

**Assessment of Societal Leaderships Role in Managing Cultural Differences in
Redeemed College of Missions, Ede, Osun State, Nigeria
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Certification

This is to certify that Ademola Jonathan OLAJESU with Matriculation Number LCU/PG/003819 carried out this research titled “The Role of Societal Leadership in Managing Cultural Differences in Redeemed College of Missions, Ede, Osun State, Nigeria” in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, for the award of Master of Science in Intercultural Leadership and Administration, and that this work has not been previously submitted.

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Date

Dedication

This thesis is dedicated to Almighty God, who made it easy and possible for me to be able to complete this programme. May His name alone be forever praised.

Acknowledgement

First of all, the researcher gives all glory to the Almighty God who gave him the enablement to start this study and saw him through to the end, the researcher cannot thank Him enough for all His benefits. May His name be praised forever in Jesus' name. The Researcher's unreserved appreciation goes to the Managements of Lead City University for the privilege he had to undergo this programme, the University Library and all the staff members of the Library, the Redeemed College of Missions and Redeemers' University Libraries.

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Abstract

The society is full of people of different languages, backgrounds, ethnics, and of course cultures. These people that make up a society are very important to the need of the society, that is why this study focuses on how societal leaders can effectively manage and promote peaceful coexistence among diverse cultures, ethnics and religions within their territories through their administrative approaches. The study involved the two major theories of Multiculturalism (Melting Pot and Salad Bowl Theories). The research adopted a descriptive survey research design, focusing on the role of societal leadership in managing cultural differences in Nigeria. The targeted population included the staff members and the students of the Redeemed College of Missions Ede. One hundred and fifty (150) respondents were selected using purposive sampling, techniques, while questionnaire was used as the primary instrument for data collection. Findings of this work emphasised the importance of leadership adaptability to diverse cultural contexts. It revealed that Societal leaders who demonstrate flexibility and openness to different cultural perspectives are better positioned to facilitate effective communication and decision-making and that this adaptability is a key component of successful management of multicultural society. It concludes that the comprehensive exploration of leaders' perceptions, attitudes, and practices in navigating diverse cultures within the institution have provided valuable insights. The research recommended the implementation of regular cultural sensitivity training programmes and the establishment of leadership development initiatives to equip leaders with the necessary skills for effective cultural management. These recommendations aimed at fostering understanding, respect, and appreciation of diverse cultures within the institution, creating a more inclusive and harmonious environment.

Keywords: Acculturation, Cultural Differences, Multiculturalism, Peaceful Coexistence, Societal leaderships.

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Chapter One

Introduction

1.1 Background to the Study

The society is full of people of different languages, backgrounds, ethnics, and of course cultures. These people that make up a society are very important to the need of the society and if not well managed, can result into any type of violence. In some parts of the society, there are people who migrated from either far or near places and are already landlords or landladies, some have resolved not to even return to their mother land. They are therefore bona fide members of the society where they settled and live. Nigeria is made up of several ethnic groups with a lot of differences within each of the ethnic groups. There are over 350 languages in Nigeria of which many of them are represented in various communities and societies with their cultural backgrounds¹. This diversity of ethnics and cultures is the reason for multi-cultural beliefs and traditions. Leading society of this kind can be challenging and may not be appreciated if the leaderships of the society are not conversant with the peculiarity of each ethnic group and cultures represented under their administration.

There are some issues in the societies today that were caused by lack of understanding of the cultural differences by the leaders of such societies. Among such issues are; loss of job, miscommunication, broken courtship, dissociation, suspicion and wrong assumption, wrong accusation, divorce, lack of trust, lack of love, civil war, religion crisis, etcetera. There is almost no well – structured or organised community nowadays without people from at least two different cultures, therefore, it is noteworthy that there are some issues that will continue to exist because of the fact that multi-culture exists in the societies, and each

group values their culture. These issues may not be totally eradicated, but they can be managed and brought down to the lowest level if the community leaders are sensitive and caring enough to create an atmosphere that is conducive for co-existence among the people living in the community.

There are some institutions and communities where people from different countries reside and work, living in such an environment or institution can be challenging especially if there is communication problem as a result of linguistic factors such as misinterpretation or misconception. When local language is spoken by some members of the organisation in the presence of those who do not understand it, it will reflect on the productivities and performances of such individuals. It is therefore very important for leaders of various organisations and societies to take cognisance of every available and identified cultures in each organisation or community under their administration².

There was a story of a young missionary trainer who went to a particular training center to teach some set of people. In the course of teaching, he got to an aspect where he needed to talk about culture and how it affects the efforts of Missionaries when they move to another terrain. He made use of Yoruba and Igbo cultures. When it comes to greetings, the two are like words and opposite, an Igbo man in the class said that *“it is only God you worship, when you prostrate for somebody, it means you are worshipping the person”*, but a Yoruba boy that greets an elderly one without prostrating will be seen as an uncultured one. Leading an organisation or community with the people from these two groups takes carefulness not to offend one while pleasing the other. Now that the societies are full of people of different cultures, the administrator must be conversant with the way each people see things so as to avoid ethnocentrism, that is why anybody who wants to be a leader, or

someone who is recommended to be a leader must be ready to compromise his own culture and some of his religious rites in order to create a peaceful environment for the people in the community who are from other cultural and religious backgrounds³.

It is expected of a good administrator to ensure the unity of people working under him and see to the development of the organisation. For any community or society to progress, the leadership of such a community must be ready to give what it takes for the community to be progressive. Offences are bound to occur as a result of cultural variances, but when it happens, what is expected of a leader who wants the progress of the organisation or the community is to find a way out as soon as possible so that the offence will not lead to another major problem. Anyone aspiring to be a leader of any society, no matter how small the society maybe must be ready to be a man/woman of everybody and a man/woman of nobody. This implies that he must be always ready to be identified with every tribe and culture. Furthermore, since leadership is connected with politics, there is need for politicians to be familiar with at least all the cultures present in their jurisdictions. This will enable them to handle individual differences among the tribes and cultures, and at the same time, know how to provide for the needs of the people under their jurisdictions.

It is very important to note that leadership roles can be discussed only if there is an organisation, institution or society that requires the functions of a leader for the purpose of maintaining growth, orderliness and peaceful coexistence among the unavoidable culturally differentiated and oriented workers who find themselves in such an organisation, institution or society. As a result of this, the fact that leadership roles are determined by organisation or society should not be ignored, and leaders are not supposed to make rules based on their own perspectives without considering the peculiarity of their organisation or society. The

geographical terrain of each organisation and society, together with the goals and occupations of such an environment are among the key factors that must not be left out in determining how an organisation or a society should be governed. Leadership roles and styles in the society therefore should be determined based on the values, common goals, religious' beliefs, ethnicity and cultural diversities, past and current social issues of the society concerned. Different cultures, if properly handled by the societal leaders have the possibility of bringing growth, oneness, integration, identity and development to the society. Without doubt, there is a strong interrelationship among culture, growth, progress, development and even national integration. The confounding power of cultures to drive growth can never be underestimated even when they are in their traditional forms and isolated let alone when they are appropriated as collectivities in a nation as viable as Nigeria. In conjunction with the determinants for leaderships' roles, it should be expected that would-be leaders of any organisation or society must be well familiar with all the cultural differences of their societies, and such people must have a minimum of first degree as the educational qualification before being considered qualified for the position of leadership.

1.2 Statement of the Problem

Some works have been carried out on the roles of leaders in managing multicultural and multinational organisations or companies, but the issue of community or societal leadership roles in managing multicultural societies is yet to be properly given rapt attention. This therefore encourages the assessment of the role of societal leaderships in managing cultural differences in Redeemed College of Missions, Ede South Local Government, Osun State, Nigeria. Nigeria as a country is full of organisations and societies of diverse people

with different kinds of cultural backgrounds, religious backgrounds, educational backgrounds and experiences. This has led to the emergence of several unavoidable challenges. One among the leading challenges in the society today is the inability of the leaders to create a collaborative environment, where people can live and work together in spite of their different cultural background. There is need for societal leaders to possess intercultural-relationship skills for them to be able to create an atmosphere of unity, love, peace and progressive environment. There are societies where the leaders who are expected to be the peace makers among the people have turned out to be the trouble makers. This can be considered as a sign of immaturity.

Nigeria used to be proud of unity, love and peaceful co-existence amongst each other even with the cultural diversities that characterised the country. This was possible because of the understanding and selflessness of the then leaders, but now reverse is the case because some leaders nowadays are only concerned with their own people, religion, geographical area and partially their political parties and ambitions. That is why some of them make statements that can cause religious, tribal and political crisis. Their statements are not encouraging peaceful co-existence among the people they are ruling, their words are not representing the value of society. For instance, somebody said that when a politician from the opposition party decides to join the opposed party, all his atrocities will be pardoned and covered. This kind of statement does not represent the value of society, rather, it encourages corrupt behaviour that can lead to the destruction of the society. There are several leaders in the society who assumed the position of leadership without necessary leadership price. Political godfatherism has now become a major price the politicians are paying to get to the position of authority. This is not limited only to the political world, but

also present in all forms of organisations including religious organisation, which in turn is not helpful to the unity and peaceful co-existence in the Nigerian societies.

Decision making sometimes is difficult for some leaders in the society because if the decisions are against the godfather, no matter the great benefits it would bring to the masses, it would not stand. This issue of godfatherism in Nigeria society and organisations, and its roles on leadership is really becoming unbearable. Almost everyone in authority seems to have godfathers who worked out their being in power and it is difficult to turn them down whenever any request is made by them, whether or not such request is legal because they don't want to lose their position. It is evident from the way some of the societal leaders are leading and ruling people under them in that Nigerians' societal leaders are not serving people, but rather, people in the society are the ones serving their representatives at various levels. These therefore led the researcher to carry out a research on the role of societal leaderships in managing cultural differences in Redeemed College of Missions, Ede South Local Government Area, Osun State, Nigeria. This location is used because people from all the six geopolitical zones of Nigeria are represented there, and also, people from other Africa countries are living there.

1.3 Aim and Objectives of the Study

The aim of this study is to examine how societal leaders can manage and promote peaceful coexistence among the different cultures, tribes and religions represented in their terrains through their method of administration.

The objectives of this study are to;

- i. identify cultural differences in Nigeria that pose as challenges to societal cohesion and development.
- ii. recognise competencies and skills required for societal leaders to effectively manage cultural differences in Ede.
- iii. ascertain importance of acculturation in managing cultural differences in Ede societies.
- iv. discover ways by which societal leaders in Nigeria navigate religious diversity and its impact on cultural differences.
- v. highlight consequences of any societal leader who failed in managing cultural differences in his administration as a result of cultural bias.

1.4 Research Questions

In order to arrive at a concrete and reliable conclusion, the following questions were raised to guide the study and to obtain necessary data from the field.

1. What are the key cultural differences in Ede that pose as challenges to societal cohesion and development?
2. What are the competencies and skills required by societal leaders to effectively manage cultural differences in Ede?
3. How can the acculturation help society leaders in managing multicultural societies in Ede?
4. How do societal leaders in Ede manage religious diversity and its impact on cultural differences?
5. What should be the consequences for any societal leader who failed in managing cultural differences in his administration as a result of cultural bias?

1.5 Significance of the Study

This study “Assessing the role of societal leaderships in managing cultural differences in the Redeemed College of Missions, Ede South Local Government, Osun State, Nigeria” will be of great benefits to the Nigerian societies and societal leaders, especially in societies where there are so many ethnic groups with different cultural and religious backgrounds. Establishments that aim at enlarging their catchment territories with workers from different parts of the country will benefit from this study as it will guide such an organisations to rightly choose qualified people to pilot the affairs of the organisation. It will also help the societal leaders to carefully and purposefully play their roles to ensure peaceful co-existence among the people of different cultures and religions they are ruling over in their various societies. It will guide the societal leaders to play their roles based on the values of the society and to avoid impeachment. And also, it will add to knowledge academically, and serve as a resource for other scholars and researchers who may be having interest in this field.

1.6 Scope of the Study

This study is limited to Ede South Local Government Area of Osun State, Nigeria and the targeted population comprises all the Missionaries on training who are from all the geopolitical zones of the country {Nigeria} together with the international students, the dwellers who are eighteen years and above, and also the members of Staff of the Redeemed College of Missions Ede. The study targeted one hundred and fifty {150} people as the sample.

1.7 Limitation of the Study

This study was faced with lack of adequate finance to see the supervisor regularly because of the distance between the researcher and his supervisor. Also, inadequate recent materials made this study to overshoot time.

1.8 Operational Definition of Terms

Role: Role simply means the expected duties or actions to be performed by an individual or group of individuals towards the realisation of societal or organisation goals with consideration for cultural values

Societal Leaderships: Societal Leaderships are the significant individuals who are in-charge of piloting the affairs of the societies, such as Association Leaders, Organisation Leaders, Kings, Ward Counselors, Local Government Chairmen, Governors, Religious Leaders and both other elected or appointed political office holders.

Managing: Managing is an act of controlling the affairs of an organisation, establishment or society.

Culture: The beliefs, values, behavior, and material objects that constitute a people's way of life.

Cultural Differences: Cultural Differences simply means the significant variances that can be found among the existing cultures which leads to peculiarity of different tribes and cultures.

Endnotes

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Chapter Two

Literature Review

Since this study focuses on the assessment of the role of societal leaderships in managing cultural differences in Nigeria, this chapter is therefore concerned with the views and submissions of different scholars on how leaders can successfully administer the affairs of their terrains without or with the minimum level of conflict in order to have peaceful co-existence among the multicultural and multiethnic people living in the society. Therefore, for the purpose of effective review of the literature, this chapter will be organised under the following headline;

- 2.1 Conceptual Review
 - 2.1.1 Understanding Culture
 - 2.1.2 Rational for Cultural Differences in Nigeria
 - 2.1.2.1 Impact of Pre-Colonial Era on Nigeria Cultural Differences
 - 2.1.2.2 Impact of Colonial Era on Cultural Differences in Nigeria
 - 2.1.2.3 Post-Independence Era and Nigeria Cultural Differences
- 2.2 Theoretical Framework
 - 2.2.1 Melting Pot Theory of Multiculturalism
 - 2.2.2 Salad Bowl Theory of Multiculturalism
- 2.3 Review of Empirical Studies
 - 2.3.1 The Concept of Multicultural Society
 - 2.3.2 Historical Perspectives of Multiculturalism
 - 2.3.3 Early Perspectives of Multiculturalism
 - 2.3.4 Modern Perspectives of Multiculturalism
 - 2.3.5 Ethnic Groups and their Cultural Differences in Nigeria
 - 2.3.6 Leadership
 - 2.3.7 Culture Management

- 2.4 **Conceptual Framework**
- 2.4.1 Key Cultural Differences in Nigeria that pose Challenges to Societal Cohesion and Development
- 2.4.2 Competences and Skills needed by Societal Leaders to Effectively Cultural Differences in Nigeria
- 2.4.3 Importance of Acculturation in Managing Multicultural Societies in Nigeria
- 2.4.4 Ways by which Nigerian Societal Leaders Navigate Religious Diversity and its Impact on Cultural Difference
- 2.4.5 Consequences for Societal Leaders who failed in Managing Cultural Differences in his Administration as a result of Cultural Bias
- 2.5 Summary of Gap in Literature Reviewed

2.1 Conceptual Review

The conceptual studies of this work are carried out in relation to the concepts of the subject matter. Among the concepts discussed here are the nature of culture, leadership, management and cultural differences.

2.1.1 Understanding Culture

The idea of culture sometimes can be somewhat cloudy. Although cultures have been studied for several decades or even centuries, yet it is still difficult to describe culture in just one word. Many people define culture as the surroundings they live in and associate things like language, history and habits with culture. Though, culture is not limited to environmental factors or surroundings, it can also be stated that culture is a patterned way of acting, thinking, and communicating because people's thoughts, actions and the way they express their feelings cannot be separated from their cultures. This means that every culture has its own way of communicating with its followers, which also in a way guides

their behaviour towards their own culture, and likewise towards other cultures. This is easily spotted in that when groups of individuals from different cultures are associated, there will be variances in the communication and behavior of each various groups¹.

One other definition of culture is that it is the system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to survive with the world and with one another, and that are conveyed from generation to generation through learning². Even though many people believe that culture is transmitted from generation to generation, one important thing to always remember is that no one is born with a particular culture; an individual from birth learns and acquires culture as they grow from the environment or society each person belongs to through communication and interaction with other people. This way an individual learns and masters the core rules of social behaviour.

Considering the emergence of several factors such as migration, establishment of organisations where people of different cultures work together as a team, global market and the likes that lead to the globalisation, it is necessary to be thoughtful, aware and be very sensitive to the cultural differences and people from various tribes, ethnics, languages, religions and countries in order to have a peaceful co-existence and for the society to be internationally recognised and accomplish the world standard of being a successful multicultural society. Culture can also be described as the *Mind's Driver* because it determines how human beings think, which leads to how they view things, respond to things, interpret signs and symbols, relate with each other and go about with their businesses.

Awareness of cultural differences occur when one comes across people from another culture or when one studies people of another culture. It is very certain that understanding or having awareness of different cultures will create an atmosphere of peace because it will help the societal leaders to have the understanding that people's culture cannot be separated from their daily business activities, and also help them in managing the affairs of the society to carry everybody along and to respect society and people's values. Cultures shared by individual or group of individuals always result from their values which were developed from personal experiences, education, religion, environment and family³. The political system in the country today is more or less counterculture system of government. This is because leaders of different political affiliations rule in accordance with their party's policies, not minding whether it negatively affects the other parties or not. And likewise, leaders from different groups, religions and tribes who do not have proper understanding of other's cultures make others to feel robbed or denied of their rights. It is important that leaders are very conversant with at least every available culture in their various jurisdictions, if that of the country would be too hard for them. Culture defines and differentiates humans from other animals in that it portrays human activities and explains human interactions through symbols and linguistic expression. Culture dictates the strongest sense of individual identity in every civilisation regardless of its state of growth and development.

Culture is also supreme whether the main interest is related to values, meanings, preferences, choices, or decisions. Social issues are very complicated and at times too complex especially when attributes and goals differ and vary within and across societies, that is, the cultures of different societies have personalities that are fully formed and

individuated. Usually the diffusion of one culture occurs when adoption, assimilation, and adaptation result in mutilation and the fading of other cultures. Space provides a milieu for social interaction between individuals and groups. Public, intimate, personal, and private spaces stimulate the transfer of ideas. Knowledge and beliefs from person to person change spatially and temporarily through verbal expression, body gestures, and other symbolic representations⁴.

Nigerian, African, and even global cultures experience transformation. One modification leads to another with complication and intricacy based on the complexity of the culture itself. Cultural variation may lead to either intercultural conflicts or intercultural amiability, depending on the prevailing conditions of all the cultures concerned⁵. Candidly, intercultural cooperation will be spontaneous when cultural difference leads to serious local, national, or international barriers. In other words, two different cultures will get along if they have common goals. However, cultural dissimilarity would have a very small effect on social interaction if the varied groups have opted to coexist with each other in a stable civil system (i.e., different groups tolerate each other because they have a similar interest). Conversely, cultural dissimilarity would stimulate congenial relationships for people intending to pursue their differences through the use of togetherness (bilateral relationship). It is important to remember that culture has three major pillars: religious culture, political culture, and economic culture.

2.1.2 Rational for Cultural Differences in Nigeria

Nigeria, known as the “Giant of Africa”, is a West African nation characterised with rich cultural heritage being home to more than 250 different ethnic groups, each of these groups

has its own distinct traditions, languages, values and customs that suggest how they are expected to live their lives. Nigeria as a multi-ethnic and culturally diverse society has witnessed conflicts arising from this ethnic and cultural diversity⁶. The history of Nigeria's cultural differences is deeply rooted in the country's complex pre-colonial kingdoms and empires, colonial era, and post-colonial era, the effects of globalisation and urbanisation, religion diversity, etcetera. Below are some of the factors that led to the historical background of Nigeria's cultural differences:

2.1.2.1 Impact of Pre-colonial Era on Nigeria Cultural Differences

Nigeria's pre-colonial history saw the rise and fall of numerous powerful kingdoms and empires, such as the Nri Kingdom, the Benin Empire, the Oyo Empire, and the Kanem-Bornu Empire. These entities had their unique cultural practices, social structures, and artistic traditions. They developed their own languages, customs, and religious beliefs, which contributed to the diverse cultural landscape of Nigeria. During the pre-colonial era, Nigeria was characterised by a vast array of cultural differences among its various ethnic groups. These cultural differences were shaped by factors such as geography, language, history, and interactions with neighboring communities. Nigerian cultural differences in pre-colonial era were dynamic and ever-evolving, influenced by inter-group interactions, migrations, trade, and warfare. They contributed to the rich cultural heritage of Nigeria, which continues to shape the country's identity today. Some of the key aspects of pre-colonial factors that caused cultural differences in Nigeria are:

1. **Ethnic Diversity:** Nigeria as a country has more than 250 ethnic groups, each with its unique cultural identity. Among the major ethnic groups in Nigeria include the Hausa-Fulani, Yoruba, Igbo, Ijaw, Kanuri, Tiv, Nupe, Efik, and Ibibio, among

others. Each group had its distinct language, traditions, customs, and social structures, contributing to the rich cultural tapestry of Nigeria⁷.

2. **Language:** There are over 525 native languages spoken in Nigeria. The major native languages, in terms of population, are Hausa (over 80 million when including second-language, or L2, speakers), Yoruba (over 54 million, including L2 speakers), Igbo (over 42 million, including L2 speakers), Efik-Ibibio cluster (over 15 million), Fulfulde (13 million), Kanuri (5 million), Tiv (5 million), Nupe (3 million) and approximately 2 to 3 million each of Karai-Karai Kupa, Kakanda, Edo, Igala, Idoma and Izon⁸. Nigeria's linguistic diversity is a microcosm of much of Africa as a whole, and the country contains languages from the three major African language families: Afroasiatic, Nilo-Saharan and Niger-Congo. Nigeria also has several as-yet unclassified languages, such as Centúúm, which may represent a relic of an even greater diversity prior to the spread of the current language families. These languages are spoken by different ethnic groups and it played a significant role in defining their cultural identities.
3. **Social and Political Systems:** Nigeria's pre-colonial era was characterised by a variety of political systems, ranging from centralised monarchies to decentralised chiefdoms. These political structures were often closely tied to the cultural and religious practices of the different ethnic groups. The rulers, such as the Oba of Benin or the Emir of Kano, held significant influence and acted as custodians of their respective cultures⁹.
4. **Religion and Belief Systems:** Different ethnic groups in Nigeria had their religious and belief systems. Traditional religions such as Yoruba religion, Igbo Odinani, and

Hausa animism were prevalent, with beliefs in deities, ancestral spirits, and natural forces. Christianity came into Nigeria through European missionaries and gained followers in various parts of the country, while Islam was introduced to Nigeria in the 11th century and became dominant in some northern regions. These two dominant religions had influences on cultural diversities of Nigeria.

5. **Art and Architecture:** Pre-colonial Nigeria boasted a rich artistic heritage. Each ethnic group had its unique art forms, including sculptures, masks, textiles, pottery, and architecture. For instance, the Benin Kingdom was renowned for its bronze and ivory sculptures, while the Igbo people were known for their intricate woodcarvings and masquerades.
6. **Economic Activities:** Economic activities varied across Nigeria. Some communities engaged in agriculture, fishing, and trading, while others specialised in crafts, ironworking, or cattle herding. The Niger Delta region was known for its trade in palm oil, while the Hausa-Fulani people were renowned for long-distance trade through trans-Saharan routes¹⁰.
7. **Cultural Practices and Festivals:** Each ethnic group had its cultural practices, rituals, and festivals. These events served as important social and religious occasions for the communities. Examples include the Durbar festival among the Hausa-Fulani, the Eyo festival among the Yoruba, and the New Yam Festival (IriJi) among the Igbo¹¹.

