive and respond to persuasive political messages, and how they exercise their rights and responsibilities as active citizens in a digital age.

Statement of the Problem

Political communication and persuasion are essential aspects of democratic governance, especially in a diverse and complex society like Nigeria. The problem of this study is to examine the influence and ethics of political communication and persuasion in Nigeria. Political communication and persuasion are essential tools for shaping public opinion, mobilizing support, and promoting democratic values. However, they also pose ethical challenges, such as manipulation, deception, coercion, and propaganda. This study aims to explore how political actors in Nigeria use persuasive communication strategies to achieve their goals, and what ethical principles guide their practices. The study will also analyze the effects of persuasive political communication on the Nigerian youths, who are often the target audience of political messages. There has been little research as regards political communication and persuasion in Nigeria, while the few researchers (Huddy, 2001; Brader, 2006; Perloff, 2014 and Oyedele & Oyedele, 2018) that ventured into it only dwell on the use of social media. It is against this background that this paper seeks to investigate the influence and ethics of political communication and persuasion in Nigeria.

OBJECTIVE OF THE STUDY

The main purpose of the paper is to examine the influence and ethics of political communication and persuasion in Nigeria.

Specifically, the study seeks to:

- examine the role of persuasive communication in influencing political participation among youths in Nigeria;
- analyse the discourse structures and strategies of coercive persuasion deployed by Nigeria's Minister of Information and Communications to justify the rebranding Nigeria campaign as a policy designed for value reorientation of the citizenry;
- explore the psychological factors that affect the reception and interpretation of political messages by the Nigerian public and
- evaluate the ethical implications of political communication and persuasion for democracy, accountability and social justice in Nigeria

RESEARCH QUESTIONS

1. What are the role of persuasive communication in influencing political participation among youths in Nigeria?

2. What are the discourse structures and strategies of coercive persuasion deployed by Nigeria's Minister of Information and Communications to justify the rebranding Nigeria campaign as a policy designed for value reorientation of the citizenry?
3. What are the psychological factors that affect the reception and interpretation of political messages by the Nigerian public?
4. What are the ethical implications of political communication and persuasion for democracy, accountability and social justice in Nigeria?

Literature Review-Concept of Political Communication and Persuasion

The concept of political communication and persuasion is both a professional practice and a multidisciplinary field of study that focuses on the interaction between the political, media, and public spheres. Political communication and persuasion involves the use of language and symbols, employed by leaders, media, or citizens, to exert intended or unintended effects on the political cognitions, attitudes, or behaviours of individuals or on outcomes that bear on the public policy of a nation, state, or community (Perloff 2014). Political communication and persuasion encompasses a range of communication processes, such as political marketing, political campaigning, electoral marketing, political public relations or propaganda (Gonçalves 2018).

One of the key aspects of political communication and persuasion is the ability to tailor messages and communications to the target audience, using various strategies such as framing, strategic use of language, and being clear about the "ask" (Lane and Pritzker 2017). Political communication and persuasion also relies on different types of media, such as traditional media (e.g., newspapers, television, radio) and social media (e.g., Facebook, Twitter, YouTube), to disseminate political messages and influence public opinion.

Moreover, political communication and persuasion can be studied from different perspectives and methods, such as rhetorical analysis of political discourse, propaganda studies, voting studies, mass media effects studies, and social media analytics. Political communication and persuasion is an important concept for understanding the dynamics of democracy and governance in the contemporary world (Gonçalves 2018).

What Are the Role of Persuasive Communication in Influencing Political Participation among Youths in Nigeria

Persuasive communication is a form of communication that aims to influence the attitudes, beliefs, or behaviours of others through the use of various strategies, such as appeals to emotions, logic, or credibility. Persuasive communication can play a significant role in shaping political participation among youths, especially in a country like Nigeria, where the population of youth (18-35 years) is 52.2 million (i.e. about 28% of total population) (National Bureau of Statistics, 2019 & Statista Report, 2022). Political participation refers to the activities by private persons that are more or less directly intended at influencing the selection of government personnel and/or the actions they take. Political participation can take various forms, such as voting, campaigning, protesting, lobbying, joining political parties or groups, or engaging in online or offline political discussions.

