



**OBSERVANCE AND ENFORCEMENT OF ETHICAL  
CODES REGULATING RELIGIOUS COMMUNICATION  
IN NIGERIA**

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**Abstract**

Observance and enforcement of ethical codes regulating religious communication has been a subject of controversy, especially in religious circles. Even when these codes are not respected, regulatory agencies saddled with the responsibility of ensuring compliance also appear conspiratorial or ineffective. Past studies concentrated on the spuriousness of the claims of miracles and testimonials contained in religious communication without investigating why compliance by religious leaders has been difficult. Previous works have also not investigated why it is difficult for regulatory bodies to sanction violators. The study employed the historical approach triangulated with interviews with selected clergy and heads of selected media organizations. The study revealed that a lot of religious broadcasters/leaders have been flagrantly violating the provisions of the code relating to religious broadcasting/advertising. The study also discovered that some of the preachers felt that NBC failed in clearly defining what is unverifiable, unprovable and unbelievable. The study also revealed that some station managers aid some of the religious leaders in violating ethical provisions. Regulatory bodies such as NBC and APCON should clearly define what constitute unverified and unprovable claims. Religious leaders found guilty of gross violations should be blacklisted; erring stations should also be heavily sanctioned to act as deterrent to others.

**Keywords:** Observance and enforcement, Ethical Codes, Religious Leaders, Religious Communication and Regulatory Agencies

**Background to the Study**

Observance and enforcement of ethical codes regulating religious communication has been a subject of controversy, especially in religious circles. Despite the fact that certain provisions of the Codes of National Broadcasting Commission (NBC) and

Advertising Practitioners Council of Nigeria (APCON) clearly outlined what constitute unethical practices associated with religious communication, observance and respect for the rules have been abysmally poor. For example, section 4.3.1 (b, f and g) of the 6<sup>th</sup> edition of the NBC Code states that:

(b) the broadcaster shall ensure religious programmes are presented respectfully and accurately

(f) the broadcaster shall restrict itself to the content of its creed, and not presented in a manner as to mislead the public.

(g) the broadcaster shall ensure a programme promoting religion in any form, presents its claims, especially those relating to miracles, in such a manner that is “provable and believable”.

APCON Code also reiterated some of these issues in Article 68 where it states that: “advertisements of religious products and services shall not go beyond the effort to encourage the moral, social and psychological wellbeing of the adherents. Article 69 also states that religious advertisements shall not exploit the weakness, handicaps, shortcomings, or state of desperation of members of the public. Article 70 states that religious advertisements and promotions of any religious products or services shall not (i) exaggerate the occurrence of miracles or use of spurious testimonies that are likely to deceive the audience; (ii) appear to guarantee financial prosperity, healing, marriage, employment, etc.; (iii) cast aspersion on any other religious belief.

Despite the fact that the NBC in 2004 placed a ban on unverified miracles on television and radio stations because of the wanton disregard for its Code, we still witness on a daily basis flagrant disregard for the provisions of the Code.

The questions are: why is it difficult for religious leaders to respect these provision and why has it been difficult for the regulatory agencies to bring offenders to book?

The reasons may not far-fetched. First, we must appreciate the way religion is viewed and defined in our society. The definition of religion is so controversial and complicated that scholars have failed to agree on any one definition. Religion, as defined by Durkheim, cited in Sheffield (2018) is the only sentiment inspired by a group in its members but projected outside of the consciousness of those that experience it. Huxley (2004) argued that religion is the price we pay for being intelligent, but not as yet intelligent enough. Karl Marx (1843) defined it as the sign of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation, the opium of the people.

A critical examination of these definitions shows that religion is based on sentiments and emotions, such that those expected to monitor compliance with the codes are already caught in the web.

Another reason for the perceived failure of the regulatory agency is that religion, especially Christianity, is closely knitted with miracles. Femi Emmanuel, cited in Effiom (2005) argued that “Christianity is the religion of signs and wonders. Miracle is the crux of the gospel and a way of proving that a preacher is God-sent”. He went further to state that Gospel minus miracles becomes ridiculous.

When one also examines the definition of miracles, one may also be tempted to say that regulating religious communication or observance of the codes may be a herculian task. Iwuagwu (2018) defined miracle as an extraordinary event in the physical world that apparently surpasses all known human power and is beyond any natural or scientific explanation. Fisher (1900) argued that miracle is an event which the forces of nature (including the natural powers of man) cannot themselves produce, and which must, therefore be referred to supernatural agencies.