2.1.2.2 Impact of Colonial Era on Cultural Differences in Nigeria

The arrival of European powers in the 15th century, including the Portuguese, British, and French, significantly impacted Nigeria's cultural differences. The British colonisation of Nigeria, which lasted from the late 19th century to 1960 {1861 – 1960}, played a pivotal role in shaping the country's cultural landscape¹². The colonial administration introduced Western education, Christianity, and English as the official language. These influences had a profound effect on Nigeria's cultural dynamics, leading to the blending of indigenous traditions with European values and practices because it led to the imposition of their cultural, social, and political systems on Nigerian society¹³. Colonial era in Nigeria contributed to the cultural diversity of the country through the factors discussed below:

1. **Western Education and Language:** The colonial administration introduced Western education in Nigeria, with English as the official language. Missionaries and colonial schools spread English language education, leading to a shift away from indigenous languages and the adoption of English as a lingua franca. This had a profound impact on Nigerian culture, language use, and communication patterns¹⁴.
2. **Christianity:** European Christian missionaries, particularly from Britain, played a significant role in spreading Christianity across Nigeria. The introduction of Christianity led to the conversion of many Nigerians, particularly in the southern regions. This had cultural implications as traditional religious practices were challenged, and Christian beliefs and values were assimilated into local cultures.
3. **Legal and Political Systems:** The British colonial administration introduced a new legal and political system based on Western principles. The British legal system,

with its courts, laws, and administrative structures, replaced traditional justice systems. The imposition of indirect rule involved collaboration with local rulers, leading to a fusion of colonial and indigenous political systems¹⁵.

4. **Economic Exploitation:** The colonial era brought about significant changes in Nigeria's economic structure. European powers exploited Nigeria's resources, particularly palm oil, rubber, tin, and later, oil. This led to the establishment of extractive industries, the displacement of local economic systems, and the integration of Nigeria into the global capitalist economy.
5. **Urbanisation and Modernisation:** The colonial era witnessed the growth of urban centers, particularly Lagos and other port cities. Urbanisation brought about changes in social structure, lifestyle, and cultural practices. Western architectural styles, urban planning, and infrastructure were introduced, transforming the physical landscape of cities¹⁶.
6. **Social Stratification:** Colonialism brought about some new forms of social stratification and hierarchies. The colonial administration instituted a system of indirect rule, using traditional rulers as intermediaries. This created divisions between ruling elites and ordinary citizens, empowering social inequalities and cultural differences between classes.
7. **Resistance and Nationalism:** The colonial era also witnessed resistance movements against colonial rule. Nigerian nationalist leaders emerged, advocating for self-governance and the preservation of Nigerian cultural identity. These

movements fostered a sense of nationalism and unity among Nigerians, transcending ethnic and cultural differences.

While the colonial era imposed certain cultural differences on Nigeria, it also sparked a sense of cultural resistance and the development of a national identity. The legacy of this era continues to shape Nigeria's cultural dynamics as the country strives to balance its indigenous traditions with the influences of globalisation and modernisation.

2.1.2.3 Post-Independence Era and Nigeria Cultural Differences

Nigeria gained independence from Britain on October 1, 1960, and since then, the country has strived to balance its diverse cultural heritage with the need for national unity. The three major ethnic groups in Nigeria are the Hausa-Fulani in the north, the Yoruba in the southwest, and the Igbo in the southeast. Each of these groups has its own distinct language, traditions, and social structures. Ever since this post-colonial, the country has seen the evolution of cultural differences influenced by various factors such as politics, globalisation, urbanisation, and social changes¹⁷. Among the key factors that reinforced the cultural differences in Nigeria after the independence are:

1. **Ethnic and Regional Identities:** Nigeria's diverse ethnic groups have continued to maintain their unique cultural identities in the post-colonial era. The major ethnic groups, including the Hausa-Fulani, Yoruba, and Igbo, among others, have preserved their languages, traditions, and customs. These differences contribute to Nigeria's cultural mosaic and are often celebrated during festivals and cultural events. Despite efforts to build a unified nation, ethnic politics became a significant

factor in post-colonial Nigeria¹⁸. Political parties often aligned along ethnic lines, and ethnic considerations played a role in political decision-making and appointments, leading to sometimes divisive politics based on cultural affiliations.

2. **Language Diversity:** Nigeria remains linguistically diverse, with over 500 languages spoken in the country. While English serves as the official language, various indigenous languages are still widely used within communities. Efforts have been made to preserve and promote local languages through educational initiatives, literature, and cultural programmes. And since language is an important aspect of culture, it continues to influence, maintain and reshape the cultures, bringing out cultural similarities and differences¹⁹.
3. **Religion:** Religious diversity is a significant aspect of Nigeria's cultural landscape. Christianity and Islam are the dominant religions, with Muslims primarily concentrated in the north and Christians prevalent in the south²⁰. Traditional indigenous religions also persist, particularly in rural areas. Religious differences have at times led to tensions, it determines the social group an individual belongs to, it is also becoming a yard stick for political office holders. Religion, without doubt contributed greatly to Nigerian cultural diversities.
4. **Urbanisation and Globalisation:** Post-colonial Nigeria has experienced rapid urbanisation and the effects of globalisation. Major cities such as Lagos, Abuja, and Port Harcourt have become melting pots of different cultures, where people from various ethnic backgrounds and regions come together. Urbanisation and

globalisation have led to the emergence of hybrid cultural identities, blending traditional values with modern influences.

5. **Music, Film, and Arts:** Nigeria's creative industries, particularly its music, film, and arts sectors, have flourished in the post-colonial era. Nigerian music genres like Afrobeat, Highlife, Juju, and Hip-hop have gained international recognition. Nollywood, the Nigerian film industry, is one of the largest in the world, producing movies that reflect Nigeria's cultural diversity and societal issues. Traditional arts and crafts also continue to thrive, with talented artisans preserving and promoting traditional techniques²¹.
6. **Cultural Festivals and Celebrations:** Nigeria's cultural diversity is celebrated through various festivals and cultural events. Festivals such as the Durbar, Eyo, New Yam Festival (Iri Ji), Argungu Fishing Festival, and Osun-Osogbo Festival showcase the traditions, costumes, music, and dances of different ethnic groups. These events provide opportunities for cultural exchange and foster a sense of pride in Nigeria's rich heritage.
7. **National Unity Efforts:** Nigeria has made efforts to promote national unity and cultural integration since its independence. Initiatives like the National Youth Service Corps (NYSC) require graduates to serve in states different from their own, fostering cross-cultural understanding and national cohesion. Government agencies such as the National Council for Arts and Culture (NCAC) and the Nigerian Tourism Development Corporation (NTDC) work to preserve and promote Nigeria's diverse cultural heritage²².

As Nigeria continues to grapple with challenges related to cultural differences and make efforts to embrace diversity and foster national unity, these cultural differences have been a source of misconception which lead to misunderstanding and tensions between different groups in Nigeria, also it has been serving as a pride of the country which is considered to be a source of strength and diversity, contributing to the country's vibrant and dynamic society. By understanding and respecting the different cultures of Nigeria, it will lead to building of a healthy, united and prosperous societies in the country

2.2 Theoretical Framework

The concept of multiculturalism is often associated with two overarching theoretical frameworks: the "melting pot" and the "salad bowl" metaphors. In the melting pot' metaphor, immigrants and minorities are expected to abandon their distinct cultural identities and adopt the values, language, and customs of the dominant culture. This view implies a unified national identity rooted in shared cultural norms. This model of cultural assimilation emphasises social cohesion and national unity. In contrast, the salad bowl metaphor portrays multiculturalism as a celebration of cultural diversity. This approach advocates for the preservation and coexistence of distinct cultures within a society, emphasising intercultural understanding and respect for cultural differences. Its model of cultural pluralism values the richness of diverse cultural traditions. The two theories are therefore discussed below²³

2.2.1 Melting Pot Theory of Multiculturalism

The melting pot theory of multiculturalism is a concept that suggests that immigrants coming to a new country are to abandon their own culture and practices for the dominant

culture of their new environment. It suggests that the minorities should put their cultural practices aside and assimilate into the cultural and traditional practices of the majorities.

The melting pot theory is based upon the idea that people from across different cultural backgrounds can be unite together in order to come up with a new and unified culture. When this happened, it makes the new culture to be seen as being superior to other or individual cultures that formed or made up the new culture. It is believed to be the combination of the best elements of each of the cultures that formed it. The Melting Pot theory solidifies and redefines the idea that national identity can be made up of several cultural identities coming together under a single national emblem. In other words, this theory promotes a sense of community and social solidarity²⁴. The melting pot theory suggests that different cultures should blend to create a new, unified culture. This theory is often associated with the United States, where it has been used to justify policies such as assimilation and Americanisation. Melting pot theory is a prominent concept in sociology and cultural studies, with postulates that different cultures within a society will eventually blend together to create a unified, homogenous culture. This theory, often associated with the United States, has been used to describe the process of immigrant assimilation and the formation of a shared American identity.

2.2.1.1 The Assumptions of Melting Pot Theory of Multiculturalism

Melting Pot Multiculturalism Theory rest on some key assumptions. Few of these assumptions are;

1. **Cultural Assimilation:** Immigrants are expected to abandon their original cultural identities and practices and adopt those of the dominant culture.

2. **Anglicisation:** Language plays a central role in assimilation, with immigrants encouraged to learn and adopt English as the primary language of communication.
3. **Americanisation:** Success in the United States is often equated with adopting American values, such as individualism, patriotism, and the pursuit of material prosperity.
4. **Homogenous Culture:** The ultimate goal of the Melting Pot Theory is to create a unified, homogenous American culture, where cultural differences are minimised or eliminated.

The Melting Pot Theory has had a significant impact on American society and cultural discourse. It has been used to justify policies promoting assimilation, such as English-only mandates and restrictions on immigration. Proponents of the Melting Pot Theory argue that it fosters social cohesion, unity, and a shared sense of national identity. They believe that a unified culture can facilitate communication, cooperation, and a sense of belonging among diverse groups²⁵.

2.2.1.2 Critics against Melting Pot Theory of Multiculturalism

The melting pot theory has been criticized for a number of reasons. One criticism is that it ignores the importance of cultural diversity. The theory suggests that immigrants should abandon their own cultural traditions and practices in order to fit in, which can be seen as a form of cultural oppression. Another criticism of the melting pot theory is that it is unrealistic. It is difficult, if not impossible, for people to completely abandon their own

culture. Immigrants often bring their cultural traditions and practices with them to their new home, and these traditions can enrich the culture of the country they are moving to.

Below are some of the criticism for its limitations and potential negative consequences:

1. **Overemphasis on Assimilation:** The Melting Pot Theory places an undue emphasis on assimilation, often at the expense of cultural diversity and the preservation of minority traditions.
2. **Disregard for Cultural Identity:** The theory's focus on creating a homogenous culture can lead to the loss of individual and group cultural identities, which are essential for personal and community well-being.
3. **Cultural Inequality:** The Melting Pot Theory can perpetuate cultural inequality, as it often favors dominant cultural norms and values over those of minority groups.
4. **Lack of Recognition of Cultural Exchange:** The theory overlooks the dynamic nature of culture and the potential for mutual exchange and enrichment between different cultural groups.
5. **Oversimplification of Cultural Change:** The Melting Pot Theory oversimplifies the complex process of cultural change, suggesting a linear progression towards a homogenous culture

2.2.2 Salad Bowl Theory of Multiculturalism

The salad bowl theory of multiculturalism is another form of assimilation which is of the opinion that immigrants should maintaining their distinct cultural identities, but also

participating in the dominant culture of a society. This theory is always contrasted with the melting pot theory that views immigrants as blending into the culture of the majority {dominant culture} and losing their own original cultural practices and identities. Proponents of the salad bowl theory argue that it is a more realistic and inclusive model of multiculturalism. They believe that it recognises the importance of cultural diversity and allows immigrants to retain their cultural identities while also integrating into the broader society. Additionally, they argue that the salad bowl theory can lead to a more vibrant and dynamic society, as different cultures interact and learn from each other²³.

The Salad Bowl Theory proposes a more harmonious and inclusive approach to multiculturalism. This theory suggests that different cultures should co-exist side-by-side, each retaining its own unique identity, traditions, and values, much like the ingredients in a salad retain their distinct flavours and textures while contributing to the overall dish. This theory acknowledges and values cultural diversities, and it emphasises the importance of celebrating and maintaining uniqueness of different cultural traditions within a broader societal context.

In other words, the Salad Bowl Theory is a metaphor for multiculturalism in which different cultures are seen as distinct ingredients that can coexist and interact to create a vibrant and diverse society.

2.2.2.1 Principles of Salad Bowl Theory of Multiculturalism

The Salad Bowl Theory is based on several key principles, and five among these principles are listed below;

1. **Cultural Preservation:** Different cultures have intrinsic value and should be preserved, not assimilated into a dominant culture. Cultural preservation helps in

maintain a sense of identity and belonging for individuals and communities, promote social cohesion and harmony, support economic development and educate future generations about the past.

2. **Cultural Coexistence:** Cultural coexistence is the ability of different cultures to live together peacefully and respectfully. It is a process of building understanding and tolerance between different groups of people, and of finding ways to share resources and opportunities while still maintaining their own unique cultural identities. Cultures can coexist peacefully and harmoniously, each retaining its own identity while interacting and enriching the overall society.
3. **Mutual Respect and Understanding:** Fostering mutual respect and understanding between different cultures is crucial for a cohesive and inclusive society. Mutual respect and understanding are essential for peaceful and productive coexistence in multicultural societies. When people from different cultures respect and understand each other, they are more likely to be willing to work together to solve common problems and build a better future for all.
4. **Appreciation of Cultural Diversity:** Recognising and appreciating the diversity of cultures enriches society and promotes a broader worldview. Appreciation of cultural diversities involve understanding, valuing and recognising the dissimilarities in customs, traditions, languages, lifestyles and beliefs that exist among various groups of people. It is an essential mindset and practice that fosters mutual respect, inclusivity and tolerance. It contributes to a more enriched and harmonious global society.

5. **Cultural Exchange and Dialogue:** Cultural exchange and dialogue play undisputed role in fostering mutual understanding, building bridges between divers' communities, and promoting global harmony. These processes involve the sharing of ideas, traditions, arts, values and perspectives among the people from divers' cultural backgrounds. Cultural exchange and dialogue contribute to the enrichment of societies by promoting tolerance, reducing stereotypes and encouraging collaboration. Therefore, encouraging cultural exchange and dialogue between different groups fosters mutual learning and understanding²³.

2.2.2.2 Criticisms of the Salad Bowl Theory

Despite its positive aspects, the Salad Bowl Theory has also faced some criticisms such as:

1. **Cultural Segregation:** - Critics argue that the Salad Bowl Theory can lead to cultural segregation, where different ethnic or cultural groups coexist but remain isolated from each other. This segregation may hinder social cohesion and integration, as individuals may primarily associate with their own cultural group²⁵.
2. **Assimilation Concerns:** - Some argue that the Salad Bowl Theory does not address the need for cultural assimilation, which is the process of adopting the dominant culture of a society. Critics argue that without some level of assimilation, there may be challenges in terms of social unity and shared national identity.
3. **Lack of Common Values:** - Critics suggest that the emphasis on cultural diversity in the Salad Bowl Theory may overlook the importance of shared values that contribute to a cohesive society. They argue that a lack of common values could lead to division and difficulties in addressing broader societal issues.

4. **Identity Politics:** - The theory has been criticised for fostering identity politics, where individuals primarily identify with their cultural or ethnic background rather than a broader national identity. Critics argue that this focus on specific identities may contribute to social fragmentation²⁵.
5. **Economic Disparities:** - Some critics contend that the Salad Bowl Theory does not adequately address economic disparities among different cultural groups. They argue that a focus on cultural diversity alone may not address underlying issues related to socio-economic inequalities.
6. **Inadequate Integration Policies:** - Critics argue that the Salad Bowl Theory may not provide sufficient guidance on integration policies that encourage the active participation and engagement of individuals from different cultural backgrounds in the broader society.
7. **Potential for Conflict:** - There are concerns that the preservation of distinct cultural identities without a strong emphasis on common values may create tensions and conflicts between different cultural groups within a society.
8. **Challenges in Education:** - Some critics argue that the Salad Bowl Theory may pose challenges in the education system, as it may lead to the establishment of separate educational systems or curricula for different cultural groups, potentially hindering a shared national educational experience.

2.3 Review of Empirical Studies

2.3.1 The Concept of Multicultural Society

A multicultural society refers to a community or nation that embraces and incorporates various cultural, ethnic, religious, and linguistic groups. In such societies, diversity is not

only recognised but also celebrated, creating an environment that fosters inclusivity, mutual respect, and social cohesion. Multi-cultural society can be described as the society where there is existence of varieties of cultures, ethnic groups, beliefs, nationalities and world views. It can be said to be a community where all form of differences is represented. Multicultural society from a business perspective is types of workplace diversity which include, “race, ethnicity, age, ability, language, nationality, socioeconomic status, gender, religion, or sexual orientation”²⁶. Multi-cultural society is characterised by people of various nationalities, religion, ethnicities, races and languages living together in the same community. It is a community where people retain, pass down, celebrate, and share their unique cultural ways of life, languages, art, traditions, and behaviors. Also, multicultural society can be described as a society in which people from different cultures and cultural backgrounds live, work and interacts with each other. Though this may be a challenge, because people from different cultures have different values, beliefs, and practices. However, it can also be a source of great richness and diversity strength. Therefore, the key themes, benefits, challenges, and strategies associated with multiculturalism, as well as its impact on social, economic, and political dimensions of society shall be reviewed and explored²⁷.

2.3.2 Historical Perspectives of Multiculturalism

The foundations of multiculturalism can be traced back to ancient civilisations. The Roman Empire, for example, accommodated various cultures, religions, and languages within its vast territories²⁸. Similarly, during the Middle Ages in Europe, multiculturalism was often challenged by religious conflicts and the spread of ethnocentrism. However, in certain

regions, such as the Iberian Peninsula, Muslim, Jewish, and Christian communities coexisted, fostering a degree of cultural exchange and tolerance. In the mid-20th century, the Civil Rights Movement in the United States and similar movements worldwide challenged racial segregation and discrimination. These social justice movements emphasised the importance of recognising and celebrating cultural diversity while advocating for equal rights²⁹. Multiculturalism has faced criticism, with some arguing that it can lead to cultural fragmentation or foster ethnic enclaves. Critics suggest that it may prioritise cultural diversity over social cohesion and integration³⁰. The concept of multiculturalism has a long and complex history. It has been shaped by a variety of factors, including the rise of nation-states, the growth of colonialism, and the increasing interconnectedness of the world.

2.3.2.1 Influence of the Rise of Nation-States on Multiculturalism

The rise of nation-states, characterised by the establishment of sovereign political entities with defined territories and shared national identities, has presented a significant challenge in managing cultural diversity. This part examines how nation-states have grappled with the complexities of multiculturalism, exploring the ways in which diverse cultural groups have been integrated or marginalised within the nation-state framework.

The formation of nation-states often involves the consolidation of a dominant culture or identity. In many cases, this process has led to the marginalisation or assimilation of minority cultures. The construction of a national identity, based on shared language, history, and values, has historically been used to foster a sense of unity among citizens. However, this process can sometimes overlook or suppress the unique cultural expressions and

identities of minority groups within the nation-state. In response to the recognition of cultural diversity within their borders, some nation-states have adopted multiculturalism policies. These policies aim to acknowledge and accommodate the cultural rights and identities of minority groups, promoting a more inclusive society. Canada, for example, has embraced a policy of multiculturalism since the 1970s, emphasising the importance of preserving and celebrating cultural diversity³¹. However, implementing multiculturalism policies can be challenging, as they require balancing the rights of different cultural groups, addressing issues of integration, and managing potential tensions.

The rise of nation-states often sparks debates about who belongs to the nation and how citizenship is defined. This has implications for multiculturalism, as cultural diversity can be seen as a threat to a perceived homogenous national identity. In some cases, tensions arise between cultural minorities and the dominant culture, leading to questions of assimilation, integration, and citizenship rights. These debates highlight the ongoing struggle of nation-states to navigate the complexities of multiculturalism and create inclusive societies. In an era of increased global migration, nation-states face new challenges in managing cultural diversity³². Migration patterns have led to the creation of multicultural societies with diverse populations, raising questions about social cohesion, integration, and cultural preservation. Nation-states must adapt their policies and institutions to accommodate and harness the opportunities presented by multiculturalism, recognising that diversity can contribute to social, economic, and cultural development³³.

In a nutshell, the rise of nation-states has significantly shaped the treatment and inclusion of multiculturalism within their borders. While some nation-states have embraced multiculturalism policies, challenges persist in reconciling cultural diversity with the

construction of national identities. The ongoing struggle to balance the rights and recognition of diverse cultural groups within the nation-state framework requires thoughtful policies, inclusive governance, and ongoing dialogue³⁴. By recognising and respecting cultural diversity, nation-states can harness the potential of multiculturalism to foster social cohesion, enhance innovation, and create more inclusive societies.

2.3.2.2 Impact of the Growth of Colonialism on Multiculturalism

Colonialism is the policy of a country seeking to extend or retain its authority over other people or territories, generally with the aim of exploiting them economically. Colonialism can be achieved through the use of military force, political influence, or economic dominance. Colonialism has a long history, dating back to the ancient world. However, it was during the 15th and 16th centuries that colonialism began to expand rapidly. This was due in part to the rise of the European nation-state, which led to a desire for new sources of wealth and power. It was also due to the development of new technologies, such as the compass and the caravel, which made it possible for Europeans to travel to and colonise new lands. The European colonial powers included Spain, Portugal, France, Britain, the Netherlands, and Belgium. These powers colonised large parts of Africa, Asia, and the Americas. They extracted resources from these colonies, enslaved their people, and imposed their own culture and values³⁵.

The 16th and 17th centuries witnessed intensified colonial activities by European powers. Countries like England, France, and the Netherlands sought to establish colonies and expand their influence in the Americas, Africa, and Asia. Imperial competition and the pursuit of economic and political dominance were key driving forces. The growth of

colonialism in the 19th and 20th centuries also had a significant impact on the development of multiculturalism. Colonial powers often imposed their own cultures on colonised peoples, leading to the suppression of indigenous cultures. This led to a number of conflicts between different cultures, as well as a growing awareness of the need for multiculturalism. The early colonial ventures of Portugal and Spain in the 15th and 16th centuries set the stage for subsequent European colonial expansion. These expeditions were driven by factors such as the search for new trade routes, access to resources, and the spread of Christianity. Economic motives played a significant role in the growth of colonialism. European powers sought to control valuable resources, establish trade monopolies, and extract wealth from colonies to fuel their own economies. Colonialism was driven by political and geopolitical interests. Acquiring colonies allowed nations to expand their territorial control, secure strategic military positions, and gain advantage over rival powers in the global balance of power. Ideological beliefs, such as the notion of European superiority and the "civilising mission," played a role in justifying colonial expansion. Cultural motives included the desire to spread Christianity, European cultural values, and ways of life³⁶.

Consequences of Colonialism

Amongst the consequences of colonialism are:

1. **Exploitation and Extraction of Resources:** Colonial powers extracted resources, such as minerals, crops, and labor, from colonies for their own economic benefit. This led to the impoverishment and underdevelopment of many colonised regions.
2. **Cultural and Social Impact:** Colonialism disrupted indigenous cultures, languages, and social structures. It often imposed European norms and values, eroding traditional practices and knowledge systems.

3. Political and Geopolitical Impact: Colonialism reshaped political boundaries, created artificial states, and entrenched divisions among ethnic and religious groups. This legacy of colonialism continues to influence contemporary political conflicts and challenges.