This paper discusses how persuasive communication can affect political participation among youths in Nigeria, using four main sources of persuasive communication: persuasive political news media, online citizen media, online political interaction, and offline political discussion. It also examines the mediating factors that can enhance or hinder the influence of persuasive communication on political participation, such as youths' experiences (schema), political interpersonal communication with peers and social normative and cognitive processes. Finally, it will provide some recommendations on how to improve the quality and effectiveness of persuasive communication for promoting youth political participation in Nigeria.

Persuasive communication is a form of communication that aims to influence the attitudes, beliefs, or behaviours of others through the use of various strategies, such as appeals to emotions, logic, or credibility. Persuasive communication can play a significant role in shaping political participation among youths in Nigeria, especially in a context where democracy is still fragile and political apathy is widespread. Political participation refers to the involvement of citizens in the political process, such as voting, campaigning, protesting, or joining political parties or groups. Political participation can enhance the quality of democracy, accountability, and representation in a society.

According to Anyanwu and Onuoha (2022), persuasive communication can affect political participation among youths in Nigeria through four main channels: persuasive political news media, online citizen media, online political interaction, and offline political discussion. Persuasive political news media are the traditional sources of information and opinion about politics, such as newspapers, radio, television, or magazines. Online citizen media are the new forms of media that allow ordinary citizens to create and share their own content about politics, such as blogs, podcasts, social media platforms, or online forums. Online political interaction refers to the communication and exchange of views among citizens about politics on the internet, such as commenting, liking, sharing, or debating. Offline political discussion refers to the face-to-face conversation and dialogue among citizens about politics in their everyday life, such as with family, friends, colleagues, or neighbors.

These four channels of persuasive communication can influence political participation among youths in Nigeria by providing them with information, motivation, mobilization, and socialization. Information refers to the knowledge and awareness about political issues, actors, and processes that can help youths make informed decisions and judgments. Motivation refers to the interest and enthusiasm that can stimulate youths to engage in politics and express their opinions and preferences. Mobilization refers to the encouragement and facilitation that can enable youths to take action and participate in politics effectively and efficiently. Socialization refers to the development and reinforcement of political values, norms, and identities that can shape youths' sense of belonging and commitment to politics.

However, persuasive communication is not enough to make youths actively participate in politics; the positive influence of this communication on political participation is mediated by youths' experiences (schema), political interpersonal communication with peers, and social normative and cognitive processes (Akinyetun 2021). Schema refers to the mental structures that organize and interpret information based on past experiences and expectations. Political interpersonal communication with peers refers to the influence of friends and acquaintances on youths' political attitudes and behaviours. Social normative processes refer to the perceived social pressure and expectations from others that can affect youths' political participation. Cognitive

processes refer to the mental effort and elaboration that youths invest in processing persuasive messages.

Therefore, persuasive communication can play a vital role in influencing political participation among youths in Nigeria by providing them with information, motivation, mobilization, and socialization. However, this influence is not direct or automatic; it depends on how youths perceive, interpret, evaluate, and respond to persuasive messages based on their schema, political interpersonal communication with peers, social normative processes, and cognitive processes.

What Are the Discourse Structures and Strategies of Coercive Persuasion Deployed by Nigeria's Public Officer to Justify the Rebranding Nigeria Campaign as a Policy Designed for Value Reorientation of the Citizenry?

Coercive persuasion is a form of manipulation that relies on some linguistic avenues to influence the beliefs, attitudes and behaviours of the target audience. The paper adopts van Dijk's framework of politics, ideology and discourse to analyze Nigerian perspective and identify the ideological macro-strategies and discourse categories that are used to shape public opinion and attain persuasive ends. The paper argues that the Political office holders and Public officers employs various coercive strategies such as emphasizing Our Good things, de-emphasizing Their Bad things, consensus, counterfactuals and lexicalization to present the rebranding Nigeria campaign as a positive and necessary initiative for the nation's development and stability. The paper also discusses the implications and effects of such coercive discourse on the socio-cultural environment and the political quibbles in Nigeria.