In spite of these definitions and the perceived difficulty that will attend prosecuting offenders, it must be known, according to Sheffield (2018), that religion is a social construction by which people constitute themselves into a moral community. Religion itself calls for high moral standards of truthfulness, honesty and integrity. It also calls for respect for constituted authorities. Religious leaders must avoid conforming Masbadelo’s (2004) argument that Pentecostal churches in Nigeria have remarkably been feasting on the psychology of the masses who are genuinely desirous of relief from their sodid existential realities.

It is in line with the foregoing that this study seeks to understand why observance and enforcement of ethical Codes on religious communications has been difficult and to also investigate why bringing offenders to book has been very difficult for regulatory agencies.

### **Statement of the problem**

Religion is supposed to be a moral guide for the society. It calls for high moral standards of truthfulness, honesty and integrity. It also advocates respect for constituted authorities. However, where observance of ethical codes regulating religious communication has become a subject of controversy, it portends a great danger for the society. The situation becomes more worrisome because when the provisions of the Codes relating to religious communication are flagrantly abused, the regulating agencies also appear to be helpless, conspiratorial or ineffective. It was in line with these observations that the researcher sought to investigate why compliance and enforcement have been so difficult to achieve.

### **Research Objectives**

The specific objectives are to:

- i. investigate the level of compliance with provisions of the Codes regulating religious communication.

- ii. find out why it has been so difficult for the regulatory agencies to enforce compliance with the provisions of the Codes.

## **Conceptual Review**

### **Religion, Religious Communication and Compliance**

Religion, as defined by Durkheim cited in Sheffield (2018) is a social construction by which people constitute themselves into a moral community. The definition of religion is controversial and complicated with scholars failing to agree on any one definition. In his attempt to define religion, McNamara opined that, “try to define religion and you invite an argument”. Feuerbach defined it as a dream in which our own conceptions and emotions appear to us as separate existences, being out of ourselves. Some scholars defined it as a set of beliefs concerning the cause, nature and purpose of the universe, especially when considered as the creation of a superhuman.

Durkheim went further to say that religion is the “only sentiment inspired by a group in its members but projected outside of their consciousness that experience them”. Huxley defined it as the price we pay for being intelligent, but not as yet intelligent enough.

Karl Marx defined it as sigh of the oppressed creature..... a protest against real suffering... it is the opium of the people..... the illusory sun which revolves around man for as long as he does not even evolve around himself.

A critical examination of these different definitions will give an insight into some of the characteristics of religion, as identified by Sheffield (2008):

- Religion is based on sentiments and emotions.
- Religion uses objects and symbols
- Religion is so interconnected with power and knowledge
- Religion is presented as an institution that is foundational and steadfast
- Religion demands for worship
- Religion is mainly concerned about morality

Having identified the characteristics of religion, it will not be difficult to draw the semblance or relationship between religion and advertising/religious communication.

- Religion just like advertising appeals to sentiments and emotions
- Religions uses objects and symbols just like advertising

- Advertising, like religion, is also concerned about knowledge as it creates awareness about a product or services.
- Religion involves dissemination of information to a target audience for the purpose of gaining more converts while advertising also involves dissemination of information with the purpose of increasing the market share of the advertiser.
- By branding objects as commodity totems, advertising empowers people to belong, to sign themselves as a part of a certain group or generation through the religious dimension of advertising.
- Advertising, just like religion, uses objects to project a vision of 'the good life' and make it prevail on the people.

Talking about the relationship between advertising and religion, we must also appreciate the differences between religion and advertising:

- Religion preaches morality while advertising does not see morality as the foundation for its activities.
- Religion is an institution that is foundational and steadfast while advertising keeps shifting in order to allow for more products in the marketplace.
- Religion is conservative while advertising is dynamic.
- Religion emphasizes spirituality while advertising is mundane.

However, religion plays a significant role in the way consumers perceive the advertising of controversial products. It also affects the way consumers appraise and interpret product advertisements. A person's religion or their spiritual identity can have a direct influence on the way they live and their attitude and values. It can also impact on an individual's perception towards an advertiser's message, images or advertisements in general. Advertising must take cognizance of this delicate relationship because religion and spirituality play an important role according to Almosawi (1995) in influencing an individual's thoughts and behaviours.