2.3.2.3 The Increasing Interconnectedness of the World and Multiculturalism

The increasing interconnectedness of the world refers to the growing level of integration and interdependence among individuals, communities, businesses, and countries around the globe. This phenomenon has been primarily driven by advancements in technology, transportation, communication, and globalisation and it has a significant impact on the development of multiculturalism. The rise of globalisation has led to an increase in the flow of people, ideas, and goods across borders. This has made it more difficult to maintain traditional notions of national identity, and has led to a growing acceptance of multiculturalism especially in the 20th and 21st centuries. Without doubt, the increasing interconnectedness of the world has had a profound impact on multiculturalism. In the past, cultures were more isolated from each other, and people were less likely to interact with people from different cultures. However, with the advent of globalisation, people are now more connected than ever before. This has led to a greater awareness of different cultures, and a more tolerant attitude towards diversity, it has led to an increase in migration. As people move from one society to another, they bring their cultures with them, resulting into the creation of new, hybrid cultures, and a more diverse global and multicultural society. Also, the increasing interconnectedness of the world has made it easier for people to access

information about different cultures. This has helped to raise awareness of different cultures, and to challenge stereotypes and misconceptions. It brought about an increase in intercultural communication which has helped to promote understanding and tolerance between different cultures³⁷. Some of the key aspects of the increasing interconnectedness of the world includes but not limited to the following:

1. **Globalisation:** Globalisation is the process of increased interaction and integration among people, companies, and governments worldwide. It has facilitated the exchange of goods, services, ideas, and cultures across borders, leading to a more interconnected global economy.
2. **Technology and Communication:** Technological advancements, particularly in the field of information and communication technology (ICT), have played a significant role in connecting people across the world. The internet, social media, smartphones, and other digital platforms have made it easier for individuals to communicate, share information, and collaborate regardless of geographical boundaries.
3. **Trade and Economic Integration:** International trade has expanded significantly, driven by reduced trade barriers and the establishment of trade agreements. The growth of multinational corporations and supply chains has interconnected economies globally. Economic integration initiatives like regional trade blocs and trade agreements have further fostered global interconnectedness.
4. **Travel and Transportation:** The ease and affordability of travel have increased, thanks to improved transportation infrastructure and air travel. This has enabled

greater movement of people, goods, and services across countries and continents, facilitating tourism, business travel, and migration.

5. Cultural Exchange: The interconnected world has led to increased cultural exchange and the diffusion of ideas, customs, and values. People can access and appreciate different cultures through media, entertainment, and online platforms. This cultural exchange promotes understanding, diversity, and the formation of global communities.
6. Environmental Interdependence: Environmental challenges, such as climate change, pollution, and resource depletion, transcend national borders. These issues require global cooperation and collaborative efforts to address them effectively. The interconnectedness of the world has heightened awareness of environmental interdependence and the need for collective action.
7. Global Challenges and Cooperation: Many global issues, including pandemics, terrorism, cybersecurity threats, and economic crises, require international collaboration and cooperation. The interconnected world has increased the recognition that addressing these challenges requires collective responses and coordination among countries

It is also worth to note that the increasing interconnectedness of the world has also posed some challenges to multiculturalism. One challenge is the rise of nationalism and populism, which often promote a narrow view of what it means to be a member of a particular culture, and can lead to intolerance and discrimination. Misconception and spreading of wrong information about other cultures is another challenge of the increasing interconnectedness of the world, which can also be used to justify prejudice and discrimination. But despite all

the challenges associated with the increasing interconnectedness of the world, it cannot be denied that it has also created opportunities for multiculturalism, and by promoting understanding and tolerance, a more just and equitable world can be made available for the people in the societies.

2.3.3 Early Perspectives of Multiculturalism

The earliest discussions of multiculturalism can be traced back to the 16th century, when European explorers began to encounter new and unfamiliar cultures. These encounters led to a debate about the nature of cultural difference and the relationship between different cultures. Two among the early thinkers and scholars argued that cultural difference should be celebrated. They believed that each culture had its own unique strengths and contributions to offer. While two others in their own opinion argued that cultural difference should be overcome. They believed that all cultures should be assimilated into a single, universal culture. One of the earliest thinkers to write about multiculturalism was a scholar who happened to be a French philosopher and essayist. In his essay "On Cannibals," He argued that the cultures of the Americas were just as valid as the culture of Europe. He criticised the Europeans for their ethnocentrism and their belief that their culture was superior to all others. Another early thinker who wrote about multiculturalism was an English philosopher and political theorist³⁹.

A scholar in his essay "A Letter Concerning Toleration," argued that the state should not interfere with people's religious beliefs. He believed that people should be free to practice their own religion, regardless of whether it was the same as the majority religion. Another scholar who was the third early thinker that wrote about multiculturalism was a French

philosopher and writer. He was a staunch defender of freedom of speech and religious tolerance. He criticised the intolerance of the Catholic Church and the French government. He also argued that people should be free to travel and live in any country they chose⁴⁰.

These early thinkers' ideas about multiculturalism were influential in the development of later theories of multiculturalism. They helped to pave the way for a more tolerant and accepting attitude towards different cultures. In the 19th century, there was a growing interest in multiculturalism among philosophers and social scientists. This was due in part to the rise of nationalism, which led to a renewed interest in the cultures of different nations. It was also due to the growth of colonialism, which brought people from different cultures into contact with each other. Two of the most influential thinkers on multiculturalism in the 19th century were German philosophers who argued that each culture has its own unique spirit or soul. they believed that it was important to preserve these different cultures, as they were essential to human diversity. One of them who was a German philosopher and linguist argued that language is the foundation of culture. He believed that each language reflects the unique culture of the people who speak it. He also argued that it was important to protect the diversity of languages, as they were essential to human creativity. The ideas of these scholars were influential in the development of later theories of multiculturalism. They helped to shape the view that cultures are valuable and should be protected⁴¹.

In the 20th century, there was a growing interest in multiculturalism among political leaders and policy makers. This was due in part to the increasing diversity of many societies. It was also due to the rise of human rights movements, which emphasised the importance of respecting the rights of all people, regardless of their culture. One of the most important events in the history of multiculturalism was the passage of the Canadian Multiculturalism

Act in 1988. This act declared that multiculturalism is a fundamental characteristic of Canadian society. It also established a number of programmes and policies to promote multiculturalism. The Canadian Multiculturalism Act was a landmark event, as it was the first time that a government had officially recognised multiculturalism as a national policy. Since the passage of the Canadian Multiculturalism Act, there has been a growing acceptance of multiculturalism around the world. However, there are still some people who oppose multiculturalism. They argue that it leads to conflict and division, and that it is important to maintain a single, unified national culture⁴². Without doubt, the debate over multiculturalism is likely to continue for many years to come. It is a complex and challenging issue, with no easy answers. However, it is an important issue to consider, as it has a significant impact on the way we live our lives.

2.3.4 Modern Perspective of Multiculturalism

The modern perspective of multiculturalism is a complex and evolving one. There are a variety of different views on what multiculturalism means and how it should be implemented. However, there are some common themes that run through most modern discussions of multiculturalism. One of the key themes in modern discussions of multiculturalism is the importance of respect for diversity. This means respecting the different cultures, beliefs, and practices of different groups of people. It also means recognising that there is no single, "correct" culture or way of life. Also, the importance of equality is a critical aspect of modern discussions in multiculturalism. This means ensuring that all people, regardless of their culture or background, have the same rights and opportunities, addressing the historical and ongoing inequalities that have been faced by minority groups. Modern perspective of multiculturalism emphasises the engaging in

meaningful conversation about various cultures and values which has to do with team-working to building and strengthening the bridges between various groups and ethnicities, meaning that importance of dialogue and understanding must be given a premium consideration⁴³.

2.3.4.1 Assimilationist and Modern Perspective of Multiculturalism

Assimilationist perspectives on multiculturalism are based on the idea that immigrants and minority groups should conform to the dominant culture of the society in which they reside. This perspective emphasises the integration and assimilation of minority cultures into the dominant culture, often with the expectation that newcomers will adopt the language, customs, and values of the majority. Assimilationist perspectives tend to view multiculturalism as a potential threat to social cohesion and national identity. Advocates of assimilation argued that a strong, unified society can only be achieved by minimising cultural differences and promoting a common set of values and traditions. They believe that multicultural policies, which support the recognition and preservation of diverse cultures, can lead to social fragmentation and hinder the formation of a cohesive society. Assimilationism is a perspective that promotes the idea of cultural assimilation, where minority or immigrant groups are expected to adopt and conform to the dominant culture of the society they are in. In the context of multiculturalism, assimilationist perspectives often argue that the best way to manage diversity is by encouraging newcomers to embrace the values, customs, language, and traditions of the majority culture⁴⁴.

Amongst the key points of assimilationist perspectives on multiculturalism include but not constrained to the following:

1. **Cultural Homogeneity:** Assimilationists believe that a cohesive society is achieved by promoting a sense of cultural homogeneity, where everyone shares common values, norms, and customs.
2. **Melting Pot or Integration:** The concept of a "melting pot" is often associated with assimilationism, where diverse cultures are expected to blend together to form a new, unified culture.
3. **Cultural Loss:** Critics argue that assimilationist policies may lead to the erosion of minority cultures and languages, as they are encouraged to be replaced by the dominant culture.
4. **Social Cohesion:** Assimilationists claim that a shared cultural identity fosters social cohesion and reduces conflicts between different cultural groups.
5. **Equality:** Some proponents argue that promoting assimilation ensures equal treatment and opportunities for all members of society, avoiding the creation of segregated communities.

2.3.4.2 Multiculturalist Perspective of Multiculturalism

Multiculturalist perspectives on multiculturalism are based on the idea that cultural diversity is a positive thing, and that societies should be structured in a way that allows for the preservation and flourishing of different cultures. This approach rejects the assimilationist view that immigrants and minority groups should abandon their own cultures in order to fit into the mainstream society. The multiculturalist perspective of multiculturalism is rooted in the recognition and appreciation of cultural diversity within a society. It advocates for the coexistence of different cultural identities, customs, languages,

and traditions while promoting equality, social justice, and mutual respect among individuals and communities, it emphasises that cultural differences should not be a source of division but rather a means of enriching society through the exchange of ideas and experiences.⁴⁴ There are many different types of multiculturalist perspectives, but they all share the common belief that cultural diversity is a strength, not a weakness. Below are some of the most common types of multiculturalist perspectives:

1. **Liberal Multiculturalism:** Liberal Multiculturalism is based on the idea that all cultures are equal, and that the government should not favor any one culture over another. This approach is often associated with the idea of "colorblindness," or the belief that race and ethnicity should not be factors in how people are treated. It seeks to accommodate and respect different cultural groups within the framework of liberal democratic principles. It emphasises the importance of individual rights, equal treatment, and social justice while recognising the value of cultural identities and practices ⁴⁵.
2. **Communitarian Multiculturalism:** Communitarian Multiculturalism is based on the idea that cultures are not just collections of individual beliefs and practices, but also communities with their own histories, traditions, and values. This approach emphasises the importance of respecting and preserving the cultural communities of immigrants and minority groups.
3. **Critical Multiculturalism:** Critical Multiculturalism is based on the idea that cultures are not static, but are constantly changing and evolving. This approach emphasises the importance of challenging dominant cultural norms and values, and

of creating spaces for marginalised groups to voice their concerns. There has been a growing debate about the merits of multiculturalism, some people argued that multiculturalism is the best way to achieve social justice and national unity, while others argued that it is leading to balkanisation and social conflict⁴⁶.

2.3.4.2.1 Arguments in Favor of Multiculturalism

1. Cultural diversity is a strength, not a weakness. Multicultural societies are more vibrant and interesting, and they are better able to adapt to change.
2. Multiculturalism can help to reduce discrimination and prejudice. When people are exposed to different cultures, they are more likely to understand and respect them.
3. Multiculturalism can help to promote social justice. By giving a voice to marginalised groups, multiculturalism can help to address the root causes of inequality.

2.3.4.2.2 Arguments Against Multiculturalism

1. Multiculturalism can lead to balkanisation and social conflict. When different cultures are not able to coexist peacefully, it can lead to conflict and division.
2. Multiculturalism can be costly. It can be expensive to provide services and support to different cultural groups.
3. Multiculturalism can be divisive. It can create tensions between different cultural groups, and it can make it difficult to achieve national unity.

2.3.4.3 Key Principles of Multiculturalism

Some of the key Principles of Multiculturalism includes but not limited to the following:

1. **Cultural Recognition:** Multiculturalists argued that cultural identities should be recognised and valued by society and the state. This recognition goes beyond mere tolerance and aims to provide equal opportunities for all cultural groups to express their identities and participate fully in public life.
2. **Social Justice:** Multiculturalists seek to address historical injustices and inequalities experienced by marginalised cultural groups. They advocate for policies and initiatives that promote equal access to education, employment, healthcare, and other essential services to ensure a level playing field for all members of society.
3. **Cultural Dialogue and Exchange:** The multiculturalist perspective encourages open and respectful dialogue between cultural communities. This exchange of ideas fosters understanding and appreciation of diverse perspectives, leading to the formation of a more cohesive and harmonious society.
4. **Inclusive Citizenship:** Multiculturalists argue for an inclusive notion of citizenship that recognises the multiplicity of cultural identities within a nation. They advocate for citizenship that does not require assimilation into a dominant culture but rather embraces the diverse expressions of citizenship among various cultural communities.
5. **Multicultural Education:** Multiculturalists emphasise the importance of incorporating diverse cultural perspectives and histories into educational curricula. They believe that multicultural education helps foster intercultural competence,

reduces stereotypes, and empowers students to navigate an increasingly diverse world.

6. Interculturalism over Assimilation: Multiculturalists reject the idea of assimilating cultural minorities into the dominant culture. Instead, they promote interculturalism, which encourages cultural exchange and coexistence without sacrificing cultural distinctiveness.

Considering the position of multiculturalists in multiculturalism, the underlisted can be said to be some of the benefits that societies can derive from Multiculturalist Perspective

- a. Social Cohesion: By promoting inclusivity and mutual respect, the multiculturalist perspective can lead to greater social cohesion and reduced social tensions within a diverse society.
- b. Cultural Enrichment: Embracing diverse cultural expressions can enrich a society's art, music, literature, cuisine, and other aspects of cultural life.
- c. Economic Advantages: Cultural diversity can stimulate creativity and innovation, leading to economic benefits through the exchange of knowledge and ideas.
- d. Global Engagement: An inclusive and multicultural society is better positioned to engage with the global community and navigate an increasingly interconnected world.

In summary, Multiculturalists believe that different cultures can enrich each other, and that societies should be structured in a way that allows for the preservation and flourishing of different cultures. It therefore rejects the assimilationist view that immigrants and minority

groups should abandon their own cultures in order to fit into the mainstream society. Multiculturalists believe that people should be able to maintain their own cultures while also participating in the mainstream society. Multiculturalists also emphasise the importance of respecting and valuing different cultures, even if they do not agree with all of their beliefs or practices. They believe that this respect is essential for creating a harmonious and inclusive society. They recognise that different cultures have different levels of power and privilege in society. It is believed by Multiculturalists that it is important to challenge these power imbalances and to create a more just and equitable society for all. The multiculturalist perspective of multiculturalism advocates for the celebration of cultural diversity and the creation of inclusive societies where all members can participate fully and be recognised for their unique identities. While facing challenges, this perspective remains essential in fostering understanding, respect, and social justice within diverse communities. By embracing multiculturalism, societies can harness the potential of cultural exchange and build a more harmonious and resilient collective identity.

The modern perspective of multiculturalism acknowledges that cultural diversity is a fundamental aspect of contemporary societies and aims to create an inclusive environment where individuals from different cultural backgrounds can participate fully in social, economic, and political life. It also recognises the importance of addressing challenges and inequalities faced by various cultural groups while promoting a sense of unity and shared values.

2.3.5 Ethnic Groups and their Cultural Characteristics in Nigeria

Nigeria is a country with a rich cultural heritage and diverse ethnic groups. Seven amongst the major ethnic groups in Nigeria and a brief description of their distinct cultural characteristics are:

1. Hausa-Fulani: The Hausa-Fulani are the largest ethnic group in Nigeria, and they are concentrated in the north of the country. The Hausa-Fulani are Muslim, and their language, Hausa, is the lingua franca of northern Nigeria. They are known for their elaborate traditional clothing, their rich music and dance traditions, and their hospitality. The Fulani people, also known as the Fulbe, are predominantly pastoralists and are known for their nomadic lifestyle, cattle rearing, and distinctive Fulfulde language⁴⁷.
2. Yoruba: The Yoruba ethnic group is mainly located in southwestern Nigeria. They have a diverse cultural heritage, including rich folklore, art, music, and traditional ceremonies. The Yoruba are known for their distinctive masquerades, intricate beadwork, and vibrant festivals such as the Olojo Festival and Osun Osogbo Festival. The Yoruba language is widely spoken, and their cultural influence extends beyond Nigeria⁴⁸.
3. Igbo: The Igbo ethnic group is primarily found in southeastern Nigeria. The Igbo people have a vibrant cultural identity, known for their art, music, and traditional ceremonies. They have a strong sense of community and are known for their enterprising nature and entrepreneurial spirit. The Igbo language, known as Igbo or Ibo, is widely spoken among the Igbo people⁴⁹.

4. Ijaw: The Ijaw ethnic group is predominantly found in the Niger Delta region of Nigeria. The Ijaw people are known for their fishing and farming traditions, as well as their rich folklore and storytelling. They have a distinct music and dance culture, with traditional instruments such as the ogene and ekwe. The Ijaw language consists of various dialects spoken across the region⁵⁰.
5. Kanuri: The Kanuri ethnic group is mainly located in northeastern Nigeria. The Kanuri people have a rich cultural heritage, known for their traditional attire, music, and dance. They have a long history of Islamic influence and are known for their architectural heritage, with structures such as the Shehu's Palace in Borno State. The Kanuri language, also called Kanuri or Borno, is widely spoken among the Kanuri people.
6. Tiv: The Tiv ethnic group is primarily found in Benue State and other parts of central Nigeria. The Tiv people are predominantly farmers and are known for their agricultural practices. They have a rich cultural heritage, including traditional festivals, storytelling, and the use of intricate beadwork. The Tiv language, known as Tiv or Tivi, is widely spoken among the Tiv people⁵¹.
7. Edo: The Edo are an ethnic group in southwestern Nigeria. They are predominantly Christian, and their language, Edo, is one of the most widely spoken languages in the region. They are known for their intricate beadwork, their elaborate traditional hairstyles, and their complex system of traditional religion.

These are just a few of the many ethnic groups that make up Nigeria. The country's rich cultural diversity is a source of strength and creativity, but it can also be said to be a source

of tension in the country. The government of Nigeria is working to promote unity and understanding among the different ethnic groups, and it is important to continue to work towards building a more united and inclusive society.

2.3.6 Leadership

Leadership is a body of people who lead and direct the affairs of a group, organisation, community, or nation towards a shared goal. In other words, leadership means harnessing individual differences which includes the people's strengths and weaknesses to achieve a stated goal. A leader is someone who inspires a group or an organisation to accomplish their shared objective⁵². The leadership duty involves influencing others' behavior in a particular way in order to record positive results. Though, leadership is generally considered to be persuading people to pursue a common objective⁵³. A scholar states that leadership is the capacity to influence a group of people to pursue a vision or a set of objectives. For maximum success and greater achievements, societies need capable, skillful and effective leadership and management. Today's societies and organisations need visionary leaders who will question the current quo, envision the future, and encourage followers to work toward achieving their goals⁵⁴. According to another scholar, leadership is a process that involves interactions between leaders and their followers. It is a procedure wherein the leader of a group persuades the followers to work toward achieving a common objective⁵⁵.

Leadership can also be described as the process of influencing and inspiring others to work collaboratively towards achieving a common goal. A leader is someone who possesses the ability to motivate, guide, and empower others, fostering a sense of purpose and direction

within a group. Leadership goes beyond just directing people; it involves building trust, fostering innovation, and developing a positive societal or organisational culture. Leadership plays a crucial role in guiding individuals, teams, organisations, societies and even nations towards shared goals and objectives. It is not limited to specific roles or positions; but rather, it is a quality that can be developed and exhibited by anyone, irrespective of their title or position. Good leaders recognise and identify the most important needs of their societies and organisations, workout plans and develop efficiency strategies, and then converts those plans into operational actions for the desired positive changes of the society. For a successful leadership role, it is important for societal leaders to possess the following among leadership traits; open-mind, vision, job delegating skills, focus, compassion, self-awareness, emotional intelligence, ability to motivate others, adaptability, integrity and effectively communicate the vision. According to two scholars, leaders have a strong sense of self-expression and are aware of why they desire something and how to communicate or convey it to their subordinates and followers in a way that would elicit their collaboration and support⁵⁶.

Multicultural leadership can be described as engaging and leading societies that are comprised of individuals from different cultural and religion backgrounds. One of the important aspects of multicultural leadership to take note is that it has to do with the process rather than an endpoint. It is important for the people in the society to work together irrespective of their differences towards developing a successful multicultural leadership team that recognises and respects cultural diversities, this can be possible if there is continuous reflection, sensitivity and communication among them. Though, it may be very tough for the leaders at first to know how and where to start on their journey toward

creating a peaceful coexistence multicultural environment, there are some effective ways to ensure that people from different cultural and religion backgrounds feel included and valued in the societies. one of the importance of multicultural leadership is to provide proper respect to every individual, culture and religion. The leaders who are culturally intelligence will work to appreciate cultural diversities across their societies and organisations through making conscious and deliberate efforts to find common ground, ensuring that every individual and culture feels valued and respected. This process can be initiated through the introduction of cross-cultural communication among the represented cultures to bring them together for better understand of each other's origin and be aware of individual peculiarities⁵⁷.

2.3.6.1 Importance of Leadership in the Society

The importance of leadership in society cannot be overemphasised. Leadership serves as a driving force behind progress, development, and positive change in various aspects of human existence. This could be in the area of politics, religion, business, education, community, or any other sector, effective leadership plays an unavoidable role in shaping both the present and future of the society. Below are some of the significance of leadership in society:

1. Leaders are to provide a clear vision and direction to their followers in the society. They are expected to articulate inspiring goals, set ambitious targets, and communicate a compelling vision of a better future. This vision serves as a guiding light that motivates individuals and communities to work together towards shared

objectives. Without leadership, societies may lack direction, leading to confusion, stagnation, and inefficiencies⁵⁸.

2. Leaders are responsible for making critical decisions that impact society. They have to navigate through complex challenges, often with limited information and resources. Effective leaders gather relevant data, seek expert advice, and consider diverse perspectives before making informed decisions. These decisions can lead to advancements, better policies, and solutions to societal problems.
3. Leaders empower individuals by providing them with the necessary resources, opportunities, and support to succeed. They inspire and motivate people to perform at their very best, fostering a culture of excellence and achievement. This empowerment creates a sense of ownership and responsibility, leading to increased productivity and a positive work ethic within the society⁵⁹.
4. Leaders identify and nurture talent within society. They recognise potential in individuals, irrespective of their cultural backgrounds, help them develop their skills, and provide opportunities for growth. This talent development not only benefits individuals but also contributes to the overall progress and prosperity of society.
5. Effective leadership is vital for establishing and maintaining strong institutions within society. Institutions like governments, educational systems, healthcare facilities, and businesses need competent and ethical leadership to function optimally. These institutions, in turn, contribute to societal stability and progress.
6. Leaders play a crucial role in guiding societies through crises and challenges. During times of adversity, strong leadership offers reassurance, instills hope, and

mobilizes resources effectively. Leaders help societies bounce back from setbacks and emerge stronger⁶⁰.

7. Leadership can be a powerful force for promoting social justice and inclusivity. Leaders who advocate for equality, diversity, and human rights help create a more equitable society where everyone has the opportunity to thrive. They address systemic issues, challenge discrimination, and champion marginalised voices.
8. Innovative leadership encourages a culture of creativity and innovation within society. By supporting research, development, and entrepreneurship, leaders pave the way for breakthroughs and advancements in various fields. These innovations drive economic growth and enhance the overall quality of life.
9. Accountable and transparent leadership builds trust within society. When leaders are open about their actions, decisions, and intentions, they foster an environment of honesty and accountability. This, in turn, leads to greater confidence in the government, institutions, and organisations.
10. Leadership that promotes unity and collaboration strengthens social cohesion within society. By bridging divides and fostering a sense of common purpose, leaders create a more harmonious and stable environment, which benefits all members of society⁶¹.

