Stakeholders' Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria

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2025

Certification

This is to certify that **Collins Olufemi BABALOLA** with Matric Number **LCU/PG/000856** carried out this research titled **Stakeholders' Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria** in the Department of Mass Communication and Media Technology, Faculty of Communication and Information Science, Lead City University, Ibadan, Nigeria and that this work has not been previously submitted.

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Dedication

The Thesis is dedicated to the Almighty God who enabled me to commence and complete this PhD Programme despite all the odds that were against me.

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Acknowledgement

I extend my sincere appreciation to Lead City University, Ibadan, a distinguished citadel of academic excellence for granting me the opportunity to undertake my postgraduate studies. I am especially grateful to the University Library and other collaborating libraries for providing access to essential resources that supported the development of this research. I also acknowledge the numerous authors and scholars whose works were consulted during my programme. The painstaking work done by the Postgraduate College Compliance Team to build quality into this work is highly appreciated.

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Abstract

Effective media relations is essential in enhancing the visibility, credibility, and public influence of organisations, including religious institutions. The Church of Nigeria (Anglican Communion) is one of the leading Christian denominations in Nigeria. Evidently, the Church engages with media through various platforms, however, to the best of my knowledge, there is no documented assessment of the scope, the depth and effectiveness of the engagement. Therefore, this study examined the stakeholders' assessment of the media relations practices of the Church in Southwest Nigeria, through an integrated theoretical lens encompassing excellence, stakeholder and agenda-setting theories. Descriptive survey research design using a mixed-methods approach was adopted. The population included internal stakeholders such as clergy and lay church members, as well as external stakeholders who were members of the public across six dioceses from the six states that constitute Southwest Nigeria. A total sample of 799 respondents was drawn using Slovin's formula and selected through stratified sampling, while six key internal (diocesan media officers) and six key external stakeholders (media practitioners) were selected using purposive sampling. Data were gathered using structured questionnaires and semi-structured interviews. Quantitative data were analysed using descriptive statistics, while qualitative data underwent thematic analysis. Findings revealed that the Church demonstrated a high level of media engagement, characterised by proactive dissemination, accessibility, and responsiveness. However, challenges such as inconsistent media strategies across dioceses, lack of professional media training, and weak feedback systems were identified. The study concluded that improvement in the Church's media relations requires strengthening the integration of media relations with mission goals, expansion of its digital media presence, optimisation of crisis communication, greater investment in media technology, continuous capacity-building for media officers and development of a media effectiveness framework

Keywords: Media Relations, Church of Nigeria (Anglican Communion), Stakeholder Assessment, Southwest Nigeria,

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Chapter One

Introduction

1.1 Background to the Study

In today's rapidly evolving digital landscape, effective communication is fundamental for organisations that seek to engage their audiences and maintain a positive public image. Public relations (PR) serves as a strategic communication process that builds mutually beneficial relationships between organisations and their stakeholders. While traditionally associated with corporate entities, PR has become increasingly essential for nonprofit organisations, including religious institutions such as the Church of Nigeria (Anglican Communion). As society becomes more interconnected through digital media and the rapid flow of information, religious organisations must navigate public perception, manage media relations, and foster transparency to maintain credibility and trust.

Religious institutions have historically been regarded as pillars of morality and community cohesion but now face growing scrutiny in an era marked by misinformation, media sensationalism, and changing audience expectations. The Church of Nigeria (Anglican Communion), with its vast membership and influence, interacts with diverse stakeholders, including clergy, laity, media practitioners, and the general public. Effective PR practices ensure that the church's mission and activities are communicated clearly, fostering unity, engagement, and a positive perception among its followers and the broader society. Public relations is "the management function that establishes and maintains mutually beneficial relationships between an organisation and the publics on whom its success or failure depends"[1]. This definition underscores the strategic role of PR in religious organisations, ensuring that their messages align with their core mission and values.

Moreover, in an environment where media plays a dominant role, religious organisations must engage with both traditional and online media platforms to remain relevant.

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Miscommunication or inadequate media relations can lead to public misunderstanding, erosion of trust, and reputational challenges. Scholars have noted that religious institutions must adopt a proactive media strategy to shape public discourse and address misconceptions effectively[2]. This study seeks to assess the public relations practices by the Church of Nigeria (Anglican Communion), with a specific focus on media relations practices.

Public Relations encompasses the various actions undertaken by an organisation to enhance and safeguard its reputation, products, services, and policies in the public's view. The goal of public relations is to manage the public opinion of an organisation[3]. Public relations is often defined as the strategic practice of managing communication between an organisation and its publics to foster mutually beneficial relationships[4]. It focuses on earned and organic media, rather than paid advertisements, to build trust, credibility, and engagement.

One of the foundational definitions of PR which remains influential is that which defines PR as "the management of communication between an organisation and its publics[5]. This description underscores PR's strategic focus on managing interactions with various stakeholders, including customers, employees, investors, and the media. PR scope has widened over the years to include community relations, digital engagement, crisis management, and social responsibility. Values that have become central to modern PR strategies as organisations work to maintain credibility and relevance in an increasingly skeptical sphere are transparency and authenticity from brands[6].

Public Relations is crucial for maintaining a positive relationship with stakeholders, target audiences and the broader publics[7]. Public Relations has divergent parts, each serving unique purposes and utilising different strategies such as counselling which provides advice to management concerning policies, relationships and communication with its

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various public, research, media relations, publicity, employee/member relations, community relations, public affairs, government affairs, issues management, financial relations, industry relations, development/fund-raising, multicultural relations/workplace diversity, special events, and marketing communication. The following models of Public Relations are essential building blocks for crafting comprehensive communication strategies that cater for organisations diverse needs; Press Agentry Model, Public Information Model, Two-Way Model, Two-Way Symmetrical Model. The four models of public relations as a framework are considered a cornerstone of the excellence approach. However, the researchers concluded that the two-way symmetrical model is the most effective way to practice public relations[8].

Further, Public relations practices encompass a range of activities typically undertaken by professionals responsible for managing the reputation and public relationships of a country, individual, or organisation while fulfilling duties and obligations. Public Relations is also defined as "the art and social science of analysing trends, predicting their consequences, advising organisational leaders, and implementing planned programmes of action that benefit both the organisation and the public interest[9]. Additionally, it is viewed as a strategic management function that enhances an organisation's value by helping it manage its reputation. Public relations practices are methods used to garner public support for an activity or movement. As a management function, public relations involve evaluating public attitudes, aligning an organisation's policies and procedures with public interests, and executing programmes of action and communication to achieve public understanding and acceptance. The primary responsibilities of public relations include communicating the organisation's policies, practices, issues, and performance to the public, and relaying public opinions and suggestions to top management. This helps establish mutual understanding between the organisation and its various stakeholders, such

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as shareholders, dealers, customers, the general public, government employees, and the press.

The concept of PR has its roots in ancient civilisations. Leaders in Egypt, Rome, and Greece employed rhetorical techniques and symbols to sway public opinion. In ancient Rome, for example, leaders used public speeches and inscriptions to communicate with citizens, a form of early PR aimed at building trust and authority. While these tactics were rudimentary, they laid the groundwork for modern public relations, where strategic messaging is used to shape public perceptions on a broader scale[10].

Modern public relations, however, began in the early 20th century with figures like Ivy Lee and Edward Bernays, both of whom are considered pioneers in the field. Ivy Lee introduced the principle of transparency, advising corporations to be open with the public and media, particularly in times of crisis. His emphasis on "the public's right to know" remains a fundamental value in PR. Ivy Lee prescribed and laid the foundation of the scope and duties of the emergent profession and some of its ethics, for example, to supply to the press and public prompt and accurate information which is of interest and value to the public to know about and any editor will be most cheerful in verifying any statement of fact. Edward Bernays, a nephew of Sigmund Freud, applied psychological principles to PR, using methods that appealed to people's subconscious to influence behavior. His book Crystalizing Public Opinion is often cited as one of the first comprehensive texts on PR, solidifying its theoretical foundations[11].

Edward Bernays came to the field of Public Relations by ways of press agentry and propaganda having served on the Creed Committee on public information which was the United States propaganda organ during the First World War. In 1923 Bernays and his wife set up a consultancy at New York University and wrote a book titled; *Crystalizing Public Opinion*. The book introduced the term public relations counsel[12]. Sir Stephen Talents was

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also reputed to be the first practitioner of public relations in Great Britain. Between 1926 and 1931, he was employed by the Empire Marketing Board with the responsibility of bringing the Empire alive in the mind of the people of Britain[12]. He was also the founder president of British Institute of Public Relations.

The practice of PR expanded significantly in the mid-20th century, largely due to the growth of mass media, which provided new channels for organisations to reach audiences. During this period, PR professionals began to adopt more structured, researchbased approaches, marking a shift towards more scientific practices in reputation management. The history of Public Relations in Nigeria reflects both indigenous and colonial influences. Colonial administrators used communication strategies to promote colonial policies and maintain control over the local population, laying the groundwork for structured communication practices. Its beginning in Nigeria has been linked with World War 2. Initially the only form of public relations was maintenance of relationship between the traditional rulers and colonial masters to get across to the people.

However, during the Second World War the need arose for the colonial government to set up an information office which was later known as the public relations office of the government. In the post-independence era, however, there was a significant development in public relations activity. Government took advantage of the information ministry to build its image. Also in the private sector, many organisations have contributed to the growth of modern public relations in Nigeria. Following Nigeria's independence in 1960, PR evolved to reflect the country's distinct cultural and social contexts. As Nigerian industries grew, there was a corresponding rise in Nigerian owned PR firms in the 1970s, which focused on developing locally resonant communication strategies.

Currently, PR in Nigeria has adapted to incorporate digital technologies, with social media playing a critical role in how organisations interact with the public. PR in Nigeria is also

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shaped by its diverse cultural landscape, which requires sensitivity to regional differences and values. By navigating a unique blend of traditional values and modern expectations, Nigerian PR professionals are said to be making their approach to PR distinct in its cultural responsiveness[13]. The PR industry today faces a rapidly evolving landscape due to digital transformation and heightened public expectations for transparency and accountability. One major trend is the integration of digital and social media, which has changed how PR professionals engage with audiences. Unlike traditional media relations, digital PR involves real-time interactions and monitoring of public sentiment across platforms like Twitter, Instagram, and Facebook.

Media relations is a critical subset of public relations (PR), focusing on managing interactions and communication between organisations and the media. Its primary goal is to secure positive and accurate media coverage, thereby influencing public perception, building trust, and supporting organisational goals. As a specialised function, media relations involves various strategies, tools and skills that bridge the gap between an organisation and its audiences through the media. Media relations involves developing and maintaining productive relationships with journalists, editors, and other media professionals to ensure the effective dissemination of information. Unlike broader public relations, which targets multiple stakeholders (employees, customers, investors, etc.), it is not solely about controlling narratives but fostering a mutually beneficial relationship where both the organisation and the media fulfill their objectives.

The origins of media relations can be traced back to the early 20th century, when Ivy Lee, known as the "father of public relations," introduced principles of transparency and truthfulness in engaging with the press. Lee's declaration, "Accuracy, Authenticity, and Interest," laid the foundation for modern media relations, emphasising the importance of providing credible information to the media[14]. Over the decades, practice evolved

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alongside technological advancements, from print media to the rise of electronic media such as radio and television, and eventually digital platforms. Each phase introduced new tools and challenges, reshaping how organisations interact with the media.

Core functions of media relations include crafting of key messages aligned with an organisation's goals. This involves producing press releases, opinion pieces, and feature stories that resonate with both the media and the public[14]. The message is usually newsworthy, accurate, and tailored to the audience. Monitoring media coverage to understand public sentiment and evaluate the effectiveness of communication strategies. Tools such as content analysis and sentiment tracking help organisations adjust their approaches as needed[15]. Relationship-building fosters goodwill, making media outlets more receptive to an organisation's narratives. During crises, media relations becomes critical in shaping narratives to minimise reputational damage. Clear, timely, and consistent communication ensures that the organisation's side of the story is adequately represented[16]. Hosting press conferences, media tours, and product launches allows organisations to engage directly with journalists, showcasing transparency and fostering personal connections.

Media relations is central to PR as it directly impacts how organisations are perceived by the public. By leveraging media channels, organisations can enhance visibility and credibility, Influence public opinion on social, political, or economic issues, and build long-term relationships with stakeholders. The interdependence between PR and media relations highlights the need for a strategic approach to communication that balances organisational goals with journalistic integrity.

Media relations practitioners encounter several key challenges in the contemporary communication landscape. Media fragmentation has intensified with the proliferation of niche outlets and diverse social media platforms, necessitating more sophisticated and

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highly tailored outreach strategies. Ethical considerations remain paramount, as maintaining transparency, credibility, and the responsible management of sensitive information continue to pose significant difficulties. Crisis adaptability is another critical concern, with the demands of a 24-hour news cycle requiring prompt, accurate, and well-coordinated responses to rapidly evolving situations, often under intense public scrutiny. **Resource** constraints further complicate these efforts, particularly for smaller organisations that may lack the financial and human capital to sustain consistent media engagement. Finally, maintaining credibility remains an enduring challenge, as establishing and preserving a reputation as a trustworthy source of information depends upon continuous adherence to ethical and professional communication practices.

Media relations is relevant across sectors. In the corporate sector, businesses use media relations to manage reputations, launch products and respond to crises; in nonprofit organisations, media relations help to raise awareness, attract funding and advocate for social issues; and in government and politics, political figures and institutions rely on media relations to communicate policies and shape public opinion.

The Church of Nigeria (Anglican Communion) is one of the largest and most influential Christian denominations in Nigeria, with deep historical roots and a broad reach across the country. Since its inception, the Church has grown to become a prominent institution, not only for worship but also for its involvement in social, educational, and ethical issues affecting Nigerian society. In Southwest Nigeria, the Church has established a significant presence, marked by numerous dioceses, parishes, and a dedicated membership base. The Anglican Church's presence in Nigeria began with the arrival of Christian missionaries from the Church Missionary Society (CMS) in 1842 led by Thomas Birch Freeman and Henry Townsend[17]. These early missionaries focused on the Yoruba people in the Southwest region, particularly in cities like Badagry, Abeokuta, and Lagos[18]. The

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introduction of Christianity was intertwined with the abolition of the slave trade, as the church played a significant role in resettling freed slaves in the newly established colonies[19].

The spread of Anglicanism in Nigeria was marked by the establishment of schools and hospitals, which became vital in promoting Western education and healthcare[20]. These institutions laid the foundation for the church's influence on Nigerian society, attracting many to the new faith and helping to integrate Western cultural values with traditional African customs. By the late 19th and early 20th centuries, the Anglican Church was believed to have expanded significantly, establishing dioceses and parishes across Nigeria[20]. The consecration of Bishop Samuel Ajayi Crowther, a Nigerian, as the first African bishop of the Anglican Church on June 29, 1864, at Canterbury Cathedral in England, was a significant milestone, symbolising the Church's commitment to indigenous leadership and self-governance[21].

All along the Anglican Church in Nigeria was a part of the regional Province of West Africa. However, on St Mathias' Day, the 24th of February 1979, the Church of Nigeria was inaugurated as an autonomous Province within the worldwide Anglican Communion with its synodical structure and leadership [22]. This marked a significant milestone in the history of Church of Nigeria, granting it greater autonomy and authority to govern its affairs. The Church of Nigeria is an offshoot of the Church of England, and it belongs to the worldwide communion of national and regional provinces that are in communion with one another. Until recently, when conflict arose in the Communion, due to doctrinal deviation of some provinces, all the national and regional provinces of the Communion recognise the Archbishop of Canterbury as the spiritual head of the Communion.

Currently, as a national Province of worldwide Anglican Communion, the Church of Nigeria has its headquarters in Abuja, the federal capital territory, under the leadership of

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His Grace, the Most Henry Chukwudum Ndukuba, the fifth Primate and Metropolitan of the Church.

The Anglican Church in Nigeria is structured hierarchically, like other Anglican provinces worldwide. It is divided into dioceses, each overseen by a bishop. The dioceses are grouped into ecclesiastical provinces, each led by an archbishop. The Church operates under a synodical government system, with the General Synod being the highest decision-making body. This body comprises bishops, clergy, and lay representatives, ensuring that decisions reflect the views of all church members. At the grassroots level, the Church of Nigeria operates through parishes, each led by a parish priest. These parishes are responsible for the day-to-day spiritual needs of their congregations, including conducting services, administering sacraments, and providing pastoral care[22].

The administrative structure ensures that the Church remains responsive to the needs of its members while maintaining a cohesive organisational framework. One of the most significant socio-political contributions of the Anglican Church in Southwest Nigeria has been in education. The Church established some of the first schools in the region, providing education to thousands of Nigerians, which helped to promote literacy and Western education [23]. Schools such as the famous CMS Grammar School in Lagos, established in 1859, produced many leaders who played crucial roles in Nigeria's independence movement and post-independence governance.

The Anglican Church has been active in addressing social issues such as human rights, poverty alleviation, and social justice. The Church has used its platform to speak against corruption and advocate for good governance, often collaborating with other religious and civil society organisations[24].

The Anglican Church has contributed to the economic development of Southwest Nigeria through various means. The Church operates numerous schools, hospitals, and other

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institutions, providing employment to thousands of people[25]. These institutions not only create jobs but also contribute to the local economy by purchasing goods and services. Anglican's Church in Nigeria's emphasis on charity and social welfare has led to the establishment of programmes aimed at supporting local communities. These include initiatives to provide healthcare, education, and support for the needy[26]. By addressing these fundamental needs, the Church has helped improve the quality of life for many Nigerians, fostering economic stability and growth. The Church of Nigeria (Anglican Communion), has had a longstanding tradition of engaging media to further its evangelical mission. Her Media practices date back to the mid-19th century when the Church Missionary Society (CMS) introduced printing technology as a tool for evangelism.

Reverend Henry Townsend, a key CMS missionary, established the first printing press in Abeokuta in 1853. This press produced *Iwe Irohin*, Nigeria's first newspaper, in 1859, which aimed at promoting literacy among Yoruba-speaking people and support the spread of Christian teachings[27]. Throughout the colonial era, the Church utilised newsletters, magazines, and printed circulars to connect with both local members and expatriates. This period marked the use of media for religious education, public enlightenment, and communication within the Anglican community[28]. By the late 20th century, the national Church probably began adopting modern forms of media, such as radio and television, to reach broader audiences.

A closer look at the operations of the Church of Nigeria (Anglican Communion) reveals that the Church employs a structured media engagement strategy that integrates traditional and modern communication methods to enhance its mission and connect with internal and external stakeholders. At the national level, the Church's media activities are coordinated by a central communication office, which oversees media relations, manages official press

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releases, and engages with national media outlets. This office is often headed by a Media Director or Communication Officer who reports directly to the Primate of the Church[27]. Diocesan Communication teams function semi-independently under the supervision of diocesan bishops. They are expected to handle localised media activities, such as publicising diocesan events, producing newsletters, and maintaining relationships with local media practitioners[28]. Additionally, many dioceses maintain active social media accounts, websites, and mobile apps to engage younger members and facilitate two-way communication.[29]

Although existing literature provides some insight into the media engagement strategies of the Church of Nigeria (Anglican Communion), significant gaps remain in understanding the Church's broader media practices. Addressing these gaps would not only enhance the Church's communication effectiveness but also offer substantial benefits to its various stakeholders.

1.2 Statement of the Problem

The Church of Nigeria (Anglican Communion) is one of the leading Christian denominations in Nigeria, particularly in the Southwest. The Church evidently engages with the media through various platforms; however, the scope, depth, and effectiveness of these engagements have not been deliberately examined. To the best of my knowledge, there is no documented scholarly assessment of how the Church of Nigeria (Anglican Communion) practices media relations, the extent of its deployment, the ways in which it engages diverse stakeholders, or the effectiveness of such practices in enhancing visibility, managing reputation, and advancing its mission. Therefore, this study seeks to address this lacuna by assessing the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria from the perspective of both internal stakeholders (media officers,

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clergy, and lay church members) and external stakeholders (media practitioners and members of the public).

1.3 Aim and Objectives of the Study

The aim of this study is to examine the stakeholders' assessment of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.

The Objectives of the Study are to:

1. identify media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria;
2. ascertain the level of deployment of media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria;
3. determine the extent to which the Church of Nigeria (Anglican Communion) engage with its stakeholders in Southwest Nigeria through media relations practices; and
4. ascertain the extent of the effectiveness of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.

1.4 Research Questions

Specifically, the research questions are:

1. What are the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria?
2. What is the level of deployment of media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria?
3. What is the extent to which the Church of Nigeria (Anglican Communion) engages with its stakeholders in Southwest Nigeria through media relations practices?

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4. What is the extent of effectiveness of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria?

1.5 Significance of the Study

This study on stakeholders' assessment of media relations practices of the Church of Nigeria (Anglican Communion) will be significant in providing an evidence-based understanding of media relations practices within the Church of Nigeria (Anglican Communion), a major religious institution in Southwest Nigeria. By examining the perceptions of both internal and external stakeholders about the media relations practices of the Church, the study will contribute to scholarly discourse on religious communication and media relations in the Nigerian context.

The study will generate insights that will help identify potential strengths and weaknesses in the Church's current media relations strategies, techniques, and activities. This knowledge will assist in improving and refining communication practices within the Church and may serve as a reference point for other faith-based organisations operating under similar socio-cultural conditions.

The study's practical relevance will extend to communication officers, church leaders, policymakers, and public relations practitioners who seek to enhance media engagement effectiveness. Moreover, by bridging gaps identified in existing practice, the research will support the Church in building more credible, strategic, and responsive relationships with its diverse publics.

1.6 Scope of the Study

The scope of this study encompasses a detailed assessment of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. The study is situated within the geographical confines of the Southwest region, where the Church maintains a significant presence. Specifically, the Church has forty-two dioceses in the region, namely:

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Remo, Lagos, Egba, Ijebu, Yewa, Lagos West, Badagry, Ijebu North, Lagos Mainland, Ifo, Egba West, Awori, Ijebu South West, Osun North, Ibadan, Ilesa, Osun, Ife, Oke-Osun, Ibadan North, Ibadan South, Oyo, Ogbomoso, Oke-Ogun, Ajayi Crowther, Ife East, Ilesha South West, Ijesha North, Osun North East, Ijesha North East, Akure, Ondo, Ekiti, Akoko, Owo, On the Coast, Ekiti West, Ekiti Oke, Ilaje, Irele Ese Odo, Ile Oluji and Idoani Dioceses. This region includes states such as Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti.

The focus of this study is on six dioceses of the Church, namely: Lagos Diocese (Lagos State), Ibadan Diocese (Oyo State), Egba Diocese (Ogun State), Osun Diocese (Osun State), Akure Diocese (Ondo State), and Ekiti Diocese (Ekiti State). These dioceses have been selected because they are situated in the capital cities of the states that constitute the region and are relatively cosmopolitan or urban in nature.

The primary theme of the study is media relations practices within a religious context. This includes the strategies and techniques used for media engagement; the platforms and pathways employed by the Church to communicate with its stakeholders; media coverage and its impact on the Church's image; and perceptions of media relations among internal and external stakeholders.

The stakeholder scope of the study covers internal stakeholders, which include clergy and lay members directly involved in the Church's operations, and external stakeholders, which comprise media professionals (journalists and editors) as well as members of the general public who interact with and are affected by the Church's media communications.

Finally, the study focuses on the media relations practices of the Church as at the time of this study (2025).

1.7 Limitations of the Study

While every effort was made to ensure the thoroughness and reliability of this study, certain limitations were encountered that may have influenced the scope, depth, and generalisability

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of the findings. Firstly, the study was limited to six dioceses, one from each state in Southwest Nigeria. Although these dioceses were carefully selected to provide a representative spread, the findings may not fully reflect the media relations practices of all dioceses within the Church of Nigeria (Anglican Communion), especially outside the Southwest region.

Secondly, the study relied heavily on self-report instruments such as questionnaires and interviews. Respondents may have been influenced by social desirability bias, particularly within a religious institution where participants might be inclined to present the Church in a positive light. This may have affected the accuracy of some responses.

In addition, the limited availability of up-to-date population records of the geographical area of the dioceses used in this study posed a challenge in determining precise sample sizes, although reliable estimates were used based on 2020 official record of National Bureau of statistics.

Despite these limitations, the study provides valuable and credible findings that can guide the Church's media engagement strategies and contribute to further academic inquiry in the field of media relations.

1.8 Operational Definition of Terms

Assessment: Assessment as used in this study, refers to the structured process of gathering, analysing, and interpreting the perceptions, experiences, and judgements of both internal stakeholders (media officers, clergy, and members) and external stakeholders (media practitioners and the public) regarding the media relations practices of the Church of Nigeria(Anglican Communion) in Southwest Nigeria, This involves evaluating the extent of implementation, stakeholder involvement and effectiveness in achieving communication goals.

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Church of Nigeria (Anglican Communion): Church of Nigeria (Anglican Communion), also known as Anglican Church in Nigeria, refers to a prominent Christian denomination within the global Anglican Communion, focusing on evangelism, social responsibility and moral advocacy.

Clergy: Clergy refers to ordained ministers within the Church of Nigeria (Anglican Communion) including Bishops, Provosts/Deans, Archdeacons, Canons, Priests and Deacons, who are responsible for the spiritual oversight of the Church. In the context of this study, clergy are considered internal stakeholders whose perspectives are vital in assessing the Church's media relations practices in Southwest Nigeria.

Communication Strategy: Communication Strategy refers to a deliberate approach employed by organisations to plan, implement, and evaluate messaging to achieve specific objectives through various media channels.

Diocese: In the context of the Church of Nigeria (Anglican Communion, a diocese refers to an ecclesiastical district or administrative region within the Church, governed by a bishop. It represents a geographic and spiritual community of churches, clergy, and laypersons organised for pastoral care, worship and the spread of the Gospel. The diocesan structure is fundamental to Anglican governance, providing leadership and oversight within a specific region.

Media Officers: refer to designated personnel within the Church of Nigeria (Anglican Communion) responsible for coordinating the Church's communication and media- related activities. Their roles include drafting and disseminating press releases, managing traditional and social media content, liaising with journalists, overseeing media coverage of Church events and ensuring consistent messaging.

Media Platforms: Tools and channels used for communication, including traditional media (TV, radio, newspapers) and digital platforms (social media, websites, blogs).

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Media Practitioners: refer to professionals engaged in the production, dissemination, and management of news and information through various media platforms. In this study, media practitioners include journalists, editors, broadcasters, media correspondents, and content producers who report on or interact with the activities of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.

Media Relations: refers to the strategic and deliberate efforts by the Church of Nigeria (Anglican Communion) to establish, maintain and manage mutually beneficial relationships with various media outlets and professionals. In this study, media relations encompasses the Church's internal and external communication practices aimed at promoting its mission, shaping public perception, disseminating information and engaging stakeholders.

Media Relations Practices: Media relations practices as used in this study, refer to the specific strategies, activities, and communication efforts undertaken by the Church of Nigeria (Anglican Communion) to build and sustain positive relationships with the media. These practices include press releases, interviews, press conferences, media coverage of Church events, social media engagement through digital platforms like Facebook, WhatsApp, YouTube and other forms of interaction aimed at informing, persuading and engaging both internal and external stakeholders in Southwest Nigeria.

Public Relations: A deliberate, planned, and sustained efforts by an organisation to establish and maintain mutually beneficial relationship with its various publics - both internal and external. It involves managing the Church's image, communicating its values and activities, fostering goodwill, and engaging stakeholders through various channels, including media relations, community engagement, crisis communications, and digital platforms, particularly within Southwest Nigeria.

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Southwest Nigeria: Southwest Nigeria refers to the geographical region comprising six states of Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti. This region is characterised by its cultural diversity, economic activities and a significant religious presence, making it a focal point for various social and religious organisations including Anglican Church.

Stakeholders: Stakeholders refer to individuals or groups directly or indirectly impacted by the Church's media activities, including clergy, lay church members, journalists and the general public.

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Chapter Two

Literature Review

To provide empirical background and theoretical support to this study and make this work comprehensive, the literature and theories will be reviewed under the following sub-headings:

2.1 Conceptual Review

2.2 Theoretical Framework

2.3 Review of Empirical Studies

2.4 Summary of Literature Reviewed

2.1 Conceptual Review

2.1.1. Concept of Media Relations

Media relations is a core component of public relations that centers on the strategic engagement between organisations and media professionals. It involves building long-term, mutually beneficial relationships with journalists, editors, bloggers, and broadcasters to facilitate accurate and positive media coverage. The aim is to inform the public via the media about an organisation's activities, mission, and goals in a consistent and credible manner[1]. Public relations (PR) is communication management and aims to make organisations transparent and responsive. Since the 1960s, organisations have increasingly faced legal and moral obligations to balance financial success with social, environmental and ethical responsibility. Public Relations, understood as a three-step process, begins by ensuring that the organization clearly defines its communication objectives; secondly, it develops and implements appropriate strategies to engage its publics; and finally, it evaluates outcomes to refine future communication efforts[2]. Media relations (MR), on the other hand as a specialised subset of public relations, focuses specifically on maintaining productive relationships with journalists and media institutions and facilitating accurate

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and timely dissemination of information. MR officers increase public awareness and understanding of an organisation's activities by sending information to the media and by inviting the media to see operations first-hand[3].

MR is not necessarily the best method of obtaining public recognition, however. Patterson argues that today's main PR challenge "isn't getting noticed, it's getting believed and trusted"[4]. A common historical argument for using media to communicate has been that editorial (anything written by a journalist) has more credibility with audiences than direct communication (such as advertising), because it is seen as coming from an independent third party.

However, academic research suggests that this may be one of the many popular 'myths' surrounding media influence[5]. Many experienced public relations practitioners regard media relations as potentially more susceptible to ethical criticism, particularly in light of growing media and public scepticism about 'PR stunts' and 'spin doctoring,' As a result, media relations is sometimes viewed as less trusted and more vulnerable to ethical challenges than other public relations methods[6]. Direct and personalised communication that enables organisations to gather feedback and create dialogue with employees, communities, governments, shareholders, members, customers, trading partners and other stakeholders is increasingly gaining ground. Nevertheless, traditional media continue to command significant influence, making it impossible for any organisation to disregard them.

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2.1.2. Evolution of Media Practice

Practice refers to the methods and processes through which information is gathered, produced, disseminated, and consumed[7]. The genesis of media practice can be traced back to the advent of the printing press in the 15th century, which revolutionised the way information was produced and distributed. Johannes Gutenberg's invention of movable

type in 1450 is widely regarded as the seminal moment in the history of media practice. It facilitated the mass production of books and pamphlets, significantly reducing the cost of production and making information accessible to a broader audience.

The proliferation of printed materials contributed to the democratisation of knowledge, challenging the monopolistic control of information by religious and political authorities. This period saw the emergence of the public sphere, a concept articulated by scholars, wherein citizens could engage in critical debate and discourse[8].

The print revolution laid the groundwork for subsequent developments in media practice, including the rise of newspapers and periodicals in the 17th and 18th centuries. Newspapers became a crucial platform for news dissemination, shaping public opinion and holding power to account. The 19th century marked another significant phase in the evolution of media practice with the advent of the telegraph and later, the telephone. These innovations transformed communication by enabling real-time information exchange over long distances. The telegraph, in particular, revolutionised journalism, allowing for the rapid transmission of news stories and the creation of wire services such as the Associated Pres[9]. This era also saw the professionalisation of journalism, with the establishment of journalistic standards, ethics, and the rise of investigative reporting.

The 20th century witnessed the emergence of electronic media, notably radio and television, which further transformed media practice. Radio became a powerful medium for real-time news broadcasting, entertainment, and political communication. The 1930s and 1940s were the golden age of radio, with broadcasts reaching millions of listeners and becoming an integral part of daily life. Television, introduced in the mid-20th century, had an even more profound impact. It combined audio and visual elements, creating a more immersive experience for audiences. Television news became a dominant force in shaping public perception and opinion, exemplified by landmark broadcasts such as the moon

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landing in 1969 and the Watergate hearings in the 1970s. The late 20th and early 21st centuries have been characterised by the digital revolution, which has fundamentally altered media practice. The development of the internet and digital technologies has democratised content creation and distribution, blurring the lines between producers and consumers of media. The rise of online news platforms, blogs, and social media has disrupted traditional media models, leading to the decline of print newspapers and the fragmentation of audiences. This digital era has introduced concepts such as citizen journalism, where ordinary individuals can report news and share information through digital platforms[10].

One of the most significant aspects of the digital revolution is the advent of social media, which has transformed how information is disseminated and consumed. Platforms like Facebook, X (formerly Twitter), and Instagram have become primary sources of news for many individuals, particularly younger generations. Social media allows for real-time information sharing and has given rise to phenomena such as viral content and influencer culture[11]. However, it has also posed challenges, including the spread of misinformation, echo chambers, and the erosion of traditional journalistic standards.

The evolution of media practice is also closely linked to economic factors and the commercialisation of media. The shift from a subscription-based model to an advertisement-driven model has had profound implications for media content and quality. Media organisations are often driven by the need to attract audiences and generate revenue, leading to sensationalism, clickbait, and the prioritisation of entertainment over substantive reporting. The concentration of media ownership in the hands of a few conglomerates has raised concerns about media diversity and the monopolisation of information[4].

Technological advancements continue to shape the future of media practice. The rise of artificial intelligence, machine learning, and big data analytics is transforming how news

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is gathered, produced, and personalised. Algorithms curate content based on user preferences, creating personalised news experiences but also raising concerns about filter bubbles and the narrowing of public discourse. Virtual reality and augmented reality are emerging as new frontiers in media practice, offering immersive storytelling experiences that could redefine audience engagement[12].

The evolution of media practice is an attestation to the dynamic interplay between technology, society, and economics. From the printing press to digital media, each phase has brought about significant changes in how information is produced, disseminated, and consumed. These transformations have had profound implications for public discourse, democracy, and the role of media in society. As media practice continues to evolve, it is crucial to navigate the challenges and opportunities presented by new technologies, ensuring that media remains a cornerstone of informed and engaged citizenship[7]

2.1.3 Key Milestones in Media Relations History

Media relations, a crucial component of public relations, has evolved significantly over time, adapting to the changing landscapes of technology, communication, and society. The origins of media relations can be traced back to the early 20th century, a period marked by the professionalisation of public relations. One of the earliest milestones was the establishment of the first public relations firm by Ivy Lee in 1904. Lee, often regarded as the father of modern public relations, emphasised the importance of transparency and honesty in media interactions. His "Declaration of Principles" outlined a commitment to providing accurate information to the press and the public, setting a foundational ethos for media relations[13]. Lee's work with the Pennsylvania Railroad and the Rockefeller family demonstrated the power of strategic media engagement in shaping public perception and managing corporate reputation[4].

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The 1920s and 1930s saw significant advancements in media relations with the rise of broadcast media, particularly radio. This era marked the beginning of mass communication, where information could be disseminated to large audiences instantaneously. Edward Bernays, another pioneering figure in public relations, leveraged radio and other mass media to shape public opinion and promote various causes. Bernays' use of media to orchestrate events, such as the "Torches of Freedom" campaign, which encouraged women's smoking as a symbol of emancipation, highlighted the potential of media relations to influence societal attitudes and behaviours. The mid-20th century was characterised by the advent of television, which further transformed media relations. Television became a dominant medium for news and entertainment, offering a powerful platform for visual storytelling. The televised presidential debates between John F. Kennedy and Richard Nixon in 1960 exemplified the impact of television on public perception. Kennedy's telegenic presence and effective use of the medium were widely credited with influencing the outcome of the election, underscoring the importance of media relations in political campaigns[14].

Another significant milestone in media relations history was the Watergate scandal in the early 1970s. The investigative reporting by journalists Bob Woodward and Carl Bernstein of the Washington Post highlighted the critical role of the media in holding power to account and maintaining transparency. The scandal led to the resignation of President Richard Nixon and underscored the importance of a free press in a democratic society[15]. The Watergate affair also emphasised the need for effective crisis communication strategies in media relations, as organisations recognised the potential for media scrutiny to uncover and publicise misconduct.

The late 20th century witnessed the rise of digital media, which revolutionised media relations. The advent of the internet and the proliferation of online news platforms

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transformed into how information was disseminated and consumed. The ability to instantly publish and access information online democratised the media landscape, allowing for greater diversity of voices and perspectives. This period also saw the emergence of social media, which fundamentally changed the dynamics of media relations. Platforms like *Facebook*, *X*, and *YouTube* enabled direct engagement with audiences, bypassing traditional media gatekeepers[16]. Social media became a vital tool for media relations practitioners, offering opportunities for real-time communication, audience engagement, and crisis management.