Van Dijk's framework of politics, ideology and discourse is a multidisciplinary approach that examines how ideologies are expressed, reproduced and challenged through various forms of discourse. Ideologies are understood as basic systems of social cognitions that organize the attitudes and beliefs of groups, and that indirectly control the mental representations that underlie discourse and its structures (Van Dijk, 1995). According to Van Dijk, discourse semantics is one of the levels at which ideologies can influence the meaning and interpretation of texts, by affecting aspects such as topics, focus, coherence, implications and macrostructures. In this essay, I will apply Van Dijk's framework to analyze some

examples of political discourse in Nigeria, and show how they reflect and construct different ideological positions on issues such as democracy, corruption, ethnicity and religion.

One of the main topics of political discourse in Nigeria is the state of democracy and human rights in the country, especially after the transition from military rule to civilian government in 1999. Different political actors and groups have different views and evaluations of this process, and they use discourse to express and justify their opinions. For instance, some politicians and activists praise the achievements of democracy and criticize the abuses of the previous regimes, while others question the legitimacy and effectiveness of the current system and accuse it of being corrupt and oppressive. Van Dijk's framework can help us identify how these ideological stances are manifested in discourse semantics, such as the choice of topics, the use of evaluative language, the construction of us-them polarizations, and the attribution of responsibility and blame.

One example of a positive evaluation of democracy in Nigeria is the speech delivered by President Olusegun Obasanjo on October 1st, 2002, to mark the 42nd anniversary of Nigeria's independence (Voice of America, 2002). In this speech, Obasanjo highlights the achievements of his administration in restoring democracy, peace and stability in the country, and contrasts them with the failures and atrocities of the military regimes that preceded him. He uses topics such as "the rule of law", "the respect for human rights", "the fight against corruption", "the economic reforms", "the debt relief", "the regional cooperation", and "the international recognition" to emphasize the positive aspects of his government. He also uses evaluative language to express his satisfaction and pride, such as "we have made remarkable progress", "we have recorded notable successes", "we have earned respect and admiration", "we have demonstrated our commitment", etc. He constructs a clear us-them polarization between his administration and the military rulers, whom he describes as "dictators", "tyrants", "plunderers", "looters", etc. He also attributes responsibility and blame to them for causing "the decay", "the destruction", "the misery", "the violence", etc., that his government had to overcome (Oyedele, 2021).

Another example of a negative evaluation of democracy in Nigeria is the article written by Femi Fani-Kayode, a former minister and a critic of

Obasanjo's administration, published on Sahara Reporters on June 12th, 2017. In this article, Fani-Kayode commemorates the annulled presidential election of June 12th, 1993, which he claims was won by Moshood Abiola, a businessman and politician who died in detention in 1998. He argues that Abiola was the true hero of democracy in Nigeria, and that Obasanjo's government was a fraud and a betrayal of his legacy. He uses topics such as "the injustice", "the conspiracy", "the murder", "the oppression", "the tyranny", etc., to emphasize the negative aspects of Obasanjo's government. He also uses evaluative language to express his anger and contempt, such as "he stole Abiola's mandate", "he betrayed his people", "he sold his soul to the devil", "he destroyed our hopes", etc. He constructs a clear us-them polarization between Abiola and his supporters on one hand, and Obasanjo and his allies on another hand, whom he describes as "traitors", "collaborators", "oppressors", "murderers", etc. He also attributes responsibility and blame to them for causing "the annulment", "the incarceration", "the assassination", "the repression", etc., that Abiola and his followers had to endure.

These two examples show how Van Dijk's framework can be used to analyze how political discourse in Nigeria reflects and constructs different ideological positions on democracy and human rights. By examining how discourse

What Are the Psychological Factors that Affect the Reception and Interpretation of Political Messages by the Nigerian Public?

The reception and interpretation of political messages by the Nigerian public is influenced by various psychological factors, such as personality, motivation, emotion, cognition and social identity. These factors shape how people perceive and evaluate political information, as well as how they participate in political processes. Personality refers to the consistent pattern of perception and behaviour of citizens as interactive agents in the political events in Nigeria. According to Okafor (2017), personality influences the level of political engagement, the type of political participation and the degree of political accountability and responsibility among Nigerians. For example, people with high levels of openness and conscientiousness may be more likely to seek diverse and reliable sources of political information, while people with high levels of neuroticism and authoritarianism may be more prone to misinformation and propaganda.