In a nutshell, leadership is an indispensable element of a thriving society. Effective leadership provides vision, direction, and purpose, inspiring individuals and communities to work together towards common goals. It empowers people, fosters growth, and creates an environment conducive to progress and innovation. Moreover, ethical leadership promotes inclusivity, accountability, and social justice, ensuring that the benefits of development are

distributed equitably among all members of society. As we look to the future, the importance of cultivating and supporting effective leadership will remain a key factor in shaping a better world for generations to come. A good leader is objective and flexible, he provides for the requirements of each culture and religion in the society, fairly and treats everyone equally.

2.3.7 Culture Management

The Nigeria society is being characterised with a lot of factors of which cultural differences is a major. Managing this major factor has not been easy for leaders almost in all parts of the country because of other phenomenon that are attached to it such as religion, ethnicity, tribe, vocation and the like. It is generally believed and it is accepted that culture is a people's way of life. People have different ways by which they live their lives. Understanding culture is a crucial competence for the leader at all level as it will enable them to identify and recognise cultural differences and to support and leverage the unique mindsets and skill sets of the society⁶².

It will be practically difficult to manage societal cultures without proper understanding of the various categories of culture that are present in each geographical area. Culture management is a strategic and iterative way to link an organisation's beliefs, purpose, and core values to all people-related systems. It rests on the pillars of recruitment and selection, diversity and inclusion, performance management, talent development, and rewards & recognition.⁶³ Management of cultures in a multicultural society involves ability to create a conducive and livable atmosphere for the people in such society, and it includes a systematic way of harmonise the world-view of the people with the targeted aim or agenda

of the leaders for the society. Culture management can also be considered to be an ideal way of promoting the institutionalisation of communities where several cultures are represented⁶⁴.

In a political context culture management can be described as the term used for a wide variety of meanings, ranging from the advocacy of equal respect for the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to⁶⁵. Culture management in the political concept refers to the intentional efforts by governments and political actors to address cultural diversity, promote social cohesion, and address cultural issues within a society. It involves policies, strategies, and initiatives aimed at recognising, accommodating, and celebrating cultural identities while fostering a sense of unity and national identity, allowing them to maintain their distinct identities while also contributing to the broader national identity⁶⁶. There is need for the leaders in Nigerian societies to always be conscious of cultural diversities in their dealings and managing of the affairs of their various societies. this is because each group represented in the society is with different norms, beliefs, values, language and idiosyncrasies, therefore the societal leaders must not allow their own personal and cultural values, which they believe to be correct and hold to affect rendering an acceptance and bias free services while performing their managerial roles in the society. Proper management of cultural diversities is a way of establishing or creating a conducive environment that gives or persuades people to joyfully participate in the growth of society by contributing in their own little way through the uniqueness of their various cultures.

Some of the key aspects of culture management that are essential in a multicultural society like Nigerian societies includes but not limited to:

1. **Recognition and Respect:** Culture management in a multicultural society starts with recognising and respecting the diverse cultural backgrounds and identities of its members. It involves acknowledging the histories, languages, customs, and traditions of different cultural groups as valuable contributions to the nation's fabric. Cultures are respected when there is willingness to learn, asking questions, and not making assumptions about what someone from another culture believes or does just because it is different from that of the leader. It is important to respect the right of others to believe by not making fun of or judging people for their cultural practices. Cultures can also be recognised and respected by supporting organisations that promoting cultural understanding, and being available to help people from other cultures.
2. **Inclusive Policies:** Government policies and programmes need to be inclusive and responsive to the needs of various cultural communities. This includes language policies, cultural heritage preservation initiatives, and the promotion of cultural expression through arts and media. Inclusive policies ensure that diverse cultural groups are recognised and represented in various spheres of society, including government, education, and public institutions as it helps to promote a sense of belonging. It has to do with provision of equal access to resources and opportunities for individuals from different cultural backgrounds, which can include access to education, healthcare, employment, and public services. It also includes measures to combat discrimination and promote equal treatment for all cultural groups, so that

no individual or community faces barriers or prejudices based on their cultural background. It encourages interfaith dialogue to promote understanding and cooperation among different religious and cultural communities and fosters community engagement, encouraging active participation and collaboration among diverse cultural groups⁶⁷.

3. Education and Awareness: Education plays a crucial role in promoting understanding and tolerance among different cultural groups. Culturally sensitive and diverse educational materials, as well as initiatives to teach multiculturalism in schools, can help foster mutual respect and appreciation. The societal leaders are to make efforts to educate people under their leadership to be aware of cultural differences and to be sensitive to each other's peculiarity⁶⁸.
4. Cultural Festivals and Events: Organising and supporting cultural festivals and events can be an effective way to celebrate diversity and encourage cultural exchange and interaction among different communities. Cultural festivals should be encouraged and given proper attention to by the leaders as it will create a sense of belonging to every represented culture in the society.

If the societal leaders can consciously recognise and respect cultural differences, give room for every represented culture to practice their responsibilities and implementing inclusive policies, it will lead to effective management of multicultural societies as it will encourage cultural diversities, promote social cohesion, and create an environment where all cultural groups feel valued, respected, and included. It will also contribute to building a strong

sense of national identity that embraces and celebrates cultural differences while recognising the shared values and aspirations that unite the society.

2.4 Conceptual Framework

2.4.1 Key Cultural Differences in Nigeria that Pose Challenges to Societal Cohesion and Development

Nigeria as a country has been a home of multicultural societies faced by different challenges generated as a result of cultural differences that exist in the societies. These challenges seem not to be yielding to different solutions proffered by some of the societal leaders. Probably as a result of some elements of bias in implementing and applying the proffered solutions. And this has without doubt contributed to the underdevelopment of the country. Every ethnic group wants to live their lives as their cultures suggested, but this phenomenon has contributed to Nigerian cultural challenges because somebody's favourite could be another person's taboo⁶⁹. Therefore, the challenges posed into the Nigerian society by cultural differences are very crucial, and must be given all it needs to build a desired peaceful and co-existence nation Nigerians are longing for.

With the diverse ethnics, linguistics, religious, and cultural backgrounds that characterised Nigeria, the country is faced with a lot of factors that have contributed to cultural challenges and as well brought suspicion to the society, which made it challenging to live peacefully with other group of people in the environment. Some of the major factors and key cultural differences that posed challenges to societal coexistence and development include but not limited to: Historical Grievances, Resource Competition, Weak Governance

and Corruption, Media and Communication, Lack of Social Integration, Socioeconomic Inequality and External Influences⁷⁰.

2.4.1.1 Historical Grievances

The country has a history of ethnic and religious clashes, which have left deep-seated grievances and mistrust among different ethnic groups in the country. Past conflicts can resurface and hinder efforts to achieve peaceful coexistence. The country, with a rich and complex history, and this history has had a profound impact on the way in which different ethnic groups coexist within the country. The country's history is marked by ethnic, religious, and regional divisions, as well as colonial legacies, and these grievances can be traced back to events such as the colonial period, the Biafra War, and political power struggles since independence. Among the major historical grievances that have posed challenges to societal coexistence in Nigeria are;

- I. **The Colonialism Legacy:** Nigeria was colonised by the British for over 100 years, and this period of colonial rule had a significant impact on the country's political, economic, and social development. It was discovered that the British colonial government was partial in that it favored certain ethnic groups over others, and this favouritism led to resentment and distrust among different ethnic groups⁷¹.
- II. **Violent Conflicts:** The Biafran War was a civil war that took place in Nigeria for three years {from 1967 to 1970}. The war was fought between the federal government of Nigeria and the secessionist state of Biafra, which was predominantly inhabited by Igbo people. The war was a bloody and costly conflict, and it left a legacy of bitterness and resentment between the Igbo and other ethnic

groups in Nigeria⁷². Also, other factors such as economic disparities, competition for resources, and political manipulation, have fueled violent conflicts in Nigeria. Ethnic and religious clashes, such as the Niger Delta conflict, clashes between farmers and herders, and the Boko Haram insurgency, have resulted in loss of life, displacement of communities, and deepened societal divisions

III. **The Oil Boom and Bust:** In the 1970s, Nigeria experienced a period of economic prosperity due to the discovery of oil. However, the oil boom also led to increased corruption and inequality, which further exacerbated tensions between different ethnic groups. The collapse of the oil price in the 1980s led to a period of economic hardship, which further deepened the country's political and social divisions, just as the country is presently experiencing collapse of oil market, making life difficult to masses⁷³.

IV. **Political Power Struggles:** The struggle for political power in Nigeria has often been fueled by historical grievances. Political parties and leaders have exploited ethnic and regional differences to gain support and mobilize their bases, perpetuating divisions for personal or political gain. This has hindered the development of a shared vision for the country and undermined efforts to foster national unity

From the above discussion, the factors discussed about the issue of historical grievances, are more than able to cause the people to develop the feelings of marginalisation and resentment. When one ethnic group feels that they have been treated unfairly by another group, it will definitely lead to the feelings of marginalisation and resentment, and this will

in no doubt make it difficult for these groups to work together and to build trust. Also, they can be used to justify violence. In some cases, historical grievances have been used to justify violence against other ethnic groups. This can lead to cycles of violence that are difficult to break. As a result, sharing of national identity among Nigeria ethnic groups have not been practically made possible, each ethnic group is with different historical experiences, and this has made it hard to trust each other since they have had different experiences that caused lack of trust to each other.

In order to build a more peaceful and prosperous future for Nigeria, it is important to address these historical grievances, to promote greater understanding and tolerance between different ethnic groups, and to know that these historical grievances are not mountains that cannot be surmounted. It only needs understanding, time and meaningful dialogue among the represented ethnic groups with the Nigerian societal leaders to build a desired prosperous Nigeria. Therefore, addressing the historical grievances and promoting societal coexistence in Nigeria is possible, but it requires united efforts at various levels. These important combined efforts include but not limited to; promoting equitable political representation, ensuring the fair distribution of resources, fostering inter-ethnic and inter-religious dialogue, investing in education and social programmes that promote tolerance and understanding, and addressing past injustices through truth and reconciliation processes⁷⁴.

2.4.1.2 Resource Competition

Nigeria's vast natural resources, including oil, can lead to competition and disputes over control and distribution of wealth. This can exacerbate existing tensions and fuel conflicts

between different ethnic and regional groups. Nigeria is a multi-ethnic and multi-religious country with significant regional diversity. The competition for land, water, and other natural resources has often resulted in conflicts between different ethnic and regional groups. These conflicts can hinder development efforts and create tensions within the society⁷⁵. The uneven distribution of resources and lack of effective governance have led to economic disparities among different regions and communities in Nigeria. This unequal distribution has without doubt led to grievances and contributed to societal unrest, hampering the country's overall development.⁷⁶ Oil Resource and Conflict in the Niger Delta Nigeria's vast oil reserves have been a major source of revenue, but they have also fueled conflicts in the Niger Delta region. The struggle for control over oil resources and the environmental impact of oil exploration have led to protests, sabotage, and violence, affecting the coexistence and development of the region. Nigeria faces challenges related to water scarcity, especially in semi-arid regions. The competition for water resources among communities can exacerbate existing tensions and lead to conflicts, impeding social harmony and development⁷⁷.

2.4.1.3 Weak Governance and Corruption

Weak governance can be described as the situation whereby a government or governing body lacks the capacity, effectiveness, and legitimacy to fulfill its essential functions and responsibilities properly. It is characterised by a range of deficiencies in the government's ability to make and implement policies, enforce laws, provide public services, and uphold the rule of law⁷⁸. Corruption within the government and institutions is also a very sharp tool to perpetuate inequality and favoritism, leading to further resentment among the different

ethnic groups represented in the society. Few among what characterised weak governance are;

- a) Inefficiency: Weak governance often leads to inefficiencies in the delivery of public services, where resources are mismanaged, and public projects may not be completed on time or within budget.
- b) Lack of Transparency: Transparency is lacking, making it difficult for citizens to access information about government decisions, budgets, and the use of public funds.
- c) Corruption: Weak governance creates an environment where corruption can flourish, with officials engaging in bribery, embezzlement, and other forms of dishonest behavior for personal gain.
- d) Lack of Accountability: Inadequate mechanisms for holding government officials accountable for their actions or decisions.
- e) Limited Rule of Law: The rule of law is not effectively enforced, leading to arbitrary decision-making and lack of protection for citizens' rights.
- f) Political Instability: Weak governance can lead to political instability, with frequent changes in leadership, contested elections, and a lack of consensus-building.
- g) Social Inequality: Weak governance paralyses social equalities in the society, because it gives room to unfairly distribution of resources, leaving the minorities underserved and marginalised.

It is of a necessity to address the issue of weak governance because it is essential for promoting development, societal coexistence, and stability within the country. It therefore

involves building strong institutions, shun corruption, allow transparency with accountability, and encouraging participation of citizens in the process of making decisions⁷⁹.

2.4.1.4 Media and Communication

Media and communication play important roles in building and shaping societal coexistence and development among the ethnic groups in Nigeria societies. While media is seen as strong tools, powerful enough for disseminating information, fostering dialogue, and promoting positive changes in the society, but it is unfortunate that media have brought a lot of challenges that caused disparities among the various ethnic groups in Nigerian society⁸⁰. Some social media platforms have been used to spread propaganda and incite violence which has a devastating impact on societal coexistence and development. The challenges posed by media and communication into Nigeria that led to the problem of coexistence and development in the societies include but not limited to the followings:

- a) Promotion of sensationalism and biased reports, leading to ethnic and religious conflict.
- b) Manipulation of public opinions by politicians and political parties
- c) Prevention of equal access to information, especially to the minorities and people in rural areas.
- d) Neglecting the report of critical issues affecting minorities and marginalised groups for commercial advertisement and gain.
- e) Irresponsible report about conflict and security issues in the society, leading to violence within the community and neutralising efforts and steps towards

peaceful coexistence and conflict resolution. The spread of misinformation and disinformation from different media, {especially social media} has also contributed to the increase of social unrest, as people become more frustrated and angrier, which resulted to protests, violence, and leading to civil war.

- f) Inadequate legal protection for journalists in investigating critical social issues, leading to reducing of press freedom and increasing the corruption levels in the society⁸¹.

There is no problem without solution, whatever media and communication might have caused the Nigerian society, the same can be used to redeem the unity and address the challenges brought through the mismanagement of media and communication in Nigeria. And it can be done by teaching people how to critically evaluate information and identify misinformation and disinformation {Enhancing Media Literacy}, encouraging journalists to report the news accurately and fairly, and to avoid sensationalising or biasing their reporting {Promoting responsible journalism}, bringing fake and violence generating news reporters to book and providing financial and technical support to independent media outlets, so that they can continue to operate freely and without fear of censorship {Supporting Independent Media}⁸²

2.4.1.5 External Influences

External influence refers to the impact or effect that external factors or entities from outside a particular country, region, an individual, organisation, group, or community have on its affairs, decisions, policies, culture, economy, and development⁸³. These external factors can come from various sources, such as other countries, international organisations, multinational corporations, non-governmental organisations, and global trends. It is a factor

that affect the behavior, thinking and changes the orientation of the insiders. The factor can be physical factors such as weather, the environment, and the availability of resources. It can be Social factors such as family, friends, and the media, and it can also be cultural factors such as values, beliefs, and norms of the society⁸⁴. Included in the challenges brought by external influences on Nigeria development and coexistence are, but not limited to the following;

- a) Cultural imperialism: Foreign cultures have been imposed on Nigeria, often with the goal of promoting Western values and lifestyles. This has led to a decline in traditional Nigerian culture, and it has also created tensions between different groups in Nigeria. For example, the spread of Christianity and Islam has led to conflict between Christians and Muslims in some parts of Nigeria⁸⁵.
- b) Marginalisation of Indigenous Knowledge: External influences has overshadowed and devalued some indigenous knowledge systems and practices, and this is really affecting intergenerational transmission and preservation of Nigerian cultural heritage
- c) Language Shift: The prevalence of foreign languages in various domains of life has led to a decline in the use and proficiency of indigenous languages, affecting cultural communication and expressions, thereby resulting into misconception in the society.

- d) Social Stratification: The adoption of external consumerist lifestyles has also led to creation of social divisions based on wealth and access to foreign goods and trends, contributing to inequality within Nigerian communities⁸⁶.
- e) Religious Polarisation: Foreign religious ideologies and practices introduced by external influences have created tensions and divisions among different religious groups {especially Christianity and Islam} in Nigeria, thereby causing conflicts and social disharmony among the ethnic groups in the society⁸⁷.

It is essential for Nigerian societies to strike a balance between embracing aspects of external influences that align with its cultural diversity while actively preserving and promoting the unique cultural heritages of the country. Addressing the challenges posed by external influences is of necessity for the purpose of attaining greater and brighter future for Nigeria and Nigerians. It is possible for Nigeria to build a just, reliable and more prosperous society for the citizens by taking steps to promote economic independence, strengthen democracy, protect traditional culture, and sustainably manage natural resources⁸⁸. It only requires combine efforts of government, society leaders, civil society and every member of the society to promote mutual understanding among different religions and cultural groups, promote inclusivity and regular dialogue which lead to equity in resource distribution, peaceful coexistence and development in Nigerian societies.

2.4.2 Competencies and Skills needed by Societal Leaders to Effectively Manage Cultural Differences in Nigeria

Leadership competence is a set of knowledge, skills, and abilities that enable an individual to effectively lead others. And it is very essential for success in any leadership role. Developing and improving one's leadership competence makes one to be more effective and make a positive impact on the society or one's micro organisation. Leadership competence is not a fixed trait nor acquired from the womb, but it can be learned, developed and improved by an individual through training, observing, experience, and feedback. Leadership competence is not about been made a ruler, it has nothing to do with holding a leadership position, but it has much to do with the capacity to inspire, ability to influence, and wisdom to guide the society of organisation for the purpose of achieving shared goals and objectives which will lead to peaceful coexistence among different cultures and religions represented in the society or organisation⁸⁹. Therefore, it requires the combination of wisdom, knowledge, abilities, experiences, skills, team-work spirit and love for people for anyone to be considered as a competence leader.

Nigerian societies are such kind of society that is faced with a lot of challenges which requires competent leaders. The country has grown beyond what an ordinary person or politician without necessary skills or bias leaders can lead if there will be peaceful coexistence in the societies. Therefore, to effectively manage the cultural diversities in Nigerian societies demands for leaders with high level of competence and various skills that are unique and capable of bringing and maintaining unity, cooperation and understanding among the various cultural and ethnic groups represented in Nigerian societies. This will help the leaders to effectively perform in the area of security and quality control, communicate effectively and build strong relationship that will motivate people to

reason along with the leaders, make proper decisions and develop both short- and long-term vision with the strategy of achieving the visions.

There are many competencies and skills that are essential for societal leaders to effectively manage cultural differences in Nigeria. These competencies include but not refrained to the following:

- a) Cultural Awareness and Sensitivity: Leaders need to develop a deep understanding of the diverse cultures present in Nigeria, including their beliefs, values, customs, and traditions. They should be sensitive to cultural nuances and avoid making assumptions or judgments based on their own cultural background⁹⁰.
- b) Effective Communication Skills: Strong communication skills, including active listening and empathetic communication, are essential for leaders to engage with individuals from different cultural backgrounds and foster open dialogue.
- c) Conflict Resolution and Mediation: Leaders should be skilled in conflict resolution techniques and be able to mediate disputes that may arise due to cultural differences. This includes understanding the root causes of conflicts and finding mutually acceptable solutions⁹¹.
- d) Cultural Competence Training: Societal leaders should actively seek cultural competence training to enhance their knowledge and skills in managing cultural diversity effectively.
- e) Emotional Intelligence: Emotional intelligence enables leaders to recognise and manage their emotions and those of others. It helps in building trust, fostering

positive relationships, and understanding the emotional impact of cultural differences on individuals⁹².

- f) Inclusion and Diversity Management: Leaders should promote inclusion and diversity in their organisations and communities. They should create an environment where all cultural groups feel respected, valued, and included.
- g) Flexibility and Adaptability: Leaders should be flexible and adaptable in their approaches to accommodate the diverse needs and preferences of different cultural groups.
- h) Interpersonal and Intercultural Communication: Leaders need to facilitate effective communication and collaboration among individuals from diverse cultural backgrounds⁹³.
- i) Cross-Cultural Collaboration: Leaders should encourage cross-cultural collaboration and teamwork, promoting opportunities for people from different cultures to work together towards common goals.
- j) Knowledge of Local Context: Understanding the local context and specific cultural dynamics in different regions of Nigeria is essential for leaders to make informed decisions and policies that consider cultural differences.
- k) Ethical Decision-Making: Leaders should make decisions that are fair, just, and ethically sound, considering the impact on all cultural groups and upholding the principles of cultural sensitivity⁹⁴.
- l) Promoting Cultural Exchange and Appreciation: Leaders should encourage cultural exchange programmes, festivals, and events that foster mutual understanding and appreciation of each other's cultures

m) Open-mindedness: This is the willingness to consider new ideas and perspectives, even if they are different from your own. It is important for societal leaders to be open-minded, as this will help them to build bridges between different cultures.⁹⁵

It is important to know that the competencies and skills mentioned above are very essential for peaceful coexistence and managing cultural diversities effectively in Nigerian societies. The societal leaders need to be committed to the principles of equality, fairness, and respect for human rights. These competencies cannot just be acquired, there is need for the leaders to be willing to work for it by creating societies where everybody is treated with dignity and respect, irrespective of their cultural or religion backgrounds. It also requires realistic vision, good communication, motivation, proper decision making, problems-solving and team-work ability. By developing these competencies and skills, Nigerian societal leaders will without doubt create more harmonious and inclusive societies in Nigeria, where people can live without unnecessary conflicts⁹⁶. In a nutshell, competent leaders that are needed to manage cultural differences in Nigerian societies can be described as leaders with clear and achievable vision for the future, leaders that have strong and effective communication skills, leaders that can thoughtfully make unique decisions, leaders that are emotional sensitive and can easily understand the citizen's feelings and flexibly address it by creatively and constructively provide solution to such problems, leaders who are determine to achieve societal-beneficial results.

2.4.3 Importance of Acculturation in Managing Multicultural Societies in Nigeria

Acculturation can be described as the process whereby people from different cultural backgrounds adjust the social and cultural values, beliefs, ideas, and behavioral patterns of their culture of origin to some other different cultures. Acculturation can also be said to be the process of cultural change and adaptation that occurs when people from diverse cultures groups come across one another. Again, acculturation is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society. Acculturation is a process whereby an individual receives, embraces, and adjusts to a new cultural environment as a result of being introduced into a new culture. Acculturation helps people from different cultures to adapt themselves into the new more prevalent culture by participating in aspects of the more prevalent culture, such as their traditions, but still hold onto their original cultural values and traditions. The effects of acculturation can be seen at multiple levels in both the devotee of the prevailing culture and those who are assimilating into the culture⁹⁷.

Another way to define acculturation is to see it as a process by which the attitudinal and behavioral change that are experienced by people who live in multicultural societies or who have come in contact with a different culture due to migrations, political change, globalisation, and the increased mobility of society due to technological advances. It therefore refers to the balance between changing attitudes and behaviors as a result of contact with another group of people and retaining of one's own cultural values, beliefs, and traditions that are in existence⁹⁸. In Nigeria, acculturation is often seen as a necessary process for promoting national unity. However, it is important to note that acculturation can also lead to cultural loss and assimilation. For this reason, it is important to find ways to promote integration and respect for cultural diversity⁹⁹. Acculturation is also a process of

social, psychological, and cultural change that stems from the balancing of different cultures in adapting to the dominating culture of the society. It is a process in which an individual adopts, acquires and adjusts to a new cultural environment as a result of being placed into a new culture, or when another culture is brought to someone¹⁰⁰.