The 21st century has been marked by the rapid evolution of social media and its profound impact on media relations. The Arab Spring in 2010-2011 exemplified the power of social media in mobilising public opinion and facilitating political change. Activists used platforms like Twitter and Facebook to organise protests, share information, and garner international support, demonstrating the potential of social media to amplify voices and drive social movements. This period highlighted the need for media relations professionals to adapt to the fast-paced and decentralised nature of digital communication. The rise of influencer culture in the 2010s represents another key milestone in media relations history. Social media influencers, individuals with significant online followings, became important intermediaries between organisations and their target audiences. Brands and organisations increasingly collaborated with influencers to promote products, services, and causes, leveraging their credibility and reach. This shift required media relations practitioners to develop new strategies for engaging with influencers and managing online reputations.

The COVID-19 pandemic in 2020 brought unprecedented challenges to media relations, underscoring the importance of effective communication in times of crisis. The pandemic highlighted the role of media in disseminating critical information, combating misinformation, and shaping public behavior. Organisations had to navigate the

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complexities of communicating with stakeholders in a rapidly changing environment, emphasising transparency, empathy, and adaptability in their media relations strategies. The history of media relations is marked by significant milestones that have shaped its evolution and practice. From the early efforts of Ivy Lee and Edward Bernays to the transformative impact of digital and social media, media relations has continually adapted to changing technologies and societal dynamics. These milestones highlight the critical importance of strategic communication, transparency, and adaptability in media relations. As media continues to evolve, practitioners must remain vigilant and innovative, leveraging new tools and platforms to effectively engage with audiences, manage reputations, and navigate the complexities of the modern media landscape[14].

2.1.4 Role of Traditional Versus Digital Media

Media relations has undergone a significant transformation with the advent of digital media, fundamentally altering the landscape in which public perception, brand reputation, and information dissemination operate. The interplay between traditional and digital media in media relations presents a multifaceted dynamic that requires a nuanced understanding of both realms to navigate effectively[1]. Traditional media, encompassing print, television, and radio, has long been the cornerstone of media relations. Its established credibility and wide reach have historically provided a reliable platform for organisations to disseminate information and shape public opinion. Traditional media outlets are often seen as authoritative sources, lending a sense of legitimacy to the information they broadcast. For instance, newspapers like The New York Times or broadcast networks such as BBC News have built their reputations over decades, making them trusted voices in the public sphere. This inherent trust in traditional media makes it a powerful tool for media relations practitioners aiming to enhance their organisation's credibility[7].

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Moreover, traditional media's structured nature allows for more controlled messaging. Press releases, media advisories, and scheduled interviews enable organisations to present their narratives in a carefully curated manner. Editorial oversight in traditional media ensures that information is vetted, reducing the risk of misinformation. For example, a study by Pew Research Center found that 71% of U.S. adults believe that traditional news media are more reliable than news on social media platforms[17]. This trust in traditional media underscores its enduring relevance in media relations. However, the landscape of media relations has been irrevocably altered by the rise of digital media. The proliferation of social media platforms, blogs, and online news outlets has democratised information dissemination, allowing for realtime communication and broader audience engagement. Digital media's immediacy and interactivity offer distinct advantages for media relations practitioners. Social media platforms like Twitter, Facebook, and Instagram enable organisations to engage directly with their audience, fostering a two-way communication channel that traditional media often lacks. This direct engagement can enhance transparency and build stronger relationships with stakeholders.

Digital media also allows for rapid response in crisis situations. Organisations can quickly address issues, provide updates, and mitigate negative publicity through timely posts and interactions. For instance, during the 2017 United Airlines incident involving the forcible removal of a passenger, the airline faced severe backlash on social media. United's initial response on Twitter was criticised for being inadequate, but the subsequent, more empathetic responses helped the company manage the crisis. This example illustrates the critical role digital media plays in crisis management and real-time public relations. Furthermore, digital media's analytical capabilities provide valuable insights into audience behaviour and engagement. Tools such as Google Analytics, social media metrics, and sentiment analysis enable media relations practitioners to measure the effectiveness of

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their campaigns and adjust strategies accordingly. This data-driven approach can enhance the precision and impact of media relations efforts. The ability to track and analyse engagement metrics allows for more targeted and effective communication strategies.

Despite these advantages, digital media also presents significant challenges. The rapid spread of information online increases the risk of misinformation and fake news, which can harm an organisation's reputation. The lack of editorial oversight on social media platforms means that inaccurate information can be disseminated quickly and widely. For instance, during the COVID-19 pandemic, misinformation about the virus spread rapidly on social media, leading to public confusion and mistrust[18]. This underscores the need for media relations practitioners to monitor digital channels vigilantly and counteract false information promptly. Additionally, the fragmented nature of digital media can make it difficult to reach a broad audience. With numerous platforms and channels, audiences are often segmented, requiring tailored messaging for different groups. This segmentation necessitates a more complex and resource intensive media relations strategy. Research reveals that 75% of communication professionals cite audience fragmentation as a significant challenge in the digital[19]. Crafting coherent and consistent messages across diverse digital platforms requires careful planning and execution.

In contrast, traditional media's broad reach can help overcome this fragmentation, providing a unified platform for disseminating information. However, the decline in traditional media consumption, particularly among younger demographics, poses a challenge. Younger audiences increasingly rely on digital sources for news and information, necessitating a hybrid approach to media relations that integrates both traditional and digital media strategies. The roles of traditional and digital media in media relations are distinct yet complementary. Traditional media continues to provide credibility and controlled messaging, essential for building trust and legitimacy. In contrast, digital

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media offers immediacy, interactivity, and analytical insights, crucial for real-time engagement and data-driven strategies. Effective media relations in contemporary landscape require leveraging the strengths of both traditional and digital media, while navigating their respective challenges. By adopting a hybrid approach, media relations practitioners can harness the power of both realms to enhance their organisation's public presence and influence[9].

2.1.5 Concept of Media Power

The media are extremely influential social agents. Some media theorists suggest that media power can range from discrediting political leaders, to toppling governments and even to starting or stopping wars[20]. For businesses, negative media coverage can decrease sales, reduce financial standing and destabilise trading relationships. Conversely, media have the power to disseminate information rapidly, which can be invaluable when organisations need to reach mass audiences cheaply and quickly, such as during product recalls. Organisational Media Relations, therefore, deals both proactively and reactively with the risks and opportunities of media power. Proactive Media Relations builds positive reputation by communicating good behaviour. Typical tasks include running events and collating media information kits, along with creating a media policy and media risk management plan. Policies determine who is authorised to speak with the media and ensure that all spokespeople are trained. Risk plans assess the likelihood of, and prepare for, negative media scenarios or crises (from a serious accident to hostile or biased coverage). Reactive Media Relations responds to damaging cover age, usually by launching and adapting a pre-prepared response plan, including key messages that demonstrate the organisation's concern for the safety, wellbeing and interests of all its stakeholders[21]. Reactive Media Relations communicates evidence that the organisation is behaving appropriately and can only be effective if that evidence is available and accurate. Quality

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Media Relations, then, takes a strategic view that any publicity is not necessarily good publicity. Even positive media exposure is wasted effort if it does not reach audiences connected with the organisation, such as politicians who make laws regulating the relevant industry, customers who buy products, donors who respond to fundraising requests, competitors who adapt to news about strategies, or shareholders who base investment decisions upon financial news. Media Relations' key consideration is the nature and number of audience members reached, not the nature and number of media stories. When media coverage does reach relevant audiences, however, it can significantly impact their views and decision making. How, and just how much, the media can influence these publics is explained in the theory of agenda setting[22].

2.1.6 Agenda Setting

Journalism professors McCombs and Shaw, who first used the term 'agenda setting' to describe news selection in 1968, say the media have the power to choose which events are considered significant or unimportant by society[22]. Not all daily world events can fit into a newspaper or news bulletin, so the media select and filter events when crafting news. Further, McCombs and Shaw argue that elements not selected by the media are not usually discussed in the community either. McCombs and Shaw conclude that the media decide what will be on the agenda for public discussion, arguing that these selections are made according to an informal code of news values.

News values are professional codes used in the selection, construction and presentation of news stories in corporately produced mainstream press and broadcasting" [23]. You will not find such a code framed on the wall at your local newspaper partly because news values are slightly different for each publication, depending upon its market positioning and competition, and partly because evidence of hard 'rules' would contradict press freedom, journalists' most revered principle. Instead, then, news values are naturalised values,

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learned by watching and imitating others on the job. Journalists learn what is newsworthy, developing a 'nose for news[24]. In its simplest sense, news means something new or new information about an old happening. (The SS Titanic sinking, for example, was particularly news in 1912 when it happened, in 1985 when scientists located the wreck, and again in 1997 with the release of a big-budget, star studded movie about the incident.) News also must be 'interesting'. Commercial news is selected on the premise that sensation highly emotive stories, particularly about sex, crime, scandal, drugs or violence will appeal to a wide audience and increase media circulation, in turn generating advertising revenue. For example, in New Zealand newspapers specifically, research has shown up to 56% of news devoted to crime in a single issue[25]. Other common news values include proximity (economic, geographic or other relevance to the target audience); impact (a large effect on a few people or moderate effect on many people); conflict or competition (especially with a deserving underdog winner or an innocent victim); and elite people (anyone who is already famous such as celebrities, royalty, sports stars or politicians). A study argues that, in all mainstream media, priority is given to stories about the economy, government, industry, foreign affairs, any domestic affairs with a conflict or human-interest angle, disasters and then sport. Within such stories, priority is given to personalisation (human interest), conflict, violence, and reference to elite nations, elite people or negativity (bad news). In New Zealand, Gideon Porter, an experienced broadcast journalist and at the date of writing Television New Zealand (TVNZ) Māori Issues Correspondent, argues that mainstream news values also have a racial inflection. He says all bad news has an "ooh-ah factor", but "Māori bad news" has "more chance of making the front page"[26]. Whether Media Relations staff consider news values appropriate or not, they often use them to obtain media coverage.

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Not-for-profit organisations, for example, use celebrity endorsement for fundraising drives. Unless the fundraising is for a disaster (impact), it is unlikely to be newsworthy on its own, but using elite people to add news value increases the likelihood of coverage.

Social factors in Agenda Setting News Values partly explain why only some recent and interesting occurrences receive media coverage. Sometimes there are also social and interpersonal factors at work. For many audiences, regular news consumption provides an important element of social belonging. The broader and deeper the base of shared material, the more bonding generated. The social benefit of being 'in the know' about current news builds group members' appetites for more on the same topic[27]. Conversely, the 'spiral of silence' theory suggests that people who feel they are in the minority in their understanding of a topic are likely to keep quiet and 'go with the flow', even when they do not share a group's interpretation of an issue. These factors help to explain why public opinion largely follows media agendas.

In the absence of other information, media agendas dominate decision making about what topics are important. The media "may not only tell us what to think about, they also may tell us how and what to think about it, and perhaps even what to do about it" [28].

2.1.7 Topic Frames

Once 'newsworthy' topics make the agenda, there is a second level of agenda setting where the media emphasise certain attributes of those topics and cue audiences to 'read' them in certain ways. McCombs and Shaw believe that media frames tell audiences how to think about topics, for example, by choosing which viewpoints on each topic are aired and in what order or priority. Frames include contextual cues, which are not actually part of the content, but are familiar or understood points of reference as to how that content is intended to be read. For example, an item is cued as important if it is placed on the newspaper's front page or as the lead (first) article in a news broadcast. The source quoted first, with

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the largest or only photo, or with the most column centimetres is cued as the most important viewpoint in a story. Most media coverage uses headlines, pictures, captions and prioritised sources to tell an authoritative version of what is happening. Media frames operate by shaping how issues are defined, interpreted, and evaluated, as well as suggesting possible solutions. They establish a problem definition, explain its causes, assign moral judgment, and imply recommended actions. For instance, in the "Maori Fish Scams" article, the headline directs the audience toward a specific understanding of the situation. By labelling the incident as a *scam*, the report positions it within the category of criminal or deceptive activity. In addition, the headline attributes responsibility to a collective racial group, Maori, thereby framing the perceived cause of the problem not as individual wrongdoing, but as a group-based action. This demonstrates how framing can subtly influence public perception by guiding how audiences interpret issues before they engage with the full content of a story.

Finally, the headline's front-page centre position, and large bold type, cue readers that they should consider the scam of great importance and relevance. Framing analysis also examines numbers and ratios of sources in stories. Of the Maori Fish Scams story's 23 paragraphs, 21 are attributed to a single source, identified as a Fisheries Ministry team leader. The source is reported to allege various criminal offences by persons doing illegal customary fishing, including fraud, poaching, intimidation and vandalism. The other two paragraphs quote a judge in a fishing-breach case describing a particular fishing permit as disjointed. None of the quoted sources provides evidence of widespread criminal activity that would support the headline's scam frame. That does not necessarily prove that either headline or story is wrong, however, only that one does not completely reflect the other. Lack of fit between stories and headlines is not unusual, because headlines are created in the subediting and layout stages of newspaper production, not by journalists. Framing

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analysis also extends to visual elements such as photographs and their captions. In the article, the primary accompanying image is captioned: *"Dive training: A member of a Gisborne-based dive course flashes the Mongrel Mob sign as he emerges from the sea."* Notably, the story does not explain the relevance of the reference to Mongrel Mob. For readers familiar with the term, typically associated in media discourse with gang activity, violence, drug use, and other criminal behaviour, the caption reinforces a frame of organised criminality. In framing analysis, scholars ask what alternative captions could have accompanied the same image, and how such variation might change audience interpretation. By doing so, analysts demonstrate that meaning is not inherent in the photograph itself, but constructed through textual and contextual cues that guide perception. The hand signal may be a gang sign, but it may equally be the hang loose gesture, which the Dictionary surf lingo lexicon describes as a gesture in universal use since the 1960s to indicate "being in a relaxed metabolic and clear minded state[28]. The caption does not provide date, time or names of those photographed to substantiate its chosen interpretation of the gesture. The caption provides a tenuous link between photo and story via the organised crime frame. A subsequent complaint by one of those photographed confirmed that the image was not connected with the story directly; those pictured had no factual relationship to the story content. The second photo is captioned, Seized Crays: More than 500 cray fish, many undersized, confiscated recently on the East Coast. It was claimed they had been caught according to customary rights. This caption also avoids specific time and date information and uses passive voice (it was claimed) to avoid identifying who made the customary rights claim, where and when. No information about quotas or legal sizes is given to enable readers to make their own judgement. Again, the photo-story link is at the level of the frame and not based in the actual story content; the fisherman discussed in the story stated that the photograph did not show his catch.

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Frame analysis asks how a different photograph (for example, of fishing infringements by a recreational Pākehā or international commercial trawler) might have changed the frame, perhaps from a 'Māori problem' to 'protecting NZ fisheries. In agenda setting terms, both stages have occurred in this article. First, the topic has been selected by the media as newsworthy and placed onto the public agenda. Second, the issue has been framed. It has been signalled as important by its front-page placement, and certain attributes of the issue have been shown as important by their inclusion, prioritisation and added emphasis in headlines, introductory paragraph, photos and captions. Other possible viewpoints and interpretations are shown as unimportant by their exclusion.

2.1.8 Framing Analysis as a Tool for Media Response

The first step in responding to media framing is to determine what type of frame is being constructed. Fact-based frames provide objective information or documented evidence, sometimes supported by specialists or experts who supply background data or contextual clarification. Interest-based frames, on the other hand, emphasise needs, desires, or visions of how events should be, rather than relying strictly on concrete data. Value-based frames centre on moral judgments, distinguishing between right and wrong, and assigning blame to groups or individuals perceived to be at fault. Relational frames focus on emotional bonds or conflicts between actors, often employing sentimental or accusatory language to highlight issues of trust, control, or betrayal.

A relatable example can be found in Nigerian media coverage of the 2019 financial mismanagement controversy involving a popular Pentecostal denomination, where online newspapers framed the church leadership as morally culpable for "exploiting members" and "breaching public trust."[29] In reports across major digital platforms, church leaders were positioned as morally deviant actors, while civil society activists were framed as defenders of public accountability. This is a primarily **value-based frame**, since

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wrongdoing is attributed to the church, and the activists are presented as heroic "Davids" confronting the "Goliath-sized power" of a wealthy religious institution.[30]

The second step in responding to media framing is to analyse how the frame defines the problem, its causes, and implied remedies. In the example above, the controversy is defined as a "church corruption" problem, allegedly caused by leaders' misappropriation of offerings and tithes. The press also framed the situation as widespread, implying that financial malpractice is common among religious organisations and that regulatory bodies lack the capacity to enforce accountability. Although explicit solutions were not always stated, the implied remedy was stronger government oversight and stricter financial reporting standards for churches. Framing analysis does not seek to prove such frames right or wrong; rather, it examines their effects and highlights that alternative frames, such as administrative misunderstanding, misinformation, or selective reporting, may also exist.[31]

2.1.8.1 Frame Effects

It is likely that front-page publication of an article alleging financial impropriety and exploitative practices within a popular Pentecostal church in Nigeria would generate widespread public concern. When media reports frame the issue as a moral and social crisis, suggesting that vulnerable members were "defrauded" or "spiritually manipulated", public anxiety increases, and political actors often feel compelled to respond. In the 2019 controversy involving a Lagos-based Pentecostal megachurch, sustained media coverage prompted reactions from civil society organisations and eventually attracted the attention of the Corporate Affairs Commission (CAC), which announced plans to "investigate financial accountability practices of major religious organisations."[32]

If government action leads to what the media narrative implies, tighter regulation and compulsory financial disclosure, the press would have contributed to what communication

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scholars describe as a chain of events known as **empire building**. It is said that security and regulatory institutions often draw attention to alleged wrongdoing in ways that fuel public moral panic, which in turn pressures government to expand the power and funding of those same institutions.[33] Whether such moral panic is intentional or not, agencies responsible for monitoring religious financial practices stand to benefit from media narratives that justify closer oversight. In the Abuja megachurch case, even though the CAC investigation later found no criminal offence, the media coverage still triggered official review procedures and forced a public response from church communication officers.

The church's media department eventually clarified that the allegations were "misleading and exaggerated," and emphasised that audited financial records were available for scrutiny.[34] The department reported that its crisis communication strategy required both proactive and reactive approaches: anticipating public backlash triggered by sensational headlines, and responding quickly with factual counter-statements across mainstream and social media. Regardless of whether wrongdoing actually occurred, framing the incident as a national moral crisis produced measurable policy and communication outcomes, demonstrating how media frames shape public perception, political action, and organisational behaviour. [35]

2.1.8.2 Other Types of Frames

Beyond moral framing, media coverage of religious organisations often incorporates fact-based, interest-based, and relational frames, each shaping how audiences interpret events. Fact-based frames emphasise verifiable information, such as audited financial statements, legal documents, or expert testimony. For instance, during public controversy over alleged financial impropriety in a Lagos-based Pentecostal megachurch, several newspapers later adopted a fact-based frame by publishing statements from independent auditors confirming that no criminal activity had occurred.[36] This factual reframing helped shift public

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perception away from scandal and toward institutional credibility. Interest-based frames highlight the needs or aspirations of particular groups. In the same controversy, some outlets reported that church members defended their right to donate freely, framing the issue as a matter of religious freedom and voluntary worship rather than exploitation.[37] By presenting the story as a conflict between state regulation and believers' rights, the media shaped the narrative around personal and communal interests rather than legality alone. Relational frames focus on emotional dynamics, trust, betrayal, or perceived manipulation. A number of online blogs framed the incident as a "breach of trust," arguing that followers felt emotionally deceived by leaders they admired.[38] This approach, although less grounded in verifiable facts, appealed to the emotions of the audience and amplified public outrage.

Finally, value-based frames cast events in terms of right and wrong. Some commentators portrayed the incident as evidence of moral decline among religious institutions, invoking ethical standards and biblical expectations of stewardship.[39] Even when subsequent reports cleared the church of wrongdoing, the value-based frame made lasting impressions and reinforced calls for stronger accountability systems.

These examples demonstrate that the way Nigerian media frame religious issues strongly influences whether audiences respond with anger, sympathy, skepticism, or indifference. In many cases, framing effects persist long after factual clarifications, underscoring why religious institutions emphasise proactive media engagement and rapid corrective communication.

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2.1.8.3 Responding to Media Frames

When an organisation is negatively framed in the media, several response strategies are available. The first decision is whether to respond at all, and if so, whether the response should occur within the same medium. Media relations experts advise responding only through platforms where accuracy and factual reporting are prioritised. If a sensational

tabloid or blog presents an organisation in a biased manner, maintaining silence may be more strategic, since most audiences recognise the outlet's style and discount its credibility. In such cases, a non-response prevents giving further legitimacy to the negative frame.Another key factor is whether the organisation's primary stakeholders use or trust the medium in question. Many religious institutions in Nigeria are cautious about responding through national tabloids or controversial online blogs because of low trust in how their statements may be edited or contextualised. Consequently, they often prefer direct and personalised channels such as community newspapers, local radio, church social media platforms, or parish meetings. Scholars note that religious organisations increasingly rely on community-based media to counter negative framing and communicate accurate information to their adherents.[40] Agenda-setting theory supports this approach: when stakeholders receive trusted and timely information directly, the impact of negative mainstream reporting is significantly reduced[41] A recent example which involved a popular Pentecostal denomination in Lagos that was accused on several blogs of financial impropriety. Instead of responding through the same sensational outlets, the church issued an official press statement through reputable community radio stations and circulated audited financial documents to members through WhatsApp and email.[42] The statement clarified that a viral image, purportedly showing money seized from the church, was unrelated and had originated from a 2017 banking fraud case. This response functioned as reframing: rather than attempting to argue within the sensational narrative, the church provided a calm, fact-based alternative that repositioned itself as a victim of misinformation. The reframing also created a relational shift. Instead of being portrayed as a powerful institution exploiting members, the church framed itself as transparent and accountable to its stakeholders, noting that the misleading allegations had undermined the trust of its community. By choosing a medium trusted by its members, the organisation reached the

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audience whose opinion mattered most and challenged the earlier narrative without amplifying it.

The broader lesson for organisational media relations is that a defensive, knee-jerk response within the same hostile frame may unintentionally reinforce the negative message. A more strategic response may involve alternative, trusted media, direct messaging to stakeholders, calm fact-based advertisements, or stakeholder engagement meetings. These approaches allow the organisation to shift the interpretation of events, protect its credibility, and reset the frame through which audiences evaluate the issue.

2.1.8.4 Direct Responses

If an organisation's key stakeholder groups regularly use and trust the media outlet where the negative report appears, Media Relations advisors may judge it necessary to issue a direct response within that same platform. In these circumstances, several options are available. One approach is to contact the journalist responsible for the initial story and request a follow-up interview or clarification. When the request is positive, professional, and non-confrontational, and when the organisation can offer fresh information that makes the update newsworthy, journalists typically welcome the opportunity to correct, develop, or balance earlier reporting. Most professional journalists remain committed to principles of accuracy and balance, and therefore appreciate the opportunity to present alternative viewpoints to those previously published.[43]

Media Relations personnel should also be prepared to accept responsibility for any communication gaps that contributed to the misunderstanding. Even when journalists attempt to verify facts, they may be unable to locate an appropriate spokesperson or receive timely clarification. For this reason, a core MR obligation is to ensure that press contact details are clearly available on the organisation's website, that switchboard staff know how to direct media inquiries, and that designated spokespeople are reachable at all times.[44]

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However, direct responses now extend beyond traditional editorial media. Social media platforms allow organisations to respond in real time, bypassing editorial filters and reaching stakeholders directly. Many religious and non-profit organisations in Nigeria maintain active Facebook, Instagram, X (Twitter), and WhatsApp channels, using them to post clarifications, release official statements, share video messages from leadership, and provide links to verified documents.[45] In some cases, these channels reach stakeholders faster and more widely than newspapers or broadcast outlets. Social media also allows audiences to share the clarification within their own networks, multiplying its reach and shaping public perception more quickly than formal press releases.

Other direct response opportunities include livestreamed press briefings, community radio call-ins, and digital newsletters sent to members' email and WhatsApp lists. These platforms allow the organisation to control the tone, timing, and accuracy of its message while still providing journalists and the public with information that can be independently verified. Scholars note that such direct-to-audience strategies function as a modern form of framing and agenda correction: they put the organisation's perspective into the public arena without waiting for traditional media gatekeeping.[45]

When combined with respectful engagement with journalists, transparent communication, and accessible spokespersons, direct-response strategies help ensure that corrections, clarifications, or updates are visible to the public, credible to stakeholders, and accurately reflected in later reporting.

2.1.9 Media Releases

A common organisational response to contested or negative media coverage is the issuance of a formal media release. Media releases allow an organisation to present its own narrative, clarify disputed information, and offer verifiable facts in a format that journalists can easily adopt. When well-structured, media releases ensure that key messages are communicated

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consistently across multiple news platforms, reducing the risk of misinterpretation or selective quotation.[46]

In Nigeria, religious organisations increasingly use media releases to manage public perception, particularly when reports threaten their legitimacy, finances, or moral authority. For example, when a widely circulated online blog alleged financial impropriety involving a Lagos-based Pentecostal church, the church responded with a formal media release distributed to major newspapers and uploaded to its official website and social media platforms.[47] Rather than engaging in direct confrontation with the blog, the release provided audited financial statements, quoted the church's external accounting firm, and invited journalists to attend a briefing where questions could be addressed transparently. Local newspapers later incorporated the church's clarifications into their reporting, and the narrative shifted from sensational allegations to a discussion about transparency and governance within faith-based organisations.[48] This case demonstrates how a carefully worded media release can influence later framing of an event by supplying journalists with authoritative materials.

Media releases are also used to pre-empt misinformation. During the COVID-19 pandemic, several Nigerian churches circulated releases clarifying their compliance with government restrictions, distancing themselves from viral rumours that they had encouraged members to ignore public health directives. [49] By proactively issuing statements, these organisations sought to demonstrate responsibility, reassure congregants, and protect their public reputation. Scholars note that such preventive communication not only limits reputational damage but also signals organisational accountability to regulators and the wider society. [50] With the rise of online media in Nigeria, organisations now distribute releases simultaneously through newspapers, radio, websites, WhatsApp lists, and Twitter feeds. This "multi-channel" approach increases the likelihood that journalists, stakeholders, and

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community members will encounter the official version of events.[51] As a result, media releases are no longer viewed solely as tools for journalists, but as direct communication documents that reach audiences without editorial alteration.

2.1.9.1 When Journalists Won't or Can't Report Additional Views

If a journalist fails to acknowledge clarifications or corrections provided through interviews or media releases, established media relations practice suggests the use of formal written communication to bypass editorial gatekeeping.[52] Such letters are typically concise and address specific inaccuracies, providing verifiable facts and clarifications that strengthen an organisation's position and protect stakeholder trust.

This strategy was evident in the controversy surrounding media reports on the activities of the non-profit organisation *Bring Back Our Girls (BBOG)* in Nigeria. When several outlets published commentaries portraying the movement as politically motivated, the group issued formal rejoinders and open letters demanding factual accuracy and balanced reporting.[52] The response reframed the organisation from "a politicised pressure group" to one advocating citizen-based accountability, a shift later acknowledged in academic analyses of civil society media engagement in Nigeria.[53]

A further recommendation in media relations literature is the submission of a "not-for-publication" letter to the editor.[454] When journalists ignore initial corrections, direct communication with the editor may result in a follow-up report, clarification, correction, or public apology. Where retraction is requested, best practice is to specify the wording and placement without waiving the right to further action, as legal remedies may still be required.[55]

In situations where trust has broken down entirely and a news outlet is unwilling to address misinformation; recourse can be sought through established regulatory bodies such as the Nigerian Press Council or the National Broadcasting Commission. Research indicates that

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formal complaints exert gradual pressure on media organisations, contributing to long-term improvements in ethical standards and accountability.[56]

Despite these remedies, media scholars emphasise that the most effective defence is preventative: organisations with transparent, proactive media relations are more likely to be contacted for clarification before publication.[57] For faith-based and non-profit organisations in particular, maintaining open channels of communication creates a perception of integrity, reduces adversarial media encounters, and promotes fair representation in public discourse[58]

2.1.10 Media Planning and Policy

A crucial final stage of any media encounter is institutional reflection, evaluating what occurred and adjusting communication policies or risk-management strategies where necessary. Communication scholars consistently argue that organisations that review each media engagement develop stronger resilience and public credibility. [59] If a public comment issued by staff turns out to be inaccurate, insensitive, or unauthorised, the communication unit may need to reinforce internal media protocols, clarify who is permitted to speak publicly, and schedule additional media-training workshops. Research on nonprofit organisations in Africa notes that such training helps reduce misinformation and strengthens public trust during crisis communication.[60]

In the Nigerian context, many non-profit and faith-based organisations adopt flexible media policies because they work closely with diverse communities and local news outlets. Studies of humanitarian NGOs operating in northern Nigeria show that field officers are sometimes permitted to provide factual information directly to community radio stations, since centrally controlled messaging may delay the release of urgent public information during emergencies.[61] However, when dealing with politically sensitive topics, such as alleged diversion of relief materials or donor-funds accountability, public statements are typically

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restricted to senior spokespeople, with talking points carefully vetted to avoid legal and reputational risk.[62]

This balance between decentralised messaging and strategic control is essential. Scholars warn that overly rigid, centralised media policies can make organisations appear distant or unresponsive to the communities they serve, particularly in societies with low institutional trust.[63] Conversely, an entirely open media policy increases the likelihood of inconsistent messaging, reputational damage, and public confusion. An effective media plan therefore requires regular internal review, clear spokesperson authorisation, scenario-based training, and the development of pre-approved responses for predictable media questions.[64]

By institutionalising learning after each media interaction, positive or negative, organisations cultivate readiness. Whether facing investigative reporting, social-media misinformation, or politically motivated criticism, a strong media policy ensures that the right voice speaks at the right time, to the right audience, with clarity and credibility.[65]

2.1.11 Relevance of New Media Technologies in Media Relations

Scholars posit that new media is a term that applies to the modern media of its time, which in the 1950s includes the television and today is the Internet[66]. New media" is inherently a relative concept; what is considered new today becomes old tomorrow due to rapid technological innovation and constant shifts in digital communication tools. New media have to do with the convergence of computer and telecommunications technologies. That is, they are new communication technologies that combine the computers and telecommunication technologies and are used as channels for the dissemination of information to a heterogeneous audience regardless of time, space and distance. The author further adds that there are different examples of new media such as the Internet, mobile phones, videoconferencing, e-mail, chat rooms, online newspapers/news magazines among a host of others. The use of these different types of new media has revolutionised media

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relations practice in the 21st century. Media relations practitioners using new media can work more smartly, effectively and efficiently at a greater speed, creativity, and better accuracy.

This section highlights key aspects of new media that are particularly relevant to the media relations practitioner. Scholars generally identify the following as central areas where new media influences contemporary media relations:

i. **Boosts Transformation of a Favourable Image:** In today's ICT-driven environment, the mere presence of an organisational website can enhance corporate image, much more so when the site is attractive, well-structured, and regularly updated. A website also facilitates international visibility. For many audiences, it functions as the organisation's "front door," especially when physical distance makes direct contact impractical. The availability of verifiable information, such as physical address, phone numbers, email contacts, and in some cases, profiles of key personnel, helps establish credibility and signals that the organisation is real, accessible, and accountable. In the Nigerian context, for instance, owning a functional website has become a basic requirement for non-governmental organisations seeking international partnerships or donor support. Potential collaborators often review online evidence of past projects or organisational profiles before initiating contact. In such cases, a well-developed website becomes an image-building tool, projecting a favourable and professional public identity for the organisation.

ii. **Promotes Two-Way Communication:** Part of the fundamental characteristics of the new media is that it creates immediate feedback for the organisation. On the social media, the public can let an organisation know how it feels about a particular action or policy of an organisation. The reactions are almost immediate, whether positive or negative, it can take the form of posting and likes on Facebook walls; Twitter mentions, retweets, likes; phone calls and emails to the organisation; or comments on YouTube videos and

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channels of the organis ation concerned. Authors recall that "there are chat rooms for virtual discussion where users have opportunities to talk on-line" with the organisations who have websites[6]. A message typed and sent to a chat room appears almost at the same time on the computers of other users in the same chat room, 24hours daily. In furtherance, scholars postulate that the web (internet) is interactive in nature. This interactivity gives room for a continuous back and forth feedback between the participants in this case the organisation and the public[67].

iii. Ease Assessment of Current Corporate Image Position: New media technology has helped the public in making their own opinion about how they perceive an organisation. Scholars rightly state that the feedback mechanism in addition to the task on organisations and other bodies on the net to justify their actions and explain their mission as well as their reactions on issues have made human communication a more robust activity[70]. Indeed, new media make it easier for organisations to be aware of what their publics think about their corporate image so as not to face the danger of having a false assumption that they are favourably disposed to their public. Since most new media have this feedback mechanism they can be used to relay to organisations what their publics really think about them. This, in turn, can assist in pre-empting and eliminating misunderstandings and crisis that could have arisen.

iv. Offer Ubiquity: The new media has an omnipresence nature today. It virtually follows us everywhere; it can be in our pocket like a mobile device, our palms like a tablet, homes, and offices like a computer/laptop and even on our wrists in the form of smart watches. Scholars believe that the new communication technologies are often projected as a benefit to democracy because they permit greater citizen involvement[68]. There is a generality and inclusiveness when it comes to the new media, everyone can be heard. Similarly, new media, when applied in media relations, ensure greater involvement of the

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media because they are virtually everywhere. Authors assert that the internet represents the most ubiquitous leading edge of what is a communication revolution[69]. In essence, media relations professionals using the new media like the Internet, mobile phones etc. would affect everyone in their societies. Scholars argue that although several scholars have argued if the ubiquity nature of new media is a good thing; media relations practitioners would see it as a good thing especially since the new media are veritable tools which would enable them to communicate with different journalists from different media organisations no matter where they are because new media are everywhere[70].

v. **Ease in Planning and Implementation of Media Relations:** New media make the media relations process easier, faster and largely cheaper. The authors point out that the e-mail and electronic bulletins board, for example, can transmit a message back to the source in a matter of seconds[71]. The media relations practitioners can use the Internet to carry out quick and cost-effective research. After implementing media relations policies, those involved in the process can use new media to get feedback on how well the process is progressing. News releases can be sent to the media houses through new media technologies like e-mail, mobile phone etc. All these are done faster, easier and cheaper with the aid of the new media than the traditional means. Furthermore, new media eliminate the problem of distance and time as barriers to communication. Organisations that fail to adapt to contemporary digital communication trends risk marginalisation in a world increasingly described as a global village. By neglecting new media platforms, such organisations may lose relevance, visibility, and competitiveness within both local and international spheres.

2.1.12 Media Relations Strategies

In today's competitive and globalised world, organisations and media relations practitioners must adopt different strategies to survive and succeed. Media relations cannot be left to chance; instead, it must be systematically planned and aligned with communication

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objectives. For this reason, media relations departments are expected to map out effective strategies to ensure that communication with journalists and media institutions is organised, credible, and mutually beneficial. Effective media relations is guided by professional rules, principles, and ethical standards that protect both the organisation and the media environment.[72]

One widely recognised principle is that media relations should operate as a service to the media. Practitioners must answer questions promptly, return calls before deadlines, and provide correct information and context when required[73]. Additionally, organisations should acknowledge the independence of the media by avoiding inducements, bribes, or attempts to influence editorial decision-making, including demands for copy approval. Transparency is also essential; media practitioners must disclose the interests they represent so that journalists understand the purpose and source of information being shared.[74]

Furthermore, effective practitioners remain available not only when promoting favourable news but also when the organisation faces difficult or negative publicity. Selective accessibility damages credibility and worsens public perception.[75] Scholars further advise organisations not to bombard journalists with repetitive or unnecessary press releases. When journalists repeatedly receive irrelevant material, they are more likely to ignore future releases from that organisation, thereby weakening visibility.[76]

Guidelines for good media relations include "shooting squarely," which means maintaining honesty and accuracy in communication. Credibility is earned gradually, but it is destroyed quickly when information is misleading. When legal restrictions prevent comment, it is more professional to say nothing than to provide distorted information.[77] Another principle is to provide useful service by supplying newsworthy, timely, and interesting stories along with photographs or background information that journalists can easily use in their reports.