The need to recognize the delicate nature of the relationship between advertising and religion, especially in the area of spirituality was also stressed by Sherwood (2018) when he stated that 84% of the world's population identify with a religion, while those who do not identify with any particular religion still have a strong sense of spirituality. Taylor, Halstead and Haynes (2010) buttressed the importance of religion to advertising as they found in their study that Christian symbolism improved advertisements evaluation among evangelical Christians.

## **ETHICAL ISSUES IN RELIGIOUS ADVERTISING IN NIGERIA**

The APCON code on religious advertising cautions on some unethical practices associated with religious advertising in the following articles:

Article 68 states that advertisements for religious products and services shall not go beyond the effort to encourage the moral, social and psychological wellbeing of the adherents.

Article 69 states that religious advertisements shall not exploit the weaknesses, handicaps, shortcomings, or state of desperation of members of the public.

Article 70 states that advertisements and promotions of any religious products or services shall not: (i) exaggerate the occurrence of miracles or use of spurious testimonies that are likely to deceive the audience ; (ii) appear to guarantee financial prosperity, healing, marriage, employment, etc; (iii) cast aspersion on any other sect or religious belief.

It is in the light of this section of the code that we shall examine advertising and Christian religion in Nigeria.

Effiom (2005) says regulating religious communication has always evoked controversy. Femi Emmanuel said that miracle “is the crux of the gospel. That is, it is a way of proving that a preacher is God-sent”. He went further to state that Gospel minus miracles becomes ridiculous; that Christianity is the religion of signs and wonders. Today, most Christian advertisements have been exploiting the desperation of the people by making spurious claims of healings and miracles. We see daily on television, exaggerated claims of miracles and testimonials. How do we explain a man who was born blind but started identifying colours immediately after gaining his sight? Christianity itself as a religion calls for truthfulness, honesty and integrity. Unfortunately, what we see today negates these foundational tenets.

Regulation of Christian advertisements has become more difficult because media organizations depend heavily on revenue generated from Christian advertisers in Nigeria. Ukah (2011) contended that religious advertising is the second to alcohol and tobacco advertising in Nigeria. Discussing reasons for violations of religious advertising code by Christian advertisers, Endong (2015) explained that Christian advertisers are conscious that consumer behaviour is largely driven by emotions; therefore, become excessive in their use of emotions in their advertisement messages to the people. Corroborating Endong’s position, Masbadelo (2004) argued that Pentecostal churches in Nigeria have remarkably been feasting on the psychology of the masses “who are genuinely desirous of relief from their sordid existential realities. Christian advertisers, therefore, have been successfully using the mass media to advertise miracles and prosperity to millions of the unemployed and miraculous or spectacular healings to many Nigerians, too poor to afford drugs or seek genuine

medical attention. Lending his voice to the reasons why ethical violations associated with Christian advertisements thrive, Mbe (2002) submitted that “when an individual or a group is deprived of certain things considered important to society such as education, food, money, etc, two religious doctrinal dimensions could be used to help overcome deprivation:

- a. The implementation of a doctrine in which some or all of these are considered meaningless or of low value;
- b. The implementation of religious doctrines through which these are considered important and can be acquired. The new Pentecostal churches have been fully employing the second alternative.

This explains why there is an increasing competition among different Christian religious groups, with each making concerted efforts to gain more converts.

Some advertising scholars have claimed that the first advertising recorded emerged from the Bible in Genesis chapter 3 when serpent used the major instrument of advertising, persuasion to cajole Adam and Eve to eat the forbidden fruits in the Garden of Eden by telling them to “Eat the fruit of life and be wiser.

This signaled the beginning of the conflicts between advertising and Christianity. Today, however, the use of different forms of appeals has characterized Christian advertising.

Conclusively, the relationship between the Christian religion and advertising is one that is mutually beneficial as the church will need advertising to communicate their message of hope, love, salvation, deliverance and eternity while advertising will need Christianity for survival and to grow the economy.