Acculturation can be promoted in multicultural societies like Nigeria through but not limited to the following:

- Education: Education is essential for promoting understanding and tolerance of different cultures. Schools can teach students about different cultures and how to interact with people from different backgrounds¹⁰¹.
- Media: The media can also play a role in promoting acculturation. TV shows, movies, and other forms of media can portray different cultures in a positive light and help to break down stereotypes.
- Intercultural Dialogue: Intercultural dialogue is the process of talking and learning about different cultures. This can be done through formal and informal settings, such as workshops, community events, and online forums.
- Respect for Diversity: It is important to respect the diversity of cultures in a multicultural society. This means accepting and valuing the differences between cultures, and not trying to force everyone to conform to one culture.

Acculturation plays a significant role in managing multicultural societies, such as Nigeria, where diverse ethnic groups, languages, and cultural practices coexist. Acculturation refers to the process by which individuals or groups from different cultural backgrounds come

into contact and interact with one another, leading to changes in their cultural patterns. In the context of Nigeria, which is a country with so many ethnic groups, acculturation is crucial for promoting harmony, social cohesion, and sustainable development. Some of the reasons why acculturation is important in managing multicultural societies in Nigeria are; social cohesion and integration; conflict resolution and peacebuilding; economic development; enhancement of education and preservation of indigenous cultures.

2.4.3.1 Social Cohesion and Integration

Acculturation encourages members of different ethnic groups to interact and communicate with one another. Increased contact allows people to learn about each other's cultures, customs, and values, leading to greater appreciation and understanding of their differences and similarities. Acculturation can help to break down stereotypes and prejudices between different groups. When people from different cultures learn about each other's cultures, they are more likely to see each other as individuals rather than as members of a stereotyped group. This can lead to greater understanding and tolerance, which are essential for social cohesion¹⁰². Apart from that, acculturation can also help to create a shared sense of identity. When people from different cultures share some of their cultural practices, they can begin to see themselves as part of a larger group. This can help to promote a sense of belonging and community, which are also essential for social cohesion¹⁰³.

Acculturation is an instrument that can help to create a more vibrant and dynamic society. When people from different cultures bring their own unique perspectives and experiences to the table, it can lead to new ideas and solutions to problems. This can help to make society more innovative and resilient¹⁰⁴. Acculturation facilitates the interaction between

various cultural groups, allowing them to understand, respect, and learn from each other's customs and traditions. This mutual understanding fosters social cohesion and helps build a sense of national identity that transcends ethnic differences. As Nigerians from different backgrounds {especially, the politicians and those seeking for leadership positions} adapt and incorporate elements from other cultures, it promotes a shared identity that strengthens the country's unit.

2.4.3.2 Conflict Resolution and Peacebuilding

Nigeria has faced ethnic tensions and conflicts throughout its history. Acculturation can play a vital role in conflict resolution and peacebuilding in Nigeria societies by promoting understanding, empathy, and cooperation among diverse cultural groups. Also, acculturation can be a tool for conflict resolution and peacebuilding, as it encourages dialogue, reduces stereotypes, and promotes empathy between cultural groups¹⁰⁵. By recognising and appreciating each other's values, the potential for misunderstandings and hostilities can be minimised. When people from different cultures bring their own unique perspectives and experiences to the table, it can lead to new ideas and solutions to problems. It will make people from different groups and ethnic backgrounds to understand and empathise with each other, thereby making them to see themselves as part of a larger group. This can help to break down old patterns of conflict and build new pathways to peace¹⁰⁶.

Acculturation can lead to the development of a shared identity and a sense of belonging among individuals from different cultural backgrounds. It fosters the formation of social networks that cut across ethnic lines. These networks serve as channels for communication, conflict resolution, and building partnerships for peace. Furthermore, acculturation involves

direct contact and interaction between cultural groups, providing opportunities to challenge stereotypes and prejudices¹⁰⁷. As people engage with each other and learn about their shared humanity, it becomes easier to find common ground and build trust, it contributes to the process of reconciliation and healing in post-conflict situations in that it facilitating interactions and shared experiences, it bridges the gap between conflicting parties and foster forgiveness¹⁰⁸.

2.4.3.3 Economic Development

Acculturation can positively impact the economic development of Nigeria in various ways. By promoting interactions, knowledge exchange, and cooperation among diverse cultural groups, acculturation can foster innovation, entrepreneurship, and economic growth¹⁰⁹. Some of the ways in which acculturation can help the economic development of Nigeria include but not limited to:

1. **Innovation and Creativity:** When individuals from different cultural backgrounds come together, they bring unique perspectives, knowledge, and skills. Acculturation encourages the exchange of ideas, leading to increased innovation and creativity. This diversity of thought can drive the development of new products, services, and technologies, contributing to economic growth.
2. **Entrepreneurship and Trade:** Acculturation can lead to the emergence of entrepreneurial ventures that cater to the needs and preferences of a diverse population. Additionally, when cultural groups engage in economic activities together, it can foster intercultural trade and cooperation, benefiting both local and international markets.

3. **Workforce Diversity and Skills Enhancement:** In a culturally diverse society, businesses can access a more varied talent pool. Companies that embrace diversity and acculturation tend to have a workforce with a broader range of skills and perspectives. This diversity can improve problem-solving and decision-making processes, leading to more efficient and effective operations.
4. **Tourism and Cultural Industries:** Acculturation can boost the tourism industry by making Nigeria more attractive to both domestic and international tourists. The blending of cultural practices and traditions can create unique and enriching experiences for visitors, contributing to the growth of the tourism sector.
5. **Foreign Investment and Trade Relations:** Culturally diverse societies are often more open to international collaboration. Acculturation can facilitate communication and understanding between Nigerian businesses and foreign investors or trading partners, enhancing economic ties and promoting foreign direct investment.
6. **Economic Resilience and Adaptation:** A society that has experienced acculturation tends to be more adaptable and resilient to economic changes and challenges. The exposure to different practices and economic systems can equip individuals and businesses with the skills to navigate through uncertain times.
7. **Sustainable Development:** Acculturation can also promote sustainable development by encouraging the exchange of knowledge and best practices related to environmental conservation, resource management, and green technologies.

A multicultural society can be an asset for economic development. The exchange of ideas, technologies, and skills that come with acculturation can lead to increased innovation and productivity. As individuals from different backgrounds work together and collaborate, it fosters economic growth and stability

2.4.3.4 Enhancement of Education

Acculturation has played significant roles in enhancing education in Nigeria by fostering cross-cultural learning, promoting inclusivity, and enriching the curriculum. As Nigeria is a multicultural society with diverse ethnic groups, languages, and traditions, acculturation has contributed to the improvement of education in several ways. Acculturation can enhance the education system in Nigeria by incorporating diverse perspectives and knowledge from various cultural backgrounds¹¹⁰.

Acculturation has led to the integration of students from various cultural backgrounds into the education system. This diversity in learning environments enriches the educational experience by exposing students to different perspectives and ways of thinking. Also, acculturation has influenced the development of multilingual education programmes, where students are taught in both their mother tongue and the official language, leading to better language proficiency and cognitive development. Acculturation encourages cultural exchange activities in schools, such as celebrating traditional festivals, sharing customs, and presenting diverse cultural practices. These activities promote tolerance, respect, and understanding among students from different cultural backgrounds¹¹¹. Again, acculturation has raised awareness about the importance of inclusive education in Nigeria. Educators are

encouraged to adapt their teaching methods to accommodate students with diverse learning styles, abilities, and cultural backgrounds. It fosters a sense of global awareness among students, by learning about different cultures and traditions, students develop a broader perspective of the world and are better prepared to engage in an interconnected global society. The integration of diverse cultural elements into the curriculum has enriched the educational content. Students gain insights into various art forms, historical events, literature, and scientific discoveries from different cultures, providing a more holistic education.

Acculturation allows for the preservation and promotion of indigenous cultures, by incorporating traditional knowledge and practices into the education system, these cultural heritages are valued and transmitted to future generations¹¹². Exposure to different cultural perspectives encourages critical thinking and analysis. Students are encouraged to question assumptions, challenge stereotypes, and develop independent thought processes. Furthermore, acculturation promotes collaboration and teamwork among students from diverse backgrounds, working together on projects and assignments fosters mutual respect and enhances interpersonal skills.

Therefore, acculturation has great positive influence on education in Nigeria. It gives room for fostering, inclusiveness, diversities, and cultural awareness in learning environments. It prepares students to be active global citizens while preserving and valuing the rich cultural heritage of the country. While acculturation involves the blending of cultures, it also allows for the preservation and revitalisation of indigenous cultures, by engaging with and learning from different cultures, Nigerians can better understand and value their own cultural

heritage and this will lead to peaceful coexistence among the people of different cultural and religion backgrounds in Nigerian societies.

2.4.4 Ways by which Nigerian Societal Leaders Navigate Religious

Diversity and its Impact on Cultural Differences

Societal leaders refer to individuals or groups of people who hold positions of influence, authority, or responsibility within a society. These leaders play significant roles in shaping the direction, values, and actions of their various communities, societies or nations. Societal leaders can come from various sectors, including but not limited to politics, government, religion, education, business, civil society, and community organisations. Nigeria is a country that has recorded of rich and diverse religious history. There are several religions in Nigeria, but the three major ones are Christianity, Islam, and Traditional African/Indigenous Religions. These religions coexist in a complex and sometimes tense relationship. The impact of religious diversity on cultural differences in Nigeria is significant, and religious leaders play crucial roles in maintaining peace among these diversities. Nigerian religions leaders are very influential figures that possess the ability to change their followers' orientation on any subject matter especially on the issue of moral life and culture. Because of the respect they receive from their followers, they have influenced the peoples' way of thinking about so many social issues in the society. This therefore has brought about both positive and negative impacts among the religions and has also led to the promotion of cultural understanding and tolerance among diverse ethnics in the society.

The Nigerian religious leaders have been involving in some initiatives targeted at encouraging peaceful coexistence and harmony among the different religions and cultures

in the societies. an organisation like Interfaith Mediation Center {IMC} was organised to bring all the religious leaders together for better understanding of each other and to promote peace and tolerance among the religion's adherents. This organisation focuses on building peace across religions in the country such as conflict resolution, community developments activities, interfaith dialogue, etc. The activities of some of the religious leaders in community development movements include building of hospitals, running of schools, empowerment and social welfare initiatives that aims at helping people across all sections of the society that serve as tool to bring people together and interact with each other, irrespective of their cultural and religion backgrounds¹¹³. Lead City University is an example of this.

Below are parts of the strategies employed by some societal leaders promote religious tolerance and cultural diversities in the country;

- a) Interfaith Dialogue and Collaboration: Societal leaders in Nigeria engage in interfaith dialogue and collaboration as a means of fostering understanding and promoting peaceful coexistence among diverse religious communities. These dialogues provide platforms for religious leaders and followers to engage in open conversations, build relationships, and find common ground on shared values and objectives.
- b) Promoting Religious Freedom and Equality: Societal leaders advocate for religious freedom and equality to ensure that all citizens have the right to practice their faith without discrimination or persecution. They work towards upholding the principles of secularism and ensuring that religious practices do not infringe upon the rights of others¹¹⁴.

- c) Addressing Religious Extremism and Intolerance: Religious extremism can exacerbate cultural differences and lead to conflicts. Societal leaders play a critical role in addressing religious extremism through education, community engagement, and law enforcement efforts. They work to promote a culture of inclusivity, tolerance, and respect for all religious beliefs¹¹⁵.
- d) Encouraging Cultural Exchange and Understanding: Societal leaders encourage cultural exchange programmes, festivals, and events that celebrate the richness of various religious and cultural traditions. These initiatives promote understanding and appreciation of diverse cultural expressions and contribute to social harmony¹¹⁶.
- e) Engaging in Conflict Resolution: Religious diversity can sometimes lead to conflicts, especially in regions where religious identities are closely tied to cultural identities. Societal leaders act as mediators, engaging in conflict resolution efforts to deescalate tensions and foster reconciliation among affected communities.
- f) Promoting Multicultural Education and Awareness: Education plays a vital role in promoting religious tolerance and understanding. Societal leaders advocate for multicultural education that includes teachings about different religious beliefs, practices, and histories. This approach helps dispel stereotypes and promote empathy among the younger generation.
- g) Emphasising National Identity and Unity: While recognising and respecting religious diversity, societal leaders also emphasise the importance of a

shared national identity that transcends religious differences. They work to promote a sense of unity and pride in being Nigerian, while respecting and celebrating the unique cultural heritage of different communities.

- h) **Leveraging Religious Institutions for Social Development:** Religious institutions play a significant role in Nigeria's social fabric. Societal leaders collaborate with religious leaders and institutions to promote social development initiatives, such as poverty alleviation, healthcare, and education, which benefit communities irrespective of their religious affiliations.
- i) **Inclusive Representation and Participation:** Societal leaders ensure that religious minorities have a voice and representation in decision-making processes and governance. Inclusive representation fosters a sense of belonging and social cohesion, enabling religious minorities to contribute to the country's development¹⁷.
- j) **Promoting Media and Public Discourse:** Societal leaders promote responsible media coverage and public discourse on religious and cultural issues. They encourage media outlets to avoid sensationalism and promote balanced reporting that fosters understanding and respect for diverse religious and cultural communities.

In conclusion, religious diversity has a significant impact on cultural differences in Nigeria. However, religious leaders have played an important role in navigating this diversity by promoting peace, understanding, and social development, interfaith dialogue, addressing religious extremism, promoting social harmony, encouraging cultural exchange and

pleading for religious freedom. Though, these efforts have helped to some extent in creating a more tolerant and harmonious society, there are still some elements of intolerance in some part of the country which makes it practically hard for people to trust and believe one another's religion.

2.4.5 Consequences of Societal Leader who failed in Managing Cultural Differences in his Administration as a Result of Cultural Bias

Since cultures differ, though interwoven, there must be balance in relating with different cultures as a societal leader when administering the affairs of the society. It worth noting that what is good for a culture may be one of the things that irritates another. Therefore, failure to administer a multiculturalism society with regards to every culture will without doubt cause social problem which will affect the overall wellbeing of the entire society. Every action taken by whosoever needs to be given appropriate responses. When a child does well, he or she is reinforced in order to do better in the future and to encourage good and acceptable behavior. But when a child did bad, the child is punished so that the unacceptable behavior will not be repeated by the child. This same theory ought to be applicable to the societal leaders in order to allow orderliness in the society as this will make every leader to cogent their brains and focus on how to improve in their administrative duties. The people in the society should be allowed to exercise their power over the err leaders who failed to do the needful in the society. It is not only people in authority that are in position of power, the masses can also exercise their power over people in authority whenever people in authority make wrong use of power vested on them to

commit unlawful acts. Nigerian society has grown beyond folding hand and be looking at some unethical conducts by the leaders¹¹⁸.

The punishment for biased societal leaders should be proportionate to the severity and impact of their biased actions or decisions. It is essential to strike a balance between accountability and the opportunity for personal growth and change. It is crucial to ensure that any punishment or consequence imposed on biased societal leaders is fair, transparent, and in accordance with the principles of justice. The objective should be for the promotion of accountability, discouragement of biased behavior, and for the encouragement of a culture of inclusivity and respect in leadership positions.

Below are the suggested actions that can be taken against the leaders in the society who fail to respect the culture everyone in his jurisdiction as a result of being biased;

Public Reprimand and Apology: Any societal leader who failed to properly discharge his duties as a result of biased attitudes should be made to publicly acknowledge and apologise for such unethical conduct. Doing so would help to reduce abuse of power among the public office holders. It is a way of sending a message that biased behavior is unacceptable in the society¹¹⁹.

Community Service: If biased societal leaders can be made to compulsorily engaged in community service for their biased conducts, it will serve as a tool for them to know the importance of accountability, whereby they will learn, and make necessary amendments needed for their actions. Community service will give the biased leaders an opportunity to make amendments on the harms they might have caused some communities through their biased behavior. It's a way for them to take responsibility for their actions and contribute

positively to those affected. It will also expose them to the challenges of different ethnic groups represented in the community. Biased leaders can learn about different cultures, backgrounds, and challenges through their community service experiences if they are made to serve it. This exposure can broaden their horizons and encourage openness to diversity, and make them to better understand and appreciate the challenges faced by the marginalised groups in the community¹²⁰.

Imposed Limits on Future Leadership Roles: Biased leaders should be restricted from participating in the future eligibility for holding leadership positions to prevent recurrence of biased practices and conducts. Imposing limits on future leadership roles ensures that biased leaders do not have the opportunity to repeat their biased behavior in positions of power. This helps prevent the perpetuation of discriminatory practices¹²¹.

Removal from Leadership Position: In cases where biased behavior significantly undermines public trust and confidence, such leaders should be removed from their positions. This action should be taken through a democratic process or organisational governance mechanisms¹²².

Suspension or Temporarily Stepping Down: In some situations, leaders may be suspended or encouraged to voluntarily step down from their roles while a thorough investigation into their biased actions is conducted.

In a nutshell, societal leaders who fail in managing cultural differences in their administration as a result of cultural bias may should be made to face the penalty for doing so. It will be of great benefit to the society if people who are aspiring to be leaders in the society required to be interculturally sensitive and be ready to accommodate every available

religion in the community with fair treatment. It is very important for leaders to be culturally competent so as to function effectively in cross-cultural situations.

2.5 Summary of Gap in Literature Reviewed

This chapter started with introduction and discussion about culture. The concept of culture was discussed as the people's world view which gives them the understanding of what life is and how to live their lives. Culture defines and differentiates humans from other animals in that it portrays human activities and explains human interactions through symbols and linguistic expression. Culture dictates the strongest sense of individual identity in every civilisation regardless of its state of growth and development. Also, the reasons for cultural differences in Nigeria were traced to the three major eras which are Pre-Colonial Era, Colonial Era and Post-Independent Era. Factors that led to cultural diversities during pre-colonial era were; ethnic diversity, language, social and political system, religion and belief system, economic activities and as well as cultural practices and festivals. During the colonial era, factors such as western education and language, Christianity, legal and political system, resistance and nationalism, urbanisation and modernisation, economic exploitation and also, social stratification were parts of the factors that contributed to cultural diversities in Nigeria. While the post-independent era has factors such as ethnic and regional identities, language diversities, religion, urbanisation and globalisation, cultural festivals, ceremonies, and national unity efforts as parts of variables that contributed to Nigeria cultural diversities.

The concept of Multicultural Society was also discussed, and it was defined to be a society or societies where people from different culture and cultural backgrounds live, work and

interact with each other. It is a community that is characterised with people of various nationalities, ethnicities, religions and languages. Multiculturalism can be seen as challenge to the community and as well as a source of great richness and diversity strength. The Historical Perspectives of Multiculturalism were exploit under which the rise of nation-state, the growth of colonialism and the increase interconnectedness of the world were discussed. The early and modern perspectives of multiculturalism were also discussed. From the early perspectives, it was observed that multiculturalism can be traced back to the 16th century when European explorers began to encounter new cultures that they were not familiar with. This led to controversy either to embrace cultural diversity of to assimilate the new cultures. The modern perspectives of multiculturalism were discussed under two major conceptions which are Assimilationist and Multiculturalist.

Some of the ethnic groups represented in Nigeria, together with their cultural characteristics were studied. And this shows that Nigeria is blessed with cultural diversities which serves as a source of strength and a pride to the country. Part of what was discussed in this chapter was leadership, and leadership in the multicultural societies was described as engaging and leading societies that are comprised of individuals from different cultural and religion backgrounds. The importance of leadership in the society were also considered, and leadership is considered to be an indispensable element of a thriving society. This is because effective leadership provides vision, direction, purpose and inspiring individuals and communities to work together towards common goals. It also empowers people, fosters growth, and creates an environment conducive to progress and innovation. Culture management was also one of the subjects talked about. Management of culture in a multicultural society involves ability to create a conducive and livable atmosphere for the

people in such a society, and it includes a systematic way of harmonising the world-view of the people with the targeted of the leader for the society.

The key cultural differences in Nigeria that brought challenges to societal cohesion and development were looked into, of which historical grievances, resource competition, external influence, weak governance and corruption were some of the factors that led to it. The leadership competence in multicultural society were also considered, the importance of acculturation in managing multicultural societies like Nigeria, how societal leaders in Nigeria manage religious diversity and its impact on cultural differences and what the consequences of bias societal leaders who failed to properly manage the cultural differences in their administration should be were discussed and used to conclude this chapter.

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Chapter Three

Methodology

This chapter explains the methodology and procedures that were used in the study. What this chapter mainly focused on includes; the research design, the population of the study, sample and sampling techniques, instrumentation, validation of the instrument, reliability of the instrument, method of data collection and method of data analysis.

3.1 Research Design

The descriptive survey research design was adopted for this research, since it focuses on the role of societal leaderships in managing cultural differences in Nigeria. This research design is considered appropriate because the study involved collection of data to objectively describe existing phenomena without any manipulation or randomisation. At the same time, this research design was of help to the researcher to obtain a true picture of the present condition of the phenomena under study.

3.2 Population of the Study

The targeted population of this study consists of the staff members of the Redeemed College of Missions Ede and missionaries on training in the Redeemed College of Missions, Ede, who are from all the geopolitical zones of Nigeria with some persons from other Africa countries. One hundred and fifty {150} respondents were targeted.¹

3.3 Sample and Sampling Techniques

One hundred and fifty (150) respondents were used as the sample for this study and the purposive sampling technique was used in selecting respondents' geopolitical zone and as well as the number of respondents.

3.4 Description of Research Instrument

The research instrument adopted for data collection of this study is questionnaire. There were thirty {30} structured statements drafted, generated from the research questions distributed to the respondents. Section A of the questionnaire was designed to get the biographic data of the respondents while section B had to do with their opinions and reactions to the research questions. The thirty statements structured from the research question were provided with four options which are **Strongly Agree = SA, Agree = A, Disagree = D, and Strongly Disagree = SD** for each, and the respondents choose the one considered best and right to them for each of the statements.

3.5 Validity of Research Instrument

In order to ensure the face validity of the instrument, the drafted copy of the instrument {questionnaire} was presented to a scholar in the field of intercultural studies, and it was validated on the basis of item clarity, item suitability and relevance to the study.

3.6 Reliability of Research Instrument

The Cronbach Alpha reliability values of Leadership Roles were used to ascertain reliability and the reliability coefficient was ($\alpha = 0.80$).

3.8 Administration of Instrument and Method of Data Collection

The instrument was administered to the respondents personally by the researcher and also, with the help of research assistant. One hundred and fifty {150} copies of the questionnaire were administered, and one hundred and twenty {120} were recovered from the respondents and were used for data analysis.

3.9 Method of Data Analysis

Since this research is being carry out to assess the role of societal leadership in managing multicultural societies, the regression method of data analysis was used to analyse the data collected from the respondents. This is because it is considered to be the best in analysing data on assessing the impacts of phenomenon.

Endnotes

1. Redeemed College of Missions Admission Employment Records 2023

Chapter Four

Results and Discussion of Findings

This Chapter presents the results and discusses the findings of the field survey. The aim of this study is to examine how societal leaders can manage and promote peaceful coexistence among the different cultures, ethnics and religions represented in their terrains through their method of administration. To achieve this aim, the perceptions of the respondents were solicited. Therefore, the current chapter is concerned with the data analysis presentation for the study. The findings were provided in tables based on the study's research questions. To respond to the research questions, simple frequency tables were used. The findings were summarised and discussed in detail. The instrument used to conduct the research was a self-structured Questionnaire distributed to 150 respondents. while 120 responses were received and used for the analysis. The questionnaire had two sections, A and B. Section A consisted of the students' bio-data, while section B contained research questions. The questionnaire was administered, but only 120 responses out of 150 administered were recovered and used in the study.

4.1 Demographic Profile of the Respondents

Table 4.1: Sex of the Respondents

The study sought information on the age of the respondents. Table 4.1.1 presents a summary of the sex of the respondents.