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Modern digital channels such as Facebook, Twitter, Instagram, and online newsrooms have made this process faster and more accessible.[78]

Media relations practitioners are also advised not to beg journalists to publish stories or complain about editorial treatment. If a story lacks news value, no amount of persuasion can make it newsworthy. Similarly, practitioners should not ask journalists to kill a story. Such requests are considered unethical and an attempt to interfere with editorial independence. However, if a story is inaccurate or misleading, organisations may request a correction or clarification through professional channels.[79]

Flooding the media with excessive information is also discouraged. Instead, releases should go only to journalists who cover the relevant beat and who are more likely to be interested in the topic.[80] In addition, organisations are encouraged to conduct periodic research to identify whether media relations objectives are being met, to uncover potential problems, and to determine the most suitable channels or tools for message dissemination. Evaluation is a key stage in this process, ensuring that strategies are effective and communication remains aligned with organisational goals.[81]

In summary, media relations requires careful planning. Planning eliminates unnecessary work, improves efficiency, ensures the achievement of objectives, and prevents future crises. Above all, adopting strategic media relations practices reduces challenges associated with fast-changing media technologies and helps organisations such as Church of Nigeria (Anglican Communion) maintain credibility, visibility, and public trust in an increasingly complex communication environment.[82]

2.1.13 Contemporary Tools for Media Relations

Since the main goal of media relations is to create and maintain mutual understanding between an organisation and the media in general, it is essential to keep up with changing times and technologies. Therefore, today the public relations practitioner must ensure he is

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adequately prepared and knowledgeable in the use of the latest tools in his profession to meet the rigorous challenges that come with media relations practice in the 21st century. However, scholars rightly point out that this is not to say that these contemporary tools have replaced the 'old' tools but are used to complement each other for effective relations with the media[83]. This is so because, although we may regard a technology as "new", it is, however, merely an extension of the older media. Writing did not replace speech; television did not replace radio; e-books did not replace traditional books, in the same paradigm, the traditional media relations tools like the newspaper, radio and television have not been replaced by newer media relations tools like websites, email, videoconferencing, social media etc. Rather, the newer media relations tools is a convergence of media sources where public relations practitioners embed elements of the traditional media relation tools in contemporary digital tools in their MR practices.

To this end, research finding provides some insight into factors MR practitioners should consider in making the right choices in the tool(s) to employ[84]. Some of these factors include "the media profile, the target public profile, time factor, competition and cost of the tool. All these factors, if properly harnessed, are very capable of guiding the media relations department of any organisation, such as Church of Nigeria (Anglican Communion) in Southwest Nigeria in choosing any of these contemporary tools for media relations dailies. Some of the tools are as discussed below:

i. **Internet**: The Internet has ushered in a new age for media relations practice. It is an information superhighway by its nature of converging with many other technologies; it incorporates other types of media relations tools commonly referred to as online media relations.

ii. **Website**: A website is a location connected to the internet that maintains one or more web pages. It could also be a collection of related web pages including multimedia

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content, typically identified with a common domain name and published on at least one server. Organisations, in this case, will own a website with a unique domain name. The website will serve as a virtual address for t h e organisation and will also serve as the first point of news source for the media. Any reputable organisation today regularly updates their website daily or several times a day as events keep unfolding. An organisation that does not update its website is seen as unserious or one that has something to hide from the media and public in general, an organisation that does not have a website on the other hand is regarded as not ready for business in the world of today. Research findings inform us, that today, several organisations have corporate homepages and websites with informative and persuasive details about their products/services, and the image of the organisation is communicated to the media and their publics across globe[85]. This why professional website will improve an organisations' image and enhance communication. Organisations are, however, advised that in creating an organisational website, the public relations/media relations department should ensure that the website designed for their organisations exploit the interactive nature of the Internet, and enable a two-way flow of messages because getting information from the target audience is as important as informing them. Some ways of achieving this objective include having website newsroom, online newsletters, online news releases, Frequently Asked Questions (FAQs), online monitoring, Contact us section with a physical address, email address, and phone number(s) among a host of others. The list certainly, would be inexhaustible because daily new ones are emerging.

iii. **Email**: Electronic mail or E-mail is a method of exchanging digital messages from one author to one or more recipients. In media relations, releases or interviews can be conducted over emails with one or more media outlets. The media relations practitioner is expected to have the organisational emails and the official (or personal) email

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addresses of journalists, influencers, and bloggers as they may be needed. This should be organised as his mailing list for his press releases. Some of the most popular free email clients include Yahoo, Hotmail, Google, Outlook etc. users are required to sign up with any of the hosts to choose a unique username and password. However today, most organisations have their own domain names and their personalised emails on their own servers or rented servers. Using free public emails affects the public image of an organisation and journalists may not see the organisation as serious and official.

iv. **Social media**: The term "social media" refers to the wide range of Internet-based and mobile services that allow users to participate in online exchanges, contribute user-created content, or join online communities. The kinds of Internet services commonly associated with social media include but are not limited to the following: blogs, wikis, social bookmarking, social network sites, status-update services, virtual world content, media-sharing sites. "The most popular social media platform in Nigeria and globally is Facebook, launched in 2004. As of late 2023, Facebook had approximately 3.07 billion **monthly active users** worldwide. In Nigeria, Facebook had about 38.7 million users in early 2025.[86] Some others include Twitter (Now X), YouTube, Instagram, and a host of others.

Moreover, there are a number of social media applications that contemporary media relations practitioners are expected to understand in order to perform their duties effectively. Such include:

i. **Muck Rack:** is a valuable platform for identifying journalists by beat, location, topics covered, or online activity. It enables communication professionals to track what writers have published or shared across networks, making targeted outreach more effective.[87]

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ii. **Meltwater:** is a digital public relations and media-monitoring platform that enables managers to interact across social networks, curate content, assess competitors, track emerging stories, and measure engagement outcomes.[88]

iii. **Mention:** allows users to input an organisation's name, an executive's name, or campaign keywords and monitor where those words appear online. Notifications can be received on desktop or mobile when the brand is mentioned, allowing for immediate response or engagement.[89]

iv. **Cision:** is a large media database containing millions of journalists, influencers, and editorial contacts. It provides advanced campaign distribution, measurement, and analytics to maximise public relations value. [90]

v. **Brand24:** supports real-time tracking of online mentions and sentiment. It helps organisations understand how their brands are perceived and allows for comparison with competitors to identify reputational opportunities or threats.[91]

vi. **Anewstip:** a media intelligence tool for discovering and contacting journalists and influencers based on their published content or social media activity. It indexes hundreds of millions of news articles and social posts, enabling highly targeted media outreach.[92]

vii. **Agility**: a product of PR Newswire, assists media relations teams in distributing press releases and analysing campaign results. The platform maintains a large database of journalists, influencers, and bloggers across multiple countries.[93]

viii. **Blogs:** function as online journals containing commentary, reflections, and hyperlinks. They support interaction through comments, subscriptions, and trackbacks, which makes them valuable for marketing and communication campaigns. Because blogs operate independently of mainstream media, many bloggers have grown into influential opinion leaders across politics, sports, entertainment, fashion, and technology. Media relations practitioners are therefore expected to identify relevant influential bloggers for engagement.

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In Nigeria, highly popular blogging platforms include Linda Ikeji Blog, Naijaloaded, Bellanaija, and YNaija. Research shows that online audiences increasingly trust influential bloggers as credible sources of information, sometimes more than traditional media.[94]

ix. **Video News Releases (VNRs):** they are short edited video segments, accompanied by sound that function as broadcast versions of press releases. With internet distribution, VNRs may be emailed to journalists, uploaded to corporate websites, or distributed via organisational YouTube channels. Although media outlets often edit video releases to fit house style, the practitioner ensures the central message remains intact and cannot be altered to suggest unintended meaning.[95]

x. **Videoconferencing:** this enables real-time interaction with journalists in different locations using linked video and audio systems. Tools such as Zoom, Microsoft Teams, and Skype allow practitioners to brief reporters, respond to questions, and manage digital press interactions from remote locations. Videoconferencing has become a standard professional practice in media relations, particularly for multinational organisations and rapid-response crisis communication.[96]

xi. **Webcasting:** this involves delivering streaming audio or video over the internet, often used for live press conferences, product launches, and stakeholder briefings. Reporters can watch and download materials directly from their desktops, capturing quotes or video excerpts for news stories. Organisations may webcast through their websites or stream via platforms such as YouTube or Facebook Live.[97]

xii. **Media Tours:** involve inviting journalists, bloggers, or influencers to visit an organisation, inspect facilities, and report first-hand. Since third-party sources are often perceived as more credible than organisational spokespersons, media tours help reduce suspicion, improve transparency, and produce more objective coverage of organisational performance.[98]

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2.1.14 Challenges to Adoption of Contemporary Technologies in Media Relations Practice in Nigeria

Media relations practitioners across the world are increasingly adopting new media because of the numerous benefits that accompany its use, and this has enhanced effective media relations practice in the twenty-first century.[99] The McLuhan concept of the "global village" means that incidents which ordinarily should remain localised can easily escalate across continents within minutes. If poorly managed, such incidents become public relations crises capable of damaging corporate reputation, reducing consumer trust, and causing revenue losses or organisational decline.[100] In this regard, organisations with weak media relations systems are more vulnerable to severe public backlash and prolonged reputational crises.

However, because most contemporary digital communication technologies originate from developed countries, developing nations, such as Nigeria, still lag in the development and utilisation of new media in many sectors, including media relations practice. Several factors contribute to this gap, including high cost, corruption, cyber security threats, low internet penetration, inadequate funding, disregard for the management function of public relations, shortage of training opportunities, and poor power supply.

i. **High Cost:**

New technologies offer faster communication but often at a high financial cost. For many Nigerian organisations, purchasing digital equipment and software is challenging because Nigeria is largely an importing economy facing unfavourable exchange rates, particularly against the US dollar. Equipment that is already expensive in producing countries becomes even more costly after currency conversion and importation. Additional expenses include paid web services such as hosting platforms, premium accounts on YouTube, Facebook, Google, and corporate digital management software. Maintaining these subscriptions also

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requires continued funding, and organisations risk wasting investment if they cannot sustain the cost.[101]

ii. **Cyber Security:**

Cyber security remains a major threat to new media usage in media relations because the protection of organisational data, communication systems, and reputational assets is essential. Competitors, disgruntled insiders, or hackers who gain access to an organisation's confidential information can release damaging material or sabotage digital platforms. Strategies such as phishing, malware, and identity theft have been used globally to breach corporate systems.[102] The presence of spam, misinformation, and fake news online further complicates crisis communication. Damaging leaks can originate from international whistle-blowing platforms like WikiLeaks, or locally from outlets such as Sahara Reporters and influential bloggers. Immediate online response is one of the most effective strategies for containing such digital crises.[103]

iii. **Corruption:**

Corruption remains a critical constraint to professional media relations in Nigeria and several developing nations. Scholars observe that different forms of bribery have, at times, been wrongly interpreted as media or public relations practice, thereby undermining professional ethics.[104] In Nigeria, some media gatekeepers are believed to demand "brown envelopes" before accepting or publishing news releases. In cases where stories are accepted, unfavourable placement, such as airing a corporate announcement during low-viewership hours—may occur when journalists are not "settled." To address this, media workers are expected to uphold ethical standards and resist practices that compromise journalistic integrity.

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iv. **Low Internet Penetration:**

Despite global digital advancement, Nigeria still experiences relatively low internet penetration compared to technologically advanced nations. While countries such as the United States, United Kingdom, Germany, France, and Australia maintain penetration rates above 75 percent, Nigeria's rate has historically remained significantly lower.[105] Some scholars predict that many developing nations will require decades to achieve systematic and reliable digital communication systems.[106] Nonetheless, efforts are emerging to improve access, as telecommunication companies introduce corporate internet bundles and subsidised plans to encourage digital adoption among organisations.

v. **Poor Funding of Media Relations Units:**

Media relations should be viewed as a long-term investment rather than an optional expense. Unfortunately, many organisations in Nigeria underfund their media relations departments, limiting their ability to acquire digital tools, maintain subscriptions, or implement strategic communication activities. Inadequate funding affects planning, training, execution, and crisis response, ultimately reducing communication effectiveness.[107]

vi. **Disregard for the Management Function of Public Relations:**

Public relations is defined as the "management of communication" between an organisation and its publics.[108] However, in many organisations, PR is not treated as a management function. Practitioners are sometimes excluded from decision-making, including matters affecting media relations. As a result, budgets are cut, strategic decisions are made without communication input, and the quality of media engagement suffers.

vii. **Lack of Training Opportunities:**

PR practitioners require continuous training to manage modern communication technologies effectively. In many government and private institutions in Nigeria, training opportunities are limited or poorly funded. Some organisations fear that after receiving

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training, staff may request higher salaries or leave for better-paying jobs, so they avoid sponsoring capacity development.[109] Research shows that ICT training offered in some government institutions remains insufficient and highly competitive.[110] Scholars also observe that many early PR practitioners transitioned from other disciplines, such as Marketing, Sociology, or Linguistics and received little formal training in media relations or digital communication, affecting professional competence.[111] Continuous capacity building is therefore essential for effective media relations.

viii. **Poor Power Supply:** A poor power supply, along with frequent outages, remains a major constraint to ICT adoption in Nigeria.[112] Sudden power cuts disrupt live broadcasts, damage equipment, disconnect digital platforms, and raise operational costs. Many organisations rely on generators or solar power to mitigate these challenges, but this increases overhead. The unreliability of power has affected not only media relations, but also overall industrial and economic development. According to the Nigerian Electricity Regulatory Commission (NERC) and other sector-analysts, Nigeria's available grid generation capacity in early 2024 stood at around 4,459 MW. and in November 2024 rose to about **5,257 MW**, though actual hourly generation remained lower (≈4,192 MW).[113] The country still ranks poorly in "consumer outcome" metrics, despite strong regulatory frameworks; Nigeria was ranked 15th out of 43 countries in the 2024 Electricity Regulatory Index, signalling that improved rules have yet to translate into reliable power supply. [114]

2.1.15 Media Relations in social media Era

Media relations in social media era has transformed significantly over the past decade, driven by the rapid evolution of digital communication platforms and the changing landscape of public engagement. This transformation necessitates a nuanced understanding of how media relations practitioners navigate the complexities of social media to foster effective communication between organisations and their publics. The advent of social

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media platforms such as Facebook, Twitter, Instagram, and LinkedIn has revolutionised the way organisations communicate with their audiences. These platforms provide unprecedented opportunities for direct interaction, immediate feedback, and real-time dissemination of information. Media relations practitioners must leverage these opportunities to build and maintain relationships with journalists, influencers, and the general public. Social media has democratized communication, enabling organisations to bypass traditional media gatekeepers and directly engage with their audiences[115].

One of the primary strategies in social media relations is the cultivation of relationships with key influencers and opinion leaders. These individuals often have substantial followings and can significantly amplify an organization's message. Research suggests that influencer engagement is a critical component of effective media relations, as it can enhance message credibility and reach[116]. Practitioners must identify and engage with influencers whose values and audiences align with those of the organisation, thereby facilitating authentic and impactful communication. The use of social media analytics is another crucial strategy in media relations. Analytics tools provide practitioners with insights into audience demographics, engagement patterns, and content performance. These insights enable practitioners to tailor their communication strategies to better meet the needs and preferences of their audiences. As indicated, data-driven approaches in social media relations enhance the precision and effectiveness of communication efforts, allowing for more targeted and impactful messaging.

Despite the opportunities presented by social media, practitioners face several challenges in this domain. One significant challenge is the management of information overload. Social media platforms are characterised by a constant stream of information, making it difficult for practitioners to capture and retain audience attention. The sheer volume of content can dilute the impact of organisational messages and complicate efforts to stand out in a

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crowded digital landscape. Another challenge is the potential for negative publicity and crises to escalate rapidly on social media. The speed and reach of these platforms mean that negative information can spread quickly, potentially causing significant reputation damage. Scholars highlight the importance of having a robust crisis communication plan in place, which includes monitoring social media channels, responding promptly to emerging issues, and maintaining transparency and consistency in communication[117]. Effective crisis management on social media requires a proactive approach, where practitioners anticipate potential issues and develop strategies to mitigate their impact.

Moreover, the dynamic and evolving nature of social media platforms necessitates continuous learning and adaptation. Practitioners must stay abreast of platform updates, algorithm changes, and emerging trends to ensure their strategies remain relevant and effective. The fluidity of social media environments demands a flexible and agile approach to media relations, where practitioners are prepared to adjust their tactics in response to new developments. The ethical considerations in social media relations also warrant attention. The transparency and accountability associated with traditional media are often less stringent on social media platforms, raising concerns about misinformation, privacy, and the ethical use of data. Practitioners must navigate these ethical challenges by adhering to professional standards and guidelines, ensuring that their communication practices are honest, transparent, and respectful of audience privacy. Ethical media relations build trust and credibility, which are essential for sustaining long-term relationships with audiences. The implications of social media for media relations extend beyond the tactical level to influence the broader strategic objectives of organisations. Social media relations contribute to brand building, reputation management, and stakeholder engagement, playing a pivotal role in shaping public perception and organisational identity.

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2.1.16 Media Relations: Building Relationships with Journalists

Media relations, an essential facet of public relations, focuses on fostering and maintaining relationships with journalists. This critical activity aims to secure favorable media coverage, enhance organisational visibility, and shape public perception. Effective media relations are rooted in the understanding that journalists are not merely conduits for disseminating information but are influential gatekeepers who can significantly impact an organisation's reputation and credibility. Building relationships with journalists is a nuanced process that requires strategic communication, mutual understanding, and ongoing engagement. One of the fundamental strategies in media relations is the development of a deep understanding of journalists' needs, preferences, and professional routines[118]. This involves identifying the types of stories journalists cover, their deadlines, and their preferred modes of communication. By aligning their communication efforts with the journalists' work patterns, public relations practitioners can enhance the likelihood of their stories being covered.

Trust is the cornerstone of effective media relations. Trust between public relations practitioners and journalists is cultivated through consistent, transparent, and ethical communication. Scholars emphasise that trust is built over time through repeated interactions that demonstrate reliability and integrity[119]. Practitioners must ensure that the information they provide is accurate, timely, and newsworthy. Misleading or overly promotional content can damage credibility and erode trust, making it imperative for practitioners to maintain high ethical standards in their interactions with journalists.

Another critical aspect of building relationships with journalists is the provision of valuable content. Journalists are constantly seeking compelling stories that will resonate with their audiences. As highlighted, practitioners can add value by providing well-researched, relevant, and engaging content that meets the editorial standards of the media outlets. This can include press releases, feature articles, expert interviews, and multimedia assets such as

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photos and videos. Tailoring content to the specific interests and needs of journalists not only increases the chances of media coverage but also reinforces the practitioner's role as a reliable and resourceful information source.

Media relations practitioners must also be adept at managing the expectations and needs of both journalists and their own organisations. This dual responsibility often involves negotiating the balance between organisational goals and journalistic requirements. Research finding has it that practitioners must act as mediators, ensuring that the information provided to journalists aligns with organisational objectives while also meeting the standards of newsworthiness and relevance[120]. This mediation requires a keen understanding of both the organisational context and the media landscape, as well as the ability to navigate potential conflicts of interest. The advent of digital media and the proliferation of online news platforms have transformed the media relations landscape. Traditional face-to-face interactions and press events are increasingly complemented by digital communication channels such as email, social media, and online press rooms. These platforms offer new opportunities for engagement but also present challenges in terms of maintaining personal connections and managing the fast-paced nature of digital news cycles. As noted by authors, the use of digital tools in media relations necessitates a strategic approach that integrates traditional and digital communication methods to maximise reach and impact[121].

Building long-term relationships with journalists also involves proactive engagement and ongoing relationship management. Regular communication, even when there are no immediate news items to share, helps keep the lines of communication open and reinforces the practitioner's presence as valuable contact. This can include sharing industry insights, offer background information, and provide access to organisational leaders and experts. Proactive engagement signals to journalists that the practitioner is not only interested in

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securing media coverage but is also committed to supporting their work and fostering a collaborative relationship.

The role of media training for organisational spokespersons is another critical element in media relations. Effective media training equips spokespersons with the skills to communicate clearly, handle difficult questions, and maintain composure during interviews. This ensures that organisational messages are conveyed accurately and confidently, enhancing the credibility and impact of media interactions. Scholars suggest that media training should include mock interviews, message development, and strategies for managing challenging situations. Well-prepared spokespersons contribute to positive media relationships by providing journalists with articulate, informative, and engaging interviews[122].

Despite the best efforts of practitioners, building and maintaining relationships with journalists can be fraught with challenges. The media landscape is highly competitive, and journalists often face tight deadlines and significant pressure to produce compelling content quickly. This can limit their availability and willingness to engage with public relations practitioners. Furthermore, the rise of misinformation and the erosion of trust in media institutions have heightened journalists' skepticism and scrutiny of information sources. Practitioners must navigate these challenges by being responsive, respectful of journalists' time, and committed to providing high-quality, credible information.

2.1.17 Role of Media Relations in Crisis Communication

Media relations play a critical role in crisis communication, acting as the interface between an organisation and its various stakeholders during times of crisis. The effectiveness of media relations in crisis scenarios can significantly influence public perception, stakeholder trust, and the overall outcome of the crisis management effort. This study explores the strategies, challenges, and best practices of media relations in the context of crisis

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communication, drawing on relevant scholarly research and industry case studies. Crisis communication is defined as the dialogue between an organisation and its publics prior to, during, and after the negative occurrence[123]. The primary goal of crisis communication is to mitigate damage, protect the organisation's reputation, and restore normalcy. Media relations are integral to this process because the media serve as the primary conduct through which information about the crisis is disseminated to the public. Successful media relations during a crisis depend on pre-established relationships with journalists, transparent communication, and a strategic approach to message dissemination.

One of the fundamental strategies in media relations during a crisis is the preparation and implementation of a crisis communication plan. Such a plan typically includes pre-drafted messages, designated spokespersons, and protocols for media interaction. The crisis communication plan must be adaptable to different types of crises and should be regularly updated and rehearsed. Scholars suggest that organisations that are well-prepared for crises can respond more swiftly and effectively, thereby reducing the negative impact of the crisis[124]. A critical element of the crisis communication plan is the identification and training of spokespersons. These individuals are responsible for conveying the organisation's messages to the media and must be equipped to handle challenging questions and high-pressure situations. The importance of media training for organisational spokespersons cannot be overstated. Such training includes the rehearsal of key messages, the development of effective interview techniques, and the ability to maintain composure under intense public or media scrutiny. Well-prepared spokespersons enhance organisational credibility, reduce the likelihood of miscommunication, and are better equipped to guide and manage the public narrative during periods of crisis**.**

Transparency and honesty are paramount in crisis communications. The organisation must provide accurate and timely information to the media, even if the news is unfavorable.

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Attempts to withhold information or mislead the public can backfire, leading to increased scrutiny and erosion of trust. Honesty fosters trust and credibility, which are crucial for maintaining stakeholder confidence during a crisis. This principle aligns with the ethical guidelines of public relations, which advocate truthfulness and transparency in all communications. Another important strategy is the rapid dissemination of information. The advent of social media and the 24-hour news cycle mean that news spreads quickly, and delays in communication can lead to the proliferation of rumors and misinformation. Organisations must be prepared to provide updates as the situation evolves, using both traditional and digital media channels. The use of social media in crisis communications allows organisations to reach a broad audience quickly and can facilitate direct interaction with stakeholders. However, the fast-paced nature of social media also requires constant monitoring and swift responses to emerging issues.

Effective media relations in crisis communication also require a clear understanding of journalists' needs and expectations. In crisis situations, journalists operate under intense pressure to deliver accurate and timely reports. Organisations can support this process by providing clear and concise information, scheduling regular updates, and ensuring access to knowledgeable and authorised spokespersons. This cooperative approach reduces misinformation, fosters transparency, and strengthens public trust. Research found that journalists appreciate timely updates and the availability of spokespersons who can provide authoritative insights. By meeting these needs, organisations can foster positive relationships with journalists and ensure that their side of the story is accurately represented[125]. Managing the narrative is another crucial aspect of media relations in crisis communications. While it is important to acknowledge the crisis and provide information, organisations must also frame the narrative in a way that highlights their response efforts and commitment to resolving the issue. This can include sharing details about corrective

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actions, expressing empathy for those affected, and outlining steps being taken to prevent future occurrences. Framing the narrative helps to shape public perception and can mitigate the reputational damage caused by the crisis.

Despite the best efforts of practitioners, media relations in crisis communication is fraught with challenges. One significant challenge is the unpredictable nature of crises, which can vary widely in their causes, scope, and impact. This unpredictability requires flexibility and adaptability in the organisation's response. Additionally, the intense scrutiny from the media and the public during a crisis can amplify minor missteps, making it imperative for organisations to execute their communication strategies flawlessly. Scholars highlight that the complexity of crises necessitates a dynamic approach to communication, where strategies are continuously adjusted based on the evolving situation[126].

The role of media monitoring cannot be overstated in crisis communications. Continuous monitoring of media coverage allows organisations to gauge public sentiment, identify emerging issues, and adjust their communication strategies accordingly. Media monitoring tools can track both traditional and social media, providing insights into how the crisis is being perceived and reported. Effective media monitoring enables organisations to respond proactively to misinformation and to address stakeholder concerns in a timely manner.

2.1.18 Media Relations Ethics

Media relations ethics represents a crucial component in the practice of public relations, encompassing the principles and standards that guide the interaction between public relations practitioners and the media. The ethical conduct of media relations practitioners is vital to maintaining trust, credibility, and integrity in the communication process. Ethical principles in media relations are primarily derived from broader ethical frameworks within public relations, which emphasise transparency, honesty, and respect for all stakeholders. Ethical public relations practices are grounded in deontological ethics, which focus on

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adherence to moral duties and rules, and consequentialist ethics, which consider the outcomes of actions[127]. In the context of media relations, these principles translate into a commitment to providing accurate information, respecting journalists' professional autonomy, and avoiding manipulative practices.

Transparency is a foundational ethical principle in media relations. It involves the disclosure of all relevant information, enabling journalists to make informed decisions about the newsworthiness of a story. As noted by scholars, transparency enhances the credibility of the organisation and fosters trust with the media[128]. Practitioners must ensure that they do not withhold information that could influence the media's coverage of an issue, even if the information is potentially damaging to the organisation. The deliberate omission of critical facts can lead to accusations of deceit and can significantly damage the organisation's reputation.

Honesty is closely related to transparency and is equally vital in media relations. Practitioners are expected to provide truthful information and avoid misleading or false statements. Honesty builds long-term relationships with journalists based on trust and mutual respect. Ethical public relations practitioners recognise the importance of maintaining integrity in their communication efforts. They understand that dishonesty undermines credibility, damages organisational reputation, and can ultimately result in the failure of communication objectives.

Respect for journalists' professional autonomy is another critical ethical consideration. Public relations practitioners must acknowledge that journalists have their own professional standards and editorial guidelines. Attempting to exert undue influence over journalists or dictating the content of their stories is considered unethical. Practitioners should strive to be resources for journalists, providing valuable information without attempting to control the

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narrative. This respect for journalistic independence is essential for maintaining ethical media relations.

Avoiding manipulative practices is a key ethical challenge in media relations. Manipulation can take various forms, including providing selective information, using sensationalism, or employing pressure tactics to secure favorable coverage. Such practices undermine the ethical standards of public relations and can damage relationships with the media. Scholars argue that ethical media relations require practitioners to engage in fair and honest communication, avoiding any attempts to deceive or coerce journalists[129].

The use of "spin" in media relations is a contentious ethical issue. Spin involves presenting information in a biased or slanted manner to influence public perception. While some degree of framing is inherent in all communication, excessive spin can cross ethical boundaries, leading to misinformation and public distrust. Practitioners must balance their role as advocates for their organisation with their ethical obligation to provide truthful and balanced information. Ethical media relations practitioners recognise that their credibility and the credibility of their organisations are at stake when they resort to spin.

The rise of digital media and social media platforms has introduced new ethical challenges in media relations. The speed and reach of digital communication can amplify the consequences of ethical lapses. Practitioners must navigate the ethical implications of using social media to engage with journalists and the public. A research finding suggests that the principles of transparency, honesty, and respect remain relevant in digital media relations, and practitioners must apply these principles consistently across all communication channels[130].

Ethical dilemmas often arise in crisis communication, where the pressure to protect the organisation's reputation can tempt practitioners to engage in unethical behavior. Scholars emphasises the importance of maintaining ethical standards during crises, as unethical

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conduct can exacerbate the crisis and lead to long-term reputational damage[131]. Practitioners must balance the need for timely and effective communication with their ethical responsibilities, ensuring that they do not compromise their integrity in the process. The implications of ethical lapses in media relations are significant. Unethical behavior can lead to a loss of trust and credibility, both for the individual practitioner and the organisation they represent. The erosion of trust can result in negative media coverage, public backlash, and damaged reputation. Ethical conduct is essential for building and maintaining positive relationships with the media, which are crucial for effective public relations practice.

2.1.19 Media Relations Role in Shaping Public Perception

Media relations plays a pivotal role in shaping public perception by influencing how information is framed, disseminated, and interpreted by various audiences. Media relations involves the strategic management of relationships between organisations and the media to generate favorable coverage and manage public perception. Perceptions are formed through the information presented by the media, making media relations a critical function in influencing public opinion, attitudes, and behaviors.

Understanding how media relations shapes perception requires an exploration of several key factors and mechanisms. Firstly, media relations influences perception through agenda-setting. Agenda-setting theory posits that the media play a crucial role in determining the salience and importance of issues by emphasing certain topics over others. Media relations practitioners strategically pitch stories and press releases to journalists, aiming to place their organisation's agenda on the media's radar. By framing issues and defining what is newsworthy, practitioners can shape public perception of their organisation, its activities, and its impact on society. Framing is another influential mechanism through which media relations shape perception. Framing theory suggests that how information is presented (framed) can influence how individuals perceive and interpret that information. Public

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relations practitioners strategically frame messages to emphasise aspects of an issue, thereby influencing how audiences understand and respond to that issue. For example, an organisation may frame its corporate social responsibility initiatives in terms of community impact and sustainability to enhance its reputation and public perception.

Moreover, media relations influences perception through the selection and portrayal of spokespersons. The choice of a spokesperson can significantly impact how an organisation is perceived by the media and the public. Effective spokespersons are not only knowledgeable and credible but also capable of delivering messages that resonate with diverse audiences.

Public/Media relations practitioners carefully select and train spokespersons to convey key messages, manage media interactions, and shape public perceptions positively. Credibility and trust are fundamental to the effectiveness of media relations in shaping perception. Trustworthy information sources and credible messages are more likely to influence public opinion and behaviour. Public relations practitioners strive to build and maintain credibility with journalists and the public by providing accurate information, demonstrating transparency, and adhering to ethical standards. Trustworthy media relations contribute to a positive organisational image and enhance perceptions of integrity and reliability.

The role of media channels and platforms in shaping perception cannot be overlooked. Traditional media outlets, such as newspapers and television networks, continue to influence public opinion through their extensive reach and credibility. However, the advent of digital media and social networking platforms has expanded the landscape of media relations. Organisations now utilise digital channels to engage directly with audiences, disseminate information in real-time, and respond to public feedback and concerns[132]. Effective use of digital media in media relations enables organisations to shape perception among diverse demographic groups and engage with stakeholders on a global scale.

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Furthermore, media relations influences perception by managing crises and reputation. Crisis communication involves the strategic management of information during emergencies or challenging situations. Effective media relations during crises are crucial for protecting organisational reputation, mitigating negative publicity, and maintaining stakeholder trust. Public/Media relations practitioners engage with the media to provide timely and accurate updates, address concerns, and frame the organisation's response to the crisis in a favorable light. By managing media coverage and narrative, practitioners can shape public perception of the organisation's crisis management capabilities and commitment to transparency.

2.1.20 Measuring Media Relations Success

Media relations success is commonly defined by the achievement of strategic communication goals related to media coverage, message dissemination, stakeholder engagement, and reputation management. Effective measurement involves assessing the impact of media relations activities on organisational objectives, such as enhancing brand visibility, shaping public perception, influencing stakeholder behaviour, and supporting business outcomes. One fundamental metric in measuring media relations success is media exposure or media coverage. Quantitative indicators include the volume of media mentions, the reach of media placements, and the frequency of media coverage over a specified period. Media exposure metrics provide insights into the extent to which an organisation's messages and narratives have penetrated the media landscape and reached target audiences.

However, mere volume of media coverage does not necessarily equate to success. Qualitative evaluation is essential to assess the quality and tone of media coverage. Content analysis techniques can help assess the sentiment of media mentions (positive, neutral, or negative), the framing of key messages, and the alignment with organisational goals[133]. Positive sentiment and favourable framing indicate effective media relations strategies that

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contribute to enhancing organisational reputation and credibility. Beyond media exposure and sentiment analysis, media impact metrics measure the influence of media coverage on audience perceptions and behaviours. This includes assessing changes in brand awareness, shifts in public opinion, increases in website traffic or social media engagement following media exposure, and other indicators of audience response. For example, spikes in online mentions or social media shares related to a media story can indicate heightened public interest and engagement driven by media relations efforts.

Another crucial aspect of measuring media relations success involves assessing the effectiveness of media relationships and journalist interactions. Relationship metrics may include tracking the frequency and depth of interactions with key journalists, the establishment of positive rapport, and the level of journalist satisfaction with the quality and relevance of information provided. Strong relationships with journalists can lead to more favorable media coverage and increased opportunities for proactive media placements. Furthermore, measuring media relations success extends to evaluating the impact on organisational reputation and stakeholder perceptions. Reputation metrics may involve surveys or focus groups to gauge changes in stakeholder attitudes, beliefs, and perceptions before and after media relations campaigns. These qualitative insights provide valuable feedback on how media coverage has influenced public trust, credibility, and overall reputation management efforts.

In recent years, the evolution of digital media and social analytics has expanded the toolkit for measuring media relations success. Digital metrics include online mentions, social media shares, likes, comments, and other forms of engagement that amplify the reach and impact of media coverage. Digital analytics tools enable real-time monitoring and analysis of media performance across multiple platforms, offering practitioners insights into audience demographics, geographic reach, and sentiment trends. Challenges in measuring

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media relations success include the complexity of attributing outcomes to specific media activities amidst multiple communication channels and touchpoint. The integration of media measurement with overall communication and marketing analytics remains a persistent challenge for practitioners seeking to Demonstrate Return on Investment (ROI) and align media relations metrics with organisational goals.

Moreover, the subjectivity of qualitative evaluation methods and the need for standardised measurement frameworks pose challenges in benchmarking media relations performance across industries and organisations[134]. Practitioners must navigate these challenges by adopting a mix of quantitative and qualitative approaches tailored to the specific goals, objectives, and contexts of media relations campaigns.

2.1.21 Media Relations and Corporate Image: An Analytical Perspective

The contemporary business environment necessitates organisations to maintain robust media relations to enhance and preserve their corporate image. Media relations encompasses a strategic communication process that builds mutually beneficial relationships between organisations and their publics. Corporate image is a multifaceted construction that encompasses the perceptions, beliefs, and attitudes that stakeholders hold about an organisation. It is a vital intangible asset that significantly influences consumer behavior, stakeholder trust, and overall organisational performance. A positive corporate image can lead to increased customer loyalty, higher employee morale, and greater investor confidence[135]. Conversely, a negative corporate image can result in reputation damage, loss of customer trust, and financial decline.

Media relations plays a pivotal role in the formation and maintenance of corporate images. Through media relations, organisations can communicate their values, achievements, and commitments to their stakeholders. Effective media relations involves proactive engagement with journalists, timely dissemination of information, and strategic

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management of media coverage. The goal is to ensure that the organisation's narrative is accurately and positively represented in the media. The relationship between media relations and corporate image can be understood through several theoretical frameworks By effectively managing media relations, organisations can influence the media agenda, ensuring that favourable aspects of their operations are highlighted. This, in turn, can enhance their corporate image.

Another relevant analytical perspective is framing theory, which posits that the presentation and organisation of information by the media significantly shape public perception. Through strategic framing, organisations can construct narratives that align with and reinforce their desired corporate image. For instance, during a crisis, an organisation may frame its response as proactive, transparent, and accountable, thereby reducing potential reputational damage and promoting public trust. Empirical studies affirm the importance of framing within media relations. One study found that positive media coverage is strongly associated with favourable corporate reputation, as organisations covered positively in the media tended to record significantly higher reputational ratings among stakeholders. The researchers analysed media reports on Fortune 500 companies and observed a clear relationship between media portrayal and public perception, demonstrating that sustained positive media framing contributes substantially to corporate image maintenance and enhancement.[136]

Moreover, the advent of digital media has transformed the landscape of media relations. The proliferation of social media platforms and online news outlets has increased the speed and reach of information dissemination. This has created both opportunities and challenges for organisations in managing their corporate image. On one hand, digital media provides a platform for organisations to directly engage with their stakeholders and shape their narrative. On the other hand, the rapid spread of information can amplify negative news,

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making it crucial for organisations to respond swiftly and effectively to mitigate reputation risks. In this context, the concept of corporate social responsibility (CSR) has gained prominence as a key component of corporate image management. CSR refers to the ethical and sustainable practices that organisations adopt to positively impact on society and the environment. Research indicates that CSR activities can significantly enhance corporate image by demonstrating the organisation's commitment to social and environmental causes. Media relations play a crucial role in communicating CSR initiatives to the public, thereby reinforcing the organisation's positive image.