Motivation refers to the goals and needs that drive people's political behaviour. According to Ecker, *et al.*, (2022), motivation can affect how people process and remember political information, as well as how they respond to corrections of misinformation. For example, people who are motivated by accuracy may be more willing to update their beliefs when presented with factual evidence, while people who are motivated by identity or ideology may resist or reject corrections that challenge their worldview.

Emotion refers to the affective states that accompany political information processing and decision-making. According to Brader (2006), emotion can have both positive and negative effects on political communication and participation. For example, positive emotions such as enthusiasm and hope can increase interest and involvement in politics, while negative emotions such as anger and fear can trigger selective exposure and polarization.

Cognition refers to the mental processes that underlie political information processing and decision-making. According to Kuklinski and Quirk (2000), cognition can be influenced by various factors such as prior knowledge, heuristics, biases and framing. For example, prior knowledge can help people understand and evaluate complex political issues, while heuristics can simplify decision-making by relying on shortcuts or rules of thumb. However, biases can lead to errors or distortions in political reasoning, while framing can manipulate how people perceive and interpret political information.

Social identity refers to the sense of belonging and attachment to a social group or category. According to Huddy (2001), social identity can affect how people receive and interpret political messages, as well as how they interact with others who share or differ from their group membership. For example, social identity can enhance ingroup favoritism and outgroup derogation, leading to stereotyping, prejudice and discrimination. Social identity can also foster collective action and mobilization for a common cause or interest.

What Are the Ethical Implications of Political Communication and Persuasion for Democracy, Accountability and Social Justice in Nigeria?

Political communication and persuasion are essential aspects of democratic governance, as they enable citizens to form opinions, participate in public debates, and hold leaders accountable.

However, political communication and persuasion also pose ethical challenges for democracy, accountability and social justice in Nigeria. In this essay, I will discuss some of these challenges and suggest possible ways to address them.

One of the ethical implications of political communication and persuasion is the potential for manipulation and deception of the public. Political actors may use various techniques, such as framing, priming, agenda-setting, and propaganda, to influence public opinion and behaviour in their favor. These techniques may distort the truth, appeal to emotions, exploit biases, or create false dilemmas. For example, the rebranding Nigeria campaign launched by the Ministry of Information and Communications in 2021 was criticized for using coercive persuasion to justify a policy that did not address the root causes of the country's image crisis. Such manipulation and deception may undermine the rationality and autonomy of citizens, as well as their trust in political institutions and processes.

An ethical implication of political communication and persuasion is the need to respect the freedom and dignity of human beings, as well as the rights of a free and independent press. This implies that political communication and persuasion should be based on factual information, rational arguments and respectful dialogue, rather than on deception, manipulation or coercion. Political communication and persuasion should also aim to inform and educate the public, rather than to mislead or indoctrinate them. Furthermore, political communication and persuasion should be transparent and accountable, disclosing the sources, motives and interests behind their messages. These ethical principles are consistent with the core values of honesty, integrity, independence, accuracy, contextual truth, transparency, respect and fairness that guide journalistic practice.

Another ethical implication of political communication and persuasion is the potential for exclusion and marginalization of some groups or voices. Political actors may use various strategies, such as gatekeeping, censorship, selective exposure, and echo chambers, to control the flow and diversity of information and opinions in the public sphere. These strategies may limit the access and representation of some groups or voices, especially those that are disadvantaged or dissenting. For example, youths in Nigeria face various barriers to political participation, such as

lack of education, poverty, violence, and apathy. Despite their numerical strength and potential contribution to democracy, youths are often excluded or marginalized from political communication and persuasion activities. Such exclusion and marginalization may violate the principles of equality and inclusiveness that are essential for democracy.

A possible way to address these ethical challenges is to promote media literacy among citizens. Media literacy is the ability to access, analyze, evaluate, and create media messages in various forms and contexts. Media literacy can help citizens to develop critical thinking skills, recognize bias and manipulation, seek diverse perspectives, and participate actively in political communication and persuasion activities. Media literacy can also foster a culture of dialogue and deliberation among citizens, where they can exchange ideas, listen to each other, and reach consensus on common issues.