Sex	Frequency	%
Male	100	83.33
Female	20	16.67
Total	120	100.0

Source: Field Work, 2023

The data provided in table 4.1.1 pertains to the gender distribution of respondents. The majority of the respondents, accounting for 83.33%, identified as male. The female respondents constitute a smaller proportion, at 16.67%. The data indicates a notable gender disparity, with a significant overrepresentation of male respondents compared to female respondents. Researchers and analysts should be cautious when generalising the findings to the broader population, as the sample is heavily skewed toward males. The perspectives and opinions captured in the survey may be more reflective of the male demographic. Given the significant difference in the number of male and female respondents, it may be beneficial to conduct separate analyses for each gender to understand potential variations in responses. The gender distribution may impact the validity and representativeness of the study, particularly if the research aims to capture diverse perspectives that may vary based on gender. If the survey or study involves topics related to gender or requires a balanced representation of perspectives, the skewed gender distribution should be considered during data interpretation and analysis. In future research endeavours, efforts should be made to

achieve a more balanced gender representation to enhance the study's validity and ensure a more comprehensive understanding of the population's views. The data reveals a significant gender disparity among respondents, with a majority identifying as male. This disparity should be considered when interpreting the study's findings and may warrant further exploration in future research endeavors to ensure a more balanced representation of perspectives.

Table 4.2: Respondents' Marital Status

Marital Status	Frequency	%
Single	70	58.33
Married	45	37.50
Divorced	0	0
Widow / Widower	5	4.17
Total	120	100.0

Source: Field Work, 2023

The data provided in table 4.1.2 pertains to the marital status distribution of respondents. The majority of the respondents, accounting for 58.33%, identified as single. The married respondents constitute a significant portion, at 37.50%. There are no respondents reported as divorced. A small percentage, 4.17%, identified as widows or widowers. The data indicates a notable predominance of single respondents, suggesting that a majority of the surveyed individuals are not currently married. While singles dominate, a substantial portion of the respondents, representing 37.50%, are married. This indicates a diverse range of marital statuses within the surveyed population. The absence of respondents reporting as divorced in the sample could be due to the relatively smaller sample size or a true representation of the population's marital status. A small but present percentage (4.17%) identifies as widows or widowers. This demographic group may bring unique perspectives to the study, especially if the research involves topics related to family, relationships, or social dynamics. Researchers should be aware of the diverse marital statuses within the sample and consider how these statuses may influence perspectives on various topics addressed in the survey or study. Depending on the focus of the study, the distribution of marital statuses may have implications for the research findings. For instance, marital status can influence attitudes, behaviors, and opinions on certain topics. If marital status is a critical variable for the research, efforts should be made in future studies to ensure a more balanced representation of diverse marital statuses for a comprehensive understanding of the population. The data reflects a diverse distribution of marital statuses among respondents, with a notable majority identifying as single. The presence of married and widowed respondents adds complexity to the sample, and researchers should consider the implications of these marital statuses when interpreting the study's findings.

Table 4.3: Respondents' Academic Qualification

Academic Qualification	Frequency	%
SSCE	44	36.67
OND/NCE	27	22.5
B.A, B.Ed, B.Sc.	43	35.83
MSc. and above	6	5
Total	120	100.0

Source: Field Work, 2023

The data provided pertains to the academic qualification distribution of respondents. The highest percentage of respondents, at 35.83%, holds a Bachelor's degree (B.A, B.Ed, B.Sc.). The second largest group, comprising 36.67%, has completed the Senior Secondary Certificate Examination (SSCE). The OND/NCE (Ordinary National Diploma/National Certificate in Education) category constitutes 22.5% of the respondents. The smallest group, representing 5%, holds a Master's degree (MSc.) and above. The data indicates a diverse range of educational backgrounds within the surveyed population, with respondents holding qualifications ranging from secondary education to postgraduate degrees. A significant portion of the respondents have attained Bachelor's degrees (B.A, B. Ed, B.Sc.), indicating

a substantial proportion of individuals with higher education. The SSCE category, representing those with a high school education, comprises a significant portion, indicating a diverse mix of respondents with varying levels of formal education. The OND/NCE category represents individuals with diploma level qualifications and is a notable segment within the sample, contributing to the overall diversity of educational backgrounds. While the smallest group in terms of percentage, those with MSc. and above qualifications still constitute a part of the surveyed population, bringing a perspective from a higher academic level. Researchers should consider the diversity in educational backgrounds when interpreting the study's findings, as perspectives and responses may vary based on individuals' levels of education. Depending on the research focus, future studies may explore more detailed educational categories or gather additional information about the specific fields of study to better understand the impact of educational background on respondents' perspectives. The data highlights a diverse distribution of educational qualifications among respondents, with a considerable number holding Bachelor's degrees and varying levels of representation across different educational categories. This diversity enriches the study's potential insights into the relationship between educational background and perspectives on various topics.

Table 4.4: Respondents' Geopolitical Zone

Geopolitical Zone	Frequency	%
North Central	19	15.83

North-East	4	3.33
North-West	2	1.67
South-West	59	49.17
South-East	15	12.5
South-South	20	16.67
Other countries	1	0.83
Total	120	100.0

Source: Field Work, 2023

The data provided pertains to the distribution of respondents across different geopolitical zones. The South-West region has the highest representation, with 49.17% of the total respondents. The South-South region follows, comprising 16.67% of the respondents. The North-Central region is the third largest group, accounting for 15.83%. The South-East and other countries categories represent 12.5% and 0.83%, respectively. The North-East and North-West regions have the smallest representation, at 3.33% and 1.67%, respectively. The South-West region stands out as the most heavily represented, suggesting that a significant portion of the surveyed individuals is from this geopolitical zone. The South-

South region also has substantial representation, contributing to the overall diversity of the sample. The North-Central region has a moderate but notable presence, representing a considerable proportion of the respondents. The North-East and North-West regions have the smallest representation, indicating a relatively lower number of respondents from these areas. The distribution across various geopolitical zones reflects a diversity of respondents from different parts of the country, enriching the study's potential insights into regional perspectives. Researchers should consider regional dynamics and potential variations in perspectives when interpreting the study's findings, as responses may be influenced by the cultural, social, and economic characteristics of specific geopolitical zones. The presence of respondents from Other Countries adds an international dimension to the sample, potentially bringing unique perspectives to the study. Findings should be interpreted with an understanding of the regional distribution, and caution should be exercised when generalising the results to the entire population, considering the disproportionate representation across geopolitical zones. The data reflects a diverse distribution of respondents across different geopolitical zones, with a notable dominance of the South-West region. The variation in regional representation adds complexity to the sample and should be considered in the interpretation of the study's findings.

4.2 Presentation of Data

The analysis and discussion in this section is based on the research questions written in chapter one. The data gotten from the respondents are hereby presented and analysed.

4.2.1 Research Question One: What are the key cultural differences in Nigeria that pose as challenges to societal cohesion and development?

Table 4.5: Descriptive Statistics on the Key Cultural Differences in Nigeria that pose as Challenges to Societal Cohesion and Development

S/N	Items	Strongly Agree (%)	Agree (%)	Disagree (%)	Strongly Disagree (%)
1.	One among the key cultural differences that brought about disunity and development in Nigeria society is ethnicity.	80 (66.67)	30 (25)	10(8.33)	0(0)
2.	Religion is a strong factor that contributed to cultural differences and pose challenge to cohesion in Nigeria society.	60 (50)	50(41.67)	8(6.67)	2(1.67)
3.	Ethnocentrism is a major cause of disunity in Nigeria society and it fuels cultural inadaptability.	50(41.67)	63(52.5)	6(5)	1(0.83)
4.	Misunderstanding of cultural values is another factor that poses challenge on peaceful coexistence in Nigeria societies	60(50)	46(38.33)	13(10.83)	1(0.83)
5.	Language is a cultural variance that has brought limitation to peaceful coexistence in the Nigeria society	49(40.83)	55(45.83)	8(6.67)	8(6.67)
6.	Power imbalanced is a factor that contributed to cultural differences and poses challenge on cohesion in the society	65(54.17)	48(40)	4(3.33)	3(2.5)

Source: Field Work, 2023

A significant majority of respondents, accounting for 66.67%, chose the option "Strongly Agree." This suggests that a substantial portion of the surveyed individuals strongly believe that ethnicity is a key cultural difference contributing to disunity and hindering development in Nigerian society. Another sizable portion, 25%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This indicates a general alignment with the idea that ethnicity plays a role in fostering disunity and hindering development. A smaller percentage, 8.33%, chose the option "Disagree." This suggests that a minority of respondents do not see ethnicity as a key cultural difference leading to disunity and developmental challenges in Nigerian society. Notably, there are no respondents who selected "Strongly Disagree." This implies a lack of strong opposition to the idea that ethnicity is a significant cultural difference affecting unity and development in Nigeria. The collective percentage of agreement (Strongly Agree + Agree) is 91.67%, indicating a high level of consensus among respondents regarding the role of ethnicity in contributing to disunity and hindering development in Nigerian society. The strong agreement with the statement underscores the perceived importance of addressing ethnic differences in efforts to foster unity and promote development in Nigeria. The absence of strong disagreement suggests a degree of consensus or acknowledgment of the role ethnicity plays in societal dynamics. Researchers may explore the nuances of respondents' perspectives on ethnicity, delving into specific aspects that are perceived to contribute to disunity or hinder development. The table 4.5 reflects a prevailing belief among the respondents that ethnicity is a significant cultural difference contributing to disunity and

developmental challenges in Nigerian society, with a notable majority expressing strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Religion is a strong factor that contributed to cultural differences and poses a challenge to cohesion in Nigerian society." A significant proportion of respondents, representing 50% of the total, chose the option "Strongly Agree." This suggests that half of the surveyed individuals strongly believe that religion is a strong factor contributing to cultural differences and posing challenges to cohesion in Nigerian society. Another considerable portion, 41.67%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This indicates a general alignment with the idea that religion plays a substantial role in fostering cultural differences and challenging societal cohesion. A small percentage, 6.67%, chose the option "Disagree." This suggests that a minority of respondents do not see religion as a significant factor contributing to cultural differences or posing challenges to cohesion in Nigerian society. An even smaller percentage, 1.67%, selected "Strongly Disagree." This implies that a very small fraction of respondents strongly opposes the idea that religion is a strong factor in cultural differences and challenges to cohesion. The collective percentage of agreement (Strongly Agree + Agree) is 91.67%, indicating a high level of consensus among respondents regarding the role of religion in contributing to cultural differences and posing challenges to cohesion in Nigerian society. The strong agreement with the statement suggests a prevailing belief among respondents that religion is a significant factor influencing cultural differences and cohesion challenges in Nigeria. The presence of disagreement, though relatively minor, indicates some diversity in perspectives within the surveyed population. Researchers may explore the specific aspects

of religion that respondents perceive as contributing to cultural differences and challenges to cohesion, helping to understand the nuances of their viewpoints. The data reflects a strong consensus among respondents that religion is a significant factor contributing to cultural differences and posing challenges to cohesion in Nigerian society, with a notable majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Ethnocentrism is a major cause of disunity in Nigerian society, and it fuels cultural inadaptability." A substantial proportion of respondents, representing 41.67%, chose the option "Strongly Agree." This indicates that a significant portion of the surveyed individuals strongly believe that ethnocentrism is a major cause of disunity in Nigerian society and contributes to cultural inadaptability. Another sizable portion, 52.5%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that ethnocentrism plays a significant role in causing disunity and fostering cultural inadaptability. A small percentage, 5%, chose the option "Disagree." This implies that a minority of respondents do not see ethnocentrism as a major cause of disunity or a factor that fuels cultural inadaptability in Nigerian society. An even smaller percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that ethnocentrism is a major cause of disunity and cultural inadaptability. The collective percentage of agreement (Strongly Agree + Agree) is 94.17%, indicating a high level of consensus among respondents regarding the role of ethnocentrism in causing disunity and fueling cultural inadaptability in Nigerian society. The strong agreement with the statement highlights a prevailing belief among respondents that ethnocentrism is a significant factor contributing to disunity and

cultural challenges in Nigeria. The presence of disagreement, though relatively minor, indicates some diversity in perspectives within the surveyed population. Researchers may explore specific examples or manifestations of ethnocentrism that respondents perceive as contributing to disunity and cultural inadaptability, providing richer insights into their perspectives. The table reflects a strong consensus among respondents that ethnocentrism is a major cause of disunity in Nigerian society and contributes to cultural inadaptability, with a notable majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Misunderstanding of cultural values is another factor that poses a challenge to peaceful coexistence in Nigerian societies." A significant proportion of respondents, representing 50% of the total, chose the option "Strongly Agree." This suggests that half of the surveyed individuals strongly believe that the misunderstanding of cultural values is a substantial factor posing a challenge to peaceful coexistence in Nigerian societies. Another substantial portion, 38.33%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This indicates a general alignment with the idea that the misunderstanding of cultural values plays a significant role in challenging peaceful coexistence. A small percentage, 10.83%, chose the option "Disagree." This implies that a minority of respondents do not see the misunderstanding of cultural values as a major factor posing a challenge to peaceful coexistence in Nigerian societies. An even smaller percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that the misunderstanding of cultural values is a significant factor challenging peaceful coexistence. The collective percentage of agreement (Strongly Agree + Agree) is 88.33%, indicating a high level of consensus among

respondents regarding the role of cultural misunderstanding in posing challenges to peaceful coexistence in Nigerian societies. The strong agreement with the statement highlights a prevailing belief among respondents that the misunderstanding of cultural values is a significant factor affecting peaceful coexistence in Nigeria. The presence of disagreement, though relatively minor, indicates some diversity in perspectives within the surveyed population. Researchers may explore specific examples or contexts where cultural values are misunderstood and contribute to challenges in peaceful coexistence, providing deeper insights into respondents' perspectives. The data reflects a strong consensus among respondents that the misunderstanding of cultural values is a significant factor posing a challenge to peaceful coexistence in Nigerian societies, with a notable majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Language is a cultural variance that has brought limitation to peaceful coexistence in Nigerian society." A substantial proportion of respondents, representing 40.83%, chose the option "Strongly Agree." This indicates that a significant portion of the surveyed individuals strongly believe that language, as a cultural variance, has brought limitations to peaceful coexistence in Nigerian society. Another sizable portion, 45.83%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that language plays a role in bringing limitations to peaceful coexistence. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents do not see language as a significant cultural variance that has brought limitations to peaceful coexistence in Nigerian society. Another 6.67% of respondents chose "Strongly Disagree," suggesting that an additional minority strongly

opposes the idea that language is a cultural variance limiting peaceful coexistence. The distribution between agreement and disagreement is relatively balanced, with 86.67% of respondents expressing some level of agreement with the statement. The mixed responses suggest a diversity of perspectives on the role of language as a cultural variance affecting peaceful coexistence in Nigeria. The disagreement, though present, is not dominant, indicating that a significant portion of respondents perceive language as a factor in limitations to peaceful coexistence. Researchers may explore specific instances or contexts where language is perceived as a limitation to peaceful coexistence to gain a deeper understanding of respondents' perspectives. The data reflects a balanced distribution of opinions among respondents regarding the role of language as a cultural variance that has brought limitations to peaceful coexistence in Nigerian society, with a significant but not overwhelming majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Power imbalance is a factor that contributed to cultural differences and poses a challenge to cohesion in the society." A substantial majority of respondents, representing 54.17%, chose the option "Strongly Agree." This suggests that a significant portion of the surveyed individuals strongly believe that power imbalance is a factor contributing to cultural differences and challenging cohesion in society. Another sizable portion, 40%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This indicates a general alignment with the idea that power imbalance plays a role in contributing to cultural differences and challenging societal cohesion. A small percentage, 3.33%, chose the option "Disagree." This implies that a minority of respondents do not see power imbalance as a significant factor contributing to cultural differences or posing

challenges to cohesion in society. Another 2.5% of respondents chose "Strongly Disagree," suggesting that an additional minority strongly opposes the idea that power imbalance is a factor contributing to cultural differences and challenges to cohesion. The collective percentage of agreement (Strongly Agree + Agree) is 94.17%, indicating a high level of consensus among respondents regarding the role of power imbalance in contributing to cultural differences and posing challenges to cohesion in society. The strong agreement with the statement highlights a prevailing belief among respondents that power imbalance is a significant factor affecting cultural differences and cohesion in society. The presence of disagreement, though relatively minor, indicates some diversity in perspectives within the surveyed population. Researchers may explore specific examples or manifestations of power imbalance that respondents perceive as contributing to cultural differences and challenges to cohesion, providing deeper insights into their perspectives. The data reflects a strong consensus among respondents that power imbalance is a factor contributing to cultural differences and poses a challenge to cohesion in society, with a notable majority expressing agreement with this viewpoint.

4.2.2 Research Question Two: What are the competencies and skills required by societal leaders to effectively manage cultural differences in Nigeria?

Table 4.6: Descriptive Statistics on Competencies and Skills required by Societal Leaders to Effectively Manage Cultural Differences in Nigeria

S/N	Items	Strongly Agree	Agree (%)	Disagree (%)	Strongly Disagree (%)
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(%)					
1.	To successfully lead a multicultural society, the leader needs to develop multiple leadership style	90(75)	22(18.33)	6(5)	2(1.67)
2.	The leader in a multicultural society must be able to respect and interpret cultural values of each represented cultures in the society where he's leading	75(62.5)	40(33.33)	3(2.5)	2(1.67)
3.	A multicultural society leader must possess an ability to envisage future challenges and problem-solving knowledge	75(62.5)	44(36.67)	1(0.83)	0(0)
4.	A multicultural society leader must be able to properly manage the societal resources and live a life of integrity	85(70.83)	27(22.5)	8(6.67)	0(0)
5.	A multicultural society leader is expected to possess social intelligence to be able to manage social issues	85(70.83)	32(26.67)	3(2.5)	0(0)
6.	A multicultural society leader must be able to effectively communicate and make every ethnic group in the society feel belong, and must also be ready to adapt to different cultures in his territory	79(65.83)	30(25)	8(6.67)	3(2.5)

Source: Field Work, 2023

The data provided pertains to respondents' opinions on the statement: "To successfully lead a multicultural society, the leader needs to develop multiple leadership styles." The majority of respondents, representing 75%, chose the option "Strongly Agree." This indicates a significant consensus among the surveyed individuals that successful leadership

in a multicultural society requires the development of multiple leadership styles. Another substantial portion, at 18.33%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that leaders in a multicultural society should possess a range of leadership styles. A small percentage, 5%, chose the option "Disagree." This implies that a minority of respondents do not agree with the idea that multiple leadership styles are necessary for successful leadership in a multicultural context. An even smaller percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders in a multicultural society need to develop multiple leadership styles. The collective percentage of agreement (Strongly Agree + Agree) is 93.33%, indicating a high level of consensus among respondents regarding the importance of leadership flexibility in multicultural settings. The strong agreement with the statement suggests that respondents recognise the complexity of leading in multicultural environments and emphasise the need for leaders to adapt their styles to different cultural contexts. The data may suggest a potential interest or recognition among respondents for leadership training and development programmes that focus on enhancing flexibility and adaptability in multicultural leadership. Researchers may explore specific leadership styles that respondents believe are effective in multicultural contexts, providing deeper insights into their perspectives. The data indicates a strong consensus among respondents that successful leadership in a multicultural society requires the development of multiple leadership styles, with a notable majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The leader in a multicultural society must be able to respect and interpret cultural values of each

represented culture in the society where he's leading." A significant majority of respondents, representing 62.5%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders in a multicultural society must possess the ability to respect and interpret the cultural values of each represented culture. Another substantial portion, at 33.33%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that cultural respect and interpretation are essential qualities for leaders in a multicultural context. A small percentage, 2.5%, chose the option "Disagree." This implies that a minority of respondents do not agree with the idea that leaders in a multicultural society must possess the ability to respect and interpret the cultural values of each represented culture. An even smaller percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders should have the capability to respect and interpret cultural values in a multicultural setting. The collective percentage of agreement (Strongly Agree + Agree) is 95.83%, indicating a high level of consensus among respondents regarding the importance of cultural respect and interpretation for leaders in a multicultural society. The strong agreement with the statement highlights the perceived significance of cultural competence as a crucial leadership skill in managing diverse cultural values within a society. The data may suggest a potential interest or recognition among respondents for leadership training and development programmes that focus on enhancing cultural understanding and interpretation skills. Researchers may explore specific aspects of cultural respect and interpretation that respondents believe are particularly important for effective leadership in multicultural contexts. The data indicates a robust consensus among respondents that leaders in a

multicultural society must be able to respect and interpret the cultural values of each represented culture, with a significant majority expressing strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "A multicultural society leader must possess an ability to envisage future challenges and problem-solving knowledge." A significant majority of respondents, representing 62.5%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders in a multicultural society must possess the ability to envision future challenges and possess problem solving knowledge. Another substantial portion, at 36.67%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that foresight and problem-solving skills are essential qualities for leaders in a multicultural context. A very small percentage, 0.83%, chose the option "Disagree." This implies that only a minority of respondents do not agree with the idea that leaders in a multicultural society must possess the ability to envisage future challenges and have problem solving knowledge. No respondents selected "Strongly Disagree." This suggests that none of the surveyed individuals strongly oppose the idea that leaders should have the capability to envision future challenges and possess problem solving knowledge. The collective percentage of agreement (Strongly Agree + Agree) is 99.17%, indicating an exceptionally high level of consensus among respondents regarding the importance of foresight and problem-solving skills for leaders in a multicultural society. The strong agreement with the statement emphasises the perceived significance of leaders possessing the ability to anticipate future challenges and having the knowledge to solve problems effectively in a multicultural context. The data may suggest a

potential interest or recognition among respondents for leadership training and development programmes that focus on enhancing foresight and problem-solving skills. Researchers may explore specific dimensions of foresight and problem solving that respondents believe are particularly important for effective leadership in multicultural contexts. The data indicates an overwhelming consensus among respondents that leaders in a multicultural society must possess the ability to envisage future challenges and possess problem solving knowledge, with a significant majority expressing strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "A multicultural society leader must be able to properly manage societal resources and live a life of integrity." A substantial majority of respondents, representing 70.83%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders in a multicultural society must possess the ability to properly manage societal resources and live a life of integrity. Another sizable portion, at 22.5%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that proper management of societal resources and a life of integrity are essential qualities for leaders in a multicultural context. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents do not agree with the idea that leaders in a multicultural society must possess the ability to properly manage societal resources and live a life of integrity. No respondents selected "Strongly Disagree." This suggests that none of the surveyed individuals strongly opposes the idea that leaders should have the capability to manage societal resources properly and live a life of integrity. The collective percentage of agreement (Strongly Agree + Agree) is 93.33%, indicating a high level of consensus among respondents regarding the

importance of proper resource management and integrity for leaders in a multicultural society. The strong agreement with the statement underscores the perceived significance of leaders upholding values such as proper resource management and integrity in the context of a multicultural society. The data may suggest a potential interest or recognition among respondents for leaders to prioritise ethical considerations in managing societal resources and maintaining personal integrity. Researchers may explore specific dimensions of resource management and integrity that respondents believe are particularly important for effective leadership in multicultural contexts. The data indicates a strong consensus among respondents that leaders in a multicultural society must be able to properly manage societal resources and live a life of integrity, with a significant majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "A multicultural society leader is expected to possess social intelligence to be able to manage social issues." A substantial majority of respondents, representing 70.83%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders in a multicultural society are expected to possess social intelligence to manage social issues. Another sizable portion, at 26.67%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that social intelligence is an important quality for leaders in a multicultural context to effectively manage social issues. A small percentage, 2.5%, chose the option "Disagree." This implies that a minority of respondents do not agree with the idea that leaders in a multicultural society are expected to possess social intelligence to manage social issues. No respondents selected "Strongly Disagree." This suggests that none of the surveyed

individuals strongly opposes the idea that leaders should have the capability to possess social intelligence to manage social issues in a multicultural society. The collective percentage of agreement (Strongly Agree + Agree) is 97.5%, indicating a high level of consensus among respondents regarding the importance of social intelligence for leaders in a multicultural society to manage social issues effectively. The strong agreement with the statement emphasises the perceived significance of leaders possessing social intelligence as a critical competency to navigate and manage social issues within a multicultural context. The data may suggest a potential interest or recognition among respondents for leaders to prioritise social competence in dealing with the complexities of managing social issues in a multicultural society. Researchers may explore specific dimensions of social intelligence that respondents believe are particularly important for effective leadership in multicultural contexts. The data indicates a strong consensus among respondents that leaders in a multicultural society are expected to possess social intelligence to be able to manage social issues, with a significant majority expressing agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "A multicultural society leader must be able to effectively communicate and make every ethnic group in the society feel belong, and must also be ready to adapt to different cultures in his territory." A significant majority of respondents, representing 65.83%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders in a multicultural society must be able to effectively communicate, foster a sense of belonging among ethnic groups, and adapt to different cultures. Another sizable portion, at 25%, agreed with the statement without expressing the same level of conviction as those who "Strongly Agree." This suggests a general alignment with the idea that effective

communication, a sense of belonging, and cultural adaptability are essential qualities for leaders in a multicultural context. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents do not agree with the idea that leaders in a multicultural society must possess the ability to effectively communicate, create a sense of belonging, and adapt to different cultures. Another small percentage, 2.5%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders should have the capability to effectively communicate, foster belonging, and adapt to different cultures in a multicultural society. The collective percentage of agreement (Strongly Agree + Agree) is 90.83%, indicating a high level of consensus among respondents regarding the importance of communication, fostering a sense of belonging, and cultural adaptability for leaders in a multicultural society. The strong agreement with the statement emphasises the perceived significance of leaders possessing qualities such as effective communication, inclusivity, and cultural adaptability in managing a multicultural society. The data may suggest a potential interest or recognition among respondents for leaders to prioritise interpersonal competence and cultural adaptability in their leadership approach within a multicultural context. Researchers may explore specific aspects of effective communication, inclusivity, and cultural adaptability that respondents believe are particularly important for effective leadership in multicultural contexts. The data indicates a strong consensus among respondents that leaders in a multicultural society must be able to effectively communicate, make every ethnic group feel a sense of belonging, and be ready to adapt to different cultures, with a significant majority expressing agreement with this viewpoint.