A useful example is the media relations strategy adopted by the Redeemed Christian Church of God (RCCG) in Nigeria. The Church has consistently leveraged both traditional and digital media to communicate its social responsibility initiatives, including youth empowerment, healthcare outreach, and educational programmes. Through regular press briefings, live broadcasts, and active social media engagement, RCCG has been able to enhance public visibility and strengthen its institutional reputation. Studies show that religious organisations that strategically publicise their community development efforts enjoy stronger public goodwill and legitimacy.[137] However, the relationship between media relations and institutional image is not always straightforward. Crisis situations can disrupt public perception, making effective crisis communication a necessary component of reputation management.

The case of the Catholic Church's communication response during the historic Chile sexual abuse scandal serves as another pertinent example. The Initial media handling was widely criticised for lack of transparency and defensive messaging, which intensified public outrage. In response, the Church later adopted a more proactive media strategy, including public apologies, cooperation with investigators, and open press communication. These measures contributed to gradual image rehabilitation, although reputational damage

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persisted.[138] This case demonstrates that even within religious organisations, transparent crisis communication remains critical to restoring public trust and institutional legitimacy.

2.1.22 Media Relations and Religious Organisations

In the contemporary era, media relations and religion have become inextricably linked. The rapid expansion of global communication technologies and digital platforms has compelled religious institutions, including the Church of Nigeria (Anglican Communion) in Southwest Nigeria, to engage strategically with the media to remain visible and influential in public life. Media no longer function merely as passive channels of information but as active environments that shape how faith, authority, and religious identity are experienced.[139] As a result, the practice of religion is increasingly mediated through the logics of publicity, visibility, and narrative construction, which influence how religious organisations communicate with internal and external publics.

Religious bodies today operate in media-saturated societies where audiences demand immediacy, transparency, and accessibility. The distinction between sacred and secular spheres has gradually blurred, prompting religious actors to adopt deliberate communication strategies similar to professional public relations.[140] For institutions such as the Anglican Communion, strategic communication requires engaging journalists, broadcast houses, bloggers, online audiences, and civic actors, all with diverse expectations. Media relations therefore become not only tool for information dissemination but instrument of institutional negotiation and identity management.

The concept of mediatisation explains this transformation. Mediatisation refers to the process by which media logic becomes integrated into the core activities of social institutions, thereby influencing how they define themselves and conduct operations.[141] Within religious contexts, this means worship, teaching, evangelism, and pastoral care are increasingly adapted to media formats such as livestreamed church services, recorded

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sermons, mobile devotionals, and digital evangelism. These practices reshape the experience of spirituality and community. Religious leaders therefore operate not only as clergy but also as public communicators whose legitimacy depends partly on media visibility and communication competence.[142]

This shift has contributed to the rise of religious public relations. Many denominations now employ media officers, communication directors, and spokespersons to manage public image and protect institutional credibility.[143] Through interviews, press statements, crisis responses, and controlled messaging, churches attempt to shape public perception. However, unlike corporate PR, religious communication must maintain doctrinal integrity, spiritual authenticity, and ethical transparency while remaining effective and persuasive.[144]

Crisis communication has become central to religious media engagement. Scandals, ranging from leadership misconduct to financial controversies, periodically challenge public trust in religious institutions. The success of crisis management often depends on how well an organisation communicates during such periods.[145] Although scriptural language may reinforce sincerity among believers, secular audiences often demand evidence-based accountability. To maintain credibility, effective crisis communication must balance pastoral responsibility with public accountability.[146]

Digital and social media have also expanded the communication landscape. Platforms such as Facebook, Instagram, WhatsApp, YouTube, and TikTok now function as spaces for evangelism, fundraising, pastoral care, and community interaction.[147] For the Anglican Communion in Southwest Nigeria, these platforms allow communication with youth populations and diaspora members, producing what scholars describe as networked religion, a form of digitally mediated religious fellowship.[148] However, these same spaces amplify misinformation and public backlash. A single controversial sermon or misinterpreted

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statement can circulate nationwide within minutes, forcing churches into real-time reputation defence.[149]

To manage this risk, religious organisations increasingly develop digital communication policies, regulate official pages, moderate comments, monitor analytics, and train communication workers. In this way, religious communication resembles corporate structures. yet retains spiritual responsibilities.

Media relations also support interfaith dialogue, peace advocacy, and public diplomacy. Religious organisations strategically use the media to project images of peace, humanitarian service, and moral leadership.[150] When faith-based organisations participate in social advocacy, such as campaigns on poverty, elections, or humanitarian crises, positive media framing becomes essential for legitimacy and public acceptance.[151]

However, challenges persist. Media exposure increases visibility but also invites secular scrutiny. Journalists may frame religious events through political, conflict-driven, or sensational perspectives, sometimes distorting meaning.[152] In response, many churches, including dioceses in Southwest Nigeria, have created owned media channels: official radio programmes, social media pages, newsletters, and websites that bypass traditional gatekeepers.

Ethics remain fundamental. Religious institutions are expected to model honesty, accuracy, and moral accountability in communication.[153] Dishonesty, manipulation, or concealment can undermine spiritual credibility. Therefore, ethical guidelines increasingly address fact-checking, consent in media representation, privacy, and cultural sensitivity.[154]

Recognising these challenges, theological seminaries and Christian universities now incorporate communication training into pastoral formation.[155] Courses in media writing, public speaking, journalism ethics, crisis communication, and digital literacy help clergy operate effectively in the contemporary media environment.

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Looking ahead, the future of religious communication will be defined by technological innovation. Artificial intelligence, virtual worship, and algorithm-driven media distribution are already influencing how people encounter faith content.[156] These technologies create opportunities for digital evangelism and youth engagement but may also risk reducing spirituality to entertainment or commercial content. The challenge for the Church of Nigeria is to embrace innovation without compromising doctrine and moral identity.

In summary, religion and media relations have become mutually constitutive. Strategic engagement with the media enables the Anglican Communion in Southwest Nigeria to shape public image, build trust, and advance its mission. However, such benefits require ethical communication, strategic planning, and doctrinal integrity. Media relations have become central, not optional, to effective ministry and institutional sustainability in the twenty-first century.[157]

2.2 Theoretical Review

This study is anchored on four complementary communication theories: Excellence Theory**,** Stakeholder Theory, and Agenda-Setting Theory. These theories collectively provide a comprehensive lens for understanding the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria, particularly regarding the church's interaction with its publics, the level of strategic deployment of media relations practices, and the extent to which its media relations efforts shape public opinion, enhance visibility, and advance its mission.

2.2.1 Excellence Theory

Excellence Theory, developed by Grunig and Hunt, continues to be a foundational framework in public relations scholarship, explaining how effective communication practices contribute to organisational legitimacy, stakeholder trust, and strategic value.[158] Grunig's original work posits that public relations achieves "excellence" when it is

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integrated into management processes, fosters two-way symmetrical communication with publics, and focuses on mutually beneficial relationships rather than mere publicity.[159] The Theory is built on the premise that excellent communication contributes directly to organisational effectiveness.

2.2.1.1 Relevance of the Excellence Theory to This Study

The Excellence Theory is highly relevant to this study, which investigates stakeholders' assessment of media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. The theory offers clear analytical leverage across several of the study's objectives and research questions.

First, the theory aligns with Objective One, which is to identify media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. Excellence Theory provides a lens for assessing whether these practices are professional, strategic, symmetrical (two-way), and aimed at stakeholder dialogue rather than one-way dissemination. It similarly drives Research Question one, which asks What are the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria*?* Through the theory, the study assesses whether the church's media relations align with best-practice criteria.

Secondly, the theory directly ties in with Objective four, which is to ascertain the extent of effectiveness of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. Excellence Theory holds that effectiveness is not measured solely by volume of communication, but by quality of relationship, stakeholder satisfaction, trust, and organisational legitimacy. Thus, it also drives Research Question four, asking What is the extent of effectiveness of the media relations practices the media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria*?* The theory guides the evaluation of outcomes: Are stakeholders satisfied? Do they perceive the church as responsive, accessible, credible?

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Thirdly, the theory supports Objective Three and Research Question Three, which relate to the extent to which the Church engages its stakeholders through media relations. One of the core premises of Excellence Theory is stakeholder involvement and two-way symmetrical communication. The study thus uses the theory to examine whether the Church's media relations include listening, feedback, adjustment to stakeholder concerns, and interaction, not just broadcasting.

In sum, the Excellence Theory provides a robust conceptual framework for evaluating the media relations of the Anglican Communion in Southwest Nigeria: from what practices are in place, to how they are deployed, to how stakeholders are engaged, and ultimately how effective those media relations practices are.

2.2.2 Stakeholder Theory

Stakeholder theory provides a comprehensive framework for understanding the relationships between organisations and their stakeholders, emphasising the reciprocal obligations and responsibilities that exist beyond just shareholders. Developed in the late 20th century by Freeman, stakeholder theory posits that organisations should consider the interests of all individuals or groups affected by their actions, not solely shareholders, when making decisions[160]. This perspective challenges the traditional shareholder-centric view of business and management, advocating for a broader, more inclusive approach to organisational governance and strategy. In the context of public relations (PR), stakeholder theory is particularly relevant as it guides organisations in identifying and prioritising key stakeholders, including the media, and engaging with them in a manner that fosters mutual understanding and beneficial relationships. PR, as a strategic communication function within organisations, aims to build and maintain positive relationships with stakeholders to achieve organisational goals and enhance reputation. Media relations, a subset of PR,

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focuses specifically on managing interactions with journalists, editors, and media organisations to influence public opinion and shape organisational narratives[161].

Stakeholder theory posits that stakeholders can influence organisational outcomes and should therefore be considered in decision-making processes. In the context of media relations, stakeholders include not only journalists and media professionals but also audiences, regulatory bodies, advocacy groups, and the broader public impacted by media coverage. Understanding these stakeholders' interests, concerns, and expectations is essential for crafting effective media relations strategies that align with organisational objectives and maintain ethical standards. Central to stakeholder theory is the concept of stakeholder salience, which refers to the degree to which stakeholders are perceived as important by an organisation and thus warrant attention in decision-making[162]. In media relations, stakeholders with high salience may include influential journalists or media outlets whose coverage significantly impacts public perception and organisational reputation. PR practitioners must identify and prioritise these stakeholders based on their power, legitimacy, and urgency in relation to the organsation's media relations goals.

2.2.2.1 Relevance of Stakeholder Theory to this Study

Stakeholder Theory is directly relevant to this research because the media relations practices of the Church of Nigeria (Anglican Communion) exist primarily to serve, engage, and influence distinct groups that interact with the Church. In the context of religious communication, stakeholders include clergy, members of the laity, the media, host communities, partner religious bodies, and the general public. These groups are not passive recipients of information; rather, they hold expectations, form perceptions, and evaluate the organisation based on how it communicates and responds

This study examines not only whether the Church communicates, but whether such communication results in meaningful interaction with its publics. Stakeholder Theory

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therefore provides a conceptual justification for investigating stakeholder engagement through media relations tools. Churches that relate with their publics through regular updates, feedback channels, public statements, and media visibility create stronger relational bonds and higher levels of trust. In this light, Stakeholder Theory strengthens the rationale behind Objective Three of the study, which seeks to determine the extent to which the Church engages its stakeholders in Southwest Nigeria through media relations practices. This objective is based on the understanding that effective media relations is evaluated not only by frequency of dissemination, but by the presence of dialogue, feedback, and responsiveness.

Likewise, Stakeholder Theory also reinforces Objective Four, which examines the extent to which the Church's media relations practices are effective. Effectiveness, from a stakeholder-based perspective, is assessed by the perceptions, attitudes, and satisfaction of the publics who receive the communication.

In the same way, Stakeholder Theory underpins the study's third research question, which asks: What is the extent to which the Church of Nigeria (Anglican Communion) engages with its stakeholders in Southwest Nigeria through media relations practices*?* Because stakeholders expect openness, accountability, and regular communication, this question evaluates whether the Church's media efforts are interactive rather than one-directional. In addition, Stakeholder Theory partially drives the fourth research question, which probes the effectiveness of these practices. Measuring effectiveness through a stakeholder lens means assessing whether communication enhances trust, reduces misinformation, clarifies church activities, and promotes positive relationships. These outcomes speak to the heart of stakeholder-oriented communication.

Thus, Stakeholder Theory enriches this research by framing media relations as a relational process and not merely a tool for disseminating information. It provides a lens through

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which the Church's communication can be evaluated in terms of responsiveness, relational depth, and impact on public perception.

2.2.3 Agenda-Setting Theory

The Agenda-Setting Theory, introduced by McCombs and Shaw posits that the media play a crucial role in determining the salience and importance of issues by emphasizing certain topic over others. They suggest that while the media may not tell people what to think, it significantly influences what people think.[161].

2.2.3.1 Relevance of Agenda-Setting Theory to This Study

Agenda-Setting Theory is relevant to this study because part of the responsibility of media relations within a religious institution is not merely to transmit information, but to influence which issues, activities and identities become prominent in the minds of the public. The Church of Nigeria (Anglican Communion), as a major religious body, interacts with society through press releases, broadcast media, social media, news coverage, event publicity and official statements. Through these media relations activities, the Church highlights particular messages, organisational initiatives and institutional values, thereby influencing what members, stakeholders and the wider public pay attention to. In this sense, media relations function as a deliberate tool for influencing how the Church is represented, interpreted and talked about in society.

This theory is particularly valuable to this study because one of the key measures the effectiveness of media relations is whether the Church's communication efforts succeed in shaping public awareness and opinion. When the Church disseminates information about its doctrines, social contributions, educational activities or humanitarian interventions, media relations activities are not simply informational, they are strategic attempts to position the Church positively in public consciousness. Therefore, Agenda-Setting Theory enables this

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study to assess whether the Church's media relations efforts create visibility, influence public priorities or enhance institutional image.

The relevance of this theory is most evident in Objective Four of this study, which seeks to ascertain the extent of the effectiveness of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. If media relations are effective, they should succeed in shaping what stakeholders, journalists and the broader society think about when the Church appears in media discourse. Accordingly, Agenda-Setting Theory also drives Research Question Four, which asks about the extent of the effectiveness of these practices. Effectiveness is understood not only in terms of activity, but in terms of impact, whether the Church's visibility, reputation and relevance are enhanced through sustained media exposure.

Furthermore, Agenda-Setting Theory contributes to interpreting Objective One and its corresponding Research Question One, which seek to identify the media relations practices employed by the Church. Media relations strategies reflect deliberate attempts to influence public focus. By examining these practices, this study determines whether the Church employs strategic media exposure to shape public narratives, counter misrepresentations and promote a favourable institutional image.

2.3 Review of Empirical Studies

A study was conducted on public relations strategies and the management of Niger Delta crises, with the objectives to examine how public relations tools could be employed to resolve or manage crises in the Niger Delta, and to assess the effectiveness of media relations in managing public perception of oil companies. The study employed a survey research method with questionnaires distributed to community members and corporate communication officers of oil firms. It found that oil companies often engaged in media relations through press releases, sponsored programmes, and advertorials, but these efforts

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were usually reactive rather than proactive. The study also discovered that many of the media relations strategies lacked sincerity and failed to promote two-way communication. It recommended that media relations should be participatory and emphasise dialogue rather than image laundering. However, although the study highlighted corporate communication challenges, it did not focus on non-profit institutions such as churches, leaving limited empirical insight into how religious organisations adopt media relations for stakeholder engagement.[162]

Using in-depth interviews and content analysis of media materials, another study titled Public Relations and Conflict Management in Nigerian Tertiary Institutions examined how media relations contribute to resolving conflicts in universities. The study found that public relations units relied heavily on the media to manage internal crises, especially during strike actions and student unrest. Timely media briefings, newspaper publications, and radio jingles were commonly used to douse tension. However, inadequate funding and interference from top management limited the effectiveness of these relations, and the study recommended training of PROs and establishment of communication units in all departments. While the study demonstrated how media can be used to handle institutional crises, it did not extend its analysis to faith-based organisations, which equally manage crises and public perception but operate under different communication structures.[163]

Also, a study examined effective media relations as a public relations strategy in Nigeria, with the objectives to identify best practices in media relations and evaluate the challenges faced by PR professionals in the Nigerian context. The study employed a descriptive survey design and interviews with practicing journalists and PROs across Lagos. It found that credibility, access, and timing were crucial in building media relations; however, many PR practitioners failed to cultivate consistent media relationships and often limited interactions to crisis moments. The study recommended a more consistent and ethical approach to media

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engagement. Though useful in identifying best practices, the study focused on corporate and government communication actors, and did not explore faith-based organisations like the Church of Nigeria (Anglican Communion).[164]

Furthermore, research delved into media relations strategies and their impact on corporate image among multinational companies in Nigeria. The objective was to determine whether structured media relations influenced corporate reputation. Using survey and case study methods, the study revealed that companies with well-coordinated media departments recorded fewer reputation crises and had better relationships with journalists. It also noted that training and orientation for spokespersons improved message delivery. The study recommended that media relations should be integrated into overall corporate communication strategy. Although the study demonstrated the value of structured media departments, it did not investigate organisations outside the business environment, thereby providing little evidence about media relations frameworks within religious institutions[165].

A study also investigated the media relations practices of non-governmental organisations in Nigeria to assess the extent to which NGOs use media to promote their activities and goals. Using a combination of survey and content analysis, the study found that while NGOs recognised the power of the media, only a few had dedicated media relations officers. Most relied on informal networks or freelance journalists, and stories about NGOs were more likely to be published when tied to international funding or emergencies. It recommended capacity-building for media personnel within NGOs. Although the study contributed to understanding how non-profit bodies relate with the media, it did not include religious bodies, whose communication objectives differ and extend to shaping doctrine and faith-based perceptions.[166]

Additionally, a study was conducted on public relations in search of professionalism in Nigeria, with the objective to evaluate the professionalism and ethical standards of media

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relations within public relations practice. Using a historical and analytical approach, the study found that although PR is growing in Nigeria, media relations are often undermined by unethical practices such as brown envelope syndrome. It further found that there is a gap in formal training for media handling. The study recommended the enforcement of PR codes of ethics and collaboration with journalism training institutions. Yet, the study overlooked how media relations professionalism applies within church organisations, where ethical standards are theoretically expected to be higher.[167]

Another study explored media relations as a strategic communication tool in political campaigns in Nigeria, examining how politicians utilise media to build public image. Using a case study of the 2015 presidential election campaigns, the study found that media relations strategies such as press conferences, exclusive interviews, and social media engagement played vital roles. However, it also discovered cases of misinformation and media bias. The study recommended stronger regulation and ethical guidelines for political communication. While the study presents insight on the political environment, it does not address religious institutions, which also rely on public image management.[168]

A similar study examined Media Relations in Crisis Communication: A Case Study of the Niger Delta Militancy Coverage, with focus on exploring how media coverage influenced public perception during security crises. Using content analysis of newspaper articles and interviews with media practitioners, findings revealed that selective and sensational reporting often escalated tensions, while effective media briefings from security agencies helped calm public anxiety. The study recommended training for both media and government spokespersons in crisis reporting and communication. The study, however, was limited to government-security relations and did not cover religious organisations, which also operate in socially sensitive environments.[169]

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Using case studies of three commercial banks and interviews with their corporate communication managers, another study investigated Media Relations and Crisis Communication in Nigerian Banks, aiming to evaluate how banks manage their image during financial controversies. The study found that media silence during crises often worsens public perception, and revealed that prompt media engagement and transparency helped restore confidence. It recommended training in crisis media relations for financial institutions. Though informative for the financial industry, the study excluded faith-based institutions, where crises may be moral, doctrinal, or reputational.[170]

A study on Media Relations and the Nigerian Public Sector Image aimed to examine how ministries and parastatals use media to shape public understanding of their roles. Using surveys and content analysis of media coverage, findings indicated that most public institutions react to media pressure rather than initiating communication and that there was limited use of new media platforms. The study recommended more proactive engagement with traditional and digital media. Nonetheless, the research did not consider church organisations, which also serve large public constituencies.[171]

A cross-sectional survey of employees and media officers in five private firms examined the effectiveness of media relations in managing organisational reputation, with the objective to evaluate how strategic media engagement affects public perception. The study found that reputation improved when media relations were handled by trained professionals who ensured timely and factual communication, while uncoordinated or inconsistent media responses damaged public trust. It recommended institutionalising media protocols within organisations. Yet, the study did not address non-profit religious organisations whose communication structures differ from corporate bodies.[172]

Furthermore, a study on media relations and corporate social responsibility publicity in Nigeria examined how organisations use media to publicise CSR activities. Using a survey

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and document review, the study found that CSR campaigns were often underreported due to weak media relationships. It also discovered that journalists preferred organisations that maintained open and consistent communication. The study recommended building long-term relationships with media houses and involving the media early in CSR planning. However, although it demonstrated the link between CSR publicity and media engagement, it focused on corporate bodies and ignored non-profit religious institutions whose media objectives include reputation enhancement and social evangelism.[173]

Likewise, a study examined the role of media relations in enhancing transparency in NGOs in Nigeria, evaluating how media interactions affect the public perception of transparency in non-profits. Using interviews with NGO communication officers and journalists, the study found that NGOs with active media relations were perceived as more transparent and accountable. The study also identified poor funding and limited media training as barriers and recommended donor-supported media capacity programmes for NGOs. While the study provided insight on media relations in the broader non-profit sector, it did not examine faith-based organisations, which interact with the public on moral and spiritual issues and therefore depend heavily on perception management.[174]

A study titled Press Relations and Image Management in Nigeria's Federal Ministries was conducted to assess how ministries relate with the press to maintain a favourable image. Employing a mixed-methods approach, including surveys of public relations officers and content analysis of press releases, the study revealed that while most ministries maintain formal media desks, there is a lack of strategic planning and poor responsiveness to media enquiries. It also noted that image crises often arise from information gaps. The study recommended training in proactive media engagement and the development of communication policies. Yet, the research remained government-centric and did not address

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whether similar issues occur in church organisations that also maintain public visibility and handle crisis communication.[175]

Another study examined media relations and government accountability in Nigeria, analysing how communication practices influence transparency and public trust. Using interviews with media professionals and government spokespersons, it found that many government agencies do not operate effective media liaison offices and tend to ignore media requests during crises. It also revealed that lack of access to information fuels public suspicion and recommended legislative support for open government communication and media training for public officers. Although valuable to governance studies, it leaves a gap on how non-state organisations, such as churches, use media relations to build credibility and public trust.[176]

Furthermore, a study examined media relations and reputation management in Nigeria's health sector, assessing how health institutions use media relations to manage their reputation. Adopting a case study method involving interviews with health communication officers and media content review, it found that press briefings and media visits were only employed during health outbreaks or inspections. The study recommended ongoing media engagement and a shift from defensive to strategic communication approaches. While applicable to hospitals, the study did not address organisations like churches, which are also required to sustain reputational goodwill, not only in crises but in routine operations.[177]

A study was carried out on public relations and media relations synergy in Nigerian organisations, aiming to determine the integration level of media relations within broader PR strategies. Using a descriptive survey of PR departments in 15 organisations, the study found that in many cases, media relations were treated as secondary and reactive. It also revealed that organisations with dedicated media officers experienced better media coverage and recommended the full integration of media strategies into PR plans. However, the study

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concentrated on corporate institutions and did not investigate how religious bodies integrate media relations within their unique communication systems.[178]

Likewise, a study investigated media relations and university image management in Nigeria with the objective of examining how universities manage their public image through media interaction. Using a survey of university public relations officers and analysing newspaper coverage, the study revealed that institutions with routine media briefings and strong journalist relationships enjoyed more positive coverage. It recommended editorial calendars and campus media events for engagement. Yet, the study focused strictly on academic institutions, leaving limited empirical evidence on the media practices of religious institutions, which also face public scrutiny.[179] Furthermore, a study examined the role of media relations in the fight against corruption in Nigeria, assessing how public relations departments in anti-corruption agencies utilise the media. It employed surveys and in-depth interviews with EFCC staff and journalists. Findings showed that although the media widely covers anti-corruption cases, strategic communication is often lacking. The study recommended media engagement plans and better coordination with journalists. Although the research highlights communication in a sensitive sector, it excluded religious organisations that often rely on the media to defend doctrinal controversies or reputational attacks.[180]

A study on effective media relations strategies in Nigerian broadcasting corporations sought to determine how media houses build relationships with news sources and audiences. Using interviews with media managers and analysis of programming formats, findings revealed that openness, regular interaction with stakeholders, and journalist engagement improved public confidence and ratings. However, poor audience feedback mechanisms weakened trust. The study recommended dedicated media relations units within broadcasting

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organisations. Despite its relevance, the study only analysed broadcasting corporations and not organisations outside the media industry.[181]

Another study examined media relations and corporate communication effectiveness in Nigeria's oil and gas sector to assess how oil companies use media for image repair and stakeholder engagement.Using interviews and content analysis, the study found that companies with structured media policies and regular briefings were more positively perceived. It also noted that transparency and local media partnerships improved community relations. The study recommended regular media audits and participatory communication. Nevertheless, the study focused on profit-driven multinational firms where communication goals differ from those of churches that invest more in mission-related image building.[182]

A study investigated media relations and public perception of security agencies in Nigeria, exploring how communication influences public trust in the police and army. Using surveys and newspaper content analysis, findings revealed that media silence during misconduct allegations increased negative public sentiment, while timely press briefings improved trust. The study recommended that security agencies maintain active and credible media desks. This study emphasised security institutions but did not examine how church-based media relations shape public perception.[183]

Furthermore, a study examined the impact of media relations on legislative transparency in Nigeria and investigated how national assembly communication units engage the media. Using a qualitative method involving interviews with legislative staff and media practitioners, it found that although press releases and live broadcasts were used, selective reporting and poor responsiveness affected credibility. The study recommended improved accessibility and journalist briefings. However, it did not explore religious organisations, which also require transparency to sustain legitimacy among followers.[184]

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Another study examined media relations as a strategic tool for enhancing public trust in the Nigerian police, evaluating how media practices shape public perception. Using a descriptive survey of police PROs and journalists, findings indicated that trust improved when the police issued regular updates and corrected false narratives through press conferences. Yet, many commands lacked trained media officers. The study recommended decentralising media relations units and providing media literacy training.[185] While useful for law enforcement, it did not address how trust is built through church media relations.

A study on media relations and investor confidence in the Nigerian capital market examined the effect of communication between regulatory agencies and the media on investor behaviour. Using a mixed-method approach, findings revealed that regular market updates through credible media outlets contributed to greater investor confidence, while poor communication during market fluctuations led to panic and misinformation. It recommended collaboration between regulators and financial journalists.[186] Although relevant to finance, it gives little insight into media relations within faith-based environments.

Another study examined the influence of media relations on stakeholder perception of government anti-corruption campaigns to determine how communication strategies affect credibility. Using surveys and interviews with civil society leaders and journalists, the study found that inconsistent media briefings and politically motivated framing undermined campaign trust. It recommended unified and evidence-based media messages.[187] However, the focus on political communication left a gap concerning how religious organisations manage stakeholder perception through media relations, an area the present study addresses.

A study examined media relations and public perception of Federal Road Safety campaigns in Nigeria to determine how effectively FRSC messages influenced attitudes toward road safety. Using questionnaires administered to road users and interviews with media

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professionals, the study found that radio and billboard campaigns significantly increased public awareness of road regulations. However, it discovered that inconsistent media engagement during enforcement operations created negative impressions of FRSC officers, particularly during highway patrols. Although the study recommended real-time media responses and feedback channels, it did not assess media relations within faith-based institutions, leaving a gap regarding how churches manage media relations to influence public perception[188].

Another study investigated media relations and public trust in Nigerian local councils, evaluating how institutional communication affects grassroots perceptions. The research used surveys of public relations officers and community members in northern Nigeria. Findings showed that weak media engagement and lack of transparency fostered widespread distrust and misinformation about council policies. While the study recommended improved media training and regular community-based briefings, it did not extend its analysis to religious organisations, creating a gap on how churches could build trust through structured media relation[189].

A seminar study explored media relations and effective risk communication during disasters in Nigeria, focusing on government response during the 2012 flood crisis. Through interviews with emergency officials and journalists, the study revealed that delayed press briefings and uncoordinated messages reduced the effectiveness of warnings to affected communities. It recommended establishing emergency media liaison teams and disaster-preparedness communication units. However, the study concentrated on disaster agencies and not religious institutions, leaving unanswered how churches use media relations during crises affecting their congregations[190].

A study on media relations and stakeholder engagement in Nigeria's power sector assessed how electricity providers used the media to address public complaints. Using case studies

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of three power distribution companies and interviews with energy correspondents, the research showed that poor communication and delays in addressing consumer concerns widened the gap between providers and customers. Although the study recommended decentralised communication channels, it did not examine religious stakeholders or how churches communicate with their publics, creating a gap in sector-based comparative media relations[191].

Another study examined media relations practices of religious organisations in Nigeria, comparing how churches and mosques engage the public through media platforms. Using a mixed-method approach combining interviews and surveys, the study found that media engagement was more prominent among urban-based religious groups. It also revealed that some faith leaders avoided media interactions due to fear of misrepresentation. While it recommended the establishment of trained religious spokespersons, it did not investigate the effectiveness of these strategies on public perception, leaving a gap that current studies could address[192].

Additionally, a study investigated media relations and environmental accountability in the Niger Delta to determine how multinational oil companies used the media to manage environmental controversies. Through document analysis and journalist interviews, findings showed that companies heavily invested in media campaigns but often ignored community-level concerns, leading to accusations of greenwashing. Although the research advanced understanding of corporate media relations, it did not consider faith-based organisations that often mediate public opinion in such conflict zones, leaving a gap in perception-shaping roles of churches[193].

A study on media relations practices of non-governmental organisations in northern Nigeria assessed how NGOs used media to support advocacy campaigns. Interviews with communication officers and journalists revealed that NGOs struggled to receive media

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coverage unless their messages were deemed newsworthy. The study recommended media partnership-building and staff training. However, it did not extend its inquiry to faith-based NGOs or churches, leaving a gap on how religious bodies navigate similar media challenges[194].

Furthermore, a study examined media relations strategies and corporate social responsibility communication in the Nigerian beverage industry, using case studies of two multinational companies. It found that organisations that engaged the media consistently received higher public approval for CSR programs. Although the study demonstrated a link between media relations and reputation management, it did not explore how similar strategies apply to churches, where CSR efforts often receive little media visibility[195].

A study evaluated media relations practices of Nigerian tertiary institutions, focusing on how universities managed crises and maintained public image. Using surveys and interviews with university PROs and journalists, it found that most institutions lacked structured media relations policies, leading to reactive communication. Although it recommended professional media units, it did not explore religious educational institutions, leaving a gap relevant to church-owned universities[196].

Similarly, a study investigated media relations practices in health communication campaigns during the Ebola outbreak in Nigeria. Using interviews and content analysis, the study revealed that coordinated media relations helped reduce rumors and public panic. While it demonstrated the importance of proactive media engagement, it did not examine the role of churches that were influential in shaping public attitudes during the crisis, leaving another research gap[197].

A study examined media relations in religious organisations by comparing Islamic and Christian institutions in northern Nigeria. Using surveys and key informant interviews, it found that media engagement was mainly event-driven rather than strategic. Although it

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recommended training and regular media interaction, it did not specifically evaluate how media relations shape public perception over time, leaving room for deeper inquiry[198].

Another study explored media relations and image management in Nigerian private universities, focusing on recruitment drives and online media presence. Using interviews and content analysis of promotional materials, the study found that institutions with professional PR teams enjoyed better public perception. However, the research did not consider churches as faith-based owners of many private universities, neglecting the religious dimension of institutional media relations[199].

A study assessed police media relations in Lagos State, evaluating how law enforcement communicated transparency and accountability through media channels. Using in-depth interviews and content analysis, the study found improvement in social-media-based engagement but persistent weaknesses in traditional media relations. Though the study recommended training for spokespersons, it did not address moral-authority institutions such as churches, which also struggle with image and public trust, highlighting a gap this present study helps to fill[200]. A study on public relations and media relations strategies of selected Pentecostal churches in Lagos State, focusing on how churches manage publicity and build relationships with the press. Using a survey design, questionnaires were administered to church media personnel and journalists covering religious beats. The findings showed that churches relied heavily on press releases, church-owned radio programmes, and sponsored media content to generate publicity and enhance visibility. The study concluded that deliberate media exposure contributed to improved public perception and attendance at church programmes. However, the study concentrated exclusively on Pentecostal denominations and restricted its scope to Lagos State. It did not examine traditional mainline churches, especially the Anglican Communion, nor did it assess how such churches engage multiple stakeholder groups through media relations.[201]

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Finally, another research delved into the influence of church media relations on public perception of church leadership among Christian youths in Abuja. The researchers adopted a mixed-method approach, combining questionnaires with focus group discussions to capture both statistical and qualitative responses. Their findings revealed that churches that maintained frequent media visibility through interviews, news coverage, and social media updates were perceived as more transparent and trustworthy by young audiences. The study also noted that positive media portrayals helped shape favourable opinions of church leadership. However, the research focused only on youths and did not investigate broader stakeholder categories such as clergy, journalists, or church administrators. In addition, the study did not assess how churches' structure and implement their media relations strategies institutionally.[202]

2.4 Summary of Gaps in Literature Reviewed

The empirical literature demonstrates that media relations play a critical role in shaping public perception, reputation management, crisis communication, and institutional trust across different sectors in Nigeria. Studies on public agencies such as the Federal Road Safety Corps revealed that effective use of radio, billboards, and real-time messaging can enhance public awareness, while poor media coordination generates negative impressions of institutional actors. Research on local government communication similarly showed that lack of strategic media engagement contributes to public distrust and misinformation. Findings from disaster communication and power sector image management further establish that delayed responses, reactive messaging, and absence of transparent media strategies reduce institutional credibility and stakeholder confidence.

Within religious communication, existing studies reveal that churches and other faith-based organisations in urban areas tend to interact more actively with the media, while many religious leaders withdraw from media engagement due to fear of misrepresentation.

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Although scholars recommended professional spokespersons and better media training, most studies focused only on describing practices without assessing how these media relations efforts shape public perception or institutional legitimacy. Research on NGOs, corporate CSR, universities, and the police consistently emphasises that structured media strategies, timely communication, and transparent information-sharing lead to higher credibility and public approval.

However, across all reviewed studies, a major gap persists: very limited scholarly attention has been given to the evaluation of media relations practices of churches in Nigeria, particularly regarding how such media interactions influence public perception of their activities, governance and social relevance. Most prior works examine government agencies, corporations, NGOs, or general religious bodies without focusing specifically on the effectiveness of church media relations as a public communication strategy. This gap provides empirical justification for the present study, which investigates stakeholders' assessment of how the Church of Nigeria (Anglican Communion) uses media relations, the level of its deployment, the extent of how the church uses it to engage its stakeholders, and the extent of its effectiveness in enhancing its visibility, manage its reputation and advance its mission in southwest Nigeria, thereby contributing original knowledge to the field of religious communication and media studies in Nigeria.

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Chapter Three

Methodology

This chapter presents the procedures adopted for the study. It described the research design, population of the study, sample size and sampling techniques, research instruments, their validity and reliability, methods of data collection, and data analysis.

3.1 Research Design

This study adopted Descriptive Survey Research Design using a Mixed-methods Approach for investigating the stakeholders' assessment of media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.

3.2 Population of the Study

The population of the study comprised both internal and external stakeholders of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. Internal stakeholders included clergy and lay members of the selected dioceses, while external stakeholders consisted of community members residing within the geographical areas covered by the dioceses. Population records obtained from the diocesan databases indicated a total of 126,753 internal stakeholders distributed as follows: Diocese of Lagos – 48,167 members; Diocese of Egba – 16,720; Diocese of Ibadan – 15,844; Diocese of Osun –5,357; Diocese of Akure – 13,056; and Diocese of Ekiti – 27,609.

The external stakeholder population, representing community members within the areas covered by the dioceses in this study, was estimated at 8,224,736, and distributed as follows: Lagos Island (Lagos Diocese): 2,056,184, part of Abeokuta metropolis (Egba Diocese): 986,968, part of Ibadan metropolis (Ibadan Diocese): 1,644,947, Osogbo and some adjoining areas (Osun Diocese): 1,069,216, Ekiti Metropolis (Ekiti Diocese): 1,315,958, Akure Metropolis (Akure Diocese): 1,151,463.