### **Miracle**

The word miracle is derived from the latin word, *miraculum*, *mirari* and *mirus*. *Miraculum* meant *to wonder at* or *an object of wonder*; *mirari* means to marvel or to be astonished, while *mirus* means wonderful or amazing. Therefore, a miracle signifies amazing, astonishing or wonderful events or things. Ukah (2011) defined miracle as an extra ordinary event in the physical world that apparently surpasses all known human or natural powers and is beyond any natural or scientific explanation. Iwuagwu (2018) defined it as a mysterious intervention of a supernatural being or deity in the world which suspends or disregards the natural sequence of things and accomplishes an effect that cannot be naturally or scientifically explained. He argued that miracle, in a strict, exclusive sense, operates outside any known or existing natural scientific law. This is because if it can be explained by any of such known laws, it cannot be called a miracle.

Fisher (1900) defines miracle as an event which the forces of nature---including the natural powers of men, cannot themselves produce, and which must, therefore be referred to supernatural agencies.

The Christian Bible employs four Greek words to designate the concept of miracle. They are: *signs*, *wonders*, *mighty works* and *works*. This must have informed Femi Emmanuel's (2003) assertion that gospel minus miracles becomes ridiculous, stating that Christianity is a religion of signs and wonders.

A critical look at the different definitions of miracle and a critical examination of Iwuagwu's (2018) argument that miracle in a strict, exclusive sense, operates outside any known natural or scientific law; therefore cannot be explained by any known natural or scientific laws has made the enforcement of violations difficult because religious leaders believe miracles are not provable. Echoing this position, Meduoye (2016) argued that miracle is an issue that transcends laboratory test; it is the recipient that knows what he has received.

### **Ethics and ethical violations**

Ethics are moral principles that govern a person's behaviour or the conduct of an activity.

Velasquez et al (2020) argued that ethics is based on well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues

Velasquez et al (2020) explained that many people tend to equate ethics with feelings, noting that feelings frequently deviate from what is ethical. Ethics is also not about religion. Religion can set high ethical standards and can provide intense motivations for ethical behaviour. However, ethics cannot be limited to religion nor is it the same as religion. Being ethical is also not about following the law. Law often incorporates ethical standards to which most citizens subscribe, but laws, like feelings can deviate from what is ethical. For example, it may not be unlawful for a journalist to gatekeep certain unpalatable information about a pastor that he likes, but it is unethical for him to do so.

Being ethical is also not about doing what society accepts. In fact, most individuals accept standards that are ethical, but standards of behaviour in society can deviate from what is ethical. An entire society, as noted by Valesquez, can become ethically corrupt. Ethical standards impose reasonable obligations to refrain from dishonest activities.

Ethical violations may take various forms, ranging from mishandling of funds, lapsed licensing, crossing sexual boundary between a doctor and his patient, gate-keeping of vital details in a journalist's report, a pastor misrepresenting or misinterpreting



the scriptures to his congregation for financial gains, professional misconduct, etc. To avoid ethical violations, an individual must read and re-read professional code of ethics guiding his practice.

### **Theoretical framework**

#### **The Social Responsibility Theory**

The Social Responsibility Theory reconciles the independence of the media with its obligation to the society. It stresses how the media can be made to act responsibly to the society.

It developed in the United States in the 20<sup>th</sup> century and owes its origin to the Commission on Freedom of the Press. There was a growing awareness that the free market had failed to deliver the promises of press freedom and the expected benefits to society.

The commercial development of the media was thought to be to the advantage of the privileged few, a single class. The theory's main goal is to reconcile independence of the media with its obligation to the society.

Its main principles include:

- media should accept and fulfill certain obligations to society
- these obligations are mainly to be met by setting high professional standard of informativeness, truth, accuracy, objectivity and balance.
- In accepting and applying these obligations, the media should avoid whatever might lead to crime, violence or civil disorder or to give offence to minority groups.
- The media should be self-regulating within the framework of law and established institutions. The media as a whole should be pluralist and reflect the diversity of their society, giving access to various points of view and right to reply.
- Society and the public, following the first named principle, have a right to expect high standards of performance and intervention, which can be justified to secure the, or, a, public good.
- Journalists and media professionals should be accountable to society as well as their employers and the market.

From the aforementioned principles, it can be deduced that media ownership and control is to be view as a kind of stewardship, not as personal liberty to do whatever one likes. The theory holds that anybody who has something to say must be allowed a forum and that if the media do not assume their obligation; somebody must see to it that they do.

The theory in the words of Siebert et al (1956) holds that the media are controlled by community opinion/consumer action; professional ethics and in the case of broadcasting, governmental regulatory agencies because of the technical limits on the number of channels or frequencies available.