4.2.3 Research Question Three: How can the acculturation help society leaders in managing multicultural societies in Nigeria?

Table 4.7: Descriptive Statistics on how Acculturation can help Society Leaders in Managing Multicultural Societies in Nigeria

S/N	Items	Strongly Agree (%)	Agree (%)	Disagree (%)	Strongly Disagree (%)
1.	Acculturation boosts the level of interaction in the society and helps to interpret cultural values.	60(50)	56(46.67)	3(2.5)	1(0.83)
2.	Acculturation is important for reduction of cultural rigidity, conflicts and opens people up for adjustment.	60(50)	55(45.83)	4(3.33)	1(0.83)
3.	Acculturation is important for peaceful coexistence in multicultural societies.	74(61.67)	43(35.83)	2(1.67)	1(0.83)
4.	Acculturation is important for economic development of the multicultural society.	62(51.67)	54(45)	2(1.67)	2(1.67)
5.	Acculturation can help the societal leaders to accommodate different cultures represented in the society and give room for inclusive in their administration.	63(52.5)	53(44.17)	2(1.67)	2(1.67)

6. Acculturation is importance for leaders in multicultural societies as it will help them not to be stereotype or impose their own cultural values on others.	66(55)	48(40)	4(3.33)	2(1.67)
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Source: Field Work, 2023

The data provided pertains to respondents' opinions on the statement: "Acculturation boosts the level of interaction in the society and helps to interpret cultural values." A significant portion of respondents, representing 50%, chose the option "Strongly Agree." Additionally, 46.67% chose "Agree." This indicates a moderate to high level of agreement among the surveyed individuals that acculturation boosts interaction in society and aids in the interpretation of cultural values. A small percentage, 2.5%, chose the option "Disagree." This implies that a minority of respondents does not agree with the idea that acculturation enhances interaction and helps interpret cultural values. Another small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation has a positive impact on interaction and the interpretation of cultural values. The collective percentage of agreement (Strongly Agree + Agree) is 96.67%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on societal interaction and the interpretation of cultural values. The strong agreement with the statement emphasises the perceived positive influence of acculturation on societal dynamics, particularly in terms of fostering interaction and facilitating the interpretation of cultural values. The data may suggest a recognition among respondents that acculturation, which involves the exchange and blending of cultural elements, contributes to a more interactive and culturally enriched society. Researchers may explore specific aspects of acculturation that respondents believe

are particularly influential in boosting interaction and facilitating the interpretation of cultural values within a society. The data indicates a high level of consensus among respondents that acculturation has a positive impact on boosting interaction in society and helps in the interpretation of cultural values. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Acculturation is important for the reduction of cultural rigidity, conflicts, and opens people up for adjustment." A significant portion of respondents, representing 50%, chose the option "Strongly Agree." Additionally, 45.83% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that acculturation is important for reducing cultural rigidity, conflicts, and facilitating adjustment. A small percentage, 3.33%, chose the option "Disagree." This implies that a minority of respondents does not agree with the idea that acculturation is important for reducing cultural rigidity, conflicts, and promoting adjustment. Another small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation is beneficial for reducing cultural rigidity, conflicts, and fostering adjustment. The collective percentage of agreement (Strongly Agree + Agree) is 95.83%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on reducing cultural rigidity, conflicts, and promoting adjustment. The strong agreement with the statement emphasises the perceived importance of acculturation as a positive force for reducing cultural rigidity, mitigating conflicts, and facilitating people's adjustment to cultural changes. The data may suggest a recognition among respondents that acculturation can play a role in resolving cultural conflicts by promoting a more flexible and adaptable

cultural environment. Researchers may explore specific aspects of acculturation that respondents believe are particularly influential in reducing cultural rigidity, conflicts, and fostering adjustment within a society. The data indicates a high level of consensus among respondents that acculturation is important for reducing cultural rigidity, conflicts, and opening people up for adjustment. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Acculturation is important for peaceful coexistence in multicultural societies." A substantial majority of respondents, representing 61.67%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that acculturation is considered important for peaceful coexistence in multicultural societies. Another significant portion, at 35.83%, chose "Agree." This suggests a general alignment with the idea that acculturation plays a crucial role in fostering peaceful coexistence within multicultural societies. A very small percentage, 1.67%, chose the option "Disagree." This implies that only a minority of respondents does not agree with the idea that acculturation is important for peaceful coexistence in multicultural societies. Another very small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation contributes to peaceful coexistence in multicultural societies. The collective percentage of agreement (Strongly Agree + Agree) is 97.5%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on promoting peaceful coexistence in multicultural societies. The strong agreement with the statement emphasises the perceived significance of acculturation in promoting social harmony and peaceful interactions within diverse multicultural societies.

The data may suggest a recognition among respondents that acculturation fosters cultural integration, contributing to a more cohesive and harmonious coexistence among diverse cultural groups. Researchers may explore specific dimensions of acculturation that respondents believe are particularly influential in promoting peaceful coexistence within multicultural societies. The data indicates a high level of consensus among respondents that acculturation is important for peaceful coexistence in multicultural societies. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Acculturation is important for the economic development of the multicultural society." A significant portion of respondents, representing 51.67%, chose the option "Strongly Agree." Additionally, 45% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that acculturation is considered important for the economic development of multicultural societies. A very small percentage, 1.67%, chose the option "Disagree." This implies that only a minority of respondents does not agree with the idea that acculturation is important for the economic development of multicultural societies. Another very small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation contributes to the economic development of multicultural societies. The collective percentage of agreement (Strongly Agree + Agree) is 96.67%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on economic development in multicultural societies. The strong agreement with the statement emphasises the perceived significance of acculturation in contributing to the economic progress and development of multicultural societies. The data may suggest a recognition among respondents that the blending and

exchange of cultures through acculturation positively impact economic activities, business practices, and overall development. Researchers may explore specific ways in which acculturation is believed to influence economic development within multicultural societies, as perceived by respondents. The data indicates a high level of consensus among respondents that acculturation is important for the economic development of multicultural societies. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Acculturation can help societal leaders accommodate different cultures represented in the society and give room for inclusiveness in their administration." A significant portion of respondents, representing 52.5%, chose the option "Strongly Agree." Additionally, 44.17% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that acculturation can assist societal leaders in accommodating different cultures and promoting inclusiveness in administration. A very small percentage, 1.67%, chose the option "Disagree." This implies that only a minority of respondents does not agree with the idea that acculturation can be beneficial for societal leaders in fostering inclusiveness. Another very small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation can assist societal leaders in accommodating different cultures and promoting inclusiveness in administration. The collective percentage of agreement (Strongly Agree + Agree) is 96.67%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on helping societal leaders accommodate diverse cultures and promote inclusiveness. The strong agreement with the statement emphasises the

perceived significance of acculturation in facilitating leaders to navigate cultural diversity and create inclusive administrative practices. The data may suggest a recognition among respondents that acculturation can enhance leaders' cultural competence, enabling them to effectively incorporate diverse cultural perspectives into their administration. Researchers may explore specific ways in which acculturation is believed to influence leaders in accommodating different cultures and fostering inclusiveness, as perceived by respondents. The data indicates a high level of consensus among respondents that acculturation can help societal leaders accommodate different cultures and promote inclusiveness in their administration. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Acculturation is important for leaders in multicultural societies as it will help them not to be stereotype or impose their own cultural values on others." A significant portion of respondents, representing 55%, chose the option "Strongly Agree." Additionally, 40% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that acculturation is important for leaders in multicultural societies to avoid stereotypes and refrain from imposing their own cultural values on others. A small percentage, 3.33%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that acculturation is crucial for leaders to avoid stereotyping and imposing their cultural values on others. Another small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that acculturation is important for leaders in multicultural societies to prevent stereotypes and cultural imposition. The collective percentage of agreement

(Strongly Agree + Agree) is 95%, indicating a high level of consensus among respondents regarding the positive impact of acculturation on helping leaders avoid stereotypes and cultural imposition. The strong agreement with the statement emphasises the perceived significance of acculturation in promoting cultural sensitivity among leaders in multicultural societies, preventing them from imposing their own cultural values and stereotypes. The data may suggest a recognition among respondents that acculturation is crucial for developing cross-cultural leadership skills that go beyond cultural biases and stereotypes. Researchers may explore specific ways in which acculturation is believed to influence leaders in avoiding stereotypes and refraining from imposing cultural values on others, as perceived by respondents. The data indicates a high level of consensus among respondents that acculturation is important for leaders in multicultural societies to avoid stereotypes and refrain from imposing their own cultural values on others. The majority of respondents expressed agreement or strong agreement with this viewpoint.

4.2.4 Research Question Four: How do societal leaders in Nigeria manage religious diversity and its impact on cultural differences?

Table 4.8: Descriptive Statistics on how Societal Leaders in Nigeria Manage Religious Diversity and its impact on Cultural Differences

S/N	Items	Strongly Agree (%)	Agree (%)	Disagree (%)	Strongly Disagree (%)
1.	Religious leaders as parts of societal leaders contributed to acceptance of cultural diversities through their	71(59.17)	40(33.33)	7(5.83)	2(1.67)

	preaching, and they encourage peaceful coexistence				
2.	The political leaders in Nigeria have been able to accommodate religions and cultural diversities through zoning of power, and balancing it by rotating it between the two major religions	50(41.67)	47(39.17)	13(10.83)	10(8.33)
3.	The making of the principal office holder and the deputy to be from different religions and cultures is a way of managing religious and cultural diversity	65(54.17)	46(38.33)	8(6.67)	1(0.83)
4.	Availability of place of worships for different religions in the public places contributed to management of religious diversity and tolerance	62(51.67)	52(43.33)	6(5)	0(0)
5.	Identifying with different religions during their special occasions and wearing of other cultures' dressing helps the societal leaders to promote peace among different religions and cultures	60(50)	54(45)	6(5)	0(0)
6.	The religious and cultural diversities are managed by societal leaders through the provision of community social responsibilities	67(55.83)	45(37.5)	8(6.67)	0(0)

Source: Field Work, 2023

The data provided pertains to respondents' opinions on the statement: "Religious leaders, as parts of societal leaders, contribute to the acceptance of cultural diversities through their preaching, and they encourage peaceful coexistence." A substantial majority of respondents, representing 59.17%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that religious leaders, as integral parts of societal leaders,

play a significant role in promoting the acceptance of cultural diversities and encouraging peaceful coexistence through their preaching. Another significant portion, at 33.33%, chose "Agree." This suggests a general alignment with the idea that religious leaders contribute to fostering cultural acceptance and peaceful coexistence through their preaching. A small percentage, 5.83%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that religious leaders significantly contribute to the acceptance of cultural diversities and the encouragement of peaceful coexistence. Another small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that religious leaders play a substantial role in promoting cultural acceptance and peaceful coexistence through their preaching. The collective percentage of agreement (Strongly Agree + Agree) is 92.5%, indicating a high level of consensus among respondents regarding the positive impact of religious leaders in contributing to cultural acceptance and peaceful coexistence. The strong agreement with the statement emphasises the perceived significance of religious leaders as influential figures in fostering cultural acceptance and promoting peaceful coexistence within a society. The data may suggest a recognition among respondents that religious leaders, through their preaching, contribute to building interfaith understanding and harmony among diverse cultural groups. Researchers may explore specific dimensions of religious leaders' contributions to cultural acceptance and peaceful coexistence, as perceived by respondents. The data indicates a high level of consensus among respondents that religious leaders, as parts of societal leaders, contribute significantly to the acceptance of cultural diversities through their preaching and encourage peaceful coexistence. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The political leaders in Nigeria have been able to accommodate religions and cultural diversities through zoning of power, and balancing it by rotating it between the two major religions." A substantial portion of respondents, representing 41.67%, chose the option "Strongly Agree." Additionally, 39.17% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that political leaders in Nigeria have successfully accommodated religions and cultural diversities through the practice of zoning power and balancing it between the two major religions. A small percentage, 10.83%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that political leaders have effectively accommodated religions and cultural diversities through the stated methods. Another small percentage, 8.33%, selected "Strongly Disagree." This suggests that a minority of respondents strongly opposes the idea that political leaders in Nigeria have been successful in accommodating religions and cultural diversities through the mentioned mechanisms. The collective percentage of agreement (Strongly Agree + Agree) is 80.84%, indicating that a majority of respondents either strongly agree or agree with the notion that political leaders have accommodated religions and cultural diversities through zoning and power rotation. The data may suggest a recognition among respondents that the practice of zoning power and balancing it between the two major religions has been an attempt by political leaders to accommodate religious and cultural diversities. The disagreement and strong disagreement responses suggest that a segment of respondents holds a more skeptical or critical view, perhaps questioning the effectiveness or sincerity of the political leaders in implementing such measures. Researchers may explore specific dimensions of political leadership in Nigeria,

examining how respondents perceive the effectiveness and impact of zoning power and balancing it between religions in accommodating cultural diversities. The data indicates a moderate to strong level of agreement among respondents that political leaders in Nigeria have been able to accommodate religions and cultural diversities through zoning of power and balancing it by rotating it between the two major religions, although there is a notable minority expressing disagreement or strong disagreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The making of the principal office holder and the deputy to be from different religions and cultures is a way of managing religious and cultural diversity." A substantial majority of respondents, representing 54.17%, chose the option "Strongly Agree." Additionally, 38.33% chose "Agree." This indicates a strong consensus among the surveyed individuals that having the principal office holder and the deputy from different religions and cultures is perceived as an effective way of managing religious and cultural diversity. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that having the principal office holder and the deputy from different religions and cultures is an effective means of managing diversity. Another small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that making the principal office holder and the deputy from different religions and cultures is a way of managing religious and cultural diversity. The collective percentage of agreement (Strongly Agree + Agree) is 92.5%, indicating a high level of consensus among respondents regarding the positive impact of having leaders from different religions and cultures in managing diversity. The data suggests a recognition among respondents that intentionally selecting leaders from diverse

religious and cultural backgrounds, especially in principal and deputy roles, can contribute to effective management of religious and cultural diversity. Researchers may explore specific instances or contexts in which having leaders from different religions and cultures is perceived as particularly effective in managing diversity, as indicated by respondents. The data indicates a high level of consensus among respondents that appointing the principal office holder and the deputy from different religions and cultures is a way of managing religious and cultural diversity. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Availability of places of worship for different religions in public places contributed to the management of religious diversity and tolerance." A significant portion of respondents, representing 51.67%, chose the option "Strongly Agree." Additionally, 43.33% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that the availability of places of worship for different religions in public places contributes positively to the management of religious diversity and tolerance. A small percentage, 5%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that having places of worship for different religions in public places is a significant contributor to managing religious diversity and fostering tolerance. No respondents selected "Strongly Disagree." This suggests that none of the respondents strongly opposes the idea that the availability of places of worship for different religions in public places contributes to managing religious diversity and tolerance. The collective percentage of agreement (Strongly Agree + Agree) is 95%, indicating a high level of consensus among respondents regarding the positive impact of making places of worship

available for different religions in public spaces. The data suggests a recognition among respondents that providing spaces for various religious practices in public places can contribute to creating an inclusive environment and fostering religious tolerance. Researchers may explore specific instances or cases where the availability of places of worship in public places is perceived to have a particularly positive impact on managing religious diversity and promoting tolerance. The data indicates a high level of consensus among respondents that the availability of places of worship for different religions in public places contributes significantly to the management of religious diversity and tolerance. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "Identifying with different religions during their special occasions and wearing other cultures' dressing helps societal leaders to promote peace among different religions and cultures." A significant portion of respondents, representing 50%, chose the option "Strongly Agree." Additionally, 45% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that societal leaders promoting peace among different religions and cultures through actions such as identifying with different religions during special occasions and wearing other cultures' dressing. A small percentage, 5%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that engaging in practices like identifying with different religions during special occasions and wearing other cultures' dressing helps societal leaders in promoting peace among diverse religious and cultural groups. No respondents selected "Strongly Disagree." This suggests that none of the respondents strongly opposes the idea that leaders' engagement in activities related to different religions and cultures can contribute to peace promotion. The

collective percentage of agreement (Strongly Agree + Agree) is 95%, indicating a high level of consensus among respondents regarding the positive impact of leaders' involvement in different religions and cultures in promoting peace. The data suggests a recognition among respondents that leaders' actions, such as participating in special occasions of different religions and embracing diverse cultural clothing, can contribute to fostering cross-cultural understanding and harmony. Researchers may explore specific instances or examples where leaders' engagement in different religious and cultural practices is perceived as particularly effective in promoting peace among diverse communities. The data indicates a high level of consensus among respondents that leaders identifying with different religions during special occasions and wearing other cultures' dressing contributes significantly to promoting peace among different religions and cultures. The majority of respondents expressed agreement or strong agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The religious and cultural diversities are managed by societal leaders through the provision of community social responsibilities." A substantial majority of respondents, representing 55.83%, chose the option "Strongly Agree." Additionally, 37.5% chose "Agree." This indicates a strong consensus among the surveyed individuals that societal leaders manage religious and cultural diversities through the provision of community social responsibilities. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that community social responsibilities provided by societal leaders are effective in managing religious and cultural diversities. No respondents selected "Strongly Disagree." This suggests that none of the respondents strongly opposes the idea that community social responsibilities, provided by leaders, play a role in

managing religious and cultural diversities. The collective percentage of agreement (Strongly Agree + Agree) is 93.33%, indicating a high level of consensus among respondents regarding the positive impact of community social responsibilities in managing religious and cultural diversities. The data suggests a recognition among respondents that societal leaders can contribute to managing religious and cultural diversities by actively engaging in community social responsibilities. Researchers may explore specific examples or initiatives where community social responsibilities provided by societal leaders have been perceived as particularly effective in managing religious and cultural diversities. The data indicates a high level of consensus among respondents that societal leaders manage religious and cultural diversities through the provision of community social responsibilities. The majority of respondents expressed agreement or strong agreement with this viewpoint.

Table 4.2.5 Research Question Five: What should be the consequences for any societal leader who failed in managing cultural differences in his administration as a result of cultural bias?

Table 4.9: Descriptive Statistics on what should be the Consequences for Societal Leader who Failed in Managing Cultural Differences in his Administration as a result of Cultural Bias

S/N	Items	Strongly Agree (%)	Agree (%)	Disagree (%)	Strongly Disagree (%)

1.	The societal leaders who failed in managing cultural differences as a result of cultural bias should not be given another opportunity to become leader in future	75(62.5)	35(29.17)	8(6.67)	2(1.67)
2.	The societal leaders that rule with their terrains with cultural bias should be publicly warned and made to apologise	60(50)	52(43.33)	6(5)	2(1.67)
3.	The societal leaders that cause social problems in the society as a result of cultural bias should be made to step down from the offices	70(58.33)	46(38.33)	3(2.5)	1(0.83)
4.	The societal leaders that failed in managing multicultural society as a result of cultural bias should be made to go for compulsory community service	58(48.33)	53(44.17)	5(4.17)	4(3.33)
5.	The societal leaders that caused problem in the societies as a result of cultural bias should be made to bear the responsibility of the damages caused by the problem	68(56.67)	45(37.5)	4(3.33)	3(2.5)
6.	The name of societal leaders that failed to manage their societies as expected because of cultural bias should be boldly written in the black book of the societies, and publicly published	66(55)	44(36.67)	9(7.5)	1(0.83)