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3.3 Sample and Sampling Techniques

The study utilised a combination of stratified sampling and purposive sampling techniques. Stratified sampling was applied to select quantitative respondents proportionately from the six dioceses for both internal and external stakeholders. Purposive sampling was used to select respondents for the qualitative phase. To determine sample size for internal stakeholders, Slovin's formula with a 0.05 margin of error was used:

$$n = \frac{N}{(1 + Ne^2)}$$

Where:

N = 126,693

e = 0.05 (therefore $e^2 = 0.0025$)

$$n = \frac{126{,}693}{(1 + 126{,}693 \times 0.0025)}$$

n = 399

A total of 399 and clergy & lay church members (internal stakeholders) were sampled for the study. The allocation of respondents across the six selected dioceses was carried out using proportional stratified sampling. Accordingly, 151 respondents were drawn from Lagos Diocese, 52 from Egba Diocese, and another 52 from Ibadan Diocese. In addition, 16 respondents were selected from Osun Diocese, 88 from Ekiti Diocese, and 40 from Akure Diocese.

Using Slovin's formula to determine sample size for external stakeholders:

N = 8,224,736

e = 0.05

$$n = \frac{8{,}224{,}736}{(1 + 8{,}224{,}736 \times 0.0025)}$$

$n \approx 400$

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The same proportional allocation was applied across the six metropolitan/urban areas representing the dioceses in the study to select 400 respondents as follows:

100 respondents were drawn from Lagos Island (Lagos Diocese), 48 from part of Abeokuta Metropolis (Egba Diocese), and 80 from part of Ibadan Metropolis (Ibadan Diocese). In addition, 52 respondents were sampled from Osogbo and its adjoining areas (Osun Diocese), 64 from Ekiti Metropolis (Ekiti Diocese), and 56 from Akure Metropolis (Akure Diocese).

For the qualitative phase, purposive sampling was used to select six media officers, one from each diocese, and six media practitioners from print and broadcast media operating within the six states, giving a total of 12 key informants.

3.4 Description of the Research Instruments

Two instruments were used for data collection: a questionnaire and semi-structured interview guides. The questionnaire was administered to both internal and external stakeholders. Section A captured demographic information, while Sections B, C, D, and E contained Likert-scale items aligned with the four research objectives.

Two interview guides were used for qualitative data, one for diocesan media officers and the other for external media practitioners. The guides contained open-ended questions organised into five sections: background information, media relations practices, deployment of media relations practices, engagement with stakeholders, and effectiveness of media relations practices. Each interview concluded with appreciation for participants' cooperation and optional recommendations for improvement.

3.5 Validity of the Research Instruments

Face and content validity were ensured by subjecting the questionnaire and interview guides to expert review. Specialists in Mass Communication and Sociology examined the instruments for clarity, relevance, and coverage of research objectives. A pilot test was also conducted to further refine wording, sequencing, and clarity.

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3.6 Reliability of the Research Instruments

3.6.1 Reliability of the Questionnaire

A pilot study was conducted using a small sample of respondents, after which Cronbach's Alpha was used to determine internal consistency. The coefficients are presented in Table 3.1.

Table 3.1: Reliability Coefficient of the Instrument according to Sections

Variable / Construct	No. of Items	Reliability Coefficient
Media Relations Practices of the Church	10	0.978
The Level of the Church's Deployment of Media Relations Practices in Southwest Nigeria	11	0.993
The extent of Church's Engagement with Stakeholders using Media Relations Practices in Southwest Nigeria	11	0.971
The Extent of the Effectiveness of Media Relations Practices of the Church in Southwest Nigeria	10	0.992
Overall Reliability (Entire Items)	42	0.984

Source: Pilot Study Fieldwork, 2024

All coefficients were above the acceptable threshold of 0.70, indicating high internal consistency.

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3.6.2 Reliability of the Interview Guide

To ensure consistency in thematic analysis, two independent coders analysed the two interview guides using thematic coding. The degree of agreement between coders was measured using Cohen's Kappa statistic. The results are as follows:

Table 3:2 Reliability of Interview Guide

Section	Cohen's Kappa
Media Relations Practices	0.74
Deployment of Media Relations	0.78
Engagement with Stakeholders	0.74
Effectiveness of Media Practices	0.74

Source: Pilot Study Fieldwork 2024

According to the interpretive scale by Landis and Koch, values between 0.61 and 0.80 indicate substantial agreement among coders. Therefore, kappa values ranging from 0.74 to 0.78 confirm that there was a high-level consistency in interpretation and coding of responses. This supports the dependability and reliability of the interview guides and the credibility of the findings derived from them.

3.7 Method of Data Collection

Data collection took place in two phases. For quantitative data, questionnaires were administered face-to-face with the help of research assistants (mainly clergymen) in the places where the dioceses in this study were located. For qualitative data, interviews with media officers and media practitioners were conducted face-to-face and electronically, using audio recording for accuracy. Those that were conducted face to face – interview for media officers and media practitioners representing Ibadan and Egba dioceses were conducted in Ibadan and Abeokuta where the dioceses have their headquarters. Others conducted electronically, were conducted via social media platform called WhatsApp.

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Table 3.3: Instrument Response Rate

Research instrument	Administered	Retrieved	Validated	Response Rate
Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria	799	750	750	93.9%

Source: Researcher's Fieldwork, 2024

Table 3.3 presents the amount of research instruments that were administered, collected (retrieved), and validated, including the rate of responses. The study utilised a questionnaire named "Stakeholders 'Assessment of Media Relations Practices of the Church of Nigeria in Southwest Nigeria" to gather data. The questionnaire was administered to 799 respondents, both internal and external stakeholders, of the 799 questionnaires administered, 750 were retrieved. All 750 retrieved questionnaires were validated for analysis, indicating a high quality of responses. The response rate for the study was 93.9%, which is high and suggests a very good level of engagement from the participants. The fact that all retrieved questionnaires were validated for analysis suggests that the research instrument was well-designed and clearly understood by the participants, resulting in the collection of reliable and high-quality data.

3.8 Method of Data Analysis

Quantitative data collected from internal and external stakeholders were analysed using descriptive statistics such as frequency distribution, percentages, and measures of central tendency. Cross tabulation was also applied to compare patterns across groups. Qualitative data from interviews were analysed using thematic analysis. Emerging themes were compared with survey findings through cross-validation to provide deeper interpretation and strengthen the conclusions.

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Endnotes

1. *The Population sizes of the Six Dioceses in the Study were obtained from the Membership Data and Official Reports to their immediate past Synods through their Synod Clerical Secretaries*, Anglican Communication, 2024.

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Chapter Four

Results and Discussion of Findings

This chapter presents the results and discussion of findings based on the data analysis related to the study's objectives, including the research questions. It includes the response rate of the instruments, as well as the presentation and interpretation of data, covering the demographic characteristics of the respondents and presentation of research questions.

4.1 Demographic Data Analysis

Table 4.1a: Distribution of Respondents by stakeholder, Role, Gender, Educational Qualification and Occupation (N = 750)

Variable	Category	Frequency (f)	Percentage (%)
Stakeholder Type	Internal	380	50.7
	External	370	49.3
Role	Clergy	90	12.0
	Lay Member	290	38.7
	Community Member	370	49.3
Gender	Male	340	45.3
	Female	410	54.7
Age	15–20 years	120	16.0
	21–25 years	150	20.0
	26–44 years	270	36.0
	45–64 years	160	21.3
	65 years and above	50	6.7
Educational Qualification	SSCE	190	25.3
	B.A./B.Sc./HND	410	54.7
	Postgraduate	150	20.0
Occupation	Student	160	21.3
	Civil Servant	180	24.0
	Self-employed	150	20.0
	Business	120	16.0
	Unemployed	80	10.7
	Retired	60	8.0

Source: Researcher's Fieldwork, 2024

Table 4.1a presents the frequency distribution of respondents by demographic variables for both internal and external stakeholders of the Church of Nigeria (Anglican Communion) in

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Southwest Nigeria, with a total of 750 participants. The distribution reveals a fairly balanced representation between internal stakeholders (380; 50.7%) and external stakeholders (370; 49.3%), ensuring both church-based and community perspectives were well captured in the study.

In terms of role categorisation, 12.0 percent (90) of respondents were clergy, 38.7 percent (290) were lay members, while nearly half (49.3%; 370) were community members. This distribution reflects a deliberate inclusion of voices within and outside the church's formal structure, thus ensuring a broader insight into media relations practices from diverse viewpoints.

Gender representation shows that female respondents (410; 54.7%) slightly outnumbered male respondents (340; 45.3%), indicating a gender-balanced participation that reflects the active role of both men and women in church and community life.

Age distribution indicates that a significant proportion of respondents were within the economically and socially active age brackets. Those aged 26–44 years formed the largest group (270; 36.0%), followed by the 45–64 years category (160; 21.3%), while younger respondents aged 21–25 years constituted 20.0 percent (150). The smallest groups were those aged 15–20 years (120; 16.0%) and 65 years and above (50; 6.7%).

Educationally, more than half of the respondents (410; 54.7%) possessed tertiary qualifications (B.A./B.Sc./HND), indicating a relatively high literacy level among participants. Those with SSCE formed 25.3 percent (190), while respondents with postgraduate education constituted 20.0 percent (150). This suggests that most respondents had adequate educational exposure to understand and engage meaningfully with media and communication-related issues.

Occupational distribution shows that civil servants formed the largest group (180; 24.0%), followed by students (160; 21.3%) and self-employed individuals (150; 20.0%). Business

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persons accounted for 16.0 percent (120), while unemployed respondents represented 10.7 percent (80) and retirees 8.0 percent (60). This mix of occupational backgrounds suggests a socioeconomically diverse population, encompassing individuals with varying levels of professional experience and community engagement.

Overall, the demographic data indicate that the study achieved broad representativeness in terms of stakeholder type, role, gender, age, education, and occupation. This diversity enhances the credibility and generalisability of the findings, as perspectives were drawn from across different social, professional, and ecclesiastical segments of the Anglican community in the Southwest.

Table 4.1b: Key Informants' Distribution by category and state, category, years of experience, media platform (Media Practitioners only) and designation (Media Officers)

State/Diocese	Category	Years of Experience	Media Platform / Designation	N	%
Lagos (Lagos)	Media Officer	10	Media Director	1	8.3
Lagos (Lagos)	Media Practitioner	15	Online Newspaper	1	8.3
Ogun (Egba)	Media Officer	20	Diocesan Communicator & Media Director	1	8.3
Ogun (Egba)	Media Practitioner	32	Broadcast	1	8.3
Oyo (Ibadan)	Media Officer	15	Diocesan P.R. O	1	8.3
Oyo (Ibadan)	Media Practitioner	22	Print	1	8.3
Osun (Osun)	Media Officer	5	Director Media	1	8.3
Osun (Osun)	Media Practitioner	18	Broadcast	1	8.3
Ondo (Akure)	Media Officer	20	Media Director	1	8.3
Ondo (Akure)	Media Practitioner	10	Print	1	8.3
Ekiti (Ekiti)	Media Officer	15	Diocesan Communicator	1	8.3
Ekiti (Ekiti)	Media Practitioner	10	Print	1	8.3
Total	**Officers/6 Practitioners 6**		—	**12**	**100**

Source: Researcher's Fieldwork, 2024

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Table 4.1b presents a detailed breakdown of the twelve (12) key informants involved in the qualitative phase of the study. The table categorises the respondents by state/diocese, role (media officer or practitioner), years of experience, specific designation or media platform, and their respective percentage representation in the sample. Distribution by state and category each of the six selected southwestern states: Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti, is represented by two respondents: one media officer serving within the diocesan structure of the Church of Nigeria (Anglican Communion), and one external media practitioner engaged with church-related media activities. This gives a balanced respondent mix of 6 media officers and 6 media practitioners, representing 50% each of the total key informant sample. Years of Experience - respondents reported varied levels of experience, reflecting a range of perspectives: longest-serving practitioners include the media officer from Ogun State (20 years) and the practitioner from Ogun (32 years), suggesting seasoned insight into church communication. Others reported experience ranging from 5 to 22 years, ensuring that perspectives from both experienced and relatively newer professionals are captured. Notably, the shortest tenure was from Osun's media officer with 5 years of experience, still providing meaningful contribution. Media Officers' Role Levels -The media officers held official diocesan communication roles, such as:

Media Director (Lagos and Ondo), Diocesan Communicator (Ekiti), Director of Media (Osun), Diocesan PRO (Ibadan), and A combined role of Media Director & Communicator (Egba).

This diversity of official titles reflects structural variation across dioceses while highlighting a unified emphasis on media coordination within the Church. The six external media practitioners were affiliated with different media outlets:

Broadcast media: Ogun and Osun practitioners; Print media: Ibadan, Akure, and Ekiti practitioners; Online newspaper: Lagos practitioner.

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This spread provides a comprehensive media landscape through which Anglican Church activities are perceived and reported. Each respondent represents 8.3% of the total sample of 12 key informants, affirming the equal weighting and stratified selection of participants. This careful distribution strengthens the credibility and balance of the qualitative findings. In conclusion, the table reflects the deliberate use of purposive sampling, which ensured that only respondents with direct knowledge and professional involvement in media communication were selected. The distribution demonstrates geographical balance across the six states in Southwest Nigeria, as well as professional balance between internal media officers of the Church and external media practitioners. The respondents also possess diverse years of experience and operate across multiple communication platforms including print, broadcast, and online media. These characteristics provided a rich and credible qualitative dataset for the study. Consequently, the in-depth interviews generated meaningful insights that were subjected to **thematic analysis**, allowing patterns, recurring viewpoints, and context-specific narratives to emerge. This ensured that the findings were not only representative of the Church's internal communication systems but also reflective of how external media actors perceive and engage with the Anglican Communion in Southwest Nigeria.

4.2 Presentation of Data

4.2.1 Analysis of Research Questions

Research Question One: What are the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria?

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Table 4.2a: Media Relations Practices of Anglican Church in Southwest Nigeria (N=750)

S/N	Items	SA (%)	A (%)	D (%)	SD (%)	M	S. Dev	Remark
1	The church actively engages with traditional media in Southwest Nigeria.	24 (3.2)	685 (91.3)	42 (5.5)	0 (0)	2.98	0.29	Agree
2	It regularly issues press releases to inform the public about its activities.	162 (21.6)	501 (66.8)	87 (11.6)	0 (0)	3.10	0.57	Agree
3	Social media platforms are used effectively to communicate with the public.	314 (41.8)	400 (53.4)	35 (4.7)	0 (0)	3.37	0.57	Agree
4	The Church holds press conferences to address important issues.	34 (4.5)	580 (77.4)	138 (18.2)	0 (0)	2.86	0.46	Agree
5	Journalists have easy access to the spokesperson or media contact.	243 (32.4)	448 (59.7)	59 (7.9)	0 (0)	3.24	0.59	Agree
6	Accurate and timely information is provided to the media.	505 (67.4)	229 (30.5)	16 (2.1)	0 (0)	3.65	0.52	Strongly Agree
7	The Church responds promptly to media inquiries.	276 (36.8)	400 (58.7)	34 (4.5)	0 (0)	3.32	0.58	Agree
8	The Church's events foster relationships with the media.	174 (23.2)	576 (76.8)	0 (0)	0 (0)	3.23	0.42	Agree
9	The Church's leadership is visible and accessible to the media	341 (45.5)	371 (49.5)	38 (5.0)	0 (0)	3.41	0.58	Agree
10	The Church's media strategy includes both traditional and digital media.	47 (6.3)	704 (93.7)	0 (0)	0 (0)	3.06	0.24	Agree
	Weighted Mean = 3.22; S.D = 0.48; Overall Decision = Agree							

Source: Researcher's Fieldwork, 2024

KEY: Strongly Agree (SA)=4, Agree (A)= 3, Disagree (D)= 2, Strongly Disagree (SD) = 1, S. Dev = Standard Deviation, M= Mean
Threshold: mean value of 0.000-1.499 = Strongly Disagree (SD); 1.500-2.499 = Disagree (D); 2.500-3.499 =, Agree (A); 3.500 to 4.500= Strongly Agree (SA).

Table 4.2a presents the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria, using a rating scale with responses ranging from 'Strongly Agree (SA)' to 'Strongly Disagree (SD)'. The results show a general agreement that the Church actively engages with local media, with 685 respondents (91.3%) agreeing

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and 24 respondents (3.2%) strongly agreeing, resulting in a mean score of 2.98 and a standard deviation of 0.29. Regular issuance of press releases to inform the public received strong support, as 501 respondents (66.8%) agreed and 162 respondents (21.6%) strongly agreed (mean = 3.10, S.D. = 0.57). Similarly, the use of social media for communication was positively rated, with 400 respondents (53.4%) agreeing and 314 respondents (41.8%) strongly agreeing (mean = 3.37, S.D. = 0.57). The practice of holding press conferences to address important issues was acknowledged by 580 respondents (77.4%) who agreed, while 34 respondents (4.5%) strongly agreed (mean = 2.86, S.D. = 0.46). Access to a spokesperson or media contact was also rated favorably, with 448 respondents (59.7%) agreeing and 243 respondents (32.4%) strongly agreeing (mean = 3.24, S.D. = 0.59). Additionally, the church was perceived as providing accurate and timely information to the media, with 505 respondents (67.4%) strongly agreeing and 229 respondents (30.5%) agreeing (mean = 3.65, S.D. = 0.52). The church's prompt response to media inquiries was affirmed by 400 respondents (58.7%) agreeing and 276 respondents (36.8%) strongly agreeing (mean = 3.32, S.D. = 0.58). Organising events to foster relationships with the media was also viewed positively, with 576 respondents (76.8%) agreeing and 174 respondents (23.2%) strongly agreeing (mean = 3.23, S.D. = 0.42). Moreover, the visibility and accessibility of the church's leadership to the media were endorsed, as 371 respondents (49.5%) agreed and 341 respondents (45.5%) strongly agreed (mean = 3.41, S.D. = 0.58). The inclusion of both traditional and digital media in the Church's media strategy was also strongly supported, with 704 respondents (93.7%) agreeing and 47 respondents (6.3%) strongly agreeing (mean = 3.06, S.D. = 0.24). Overall, the weighted mean score of 3.22 with a standard deviation of 0.48 indicates a general agreement among respondents that the Church of Nigeria (Anglican Communion) in Southwest Nigeria engages in media relations practices (Mean=3.22; SD=0.48). The data suggests that the Church maintains a

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strong media presence through active engagement, timely information dissemination, and accessibility to journalists and the public.

Apart from the data gathered through the questionnaire, key informant interview was conducted among the key stakeholders, Finding is presented as follows:

Table 4.2b: Media Relations Practices of the Anglican Church in Southwest Nigeria

Theme	Subtheme	Evidence from Media Officers (by Diocese)	Evidence from Media Practitioners (by Diocese)
Proactive Media Engagement	Press releases, interviews, press briefings	**Ibadan**: Press releases, conferences, journalist partnerships; **Lagos**: Daily social media + press interviews; **Egba**: Regular press releases and interviews; **Osun**: Press conferences during synods; **Akure**: Media briefings and live coverage; **Ekiti**: Press releases, clergy interviews	Practitioners across Lagos, Egba, Osun, Akure, Ekiti confirm **regular press releases and media briefings**, though some dioceses (Egba, Osun) are more **reactive** and event-driven
Use of Traditional Media	Radio, TV, newspapers	**Ibadan**: Weekly radio/TV programs; **Lagos**: Bi-weekly broadcast; **Egba**: Strong radio use; **Osun**: Radio/TV during events; **Akure**: Weekly local broadcasts; **Ekiti**: Heavy reliance on radio, esp. rural areas	Practitioners affirm strong broadcast/print engagement across dioceses, but note **greater consistency in Lagos, Ibadan, Akure**, less so in **Egba, Osun**
Digital Media Adoption	Facebook, WhatsApp, YouTube, livestreaming	**All dioceses** use Facebook & WhatsApp; **Lagos, Ibadan, Akure, Ekiti**: daily updates + livestreams; **Egba**: weekly posts, some YouTube; **Osun**: limited Instagram/TikTok adoption	Practitioners confirm digital use is **growing but uneven**; Lagos, Ibadan stand out; Osun & Egba lag in modern youth-targeted platforms
Stakeholder Relations	Partnerships with journalists/media houses	**Ibadan, Lagos, Akure, Ekiti**: structured teams cultivating journalist relations; **Egba, Osun**: more informal, event-based relations	Practitioners validate that **dioceses with strong media structures maintain close press partnerships**, those with weaker structures rely on **ad hoc interactions**
Strategic Approach	Proactive vs. reactive	**Proactive/structured**: Ibadan, Lagos, Akure, Ekiti; **Reactive/event-based**: Egba, Osun	Practitioners confirm: Lagos, Ibadan, Akure, Ekiti are **strategically visible**; Egba, Osun are **event-dependent**

Source: Researcher's Fieldwork, 2024

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Table 4.2b presented that across the six dioceses of Southwest Nigeria**,** media relations practices are well established but vary in scope and intensity. About proactive strategies that combine press releases, media briefings, and journalist partnerships**,** Egba and Osun display a more event-driven**,** reactive approach, often mobilising media only proactive practices while Dioceses such as Ibadan, Lagos, Akure, and Ekiti have developed structured media relations, for synods or major occasions. Concerning traditional media; radio and television remain central platforms. Lagos, Ibadan, Akure, and Ekiti use them weekly or biweekly, while Egba and Osun engage broadcast mainly during special events. Print media (newspapers, newsletters) is widely used, though frequency differs — strong in Lagos and Ibadan, more occasional in Egba, Osun, and Ekiti. Concerning digital media, all dioceses report using Facebook and WhatsApp; Lagos, Ibadan, Akure, and Ekiti stand out with daily updates and livestreaming, while Egba and Osun are more limited and less engaged with newer platforms like Instagram and TikTok. Concerning relationships with Journalists: Strong ties with media houses are a hallmark of Lagos, Ibadan, Akure, and Ekiti, whereas Egba and Osun rely on ad hoc or personal connections. Overall**,** media relations practices are multi-channel and reasonably robust**,** but their consistency and strategic depth differ significantly across dioceses. The dioceses with strong media structures (Lagos, Ibadan, Akure, Ekiti) demonstrate professionalised and proactive practices, while dioceses with weak media structures (Egba, Osun) remain reactive and less structured in their approach.

Research Question Two: What is the level of deployment of media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria?

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Table 4.3a: Level of Deployment of Media Relations Practices of the Church

S/N	Items	VHL (%)	HL (%)	LL (%)	VLL (%)	M	S.D	Remark
1	Participation in radio and television interviews is frequent.	184 (24.5)	566 (75.5)	0 (0)	0 (0)	3.24	0.43	High Level
2	Collaboration with influential community figures is utilised to boost media coverage.	144 (19.2)	484 (64.5)	122 (16.3)	0 (0)	3.03	0.60	High Level
3	Traditional media (newspapers, magazines) is used to disseminate information.	194 (25.8)	556 (74.2)	0 (0)	0 (0)	3.26	0.44	High Level
4	Press conferences are organised to address significant issues.	353 (47.1)	364 (48.5)	33 (4.4)	0 (0)	3.40	0.62	High Level
5	Timely responses are provided to media inquiries.	272 (36.3)	448 (59.7)	30 (3.9)	0 (0)	3.32	0.55	High Level
6	Email newsletters are regularly used to keep members informed.	166 (22.1)	584 (77.9)	0 (0)	0 (0)	3.22	0.42	High Level
7	Media outlets are frequently engaged to promote events.	527 (70.3)	215 (28.)	8 (1.1)	0 (0)	3.69	0.48	Very High Level
8	Partnerships with local journalists are well-established for better media coverage.	275 (36.6)	448 (59.7)	27 (3.7)	0 (0)	3.33	0.54	High Level
9	The social media is effectively used to communicate with the congregation.	184 (24.5)	550 (73.3)	16 (2.2)	0 (0)	3.23	0.46	High Level
10	Community outreach programmes are used to enhance media presence.	359 (47.9)	353 (47.1)	38 (5.0)	0 (0)	3.43	0.59	High Level
11	Media monitoring and analysis are used by the Church.	466 (62.1)	259 (34.5)	25 (3.4)	0 (0)	3.59	0.56	Very High Level
	Weighted Mean = 3.34; S.D = 0.52; Overall Decision = High Level							

Source: Researcher's Fieldwork, 2024

KEY: Very High Level (VHL)=4, High Level (HL)= 3, Low Level (LL)= 2, Very Low Level (VLL) = 1, SD = Standard Deviation, M= Mean **Threshold:** mean value of 0.000-1.499 = Very Low Level (VLL); 1.500-2.499 = Low Level (LL); 2.500-3.499 =, High Level (HL); 3.500 to 4.500= Very High Level (VHL).

Table 4.3a shows the level of deployment of media relations practices by the Church of Nigeria (Anglican Communion) in Southwest Nigeria, using a rating scale ranging from

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'Very High Level (VHL)' to 'Very Low Level (VLL).' The table reveals a strong agreement that media engagement is a key aspect of the church's communication strategy. Participation in radio and television interviews was rated at a high level, with 566 respondents (75.5%) indicating a high level of involvement and 184 respondents (24.5%) indicating a very high level, yielding a mean score of 3.24 and a standard deviation of 0.43. Similarly, collaboration with influential community figures to enhance media coverage was rated highly, with 484 respondents (64.5%) reporting a high level and 144 respondents (19.2%) a very high level, while 122 respondents (16.3%) reported a low level (mean = 3.03, S.D. = 0.60). The use of traditional media, such as newspapers and magazines, for information dissemination was also rated high, with 556 respondents (74.2%) indicating a high level and 194 respondents (25.8%) a very high level (mean = 3.26, S.D. = 0.44). The organisation of press conferences to address significant issues was also recognized as a high-level practice, with 364 respondents (48.5%) agreeing and 353 respondents (47.1%) strongly agreeing (mean = 3.40, S.D. = 0.62). In terms of timely responses to media inquiries, 448 respondents (59.7%) reported a high level and 272 respondents (36.3%) a very high level (mean = 3.32, S.D. = 0.55). The use of email newsletters for member communication was confirmed as a high-level practice, with 584 respondents (77.9%) indicating a high level and 166 respondents (22.1%) a very high level (mean = 3.22, S.D. = 0.42). Local media engagement for event promotion was rated as very high, with 527 respondents (70.3%) reporting a very high level and 215 respondents (28.6%) a high level (mean = 3.69, S.D. = 0.48). Well-established partnerships with local journalists were acknowledged by 448 respondents (59.7%) indicating a high level and 275 respondents (36.6%) a very high level (mean = 3.33, S.D. = 0.54).

The effective use of social media to communicate with the congregation was affirmed by 550 respondents (73.3%) indicating a high level and 184 respondents (24.5%) a very high

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level (mean = 3.23, S.D. = 0.46). Community outreach programs were also highly rated in enhancing media presence, with 353 respondents (47.1%) reporting a high level and 359 respondents (47.9%) a very high level (mean = 3.43, S.D. = 0.59). Lastly, media monitoring and analysis were identified as a very high-level practice, with 466 respondents (62.1%) indicating a very high level and 259 respondents (34.5%) a high level (mean = 3.59, S.D. = 0.56). Overall, the weighted mean score of 3.34 with a standard deviation of 0.52 indicates that respondents generally perceive media relations practices as being deployed at a high level by the Church of Nigeria (Anglican Communion) in Southwest Nigeria. The findings suggest that the church is proactive in leveraging traditional and digital media to enhance its communication strategy and outreach efforts.

Further the data gathered through the questionnaire, key informant interview was conducted among the key stakeholders, Finding is presented as follows:

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Table 4.3b: Deployment of Media Relations Practices the Anglican Church in Southwest Nigeria

Theme	Subtheme	Evidence from Media Officers	Evidence from Media Practitioners
Use of Broadcast Media	Radio & TV	**Ibadan**: Weekly/biweekly sermons on radio/TV; **Lagos**: Bi-weekly TV and radio slots; **Egba**: Weekly radio, event-based TV; **Osun**: Broadcasts for synods/special services; **Akure**: Weekly local radio/TV broadcasts; **Ekiti**: Weekly radio/TV for rural coverage	Practitioners across Lagos, Egba, Osun, Akure, Ekiti confirm regular use of radio & TV but note some dioceses (e.g., Osun, Egba) are **less consistent**, relying on event-driven slots
Use of Print Media	Newspapers, newsletters, press statements	**Ibadan**: National dailies + diocesan newsletters; **Lagos**: National newspapers for major events; **Egba**: Quarterly in Tribune/Guardian; **Osun**: Press releases during synods; **Akure**: Local + national print; **Ekiti**: Print used for synods, special events	Practitioners confirm print is used widely, but frequency varies — **Lagos, Ibadan, Akure** = consistent; **Osun, Egba** = occasional; **Ekiti** = for special occasions only
Frequency of Use	Regular vs. event-based	**Regular:** Lagos, Ibadan, Akure, Ekiti; **Event-driven:** Egba, Osun	Practitioners echo this — stronger consistency in Lagos & Akure, weaker in Egba & Osun
Digital Platforms	Facebook, WhatsApp, YouTube, livestreaming	**All dioceses** report using Facebook & WhatsApp daily; **Lagos, Ibadan**: add YouTube livestreaming; **Egba**: weekly Facebook/WhatsApp posts; **Osun**: partial social media, limited Instagram/TikTok; **Akure, Ekiti**: regular Facebook & WhatsApp, some YouTube	Practitioners confirm daily social media updates across dioceses but stress **limited youth engagement** due to weak use of Instagram, TikTok
Supplementary Deployment	Bloggers, influencers, documentaries	**Ibadan**: Influencer collaborations & documentaries; **Lagos**: Influencer partnerships; **Egba**: Podcasts/blogs; **Osun**: Community radio talk shows, blogs; **Akure**: Producing video content; **Ekiti**: Bishop's video messages	Practitioners validate these but caution that such efforts are **still emerging and inconsistent** across dioceses

Source: Researcher's Fieldwork, 2024

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Table 4.3b presents that the deployment of media relations practices varies across dioceses but shows a multi-channel pattern: broadcast, print, digital, and supplementary platforms.

Broadcast Media: All dioceses use radio and television, though Lagos, Ibadan, Akure, and Ekiti deploy them more regularly (weekly/biweekly**)**, while Egba and Osun rely on special events or synods**.**

Print Media: Deployment is strongest in Lagos, Ibadan, and Akure (national and local newspapers, diocesan newsletters), while Egba, Osun, and Ekiti use print less consistently, tied to major events**.**

Digital Media: There is daily/weekly deployment across all dioceses, especially via Facebook, WhatsApp, and YouTube livestreaming. Lagos and Ibadan stand out as more strategic in their digital use, while Osun and Egba lag in embracing newer platforms like Instagram and TikTok.

Supplementary Practices: Creative methods like influencer collaborations (Ibadan, Lagos), podcasts/blogs (Egba), talk shows (Osun), video productions (Akure, Ekiti) show emerging trends, though practitioners caution these are not yet institutionalised across dioceses. Overall, deployment is broad but uneven: some dioceses (Lagos, Ibadan, Akure) show structured, consistent use, while others (Egba, Osun, partly Ekiti) demonstrate event-driven, reactive use.

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Research Question Three: What is the extent to which the Church of Nigeria (Anglican Communion) engages its stakeholders in Southwest Nigeria with media relations practices?

Table 4.4a: Extent to Which the Church Engages its Stakeholders with Media Relations Practices (N=750)

S/N	Items	VHE (%)	HE (%)	LE (%)	VLE (%)	M	S.D	Remark
1	Media relations efforts actively engage both the congregation and public	184 (24.5)	566 (75.5)	0 (0)	0 (0)	3.24	0.66	High Extent
2	Church updates keep the community well informed through traditional and social media	144 (19.2)	484 (64.5)	122 (16.3)	0 (0)	3.30	0.70	High Extent
3	Two-way communication is supported by church communication across media channels.	194 (25.8)	566 (74.2)	0 (0)	0 (0)	2.93	1.08	High Extent
4	The Church involves members in decision making about events social media platforms	353 (47.1)	364 (48.5)	53 (7.1)	0 (0)	2.89	1.01	High Extent
5	Events and activities are widely promoted to the public through the media	272 (36.3)	448 (59.7)	29 (3.9)	0 (0)	3.62	0.62	Very High Extent
6	Consistent Communication especially using social media ensures ongoing involvement of stakeholders	166 (22.1)	584 (77.9)	0 (0)	0 (0)	3.47	0.65	High Extent
7	Efforts to involve members through social media enhance participation in church initiatives.	527 (70.3)	215 (28.7)	8 (1.1)	0 (0)	3.48	0.69	High Extent
8	Public forums and call in Radio programmes used to inform community members.	274 (36.6)	448 (59.7)	28 (3.7)	0 (0)	3.78	0.42	Very High Extent
9	The church engages the journalists through regular press conferences and invitation to cover events	184 (24.5)	550 (73.3)	14 (1.8)	0 (0)	3.74	0.44	Very High Extent
10	Feedback from the public is gathered through social media and Radio	359 (47.9)	353 (47.1)	38 (5.0)	0 (0)	3.47	0.50	High Extent
11	The concerns and interests of stakeholders are promptly addressed.	466 (62.1)	259 (34.5)	26 (3.4)	0 (0)	2.84	0.72	High Extent
	Weighted Mean = 3.34; S.D = 0.68; Overall Decision = High Extent							

Source: Researcher's Fieldwork 2024

KEY: Very High Extent (VHE)=4, High Extent (HE)= 3, Low Extent (LE)= 2, Very Low Extent (VLE) = 1, SD = Standard Deviation, M= Mean
Threshold: mean value of 0.000-1.499 = Very Low Extent (VLE); 1.500-2.499 = Low Extent (LE); 2.500-3.499 = High Extent (HE); 3.500 to 4.500= Very High Extent (VHE).

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Table 4.4a presents the extent to which media relations practices of the Church of Nigeria (Anglican Communion) engage with stakeholders. The table highlights how active the media relations efforts of the church engage its congregation, community members, and other stakeholders. The findings indicate a strong agreement that its media relations efforts actively engage the stakeholders, with 566 respondents (75.5%) indicating a high extent and 184 respondents (24.5%) a very high extent, yielding a mean score of 3.24 and a standard deviation of 0.66. Similarly, church updates keeping the community well-informed through the social media received strong support, with 484 respondents (64.5%) reporting a high extent and 144 respondents (19.2%) a very high extent, while 122 respondents (16.3%) reported a low extent (mean = 3.30, S.D. = 0.70). The promotion of two-way communication by church across media channels was rated highly, with 566 respondents (74.2%) indicating a high extent and 194 respondents (25.8%) a very high extent (mean = 2.93, S.D. = 1.08). Involving church members in decision-making about events using social media platforms also received a high extent, with 364 respondents (48.5%) indicating a high extent and 353 respondents (47.1%) to a very high degree, while 53 respondents (7.1%) indicated a low extent (mean = 2.89, S.D. = 1.01). Events and activities being widely promoted to the public through traditional and social media was rated at a very high extent, with 448 respondents (59.7%) indicating a high extent and 272 respondents (36.3%) to a very high extent (mean = 3.62, S.D. = 0.62). Similarly, consistent communication to ensure ongoing involvement of stakeholders especially through social media platforms was affirmed by 584 respondents (77.9%) reporting a high extent and 166 respondents (22.1%) to a very high extent (mean = 3.47, S.D. = 0.65). Efforts to involve members in church initiatives to enhance participation through social media were recorgnised, with 215 respondents (28.7%) reporting a high extent and 527 respondents (70.3%) to a very high extent (mean = 3.48, S.D. = 0.69). The engagement of community

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members through public forums and call-in programmes on radio received strong agreement, with 448 respondents (59.7%) indicating a high extent and 274 respondents (36.6%) a very high extent (mean = 3.78, S.D. = 0.42). Active engagement with Journalists through press conferences and invitation to cover events was rated at a very high extent, with 550 respondents (73.3%) indicating a high extent and 184 respondents (24.5%) to a very high extent (mean = 3.74, S.D. = 0.44). Feedback from the public being gathered through social media platforms was also acknowledged as a high-level practice, with 353 respondents (47.1%) indicating a high extent and 359 respondents (47.9%) to a very high extent (mean = 3.47, S.D. = 0.50).