The social responsibility theory is relevant to this study as it explains why religious practitioners must be self-regulating and avoid external bodies regulating their activities, which might come with attendant embarrassments. It stresses the fact that religious practitioners must avoid anything that will offend the sensibilities of the people by maintaining high moral standards of objectivity, accuracy and truthfulness.

### **Deontological ethics**

The word deontology derives from the Greek word *duty* (*deon*) and *science of logic* (*logos*). Deontology is one of the normative theories in contemporary moral philosophy regarding which choices are morally required, forbidden, or permitted. Deontology falls within the domain of moral theories that guide and assess our choice of what we ought to do (deontic theories), in contrast to those that guide and assess what kind of person (s) we are and should be (virtue theories). Deontological theories judge the morality of choice by criteria different from the state of affairs those choices bring about. The theory presents a great contrast to consequentialism as it holds that some choices cannot be justified by their effects. That is, no matter how morally good their consequences, some choices are morally forbidden. For the deontologists, what makes a choice right is its conformity with moral norms as such norms are to be simply obeyed by each moral agent. For the deontologist, the *Right* takes precedence over the *Good*. If an act does not agree with the *Right*, it may not be undertaken, no matter the *Good* that it might produce.

It is an ethical theory that says an action is good or bad according to a clear set of rules. Actions that align with these rules are ethical, while actions that do not align are unethical. An example of deontology is that of the 10<sup>th</sup> commandment that says honour your father and mother. Dishonouring your father because your father has insulted you in public is no justification. An action is either right or wrong without any regard to contextual features.

This theory is very relevant to this work because it has the potential for explaining why certain people have moral standing to complain about and hold to account those who breach moral duties. It also explains why the *Right* takes precedence over the *Good*. The *Right* is to honour the regulatory code by ensuring that claims are verifiable and provable not the *Good* in terms of its usefulness in “winning souls to Christ”.

## **Methodology**

The study employed historical approach which relied on past studies and literature. The historical approach was triangulated using previous studies and interview conducted with selected stakeholders as instruments of data collection.

Five Christian religious leaders were selectively interviewed. We also interviewed five heads of broadcast stations in Abeokuta. A well-structured interviewer's guide was used in conducting the interview. Three were heads of radio stations while the remaining two were heads of television stations. All the five religious leaders were Christian because violations of the provisions of the Code mostly associated with the Christian religion. The study was also limited to Abeokuta because of ease of data collection as most of the broadcast stations in Ogun State are based in Abeokuta.

## **Data Analysis**

This section analyzes data collected in order to assess observance and enforcement of ethical codes regulating religious broadcasting in Nigeria.

Research objective One: to investigate the level of compliance with the provisions of the code regulating religious communication.

All the religious leaders interviewed unanimously agreed that the level of compliance with the provisions of the code by religious leaders was very low.

They all agreed that although miracles are at the heart of the Christian religion, but the way religious leaders have commodified miracles have become discrediting. They even referred to instances where the presumed healer touches the same part of the body where the sick person is afflicted as pure sorcery. While four of the religious leaders believed that the excesses of the "healers" must be sanctioned, one of them felt that sanctioning should be left to God as he believed only God can determine the fake ones.

On the issue of claims of miracle and testimonies being provable, verifiable and believable, all five were of the opinion that showing doctor's report or proof on television or on radio is unnecessary as it will still not make such claims believable.

When asked about why they think religious leaders find it difficult to comply with ethical codes, the religious leaders explained that the main reason is because the competition has become so intense such that preachers want to show that they are God-sent.

They also explained that Nigerian pastors will continue to advertise miracles and prosperity because millions of Nigerians are deprived and are too poor to afford drugs or seek genuine medical attention.

Research objective two: To find out why it has been difficult for the regulatory agencies to enforce compliance with the provisions of the Code

Five heads of broadcast stations were interviewed in our quest to fulfill this research objective. The station managers unanimously agreed that NBC has been monitoring their activities. They stated that some stations had to be cautioned verbally and officially on cases relating to violation of the provisions of the Code. Some even showed copies of letters written by the NBC Zonal Office advising stations to check the returns of spurious and unverified claims in programmes, such as advertisements and religious broadcasts, particularly in testimonials and claims of miracles. The commission even warned all the stations that it will be stricter on violating stations as from January, 2023.