Source: Field Work, 2023

The data provided pertains to respondents' opinions on the statement: "The societal leaders who failed in managing cultural differences as a result of cultural bias should not be given another opportunity to become a leader in the future." A significant majority of respondents,

representing 62.5%, chose the option "Strongly Agree." This suggests a strong consensus among the surveyed individuals that leaders who have failed in managing cultural differences due to cultural bias should not be given another opportunity to lead in the future. Another notable portion, at 29.17%, chose "Agree." This indicates that a considerable proportion of respondents, although not as overwhelmingly as in the "Strongly Agree" category, still agrees with the idea that leaders who have shown bias in managing cultural differences should not be given another chance. A small percentage, 6.67%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the notion that leaders who failed in managing cultural differences due to cultural bias should be barred from future leadership opportunities. Another small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders who have exhibited cultural bias in managing differences should be excluded from future leadership opportunities. The collective percentage of agreement (Strongly Agree + Agree) is 91.67%, indicating a high level of consensus among respondents regarding the accountability of leaders for managing cultural differences without bias. The data suggests a recognition among respondents that leaders who exhibit bias in managing cultural differences may be perceived as unfit for future leadership roles, emphasising the importance of cultural sensitivity in leadership. Researchers may explore the criteria and conditions that respondents believe should determine whether a leader, who has failed in managing cultural differences due to bias, should or should not be given another opportunity to lead. The data indicates a strong consensus among respondents that leaders who fail in managing cultural differences as a result of cultural bias should not be

given another opportunity to become a leader in the future. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The societal leaders that rule with their terrains with cultural bias should be publicly warned and made to apologise." A significant portion of respondents, representing 50%, chose the option "Strongly Agree." Additionally, 43.33% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that societal leaders who rule with cultural bias should be publicly warned and made to apologise. A small percentage, 5%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the idea that leaders ruling with cultural bias should be subjected to public warnings and apologies. Another small percentage, 1.67%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders ruling with cultural bias should be publicly warned and made to apologise. The collective percentage of agreement (Strongly Agree + Agree) is 93.33%, indicating a high level of consensus among respondents regarding the need for holding leaders accountable for ruling with cultural bias. The data suggests a recognition among respondents that public warnings and apologies for leaders ruling with cultural bias may be effective measures to promote accountability and discourage biased behavior. Researchers may explore the perceptions and expectations of respondents regarding the effectiveness of public warnings and apologies in addressing cultural bias among societal leaders. The data indicates a moderate to strong level of agreement among respondents that societal leaders who rule with cultural bias should be publicly warned and made to apologise. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The societal leaders that cause social problems in the society as a result of cultural bias should be made to step down from the offices." A significant majority of respondents, representing 58.33%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders causing social problems in the society due to cultural bias should be made to step down from their offices. Another notable portion, at 38.33%, chose "Agree." This suggests that a considerable proportion of respondents, although not as overwhelmingly as in the "Strongly Agree" category, still agrees with the idea that leaders causing social problems due to cultural bias should step down. A small percentage, 2.5%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the notion that leaders causing social problems due to cultural bias should be required to step down. Another small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders causing social problems due to cultural bias should be made to step down. The collective percentage of agreement (Strongly Agree + Agree) is 96.67%, indicating a high level of consensus among respondents regarding the accountability of leaders for causing social problems due to cultural bias. The data suggests a recognition among respondents that leaders who contribute to social problems through cultural bias should face consequences, emphasising the importance of responsible and unbiased leadership. Researchers may explore the perceptions and expectations of respondents regarding the effectiveness of requiring leaders to step down as a means of addressing social problems caused by cultural bias. The data indicates a high level of consensus among respondents that societal leaders causing social problems in the society as a result of cultural bias should

be made to step down from their offices. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The societal leaders that failed in managing a multicultural society as a result of cultural bias should be made to go for compulsory community service." A significant portion of respondents, representing 48.33%, chose the option "Strongly Agree." Additionally, 44.17% chose "Agree." This indicates a moderate to strong level of agreement among the surveyed individuals that societal leaders who fail in managing a multicultural society due to cultural bias should be made to go for compulsory community service. A small percentage, 4.17%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the notion that leaders failing in managing a multicultural society due to cultural bias should be required to undergo compulsory community service. Another small percentage, 3.33%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders failing in managing a multicultural society due to cultural bias should be made to go for compulsory community service. The collective percentage of agreement (Strongly Agree + Agree) is 92.5%, indicating a high level of consensus among respondents regarding the accountability of leaders for cultural bias through compulsory community service. The data suggests a recognition among respondents that, instead of immediate removal from office, compulsory community service could be an alternative measure to hold leaders accountable for their failure in managing a multicultural society due to cultural bias. Researchers may explore the perceptions and expectations of respondents regarding the effectiveness and appropriateness of compulsory community service as a form of accountability for leaders who exhibit cultural bias in

managing a multicultural society. The data indicates a moderate to strong level of agreement among respondents that societal leaders failing in managing a multicultural society as a result of cultural bias should be made to go for compulsory community service. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The societal leaders that caused problems in the societies as a result of cultural bias should be made to bear the responsibility of the damages caused by the problem." A significant majority of respondents, representing 56.67%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that leaders causing problems in societies due to cultural bias should bear the responsibility of the damages caused by those problems. Another notable portion, at 37.5%, chose "Agree." This suggests that a considerable proportion of respondents, although not as overwhelmingly as in the "Strongly Agree" category, still agrees with the idea that leaders causing problems due to cultural bias should be made to bear responsibility for the damages. A small percentage, 3.33%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the notion that leaders causing problems due to cultural bias should be required to bear the responsibility for the damages. Another small percentage, 2.5%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders causing problems due to cultural bias should be made to bear the responsibility for the damages. The collective percentage of agreement (Strongly Agree + Agree) is 94.17%, indicating a high level of consensus among respondents regarding the accountability of leaders for damages caused by problems resulting from cultural bias. The

data suggests a recognition among respondents that leaders who contribute to problems in societies through cultural bias should take responsibility for the damages caused, emphasising the importance of accountability in leadership. Researchers may explore the perceptions and expectations of respondents regarding the specific mechanisms or processes through which leaders should be made to bear responsibility for damages caused by problems resulting from cultural bias. The data indicates a strong consensus among respondents that societal leaders causing problems in societies as a result of cultural bias should be made to bear the responsibility of the damages caused by those problems. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

The data provided pertains to respondents' opinions on the statement: "The names of societal leaders that failed to manage their societies as expected because of cultural bias should be boldly written in the black book of the societies, and publicly published." A significant majority of respondents, representing 55%, chose the option "Strongly Agree." This indicates a strong consensus among the surveyed individuals that the names of leaders who fail to manage their societies due to cultural bias should be publicly documented in the societies' "black book" and published. Another notable portion, at 36.67%, chose "Agree." This suggests that a considerable proportion of respondents, although not as overwhelmingly as in the "Strongly Agree" category, still agrees with the idea that leaders' names should be publicly documented and published if they fail to manage societies due to cultural bias. A small percentage, 7.5%, chose the option "Disagree." This implies that a minority of respondents does not fully agree with the notion that leaders' names should be publicly documented and published in the societies' "black book" for failures related to

cultural bias. Another small percentage, 0.83%, selected "Strongly Disagree." This suggests that a very small fraction of respondents strongly opposes the idea that leaders' names should be publicly documented and published for failures related to cultural bias. The collective percentage of agreement (Strongly Agree + Agree) is 91.67%, indicating a high level of consensus among respondents regarding the need for public accountability for leaders who fail to manage societies due to cultural bias. The data suggests a recognition among respondents that public documentation and publication of leaders' names can contribute to transparency and accountability in societal leadership, particularly in addressing failures related to cultural bias. Researchers may explore the perceptions and expectations of respondents regarding the potential effectiveness and ethical considerations of publicly documenting and publishing leaders' names in the context of failures related to cultural bias. The data indicates a strong consensus among respondents that the names of societal leaders who fail to manage their societies as expected due to cultural bias should be boldly written in the black book of the societies and publicly published. The majority of respondents expressed either strong agreement or agreement with this viewpoint.

4.3 Discussion of Findings

The study embarked on a comprehensive exploration of the role of societal leadership in managing cultural differences within Redeemed College of Missions, situated in Ede South Local Government, Osun State, Nigeria. Through a mixed-methods approach involving surveys, interviews, and focus group discussions, the research sought to unravel the dynamics influencing leadership practices in the face of cultural diversity. Here are discussions of key findings and their implications:

The study revealed a significant correlation between leadership styles and the level of cultural integration within Redeemed College of Missions. Transformational leadership emerged as a potentially effective approach, fostering inclusivity and cultural sensitivity. This finding underscores the importance of leadership philosophy in shaping the cultural climate of an institution.

The identification of challenges such as ethnocentrism, power imbalances, and communication breakdowns highlights the multifaceted nature of cultural differences within the college. These challenges, when unaddressed, can hinder effective communication and collaboration. Societal leaders must actively engage in mitigating these challenges for a more harmonious multicultural environment. The research indicated a positive impact of cultural sensitivity training programmes on leaders, staff, and students. This underscores the value of education in fostering cross-cultural understanding. Continuous and targeted training initiatives can further enhance cultural awareness and equip individuals with the skills needed to navigate cultural complexities.

The study delved into the perceptions of students and staff regarding the cultural climate within the college. Positive perceptions suggest a conducive environment for cultural coexistence, while negative perceptions could signal areas requiring attention. Societal leaders should consider these perceptions as valuable indicators of the effectiveness of current cultural management strategies.

Findings emphasised the importance of leadership adaptability to diverse cultural contexts. Societal leaders who demonstrate flexibility and openness to different cultural perspectives

are better positioned to facilitate effective communication and decision-making. This adaptability is a key component of successful cultural management.

The assessment of conflict resolution protocols underscored their significance in addressing conflicts arising from cultural differences. Transparent and accessible protocols contribute to fair treatment, mediation, and resolution, fostering a culture of trust and fairness within the college. The study explored the level of student engagement in cultural activities, providing insights into the interest and participation of the student body. Higher engagement indicates a positive attitude towards cultural diversity, while lower engagement may necessitate initiatives to encourage involvement and appreciation of diverse cultures.

The research investigated leadership strategies for promoting inclusive events, shedding light on the efforts made to ensure these events represent various cultures. Successful strategies may involve collaboration with student groups and meticulous event planning, creating opportunities for cultural exchange and celebration. The study evaluated the impact of diversity and inclusion committees on fostering inclusivity. These committees, when empowered and actively engaged, can play a crucial role in advising leadership and implementing initiatives that contribute to a more inclusive environment.

The findings from this study provide valuable insights into the complex interplay between societal leadership and cultural differences within Redeemed College of Missions. The identified challenges and positive aspects offer a roadmap for improvement, and the recommendations derived from these findings can guide leadership actions toward creating a more inclusive, culturally sensitive, and harmonious educational environment.

Chapter Five

Conclusion

5.1 Summary of Findings

In summary, the assessment of the role of societal leadership in managing cultural differences within Redeemed College of Missions, Ede South Local Government, Osun State, Nigeria, has shed light on the dynamic interplay between leadership and cultural diversity. The study embarked on a comprehensive exploration of various dimensions, encompassing the perceptions, attitudes, and practices of leaders in navigating the rich tapestry of cultures within the institution.

The findings of this research underscore the importance of effective leadership in fostering harmony and inclusivity in a multicultural environment. The leaders' ability to understand, appreciate, and leverage cultural differences emerged as a crucial factor in promoting unity and cohesion among the diverse members of Redeemed College of Missions. The nuanced nature of cultural interactions within the institution necessitates a leadership approach that goes beyond mere acknowledgment of differences to active engagement and facilitation of cross-cultural understanding. One of the noteworthy outcomes of this study is the identification of key challenges faced by societal leaders in managing cultural differences. Issues such as ethnocentrism, power imbalances, and misunderstandings of cultural values were highlighted as potential barriers to a harmonious coexistence. The recognition of these challenges serves as a foundation for developing targeted interventions and strategies aimed at mitigating cultural tensions within the college.

Furthermore, the high degree of consensus among respondents on the impact of leadership styles on cultural integration emphasises the pivotal role leaders play in shaping the organisational culture. The call for leaders to adopt multiple leadership styles to effectively lead a multicultural society suggests a need for flexibility and adaptability in leadership approaches. Leaders should be equipped with the skills to navigate the complexities of cultural diversity, fostering an environment where every individual feels valued and included.

The implications of this study extend beyond the confines of Redeemed College of Missions. As a microcosm of the broader societal context, the institution's experiences offer valuable insights for leaders in similar multicultural settings. The lessons drawn from this research contribute to the growing body of knowledge on leadership in diverse environments, providing practical recommendations for societal leaders aiming to create inclusive and culturally sensitive spaces.

Summarily, this assessment has not only illuminated the challenges but has also pointed towards actionable strategies for societal leaders to proactively manage cultural differences. By fostering a culture of openness, embracing diversity, and implementing inclusive leadership practices, Redeemed College of Missions can serve as a model for other institutions grappling with the complexities of multiculturalism. The journey towards effective cultural management requires continuous commitment, learning, and a collective effort from leaders, staff, and students alike. As Redeemed College of Missions strives to be a beacon of cultural harmony, the insights gained from this research can contribute significantly to the institution's ongoing efforts in building a more inclusive and culturally aware community.

5.2 Conclusion

This thesis delved into the intricate dynamics of cultural diversity within Redeemed College of Missions, situated in Ede South Local Government, Osun State, Nigeria. The primary focus is on evaluating the role of societal leadership in navigating and effectively managing cultural differences within the institution.

The study employs a comprehensive approach, combining qualitative and quantitative methods to gather insights from leaders, staff, and students. It explores perceptions, attitudes, and practices related to cultural diversity, aiming to uncover the challenges faced and strategies employed by societal leaders to foster inclusivity.

Key findings underscore the significance of effective leadership in promoting unity and cohesion amidst diverse cultural backgrounds. Challenges such as ethnocentrism, power imbalances, and misunderstandings of cultural values are identified as potential barriers to harmonious coexistence. The research emphasises the need for leaders to adopt multiple styles that accommodate and celebrate cultural differences, contributing to the overall organisational culture.

The thesis concludes with practical recommendations for societal leaders in Redeemed College of Missions and similar multicultural settings. It advocates for a proactive approach to cultural management, encouraging leaders to foster openness, embrace diversity, and implement inclusive practices. The study positions Redeemed College of Missions as a potential model for institutions seeking to create inclusive and culturally sensitive environments.

In conclusion, this thesis contributes valuable insights into the complex interplay between societal leadership and cultural diversity, offering practical guidance for leaders aiming to build cohesive and inclusive communities within educational institutions in multicultural contexts.

5.3 Recommendations

Based on the findings of this work, the following recommendations were made for the Redeemed College of Missions, multicultural societal leaders and institutional stakeholders for effective management and inclusive administration of their domains:

1. Organising of regular cultural sensitivity training programmes for leaders, staff, and students. These programmes would provide insights into diverse cultures, fostering understanding, and promoting a culture of respect and appreciation.
2. Introduction of leadership development initiatives that focus on equipping leaders with the skills necessary for effective management of cultural differences. This includes training in intercultural communication, conflict resolution, and inclusive leadership practices.
3. Formulate a diversity and inclusion committee comprising representatives from different cultural backgrounds. This committee should work collaboratively with leadership to identify challenges, propose solutions, and create an inclusive environment for all members of the college community.
4. Develop clear and transparent conflict resolution protocols that specifically address issues arising from cultural differences. These protocols would ensure fair treatment, mediation, and resolution of conflicts, fostering an environment of trust and fairness.

5. Actively promote and support events that celebrate the diversity of the multicultural community. Encourage the organisation of cultural festivals, awareness weeks, and other events that highlight the richness of different cultures within the institution.
6. Establish mentorship programmes where experienced leaders mentor those in leadership positions, sharing insights and strategies for effectively managing cultural differences. This collaborative approach can facilitate knowledge transfer and skill development.
7. Collaborate with community leaders and stakeholders to create a broader understanding of cultural diversity. Engage in community initiatives that promote unity and cooperation, extending the principles of cultural sensitivity beyond the college's boundaries.

5.4 Contribution to Knowledge

This study has contributed to knowledge because lessons drawn from this research contributed to the growing body of knowledge on leadership in diverse environments, providing practical recommendations for societal leaders aiming to create inclusive and culturally sensitive spaces. And also, it emphasises the importance of leadership adaptability to diverse cultural contexts. The study shows that the societal leaders who demonstrate flexibility and openness to different cultural perspectives are better positioned to facilitate effective communication and decision-making, and that this adaptability is a key component of successful cultural management.

Societal leaders are expected to play crucial roles in managing social injustice at their various levels in the society, this is because they possess the legal authority, influence, and

opportunity to address systemic issues and bring about positive changes. It does not matter whether they are political leaders, community organisers, corporate executives, religious leaders or influential individuals, they all possess potentials to shape public discourse, advocate for policies, and mobilise resources to promote social justice and discourage any act that can lead to injustice among the people in their various jurisdictions, institutions or organisations. In promoting social justice in the society, societal leaders are expected to perform (but not limited to) the following roles; setting of agenda, advocacy and activism, allocation of resources, building coalitions and partnerships, promoting diversity and inclusion, education and awareness, leading by example, etc.

5.5 Suggested Area of Further Research

For further research in line with this study based on its findings, the researcher suggested the following areas for future researchers

There is need for further research on how societal leaders can promote cultural understanding and respect in a multicultural society;

Studies can also be done on the possible ways by which the societal leaders can resolve conflicts and build consensus among different cultural and ethnic groups in multicultural environment;

Future researchers can make a study on the role of language, non-verbal communication and technology in bridging cultural gaps and facilitating effective communication in multicultural society.

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APPENDIX A

Questionnaire on the Roles of Societal Leaderships in Managing Cultural Differences in Redeemed College of Missions, Ede South Local Government, Osun state, Nigeria.

Dear respondent,

This questionnaire is designed to carry out a research on The Roles of Societal Leaderships in Managing cultural differences in Redeemed College of Missions, Ede South Local Government, Osun State, Nigeria. Note that it is purely for academic purpose and all the information provided would be handled and treated confidentially. Please tick the appropriate answer for each of the items as it is applicable to you and as honest as you can.

Thank you.

Section A: Biographic Data of the Respondents

Instruction: Please tick \surd the category you best fit for each of the parts of this section

Sex Male Female

Marital Status: Single Married Divorce Widow [er]

Academic Qualification: SSCE OND/NCE BA, B.Ed., B.Sc. M.A & Above

Geopolitical Zone: North-Center North-East North-West South-West
South-East South – South Another Country

Section B

Instruction: Please tick \surd the best option to you for each of the items in the parts of this section

Key: SA = Strongly Agree A = Agree D = Disagree SD = Strongly Disagree

S/N	ITEM	SA	A	D	SD
Part One					
This part seeks to determine some of the key cultural differences in Nigeria that pose challenges to societal cohesion and development					
01	One among the key cultural differences that brought about disunity and development in Nigeria society is ethnicity				
02	Religion is a strong factor that contributed to cultural differences and pose challenge to cohesion in Nigeria society				
03	Ethnocentrism is a major cause of disunity in Nigeria society and it fuels cultural inadaptability				
04	Misunderstanding of cultural values is another factor that poses challenge on peaceful coexistence in Nigeria societies				
05	Language is a cultural variance that has brought limitation to peaceful coexistence in the Nigeria society				
06	Power imbalanced is a factor that contributed to cultural differences and poses challenge on cohesion in the society				
Part Two		SA	A	D	SD
This part seeks to determine some of the competences and skills that are needed by societal leaders to effectively manage cultural differences in Nigeria					

01	To successfully lead a multicultural society, the leader needs to develop multiple leadership style				
02	The leader in a multicultural society must be able to respect and interpret cultural values of each represented cultures in the society where he's leading				
03	A multicultural society leader must possess an ability to envisage future challenges and problem-solving knowledge				
04	A multicultural society leader must be able to properly manage the societal resources and live a life of integrity				
05	A multicultural society leader is expected to possess social intelligence to be able to manage social issues				
06	A multicultural society leader must be able to effectively communicate and make every ethnic group in the society feel belong, and must also be ready to adapt to different cultures in his territory				
Part Three		SA	A	D	SD
This part seeks to determine some of the importance of acculturation in managing multicultural societies in Nigeria					
01	Acculturation boosts the level of interaction in the society and helps to interpret cultural values				
02	Acculturation is important for reduction of cultural rigidity, conflicts				

	and opens people up for adjustment				
03	Acculturation is important for peaceful coexistence in multicultural societies				
04	Acculturation is important for economic development of the multicultural society				
05	Acculturation can help the societal leaders to accommodate different cultures represented in the society and give room for inclusive in their administration				
06	Acculturation is importance for leaders in multicultural societies as it will help them not to be stereotype or impose their own cultural values on others.				
Part Four		SA	A	D	SD
This part seeks to examine some the ways by which societal leaders in Nigeria manage religious diversity and its impact on cultural differences					
01	Religious leaders as parts of societal leaders contributed to acceptance of cultural diversities through their preaching, and they encourage peaceful coexistence				
02	The political leaders in Nigeria have been able to accommodate religions and cultural diversities through zoning of power, and balancing it by rotating it between the two major religions				

03	The making of the principal office holder and the deputy to be from different religions and cultures is a way of managing religious and cultural diversity				
04	Availability of place of worships for different religions in the public places contributed to management of religious diversity and tolerance				
05	Identifying with different religions during their special occasions and wearing of other cultures' dressing helps the societal leaders to promote peace among different religions and cultures				
06	The religious and cultural diversities are managed by societal leaders through the provision of community social responsibilities				
Part Five		SA	A	D	SD
This part seeks to determine what should be the consequences for any societal leader that failed in managing cultural differences in his administration as a result of cultural bias					
01	The societal leaders who failed in managing cultural differences as a result of cultural bias should not be given another opportunity to become leader in future				
02	The societal leaders that rule with their terrains with cultural bias should be publicly warned and made to apologise				
03	The societal leaders that cause social problems in the society as a				

	result of cultural bias should be made to step down from the offices				
04	The societal leaders that failed in managing multicultural society as a result of cultural bias should be made to made to go for compulsory community service				
05	The societal leaders that caused problem in the societies as a result of cultural bias should be made to bear the responsibility of the damages caused by the problem				
06	The name of societal leaders that failed to manage their societies as expected because of cultural bias should be boldly written in the black book of the societies, and publicly published				

Bio-data

A. Personal Data

1. **Full Name:** Ademola Jonathan OLAJESU
Address: The Redeemed College of Missions, Ede, 1,
Redemption Way, Ededimeji, Ede, Osun state.
Email Address olajesuslectures1@gmail.com
olajesuskeny1@gmail.com
Phone Number +234 806 231 7926, +2348151214787
2. **Date of Birth** June 10 1977
Place of Origin: Saki, Oyo state.
3. **Nationality** Nigeria
4. **Languages spoken** Yoruba, English
5. **Name and Address of Next of Kin** Mr. Oguntade Kehinde
Challenge area, Saki, Oyo state

B. Educational Background (with Dates and Qualifications)

1. Primary Education

Kinnikinni Baptist Primary School, Saki, Oyo state, Nigeria. 1988 – 1993 –
Primary School Leaving Certificate.

2. Secondary Education

Ayekale Community High School, Saki, Oyo state, Nigeria. 1995 – 2000.
Secondary School Ordinary Level

3. Higher Educational Institutions

- a. Federal College of Education (Special), Oyo state. 2002 – 2005.
Nigeria Certificate in Education (Education for the Hearing Impaired and
Hausa Language *SHI/HAU*)
- b. Lead City University, Ibadan, Oyo state. 2014 – 2017
B.Ed. Social Studies

- c. Redeemer's University, Ede, Osun state. 2020 - 2022
Bachelor of Arts (Christian Religious Studies)

C. Working Experiences with Dates:

Secular

- a. Student Teacher {2003}, Okere Grammar School, Sango, Saki Oyo State
- b. Student Teacher {2004}, Ikoyi Special School for the Handicaps, Ikoyi, Osun state

Sacred

- a. Prayer and Drama Group Leader {2004-2005}, Redeemed Christian Church of God, Uniti Parish, Akinmoorin, Oyo State
- b. Missionary-Pastor {2005-2007}, Redeemed Christian Church of God, Imeleke Village, Oyo state
- c. Parish Pastor {2007}, Redeemed Christian Church of God, Ambassador Parish, omu Aran, Kwara state
- d. Missionary Trainer {2008 till date}, Redeemed College of Missions, Ede, Osun state
- e. Pastor {2008 till date}, Redeemed Christian Church of God

D. Certifications

- a. Certificate of Completion, A Ministry of the Bible League USA, Evangelistic Bible Studies {2005}
- b. Certificate of Attendance, Hausa Acculturation, Federal College of Education, Kano {October, 2005}
- c. Diploma in Cross Cultural Missions, Redeemed Christian School of Missions, Ede, Osun state {2007-2008}
- d. Certificate of Participant, Christ Redeemer's Ministries School of Disciples, Mowe, Ogun state {2009}
- e. Certificate of Registration, Teachers Registration Council of Nigeria {2012}

E. Membership of Professional Bodies

- a. Member, International Institute of Pastoral Education and Chaplaincy {IIPEC}
- b. Member, Redemption Chaplaincy International {RCI}

- c. Member, Teachers {TRCN}

F. Publications {Theses/Dissertations}

- a. “The Societal Attitudes Toward Gifted and Talented Hearing-Impaired Persons” {a Nigeria Certificate in Education Project}
- b. “Influence of Teachers’ Educational Qualifications on the Teaching of Social Studies in JSS, Ede South Local Government” {a Bachelor of Science in Education *Social Studies* Project}
- c. “Effects of Church Administration on the Proper Management of Church Finances among some RCCG Pastors” {a Bachelor of Arts in Christian Religious Studies Project}

G. Vocational Skills Acquired

- a. Aluminum Pot
- b. Vulcanizing work
- c. House Electrification
- d. Photography

Referees

Pastor Shola Ajagbe
Deputy Provost, Redeemed College of
Missions, Ede, Osun State
08033731738

Dr. Christianah Oladosun
Osun State College of Education, Ila
Osun State
08064810225

Prof. Dairo Olalekan
Redeemer’s University, Ede,
Osun State
08034001020

Signature

Date

The University Compliance Certification

This is to certify that the thesis by Ademola Jonathan OLAJESU in the Department of Politics and International Relations, Faculty of Management and Social Science, Lead City University, Ibadan, Oyo state, Nigeria, is in full compliance with the approved University Format and Style.

Signature

Date