Finally, the concerns and interests of stakeholders being promptly addressed were rated at a high extent, with 259 respondents (34.5%) indicating a high extent and 466 respondents (62.1%) to a very high extent (mean = 2.84, S.D. = 0.72). Overall, the weighted mean score of 3.34 with a standard deviation of 0.68 indicates that respondents generally perceive media relations practices as effectively engaging stakeholders to a high extent. The findings suggest that the Church of Nigeria (Anglican Communion) actively utilises traditional and social media platforms to maintain strong engagement with its congregation and the broader community.

Further to the data gathered through the questionnaire, key informant interview was conducted among the stakeholders. Finding is presented as follows:

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Table 4.4b: Extent of the Church's Engagement with Stakeholders through media relations practices

Theme	Subtheme	Evidence from Media Officers (by Diocese)	Evidence from Media Practitioners (by Diocese)
Internal Engagement	Communication with members	Ibadan: WhatsApp, newsletters, Sunday bulletins; Lagos: Newsletters, bulletins, WhatsApp; Egba: Physical newsletters + WhatsApp; Osun: Announcements in bulletins; Akure: social media, bulletins, WhatsApp; Ekiti: WhatsApp + social media	Practitioners affirm members are kept informed via bulletins and WhatsApp, but note feedback integration varies.
External Engagement	Public/community outreach	Ibadan: s, outreach campaigns; Lagos: Media interviews, quarterly town halls; Egba: Radio discussions, health campaigns; Osun: Press releases, radio/TV programs; Akure: Town halls, outreach; Ekiti: Outdoor programs, rural outreach	Practitioners note dioceses rely heavily on outreach and media events to engage communities.
Feedback Mechanisms	Surveys, digital feedback	Ibadan: Surveys, suggestion boxes; Lagos: Online surveys, WhatsApp, social media comments; Egba: Forms, WhatsApp; Osun: Informal feedback; Akure: Surveys, open forums; Ekiti: Surveys, WhatsApp	Practitioners confirm surveys and digital tools but stress that dioceses with weak communication structures (Osun, Egba) use informal feedback only.
Media Monitoring	Tracking coverage	Lagos, Ibadan, Akure, Ekiti: Google Alerts, social media; Egba: clippings; Osun: journalist feedback	Practitioners note Lagos/Ibadan more systematic; Osun weakest.
Addressing Concerns	Responsiveness	Lagos: Bishops' sermons, pastoral visits, call-in radio; Ibadan: Pastoral care, social media; Akure: Live broadcasts; Ekiti: Community outreach; Egba/Osun: Informal responses	Practitioners confirm Lagos/Ibadan/Akure are prompt; Osun/Egba ad hoc.

Source: Researcher's Fieldwork, 2024

Table 4.4b presents the extent of the Church media relations practices in engaging with stakeholders, as reported by media officers across six dioceses and validated by media practitioners. For internal engagement, the table shows that dioceses make use of different

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communication tools to reach their members. Ibadan, Lagos, Egba, and Akure combine newsletters, bulletins, and WhatsApp groups, while Osun relies mostly on bulletin announcements, and Ekiti combines WhatsApp with social media. Practitioners confirmed that members are generally informed through these channels, though the degree of feedback integration differs. On external engagement, the table revels that the dioceses employ several forms of community outreach. Ibadan and Akure focus on town hall meetings and campaigns, Lagos adds media interviews and quarterly town halls, Egba organizes radio discussions and health campaigns, Osun issues press releases and broadcast programmes, while Ekiti conducts outdoor and rural outreach. Practitioners agreed that these are the main ways dioceses interact with the wider community. The table also highlights feedback mechanisms. Ibadan, Lagos, and Akure use structured methods like surveys, suggestion boxes, online platforms, and open forums, whereas Egba and Osun rely mainly on informal feedback. Practitioners confirmed this, noting dioceses with stronger communication structures. On media monitoring, the table shows that Lagos, Ibadan, Akure and Ekiti apply digital tools such as Google Alerts and social media, Egba relies on newspaper clippings, and Osun depends on journalist feedback. Practitioners observed that Lagos and Ibadan are the most systematic, while Osun is the least.

Finally, in addressing concerns, Lagos makes use of bishop's sermons, pastoral visits, and call-in radio programmes, Ibadan uses pastoral care and social media, Akure employs live broadcasts, Ekiti emphases community outreach, while Egba and Osun rely on informal responses. Practitioners confirmed that Lagos, Ibadan, and Akure respond promptly, whereas Osun and Egba are more ad hoc.

Research Question Four: What is the extent of effectiveness of the media relations practices of Church of Nigeria, (Anglican Communion) in Southwest Nigeria?

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Table 4.5a: Extent of Effectiveness of the Media Relations Practices of Church of Nigeria, (Anglican Communion) in Southwest Nigeria (N=750)

S/N	Items	VHE (%)	HE (%)	LE (%)	VLE (%)	M	S.D	Remark
1	The Church's media relations practices effectively enhance its public image.	314 (41.8)	437 (58.2)	0 (0)	0 (0)	3.42	0.49	High Extent
2	Media relations efforts effectively increase awareness of the Church's Community programmes	425 (56.6)	286 (38.2)	40 (5.3)	0 (0)	3.51	0.60	Very High Extent
3	The Church's Media relations practices address misinformation.	266 (35.5)	450 (60)	34 (4.5)	0 (0)	3.31	0.55	High Extent
4	The Church's Media relations efforts foster positive relationships with local traditional media.	527 (70.3)	223 (29.7)	0 (0)	0 (0)	3.70	0.46	Very High Extent
5	Communication initiatives increase the visibility of the Church's leaders.	468 (62.4)	272 (36.3)	10 (1.3)	0 (0)	3.61	0.51	Very High Extent
6	The Church's Media Relations Practices build trust with the community.	394 (52.5)	304 (40.5)	53 (7.1)	0 (0)	3.45	0.63	High Extent
7.	The Church Media Relations Practices garner positive media coverage.	470 (62.6)	254 (33.9)	26 (3.4)	0 (0)	3.59	0.51	Very High Extent
8.	The Church Media Relation Practices keep the church informed about public perception.	221 (29.5)	507 (67.6)	22 (2.9)	0 (0)	3.29	0.60	Very High Extent
9.	Its Media relations Practices promote church events to the public successfully.	456 (60.8)	286 (38.2)	8 (1.1)	0 (0)	3.59	0.51	Very High Extent
10.	The Church Media Relations Practices efforts advance the church's mission and goals.	278 (37.1)	415 (55.3)	57 (7.6)	0 (0)	3.29	0.60	High Extent
Weighted Mean = 3.48; S.D = 0.55; Overall Decision = High Extent								

Source: Researcher's Fieldwork, 2024

KEY: Very High Extent (VHE)=4, High Extent (HE)= 3, Low Extent (LE)= 2, Very Low Extent (VLE) = 1, SD = Standard Deviation, M= Mean
Threshold: mean value of 0.000-1.499 = Very Low Extent (VLE); 1.500-2.499 = Low Extent (LE); 2.500-3.499 = High Extent (HE); 3.500 to 4.500= Very High Extent (VHE).

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Table 4.5a presents the extent of the effectiveness of the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria, using a rating scale ranging from 'Very High Extent (VHE)' to 'Very Low Extent (VLE).' The table evaluates various aspects of media relations, including enhancing public image, increasing awareness, addressing misinformation, fostering media relationships, and supporting the Church's mission.

The findings indicate that the Church's media relations practices effectively enhance its public image, with 437 respondents (58.2%) indicating a high extent and 314 respondents (41.8%) a very high extent, yielding a mean score of 3.42 and a standard deviation of 0.49. Similarly, efforts to increase awareness of the Church's community programmes were rated very highly, with 286 respondents (38.2%) reporting a high extent and 425 respondents (56.6%) to a very high extent, while 40 respondents (5.3%) reported a low extent (mean = 3.51, S.D. = 0.60). Addressing misinformation through media relations was also rated highly, with 450 respondents (60.0%) indicating a high extent and 266 respondents (35.5%) to a very high extent, while 34 respondents (4.5%) reported a low extent (mean = 3.31, S.D. = 0.55). Fostering positive relationships with local media received strong support, with 223 respondents (29.7%) reporting a high extent and 527 respondents (70.3%) to a very high extent (mean = 3.70, S.D. = 0.46).

Communication initiatives that increase the visibility of the Church's leaders were recognised, with 272 respondents (36.3%) indicating a high extent and 468 respondents (62.4%) to a very high extent, while 10 respondents (1.3%) reported a low extent (mean = 3.61, S.D. = 0.51). Similarly, media relations practices that build trust with the community were rated positively, with 304 respondents (40.5%) reporting a high extent and 394 respondents (52.5%) a very high extent, while 53 respondents (7.1%) reported a low extent (mean = 3.45, S.D. = 0.63).

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For garnering positive media coverage, 254 respondents (33.9%) reported a high extent and 470 respondents (62.6%) a very high extent, with 26 respondents (3.4%) indicating a low extent (mean = 3.59, S.D. = 0.51). The effectiveness of media relations in keeping the Church informed about public perception was affirmed by 507 respondents (67.6%) at a high extent and 221 respondents (29.5%) to a very high extent, with 22 respondents (2.9%) reporting a low extent (mean = 3.29, S.D. = 0.60).

Successful promotion of church events to the public through media relations was also highly rated, with 286 respondents (38.2%) indicating a high extent and 456 respondents (60.8%) to a very high extent, while 8 respondents (1.1%) reported a low extent (mean = 3.59, S.D. = 0.51). Lastly, media relations practices that support the church's mission and goals received agreement from 415 respondents (55.3%) to a high extent and 278 respondents (37.1%) at a very high extent, while 57 respondents (7.6%) reported a low extent (mean = 3.29, S.D. = 0.60). Overall, the weighted mean score of 3.48 with a standard deviation of 0.55 indicates that respondents generally perceive the media relations practices of the Church of Nigeria (Anglican Communion) as effective to a high extent. The findings suggest that the church's media relations plays a crucial role in enhancing its public image, increasing the visibility of church leaders, increasing awareness about church programmes, building trust, and supporting its overall mission.

Further to the data gathered through the questionnaire, key informant interview was conducted among the stakeholders. Finding is presented as follows:

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Table 4.5b: The Extent of Effectiveness of Media Relations Practices of Church of Nigeria (Anglican Communion) in Southwest Nigeria.

Theme	Subtheme	Evidence from Media Officers (by Diocese)	Evidence from Media Practitioners (by Diocese)
Visibility & Reach	Breadth of media coverage; audience penetration	**Ibadan:** "Highly effective—visibility increased via digital and radio." **Lagos:** "Extremely successful; strong online + broadcast presence." **Egba:** Effective regionally via radio; print for peak moments. **Osun:** Positive but episodic visibility. **Akure:** "Quite effective" awareness via weekly broadcasts. **Ekiti:** Effective rural reach through radio/TV.	**Lagos:** Among the most effective. **Ibadan:** Strong radio/print/digital mix. **Akure:** Effective locally; can scale digital. **Egba/Osun:** Coverage present but event-driven. **Ekiti:** Maintains visibility; should expand youth platforms.
Credibility & Public Perception	Trust signals; media tone	Officers report positive feedback, improved perception, and ability to counter misinformation.	Practitioners concur for **Lagos, Ibadan, Akure**; note **Osun/Egba** need structure to sustain positive tone.
Goal Attainment	Meeting communication objectives	Better turnout at events, faster information flow, stronger stakeholder awareness.	Objectives largely met in stronger dioceses; **Osun/Egba** limited by weaker structure and continuity.
Digital Effectiveness	Consistency, interactivity, livestreams	**Lagos, Ibadan, Akure, Ekiti:** Daily updates; livestreams; newsletters. **Egba:** Regular but less diversified. **Osun:** Partial use; gaps on youth platforms.	Practitioners affirm daily/weekly use; underuse of **Instagram/TikTok** in **Osun/Egba** (and partly **Ekiti**) limits youth engagement.
Crisis Communication	Speed, clarity, coordination	Advisory committees, clarifications, press briefings; **Lagos/Akure/Ekiti** describe layered response; **Osun** acknowledges ad hoc handling.	Recommend formal crisis teams and clearer protocols; **Osun/Egba** need strengthening.
Monitoring & Evaluation	Tools, metrics, feedback use	Google Alerts, social listening, clippings, surveys, forums reported.	Viewed as basic; stronger dioceses more systematic; call for KPIs, analytics, and sentiment tracking.
Consistency & Structure	Proactive vs. event-based	**Lagos, Ibadan, Akure, Ekiti:** Proactive, structured. **Egba, Osun:** Event-driven, reactive.	Effectiveness tracks strategy maturity and resourcing; practitioners validate same divide.

Source: Researcher's Fieldwork, 2024

Table 4.5b presents the analysis thematically as follows**:** Media officers across dioceses consistently highlighted the visibility gained through both traditional and digital channels. For instance, Ibadan and Lagos dioceses described their media efforts as "highly effective"

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and “extremely successful,” noting strong presence in radio, television, and online platforms. Egba relied more on radio and episodic print coverage during peak activities, while Osun’s reach was described as positive but irregular. Akure emphasised “quite effective” weekly broadcasts, and Ekiti leveraged rural radio and television for broad penetration. Media practitioners validated these accounts, confirming Lagos and Ibadan as the strongest in visibility, while pointing out that Osun and Egba remained largely event-driven in their coverage. Both the media officers and practitioners underscored the Church’s enhanced credibility as a result of deliberate media engagement. Officers reported positive audience feedback, the strengthening of trust, and improved ability to counter misinformation. Practitioners confirmed this trend in Lagos, Ibadan, and Akure but noted that Osun and Egba lacked the communication structure needed to sustain a positive media tone over time. Media officers reported significant improvements in communication objectives, particularly in terms of higher turnout at events, faster dissemination of information, and better stakeholder awareness. This was corroborated by practitioners, who observed that dioceses with stronger communication structures (Lagos, Ibadan, Akure) achieved their goals more consistently, whereas Osun and Egba were constrained by weaker communication structures. The use of digital platforms emerged as a central marker of effectiveness. Lagos, Ibadan, Akure, and Ekiti dioceses were commended for daily updates, livestreaming services, and distribution of newsletters. Egba’s engagement, while regular, was less diverse, and Osun displayed partial digital presence with notable gaps in youth-oriented platforms such as *Instagram* and *TikTok*. Practitioners affirmed these differences, stressing that while digital engagement is growing, dioceses lagging in interactive platforms risk losing youth audiences. A notable divide was observed in crisis response strategies. Officers from Lagos, Akure, and Ekiti reported layered responses involving advisory committees, clarifications, and press briefings, while Osun admitted to more ad hoc

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approaches. Practitioners reinforced these accounts, recommending that dioceses, particularly Osun and Egba, establish formal crisis communication teams and clearer protocols to ensure speed and coordination during reputational challenges. Monitoring and Evaluation Mechanisms for evaluating media effectiveness varied. Officers cited the use of Google Alerts, social listening, media clippings, surveys, and feedback forums. However, practitioners assessed these efforts as largely basic and recommended more robust tools, including the adoption of key performance indicators (KPIs), advanced analytics, and sentiment tracking to measure communication outcomes more precisely.

Finally, the overall consistency of media relations practices was strongly linked to perceived effectiveness across dioceses. Findings revealed a clear structural divide. Dioceses such as Lagos, Ibadan, Akure, and Ekiti demonstrated more proactive and institutionalised media strategies, including designated communication officers, active social media engagement, and scheduled media briefings. These dioceses combined both traditional and digital platforms, maintained continuous interaction with journalists, and provided timely information during routine and crisis communication. Conversely, dioceses such as Egba and Osun showed a tendency toward event-driven publicity, where media engagement occurred primarily during major church programmes, diocesan anniversaries, or special occasions Practitioners emphasised that dioceses with dedicated media structures**,** were consistently more effective in achieving communication objectives such as reputation management, public awareness, and community trust. In contrast, dioceses relying on occasional publicity struggled with low media visibility, slower information dissemination, and reduced responsiveness to public issues. Thus, effectiveness in media relations was shown to depend not only on the presence of media activities, but on how systematic, professional, and sustained those activities were over time.

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4.3 Discussion of Findings

Findings from the demographic analysis showed that this study engaged a total of 750 survey respondents and 12 key informants drawn from the six dioceses of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. The analysis reveals a balanced representation between internal stakeholders (clergy and lay members, 380; 50.7 %) and external stakeholders (community members, 370; 49.3 %), thereby capturing both institutional and public perspectives.

A further breakdown shows that lay members constituted 38.7 % of the total respondents, while clergy made up 12 %. This indicates that the Church's media relations practices are primarily experienced and interpreted at the grassroots level. The external respondents - community members (49.3 %), represent the receiving end of the Church's media activities, thus offering insights into public perception and engagement.

Gender distribution shows that 54.7 % of respondents were female and 45.3 % were male. The slight female predominance mirrors findings from other recent studies that highlight the prominent role of women in church-related communication networks and digital religious engagement.[1] Age-wise, the majority (36 %) of respondents fall into the 26–44 years bracket, followed by those aged 21–25 years (20 %) and 45–64 years (21.3 %). The predominance of adult, economically active respondents suggests that the Church's media relations are engaging media-literate and technologically capable audiences.

In terms of education, a significant proportion of respondents hold tertiary qualifications (54.7 %), with postgraduate degree holders (20 %) and secondary-level graduates (25.3 %) also well-represented. This high literacy level implies strong potential for both digital and traditional media engagement within the Church's communication environment. The occupational distribution similarly reflects social diversity: civil servants (24 %), students

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(21.3 %), self-employed persons (20 %), and business owners (16 %) formed leading categories, while unemployed (10.7 %) and retirees (8 %) represented smaller groups.

The twelve key informants comprised six diocesan media officers and six media practitioners, representing the six southwestern states. Each category: internal (media officers) and external (media practitioners, accounted for 50 % of the qualitative sample, ensuring professional and geographical balance. Their years of experience spanned from 5 to 32 years, underscoring the inclusion of both seasoned and mid-career communication professionals. The diocesan officers held roles such as Media Director, Diocesan Communicator, and PRO, while the practitioners were from varied platforms - print, broadcast, and online media. This blend of internal and external communication expertise enriched the qualitative dataset and enabled comparison of institutional practices with publicly perceived media output.

The demographic profile underscores a balanced and information-rich participant base capable of engaging with media messages. The equal representation of internal and external stakeholders, combined with gender balance and high educational attainment, enhances interpretive depth and methodological rigour. These characteristics align with broader research emphasising multi-channel religious communication, participatory audience engagement, and socio-demographic inclusivity as foundational for effective media relations in faith contexts.[2] The quantitative findings of strong media engagement in the study, along with the qualitative evidence of structural differences across dioceses, further reinforce that hybrid media systems remain essential yet uneven across institutional contexts.[3]

The dominance of lay and community respondents supports earlier claims that grassroots participation enhances message credibility and diffusion in African church contexts.[3] The gender pattern observed complements reports that women act as pivotal communicators and

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mobilisers within church networks, especially across digital platforms.[3] The high level of educational attainment among respondents also aligns with research showing that media-literate congregations are more likely to engage in dialogic and interactive communication with religious institutions.[3] The professional profiles of media officers and practitioners in the sample confirm that institutional structure, leadership orientation and media competence significantly influence the consistency and effectiveness of media relations practices.[4] Lastly, the cooperative relationship noted between diocesan media officers and secular journalists corroborates the view that church–media partnerships are indispensable for accurate representation and visibility in public discourse.[5]

In summary, the findings demonstrate that the Church of Nigeria (Anglican Communion) in Southwest Nigeria operates within a communication environment that is characterised by educated, active, and gender-diverse audiences, supported by experienced communication personnel. These conditions present fertile ground for effective media relations, participatory engagement and adaptive communication practices in a digitally interconnected society.

The findings from Research Question One on Media Relations Practices of the Church of Nigeria (Anglican Communion) reveal that the Church of Nigeria (Anglican Communion) in Southwest Nigeria exhibits a well-developed and multidimensional media relations structure that integrates both traditional and digital communication channels. The quantitative results, demonstrate that the Church maintains active engagement with local traditional media, as shown by high agreement levels (91.3 %) among respondents. This widespread perception of engagement is reinforced by consistent issuance of press releases (mean = 3.10) and regular press conferences (mean = 2.86). These indicators reflect a deliberate strategy of public visibility, confirming that the Church views media as an essential partner in its institutional communication. The qualitative evidence**,** supports this

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pattern, showing that dioceses such as Lagos, Ibadan, Akure, and Ekiti maintain structured systems for press briefings and partnerships with journalists, while Egba and Osun operate on a more reactive, event-driven basis. This variation underscores a broader reality in ecclesiastical communication: that organisational resources, leadership orientation, and infrastructural development influence the consistency and sophistication of media relations.

Findings also show strong adoption of digital media platforms. The quantitative data reveal that more than 95 % of respondents acknowledge the Church's use of social media for communication (mean = 3.37). This is corroborated by qualitative reports that dioceses employ Facebook, WhatsApp, and YouTube for daily updates and livestreaming, with Lagos and Ibadan showing the highest level of integration. Such digital adoption suggests a progressive shift from one-way to interactive communication, consistent with contemporary media-relations paradigms that emphasize immediacy, transparency, and participatory engagement.[6]

The Church's credibility and responsiveness are also positively perceived. High mean scores for accurate and timely information dissemination (mean = 3.65) and prompt response to media inquiries (mean = 3.32) indicate an institutionalised communication culture that prioritizes reliability and openness. Qualitative insights confirm that dioceses with formal media units, particularly in Lagos, Ibadan, and Akure, demonstrate structured mechanisms for journalist access and information management. This supports the view that effective media relations depend on the existence of trained personnel and a coherent communication framework rather than ad hoc publicity efforts.[7]

Equally significant is the Church's dual-channel strategy, integrating both traditional and digital media (mean = 3.06). This duality is validated by the key informants' accounts of consistent use of radio and television in rural dioceses such as Ekiti and Akure, where digital access may be limited. This inclusive approach enhances message penetration across

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different socio-demographic segments and strengthens institutional credibility. The presence of such hybrid systems demonstrates an understanding that traditional media remain vital for communal trust-building, while digital media facilitate immediacy and global reach.[1]

The evidence also highlights the importance of stakeholder relationships. Both data sources show that diocesan media officers cultivate partnerships with journalists and media houses, a practice more structured in dioceses with dedicated media teams. This relational dimension aligns with contemporary perspectives on media relations that emphasise collaboration, mutual trust, and reputation management as prerequisites for sustained institutional visibility.[8] Where these relationships are informal or event-based, as seen in Egba and Osun, the Church's visibility tends to fluctuate, illustrating the consequences of limited media professionalisation.

The overall weighted mean of 3.22 (SD = 0.48) across all indicators confirms a generally positive perception of media relations practice. The convergence between survey and interview results demonstrates both reliability and triangulation: the quantitative evidence provides breadth, while the qualitative narratives add interpretive depth. Together, they portray an organisation that has embraced proactive communication while negotiating internal disparities in structure and capacity. The integration of structured press activities, digital engagement, and stakeholder collaboration demonstrates that the Church's media relations are not incidental but embedded in a broader institutional communication strategy.[9]

In sum, the Church of Nigeria (Anglican Communion) in Southwest Nigeria exhibits a mature and multi-layered media relations system characterised by proactive outreach, credibility, and technological adaptation. Nevertheless, inter-diocesan disparities suggest that sustained training, infrastructural investment, and unified communication policy will be essential to achieve uniform standards of media engagement across all dioceses.

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The findings on the level of deployment of media relations practices by the Church of Nigeria (Anglican Communion) in Southwest Nigeria, reveal a well-established communication system that effectively integrates traditional and digital media platforms. Quantitative evidence (Table 4.3a) indicates a consistently high level of deployment, with a weighted mean score of 3.34 (SD = 0.52). This shows that respondents generally perceive media relations practices as being implemented with strong intentionality and structure.

Among specific indicators, radio and television participation scored highly (mean = 3.24), reflecting an enduring reliance on broadcast media as a means of outreach. The key-informant interviews (Table 4.3b) reinforce this pattern: dioceses such as Lagos, Ibadan, Akure, and Ekiti conduct weekly or bi-weekly radio and television programmes, while Osun and Egba rely on event-based broadcasts. This finding underscores the historical significance of broadcast media in religious communication across Africa, where radio remains a trusted medium for community engagement and spiritual instruction.[10] The Church's continued investment in radio and television thus reflects both strategic continuity and contextual adaptation to audience habits.

Similarly, the use of print media - including newspapers, newsletters, and press statements, was found to be widespread (mean = 3.26). The qualitative data corroborate this, showing that dioceses such as Lagos and Ibadan maintain consistent publication schedules in national dailies, while others like Osun and Egba engage print media primarily during synods or major church events. This variance highlights the unevenness in institutional media capacity, suggesting that dioceses with stronger administrative and financial structures deploy media tools more consistently.[1]

The Church's timely response to media inquiries and organisation of press conferences further demonstrate proactive media management. High mean scores (3.32 and 3.40 respectively) and corroborating qualitative evidence point to structured efforts to maintain

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transparency and credibility. Lagos, Ibadan, and Akure dioceses, for instance, were reported to host regular press briefings on moral, social, national issues, a practice aligned with global trends in faith-based communication that emphasise visibility and accountability in public discourse.[11]

One of the strongest indicators of deployment is seen in local media engagement for event promotion, which scored a very high mean (3.69). Key informants confirmed strong partnerships between diocesan media officers and local journalists, particularly in Lagos, Akure, and Ibadan, where media units cultivate collaborative relationships to ensure coverage of church activities. This finding affirms that stakeholder collaboration and relationship-building are at the heart of sustainable media relations, echoing contemporary research that positions journalist-clergy cooperation as essential for effective message dissemination[12]

The Church's adoption of digital platforms, which include Facebook, WhatsApp, YouTube, and livestreaming, was also rated highly (mean = 3.23). All dioceses reported regular use of social media for updates, livestreamed services, and engagement with congregants. Lagos and Ibadan were found to be leaders in the use of YouTube, while Akure and Ekiti also maintained consistent online presence. However, informants noted limited adoption of youth-oriented platforms like Instagram and TikTok, suggesting a generational gap in the Church's digital communication strategy.[13] This aligns with emerging scholarship that stresses the need for inclusive digital evangelism strategies targeting younger demographics.[14]

Further, the Church's community outreach programmes (mean = 3.43) and media monitoring and analysis (mean = 3.59) were among the most highly rated practices. The latter reflects a growing awareness of the importance of feedback, evaluation, and data-driven communication. Such practices indicate a movement from one-way information flow

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toward evidence-based and strategic communication, which is a hallmark of mature institutional public relations.[15]

Qualitative data also reveal the Church's supplementary media deployment, such as collaborations with influencers, bloggers, and documentary producers. These emerging practices, while still inconsistent across dioceses, demonstrate innovation and an evolving understanding of the media ecosystem. For instance, Ibadan and Lagos dioceses were noted for engaging online influencers and producing visual documentaries, while Akure focused on video-based messages from church leaders. These creative approaches enhance message appeal and reflect the Church's gradual adaptation to the digital attention economy.[16]

Overall, both quantitative and qualitative findings converge to show that the Church of Nigeria (Anglican Communion) operates a robust, multi-channel media relations framework that strategically combines broadcast, print, and digital media. However, disparities among dioceses, particularly between metropolitan centers (Lagos, Ibadan) semi urban dioceses (Osun, Egba), highlight the need for capacity-building and policy harmonisation to ensure uniformity in media engagement standards. The evidence points to a Church that is both proactive and evolving, leveraging its communication systems to maintain relevance, enhance visibility, and deepen public engagement within Nigeria's competitive media environment.[17]

The findings on the extent to which the Church of Nigeria (Anglican Communion) engages its stakeholders through media relations practices reveal a broadly participatory, dialogic, and multi-channel communication environment. Quantitative data from Table 4.4a showed a robust overall mean score of 3.34 (SD = 0.68), indicating consistently high patterns of engagement across internal and external groups. This suggests that the Church operationalises media relations as a strategy of relational communication that emphasises

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dialogue, rather than mere information dissemination. Scholars identify this approach as foundational to institutional trust and public legitimacy.[18]

Engagement with internal stakeholders was found to be deliberate, frequent, and channel-diverse. WhatsApp groups, parish newsletters, Sunday bulletins, and social-media announcements emerged as the most used platforms across dioceses (Table 4.4b). Lagos, Ibadan, and Akure dioceses demonstrated stronger adoption of digital systems, while Egba and Osun relied more heavily on traditional print media.

The quantitative results further reinforce this pattern. So, the item measuring "consistent communication to ensure ongoing stakeholder involvement" recorded a high mean of 3.47 (SD = 0.65**)**. Such active internal communication aligns with research arguing that continuous, two-way communication within faith-based institutions enhances member participation, reinforces communal identity, and strengthens governance transparency.[19] Accordingly, the Church's media relations serve as an institutional mechanism for maintaining cohesion, involvement, and shared meaning among members.

Engagement with external stakeholders, which include journalists, community residents, and the general public, was also rated highly. Interaction with journalists through press briefings, interviews, and event invitations produced a mean of 3.74 (SD = 0.44**)**, while community outreach via radio phone-in programmes and public forums yielded an even higher mean of 3.78 (SD = 0.42). Qualitative insights indicate that Lagos, Ibadan, and Akure frequently convene town halls, run health missions, and organize public education campaigns, illustrating a media-driven approach to communal visibility. These patterns support the view that religious institutions in Africa increasingly function as civic communication actors, leveraging media to influence social engagement and community mobilisation.[20] As such, the Church's external communication enhances not only religious outreach but also its socio-cultural relevance.

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The promotion of two-way communication recorded strong stakeholder agreement (mean = 2.93), while the existence of structured feedback mechanisms scored even higher (3.47). Qualitative data justify this difference: dioceses such as Lagos, Ibadan, Ekiti, and Akure utilise online surveys, social-media polling, and digital comment tracking, whereas Egba and Osun rely more on interpersonal feedback, verbal reports, and physical suggestion forms. This disparity in systems and sophistication is consistent with dialogic communication theory, which posits that organisations with greater technological capacity tend to implement more reciprocal, participatory feedback structures.[21] The Church's adoption of digital feedback methods, where available, demonstrates a gradual shift from hierarchical message transmission toward interactive engagement.

Responsiveness to stakeholder concerns recorded a mean of 2.84 (SD = 0.72), indicating a moderate-to-strong level of attention to public input. Interview data show that dioceses with better media capacity (Lagos, Ibadan, Akure) respond more swiftly and systematically through pastoral visits, live Q&A broadcasts, and social-media replies. Others, like Osun and Egba, remain more reactive and informal.

Media monitoring practices (e.g., tracking newspaper coverage, radio reports, and online mentions) were also more advanced in metropolitan dioceses. This reflects broader institutional trends in religious communication, where organisations increasingly monitor public discourse in order to manage reputation, correct misinformation, and refine messaging.[22]

Overall, the quantitative and qualitative findings indicate that the Church of Nigeria (Anglican Communion) employs a hybrid communication system that combines traditional media with modern digital platforms to achieve sustained stakeholder engagement. While highly urban dioceses exhibit higher technological integration and stronger responsiveness, less urban dioceses maintain effective engagement through established relational and

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broadcast channels. These patterns align with contemporary scholarship suggesting that religious institutions across sub-Saharan Africa are transitioning from sermon-centric communication to media-mediated, participatory, and dialogic models.[23] Hence, the Church's media relations practices not only support worship and doctrinal transmission but also reinforce its role as a civic, social, and communicative actor within the broader Nigerian society.

Findings from Research Question Four on the Extent of Effectiveness of Media Relations Practices of the Church of Nigeria (Anglican communion) in Southwest Nigeria indicate that the Church in Southwest Nigeria achieves a high level of effectiveness from its media relations activities, while also revealing important limits tied to institutional capacity and strategic maturity. The discussion below draws on the survey data and interview themes to explain *why* effectiveness is high in some respects and uneven in others, relating these explanations to contemporary scholarship on religious and institutional communication.

The data point to three interlinked sources of effectiveness. First, the Church's breadth of reach and visibility across broadcast, print, and digital platforms, translates into measurable awareness and public presence. Respondents consistently indicate that media relations increase visibility of leaders, promote events, and generate positive coverage; interviewees confirm that dioceses with proactive media teams secure regular broadcast slots, daily digital updates, and steady press relationships. This mix of channels produces cumulative audience penetration: traditional platforms reach highly urban and urban constituencies, while digital platforms extend immediacy in highly urban contexts. Contemporary empirical work on religion and digital media similarly shows that hybrid channel strategies yield both depth and breadth, which helps explain the Church's strong image indicators. [1]

Second, credibility and trust-building emerge as central mechanisms by which media relations translate into effectiveness. The survey data show high agreement that media

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outputs are accurate, timely, and helpful in correcting misinformation; interviewees report deliberate practices - press briefings, clarifications, pastoral messages, and follow-up media outreach, designed to shape tone and correct misreporting. These practices align with established principles of institutional reputation management and measurement guidance stressing the value of prompt, transparent responses as drivers of trust.[24] Where dioceses maintain structured media units with trained officers and standardised workflows, trust metrics and positive coverage are consistently stronger; conversely, where media activity is episodic, gains are fragile and short-lived.[25]

Third, goal attainment and stakeholder mobilisation are evident in event turnout, programme awareness, and community participation. The survey shows that the Church's media relations effectively raise awareness of programmes and support mission activities; interviews attribute this to coordinated publicity, targeted outreach (e.g., town halls, radio campaigns), and feedback tools that help tailor subsequent messaging. This pattern reflects the shift in contemporary religious communication from purely informational broadcasting to relationship-centred mobilisation, where media relations are evaluated by outcomes (attendance, donations, public partnership) rather than outputs alone.[26]

While the overall pattern is positive, the evidence also exposes structural constraints that limit uniform effectiveness. Two clusters are especially salient: First, institutional unevenness: Lagos, Ibadan, Akure, and Ekiti consistently display proactive, systematised media relations - daily digital content, regular broadcast slots, formal press engagement, and monitoring systems, whereas Egba and Osun rely primarily on event-driven media relations and informal feedback mechanisms. Interviews indicate that the disparity stems from differential resourcing (budgetary, human capital), leadership prioritisation, and technical know-how. In practical terms, dioceses with limited capacity struggle to convert occasional publicity into sustained reputation capital; their reactive posture also reduces readiness in

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crises. This observed gap mirrors broader findings about organisational communication in contexts of resource variance: strategy matters, but so do the capacity and routines that make strategy operational.[27] Second, measurement and evaluation gaps: although media monitoring and basic analytics are reported - Google Alerts, social listening, and clippings, most dioceses lack systematic key performance indicators (KPIs), sentiment analysis protocols, or routine evaluation cycles tied to strategic objectives. Interviews repeatedly called for clearer KPIs, analytics training, and standardised evaluation instruments. The absence of robust measurement undermines the Church's ability to demonstrate impact beyond anecdotal indicators (attendance, immediate coverage) and to calibrate investment in channels that yield the best returns. This limitation is consistent with sector-wide challenges: many faith-based organisations implement communication tactics without embedding evaluative frameworks to link activities to outcomes, reducing accountability and learning[28]

The crisis communication dimension further demonstrates mixed maturity. In dioceses with stronger communication structure, there are layered response mechanisms - advisory committees, pre-tested messages and press briefings, that facilitate speed and coherence in a crisis. In dioceses with less developed communication structure, response tends to be ad hoc and slower, elevating risk of reputational harm when controversies escalate. The finding underscores a practical corollary: effectiveness is not only the sum of routine visibility activities but also the capacity to respond decisively under stress; where crisis systems are weak, overall effectiveness is vulnerable.[29]

Taken together, the findings suggest three practical inferences. First, effectiveness is a function of strategy + capacity + measurement: a clear media strategy matters, but only when supported by trained personnel, operational routines, and evaluative metrics. Second, hybrid channel deployment (traditional + digital) is both necessary and effective in the

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Nigerian context because it addresses diverse audience profiles; dioceses that combine radio/TV with livestreaming and targeted WhatsApp groups achieve wider and deeper engagement. Third, investment in monitoring and evaluation will unlock further gains: by shifting from intuition-based to evidence-based decision-making, diocesan media units can prioritise high-impact activities and demonstrate value to church leadership.

Policy-wise, the evidence points to a small set of high-leverage interventions: institutionalise media units with clear roles; adopt basic KPIs (reach, sentiment, response time, event conversion); expand digital youth-oriented outreach where gaps exist; and establish minimum crisis communication protocols across dioceses so that reactive weaknesses are minimised. These interventions address the resource and structural shortfalls that currently limit effectiveness in some dioceses while consolidating gains in others.

In conclusion, the Church's media relations practices are demonstrably effective in raising visibility, building trust, and advancing mission goals across Southwest Nigeria. Effectiveness is highest where intentional strategy, institutional capacity, and evaluation practices converge.