The NBC specifically cautioned against infomercial, warning stations airing religious programmes with obvious commercial undertone to desist.

NBC noted that some programmes were packaged using all manners of gimmicks to lure listeners to attend their “special programmes”. It noted that some preachers even went beyond this, to instill fears in listeners that except they attend their “special programmes”, their problems will not be solved. The NBC also frowned upon some religious materials which were packaged for 5 minutes and above only to promote upcoming events without preaching. It also observed the use of the airwaves to solicit for financial support during religious broadcast. NBC also noted that interpretation of dreams, which should be a personal thing between the acclaimed dreamer and the prophet, is now becoming the norm for some religious leaders on their programmes. The NBC has always been reminding stations of Section 4.3.1 (b, f and g) of the 6<sup>th</sup> edition of the Code. 4.3.1. (b) states that the broadcaster shall ensure religious programmes are presented respectfully and accurately

(f) The broadcaster shall restrict itself to the content of its creed, and not presented in a manner as to mislead the public.

(g) The broadcaster shall ensure a programme promoting religion in any form, presents its claims, especially those relating to miracles, in such a manner that is “provable and believable”.

The NBC specifically mentioned a preacher in Osun State with series of spurious and unverifiable claims, including arrogating healing powers to his anointing oil and water. It also noted that the same preacher went on air to interpret dreams. All these are clear efforts showing that NBC has been monitoring the activities of religious broadcasters.

However, some heads of stations confessed that the NBC has not been so effective in ensuring compliance, given the following:

- Sometimes, to avoid NBC sanction, they ask some of the preachers to air their programmes between 5am and 6am to avoid monitoring by NBC.

- They stated that enforcement has become more difficult because NBC is aware that media organizations depend heavily on revenue generated from Christian religious broadcasts. Therefore, in most cases, they issue warnings and advice instead of penalty.
- The station managers also stated that they help some of the preachers to package programmes in such a way that jingles are used during preaching to avoid being sanctioned. This, they do, because preachers are not allowed to promote up-coming programmes during preaching.
- Buttressing the ineffectiveness of NBC in enforcing compliance, some of them confessed that they were also surprised that NBC's axe did not fall on a particular preacher from Osun State, whose gross ethical violations were officially communicated to them with the advice that "materials from him and others like him must be professionally packaged to avoid penalty".

### **Discussion of findings**

The study specifically sought to investigate the level of compliance of religious leaders with the provisions of the code regulating religious communication vis-à-vis the effectiveness of regulatory agencies in enforcing compliance with the provisions of the ethical code.

The study revealed that a lot of religious broadcasters/leaders have been flagrantly violating the provisions of the code relating to religious broadcasting/advertising.

The study also found that the intense competition for the minds of religious adherents, who have been deprived of good things of life, led to these gross violations.

The study also discovered that some of the preachers felt that NBC failed in clearly defining what is unverifiable, unprovable and unbelievable. The study also identified some of the major violations which included: spurious and unverifiable claims relating to miracles and testimonials, informercial (airing religious programmes with commercial undertone), advertising of up-coming events during preaching, use of the airwaves to solicit for financial supports, use of all manners of gimmicks to lure listeners to attend "special programmes", interpretation of dreams on air, arrogating healing powers to anointing oil, water and other objects, etc.

The study also revealed that some station managers aid some of the religious leaders in violating ethical provisions. It was also discovered that revenue generation was a major reason why NBC has been ignoring most of these violations.

The study also confirmed that NBC has been largely ineffective as a regulatory body because they issue warnings and advice where they are supposed to invoke maximum sanction.

### **Conclusion and Recommendations**

The level of compliance by religious leaders with the provisions of the Code regulating religious communication is very low. Also, NBC as a regulatory body is ineffective in enforcing compliance with the provisions of the ethical code.

Broadcast stations are complicit in violation of ethical standards by religious communicators.

NBC, as a regulatory body, did not clearly define what constitute unverified and unprovable claims.

Regulatory bodies such as NBC and APCON should clearly define what constitute unverified and unprovable claims.

Licensed religious channels/stations should be enlightened on their limits and what violates the provisions of the ethical codes.

Religious leaders found guilty of gross violations should be blacklisted; erring stations should also be heavily sanctioned to act as deterrent to others.

NBC should be courageous enough to employ sanctions without fear or favour when required.

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