Another possible way to address these ethical challenges is to regulate political communication and persuasion activities according to ethical standards and codes of conduct. Ethical standards and codes of conduct can provide guidelines and principles for political actors to follow when engaging in political communication and persuasion activities. Ethical standards and codes of conduct can also provide mechanisms for monitoring and sanctioning political actors who violate these guidelines and principles. For example, journalists in Nigeria have rights and responsibilities that are stipulated by various laws, regulations, professional associations, and media organizations. These rights and responsibilities are meant to ensure that journalists uphold the values of accuracy, fairness, balance, objectivity, public interest, social responsibility, and accountability in their political communication and persuasion activities.

Implicitly, political communication and persuasion have both positive and negative implications for democracy, accountability and social justice in Nigeria. Political communication and persuasion can enable citizens to form opinions, participate in public debates, and hold leaders accountable. However, political communication and persuasion can also manipulate and deceive the public or exclude or marginalize some groups or voices. To address these ethical challenges, citizens need to develop media literacy skills and political actors

need to follow ethical standards and codes of conduct.

SUMMARY

Political communication and persuasion are essential aspects of democratic governance and civic engagement, especially in a diverse and complex society like Nigeria. According to Anyanwu, *et al.*, (2022), persuasive communication plays a significant role in influencing political participation among youths in Nigeria, who constitute a large segment of the electorate. They argue that persuasive political news media, online citizen media, online political interaction, and offline political discussions shape the youths' political attitudes, opinions, and behaviours. However, they also note that persuasive communication alone is not enough to motivate the youths to actively participate in politics; rather, it depends on their prior experiences, interpersonal communication with peers, and social normative and cognitive processes.

Another aspect of political communication and persuasion in Nigeria is the use of coercive persuasion by political elites to justify their policies and actions. Adegoju (2021) examines the discursive practices of coercive persuasion deployed by Nigeria's Minister of Information and Communications to rationalize the rebranding Nigeria campaign as a policy designed for value reorientation of the citizenry in the wake of the country's image crisis. He demonstrates that the minister used various discourse structures and strategies to present an institutional version of reality and to manipulate the minds of the audience. He concludes that such rhetorical means of controlling the discourse and achieving policy dominance reflect the leadership practices of knowledge construction in nation branding.

Finally, political communication and persuasion in Nigeria also involve psychological factors that affect how people process and respond to political messages. Ojukwu (2019) discusses the psychology of political communication in Nigeria, especially when done by professionals or designated spokesmen. He observes that most political communication in Nigeria does not pretend to be objective, but rather engages in selective abstraction, confirmation bias, overgeneralization, and emotional appeals. He suggests that such persuasive techniques may work for some audiences, but may also backfire for others who are more critical and skeptical.

In conclusion, political communication and persuasion in Nigeria have various influences and ethical implications for the country's democracy and development. They can be used to inform, educate, mobilize, or manipulate the public on various political issues and choices. Therefore, it is important for both the communicators and the receivers to be aware of the potentials and pitfalls of political communication and persuasion in Nigeria.

CONCLUSION

This paper, we have examined the role of persuasive communication in shaping political participation among youths in Nigeria. We have argued that persuasive communication, especially through online platforms, can have positive effects on political engagement, awareness, and empowerment of young citizens. However, we have also highlighted some of the challenges and ethical issues that arise from persuasive communication, such as coercion, manipulation, misinformation, and bias. We have suggested some ways to address these issues, such as promoting media literacy, fostering critical thinking, and ensuring accountability and transparency of political actors. We have concluded that persuasive communication is a powerful tool for political change, but it must be used responsibly and ethically to avoid undermining democracy and social cohesion in Nigeria.

RECOMMENDATIONS

Based on the findings of this paper, the researcher recommends the following recommendations:

1. There is need to promote civic education and media literacy among citizens
2. Government should endeavour to strengthen the independence and accountability of the electoral commission.
3. There is need to enforce strict regulations and sanctions for political actors who engage in hate speech, misinformation or violence
4. Government should encourage dialogue and cooperation among different political parties and stakeholders.
5. All hands must be on deck to support the development and professionalism of the media sector

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Source of support: Nil; **Conflict of interest:** Nil.

Cite this article as:

Manuwa, T. "The Influence and Ethics of Political Communication and Persuasion in Nigeria (2022 Edition)." *Sarcouncil Journal of Humanities and Cultural Studies* 2.3 (2023): pp 1-9.