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Chapter Five

Conclusion

This chapter presents the summary of the study, conclusion and recommendations based on the findings of this study. It subsequently states the contributions to knowledge and suggests areas for further study.

5.1 Summary of Findings

Findings from the demographic analysis show that the study comprised a total of 750 participants drawn from internal and external stakeholders of the Church of Nigeria (Anglican Communion) in Southwest Nigeria. Out of this number, 380 respondents (50.7%) were internal stakeholders, while 370 respondents (49.3%) were external stakeholders, indicating a near equal representation of both groups.

The distribution by role shows that 90 respondents (12.0%) were clergy, 290 respondents (38.7%) were lay members, and 370 respondents (49.3%) were community members. This reflects the inclusion of both church-based and external community perspectives.

Gender distribution indicates that 340 respondents (45.3%) were male, while 410 respondents (54.7%) were female. This shows that female respondents slightly outnumbered their male counterparts.

In terms of age, the majority of respondents (270; 36.0%) were within the 26–44 years age bracket, followed by 160 respondents (21.3%) aged 45–64 years. Respondents aged 21–25 years accounted for 20.0 percent (150), while those between 15–20 years made up 16.0 percent (120). The smallest group were those aged 65 years and above (50; 6.7%).

Regarding educational qualification, most respondents (410; 54.7%) possessed tertiary education (B.A./B.Sc./HND), followed by 190 respondents (25.3%) with SSCE, and 150 respondents (20.0%) with postgraduate qualifications.

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Occupationally, civil servants formed the largest group (180; 24.0%), followed by students (160; 21.3%) and self-employed persons (150; 20.0%). Business owners accounted for 120 respondents (16.0%), while unemployed and retired persons constituted 10.7 percent (80) and 8.0 percent (60), respectively.

Overall, the demographic data show that respondents were drawn from diverse age, educational, occupational, and gender backgrounds, providing a balanced representation of the population under study.

The findings present a holistic picture of how the Church deploys, engages, and evaluates media relations in a contemporary religious and communication context.

Firstly, findings from the Research Question One on the media relations practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria indicate that these practices are present but vary widely across dioceses. Quantitative responses affirmed that activities such as press briefings, social media use, email newsletters, event publicity, and relationship building with media houses are consistently practised. There is also significant evidence of the use of traditional media (radio, TV, newspapers) and digital media (social platforms, blogs, livestreaming). From the interviews, it was evident that Lagos, Ibadan, Akure, and Ekiti dioceses have well-structured and proactive media teams with strategic planning. Egba and Osun dioceses, on the other hand, showed less consistency and structure, often relying on media during major events or synods. This suggests that while media practices exist across the board, institutionalisation and consistency differ significantly.

Secondly, in addressing the research question two on level of deployment of media relations practices in Southwest Nigeria by Church of Nigeria (Anglican Communion) it was found to be high, as reflected in the weighted mean score of 3.34 with a standard deviation of 0.52**.** Activities such as participation in radio/TV interviews, press conferences, social media communication, email newsletters, and collaboration with influential figures were all rated

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highly. Respondents strongly agreed that local media were used to promote events and that partnerships with journalists were actively maintained. The qualitative data supported this, highlighting that Lagos, Ibadan, and Akure dioceses deploy media tools more frequently and strategically, while Egba and Osun are more event-driven and reactive. Newer practices like the use of podcasts, influencer partnerships, and livestreaming services were emerging but not yet fully institutionalised in all dioceses.

Thirdly in addressing Research Question Three, findings revealed that Media relations practices were perceived to be highly engaging for stakeholders, with a weighted mean score of 3.34 and a standard deviation of 0.68. Respondents agreed that the Church uses various communication methods to involve and inform its congregation and external community members. This includes consistent updates, feedback collection, promotion of church events, outreach programmes, and two-way communication. Key informant interviews affirmed that churches engage stakeholders through public forums, regular updates, and participation opportunities. A strong sense of community was reported in dioceses with more organised communication systems. However, gaps were noted in dialogic and interactive communication in dioceses with weak or reactive media frameworks, indicating the need for improvement in fostering inclusive engagement processes.

Fourthly, on the Research Question Four regarding the effectiveness of media relations practices, the media relations practices of the Church were perceived to be effective to a high extent, with a weighted mean score of 3.48 and a standard deviation of 0.55. Respondents affirmed that these practices enhanced the Church's public image, helped to address misinformation, increased awareness of programmes, built trust with the community, and supported the Church's mission and goals. From the qualitative interviews, dioceses like Lagos, Ibadan, Akure, and Ekiti were seen as highly effective in leveraging both traditional and digital media for visibility and crisis communication. Their media

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relations efforts were linked to increased attendance at events, prompt responses to reputational issues, and stronger media-audience trust. However, dioceses such as Egba and Osun, though making efforts, were limited by weaker structures, inconsistent strategies, and low adaptation of digital platforms targeting the youth. Practitioners recommended stronger crisis communication structures, KPI-based evaluations, and regular digital media audits for improved effectiveness.

Overall, the findings indicate that media relations practices in the Church of Nigeria (Anglican Communion) in Southwest Nigeria are well-recognised and actively practised, though not uniformly across dioceses. While most dioceses show high deployment and effectiveness, structural disparities exist. Dioceses with structured media departments demonstrate stronger engagement, higher visibility, and better stakeholder relationships. In contrast, others still operate on event-driven, reactive strategies. The study underscores the importance of formalising media structures, professionalising media relations, adopting digital innovations, and integrating feedback systems to ensure consistent stakeholder engagement and sustained public influence across all dioceses.

5.2 Conclusion

This study concludes that the Church of Nigeria (Anglican Communion) in Southwest Nigeria demonstrates a commendable, and progressively evolving media relations practice. The Church maintains an active presence across both traditional and digital platforms, with survey data and interviews confirming high levels of engagement, deployment, and effectiveness. Through timely dissemination of information, consistent social media activity, regular press briefings, and deliberate media collaborations, the Church successfully communicates its mission, enhances its public image, and fosters trust among stakeholders.

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The Church has notably embraced media convergence, blending radio, television, print, social media, and digital newsletters, thereby broadening its outreach and sustaining engagement with both older and younger demographics. Structured media departments, staffed by trained personnel, ensuring professionalism and coordination in media activities exist in some of the Dioceses involved in this study. Furthermore, the Church's feedback and monitoring systems, as well as crisis communication mechanisms such as Media Advisory Committees, to a reasonable degree demonstrate a mature and responsive approach to public relations.

Despite these strengths, the study also highlights some areas for improvement. These include limited adoption of newer social media platforms popular among youth, inadequate investment in media infrastructure, lack of centralised media policy and the need for continuous training of media officers. Overall, the Church's media relations efforts have significantly improved its visibility, credibility, and public engagement, positioning it as a model for faith-based communication in Nigeria's dynamic media landscape.

5.3 Recommendations

1. To enhance its media relations efforts, the Church should recruit media officers who possess formal communication background and invest in regular standardised training of media officers , should create a strategic media relations blueprint that aligns communication with its misson and evangelistic goals, further cultivate partnership with journalists and media houses, increase its use of formal communication tools like press conferences to address major issues, and expand its digital presence to include TikTok and Instagram to connect more effectively with target audiences, especially the youth.
2. To sustain and deepen its media deployment, the Church ought to institutionalise a centralised media policy integrating traditional and digital strategies, invest in digital media infrastructure, promote inter-diocesan collaboration and media innovation hubs

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and should built structured partnerships with mainstream media outlets to enhance visibility and ensure fair coverage. Each diocese should also maintain a year-long communication calendar aligning media activities with major events.

3. To improve stakeholder engagement further, the Church is enjoined to establish a unified communication framework for strategic and consistent media interaction, provide ongoing digital literacy training for clergy and media officers, set up digital engagement teams responsible for managing social media, responding to inquiries, and tracking sentiment online and establish Research and Development (R & D) unit under its Media Department at the National level.
4. To maintain and further strengthen the effectiveness of its media relations practices, the Church is urged to establish a comprehensive media evaluation framework by creating performance indicators, such as audience reach, message recall, media coverage tone and stakeholders' satisfaction to assess the impact of its media engagement, sustain investment in skilled personnel and advanced technological infrastructure and incorporate audience research and feedback systems. The Church should also adopt proactive crisis communication protocols and strengthen the integration of media with mission goals.

5.4 Contributions to Knowledge

This study makes significant contributions to the field of media and communication studies, particularly in the context of faith-based institutions. These contributions are categorised as conceptual, theoretical, and empirical, reflecting the study's comprehensive approach to examining media relations practices within the Church of Nigeria (Anglican Communion) in Southwest Nigeria.

Conceptually, the study advances the understanding of media relations within religious organisations by developing a contextual framework that captures the dynamics of church–

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media engagement in a multi-faith, media-diverse environment. It expands the discourse by demonstrating how the Church of Nigeria (Anglican Communion) integrates both traditional and digital media platforms to communicate with stakeholders. Finally, it demonstrates that the fundamental principles of transparency, mutual understanding, credibility and strategic messaging are equally applicable to faith-based organisation.

Theoretically, the study provides a theoretical synthesis that broadens the analytical scope of media relations. It affirms that religious organisations can and do practice responsive, ethical, and strategically planned media relations. The study also contributes to the validation and contextual extension of Excellence Theory of Public Relations, particularly the two-way symmetrical model, within a faith-based institutional setting. By applying this theoretical framework to a religious body, the study demonstrates the adaptability of mainstream communication theory to non-corporate, mission-driven institutions, thereby filling a theoretical gap in religious communication studies.

Empirically, this study offers fresh and robust data on the nature, scope, and impact of media relations practices in the Church of Nigeria (Anglican Communion). It provides evidence that the Church engages both traditional and digital platforms effectively, using media to inform, educate, and engage a wide range of stakeholders. The study establishes that dioceses differ significantly in their level of media relations deployment and strategic planning. Also, the analysis provided empirical confirmation that dioceses with formalised media structures, proactive planning and trained personnel record higher effectiveness in media relations and stakeholder engagement. By documenting existing practices and challenges, the study provides empirical evidence that can inform the design of media relations or communication policies within the Church, and guide communication training programmes. These findings contribute to the limited body of empirical literature on faith-based media relations in Nigeria. Furthermore, the study offers practical insights and

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recommendations for religious institutions seeking to strengthen transparency, credibility, and public trust through structured media engagement.

5.5 Suggestion for Further Studies

While this study has contributed significantly to the understanding of media relations practices within the Church of Nigeria (Anglican Communion) in Southwest Nigeria, it also opens up several areas for future research. The following suggestions are offered:

1. Comparative studies of the media relations practices of the Church of Nigeria (Anglican Communion) with those of other Christian denominations in Nigeria.
2. Investigating the digital preferences of youth and how this influence church participation.
3. Assessment of the responsiveness, transparency, and effectiveness of crisis communication frameworks within the Church or across multiple denominations.
4. Examination of the level of media literacy among bishops, clergy, and media officers in the Church of Nigeria.
5. Assessment of impact of media relations on measurable outcomes such as church membership growth, community participation, or public perception indices.

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Appendix A

Questionnaire

Department of Mass Communication and Media Technology,

Faculty of Communication and Information Sciences,

Lead City University, Ibadan, Oyo State, Nigeria

Dear Respondent,

I am a doctoral student of Mass Communication and Media Technology at Lead City University currently carrying out a study on **Stakeholders' Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria**

Please respond to the questions in this questionnaire as sincerely as you can. Your responses will be treated as confidential, and the information provided will be used purely for academic purpose. Thank you.

Section A: Demographic Information

1. Gender: Male [ ] Female [ ]

2. Age: 15-20 [ ] 21-25 [ ] 26 - 44 [ ] 45-64 [ ] 65+ [ ]

3. Educational Qualification: SSCE [ ] B.A/ BSc/HND [ ] Postgraduate [ ]

4. Occupation: Student [ ] Civil Servant [ ] Self-employed [ ] Business [ ] Unemployed [ ] Retired [.]

5. Type of Stakeholder: Internal [ ] External [ ]

6. If Church Member: Clergy [ ] Lay [ ] Community Member [ ]

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Section B: Media Relations Practices of the Church of Nigeria, Anglican Communion in Southwest Nigeria.

Kindly tick as appropriate with the following options (Strongly Agree, Agree, Disagree and Strongly Disagree)

No	Items	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	The Church actively engages with local media in Southwest Nigeria.				
2.	It regularly issues press releases to inform the public about its activities.				
3.	Social media platforms are used effectively to communicate with the public.				
4.	The organisation holds press conferences to address important issues.				
5.	Journalists have easy access to the spokesperson or media contact.				
6.	Accurate and timely information is provided to the media.				
7.	The organisation responds promptly to media inquiries.				
8.	The organisation organizes events to foster relationships with the media.				
9.	The organisation's leadership is visible and accessible to the media				
10.	The organisation's media strategy includes both traditional and digital media.				

Section C: Level of Deployment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria

Kindly tick as appropriate with the following options: (Very High Level, High Level, Low Level, Very Low Level)

No	Items	Very High Level	High Level	Low Level	Very Low Level
1.	Participation in radio and television interviews is frequent.				
2.	Collaboration with influential community figures is utilised to boost media coverage.				
3.	Traditional media (newspapers, magazines) is used to disseminate information.				

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4.	Press conferences are organised to address significant issues.				
5.	Timely responses are provided to media inquiries.				
6.	Email newsletters are regularly used to keep members informed.				
7.	Local media outlets are frequently engaged to promote events.				
8.	Partnerships with local journalists are well established for better media coverage.				
9.	The social media is effectively used to communicate with the congregation.				
10.	Community outreach programs are used to enhance media presence.				
11.	Media monitoring and analysis are used by the Church.				

Section D: Extent to which Media Relations Practices of Church of Nigeria (Anglican Communion) engage with her Stakeholders in Southwest Nigeria

Kindly tick as appropriate with the following options (Very High Extent, High Extent, Low Extent, Very Low Extent)

No	Items	Very High Extent	High Extent	Low Extent	Very Low Extent
1.	Communication efforts actively engage the congregation				
2.	Church updates keep the community well informed.				
3.	Two-way communication is supported by church communication practice.				
4.	Church involve members in decision-making about events and activities.				
5.	Events and activities are widely promoted to the public.				
6.	Consistent communication ensures ongoing involvement.				
7.	Efforts to involve members enhance participation in church initiatives.				
8.	Public forums and meetings engage community members.				

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9.	A sense of community is built through outreach efforts.				
10.	Feedback from the public is gathered through various channels				
11.	The concerns and interests of stakeholders are promptly addressed.				

Section E: Extent to which Media Relations Practices of the Church of Nigeria (Anglican Communion) are Effective in Southwest Nigeria.

Kindly tick as appropriate with the following options (Very High Extent, High Extent, Low Extent, Very Low Extent)

No	Items	Very High Extent	High Extent	Low Extent	Very Low Extent
1.	The church's media relations practices effectively enhance its public image.				
2.	Media relations efforts of the church effectively increase awareness of the church's community programmes				
3.	Media relations practices of the church address misinformation.				
4.	Media relations efforts foster positive relationships with local media.				
5.	Communication initiatives increase the visibility of the church's leaders.				
6.	The Church's Media Relation Practices build trust with the community.				
7.	The Church Media Relation Practices garner positive media coverage.				
8.	The Church Media Relation Practices keep the church informed about public perception.				
9.	Its Media Relation Practices promotes church events to the public successfully.				
10.	The Church Media Relation Practices efforts support the church's mission and goals.				

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Appendix B
In-Depth Interview Guide for Church Media Officers
Department of Mass Communication & Media Technology
Faculty of Communication and Information Science
Lead City University, Ibadan, Nigeria

Introduction

I am a student of Mass Communication and Media Technology in Lead City University, Ibadan. This interview is being conducted as a part of my doctoral research on **Stakeholders' Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.**

I believe you are in a position to provide necessary and useful information because of your role as a Church official.

Please feel free to answer the questions put to you sincerely and to the best of your knowledge. Our conversation will be recorded so that I can capture details and yet carry on an attentive conversation with you. The confidentiality of your comments is highly guarantee.

Section 1: Background Information

- What is the name of your Diocese and its coverage area?

  Can you tell me about your role in the Diocese?
- How long have you been serving in this position?

Section 2: Media Relations Practices

- What are the media relations practices of your Diocese?
- Who handles the media relations of the diocese? Is it an individual, a group, or a department?
- How would you describe your Diocese approach to media relations practices?

Section 3: Deployment of Media Relations Practices

- How does your Diocese use the broadcast and print media to disseminate information to its stakeholders?
- How often does it use the print and broadcast media?

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- Does your Diocese use digital platforms to communicate with its stakeholders? If yes, how frequent and well does it use the platforms?
- Can you mention other ways your Diocese deploy media relations practices?

Section 4: Engagement with Stakeholders

- How do the communication efforts of your Diocese engage its members and the public? How does your Diocese monitor media coverage of its activities?
- How does your Diocese gather feedback from its members and the public using various channels?
- In what ways are the concerns and interests of the stakeholders of your Diocese addressed?
- What processes or strategies does your Diocese have in place for responding to negative media coverage crises?

5: Effectiveness of Media Relations Practices

- In your view, how effective is your Diocese media outreach in enhancing its visibility and credibility and the achievement of its aim and objectives?
- What suggestions do you have for the enhancement of media relations of the dioceses.

Conclusion: Appreciation for Cooperation

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Appendix C

In-Depth Interview Guide for Media Practitioners
Department of Mass Communication & Media Technology
Faculty of Communication and Information Science
Lead City University, Ibadan. Nigeria

Introduction

I am a student of Mass Communication and Media Technology in Lead City University, Ibadan. This interview is being conducted as a part of my doctoral research on **Stakeholders' Assessment of Media Relations Practices of the Church of Nigeria (Anglican Communion) in Southwest Nigeria.**

I believe you are in a position to provide necessary and useful information because of your role as a Media Practitioner.

Please feel free to answer the questions put to you sincerely and to the best of your knowledge. Our conversation will be recorded so that I can capture details and yet carry on an attentive conversation with you. The confidentiality of your comments is highly guarantee.

Section 1: Background Information

- Can you please introduce yourself?
- Can you mention the media organization you work for and your role in it?
- How long have you been working with your organization in the capacity?
- How familiar are you with the media relation practices of the Diocese of Church of Nigeria (Anglican Communion)?

Section 2: Media Relations Practices

1. Can you mention the key media relations practices of the Diocese of---------- known to you?
2. How would you describe the approach of the Diocese to media relations practices?

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3. Who oversees the media relations of the Diocese, an individual or a department?

Section 3: Deployment of Media Relations Practices

1. To the best of your knowledge, how does the Diocese of----------, Church of Nigeria, (Anglican Communion) use the broadcast and print media to disseminate information to its stakeholders?
2. How frequent and well do you suppose the Diocese of ----------, Church of Nigeria (Anglican Communion) use digital media platforms to communicate with its members and the public?
3. Can you mention other ways known to you, that the Diocese of ----------, Church of Nigeria (Anglican Communion) deploy media relations practices?

Section 4: Engagement with Stakeholders

1. Do you have an idea of how the communication efforts of your Diocese engage its members and the public?
2. Does the leadership of the Church make itself easily accessible to the media practitioners?
3. Does the diocese promote its events and activities readily to the public?
4. Are you aware of how the Diocese of----------, of the Church of Nigeria (Anglican Communion) gather feedback from the public, and what it does with the feedback?

Section 5: Effectiveness of Media Relations Practices

- In your view, how effective are the media relations practices of the Diocese of------ Church of Nigeria (Anglican Communion) in enhancing its visibility and credibility and the achievement of its aim and objectives?
- What suggestions do you have for the enhancement of media relations of the dioceses.

Conclusion: Appreciation for Cooperation

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APPENDIX D

In depth interview was done with six (6) church media officers from the six Dioceses across the Southwest Nigeria, one from each state; Diocese of Lagos (Lagos State), Diocese of Egba (Ogun State), Diocese of Ibadan (Oyo State), Diocese of Osun (Osun State), Diocese of Akure (Ondo State), Diocese of Ekiti, (Ekiti State)

Section 1: Background Information

Q: What is the name of your Diocese and its coverage area?

1. Diocese of Ibadan (Oyo State) – Covers Ibadan city and its surrounding local governments.

Q: Can you tell me about your role in the Diocese?

A. As media officers, we oversee the church's media relations, public relations, and digital communication. Our role includes engaging with journalists, managing press releases, handling social media platforms, and ensuring the church's visibility in both traditional and digital media.

Q: How long have you been serving in this position?

A: The duration of service varies among the dioceses. I have served for 15 years

Section 2: Media Relations Practices

Q: What are the media relations practices of your Diocese?

A: *The diocese actively engages with the media through press releases, media briefings, and organising press conferences on major church activities.

- Social media platforms are used to disseminate church news, events, and teachings.
- The diocese maintains relationships with journalists and local media houses for effective coverage of church programs.

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Q: Who handles the media relations of the Diocese? Is it an individual, a group, or a department?

A: In our diocese, media relations are managed by the Media and Communications Department, which comprises a team of professionals. The head of the department serves as the chief media officer.

Q: How would you describe your Diocese's approach to media relations practices?

A: Our approach is proactive and structured. We engage mainstream media, digital platforms, and grassroots communication to reach different categories of stakeholders. we adopt a multi-channel strategy that incorporates traditional media, social media, and community engagement.

Section 3: Deployment of Media Relations Practices

Q: How does your Diocese use broadcast and print media to disseminate information to its stakeholders?

A: * We leverage radio and television broadcasts for special programs, sermons, and public awareness.

- Print media is used for official church newsletters, press statements, and event announcements in national and regional newspapers.

Q: How often does it use the print and broadcast media?

A: Broadcast media is used weekly or biweekly.

- Print media is utilised for major events such as diocesan synods, conventions, and special Church anniversaries.

Q: Does your Diocese use digital platforms to communicate with its stakeholders? If yes, how frequently and effectively?

A: * Yes, we use Facebook, Twitter, WhatsApp, and YouTube for real-time updates.

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- Posts are made daily on social media, while newsletters are distributed weekly or biweekly through email and WhatsApp.

Q: Can you mention other ways your Diocese deploys media relations practices?

A: * Live streaming of church services and programs.

- Collaborating with influencers and bloggers for wider reach.
- Producing documentaries and video messages from the Bishop.

Section 4: Engagement with Stakeholders

Q: How do the communication efforts of your Diocese engage its members and the public?

A: * Members receive updates through WhatsApp groups, newsletters, and Sunday bulletins**.**

- Public engagement is done through outdoor programs, town hall meetings, and outreach campaigns**.**

Q: How does your Diocese monitor media coverage of its activities?

A: * Media mentions are tracked through Google Alerts, social media listening tools, and direct monitoring of TV/radio programs**.**

- Reports are compiled and analysed to assess the public perception of the Diocese**.**

Q: How does your Diocese gather feedback from its members and the public using various channels?

A: * Through survey forms, suggestion boxes, WhatsApp messages, and social media comment analysis**.**

- Quarterly feedback sessions with key stakeholders.

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Q: In what ways are the concerns and interests of the stakeholders of your Diocese addressed?

A: Concerns are addressed through pastoral care, community engagement, and media statements responding to specific issues**.**

- Interactive programs on radio and social media provide direct communication with stakeholders.

Q: What processes or strategies does your Diocese have in place for responding to negative media coverage or crises?

A: We have a crisis communication strategy, which includes issuing immediate clarifications, engaging with journalists, and addressing misinformation through social media**.**

- A Media Advisory Committee is in place to handle public relations crises professionally**.**

Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: * Our media outreach has been highly effective in increasing the church's visibility, especially through digital media and radio broadcasts.

- Engagement with stakeholders has significantly improved due to our proactive media relations strategy**.**
- Feedback from the public indicates a positive perception of the church, and our efforts have helped to counteract misinformation and negative press**.**

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- **However, in order to enhance the Diocese's media relations practices deployment and engagement the following are considered necessary:**

  i. Increased investment in media technology**:** establishment of radio and television studios to produce high-quality content.

  ii. Training programs**:** Media officers should undergo regular training in digital communication, crisis management, and strategic media relations**.**

  iii**.** Wider social media outreach**:** The diocese should expand its use of TikTok, Instagram, and Telegram to reach a younger audience**.**

  iv. Partnerships with media houses**:** Stronger collaborations with newspapers, TV stations, and online media platforms for consistent visibility.

2. Diocese of Lagos (Lagos State)

Q: What is the name of your Diocese and its coverage area?

A: Diocese of Lagos covers the city of Lagos and its neighboring regions. It encompasses diverse populations, from urban areas to suburban communities.

Q: Can you tell me about your role in the Diocese?

A: As the media officer, my role focuses on shaping the public image of the Diocese. I oversee our presence on traditional media platforms, including radio and TV, and ensure that our social media strategies align with our mission. My role also involves content creation, ensuring that information about our programs reaches a wide audience.

Q: How long have you been serving in this position?

A: I've been in this role for about 6 years, witnessing the church's growth and adapting our media strategies to the ever-changing digital landscape.

Q: What are the media relations practices of your Diocese?

A: We practice a blend of proactive and reactive media engagement. This includes press releases, media interviews, and facilitating live coverage of church events. We also actively manage our social media platforms, where we post daily updates and interact with followers.

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Q: Who handles the media relations of the Diocese?

A: The media relations are managed by a dedicated media team, with me as the lead officer. We have a small, but highly efficient team, focusing on both local and international outreach.

Q: How would you describe your Diocese's approach to media relations practices?

A: We maintain a very dynamic and responsive media relations strategy, ensuring our church is always visible in the media. We prioritize both traditional media and digital platforms, understanding that each platform serves a different demographic.

Q: How does your Diocese use broadcast and print media to disseminate information?

A: Broadcast media is pivotal, especially for live church services and special diocesan events. Our TV and radio slots are bi-weekly, and we also work with national newspapers to announce important church activities.

Q: How often does it use the print and broadcast media?

A: We utilise broadcast media bi-weekly and print media for larger events such as the diocesan convention or major religious holidays.

Q: Does your Diocese use digital platforms to communicate with its stakeholders? If yes, how frequently and effectively?

A; Yes, social media is a core part of our strategy. We post daily on platforms like Facebook, Twitter, and Instagram, with occasional live streaming of events on YouTube. We also use WhatsApp for direct communication with our members.

Q: How do the communication efforts of your Diocese engage its members and the public?

A: We engage our members through regular newsletters, church bulletins, and WhatsApp groups. For the wider public, we conduct outreach programs and host media engagements such as interviews and press briefings.

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Q: How does your Diocese monitor media coverage of its activities?

A: We monitor media coverage through tools like Google Alerts and track mentions on social media. We also maintain direct relationships with key journalists and media houses to ensure accurate coverage.

Q: How does your Diocese gather feedback from its members and the public using various channels?

A: We gather feedback through online surveys distributed via email, direct messages on WhatsApp, and feedback forms available at Church services. Additionally, we regularly review comments on our social media pages and analyse engagement patterns.

Q: In what ways are the concerns and interests of the stakeholders of your Diocese addressed?

A: Concerns are often addressed directly by the Bishop during sermons, with follow-up pastoral visits to members. We also provide responses via social media and host regular radio call-in shows to address urgent matters. Public town halls are organized quarterly to foster direct engagement.

Q: What processes or strategies does your Diocese have in place for responding to negative media coverage or crises?

A: We have a well-established crisis management plan that includes immediate public statements via social media, as well as scheduled press conferences for more significant issues. We also ensure continuous engagement with media outlets to clarify misunderstandings or misinformation.

Q: How effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: Our media outreach has been extremely successful, particularly in growing our online presence. Our church services' live streams and the use of radio broadcasts have

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significantly improved our visibility. Positive feedback from online platforms and media outlets has greatly enhanced our credibility.

Q: What improvements would you suggest to enhance your Diocese's media deployment and engagement?

A: We should invest more in video production, focusing on creating impactful visual content that resonates with both younger and older audiences. Increasing partnerships with digital influencers could also expand our outreach.

3. Diocese of Egba (Ogun State)

Q: What is the name of your Diocese and its coverage area?

A: Diocese of Egba is located in Ogun State and covers several local governments within the state, including the city of Abeokuta, which serves as the administrative and spiritual hub.

Q: Can you tell me about your role in the Diocese?

A: My primary responsibility is to oversee communications and media relations. I work on building the Diocese's image by managing the church's media presence and ensuring accurate and timely communication with our stakeholders.

Q: How long have you been serving in this position?

A: I've been serving for 14 years, during which we've expanded our media reach significantly.

Q: What are the media relations practices of your Diocese?

A: We focus on proactive media engagement, such as regular press releases and scheduled media interviews. Additionally, we have a strong presence on radio, which is a popular medium in this area, as well as on our digital platforms.

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Q: Who handles the media relations of the Diocese?

The Diocese has a media team, that works collaboratively with me coordinating all communication efforts, both internal and external.

Q: How would you describe your Diocese's approach to media relations practices?

A: We have a structured approach, relying on regular communication and continuous engagement with the media. We ensure that we remain visible through a combination of traditional and new media strategies.

Q: How does your Diocese use broadcast and print media to disseminate information?

A: We use local radio stations to broadcast services and interviews. Print media is also employed for publishing event notices and special diocesan activities in local newspapers.

Q: How often does it use the print and broadcast media?

A: Our radio broadcasts are weekly, while print media usage is tailored to major events or significant diocesan happenings, usually quarterly.

Q: Does your Diocese use digital platforms to communicate with its stakeholders?

A: Yes, digital platforms are central to our communication efforts. We post regularly on Facebook, Instagram, and WhatsApp, providing updates and engaging with members. We've also started using YouTube for streaming church services.

Q: How do the communication efforts of your Diocese engage its members and the public?

A: Members are kept informed through our social media updates and physical newsletters, while we engage the broader public through radio discussions and community outreach.

Q: How does your Diocese monitor media coverage of its activities?

A; We monitor media coverage using a mix of traditional tools like press clippings and newer methods such as social media tracking tools. We also receive feedback directly from journalists.

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Q: How does your Diocese gather feedback from its members and the public using various channels?

A: We distribute feedback forms during church services and collect input through our dedicated WhatsApp groups. We also use online surveys sent out monthly and carefully monitor the engagement and comments on our official social media pages.

Q: In what ways are the concerns and interests of the stakeholders of your Diocese addressed?

A: We address concerns by holding bi-monthly feedback sessions with the congregation. These sessions are often followed by targeted responses from our pastoral team, either through radio programs or social media posts. We prioritise listening to both the congregation and the broader community.

Q: What processes or strategies does your Diocese have in place for responding to negative media coverage or crises?

A: Our crisis management strategy focuses on transparent communication. When faced with negative press, we release clarifications through official church channels and work closely with trusted journalists to ensure accurate representation. We also mobilise the Media Advisory Committee to help manage any media fallout.

Q: How effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: Our media outreach has allowed us to effectively spread the message of the Church, especially through regional radio broadcasts. By ensuring that our media relations are consistent and responsive, we've seen greater engagement and a strengthened image of the Diocese among stakeholders.

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However, there is need to improve the consistency of our digital content. While we are doing well on platforms like Facebook and Instagram, enhancing our YouTube content with professional production would strengthen our digital presence.

4. Diocese of Osun (Osun State)

Q: What is the name of your Diocese and its coverage area?

A: The Diocese of Osun, which covers the region of Osun State.

Q: Can you tell me about your role in the Diocese?

A: I work with the Osun State Broadcasting Corporation (OSBC), having been involved in media work for over 32 years. They are familiar with the media relations practices of the Diocese of Osun due to their extensive work as a journalist, covering various diocesan events and interacting with church leadership.

Q: How long have you been serving in this position?

A: I have over 32 years in the media industry, with significant involvement in covering diocesan events.

Section 2: Media Relations Practices

Q: What are the media relations practices of your Diocese?

A: The Diocese engages with the media primarily through press conferences and media interactions, especially during significant events like synods. The relationship with the media is positive, ensuring that the Diocese receives favourable publicity.

Q: Who handles the media relations of the Diocese?

A: Historically, the media relations were managed by a single individual who handled various media tasks. However, there is no clear departmental structure, and the role was often individualistic rather than institutionalised.

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Q: How would you describe your Diocese's approach to media relations practices?

A: The approach is not fully structured or consistent but is rather event-based. The Diocese's media engagement is primarily reactive, relying on press conferences and interactions with journalists when major events are happening. There are positive relationships with media professionals, but there is a lack of a continuous and formalised media presence.

Section 3: Deployment of Media Relations Practices

Q: How does your Diocese use broadcast and print media to disseminate information to its stakeholders?

A: The Diocese uses broadcast media for program promotions, special services, and church events. They also engage in paid advertisements through radio, television, and print media. However, the use of print media is limited to announcements during significant events.

Q: Does your Diocese use digital platforms to communicate with its stakeholders?

The Diocese of Osun uses digital media platforms like social media and blogs but has not fully utilised platforms like Instagram or TikTok for broader engagement, particularly with younger audiences. The interviewee believes the Diocese is aware of the need for such digital communication but cannot confirm regular, specific use.

Q: How often and effectively does the Diocese use broadcast and print media?

A: Broadcast media is used for special events and programs, though not on a regular, weekly basis. Print media is used during major diocesan events such as synods, but there is no extensive use beyond that.

Section 4: Engagement with Stakeholders

Q: How do the communication efforts of your Diocese engage its members and the public?

A: Internal stakeholders (members) are engaged through announcements in Church bulletins, radio programs, and newsletters. External stakeholders are engaged via press

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releases and media interactions. The interviewee indicates that the media effectively reaches the public, as evidenced by media inquiries and feedback.

Q: How does your Diocese gather feedback from its members and the public?

A: While there is no formalised feedback collection process mentioned, the interviewee notes that feedback from the public is received informally through media channels like radio and social media.

Q: How does your Diocese monitor media coverage of its activities?

A: The Diocese relies on media practitioners' observations to gauge public perception, with no formalized monitoring systems mentioned.

Section 5: Effectiveness of Media Relations Practices

Q: How effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: The Diocese's visibility and credibility are positively impacted by its media relationships. However, the interviewee suggests that there is a lack of a continuous, structured strategy for media relations that could enhance these further.

Q: How is the media outreach enhancing the achievement of the Diocese's objectives?

A: While the Diocese is able to maintain its visibility and credibility through media, the interviewee is not entirely certain how well it achieves all its goals, suggesting that the effectiveness could be improved by further engagement with stakeholders and a more formalised approach. To enhance our Diocese's media practices the following area require attention|:

i. Establishing a dedicated media relations department or unit.

ii. Improving digital media engagement, especially with platforms like Instagram, TikTok, and YouTube to target younger audiences.

iii. Producing consistent content that tells the story of the Diocese and its programs.

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iv. Using media houses more effectively for press briefings and other public relations efforts.

vi. Structuring a more consistent media engagement strategy.

5. Diocese of Akure (Ondo State)

Q: What is the name of your Diocese and its coverage area?

A: The Diocese of Akure covers the central and southern parts of Ondo State, including the city of Akure.

Q: Can you tell me about your role in the Diocese?

A: I manage the Church's media outreach and communication strategy, ensuring that we maintain a strong presence in both the digital and traditional media spaces.

Q: How long have you been serving in this position?

A: I have served for approximately 20 years, which has allowed me to develop deep relationships with both the media and the community.

Q: What are the media relations practices of your Diocese?

A: Our media relations practice is focused on generating positive stories through press releases and collaborations with local journalists. We also provide live broadcast coverage for church services and events.

Q: Who handles the media relations of the Diocese?

A: Media relations are managed by me, with support from a small team of volunteers who assist with content creation and distribution.

Q: How would you describe your Diocese's approach to media relations practices?

A: We have a hands-on, personalised approach to media relations. We emphasise authenticity and transparency in our communication efforts to build trust with our audience.

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Q: How does your Diocese use broadcast and print media to disseminate information?

A: We partner with local radio stations to broadcast church services and interviews, and we use print media to distribute church newsletters and event updates.

Q: How often does it use the print and broadcast media?

A: Broadcast media is utilised weekly for key services, while print media is used for larger diocesan events or celebrations.

Q: Does your Diocese use digital platforms to communicate with its stakeholders?

A: Yes, social media is an important tool for us. We use Facebook, Twitter, and WhatsApp to keep members informed about daily activities.

Q: How do the communication efforts of your Diocese engage its members and the public?

A: We communicate regularly via social media, church bulletins, and WhatsApp groups. Public engagement is also achieved through our outreach initiatives and town hall meetings.

Q: How does your Diocese monitor media coverage of its activities?

A: We monitor the media using social media monitoring tools and also track mentions on radio and TV.

Q: How does your Diocese gather feedback from its members and the public using various channels?

A: We gather feedback through social media interaction, direct messages, and by hosting open forums at diocesan events. Surveys are also distributed after key events to gauge satisfaction and gather suggestions.

Q: In what ways are the concerns and interests of the stakeholders of your Diocese addressed?

A: Stakeholders' concerns are addressed through both formal and informal pastoral outreach. We also utilise live broadcasts on local radio stations to address widespread

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concerns, and our social media platforms act as a direct line of communication for resolving issues in real time.

Q: What processes or strategies does your Diocese have in place for responding to negative media coverage or crises?

A: We have a multi-layered crisis response strategy, including immediate social media updates and formal media interviews. Additionally, our crisis team ensures that we respond quickly and efficiently to any negative coverage, keeping the communication transparent and clear.

Q: How effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: The media outreach has been quite effective, especially in terms of raising awareness about diocesan activities. Feedback from our members shows high satisfaction, and the increased media presence has contributed to a more positive perception of the Diocese. However, I believe we need to focus on enhancing the quality of our online video content, perhaps by investing in professional production to better reach younger audiences.

6. Diocese of Ekiti (Ekiti State)

Q: What is the name of your Diocese and its coverage area?

A: The Diocese of Ekiti covers the region of Ekiti State, focusing on both urban and rural areas.

Q: Can you tell me about your role in the Diocese?

A: I serve as the media officer, ensuring that our communications are effective across various channels, including social media, print media, and community engagements.

Q: How long have you been serving in this position?

A; I have been in this position for about 15 years, during which time we have grown our digital presence.

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Q: What are the media relations practices of your Diocese?

A: We rely heavily on local radio and television for broadcasting services. We also maintain a robust presence on social media to keep both members and the general public informed about diocesan activities.

Q: Who handles the media relations of the Diocese?

A: Media relations are handled by a small, dedicated team with me as the head.

Q: How would you describe your Diocese's approach to media relations practices?

A: Our approach is relationship-based. We prioritise developing strong ties with local journalists and media houses to ensure the accurate representation of our activities.

Q: How does your Diocese use broadcast and print media to disseminate information?

A: Broadcast media is essential, especially for reaching our rural communities, while print media is used for larger diocesan events and announcements.

Q: How often does it use the print and broadcast media?

A: Broadcast media is used weekly, while print media is used for special occasions or significant diocesan events.

Q: Does your Diocese use digital platforms to communicate with its stakeholders?

A: Yes, we use social media platforms like Facebook, WhatsApp, and YouTube to keep members informed and engaged.

Q: How do the communication efforts of your Diocese engage its members and the public?

A: We engage members through WhatsApp and social media updates, while public engagement is achieved through outdoor programs and town hall meetings.

Q: How does your Diocese monitor media coverage of its activities?

A: We track media mentions through social media and radio programs and respond when necessary to correct any inaccuracies.

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Q: How does your Diocese gather feedback from its members and the public using various channels?

A: We collect feedback through surveys distributed both online and in person at events. We also have active WhatsApp groups where members can send their suggestions, and we analyse comments and interactions on our social media pages regularly.

Q: In what ways are the concerns and interests of the stakeholders of your Diocese addressed?

A: Concerns are handled through one-on-one meetings with pastoral staff, where we discuss issues raised by members. We also organise community outreach programs that give stakeholders the opportunity to voice their concerns, and we address them during these interactions.

Q: What processes or strategies does your Diocese have in place for responding to negative media coverage or crises?

A: We follow a structured crisis communication approach, beginning with issuing public clarifications via press releases and media briefings. We also ensure direct engagement with media outlets to correct any misinformation quickly.

Q: In your view, how effective is your Diocese's media outreach in enhancing its visibility, credibility, and the achievement of its aims and objectives?

A: Our media outreach has proven to be very effective in establishing credibility, especially through our church's presence on social media and radio programs. Positive public feedback shows that our media efforts have helped build a stronger, more visible church community. However, increasing our digital content production, especially on video platforms, and enhancing our media training would greatly benefit our outreach efforts.

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Appendix E

In-Depth Interview with Six Media Practitioners Who Are Familiar with the Media Relations Practices of the Six Dioceses used for this Study:

1. Diocese of Lagos, Church of Nigeria (Anglican Communion)

Section 1: Background Information

Q: Can you please introduce yourself?

A: My name is A, I am a media practitioner with extensive experience in journalism, public relations, and media management. My area of expertise includes religious affairs reporting, strategic communication, and media relations**.**

Q: Can you mention the media organisation you work for and your role in it?

A: I work with Daily Independent Online Newspaper, as a deputy editor**.**

Q: How long have you been working with your organisation in this capacity?

A: 6 years, covering church activities, public relations efforts, and community engagement programmes.

Q: How familiar are you with the media relations practices of the Diocese of Lagos, Church of Nigeria (Anglican Communion)?

A: I am very familiar with the media relations practices of the Diocese of Lagos, having reported on its major events, interviewed its leaders, and analyzed its media strategies, outreach programs, and crisis communication efforts**.**

Section 2: Media Relations Practices

Q: Can you mention the key media relations practices of the Diocese of Lagos known to you?

A: * Regular press releases to announce church programs, policies, and community projects.

- Engagement with journalists and media houses to promote church events.

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- Use of radio, television, newspapers, and digital media for public information dissemination.
- Hosting press briefings and conferences on important church matters.
- Collaboration with local and national media houses for exclusive interviews with the Bishop and clergy**.**

Q: How would you describe the approach of the Diocese to media relations practices?

A: The diocese of Lagos adopts a structured, proactive, and strategic approach to media relations. It effectively utilizes traditional and digital media platforms to ensure consistent public engagement. The diocese maintains a positive working relationship with the media, ensuring that church programs receive extensive coverage.

Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The diocese has a Media and Communications Department responsible for handling press relations, digital content management, and public affairs. The media team works closely with the Bishop's office to ensure all communication aligns with the church's mission and objectives.

Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Lagos, Church of Nigeria (Anglican Communion) use the broadcast and print media to disseminate information to its stakeholders?

A: The diocese **uses** radio and television broadcasts to share sermons, discussions, and major church programs. It also relies on print media for official newsletters, press releases, and advertisements in national newspapers

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Q: How frequently and well does the Diocese of Lagos use digital media platforms to communicate with its members and the public?

A: * The Diocese actively maintains Facebook, Twitter, WhatsApp, and YouTube accounts.

- Daily updates are made on social media to engage with members.
- Live-streaming of church services and events has been increasing.
- However, the use of Instagram and TikTok remains underutilised, limiting youth engagement.

Q: Can you mention other ways known to you that the Diocese of Lagos deploys media relations practices?

A: * Documentary productions on Church activities.

- Community engagement programs covered by journalists.
- Public statements and awareness campaigns on social and religious issues.
- Collaborations with media influencers to increase outreach**.**

Section 4: Engagement with Stakeholders

Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A: * Yes, the Diocese engages its members through:

- Sunday bulletins and newsletters distributed in churches.
- WhatsApp groups and Telegram channels for real-time updates.
- Outdoor evangelism programs and community outreach that draw media attention.

Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: Yes, but accessibility varies. The Bishop and senior clergy are generally available for

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media engagements, although some media inquiries require formal requests**.** A more structured media liaison system would enhance accessibility.

Q: Does the Diocese promote its events and activities readily to the public?

A: Yes, the diocese heavily promotes its synods, conventions, special services, and outreach programs through press releases, social media, and traditional media advertisements.

Q: Are you aware of how the Diocese of Lagos gathers feedback from the public, and what it does with the feedback?

A: The diocese collects feedback through:

- Surveys and questionnaires distributed during events.
- Social media engagements through comments and direct messages.
- Quarterly stakeholder meetings with church leaders and community members.
- The feedback is analysed to improve media engagement and address public concerns.

Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective are the media relations practices of the Diocese of Lagos, Church of Nigeria (Anglican Communion) in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: * The diocese of Lagos has **one of the most effective media strategies** among Anglican dioceses in Nigeria.

- It has strong partnerships with print, broadcast, and digital media**,** ensuring widespread coverage.
- The social media presence is strong**,** but more engagement with youth-oriented platforms is needed.
- Crisis communication could be improved, particularly in handling misinformation and controversial topics**.**

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- Overall, the Diocese has successfully enhanced its credibility and public visibility through its structured media approach**.**

Q. What Suggestions do you have for the enhancement of the media relations practices of the Church?

A. **For the enhancement of the media relations practices of the Diocese of Lagos, Church of Nigeria (Anglican Communion), the following should be addressed:**

- Expand digital media presence: The Diocese should leverage Instagram, TikTok, and Telegram for wider engagement, particularly among younger audiences.
- Enhance crisis communication strategy: A formal Crisis Response Team should be established to manage potential misinformation and negative publicity.
- Increase live-streaming efforts**:** More live sessions, Q&A sessions with the Bishop, and interactive faith-based discussions should be conducted online.
- Strengthen partnerships with media professionals**:** The Diocese should collaborate more with journalists, bloggers, and influencers to improve visibility.
- Organise media training for Church representatives**:** More clergy and media officers should be trained in public speaking, social media engagement, and strategic communication**.**
- Create a centralised Anglican media hub**:** A **unified** media strategy for all dioceses in Nigeria would enhance branding, messaging, and national media visibility.

2. Diocese of Egba, Church of Nigeria (Anglican Communion)

Section 1: Background Information

Q: Can you please introduce yourself?

A: My name is BB, and I am a media practitioner specializing in religious and community affairs journalism. With over 12 years of experience, I focus on strategic communication and media outreach for religious organisations and local government bodies.

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Q: Can you mention the media organisation you work for and your role in it?

A: I work with Ogun State Broadcasting Corporation as News Correspondent for many years, but currently serving as deputy manager News.

Q: How long have you been working with your organisation in this capacity?

A: I have been with OGTV for over 30 years,, .

Q: How familiar are you with the media relations practices of the Diocese of Egba, Church of Nigeria (Anglican Communion)?

A: I have extensive knowledge of the Diocese's media practices, having reported on its major events, initiatives, and media strategies. I have attended press briefings and collaborated with the media team on several occasions.

Section 2: Media Relations Practices

Q: Can you mention the key media relations practices of the Diocese of Egba known to you?

A: The diocese of Egba regularly issues press releases and organises media briefings to announce major Church events and community initiatives. They also maintain strong relationships with media houses to ensure consistent coverage. Radio programs and print ads in The Sun *and* Leadership are used to spread church teachings and upcoming events.

Q: How would you describe the approach of the Diocese to media relations practices?

A: The diocese's approach is fairly reactive yet consistent. They have developed a strategic plan that includes press releases and media interviews, though they can be more proactive in terms of media visibility. There is an emphasis on collaborating with local journalists and leveraging media coverage to raise awareness.

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Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The diocese has a Media and Communications Department that is headed by a media officer. The department works closely with other church leadership, including the Bishop's office, to ensure effective communication.

Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Egba use broadcast and print media to disseminate information to its stakeholders?

A: The diocese utilises local radio stations to broadcast services and programs. They also rely on print media like Tribune *and* The Guardian for advertisements and press releases related to major diocesan events. These platforms are used to ensure that both urban and rural communities are reached.

Q: How frequently and well does the Diocese of Egba use digital media platforms to communicate with its members and the public?

A: Digital media platforms, especially Facebook and WhatsApp, are used regularly for updates. Social media engagement is consistent, with weekly posts that provide updates on services, community outreach, and other Church activities. However, digital video content such as live streaming is still an emerging area.

Q: Can you mention other ways known to you that the Diocese of Egba deploys media relations practices?

A: The diocese frequently produces podcasts and blogs that are shared through their website and social media. They also collaborate with local bloggers and influencers to engage a wider audience, especially targeting younger demographics.

Section 4: Engagement with Stakeholders

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Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A: Yes, the diocese engages its members by sharing regular updates through WhatsApp groups and social media platforms. For the public, they organise outdoor events such as health campaigns and educational outreach programs that are covered by local media.

Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: Yes, the leadership is generally available, but access is usually facilitated through the media office. Media practitioners are required to send formal requests for interviews, although the clergy remains approachable for comment on major issues.

Q: Does the Diocese promote its events and activities readily to the public?

A: Absolutely. The diocese is proactive in promoting its events, including synods, retreats, and fundraising activities. Information is shared through press releases, radio shows, and print media ads, ensuring wide coverage.

Q: Are you aware of how the Diocese of Egba gathers feedback from the public, and what it does with the feedback?

A: The diocese collects feedback through surveys distributed at events, social media comment analysis, and direct interaction during outreach programmes. The collected feedback is analysed to improve communication strategies and adjust to the needs of their members.

Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective are the media relations practices of the Diocese of Egba in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: The Diocese of Egba has a well-established media presence in both traditional and digital media. While their media outreach is effective in raising visibility, especially in the region,

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there is room to enhance their presence on platforms like Instagram and YouTube. Overall, their communication practices are successful in maintaining a positive image and engaging the community effectively.

There is need for improvement in the following areas:

* Strengthening of live-streaming capabilities: Increasing the frequency and quality of live-streamed services will help reach a larger audience, particularly among younger people.

- Expand social media platforms: Platforms like Instagram and TikTok should be more actively used to engage younger demographics.
- Improve crisis communication: A more structured response plan for dealing with crises, including an official spokesperson, will improve handling of negative press.
- Increase collaboration with media influencers: Partnering with media influencers to spread church messages can help broaden the reach and resonate with younger, digital-savvy members.

3. Diocese of Osun, Church of Nigeria (Anglican Communion)

Section 1: Background Information

Q: Can you please introduce yourself?

A: My name is C, working with Osun State Broadcasting Corporation TV. Currently I am the General Manager of Orisun FM, Ile-Ife.

Q: Can you mention the media organisation you work for and your role in it?

A: Osun State Broadcasting Corporation TV. Currently I am the General Manager of Orisun FM, Ile-Ife.

.**Q: How long have you been working with your organization in this capacity?**

A: I have spent over 32 years

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Q: How familiar are you with the media relations practices of the Diocese of Osun, Church of Nigeria (Anglican Communion)?

A: I am well-versed with the diocese's media relations efforts, having covered their community outreach, communication strategies, and crisis management on several occasions.

Section 2: Media Relations Practices

Q: Can you mention the key media relations practices of the Diocese of Osun known to you?

A: The diocese maintains regular communication with the media through press releases, and it utilises both local radio and television stations for broadcasting services. They also engage in partnerships with newspapers like Leadership to promote church activities.

Q: How would you describe the approach of the Diocese to media relations practices?

A: The diocese of Osun adopts a relatively balanced approach, mixing traditional media engagement with digital platforms. Their media efforts are systematic, and they strategically maintain relationships with local media outlets to ensure that their messages reach a diverse audience.

Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The diocese's media relations are handled by the Media and Communications Department, with the head of the department coordinating all media efforts, ensuring that communications are aligned with the diocese's overall objectives.

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Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Osun use broadcast and print media to disseminate information to its stakeholders?

A: The diocese uses both radio and television to air services, discussions, and community-focused programmes. Print media such as Tribune is used for church announcements and event promotions, ensuring the information reaches a broad audience.

Q: How frequently and well does the Diocese of Osun use digital media platforms to communicate with its members and the public?

A: The diocese uses Facebook and WhatsApp regularly for updates and communications with members. They also employ YouTube for streaming special services. However, there's still potential to enhance engagement through other platforms like Instagram and Twitter.

Q: Can you mention other ways known to you that the Diocese of Osun deploys media relations practices?

A: The diocese has made use of community radio stations to host talk shows and religious discussions. They also work with bloggers to promote Church activities online, and press conferences are organised for major diocesan events.

Section 4: Engagement with Stakeholders

Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A: Yes. Communication is mainly carried out via regular newsletters, WhatsApp groups, and direct social media engagement. They also organise community outreach programs and events where they engage directly with the public.

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Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: The leadership is generally available for media interaction. However, access to the Bishop and senior leaders can sometimes be limited, requiring formal requests for interviews or statements.

Q: Does the Diocese promote its events and activities readily to the public?

A: Yes, they promote events through press releases, advertisements in print media, and social media updates. They are proactive in ensuring their events receive adequate media coverage.

Q: Are you aware of how the Diocese of Osun gather feedback from the public, and what it does with the feedback?

A: The diocese gathers feedback via social media comments, survey forms during events, and direct interviews with members. This feedback is used to tailor their media strategies and improve their public engagement efforts.

Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective are the media relations practices of the Diocese of Osun in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: The diocese's media relations are effective, especially in terms of community engagement. Their use of local radio and television has ensured widespread visibility. However, they could improve their digital media presence to further enhance their outreach. Recommendations for the enhancement of the media relations practices of the Diocese of Osun are:

* Increase digital media presence: Platforms like Instagram, YouTube, and TikTok could help attract younger audiences.

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* Enhance crisis management strategies: A formal system for addressing negative media coverage could improve public perception.

* Increase community outreach: More interactive programmes on local radio and social media could deepen engagement.

4. Diocese of Akure, Church of Nigeria (Anglican Communion)

Section 1: Background Information

Q: Can you please introduce yourself?

A: My name is DD, and I am a media practitioner with a specialisation in religious reporting, public relations, and community engagement. I have worked with various media organisations in Nigeria, covering topics such as church events, community outreach, and crisis communication.

Q: Can you mention the media organization you work for and your role in it?

A: I work with The News Telegraph as Correspondent covering Ondo State.

Q: How long have you been working with your organization in this capacity?

A: I have been with The News Telegraph for 12 and a half years, covering religious stories and Church affairs, including the activities of the Diocese of Akure.

Q: How familiar are you with the media relations practices of the Diocese of Akure, Church of Nigeria (Anglican Communion)?

A: I am quite familiar with the media relations practices of the Diocese of Akure. I have followed their major events, covered their outreach initiatives, and worked closely with their media officers to report on their activities.

Section 2: Media Relations Practices

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Q: Can you mention the key media relations practices of the Diocese of Akure known to you?

A: The Diocese of Akure focuses on issuing regular press releases, organising media briefings, and collaborating with local radio stations to broadcast Church services and events. They also use print media such as *The Punch* and *Tribune* for announcements and to reach wider audiences.

Q: How would you describe the approach of the Diocese to media relations practices?

A: The diocese of Akure takes a very organised and proactive approach to media relations. They maintain a good relationship with local media, ensuring that their messages reach both members and the general public. However, they could do more to build a stronger presence on digital media platforms.

Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The media relations of the diocese are managed by the Media and Communications Department, which is led by a media officer. The department works closely with the leadership of the church, including the Bishop's office, to ensure effective communication strategies.

Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Akure use broadcast and print media to disseminate information to its stakeholders?

A: The diocese uses local radio and TV stations to broadcast services, talk shows, and community outreach programs. They also rely on print media like The Guardian and Leadership for major event announcements and press releases.

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Q: How frequently and well does the Diocese of Akure use digital media platforms to communicate with its members and the public?

A: The Diocese of Akure has a regular presence on Facebook and WhatsApp, where they post updates on church activities and events. However, their use of digital media is still growing, and they could expand their reach by using more interactive platforms like Instagram or YouTube.

Q: Can you mention other ways known to you that the Diocese of Akure deploys media relations practices?

A: The Diocese has also started producing video content for social media, such as sermon excerpts and announcements. They are working on increasing their presence on digital platforms, though they are still in the early stages of fully utilising digital media.

Section 4: Engagement with Stakeholders

Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A. The diocese engages its members through WhatsApp groups, newsletters, and direct email communications. They also hold community outreach programs where members of the public can meet Church leaders and ask questions.

Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: Yes, the leadership, especially the Bishop, is generally accessible for media inquiries. However, access is usually facilitated through the media office, which ensures that media engagement is structured and aligned with the Church's communication goals.

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Q: Does the Diocese promote its events and activities readily to the public?

A: Yes, the Diocese promotes its events and programs through press releases, radio announcements, and social media. They also use local print media to inform the public about important church events.

Q: Are you aware of how the Diocese of Akure gather feedback from the public, and what it does with the feedback?

A: The diocese gathers feedback through surveys distributed at events, online comments, and through interactions on their WhatsApp groups. This feedback is used to evaluate the effectiveness of their communication strategies and improve future media relations.

Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective are the media relations practices of the Diocese of Akure in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: The diocese's media relations practices have been fairly effective, especially in maintaining communication with the local community. However, their visibility could be enhanced by expanding their digital presence, which is still in development. I will however recommend the following are for the Diocese to work upon:

- Collaborations with media influencers and bloggers could help increase the Diocese's reach and engagement, especially with younger audiences.
- Establishing a formal crisis communication team would help manage negative press and ensure consistent messaging.
- Introducing more interactive media programs like Q&A sessions with the Bishop on social media would deepen engagement with both members and the public.

5. Diocese of Ekiti, Church of Nigeria (Anglican Communion)

Section 1: Background Information

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Q: Can you please introduce yourself?

A: My name is EE, and I have over 10 years of experience in media and communications, specifically focusing on religious affairs and community engagement. I work extensively with churches and non-profit organisations in Nigeria.

Q: Can you mention the media organisation you work for and your role in it?

A: I work for Leadership Newspaper, where I am a senior correspondent covering religious affairs. I have been closely involved with reporting on the activities of the Diocese of Ekiti and other Anglican dioceses in Nigeria.

Q: How long have you been working with your organization in this capacity?

A: I have been with Leadership for over a decade, and during this time, I have closely followed and reported on the media relations and communication strategies of the Diocese of Ekiti.

Q: How familiar are you with the media relations practices of the Diocese of Ekiti, Church of Nigeria (Anglican Communion)?

A: I am highly familiar with the Diocese of Ekiti's media relations practices, having reported on their activities, crisis management efforts, and media outreach programmes for several years.

Section 2: Media Relations Practices

Q: Can you mention the key media relations practices of the Diocese of Ekiti known to you?

A: The diocese of Ekiti uses press releases, public statements, and interviews with the clergy to promote their activities. They also have a strong presence on local radio stations and collaborate with national newspapers like The Guardian and Punch to keep the public informed about diocesan events.

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Q: How would you describe the approach of the Diocese to media relations practices?

A: The Diocese of Ekiti takes a proactive approach, ensuring that they maintain a regular presence in both traditional and digital media. They frequently issue statements and promote their events to ensure that the public stays informed. However, there is room for improvement in digital media engagement.

Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The media relations are managed by a small but effective Media and Communications Department, headed by the media officer. The department works closely with the Bishop and other Church leaders to align their communications with the Church's vision.

Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Ekiti use broadcast and print media to disseminate information to its stakeholders?

A: The Diocese uses local radio and television broadcasts to air church services and other programmes. They also use print media to announce church events, post statements, and share news about the Diocese in newspapers such as *Tribune* and *Punch*.

Q: How frequently and well does the Diocese of Ekiti use digital media platforms to communicate with its members and the public?

A: The diocese has a presence on Facebook and WhatsApp, where they regularly post updates and engage with the congregation. However, their use of video content and other interactive forms of digital media is still developing, and there is potential to reach a broader audience through platforms like Instagram and YouTube.

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Q: Can you mention other ways known to you that the Diocese of Ekiti deploys media relations practices?

A: The diocese has recently begun producing video messages from the Bishop and posting them on their website and social media. They also hold community outreach programmes that receive coverage from local media outlets.

Section 4: Engagement with Stakeholders

Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A: The diocese engages its members through WhatsApp groups, email newsletters, and regular social media posts. They also host outdoor events where they engage with the community, including health and educational outreach programs.

Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: Yes, the leadership of the diocese, particularly the Bishop, is generally available for media engagements. However, interviews with the leadership are usually scheduled in advance through the media office.

Q: Does the Diocese promote its events and activities readily to the public?

A: Yes, they are very proactive in promoting their events, particularly through press releases, radio announcements, and social media campaigns. The diocese uses both traditional and digital media to ensure wide coverage.

Q: Are you aware of how the Diocese of Ekiti gathers feedback from the public, and what it does with the feedback?

A: The Diocese gathers feedback via surveys during events, online comments, and engagement on social media platforms. The feedback is analysed to improve communication strategies and enhance the effectiveness of their outreach efforts.

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Section 5: Effectiveness of Media Relations Practices

Q: In your view, how effective are the media relations practices of the Diocese of Ekiti in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: The media relations practices of the Diocese have been effective in maintaining visibility, especially through their use of traditional media. However, they could improve their presence on digital platforms to increase engagement with younger audiences and enhance their visibility further.

Q: What improvements would you suggest for the enhancement of the media relations practices of the Diocese of Ekiti?

A: * Invest in digital media: Expanding the use of Instagram, YouTube, and TikTok would help attract younger audiences and increase interaction.

- Produce more interactive content: live-streaming services, Q&A sessions, and interactive posts would enhance engagement.
- Crisis communication strategy: Establishing a clearer, more structured approach to handling crises and negative media would help improve public perception.

6. Diocese of Ibadan, Church of Nigeria (Anglican Communion)

Section 1: Background Information

Q: Can you please introduce yourself?

A: My name is F, and I am a media practitioner specialising in religious reporting, strategic communications, and community engagement. I have worked for over 22 years in various media houses, covering topics from church events to public relations strategies for faith-based organisations.

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Q: Can you mention the media organization you work for and your role in it?

A: I am currently with The Nigeria Tribune, one of Nigeria's most prominent newspapers. I serve as the Senior Religious Affairs Correspondent, focusing on reporting on religious activities, including those of the Diocese of Ibadan, Church of Nigeria (Anglican Communion).

Q: How long have you been working with your organisation in this capacity?

A: I have been with The Nigeria Tribune for 12 years, specialising in religious affairs coverage for the last 6 years. During this time, I have reported extensively on the Diocese of Ibadan and its media engagement efforts.

Q: How familiar are you with the media relations practices of the Diocese of Ibadan, Church of Nigeria (Anglican Communion)?

A: I am very familiar with the Diocese of Ibadan's media practices, having attended several of their press conferences, and reporting on their media outreach strategies and community engagement activities. I have a good understanding of their approach to crisis communication and media relations.

Section 2: Media Relations Practices

Q: Can you mention the key media relations practices of the Diocese of Ibadan known to you?

A: The Diocese of Ibadan maintains regular communication with the media, issuing press releases for major events and engaging with local and national media houses. They use both print and digital media

Q: How would you describe the approach of the Diocese to media relations practices?

A: The diocese of Ibadan adopts a comprehensive and structured approach to media relations. They are proactive in disseminating information about Church activities, but they can still benefit from strengthening their social media presence, especially among younger

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demographics. Their media strategy combines traditional media with digital communication effectively.

Q: Who oversees the media relations of the Diocese, an individual or a department?

A: The Diocese of Ibadan's media relations are managed by a well-organised Media and Communications Department. The team works closely with the Bishop's office to ensure that all communication is in line with the Church's mission, vision, and goals.

Section 3: Deployment of Media Relations Practices

Q: To the best of your knowledge, how does the Diocese of Ibadan use broadcast and print media to disseminate information to its stakeholders?

A: The Diocese of Ibadan relies heavily on radio stations and local television for broadcasting services and diocesan news. They also utilise print media such as Tribune and The Punch for publishing Church events, community outreach, and press releases.

Q: How frequently and well, does the Diocese of Ibadan use digital media platforms to communicate with its members and the public?

A: The diocese maintains a regular presence on Facebook and WhatsApp, providing updates on Church services and events. They also engage their audience on Twitter and YouTube, although these platforms could be used more frequently to engage a broader audience. The diocese is still in the process of maximising the full potential of digital platforms.

Q: Can you mention other ways known to you that the Diocese of Ibadan deploys media relations practices?

A: The diocese produces video content for social media, including highlights from Church services, interviews with clergy, and community outreach programmes. They also use podcasts and blogs to communicate with their members and the wider public.

Section 4: Engagement with Stakeholders

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Q: Do you have an idea of how the communication efforts of your Diocese engage its members and the public?

A: Yes, the diocese engages its members through regular social media updates, WhatsApp groups, and Church bulletins. They also have active community outreach programmes, where the clergy engage directly with the public to address social issues, health concerns, and other relevant topics.

Q: Does the leadership of the Church make itself easily accessible to media practitioners?

A: The leadership of the diocese of Ibadan, particularly the Bishop, is generally accessible to the media. However, media access is sometimes structured, requiring formal requests through the Media and Communications Department to ensure efficient and organised communication.

Q: Does the Diocese promote its events and activities readily to the public?

A: Yes, the diocese is proactive in promoting its events. They use press releases, media interviews, and social media posts to inform both members and the public about upcoming events, such as the diocesan synod, charitable events, and special services.

Q: Are you aware of how the Diocese of Ibadan gathers feedback from the public, and what it does with the feedback?

A: The diocese gathers feedback through surveys distributed during events and through social media engagement. They also hold regular community meetings where members can provide their opinions on Church activities. The feedback is then reviewed and used to refine their media engagement strategies.

Section 5: Effectiveness of Media Relations Practices

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Q: In your view, how effective are the media relations practices of the Diocese of Ibadan in enhancing its visibility and credibility and the achievement of its aim and objectives?

A: The diocese of Ibadan's media relations has been effective in enhancing its visibility, particularly in the Southwestern region of Nigeria. The strategic use of radio and print media, combined with their growing digital presence, has helped build the credibility of the Diocese. There is room for growth in expanding their social media strategies to target younger audiences.

Q: What improvements would you suggest for the enhancement of the media relations practices of the Diocese of Ibadan?

A: * Increase social media engagement: Expanding on platforms like Instagram, YouTube, and TikTok will help engage younger audiences more effectively.

- Produce more live content: Live streaming services and interactive Q&A sessions with the Bishop or senior clergy would increase engagement with members and the public.
- Improve crisis communication strategy: A formalized crisis communication team should be established to address negative press and manage any controversies more efficiently.
- Strengthen media partnerships: Collaborating more closely with journalists, media influencers, and bloggers could help improve the Diocese's public perception and outreach.
- Media training for clergy and media officers: Offering additional media training will help the clergy and media officers improve their public speaking and social media skills, further enhancing the Diocese's communication efforts.

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APENDIX F

A SAMPLE PRESS RELEASE BY IBADAN ANGLICAN DIOCESE

16th October, 2020

PRESS RELEASE

We write to identify with the yearnings of our young people across the nation who have risen to condemn Police brutality in all its ramifications. Even though the current wave of protest started as #EndSARS, we are glad to observe that the whole spectrum of Police brutality and abuse of office is being called to question. We commend the young people of this nation for finally taking interest in the affairs of their nation. This is a welcome departure from their erstwhile feeling/attitude of apathy towards Nigeria's national issues. If the youths of Nigeria continue to channel their energy, dynamism and collective prowess into addressing myriad vital issues of our nationhood like this, Nigeria shall surely grow in leaps and bounds.

While commending our youths for speaking up and showing interest, we hereby appeal to them to do their utmost to keep the demonstrations peaceful and orderly. We appeal to them to resist all provocations, to maintain absolute non-violence, and to refuse to allow hoodlums hijack what is intended as a peaceful initiative.

To both leaders and the led, the current wave of protests offers us an opportunity to rethink our nationhood, and also an opportunity to engage the young people of this nation positively. It is for this reason that we appeal to Government at all levels to respond to the yearnings of the youths in a positive, constructive, and non-judgmental manner. This is not a time to use derogatory or abusive language against our youths, or to insinuate sinister motives to their legitimate yearnings.

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Rather, we encourage our political leaders to seize the opportunity to further encourage Nigerian youths to participate in the Nigeria project. A vast majority of our youths had lost faith in the nation, as evidenced by their desperation to check out to other lands. Let us seize this opportunity to assure them that all hope is not lost, that their voice can still be heard, and that this nation in fact belongs to them.

We commend all the Governors who have shown decorum and mature understanding in their response to the youthful demonstrators. We like to make particular mention of His Excellency, Governor Seyi Makinde of our state, Oyo State. We thank him for coming out in person to respond to our youths, and for showing love to those who were victims of the unfortunate events associated with the #EndSARS protests.

Finally, no nation can make progress in an atmosphere of chaos or anarchy. Let us all join hands to promote peace in our land as we encourage our Government to defend justice and fairplay. The #EndSARS protest could very well be a good opportunity to move our nation forward if we do the right things, and if we do so quickly too.

God bless Oyo State!

God bless the Federal Republic of Nigeria!

Most Revd Dr Joseph Olatunji Akinfenwa

Bishop of Ibadan Anglican Diocese

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Bio-data

Personal Data

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Occupation:	Clergyman
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Next of Kin:	Prof. Mrs. Chinedum Peace BABALOLA Department of Pharmaceutical Chemistry, Faculty of Pharmacy, University of Ibadan, Ibadan, Nigeria * Immediate Past Vice-Chancellor, Chrisland University, Abeokuta. Ogun State

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B. **Educational Background**

Educational Institutions Attended with Dates:

i. St Stephen's A Primary School, Modakeke, Osun State 1969- 1975

First School Leaving Certificate

ii. Modakeke Islamic Grammar School, Modakeke, Osun State 1975- 1980

General Certificate of Education

iii. University of Ife, Ile- Ife (Now Obafemi Awolowo University) 1982- 1986

Bachelors of Arts in English Studies

iv. Immanuel College of Theology, Samonda, Ibadan 1992- 1994

Diploma in Theology

v. Crowther Graduate Seminary College, Abeokuta 2020- 2021

Bachelors in Theology

vi. University of Ibadan, Ibadan 2023-2026

Masters in Communication Arts

C**. Ordination, Preferment & Consecration**

i. Deacon: June 1994

ii. Priest: December 1994

iii. Canon: 2002

iv. Archdeacon: 2007

v. Consecrated Bishop: August 27,2023

D. **Work Experiences with Dates**:

i. Assisting Priest, All Souls Anglican Church, Bodija, Ibadan 1994 -1995

ii. Diocesan Missioner, Oke-Osun Diocese 1996 - 1997

iii. Cathedral Priest/Canon, Cathedral of St. James, Oke-Bola, Ibadan 2000 – 2004

iv. Vicar, St. Mary's Anglican Church, Oluyole, Ibadan 2004 – 2007

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v. Vicar, St. David's Anglican Church, Ijokodo,

& Pioneer Archdeacon of Ijokodo Archdeaconry, Ibadan 2007 – 2014

vi. Vicar, St. Anne's Anglican Church, Molete

& Archdeacon of Molete Archdeaconry, Ibadan 2014 – 2017

vii. Vicar, St. Stephen's Anglican Church, Inalende &

Archdeacon of Inalende Archdeaconry, Ibadan 2017 – 2023

viii.Lord Bishop of Ajayi Crowther Diocese, Church of Nigeria

(Anglican Communion), Iseyin. Oyo State 2023 till date.

D**. Publications**

1. Thesis

i. The Prophets and Prophecy in Church of Nigeria (Anglican Communion) - 1994

ii. Public Perception of Online Christian Communication in Ibadan. Nigeria - 2006

iii. Propriety of Praying for the Dead in the Burial Liturgy of Ibadan Anglican Diocese -2021

2. **Journal Publications**

i. Babalola C.O. & Y.K. Oginni, Assessing Media Engagement in the Anglican Communion:A Focus on Southwest Nigeria. *Journal of Interdisciplinary and Multidisciplinary Research* (JMR), Vol. 20 Issue 06, (2025)

ii. Babalola C.O. & Y. K. Oginni, Assessing the Impact of Media Relations on Public Image of the Church of Nigeria (Anglican Communion) in Southwest Nigeria 2014-2024. *International Journal of Interdisciplinary Cultural Studies*, Volume 20, Issue 1, (2025)

D. **Awards and Fellowships**

i. 25th Anniversary Meritorious Service Award by Christian Evangelical Social Movement of Nigeria
2002

ii. 10th Anniversary Award for being co-founder of All Souls' Church School of Discipleship, Bodija, Ibadan 2005

iii. Living Faith Award by Bible Society of Nigeria; Ibadan South Auxiliary 2007

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vi. Award of Appreciation by Christian Council of Nigeria, Oyo State Chapter 2015

vii. Award of Recognition and Appreciation by Christian Association of Nigeria (Oyo State Chapter). 2017

E. Conferences and Workshops Attended with Dates:

i. Citizenship and Leadership Training, Ibadan 1994

ii. Point man Principle Based Leadership Course, Ibadan 2001

iii. Haggai Leadership Institute, Maui, USA 2005

iv. Equipping the Saints Training, Ibadan 2007

v. Church of Nigeria (Anglican Communion) Senior Clergy Advanced Management Course, IBRU Centre, Agbara-Otor (Batch XI) 2017

vi. Power, Politics and Christendom Course at Anglican Centre, Rome 2018

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The University Compliance Certification

This is to certify that this thesis by Collins Olufemi BABALOLA with Matric. No.: LCU/PG/000856 in the Department of Mass Communication and Media Technology, Faculty of Communication and Information Science, Lead City University, Ibadan is in full compliance with the approved University format and style.

_____ _____

Signature **Date**

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